

HAWAIIAN CHURCH CHRONICLE

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News Briefs

Canterbury improves Anglican-Jewish relations: Archbishop of Canterbury George Carey has broken tradition by declining to become patron of the Church's Ministry among the Jews (CMJ), an organization of Anglicans that seeks to evangelize Jews.

While affirming his "commitment to evangelism," Cary said that "changed times" necessitate that he "do all in [his] power to encourage trust and friendship between the different faith communities in [England]."

He added that "rightly or wrongly, many Jewish people do not believe that CMJ respects their integrity."

The Church of England Evangelical Council defended CMJ's "discreet and unaggressive" efforts to convert Jews, and said that the archbishop was "unwisely advised."

Rabbi A. James Rudin, interreligious affairs director for the American Jewish Committee, characterized Carey's decision as "a most courageous one that will certainly go a long way in fostering greater trust and mutual respect between the Jewish and Christian communities" (ENS).

End Anglican-Roman Catholic dialogue? In an article titled "Roman Catholic-Anglican Ecumenical Union: A Cause I Can No Longer Support," Bishop Spong of Newark contended that Roman Catholic policies on the ordination of women, homosexuality, abortion, birth control, mandatory celibacy, and papal infallibility are based on "patriarchal and authoritarian

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ANGLICAN WOMEN REVIEW ROLE, PROGRESS



Some of the 600 participants at the Worldwide Anglican Encounter in Brazil. Hatsune Sekimura and Geraldine Tom represented Hawaii. See a later Chronicle for their report. (ENS photo: James Solheim).

Over 600 women and a scattering of men from 46 countries met in Brazil to grapple with the barriers and frustrations women face in church and society today.

The Worldwide Anglican Encounter closed in Salvador, Bahia, on April 4 with a call for a new international network to further the concerns expressed during the six-day meeting.

Anglican women "must give up our efforts to be nice" and take home their anger over how the church has ignored solidarity with women and become "angry, loving agents of reform," said Professor Carter Heyward of the Episcopal Divinity School in her address at the closing session.

"We can be compassionate and kind, we can be caring and, at times, gentle -- but not nice."

"If we are participants in reformation, we cannot return to our homes without renewed resolve to make no peace with oppression of women in our cultures and countries," Heyward observed to loud applause.

"Women are being violated throughout the world -- and in the Anglican Communion," Heyward continued, observing that the Decade of Evangelism "has completely disregarded women's well-being and women's concerns."

The encounter is the Anglican response to the World Council of Churches-sponsored Ecumenical Decade of Churches in Solidarity with Women that began in 1988.

Presiding Bishop Edmond Browning said that "many Christian men have a hard time seeing women's issues as their issue."

He confirmed that the Decade of Evangelism, "has left women's concerns out in the cold, as if they were somehow auxiliary to the 'real' work of the church, as if women's concerns were of interest only to women and not to men."

At the closing press conference, Ann Smith, director of Women in Mission and Ministry for the Episcopal Church and convenor of the encounter, said that the meeting was "a beginning, and affirmation that we as Anglican women want to continue in a creative, unified, networking way."

She noted that there were many obstacles paced in planning this meeting -- including resistance by many men in power positions in the church.

"We are saying to the patriarchy that

Prince's birthday celebrated at Summer Palace

The children of St. Andrew's and the Junior Auxiliary of the Daughters of Hawaii celebrate the birthday of the Prince of Hawaii Sunday, May 24.

Lunch, games, tours and more are scheduled for Queen Emma's Summer Palace in Nuuanu.

Of special interest will be the prince's room and effects.

An antique fire-engine is another feature of this birthday celebration. The young prince loved fire-engines and was an honorary member of Honolulu's fire department.

The prince was born May 20, 1858, and named Albert Edward Kauikeaouli Leiopapa a Kamehameha. He was designated Prince of Hawaii, as the English heir to the throne is styled the Prince of Wales.

His birth caused general rejoicing. Hawaii's independence and monarchy seemed more secure with the succession assured.

He was "a most lovable child, beautiful to look at, and exceptionally bright," remarked one of the royal family's friends.

But the four-year-old prince died on August 27, 1862.

Queen Liliuokalani ascribes his

death to a too-vigorous cooling off under the pump at the hands of King Kamehameha IV, his father, when the prince threw a tantrum.

Bishop Staley, however, described the young prince's death as identical with that of her own infant son's -- the result of eating certain seeds.

("Both had, it is supposed, eaten raw tamarinds when playing under the trees. It brought on severe sickness, then effusion of the brain, insensibility, and ultimately death. Both were the same age exactly, 4 years and 2 months... You may imagine how their Majesties must feel it to be the reopening of their own wound afresh." Letter to Sophie, his sister, May 14, 1863.)

The young royal couple were desolated. The sorrowing parents turned to the church for consolation, and the king personally translated the Book of Common Prayer into Hawaiian.

Alfons Korn and Barbara Peterson wrote in *Notable Women of Hawaii*.

In mourning and commemoration

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Hitler’s victory entailed the extinction of the church...
"It has to be cut off like a gangrenous limb."

That sounds harmless to Americans, for our system of benign separation is good for both parties.

But in Hitler’s mouth, "separation" meant deprivation of any independent legal status and traditional governmental financial support, then subordination, followed by annihilation.

Hitler regarded his "last task as clearing up the church problem... It has to be cut off like a gangrenous limb," he said privately (Klaus Scholder, *Requiem*, pp. 180-181).

"The Jewish question and the Christian question were much more closely connected in the Third Reich than the churches ever realized," concluded Scholder.

In fact, they were next and the handwriting was already on the wall in the church order in the Reichgau of Wartheland, the old Prussian province of Posen (Posnan).

There one did not become a church member by baptism, but by written application to the authorities, and only adults could apply. There the Nazi state already controlled the sacraments.

There, too, were no youth, men’s, women’s, or other religious groups.

There was no communication with churches or church organizations outside the Gau.

Ghettoing had begun, and after the ghetto came, of course, "transport East" and annihilation, as the Jews had already discovered.

This destruction had begun. Of 300 Polish Catholic churches in the Reichgau, only 24 were left open.

Some 400 of 600 Polish priests were sent to the concentration camps, of whom 220 died. All remaining clergy had to earn their living at a full-time secular job.

On 9 June 1941, Martin Bormann,

Enemies of Jews are necessarily enemies of Christians. Any Christian toleration of anti-Semitism is Christian suicide.

now the most powerful Nazi after Hitler and the man supervising Wartheland’s governor, told all Gau leaders that Christianity and National Socialism (Nazism) were utterly incompatible.

The "Final Solution" for the churches awaited Hitler’s victory. Implementation was delayed for the duration, however, but at a "Wannsee Conference" planning for Christians had begun.

S.S. Brigadier Mueller then declared (22-23 December 1941) that it was necessary for specialists now to confront "the most dangerous of all dangerous opponents," the churches.

Hitler would settle his accounts with Christianity after the war. The Jews got no postponement (Scholder pp. 116-117).

Lessons

There are several lessons here:

(1) Enemies of Jews are necessarily enemies of Christians. Any Christian toleration of anti-Semitism is Christian suicide.

This makes the silence of pontiffs and prelates before the enormity of Hitler, and the failure of the churches generally to love their Jewish and Gypsy neighbors as themselves, all the

When anyone is diminished, all are diminished.

more puzzling and poses the most searching ethical question. "Just what does Christianity think it is after Auschwitz," asks George Steiner.

(2) When anyone is diminished, all are diminished. Relocation centers for Japanese Americans mean relocation centers later for Chinese and Caucasians, if that injustice is not denounced and amended. Apartheid for some means apartheid for all, and then worse.

(3) The church’s independence and integrity must be preserved at all cost by Christians in faithfulness to Christ.

There can be no compromise, for example, as to the sacraments. Church membership cannot lie in written applications to the government by adults, instead of through baptism.

(4) The church must always think of herself as the enemy of all totalitarianisms, whether of the Left or of the Right, because totalitarianism tolerates no independent values or ethic, especially the Christian ethic of love.

For the church herself to become a totalitarianism is a profound betrayal of Christ and that liberty we have in him.

Totalitarians never tolerate equality (Galatians 3:28 +), obedience to God before obedience to men (Acts 5:29), or worship of God alone to the complete exclusion of some Maximum Leader or Fuehrer (Luke 4:8 +).

Racial justice (from page 2)

must act," he continued, asking all Episcopalians to recommit themselves to their baptismal vows and to pray and work for "healing, understanding, and tolerance."

Crime & Sin

Racism is both a crime and a sin. The various civil rights laws forbid it. The pledge of allegiance speaks of "liberty and justice for all."

Christianity teaches that we are all

Remembering

We humans easily forget the lessons of history, so we must always remind ourselves of them, especially with the Holocaust, an enormity before which the mind boggles.

We must remember so that another is prevented and we all may be saved.

Europe forgot the Turkish Holocaust of Armenians, and thereby purchased herself another. Holocaust for anyone must become holocaust for everyone.

Those crematory fires at Auschwitz finally helped set Hitler’s reich ablaze, destroying Berlin, and consuming Hitler himself.

Astonishingly, Hitler’s evil is still alive and with us, as the Skinheads, Church of the Aryan Nation, Ku Klux Klan, the Aryan Brotherhood, and racism generally -- white, brown, yellow, red, and black -- amply show.

Hitlerism with its whiff of Holocaust isn’t just then and over there. It is here and elsewhere now. Our prisons, streets, politics, and t-vs bear this out.

We remember the Holocaust lest future flames consume us all.

We protect others, not only in obedience to Christ’s command that we love our neighbors as ourselves, but also in the certain knowledge, con-

The church must always think of herself as the enemy of all totalitarianisms.

firmed by experience, that evil for others means evil for ourselves.

Or, in the words attributed to Pastor Martin Niemoller, U-boat captain in World War I and in World War II concentration camp inmate at Hitler’s personal order:

First they came for the Jews. I was silent. I was not a Jew. Then they came for the trade unionists. I was silent. I was not a trade unionist. Then they came for me. There was no one left to speak for me.

--- The Rev. John Paul Engelcke.

equally children of God, formed in his image and likeness.

Christians properly think of themselves as all one in Christ, whatever their race, national origin, social background, or gender (Colossians 3:11, Galatians 3:28).

Our baptismal covenant -- the Christian’s starting and reference point -- absolutely excludes all racism.

Will you seek and serve Christ in all persons, loving your neighbor as yourself?

Will you strive for justice and peace among all people, and respect the dignity of every human being? (Book of Common Prayer, p. 305).

No room for racism there.

The planned, church-wide racial audit to discover personal and institutional racism is all the more imperative if the church is to reform and renew herself, and each of us with her.

"We think the religious community, by and large, has not risen to the challenge of racial injustice since the death of the Rev. Martin Luther King, Jr.," said Chavis.

The life of the church and the nation depend on our rising to that challenge now.

--- The Rev. John Paul Engelcke.

Prince’s birthday (from page 1)

Queen Emma took the name Kaleleokalani, the Departure of the Chief. A year later, with the death of the king, she became Kaleleonalani, the Departure of the Chiefs.

For the Prince of Hawaii’s baptism, Lady Franklin sent a font also for the planned Cathedral.

Queen Victoria sent a grand, ornate sterling silver Christening Cup.

Windows in the Cathedral also commemorate the young prince and his father and mother. The Cathedral itself is named St. Andrew’s in memory of the prince’s father, King Kamehameha IV, who died St. Andrew’s Day (November 30) 1863, and would not have been built without the work, generosity, and dedication of Queen Emma.

The State Capitol Tower just across Beretania from the Cathedral bears the name Leiopapa A Kamehameha in honor of the Prince of Hawaii.

Jenny Wallace and Vee Koch were the Cathedral members in charge of the planning for the prince’s birthday celebration.

"The legacy of Queen Emma and King Kamehameha IV and how we respond is the theme of the planned August 10-21, 1992, Vacation Bible School," Jenny Wallace announced.

Called "A Royal Vision," this vacation school program ends with the performance of a chancel drama, "The Founder," by Margaret Steele at the 10 a.m. service, Sunday, August 23, in the Cathedral.

For more information call Jenny Wallace at 524-2822.

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BISHOP'S WORD: 'We cannot leave out the spiritual side...'

Dear Sisters and Brothers --
particularly our young people:

May and early June are the time for graduations.

It is a happy time of accomplishment and readiness for moving on to new challenges.

And mixed in that joy is also a sadness for leaving friends and teachers who have been especially helpful, and perhaps some nervousness concerning the unknown things that wait in the future.

I extend the congratulations of the diocese to the seniors graduating from colleges and universities across the country, and to those graduating from the Priory, Iolani, Seabury Hall, and St. John's, Guam.

I also think of those sixth graders moving on from Holy Nativity and Epiphany Schools, and of many younger ones who have enjoyed pre-schools and kindergartens connected to fourteen or more of our congregations.

You have all been a special part of

our life and we hope that God will continue to bless you on your way in the years ahead.

You have all shared in a unique educational experience by attending an Episcopal school.

The roots of our schools are found in the church schools of Great Britain.

At the heart of that system is the belief that good education should go hand in hand with religious values and moral standards.

In order to be a whole person, ready to take a responsible place in our society, we need to know truths about the physical world, the arts, music, literature, and our spiritual selves in relation to God.

We cannot leave out the spiritual side and expect to be able to cope with the world in which we live.

Other educational systems, like the public schools, do not deal with our relationship with God. They feel it is something extra, to be dealt with at home, if at all.

Our church schools make the claim that religion is not an extra, but an essential, and it needs to be a part of the many elements that form our character and move us toward adulthood.

Episcopal church schools allow and encourage diversity of belief and practice. We honor the commitments families have made to other denominations and faiths.

The issue for us is not a particular church, but the challenge to become a whole person, one who has honestly and seriously not only improved the intellect but also the spiritual side of our lives with the values which this brings.

For many of you, graduating this spring means leaving this unique education in an Episcopal school and entering another system.

If you are going to college and away

from home for the first time, the responsibility for being a whole person, for looking after yourselves, becomes yours in a new way.

You will make decisions about what to study, about your health and safety, about the exercise you need and enjoy, about the leisure you must have in order to work hard.

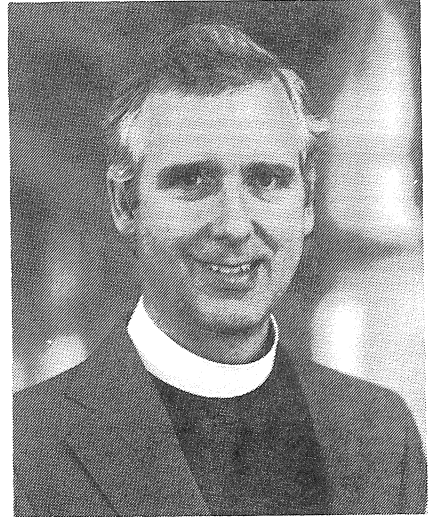
You will also make decisions about your spiritual selves -- even if you decide nothing, you will have made a decision of sorts.

The routines of religious studies and weekly chapels, the acknowledgement of special church seasons and school celebrations put in a religious context, the atmosphere of Christian perspective and inquiry and pastoral care which flows through the daily life of one of our schools, the formation of community around worship, study, and service -- all this may be gone from the next chapter in your lives.

Maybe you will be glad it is behind you! It is only one way to be responsible to the spiritual side of our lives and allow the whole person to emerge and develop.

Perhaps you will be able to find more meaningful paths for yourselves.

Let me say that the prayers of this diocese, and of me personally, go with you as you journey on.



Bishop Hart of Hawaii.

We wish you well, give you our congratulations and thanks for being a valued part of our schools, and extend our hope that you will continue to care for the whole person, for the physical as well as the spiritual, which is found in you and in all others.

Faithfully,

The Rt. Rev. Donald P. Hart
Bishop

Hopelessness is the cause, love and care for others the cure, says LA's bishop

Hopelessness and the gap between haves and have-nots has been growing for years, observed Bishop Frederick Borsch of Los Angeles concerning the riots following the Rodney King verdict.

That verdict released "feelings of sharp anger and profound sadness," the bishop said.

"However much we share in the sense of outrage and the painful frustrations and disillusionments these acquittals have caused, it is tragic to watch as people burn and pillage," the bishop continued.

Borsch expressed "great sorrow as our city burns," and reminded Episcopalians that "Martin Luther King, Jr., was right to remind us again and again that violence, however understandable the anger that drives it, will always breed more violence," the Episcopal News Service reported.

Borsch said that the situation in Los Angeles "did not come about overnight or only because of Rodney King's beating and [the] acquittals.

"The hopelessness of many youth with poor educational and employment prospects, and the growing gap in this region between those who have and the have-nots have been developing for years."

Borsch said that reflection on the situation "causes us to realize that our deepest problems are spiritual and that only a sense of being loved and of learning care for others can heal us and our society."

Bishop's Journeying

April

1-4 We have old family friends stop to see us from their cruise ship.

Unfortunately one of them needs a short stay in the hospital before they continue on and catch the ship in Maui.

Our annual BACAM conference meets on Friday and Saturday, bringing all our aspirants for ordination together. We have an excellent group, in many different stages of training and development.

In the midst of all that the Seabury Hall Trustees met and Elizabeth and I joined the bell ringers to ring for a wedding at the Cathedral.

5 We are at Holy Nativity this morning for two services, including baptisms and confirmations and a talk on the ministry of the church in Alaska between services.

As always the activity of this parish runs at a high level, and they plunged into an "all-hands" work session around

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Dancing in the Spirit: God and the hula

The day began with a glorious sunrise. I was excited and apprehensive at the same time.

I had slept peacefully, considering the amount of turmoil my mind and spirit had gone through in the past couple of weeks, especially the past 72 hours.

But the anxiety of the past two weeks had dissipated. I no longer felt the fear of unseen enemies or of unanticipated events I had no control over.

My God was in control, and I knew in my heart that he would be glorified in the end.

So I went to the Ka Hula Piko festivals with a peaceful heart and calm spirit.

As I drove to Kaunakakai, the sun had risen, leaving a blazing, humid day in its wake. It was going to be scorching.

I imagined our halau dancing in the hot sand with the sun shrouding us in perspiration. Yuck.

As the halau ladies and children got ready, the usual nervous chatter before the performance was missing. Calm serenity seemed to have blanketed Kalaniana'ole Hall, our dressing room.

Support, love, and encouragement flowed, as did kisses and hugs for luck.

Before we were to walk over toward the stage, Loretta, our kumu hula, gathered the entire halau together for prayer.

With heads bowed we held hands as she spoke in her soft, melodious voice.

She thanked God for the beautiful day, especially for the clouds and the breeze which had appeared so suddenly.

She also thanked God fervently for allowing us the opportunity to dance to his great glory.

I noticed that she had left out one plea that had been everpresent in her prayers for the halau during the past two weeks: prayers for protection.

As I began to wonder about this, she ended her prayer, and the courtyard resounded in a joyful chorus of "Amen."

With love in her heart and eyes, Loretta guided the group to Coconut

Grove, where the stage was set.

The stage consisted of a sandy area which was not protected in any way from the sun.

The musicians stood on a platform behind the stage, and quite a large crowd had gathered in front under some trees.

Our halau grouped ourselves behind the stage under a big tent until it was time to go on.

A halau was introduced to do the opening chant. I always felt particularly uncomfortable whenever I was in this particular kumu hula's presence, and today was certainly no exception.

His preoccupation with ancient religion and practices always unnerved me, and my spirit always felt intruded upon, whenever he was close by.

The dancers took their places on stage, and he placed himself directly behind them with his large drum.

The urgency of my prayers increased as soon as they were announced. Although they were on the otherside of the tent, I endeavored to shut the chanting out of my mind, trying to focus on God and our purpose today: to bring him glory.

But I could not do it. My sense of peace was shattered as the drums and chanting grew louder and more intense.

Try as I might, I gradually lost my communion with God.

The pounding drums and haunting chant were like a hypnotic drug that dragged me from the security I had felt moments before.

Peace was replaced with anxiety, confidence with insecurity, joy with fear.

I panicked, feeling as if I were in a life-threatening tug-of-war.

There was no question I was being attacked. The enemy was doing his best to distract and confuse me, to draw me farther away from the Father.

I rebuked the enemy and prayed that the Holy Spirit would again fill and comfort me.

But I was unable to concentrate on anything. I could not pray. I could not even practice the songs I had previously

known by heart.

The enemy used the chanting and drums so effectively that I was unable to maintain a coherent thought.

Finally, the chanting ended, and I gradually began to regain the peace I had felt earlier. My prayers were answered as the serenity and self-confidence returned.

It was our turn to go on. Our halau performed several numbers, a class at a time, starting with the adult ladies.

Then the younger classes performed.

Our closing medley was a group of praise songs which involved the entire halau.

Loretta joined us, front center, just before the music started.

With the strum of an ukulele, it began. My previous nervousness evaporated while we danced.

The Holy Spirit descended upon us and embraced us in his glory.

I became completely overcome -- my throat constricted and my eyes welled up with tears, as my entire body filled with an inexpressible joy.

A soothing warmth spread through me, as if I were being wrapped in a favorite comforter.

A smile, which started on my lips, spread to my eyes and then to the rest of my face, as I danced in praise, thanksgiving and worship for God.

Feeling joyful and completely secure, I lost all track of the fact that there was an audience in front of me, and I danced, for the first time in my life, for God...with love, expression and selfless abandon.

It was as if I were alone on stage, surrounded in the warmth and glow of a spotlight from heaven -- just Jesus and me.

There was such peace in my heart as I danced, and I realized then what a beautiful form of worship the hula was.

In those few minutes a sudden dawn of understanding occurred to me.

There was no longer any doubt in my mind that God had indeed created the hula.

In fact, in all the years I had danced

hula, I only then realized its purpose: a gift for his glory.

(Continued on page 5)

Racism: Dictionary Definition

racism *n* (1936).

1: a belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race.

2: racial prejudice or discrimination. -- **racist** *n or adj.*

racialism *n* (1907).

racism -- **racialist** *n or adj.*
racialistic *adj.*

racial *adj* (1862).

1: of, relating to, or based on a race.

2: Existing or occurring between races. -- **racially** *adv.*

race [Middle French, generation, from Old Italian *razza*] (1580).

1: a breeding stock of animals.

2a: a family, tribe, people or nation belonging to the same stock.

b: a class or kind of people unified by community of interests, habits, or characteristics <the English --- > ...

3c: a division of mankind possessing traits that are transmissible by descent and sufficient to characterize it as a distinct human type....

--- *Webster's Ninth New Collegiate Dictionary.*

Diocesan Office move to Cluett Building being explored

At the March meeting of the Diocesan Council, Bishop Hart announced that Nat Potter will chair a committee to consider the possibility of moving the Diocesan Office to the Cluett Building, the apartment house makai of St. Peter's and formerly the Diocesan Office.

The bishop will poll the diocese and congregations for their input and support, the March minutes reported.

Bishop Hart also noted that the special meeting of the House of Bishops went well, and focused on learning to deal more effectively with issues and with themselves (See story in March *Chronicle*).

In other council business at its March meeting:

--- Congregational Development (Alfredo Evangelista) announced visits

to various missions and ministries.

The Big Island Regional Filipino Ministry is to be visited before June 1992.

Scheduled also were St. George's (March 6), St. Barnabas' (March 25), St. Matthew's (May 17), Good Samaritan (June 14), Grace Church (June 21), Kohala Missions (July 19), St. Anne's (August 9), Holy Cross (August 27), and West Kauai (September).

Yet to be scheduled were St. Jude's and St. Philip's.

--- Affiliated Organizations (Phyllis Chang) announced visits to IHS and Camp Mokuleia on Oahu and Maui Babysafe and Camp Pecusa on Maui.

--- Communications Department (Patricia Zimmer) reported a designated gift of \$1,500 for the purpose of returning to the white stock formerly

used by the *Chronicle*.

She also noted that the Department's 1993 budget grant application "should be changed from \$2,500 to \$5,000 in order to provide each congregation with a fax machine."

--- Church in Society (Wallace Doty) announced the renaming of Social Concerns Committee to the Social Ministries Committee and noted that the department will report at the April meeting on the diocesan convention's Episcopal charities resolution.

--- The Executive Officer (Fr. Peter Van Horne) reported that he would attend

--- (1) the first national meeting of diocesan deployment officers scheduled for Kansas City, Missouri, March 30-April 2; and

--- (2) the Conference of Diocesan

Executives (CODE) scheduled for April 25-May 2 in San Diego. This last meeting "will mark both the end of my term on the board of directors and as president [of CODE]," noted Fr. Van Horne.

"I might also attend the Archdeacons' Conference (April 9-10) sponsored by CCMD, and in July I will participate in the national Episcopal Asiamerican Conference in Tumwater, Washington," Van Horne told the council.

He also noted that the next diocesan BACAM conference (Bishops Advisory Committee on Aspirants to the Ministry) was to be April 3-4 at the Cathedral. Aspirants meet with the Standing Committee and the Commission on Ministry at that time.

Bishop's Journeying (from page 3)

the church property after a delightful luncheon -- and change of clothing!

7-11 Work on the budget for next year moves ahead under the able direction of our treasurer, Peter Pereira. The future is looking somewhat better than this past year, when so many reductions had to be made.

I join with Dr. John Lewin, director of the State Department of Health, in telling a Cathedral Lenten group something of our pilgrimages in faith. He did a wonderful job.

The Committee on Racism had a first exploratory session to begin focusing on what would be most helpful for the diocese in this area of concern.

On Friday I go to West Kauai for the Celebration of a New Ministry in St. John's and St. Paul's with the arrival of Frank Cowell as vicar. Frank is good enough to house and feed me and send me on my way early Saturday morning in time to be in Honolulu for the Council meeting.

Elizabeth and I are off to Kona and St. Augustine's in the evening.

12 This Palm Sunday fills St. Augustine's in Kohala to the brim. The value of retired clergy is apparent and I am very grateful for the ministry of both John and Joanie Morrett. Their hospitality is excellent, too.

13-18 Holy Week -- I am already on the Big Island and use this Monday morning for a time to gather the clergy together. Elizabeth meets with the spouses also.

I then go, in the next days of this special week, to the other islands and meet with each clericus for a time of worship

and sharing.

We are especially glad to have Professor Phil Culbertson of Sewanee to meet with the Oahu clergy and share something of his new book, *The New Adam*, on male spirituality.

I share in the Seder Supper at the Cathedral and wash feet along with the dean.

I am also privileged to preach one of the Good Friday segments and then in the evening attend the Taize Prayer around the cross at the Newman Center.

19 Easter Day -- I am at the Cathedral for their four services, preaching at three and helping with baptisms at the early Vigil.

The turnout of people is excellent, and I hear later that this was true for many of our congregations.

All those people are a great blessing. They also represent the potential strength of our church, and the challenge is how to keep them meaningfully engaged with the life of our congregations.

21-25 This is a full week of meetings and celebrations. The Camp Board, the Kapolei project, our Synod liturgical planning group, and the spouses-of-clergy retreat, all have their time.

On Wednesday, I celebrate my birthday, first by going to give blood, and then in a wonderful lunch that my wife organized to include the Cathedral and Diocesan staffs, and several others who come to the mid-week Eucharist.

We managed to remember our secretaries on Friday at lunch and to

thank them for the tremendous service they do for us and the diocese.

On Saturday I flew to Maui to celebrate the marriage of the Reverend Heather Mueller and Rik Fitch. It was a glorious event at St. John's, Kula. Heather will combine names and use Heather M. Mueller-Fitch as her married name.

26 My visitation is at St. Paul's, Honolulu, with Fr. Quintero this day. We have an overflowing church -- on what is usually Low Sunday -- for baptisms and confirmations.

Many members of this congregation have long hoped they could establish themselves in a more permanent church building of their own closer to where they live.

If the congregation grows any more, they will not fit in Parke Chapel! That is a wonderful problem!

28-30 I am off to California early Monday morning for meetings with the Provincial Commission on Ministry. These annual sessions have proved helpful in the past, because we are so often dealing with new ideas and innovations in ministry.

Home again on Thursday in time for the ordination of the Reverend Martin Field to the priesthood.

Dancing (from page 4)

Dancing in the Spirit was and is a pure form of worship and love, because the hula expresses what words cannot.

When the music ended, the audience erupted with shouting and clapping, and we exited from the stage, grouping ourselves under the tent behind it.

All of the ladies were excited and some (like me) were dazed by the sheer magnitude of the past few moments.

Flickers of doubt started to appear in my mind, and I began to question whether everything had really happened the way I thought it had.

I looked anxiously from face to face, trying desperately to find confirmation in someone else's eyes.

I found it. Loretta's eyes mirrored mine, as the tears welled up again.

We embraced tightly and shared a prayer of thanksgiving.

Together we marveled at God's faithfulness, triumph, and glory.

Dancing in the Spirit ... what an awesome revelation.

Dance, dance, wherever you may be
I am the Lord of the dance, said he,
And I'll lead you all
Wherever you may be,
And I'll lead you all
In the dance, said he.
("Lord of the Dance," by Sidney Carter.)

--- Alison K. Boyd Place.
A teacher at Kilohana Elementary School, she is a faithful member of Grace Church, Molokai.

Honolulu's "traditional Episcopal/Anglican parish" -- Comments by Bishop Hart

The Honolulu newspapers have run an ad lately by a person in the Navy who is inviting people to call who are interested in a "grassroots effort to form a new traditional Episcopal/Anglican parish in Honolulu."

This new congregation would form its worship life around the use of the 1928 Book of Common Prayer.

I called the number, naturally, with some interest!

The person turns out to be someone with whom John Connell has had contact, and in fact he visited several of our congregations in the two years he has been in the islands.

He has no intention of working within our Episcopal structure. It never occurred to him to call me as a courtesy.

He is in contact with a "bishop" in California who represents one of the older breakaway groups of Episcopalians that now align themselves with the Anglican Orthodox groups.

Most of these groups broke away over segregation issues in the early half of this century and now have adopted Prayer Book revision and women's ordination and other issues as their "cause."

I assured him he was operating neither in a traditional nor Episcopal manner, but my point was lost!

I also assured him the '28 Book was used in every congregation when pastoral reasons called for it.

I know this is true when I have shared with you in home communions and at nursing homes.

That also fell on deaf ears, but the pastoral point is still a good one for us to remember in reaching out to those who ask for pastoral ministry in this way.

The public services of the church should always be in the current authorized version of the Prayer Book.

--- Bishop Hart in his March 27 Newsletter.

About the Diocese

Good news to report about Helen Edwards! The tumor behind her eye has disappeared and her eyesight has improved significantly. The lung tumor has also shrunk. Small spots on the brain are yet to be analyzed. She is feeling well and full of energy, and very grateful for all the prayers.

Josie Calag went into Queen's Hospital April 24 for the removal of her kidney. As soon as she has recovered she will be able to start the drug therapy program. We hold her especially in our prayers as she goes through these next few days.

Ramona Walden continues her slow recovery of strength after her lengthy stay in the hospital. We continue to remember her in our healing prayers.

Our prayers go with Gerhard Laun as he travels to Germany following the death of his father just before Easter... Jerry Gifford will return to his former parish and supply in the interim.

We rejoice in the marriage of Heather and Rik this Saturday and wish them many years of happiness and long life, as they continue in ministry among us.

--- Bishop Hart in his April 24 Newsletter.

"First, Fr. John Park informed us that Fr. Paul Kim is very weak, and John asks that we pray for strength for Fr. Kim.

"Second, Deacon Jong Kim's mother, Alma, is in Queen's Hospital recovering from hip surgery. She injured herself in Korea and returned to Honolulu last Saturday.

"Third, the funeral for Ed Bonsey's mother, Hannah Bonsey, is scheduled for 4 p.m. on Saturday, May 9, at St. Clement's Church, Honolulu," announced the Rev. Peter Van Horne, executive officer, on May 5.

"The following persons have been approved for postulancy or candidacy by the Commission on Ministry and the Standing Committee... Postulancy: Mr. Ernie Uno, Mr. Phil Jackson, Mrs. Pat Castle-Young, Dr. Leonard Howard.

"Mr. Jackson and Ms. Castle-Young are studying for the priesthood at CDSP, and the other persons are studying in the Diocesan Institute for the Diaconate," reported the March 27 Bishop's Newsletter.

REMEMBRANCE

Fifty years ago, between January 1 and the end of June 1942, Nazi Germany began full implementation of the "Final Solution" to what that regime called "the Jewish question."

That solution, of course, was mass extermination: genocide.

The week of Sunday, April 26, through Sunday, May 3, 1992 was named "1992 Days of Remembrance" by President Bush and the U.S. Holocaust Memorial Council.

They remind us of the following chronology:

--- When Manila fell to Japanese invaders on January 2, the first gassings of Jews at Auschwitz-Birkenau had just taken place.

--- January 29 and 30, as the Office of Civil Defense was established to guard the American homefront, Hitler announced publicly that "the result of this

All the most horrible sins still pale before the sheer intensity of the Holocaust.

war will be the total annihilation of the Jews."

--- February 20: President Roosevelt authorized the relocation to internment camps of tens of thousands of West Coast American Japanese.

--- February 27: The concentration camp at Auschwitz was authorized to build five crematoria to "process" twelve thousand victims every day -- which it would do for the next 1,200 days. Roughly, 1,440,000 people were to be consumed in those ovens alone.

--- Mid-March: As General MacArthur, his wife, son and son's nanny were PT-boated away from the Philippines, S.S. Einsatzgruppen (Special Detachments) were slaughtering Jews in Russia. A new killing center opened at Belzec, and the first Jewish "transport" went from France to Auschwitz. A few days later, Nazis began to arrest homosexuals throughout Germany.

--- April 9: Thousands of American and Filipino forces on the Bataan Peninsula surrendered to overwhelming forces after a four-month siege. Next day, the Bataan Death March began.

--- April 8: The S.S. reported the entire Crimea "free" of Jews.

--- Mid-April: General Jimmy Doolittle led a daring, carrier-borne B-25 air-raid to Tokyo from "Shangri La," as FDR reported it.

--- Ten days later: The Nazi commandant of Warsaw decreed all Jews and Gypsies confined to the ghetto, available for transport to "labor" or "relocation" camps.

--- May 6: Corregidor surrendered, and the killing center Sobibor opened, gassing Jews immediately.

HOLOCAUST REFLECTIONS

1992 Days of Remembrance 26 April - 3 May

--- May 7: As the Battle of the Coral Sea raged, the first mass-murder of an entire transport of 1,500 Jewish men, women, and children occurred at Birkenau.

--- By the end of May: The I.G. Farben synthetic rubber and petroleum plant was using Jewish slave labor.

--- June: The U.S. won the Battle of Midway; the entire population of the Czech village Lidice were massacred by German troops; Churchill and Roosevelt agreed to initiate work on the atom bomb; and in Amsterdam, thirteen-year-old Anne Frank began a diary, as her family frantically packed to go into hiding from the Nazis.

Fundamental Questions

We have the above chronology of the start of the Holocaust in context with other world events, thanks to the newly-published resource book of the 1992 Days of Remembrance, *In the Depths of Darkness*.

Looking back, one is staggered by the silence of so many people in Europe, in America, everywhere.

Such massive killing -- six million Jews, plus more than four million others -- was an horrific sin of commission by its direct perpetrators, yes.

Its continuance for three years represents as horrific a sin of omission as

It is inescapably of Christ to care for each child of God as well as the masses who have suffered so.

well, by a whole world that stood by and did nothing, as suspicions became knowledge, and knowledge spread and was confirmed.

All the most incredible sins of

humankind against itself -- of people against each other -- horrible as they were and are, still pale before the particularity, the sheer intensity of the

How can Holocaust be among those who are followers of the Way of the Son of God, who is love?

Holocaust.

The magnitude of these intentional tortures, the planned slaughter of every identifiable individual of a specific race, is beyond analogy.

On the other hand, each individual who screamed and died in, or managed to survive, the Holocaust offers a paradigm for every panicked, tormented victim of human inhumanity: Kulaks, Armenians, Cambodians, Kurds, villagers of My Lai, Palestinians, Tibetans, Irian-Jayans: more recent recurrences of systematic killings.

You and I cannot turn away from any of this agony. We cannot claim other, more pressing concerns.

It is inescapably of Christ to care for each child of God as well as the masses who have suffered so.

Christians must hear their cries!

Perhaps in its grotesque immensity of death and pain, its overwhelming volume of cruelty, its arrogant presumption of its insane intent, Holocaust can yet call us to caring more than we did yesterday and more than we did fifty years ago.

For Jews everywhere, the Holocaust poses a subtle question of faith: If that amount of suffering and death did not move God to send His Messiah, what can He be waiting for?

How can God remain deaf, inactive at the death throes of six million of His chosen people?

CHRISTIANS NEXT

In pondering the Holocaust and its meaning, Christians must have firmly in mind that they were next.

Hitler's victory entailed the extinction of the church, every bit as much as his war included the extermination of the Jews.

For Hitler, the churches were irredeemably "contaminated" with Judaism.

Both Protestants and Catholics refused to disconnect themselves from the Old Testament, purge the New Testament of all Jewish traces, or accept a non-Jewish, Aryan Christ. And both refused to abandon the converted Jew.

In the same speech in which Hitler promised "the annihilation of the Jewish race in Europe" during any coming war, he announced that he was planning "a clear separation of church and state" (January 30, 1939).

(Continued on next page)

If the Holocaust did not bring the Messiah, what in the Name of God, ever will?

For Christians, in light of those brothers and sisters of Jesus who helped create and run the Holocaust, as well as those who simply denied or ignored it, there are other haunting, equally crucial questions: How can Holocaust be among those who are followers of the Way of the Son of God, who is love?

Where, in concentration camps, among the gaschambers and ovens, is the Savior we claim?

If Messiah has come among us, how in the Presence of Christ, can Holocaust happen?

Unfortunately, we humans -- even we Christian folk -- divide and subdivide ourselves along racial lines with the very self-serving rationale anti-Semites, in the church and out, have used for twenty centuries.

Today, our excuse for racial hostility is "pluralism," removing from ourselves the burdens of confessing racist sins, conversion of our lives and life-style, forgiving, and the difficult, delicate task of converting our towers of Babel into rainbows.

We disguise unequal allocation of resources and opportunities under conservative pieties against the "unfairness" of affirmative action.

Avoiding responsibilities ourselves, we blame "them" -- demanding reparations for a past that realistically, theologically, must be understood, forgiven and built beyond in the oneness of Christ.

Holocaust can happen again! All it needs is scapegoats.

In the pluralities of our bitternesses, with our abundance of ethnic and cultural scapegoats, we here in Hawaii have much to pray about during these 1992 Days of Remembrance, April 26 to May 3, and after.

--- A sermon given by the Rev. Lawton Zimmer in the Church of the Good Shepherd, Wailuku, Maui, during the Days of Remembrance.

Give to Live

How often have you heard someone say, "The more you give, the more you get back"?

Douglas M. Lawson has written a new book entitled *Give to Live* in which he explains this saying.

In it Lawson describes the extraordinary benefits of giving. "The more you give of yourself, the happier, healthier and more contented you will become," he says.

The author describes one situation after another where a person, acting out of concern for others, improves his or her own life significantly.

I have observed, as I am sure you have, elderly people who are hardly ever bored. They cope well with changing situations, they have a good sense of humor, and they lead active lives.

Most important, they give of themselves -- by answering the phone in the church office, by coming in on Friday to fold and collate the Sunday leaflets, by running an errand for someone who is homebound, by pledging generously and helping out financially when the need arises.

These people are on what Lawson calls the Giving Path, a way of life that is developed early on.

Religious training is, according to Lawson, a most powerful influence on giving and social responsibility. This "spiritual connection is the driving force behind much of the nation's benevolence." How true.

As Christians we give from abundance; we know that God will provide.

In the Old Testament such abundance is described in Deuteronomy 8 and in the New Testament in Paul's Second Letter to the Corinthians, chapter 9, where he says, "God is perfectly able to enrich you with every grace, so that you will always have enough for every conceivable need and your resources overflow in all kinds of good work."

I commend Lawson's book to your reading. I have had the privilege of meeting him and he is a most inspiring person.

And if you are feeling down, things do not seem quite right, and you are overburdened, then take some action to give of yourself, your treasure or talent, and see how much better things will be.

--- Don McKenne, Diocesan Planned Giving Officer.

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. The suggested 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.

Racial justice pushed to top of America's, church's agendas

Racial justice -- always on America's and the churches' agendas -- has again been pushed to the top by the protests, pillaging, and arson in the wake of the Rodney King verdict April 29.

"We believe there is a form of American apartheid operating here," said the Rev. Benjamin Chavis, head of the prophetic justice unit of the National Council of Churches (NCC) shortly before the King verdict.

On April 20-21 in Chicago, the 30-member round-table on racial justice called by the NCC and World Council of Churches (WCC) found the nation needed help in the matter of racial justice from international church leaders.

The group asked the WCC to assemble a team of "eminent church leaders" from around the world to investigate racism in the United States.

This international group will follow the model previously used by religious groups to dismantle apartheid in South Africa, the *Advertiser* (2 May) reported.

"We believe it is time to break the silence here in the United States," said Chavis, noting that so deep-seated a problem requires outside help.

This international commission will be in the U.S. this summer and hopes to report its findings to the United Nation's Commission on Human

Rights, said NCC General Secretary the Rev. Joan Brown Campbell.

Challenge Unmet

"We think the religious community, by and large, has not risen to the challenge of racial injustice since the death of the Rev. Martin Luther King, Jr.," said Chavis.

Most blacks are Methodists and Baptists, but they are members of predominately black churches, such as the African Methodist Episcopal Zion Church and the National Baptist Convention U.S.A. Inc., rather than of the two largest Protestant churches -- the Southern Baptist Convention and the United Methodist Church, David Briggs of the Associated Press noted.

A black Roman Catholic priest has started his own black Catholic church, alleging insensitivity to blacks on the part of the larger church.

Black Roman Catholic bishops have condemned racism within their church.

Episcopal Church

In the Episcopal Church, controversy over racism has again surfaced.

In Hawaii, in a letter to the *Chronicle* (November/December 1991), the Rev.

Norio Sasaki raised the question of racism generally and, specifically, as it applied to recent aspirants to the ordained ministry.

He invited all join "in asking questions concerning issues of racism, personal and institutional, in the church."

The Rev. James Horton, rector of the all-white St. Stephen's Church in Erwin, North Carolina, was fired six weeks after he baptised a black teenager in January.

The Episcopal News Service reported vestry members alleged problems of leadership and personal conflict, but quoted Horton's insistence that he was unaware of these until after the baptism.

The decision of Presiding Bishop Browning and the national church's Executive Council to meet last July in General Convention in Phoenix, despite Arizona's refusal to honor Martin Luther King, Jr., with a paid state holiday, is again being criticized.

The Rev. Arthur Calloway, rector of St. Ambrose's, Raleigh, N.C., said the Horton firing and Phoenix Convention were both indicative of Episcopal racism.

Browning flatly denied this. The church decided to go to Phoenix to hold up racism as a primary church concern and to show its solidarity with members in Arizona working for social justice, Browning insisted.

"To have walked away from them would have been irresponsible," he noted.

However, the National Football League did just that, refusing games in Arizona until such a holiday is passed, and Presiding Bishop Henry Knox Sherrill transferred the Houston General Convention to Honolulu in 1955, when the host city refused to guarantee integrated accommodations.

"I think that (the Phoenix convention) would be a good example of where primary concerns of justice of blacks are not affirmed in the same way by whites.

"Those who participate in injustice are quick to rationalize it away," observed Peter Paris, a professor of Christian social ethics in Princeton University.

However, those who know Browning find any suggestion of his participating in, or rationalizing away, racial injustice both false and ludicrous.

In commenting on the riots in the aftermath of the King verdict, Browning made absolutely clear, "This church is committed to the eradication of racism." (See full statement on page 2).

"At our General Convention in Phoenix this past summer, I committed myself and our church to the elimination of the sin of racism.

"We adopted resolutions binding ourselves to work toward that reality, within and outside our structure," the Presiding Bishop said.

"The time for dimensioning the nature of the [racial] problem is past. We

A Message from the Presiding Bishop to the people of the Episcopal Church

May 1, 1992

As a nation we watched with horror and shame the video images of the beating of Rodney King by public servants bound to protect us all. With outrage we received news of the acquittal of those responsible, and asked what this says about our judicial system. Now, we must confront the further horror of violence unleashed -- as despair and frustration are vented and meaninglessness takes a brutal form. And, we must ask if this is what happens when a society does not govern itself guided by an inner conviction that every person is of equal value.

The events in Los Angeles -- the brutal beating, the acquittal, the equally brutal misplaced response -- have given us a chilling reminder that racism is rampant in our midst. We have dismal, fresh evidence of our capacity for sin and evil. Though this is not new information, it compels us to confess that in the twenty-five years between the hopeful dream of Martin Luther King, Jr., and the hopeless nightmare of Rodney King -- we as a nation have made little moral progress.

The violent events in Los Angeles and in other cities of our nation are a reminder that, as the Kerner Commission reported in the 1960's, we are two nations -- separate and unequal. The time for dimensioning the nature of the problem is past. We must act.

At our General Convention in Phoenix this summer, I committed myself and our church to the elimination of the sin of racism. We adopted resolutions binding ourselves to work toward that reality, within and outside our structure. In these tense and difficult days, I call on each of you to recommit yourself to your baptismal vows, and ask for your prayers and efforts toward healing, understanding, and tolerance. As a beginning, I ask that you join with others on Sunday, May 3, in a Day of Prayer for racial justice.

This church is committed to the eradication of racism.

The Most. Rev. Emdond L. Browning
Presiding Bishop and Primate

ANGLICAN WOMEN MEET

(from page 1)

we are the church." While resistance to the liberated role of women in the church will continue, Smith insisted that "women -- and the men who are their allies -- will persist." There will be more conferences in future. "We are now a worldwide network," Smith said. (From ENS release by James Solheim).



Terry Waite with Presiding Bishop Browning (left) and Sir Paul Reeves, Anglican observer at the United Nations (right). (ENS photo: James Solheim).

Carey: Church sex-preoccupied, First woman Lutheran bishop... (from p. 1)

prejudices of yesteryear." Until Roman Catholics are open to change in their positions on these issues, he could no longer support ecumenical dialogue, Spong said. Leaders in both the Anglican and Roman Catholic churches observed that when there is dispute, then dialogue is all the more imperative. "We would not want to close the door to what the Holy Spirit may do for both churches through these continuing dialogues," said Bishop Theodore Eastman of Maryland, chair of the Episcopal Church's Standing Commission on Ecumenical Relations and co-chair of the Anglican-Roman Catholic Commission (ARC/USA). Spong's counterpart in Newark, Archbishop Theodore McCarrick, charged Spong in an open letter with "personal attacks on the Catholic Church by making a parody of our teaching and a caricature of theology" and noted that the dialogue would well continue without Spong. This is the latest in a string of confrontations between the two men. In February 1991, 16 members of ARC/USA publicly rebuked both bishops for strident mutual criticisms (ENS).

Church, modern society preoccupied

with sexual matters? In an interview with a British newspaper, Archbishop of Canterbury George Carey said that Christians and non-Christians are too preoccupied with sexual matters, and not concerned enough with global issues, such as poverty. Carey told the *Independent* (March 20) that "we ought to be less interested in sexuality and more in life...." "We do tend to exaggerate the fleshly passions instead of thinking in global terms. And the church is just as guilty as any other section of the community, in thinking sexual sins more significant than other sins. "People get the idea that most Christians in the church are talking about only two things -- homosexuality and women's ordination," Carey added. "But these take up less than 5 percent of my time." Moreover, Carey observed. "Our society has more problems with heterosexuality than homosexuality -- for instance, cohabitation, the stability of relationships, faithfulness, unfaithfulness. In my experience as a bishop, I have had more to do in wrestling with these issues." Carey said that the church should pay more attention to the world's poor. "I actually am very worried about what we are doing with the poor.

"I'm also worried about the affluence of the West. We may complain about the recession, but we are very, very rich compared to other sections of the world" (ENS). Gay priest forfeits license: A church tribunal in the Anglican Church of Canada has ruled that the Rev. James Ferry must give up his license as a priest because he disobeyed his bishop's order to end a gay relationship (April *Chronicle*). The tribunal found Ferry guilty of "contumacy and disrespectful conduct" toward his bishop and in violation of 1979 guidelines adopted by the church's bishops. In response, Integrity, an organization of gay and lesbians in the Episcopal Church, asserted that "literally thousands of lesbian and gay Anglicans in Canada and elsewhere...[will] read this as a clear message that, while we are welcome to contribute financially to the church, our contributions to other aspects of the church's corporate life are not welcome" (ENS).

First Salvadoran bishop: The Rev. Martin de Jesus Barahona, 49, a Salvadoran chosen by Salvadorans, was consecrated Bishop of the Episcopal Diocese of El Salvador by Presiding Bishop Browning and six other bishops -- four from Latin America -- March 28. For the past 14 years Barahona served as a mission and parish priest in Panama. "He has the incredible responsibility of being pastor to a flock who for 12 years has suffered a war of innumerable deaths ... a flock who for decades has suffered in a war of silence, a war of hunger and injustice, which cries out for the justice of God," noted the Rev. Luis Serrano. Presiding Bishop Browning reported that as he traveled in El Salvador, he was repeatedly urged to take a message back home: The United States must replace military aid with humanitarian assistance (ENS).

Diocese of Los Angeles cuts budget \$290,000: In what was described as a response to "recession reality," the Diocese of Los Angeles was forced to cut its 1992 budget \$290,000 because of

a significant shortfall of pledges from congregations. The cuts were a sign of the continuing financial pinch felt at all levels of the church, particularly for dioceses. The cuts included a freeze on wages for diocesan staff and a voluntary 5 percent reduction in the bishop's salary; reduction in spending for all diocesan programs -- in some instances up to 20 percent -- including Asian, Hispanic, and black ministries, Christian education, and the diocesan newspaper; and a 10 percent reduction in the apportionment to the national church. World's first woman Lutheran bishop elected in Germany: The Rev. Maria Jepsen, a 47-year-old German theologian and provost in the North Elbian Evangelical Lutheran Church, was elected the world's first woman Lutheran bishop on April 4. As Bishop of Hamburg, she leads a diocese of 208 congregations, 940,000 members, served by 334 pastors in six church districts. Jepsen's election follows the 1980 election of the first woman as a bishop in any church -- United Methodist Bishop Marjorie Matthews, and the election of Barbara Harris in 1988 as the first woman bishop in the Anglican Communion.

Church's new Environmental Stewardship Team "open and in business": Bishop Frank Cerveney of Florida, elected chair of the 14-member team, said that it was "open and in business" and would offer "personal, communal, national, and international responses" to the environmental crisis. Ethan Flad, staff assistant for environmental concerns and special projects at the Episcopal Church Center, said that the team would also prompt people "to look at the biblical and moral dimensions of their activism. The team hopes to help the church ask the theological questions that confront the ecological crisis. We're really talking about a complete change in consciousness -- from looking at the environment as a single issue, to one that is integrated in all other concerns." Dioceses represented on the team include Florida, Colorado, Olympia, Costa Rica, Washington, California, Mississippi, Maine, Newark, Arizona, Michigan, Virginia, Massachusetts, and West Texas.



Presiding Bishop Browning with Bishop Barahona of El Salvador (with crozier) and his wife and two daughters following his consecration. (ENS photo: Robert Melville).