

HAWAIIAN CHURCH CHRONICLE

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Shortfall faced, membership up slightly

Executive Council tackles revenue shortfall -- Facing an estimated \$3 million revenue shortfall for the 1992 national program budget, the Episcopal Church's Executive Council this February decided (after reduction in staff last fall) to support national staff at 100 percent, support domestic and overseas diocesan partnerships at 95 percent, and support program priorities of the General Convention at approximately 65 percent of the budget.

Slight membership increase -- New statistics based on the 1990 parochial reports and announced this February indicate an increase in membership from 2,442,172 to 2,446,050, an increase nationally of 3,878.

"There is a great deal of vitality in the life of this church, an enormous amount of energy," Presiding Bishop Browning said. "Turning the curve [in membership decline] witnesses to that fact. I think the increase will continue," he said.

This gain may be more than a "meaningless one-year event," said Dr. Kirk Hadaway, secretary of research and evaluation for the United Church of Christ.

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Bishop Burrill, Robert Sharpe lead stewardship, planned giving conference

Over 40 percent of Episcopalians do not pledge at all and pledges average about 2 percent of total income, noted Bishop Burrill of Rochester, one of the featured speakers at the diocesan stewardship conference at St. Andrew's Cathedral February 7-8.

Our performance as a church is thus a far cry from the standard of the tithe recommended by our national church and by the diocese of Hawaii.

We have concentrated on survival, not mission in our churches, the bishop noted in his Friday evening address, softening the biblical concept of tithing in order to attract and keep flocks who see themselves as consumers, not as missionaries to the needs of the world, like Christ.

Over 75 participants representing 24 parishes and schools of the Episcopal Church in Hawaii attended.

Four Ways, The Way

Referring to the medieval German mystic Meister Eckhart, Burrill recommended four "ways" of the Christian in this world, all of which are essential to a true grasp of Christian reality based on Christ-like spirituality in this world.

Because we are "drowned" in baptism, dead to the old life, and raised to new life, these four ways are the Way of new life in Jesus:

--- First, the Positive Way of rejoicing in gratitude for all God's gifts;



Bishop William G. Burrill of Rochester.
Photo: Fr. G. Laun.

--- Second, the Negative Way of letting go of all in our lives and selves that is not of God;

--- Third, the Creative Way of choosing to be God's, not our own in this life, which can only be achieved after the first two steps are taken; and

--- Fourth and last, the Transforming Way -- transforming others through our witness and "talking story" -- telling our own stories of personal journeys along Christ's Way.

Clergy must themselves be tithers of all their income -- including housing allowances, and should preach stewardship through such personal witness all year 'round, the bishop indicated.

He recommended all candidates for vestries be asked to reveal their pledges to the congregation as part of their qualifications for offering themselves for leadership.

Vestries, the bishop said, should share facts about their own pledging with each other and the parish.

All money matters should be in the open for the parish, as also for the diocese and the national church.

We are to be responsible to givers by accounting openly for the use of their money, the bishop said.

Stewardship campaigns can be held all year: volunteer pledging of time and talents in the fall; canvassing in the spring, when people are planning ahead for vacations; special giving opportunities for joy and gratitude in Christmas and Eastertide; and special giving in accordance with Lenten discipline of sacrifice.

The bishop recommended only tithers be used as canvassers in pledge drives.

A good way to call a congregation into the arguments and the discoveries

(Continued on page 8)

Bishops begin 'new way of meeting'

In order to "build a new way of meeting," the House of Bishops of the Episcopal Church met in special session March 9-13 in North Carolina at the Kanuga Conference Center and launched the first stages of its renewal and reform.

The bishops announced that they are prepared to make some radical changes in the way they relate to each other and how they make decisions, ENS reported.

After the problems resulting in an unprecedented series of closed sessions of the House of Bishops at the last General Convention, a survey of the bishops determined that:

--- The bishops have no clearly stated or agreed upon understanding of the episcopacy and that leads to "individual

interpretations, different expectations, idiosyncratic behavior, a loss of unity, and lack of discipline."

--- There was no clear consensus regarding the direction the House of Bishops "should be going, how it should be leading the church, how it should function in its common life and shared ministry,"

--- There is a need to promote better trust and prevent polarization that produces "competing coalitions," and

--- There is a need for the House to structure itself for "productive discussion of fundamental theological, ethical, and organizational issues facing the church."

Bishop Alden Hathaway of Pittsburgh, who led the group canvassing the bishops, noted that the Episcopal

Church is "in a different climate and needs different ways of being a House of Bishops -- maybe of being the church."

Hathaway expressed the hope that the move toward a different style by the bishops "will be an encouragement to the whole church."

Bishops' Statement

"What has emerged is a commitment to a new community of relationships among the bishops without which it is not possible to make decisions which manifest the Gospel," the bishops said in a statement released to the church

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A Word to the Reader

The kind and great generosity of one *Chronicle* reader has meant the return to a grade of paper kinder to all readers and gentler to photographs.

And to the many who took time to send in the suggested donation (and often a little extra), many, many thanks and much aloha.

--- The Editor.

No If's, And's, or But's

"I want to be sure the church gets something."

Those were the words of a lady who had just made a gift to the Pooled Income Fund.

This wonderful person had been a faithful member of her church for many years.

When we first talked about this gift over a year ago, I was struck by her straight-forward approach. She wanted to make this gift, no if's, and's, or but's.

I had counseled her about entering into an irrevocable situation, as she was a retired person, living on a relatively small fixed income.

When I suggested that she might need all of her savings in the event she had a medical emergency or required long-term nursing care, she responded by telling me that, if she ever did need such care, all her savings would be used up in short order.

By making a Pooled Income Fund gift, she was sure her church would get something.

In other words, by making this Pooled Income Fund arrangement now, while she was alive and in good health, she was essentially guaranteeing that a portion of her accumulated assets would go to her church at the time of her death.

Another consideration she had was the income generated by the assets she gifted to the Pooled Income Fund.

She needed this income for regular living expenses, and the regular income she will receive from the Fund will at least equal what she had been receiving.

In addition, her gift resulted in a one-time tax deduction that she will use on her 1992 tax return.

The best thing about this gift, though, was the pleasure this person had in making it.

She knew she wanted to leave something to her church from her accumulated assets, and she did it.

And she did it knowing that however her circumstances might change in the future, her gift was assured.

The Pooled Income Fund may not be suited for everyone, but for many of us it is the best way to make a significant gift to our church, receive an income for life, and enjoy immediate tax benefits.

For more information on the Episcopal Church's Pooled Income Fund, please call or write me at the Diocesan Office (536-7776, or for Neighbor Islanders 1-800-522-8418).

--- Don McKenne, Diocesan Planned Giving Officer.

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. Suggested annual donation is \$6. Those who would like to and can defray *Chronicle* costs are invited to contribute that amount, or more, to the Episcopal Church in Hawaii (designated for the *Chronicle*), 229 Queen Emma Square, Honolulu, HI, 96813-2304

The Presiding Bishop's 1992 Easter Message

The Other Side of the Cross

And Jesus said, "I came that they may have life, and have it abundantly."

With the dawning of Easter Day once again we celebrate the wonder of Christ's resurrection, and the dazzling power of his abundant love for us. Once again we have moved with him through dark hours -- to the cross -- to the tomb -- and into the glorious new morning that is Easter. We celebrate his life and his triumph over death. In so doing, we also celebrate our lives, and the triumph -- through him -- we have over death. We have all known troubles and no doubt will see more, but now we can look at them from the other side of the cross.

Is it your experience, as it is mine, that those who struggle, who face each day a road that tests them in ways that seem unendurable, are often most acutely aware of the abundance of the kingdom? Hope in the Lord is often born out of despair in the world, and knowledge that the triumph of Jesus is our victory as well. We can see that in the leper colonies of Okinawa, where smiles light disfigured faces as God's holy name is praised. We learn it walking dusty streets of townships in South Africa, as children of apartheid give witness to the hope that is in them. We can learn it from Palestinian Christians, weary and worn by their dispossession, who can still speak with joy and courage of the faith they possess in such large measure. We can learn it at the bedsides of those whose bodies suffer and waste. And we can learn it anywhere tears of grief become the first balm of the fresh wound.

It is said that these are times of scarcity. In some ways, that is true. It is only part of the truth. The larger truth, the deep truth for us as Christians, is that Christ came so we might have life -- and have it abundantly.

Let us live in knowledge of that abundance. Let us rejoice together that we have moved with Christ to the other side of the cross -- into the glorious life that is ours -- in him.

The Most Reverend Edmond L. Browning
Presiding Bishop and Primate

A sanitized cross

No longer a burden
for backs,
the cross is a pleasant decoration
around necks
and on lapels
or on car bumpers
to show that the church
is "user friendly."

We go to church
to be uplifted
by this cross,
not to learn
how to die.
And we feel comfortable
in its benign presence
over the altar.

How far we have come
from the time
when the cross was for dying
with a lingering smell of blood
and stinking flesh --
a brutal reminder of the worst that
people had to offer
to the best God sent.

--- Jack Shoemaker.

Worldwide Anglican Encounter to bring 2,000 women to Brazil meeting

Described as the Anglican Communion's response to the Ecumenical Decade in Solidarity with Women (1988-1998), the Worldwide Anglican Encounter expected about 2,000 women to register for the six-day meeting which opens March 29 in Salvador, Brazil.

Among the major speakers scheduled are:

--- Keynoter Professor Chung Hyun Kyung of South Korea, whose presentation stunned the World Council of Churches meeting in Australia (April '91 *Chronicle*);

--- Bishop James Ottley of Panama;

--- "Outstanding speakers from indigenous cultures," including American Indian Bishops Steve Charleston, William Wantland, and Stephen Plummer;

--- "Several prominent feminist theologians," including (in addition to Chung Hyun Kyung) Professor Carter Heyward of the Episcopal Divinity School in Massachusetts.

"The whole goal of the encounter is change," said Ann Smith, director of Women in Mission and Ministry and convenor of the planning committee.

"The old order does not work, because it creates oppressive structures -- where men are given priority -- and that keeps us from being a community of men and women," she added.

Canterbury decries Christian exodus from Holy Land, emerging "Disney theme park"

"My fear will be that in 15 years' time, Jerusalem [and] Bethlehem -- once centers of strong Christian presence -- might become a kind of Walt Disney theme park. We mustn't allow that to happen," Archbishop of Canterbury George Carey told reporters this January.

The archbishop was returning from a six-day trip to the Middle East to mark the 150th anniversary of the formation of the Anglican Church in Jerusalem and the Middle East, one of the provinces of the Anglican Communion.

The Anglican bishop in Jerusalem, the Rt. Rev. Samir Kafity, said that 70% of the Christian population of Jerusalem has left since the formation of the State of Israel in 1948, with the largest emigration following Israel's conquest of East Jerusalem in the 1967 war.

An estimated 130,000 Christians, mostly native Palestinians, live in Israel, the occupied West Bank, and Gaza.

A WORD FROM THE BISHOP: 'Homelessness dangerous, harmful'

Dear Sisters and Brothers in Christ:

Homelessness is only one issue among many others that can claim our attention, our prayers and our resources.

It is one, however, that has a particular poignancy for Christians.

We remember that Jesus was among the homeless at birth and according to Matthew's Gospel spent time in Egypt escaping from Herod's jealousy.

The homeless these days include more and more children, single mothers, and the working poor, as well as those who are suffering from mental illnesses.

I think Jesus has a special feeling for these folk, who are so recognizable to him.

I think the call to us is clear that we, too, need to recognize them and begin to do whatever we can to relieve their suffering and honor their personhood.

A number of congregations are already involved in ministry to and with the homeless.

IHS has been our chief outreach in this direction for several years, and many of you have given generously of your time, talents and treasure to support this ministry.

I was recently a part of the discussion at the Cathedral Chapter when they began looking at other ways they might be able to give effective ministry in addition to IHS.

St. Matthew's and St. Philip's are involved with outreach to beach people.

Holy Cross expects to find itself across the street from one of the state's homeless village and is gearing up to help.

Maui churches have been supporting the shelter there.

St. Jude's, through Roy Soper's work

with the food bank, has ministered in a large program of food distribution to the hungry.

Others are helping through clothing and bedding for the poor, and I think particularly of those devastated by floods on Kauai.

The list goes on (I have not mentioned all our churches are doing), and the ministry is impressive and valued as a part of our acknowledgement and willingness to join with others in ministry to the homeless, the poor, the hungry, the suffering.

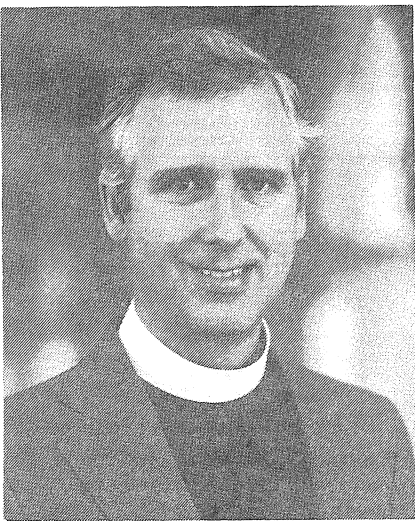
You will find in this edition of the *Chronicle* a list of 101 ways to help the homeless. (See page 4.)

It was written by the Reverend Frank A. Chong, a talented and creative UCC pastor, who is currently president of the Hawaii Council of Churches.

If you have questions, please call Joan Kenly Stebbins, coordinator for homeless (456-1493), or the Hawaii Council of Churches (263-9788), or our own diocesan office (536-7776).

Homelessness comes without season. It is dangerous and harmful any time of year.

For you and me who can respond, the season of Lent, moving into the great fifty days of Easter, becomes a special time to recognize the dying and



Bishop Hart of Hawaii.

rising to new life which is needed in our community, which through loving concern and appropriate action can happen for the homeless.

My thanks for your many ministries, and my great affection.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

Bishop's Journeying

February

1-5 Elizabeth, Mike Porter, and I arrived on Guam yesterday and begin a series of annual meetings with St. John's School and the three active missions here.

Life is full and the Church in Micronesia is well-challenged to witness to the Gospel. I am grateful for the leadership given by laity and clergy in this special mission area.

We leave Guam on Wednesday evening and catch up on ourselves by arriving in Honolulu on Wednesday morning at 5:00 a.m.

Elizabeth and I nap briefly and then prepare for Archbishop and Mrs. Tutu who come to dinner on our "second" Wednesday evening!

6-8 These next days are some of the richest I have spent in Hawaii. Archbishop Tutu speaks twice at the Cathedral to standing-room-only crowds.

His genuine, powerful expression of faith blows the fresh air of the Spirit through those gatherings and the community.

In the midst of it all, we do some important work with the Commission on Ministry and Standing Committee in moving people closer to ordination.

Then on Friday and Saturday we are treated to a remarkable conference on stewardship, led by Bishop William Burrill of Rochester and Robert Sharpe. The feast of offerings in overwhelming.

9 My feet barely touch the ground as I make my visitation to St. Luke's and enjoy their wonderful Korean hospitality.

This Sunday ends with the Hawaii Council of Churches' annual meeting and an excellent discussion of homelessness and what the churches can do to help.

11-15 This is a week of much catching up after last week's frantic

activity and return from Guam.

The Cathedral Chapter, the Diocesan Council, a wonderful dinner with the Good Samaritan bishop's committee, and, in between all that, we try to stay current with the Winter Olympics!

16 We are visiting Good Samaritan for two services today. David Ota has no confirmations but is starting people off on a catechetical experience, and I am glad to acknowledge this beginning point in another stage of their pilgrimage.

I am also aware that this Sunday is a last one for Jim and Marinell Eron as they move into retirement, and a first one for Frank Cowell who comes as vicar to the west side of Kauai.

18-22 Elizabeth and I attend the funeral of the father of our dear friend and neighbor.

I have a mid-week confirmation for a North Shore church member at the Cathedral.

Planning for the Provincial Synod in May goes on and becomes more and more exciting.

23 An early trip to Wahiawa this morning and St. Stephen's for two services, delicious breakfast and talk with the congregation between services.

They are working hard to refocus their ministry, and I appreciate the dedication they give to the church.

25-29 I am glad to have several visits with Bishop Kim of Pusan, Korea, as he travels home.

Also good to catch up to Bishop George and Jean Masuda as they come through from extensive travels.

I spend time with the Mokuleia Camp Board, the Iolani School Board,

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Please include the writer's name, address, and phone number(s) to facilitate confirmation and checking.

Photos submitted may be either black and white or in color. A glossy finish is preferred. Every effort will be made to return photos, as requested.

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Kilauea's Aloha for Fr. Jim, Marinell Eron

It was a time of joy. It was a time of tears.

It was the February 7 retirement party at the parish hall of Christ Memorial Church, Kilauea, Kauai, for Father Jim and Marinell Eron.

The hall was packed with parishioners and friends from around the island.

There was merry-making, gag gifts, and the presentation of a quilt made of memory blocks decorated by those who love and will miss Jim and Marinell.

It was also a time of reflection.

When asked what he considered his and Marinell's greatest contributions to Christ Memorial during the eight years he has been vicar, Fr. Jim commented on three:

--- "I tried to present every kind of renewal program that I could, programs such as Cursillo, Gifts Recognition Workshop which Marinell took

and then presented on Kauai, and Spiritual Development for Deacons."

Cursillo "has done a great deal for me, personally, as far as my own spiritual renewal goes," Eron observed, "There are other tools for renewal, but I've never found a better one."

"Where it exists in the diocese you see a spirit of renewal and involvement of the people in the church."

(About one-fourth of the adults of Christ Memorial have made their Cursillo.)

--- Fr. Jim also singled out Christ Memorial's emphasis on evangelism.

He and Marinell have seen Kilauea evolve from a small, placid, tightly-knit post-plantation community into the fastest growing area in Hawaii.

Thanks in large part to the energy and openness of Fr. Jim, Christ Memorial has grown along with Kilauea.



The Rev. James Eron, retired vicar of Christ Memorial, Kilauea, Kauai.

When they arrived, there were approximately 25 regular worshippers; now there are 150 members, two Sunday services, a Sunday school, a Wed-

nesday morning healing service, and a Bible study class.

(Continued on page 5)

101 Ways You and Your Church Can Help the Homeless

1. Provide a parking space for a van Wednesday and Thursday nights when the parks are closed on Oahu.
2. Use of the church as a mailing address.
3. Use of the church as a place where messages may be left.
4. Allow use of the church telephone.
5. Allow overnight parking.
6. Have a place to store personal goods.
7. Emergency money.
8. A food pantry.
9. A place to get recycled clothes.
10. Day care & pre-school scholarship for homeless children.
11. On Maui provide fishing poles for overnight campers on the beach.
12. Teach money management to homeless adults.
13. Adopt a homeless family.
14. Assist with rent supplement.
15. Assist with legal assistance.
16. Provide social service referral.
17. Provide job training through parisoners.
18. Have a drop-in center.
19. Provide counselling.
20. Help with stipends.
21. Allow sleeping on church grounds for single men.
22. Provide occasional meals.
23. Buy tents for the homeless.
24. Provide school supplies for children.
25. Serve regular meals once a week.
26. Recreation programs for children on the beach.
27. Provide jobs at the church.
28. Special program for adolescents who are in need of foster care.
29. Buy propane stoves, lanterns.
30. Help with a single-parents' network.
31. Special programs for newborns and their mothers.
32. Medical assistance.
33. Buy tarps for groundcover.
34. Help to "build you own home."
35. Help with loan programs.
36. Legal assistance for battered

37. Support abuse shelters.
38. Support shelters for teenagers.
39. Nutrition teaching at one of the beach parks on "How to feed a family of four with food stamps and no refrigerator."
40. Put a cottage on church property for temporary housing.
41. Convert some extra space on church property for a studio to house a family.
42. Establish a first and last month rent deposit loan fund.
43. Create a "hui" to purchase property.
44. Create a "hui" to purchase a house.
45. Individual one-to-one support.
46. Provide space on church lawn for a "tent" to house a family.
47. Solar panels for hot water for the villages.
48. Literacy teaching for children.
49. Reading hour at the beach parks.
50. Toilet kits.
51. Study groups on the homeless in church school.
52. High school students to help with study hall at the villages.
53. Outreach programs by church members.
54. Recruit volunteers to do outreach.
55. Teach children's games at the beach parks.
56. Eye/hand coordination skill teaching with young children.
57. High school students can help to sponsor and coordinate a canned food drive in the church to stock a food pantry or for a local agency working with the homeless.
58. Elementary school children can help put together "Share and Care" bags consisting of toiletries such as tooth brushes, soap, combs, etc., for homeless children.
59. Church school groups can help collect toys that do *not* require batteries and games that emphasize eye/hand

- coordination.
60. Intermediate school children can help to organize games for children at shelters.
61. High schoolers can help organize walk-a-thons, or other fund-raising activities to help supplement funds needed by local agencies that assist the homeless.
62. Teenage "work crews" can assist in the maintenance and repair of shelters.
63. Develop partnerships with a local agency that works with the homeless.
64. Collect clothes for the homeless.
65. Collect furniture for the villages.
66. Adopt an agency that works with the homeless and help with their programs and fund-raising.
67. Learn more about homelessness through study groups.
68. Adopt a "Yes, in my backyard" attitude.
69. Collect money to buy food.
70. Host a picnic for the homeless.
71. Host a "baby shower" to collect goods for newborns living on the beach.
72. Have the entire church focus on the issue of homelessness in all their meetings for one month (e.g., church school, trustees, deacons, worship committee, etc.) and come up with ways in which each group can be part of the solution.
73. Get to know a homeless family.
74. Ask your minister to have a series of sermons on homelessness.
75. Call your local politician and ask questions about homelessness.
76. Vote for affordable housing.
77. Support low income rental units.
78. Attend the Housing Now Rally on October 5. [This list is out-of-date here, as this applies to 1991.]
- Suggested #78 for 1992: Demand of every candidate (whether for national, state or city-county office) an accounting of what he or she has done for the homeless, why things are the mess they are, and what he or she will do in future.
79. Donate money to a local agency

- working with the homeless.
80. Start a soup kitchen.
81. Volunteer at a soup kitchen.
82. Attend the Housing Summit October 25-26. [As #78 above.]
- Suggested #82 for 1992: Monitor the closely the actual performace of candidates following their election and do not let them forget their promises as regards the homeless.
83. Employ a homeless person.
84. Help to keep rents low in rental units.
85. Rent to a homeless family.
86. Vote for support measures to encourage construction for multi-unit affordable rentals.
87. Help to teach literacy to homeless adults.
88. Attend neighborhood board meetings.
90. Talk to your council person about the homeless villages [and the problem of homelessness].
91. Join Habitat for Humanity (988-9339).
92. Lobby the legislature and the city council for more affordable housing.
93. Help to provide security for single homeless people sleeping on the church lawn once a week.
94. Recycle linen from hotels for the homeless.
95. Write letters to the editor.
96. Write an article for your church newsletter on the homeless.
97. Volunteer to "host" a homeless family sleeping at the church once a week.
98. Host a "free store" at your church thrift shop once a month for the homeless.
99. Call the Hawaii Council of Churches and sign up to serve a meal at IHS (263-9788).
100. Call Homeless Aloha to voluntneer (537-1399).
101. Get involved.

--- Hawaii Council of Churches (the Rev. Frank Chong).

Some Reflections on Poverty, Homelessness, and Caring

**"Blessed are the poor:
for yours is the kingdom of God"**

Who are the poor, and why the kingdom of God?

The kingdom of God is the best that Jesus and we know.

It is, literally, the rule of God -- the reign of justice, equity, and love, as well as an era of abundance. Those fishnets to overflowing are part of the kingdom.

The kingdom of God is a quality or condition, rather than a territory. It is an era without hunger, muggings, break-ins, illegal drugs, throw-away children and homelessness.

Furthermore, the fact that we are commanded to love, and that loving better and more deeply is possible on our part, means that we humans, after the example of Christ, are agents also for bringing in the kingdom of God about us, for others as also for ourselves.

We have the keys already -- the example of Christ and the capacity to love.

Lazarus would not sit at that rich

man's gate with sores, alone and hungry, with only a dog to help him, if love ruled and thus the kingdom of God were there.

The Poor

But who are the poor?

The answer depends, of course, on one's particular society or economic system. But by any definition they are the have-nots.

In the United States, the government defines poverty as living below the level of minimum need, which it defined in 1990 as \$13,359 annually for a family of four.

That is \$1,113 per month or \$37.11 per day. Figured individually, the poverty level means \$9.28 per person per day in a family of four.

For an individual over 65, the poverty rate was set at \$5,947 per year in 1989, or \$496 per month, or \$16.52 per day.

Those who work for the federal minimum wage (\$4.25 per hour) earn about

\$34 a day, but get only about \$23 take-home, once one subtracts taxes and insurance. At the minimum wage, one has about \$115 take-home a week for a 40 hour week, or about \$500 a month.

That is poverty any way you slice it, whatever the government says.

These government-established levels of minimum need are cash income only and do not include "benefits like subsidized housing, Medicaid, or food stamps," reports the *1992 World Almanac*, p. 134.

13.5 percent or about 1 in 8 Americans live below the poverty level.

This percentage is up from 12.8 in 1989, but less than the 15 percent of 1983, the Bureau of the Census reports.

In 1990 an estimated 33.6 million lived below the poverty level.

The face of poverty tells us more about our society. 10.7 percent of whites are poor by these definitions; 28 percent of Hispanics; and 31.9 percent of blacks.

The poverty rate for children was 20.6 percent in 1990, or 1 in 5.

Of married couples, 5.7 percent are poor. This is the lowest poverty rate in the nation, reflecting two incomes, apparently.

But women's incomes are only 71 percent of men's.

Men's earnings, moreover, fell 3.6 percent in 1990, the third consecutive year of decline.

For the first time in eight years, real income for all Americans fell 2.9 percent. Recession and the shift from a manufacturing economy to a service economy seem reflected here.

However depressing these figures may be, in 1960 39.9 million (or 22.2 percent of the population) were below the poverty line, as contrasted with 33.6 million or 13.5 percent in 1990.

Still, the picture is a grim one. With one in five children so poor and real income declining, what can our future be?

What sort of adults and citizens will these children be, raised in cars and pup tents, and early abandoned or thrown out?

The Poor in Jesus' Time

The poor in Jesus' time were likewise those who lived at or below the level of minimum need.

They were the day laborer, only occasionally hired at the minimum wage (Matthew 20:1 +), as well as the widow who gave her mite (Mark 12:42; Luke 21:3). They included the beggar, like Lazarus, the poor man who lay at the rich man's gate "and longed to fill himself with what fell from the rich man's table" (Luke 16:21).

The poor came to, and were part and parcel of, Christianity from the very beginning, and feeding and caring for them have been part of authentic Christianity always and everywhere (Luke 14:21, Matthew 25:31 +, Acts 2:45, 4:34, 6:1-6, 11:29, Galatians 2:10, Romans 15:16).

Eucharist and a fellowship potluck, both for Christian haves and have-nots (the *agape*), first went together, and all were fed both spiritually and materially.

For me, that coffee hour after church is still church and as important as what goes on about the altar.

Love and fellowship with God and each other through bread and wine must be followed by love of God and others through food, conversation, and caring.

The koa altar and that metal cardtable are one, Eucharist and *agape* together, as the church first had it and had it right.

In Scripture, there is a second meaning to the word poor. Matthew emphasizes it when he recasts this beatitude into "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (5:3).

(Unlike the Gentile Luke, the Jew Matthew avoids the word God, substituting for it, as was customary, the respectful equivalent heaven.)

In this second sense, the poor are not only those in straitened material circumstances, but also those who are oppressed or disillusioned ("poor in spirit") and stand "in special need of God's help, and may be expected to receive it shortly" (Arndt & Gingrich, *A Greek-English Lexicon to the NT*, 1957, p. 735).

These poor are the humble, both in circumstance and in the estimation of themselves and of the world.

Their focus is also God, not just themselves. These are the pious weak, whose faces are ground in the dust, whose rights are set aside (Amos 2:7).

These are those who persevered faithfully, the saints, both devout and poor (Galatians 2:10 *poor* = I Corinthians 16:1 *God's holy people*).

These poor are those who are poor in the world's estimation, but rich in faith and love God (James 2:5).

There is a third meaning to the word poor in Scripture. They are not just the materially poor -- those in need and not just the faithful one's, oppressed and in humble circumstance; but also those whose humility and love of God mean that they care for the poor, both practically and spiritually.

These last, whatever their possessions, are also numbered among the poor.

They identify with the poor, and the poor cannot get on without them.

The poor, like the term "the saints", once designated all Christians, rich and poor alike.

To all these poor the church has always acknowledged obligations. No one must go hungry, friendless, or without shelter -- and especially those whose economic poverty has not diminished their love of God, their following the Way of Christ.

Those with means, in their solidarity with the poor, saw to that, and were numbered among God's poor, the blessed one's.

Poor Relief

Moses, the Prophets, and Christ all proclaim a God who loves and cares for the poor.

They have a special place and status in his Promised Land. They rank with priest and levite. They also are landless (Deuteronomy 18:1-5).

Priest, levite, and the poor were

(Continued on page 7)

Aloha for Erons (from page 4)

Moreover, the church has ministered to the entire Kilauea community in many different ways: the many groups (from AA to dancing classes) meeting in the parish hall, Wednesday afternoon religious released-time education classes open to all the children of Kilauea, and the church's thrift shop, Shared Blessings, which reaches out into the community, as it also generates income for the church.

--- Finally, Fr. Jim cited the ministry of music at Christ Memorial.

While the Episcopal hymnbooks were used faithfully, so also were Jim's guitar and somewhat dog-eared yellow songbooks, which always seemed to do an even better job than the hymnbook in inspiring people to "make a joyful noise unto the Lord!"

"We kind of combine at Christ Memorial a low church with a high church service. We're willing to go beyond the hymnbook and do some kinds of contemporary music and bring other instruments into the church.

"There is no underestimating how valuable it is to be able to bring good music into a congregation."

Christ Memorial's members feel they lost not only their vicar, but they also lost Marinell, Fr. Jim's partner in ministry there over the past eight years.

"She's done as much in this congregation as I have. She's been totally involved. So I don't distinguish between my ministry and my marriage. For me they are one and the same thing.

"And it's great when it works that way. A person in the ministry, whether male or female -- though it's still mostly a male ministry -- can lose himself in the ministry.

"The incidence of divorce among the clergy is surprisingly high, you know."

"In my case, Marinell has always been intensely interested in ministry, never from the point of view of wishing to be ordained, though she certainly could be

if she wanted to.

"But she's always been very interested in ministering to people, always been totally backing of any effort I have in the ministry."

While it is not easy for Christ Memorial to say goodbye to the Erons, it is certainly just as difficult for the Erons to leave Christ Memorial, where they have invested eight years of their lives.

Fr. Jim considers the years at Christ Memorial as the highpoint of his 34 years as a minister.

"Without a doubt these are the best eight years of my life, the most important part of all my years in the ministry."

"I have never had a situation where I was closer to the people, or where the people were so responsive, so generous in their response."

One of the characteristics of the Episcopal Church which Fr. Jim has found the most important in his ministry is the church's stand on social issues.

"The Episcopal Church is a thinking person's church. It has always been out in the forefront on social issues, caring for the homeless, feeding people, running shelters.

"And it has pretty much been on the firing line for racial justice.

"Certainly Bishop Browning brought all his liberal attitudes into his job. And God bless him for that."

Fr. Jim is not cutting himself off from Hawaii. He still will maintain his canonical residence in the diocese.

"I don't intend to change that. The priests of this diocese are some of the finest people I've ever met. And I'm glad we have Bishop Hart. He's a fine bishop."

The immediate plans of the Erons include R & R time and months of travel around the mainland, before they settle late in the year in their home in Southern California (PO Box 81702, San Diego, CA 92138-1702).

--- June Stark.

'Faith, Love, and Service'

An Address
on the Occasion of the
125th Anniversary
of the Laying of the Cornerstone
of St. Andrew's Cathedral

On this day, when we celebrate the laying of the cornerstone of this Cathedral, I want to talk about the symbolic cornerstone which Queen Emma laid for us, her life.

I want to talk about how the things she did in her life, and the ways she did them are a true parable and an inspiration for us today.

My main association with Queen Emma is through the Queen's Medical Center, or as I still like to call it, the Queen's Hospital, her hospital.

A few years ago, as we must from time to time, we at the hospital went back and revisited our mission and goals.

We wanted to make sure that they were consistent with both the Queen's original mandate, and the urgencies of today and tomorrow.

We made a few refinements, prompted by changing times and conditions, but we were impressed by how the basic mission laid out by the Queen and her board is still pertinent and valid and challenging.

Because of this, we decided that henceforth, we shall report regularly to Queen Emma, explaining to her our continued devotion to her mandates, and values, as we deduce them from the parable that she left us in her life.

Let me show you how we take Emma's earthly life as a parable, to teach us how to act today.

She was born into and was a product, physically and spiritually, of two cultures, Hawaiian and Western. She was thoroughly exposed to and familiar with both cultures.

On the Western side, she was particularly sensitive to medicine, religion, and education.

Many people in her day saw the two cultures as being hostile and incompatible. And so they adopted responses that we now call co-dependent.

That term is based on the metaphor of the dysfunctional family, in which children of a brutal parent base their whole lives and persona on tactics

designed for coping with that parent.

Some become hostile and aggressive, some passive and depressed, and some acclaim-driven.

To pursue the metaphor, when the brutal parent reforms, the children's responses persist, but are now detrimental and destructive to the children.

The trauma of re-formatting their lives is great.

Emma did none of these, because she did not see the Haole culture as a brutal dominator of the Hawaiian. She saw her two cultures as equals.

She saw good in both cultures, and hence could harness the strengths of both to better the life of her people.

Let there be no doubt that she ached from the knowledge that her Hawaiian people were suffering from the arrival of Western ways, but she saw that condition not as a product of brutality of the Haole, but lack of antibodies in both the Hawaiian spirit and body to resist the massive flux of new and strange viruses and concepts.

Her method was to use her Western and Hawaiian resources to develop those antibodies in her people.

To do this, she had to find shared essences between the two cultures.

Then she could knit them together for the good of both, the rescue of one, and the enchancement of the other.

The insights that enabled her to intertwine the cultures as equals were her values, which she practiced, and which she saw in both cultures.

We at Queen's identify those values as faith, love and service.

Those values were equally revered by the two cultures which she embodied.

And at Queen's today, and every day, we ask ourselves if we are living these values, and if we are giving equal homage, as Emma did, to the two cultures which join hands in the destiny of Queen's Hospital.

A few years ago, when we started our process of renewal and rededication, we decided that we had gone farther on the material, scientific, aspects of Western ways than we hand on the spiritual ways exemplified by the Hawaiian.

We were not alone in this. Much of Hawaii, and indeed the world has been



The Rev. Kate Nesbit on her installation as chaplain at Seabury Hall, now a priest and assisting at St. John's, Kula, Maui. Left to right: The Rev. Heather Mueller, rector of St. John's, Headmaster Thomas Olverson, Nesbit, Bishop Hart, and Student Council President Peter Bjordahl. Photo: Dennis Welch.

in this mode.

We at Queen's are now engaged in re-emphasizing the values of faith, love and service and the Hawaiian culture.

That is what the parable of Queen Emma's life has done and continues to do for her hospital. That is the symbolic cornerstone that Queen Emma laid for us at Queen's.

Her other creations, this Cathedral and the Priory, shine equally as exemplars of Emma's inspiration, of her cardinal values, and of her dedication to her people, and her devotion to both of her cultures.

What about all of Hawaii? What cornerstone did she lay for us?

Today, there are still people who see non-Hawaiians personifying the dominant, brutal parent in a co-dependency relationship.

And they practice ways of hostility, or depressed passivity, or anger, to cope with their perceived enemies.

Today, if we invoke the three values of faith, love and service, we will see that there is no brutal, domineering parent.

There are instead, brothers and sisters, not threatening, but concerned, and helpful.

There is no doubt that many Hawaiians have a lesser quality of life than others in our land.

The real causes of this are flaws which exist in our society which turn us from the three cardinal values that Emma lived.

And the way to correct this is to join together and with all the other people who perceive these flaws and work together to correct them, making use of the powers of both cultures.

The Hawaiian people, taking the inspiration of Queen Emma, need to be doing this, and many are. As Emma knew, we also know that Hawaiians have much to teach our fellow human beings.

We should devote ourselves to making certain that our society respects the three values, faith, love and service.

And if we do, we will have profited well from the parable of Emma's life.

And we will constantly return to the symbolic cornerstone and rededicate our people to lives of faith, love and service.

--- Kenneth F. Brown, chairman,
Board of the Queen's Health System,
1 March 1992.

Fr. McDonald's North Pole Eucharist, Economy Shop's funds...

The Rev. Frederick A. McDonald of San Francisco, formerly rector of St. Clement's and headmaster of Iolani School in Honolulu, celebrated the Eucharist in the lecture room of the nuclear-powered Soviet icebreaker *Sovetsiy Soyuz* passed over the North Pole on its way from Atlantic to Pacific over the top of the world in the International Polar Year. Of the congregation of 25, 14 received communion. Fr. McDonald, 83, has also served parishes in Rhode Island, Washington, Oregon, Jerusalem, Venice, and France. The *Sovetsiy Soyuz* booked 100 paying passengers.

The Economy Shop at St. Andrew's Cathedral is in process of finding a new

manager. Frances Titcomb resigned effective the first of the new year.

In 1991 under her leadership, income from the shop provided outreach funds as follows:

--- \$6,650 for the Institute for Human Services, a ministry to the homeless and needy in downtown Honolulu.

---\$6,000 for Ho'omana 'Olana, an AIDS shelter.

--- \$2,710 in discretionary funds for clergy and cathedral ministries.

--- \$2,650 for Hale Kipa, a youth runaway shelter.

--- \$1,000 for the China Mission.

--- \$6,000 for the cathedral's Outreach Committee.

This total of \$25,010 does not include:

--- \$250 for a new microwave oven for Davies Kitchen, nor

--- \$13,700 for a blue 1991 Ford pickup truck for the cathedral.

In his first address to the Church of England's General Synod, Archbishop of Canterbury George Carey urged equanimity among church leaders in the debate over the ordination of women to the priesthood. Synod will recommend specific legislation on the issue to Parliament this year. Implicit in Carey's remarks was an appeal to traditionalists opposed to women's ordination to refrain from forming a "church within a church."

Pope John Paul II acknowledged the "weakness and defects" of some missionaries over the years but staunchly defended the overall "shining and eternal example" of Roman Catholic orders in bringing Christianity to Latin America. He was responding to calls that the quincentenary of Columbus's initial voyage should not be celebrated, because it inaugurated a European genocide of the indigenous peoples.

Church boxes, organ pipes, doors, and stained-glass windows are among the losses, as one out of two churches in England will be burglarized this year.

(Continued on page 7)

About the Diocese

The Rev. John Connell of St. Barnabas', Ewa Beach, has been appointed chair of the secretariat of Cursillo, succeeding Fr. Eron now retired, Bishop Hart announced.

A clergy conference on sexual ethics in ministry, led by Phyllis Roe and Bryan Austill of the Samaritan Counseling Center, has been announced for June 12-13.

Navy chaplain (Lieutenant Commander) George Clifford, now a minister in the American Baptist Church, has been recommended as a postulant for Holy Orders in the Diocese of Hawaii. He "is asking to be received and ordained in the Episcopal Church, so that he may continue his ministry as a Navy chaplain," the Bishop's February newsletter reported.

The Rev. Tom Van Culin, brother to Anglican Consultative Council General Secretary Sam Van Culin, was ordained to the priesthood in St. Christopher's, Kailua, on March 15.

Soon also to be ordained to the priesthood is the Rev. Martin Field, a Navy chaplain.

"Why I am an Episcopalian," by Chris Wataya

Canon Ward on the mend

"I was baptized and confirmed a Lutheran and always felt church was something I *had* to do and therefore never enjoyed it.

"Through most of my adult life, I rarely attended church.

"About ten years ago, I started reading self-help books -- due to a failing marriage. I began to realize there was 'something/somebody' missing in my life.

"In my search, I found only temporary satisfaction and kept looking for spiritual fulfillment.

"It was ultimately through two dear friends that I found Jesus Christ.

"Upon receiving the Lord into my life, I met Warren and his family and was introduced to All Saints'.

"I felt very comfortable with the worship service and the people -- so I became Episcopalian," wrote Chris Wataya in the series "Why I am an Episcopalian" in *The Kauaian*, the newsletter published by that Kapaa congregation.

"I want to express a great big thank you for all the beautiful cards, notes, phone calls, prayers, gifts and offers of help since my accident," wrote the Rev. Canon Arthur Ward in the *Ka 'Upena*.

"I have definitely felt the power of the loving Christian fellowship of St. Andrew's in hastening the healing process.

"The fracture of my right leg was high on the thigh and fortunately did not involve the pelvis. "A plate was inserted; a cast was not required.

"I am getting around with the aid of a walker and Ruth Ann's tender loving care.

"Exercises are loosening the muscles and strengthening the leg day by day.

"It will not be long before I am once more 'in good standing' and can resume my activities, including a few spins around the dance floor."

Bishop's Journeying (from page 3)

and the Clergy Family Project,

The last gasp of this month and this week is the Cathedral's Mardi Gras celebration. Can you imagine, I won a prize for a silly hat!? Not a mitre -- heavens, not that. It was a lot of fun!

House of Bishops' "new way" (from page 1)

March 12.

"We recognized that we must focus upon our communal life as a House of Bishops because it is the source of our identity.

"We learned that, if we cannot be bishops together, we cannot be bishops alone."

The bishop's statement went on to report, "A consensus emerged that we must reorganize many aspects of our common life..."

"Whatever the immediate agenda that brings us together, we resolve to define ourselves primarily as a community of prayer, worship, and biblical and theological reflection in which to give and receive one another's gifts, and to seek God's will for our lives and our work as the servants of the church."

In practical terms, that will mean moving away from a legislative model to one that seeks consensus, ENS

reported.

And it may also mean more meetings of the bishops, perhaps even several times a year to build on this new sense of community.

The bishops also agreed that their agenda must be simplified, that it would be better to deal thoroughly with a few issues than tackle a whole laundry list.

Bishop Christopher Epting of Iowa called the Kanuga meeting "a good first step. It took a long time to get into this mess -- and it will also take some time to get out of it," he added.

Bishop John McNaughton of West Texas observed, "We made quantum leaps in terms of relationships," although major differences remain.

"The healing process has begun," added Bishop Barbara Harris, Suffragan of Massachusetts. "Now we can get down to the real work."

Poverty, Homelessness, Caring (from page 5)

therefore similarly provided for out of the tithes and other levies on the produce of God's special acre on earth -- the Holy Land:

--- The priests got 3 percent of the produce of the land (heave-offering, 2% + one-tenth of the levites' tithe, or 1%), plus the priestly portions of the offerings in the Temple in Jerusalem.

--- Levites received the First Tithe (or 10%), reduced one-tenth by that tithe of a tithe which was paid to the priesthood.

--- A Second Tithe, an other 10%, was levied and went basically to support Jerusalem in her need to provide for the throngs who came to the three annual pilgrimage festivals in the Temple.

But what of the poor?

In the 3rd and 6th year of the 7-year cycle, the Second tithe went to the poor, rather than to Jerusalem. 20% of the crop over 7 years is a poor welfare tax of just under 3% annually.

Moreover, what God himself seemed to designate during the annual harvest and vintage went to the poor: sheaves left behind, ears of grain fallen and unshaved, grapes which fell, imperfect clusters, and clusters overlooked by harvesters -- as well as produce of a certain corner of the field specifically set aside for the poor. All these belonged annually to the poor.

In addition, Jewish piety inculcated the virtue and necessity of giving alms (Matthew 6:1 +, Acts 3:2 +, Acts 10:2, 4, 31).

Moreover, there were soup kitchens for the migrant as well as for the resident poor (Jacob Neusner, *The Economics of the Mishnah*, ch. 7, especially pp. 118, 124-125).

And, there was a special poor rate (like Hawaii's kamaaina rates) applied to Temple offerings. Mary qualified for this rate; she made the offering of the poor at her Purification (Luke 2:24; Leviticus 5:7, 12:8).

Preferential Option for the Poor

In some societies the poor are not approximately 13.5% of the total population.

Rather, the overwhelming mass of the population is poor. The squatters'

villages in South America and South Africa testify to this.

In the face of such poverty and oppression, Fr. Clodovis Boff of Brazil asked, "What is God, for a continent of poor such as Latin America?"

"How does God reveal himself to the oppressed?"

"What does it mean to be a Christian in the world of the starving?" (*Liberation Theology: From Confrontation to Dialogue*, San Francisco, Harper & Row, 1986, p.24).

These questions have given rise to a radical, reforming Liberation Theology, characterized by "the encounter with God in the poor" (p. 29).

A preferential option for the poor makes sense in a society wherein the overwhelming majority are poor and economics is rigged in favor of the few and vastly rich.

Encountering God in the poor is certainly better than seeing God in an iniquitous status quo or in an economic system gerrymandered in favor of the few and vastly rich.

People, images and likenesses of God, are always preferable to idols, especially idols which destroy people, as Molech did of old.

But in our society, what should we do?

--- Make sure none is homeless, hungry, or without a job.

Something is very wrong with our system when car magnates get millions annually in spite of falling car sales, while auto workers suffer because of mismanagement and misdesigns by management.

Perhaps in this election year, we should each ask our candidates not only what they are doing for the middle class, as so many propose, but also why they are not using the power of government better to help our weakest and most vulnerable citizens --- the poor and the homeless. Children should not be raised in cars and pup tents. None should have to live in our parks or on the beach. Life on the streets benefits no one.

The poor will be with us always, observes Jesus (Matthew 26:11), but as a society we can do so much better by their absolute necessities -- shelter, food, and medicine.

--- The monthly birthday offering at Holy Cross goes to IHS for the poor downtown. This is a good and important work which must continue. It is our Second Tithe to Jerusalem, so to speak.

But should we also consider something locally?

A food pantry for Kahuku and the North Shore? Each time any of us does the family marketing, perhaps we should also buy something for the poor.

Teaching our children to buy also for the poor cannot be out of place.

The ancients *both* helped Jerusalem and had local soup kitchens.

Perhaps a pantry for food and supplies, along with some other items on that list "101 Ways You and Your Church Can Help the Homeless" (see page 4), added to our IHS birthday offering, is our way of doing both.

---The Rev. John Paul Engelcke. A sermon given in the Church of the Holy Cross, Malaekahana, Oahu, 16.II.92.



Bishop Tutu and Bishop Hart in procession. Photo: Fr. Laun.

Stewardship, Planned Giving Conference *(from page one)*

of growth toward stewardship would be for the vestry to promise every increase of an old pledge and every new pledge will be split 50/50 between parish needs and outside giving.

Expect conflict!, the bishop said. We are exposing real commitments, arguing

basic priorities and values, attacking long-held hideouts, excuses and relationships.

Stewardship is worth arguing about!, said the bishop, who is also co-chairman of the Standing Committee on Stewardship and Development of the

national church.

Planned Giving

Robert Sharpe was the second featured speaker of this conference and his appearance was underwritten by the

three trust companies Bishop Trust/American Financial Services, Hawaiian Trust Company, and First Hawaiian Bank.

Sharpe gave a four-hour seminar on the planned giving aspect of stewardship, Diocesan Planned Giving Officer Don McKenne noted

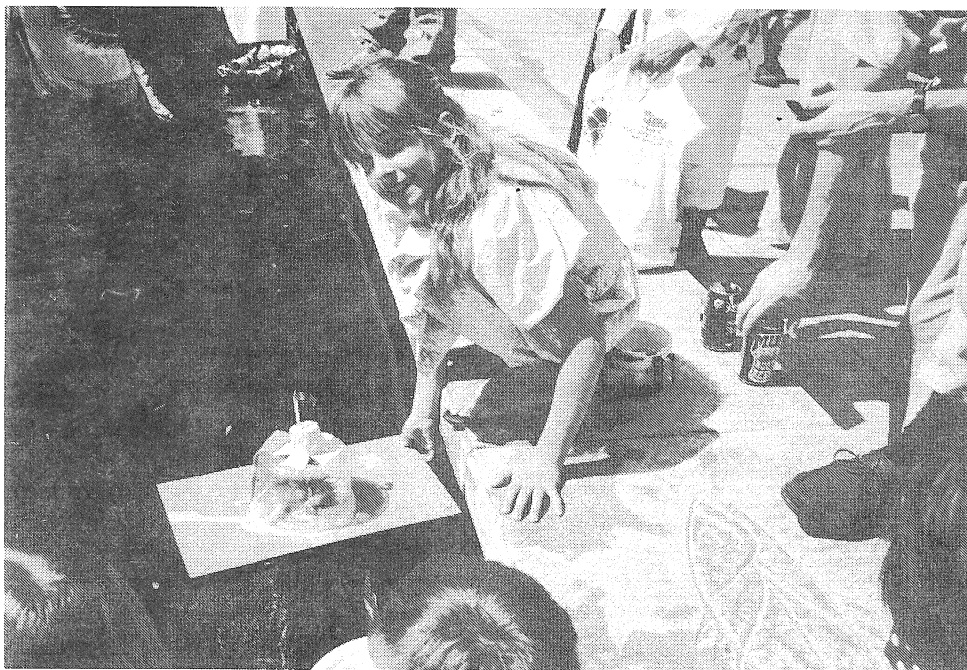
"Sharpe presented concepts and perspectives on planned giving as well as a description of the various planned giving vehicles and the assets that might be used to make a gift," answering questions after his presentation, McKenne reported.

Sharpe's presentation was also distinguished by competence, organization, and a graceful simplicity of expression and good-humored directness not always found amongst experts.

"It is hoped that all who attended will carry the inspiration and knowledge acquired at the conference back to their parishes and use it to build a strong stewardship effort," McKenne observed.

"Planning is already underway for a diocesan stewardship conference on 12 and 13 February 1993," McKenne announced. "Reserve those dates and plan to attend," he added.

--- From reports by Fr. Layton Zimmer (Bishop Burrill's presentation) and Don McKenne (Robert Sharpe and the conference generally).



St. Andrew's Church School studies Jesus' call to the fishermen by making boats, then floating them in the Cathedral's fountain.

Homelessness: Single Adult Men

...The problem of chronic homelessness is essentially a problem of single adult men...

Out of all single homeless adults, 78 percent are men; out of all homeless adults, more than 64 percent are single men; and out of all homeless people -- adults or children -- 58 percent are single men...

More important, still, may be the question of work. Historically, the kinds of work associated with transient or marginal life have been reserved for men.

Now, of course, the work such men did is gone.

--- Peter Marin, "The Prejudice Against Men," *The Nation* (July 8, 1991).

Bishops hear Ashrawi, EUC urges post-racist society, The Rev. Tim Oi Li dies, Aussies ordain women...

He suggested that Episcopalians should reach out to those who have drifted away from active church involvement and that the church should "increase its emphasis on providing ministry to persons who are in non-traditional families."

Province III bishops hear Palestinians -- Ten bishops of Province III (Mid-Atlantic Coast States) heard Dr. Hanan Ashrawi, an Anglican who has served as spokesperson for the Palestinian delegation during the Arab-Israeli peace talks, tell how deeply Palestinians appreciated the Episcopal Church's many expressions of solidarity with Palestinians living under Israeli occupation.

Ashrawi said that Palestinians were eager for substantive negotiations, and she expressed her delegation's frustration at what she said were Israel's recent intensification of arbitrary detentions and mass curfews.

Urban Caucus urges Episcopalians to a post-racist society -- At its annual meeting this February, the Episcopal Urban Caucus (EUC) urged the Episcopal Church to face the reality of racism, to repent, and to lead the way to a post-racist society.

The EUC pledged to monitor the church's progress in addressing racism at all levels, to develop a common definition of *racism* and *multiculturalism*, and to collect and disseminate successful models of current anti-racism work in the wider church.

First Anglican woman priest dies -- The Rev. Florence Tim Oi Li, first woman ordained to the Anglican priesthood (while serving parishes in China during World War II), died in Toronto February 26 at 84.



The Rev. Florence Tim Oi Li, first Anglican woman priest, with Bishop Barbara Harris in Boston in 1988. ENS photo: James Solheim.

"History will judge that her ministry, her humility and courage, played a major part in the acceptance of the ordination of women to the priesthood as part of the Anglican tradition," former Archbishop of Canterbury Robert Runcie said in a message read at the funeral service in Toronto.

Canterbury's first year -- Archbishop of Canterbury George Carey "is beginning to comprehend fully the size of his task" as he nears the end of his first year in office, the *Times* of London reported. In the past year, his public statements have drawn strong press criticism, and the Church of England faces a potential split over the ordination of women to the priesthood. Angered by some of the distortion of his positions, Carey seemed resigned to the inevitability, "because you are living in the church which is in the world."

U.K. Bishops protest Trident missiles -- Sixteen Church of England bishops and two Scottish Episcopal bishops were among those protesting Britain's move to replace its Polaris missiles with Trident missiles.

Muslim power increases in Africa -- The decision of Kenyan Muslims to organize into a political party elicited a response from Anglican Archbishop Manasses Kuria that religion should play a mediating role in secular states such as Kenya, not a political one.

Discrimination against Christians in Muslim-dominated northern Sudan is reported as Islamic law has been instituted there and the new military regime has declared Sudan a Muslim republic. The south is largely Christian or animist and will be allowed (for now?) its own legal system.

Australia joins Anglican churches ordaining women priests -- With the ordination of 10 women to the priesthood March 7, Australia joined the 9 other churches of the Anglican Communion's 28 who so ordain.

In addition to Australia, the Episcopal Church and the churches in Brazil, Burundi/Rwanda/Zaire, Canada, China (Hong Kong), Ireland, Japan, Uganda, and New Zealand ordain women priests. England, Scotland, Wales, and South Africa ordain women only to the diaconate.

--- Episcopal News Service.