

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

HAWAIIAN CHURCH CHRONICLE

Cathedral singles group open to all

St. Andrew's Cathedral has recently formed a Singles Fellowship to meet the needs of those who see themselves as single in our primarily family-oriented society.

This would include bachelors, divorced persons, widows and widowers, and any who, for other reasons, consider themselves single.

They do not need to belong to St. Andrew's or any church.

The new group began with a study of human relationships as seen through the eyes of our Lord Jesus and St. Paul, as witnessed to in the New Testament.

Each meeting includes as well nourishment for the body: a pasta dinner, a vegetarian pot-luck, a barbecue, etc.

The emphasis in the program is on the needs of the particular persons in the group, there being no set agenda of topics.

The unique contribution of the church's experience is brought into the consideration of topics.

Plans for the future include discussion of dying with dignity, growing up as a Mormon, and marriage thought of as a substitute for spiritual struggle.

The Singles Fellowship meets each first and third Sunday of the month from 6 to 8:30 p.m. in Davies Hall at St. Andrew's.

Meetings held elsewhere will always begin at Davies Hall.

All single persons are welcome at any meeting.

Questions may be directed to Pastor Richard Zimmerman (537-3474) or Canon Franklin Chun (524-2822).

--- Pastor Richard Zimmerman, St. Andrew's Singles Fellowship coordinator, along with the Rev. Canon Franklin Chun.

CPC Sunday October 3rd

"I invite you to join me on October 3, 1993, as we pray for and support the work of the Church Periodical Club, and as we remember that we are all a part of this splendid ministry," writes Presiding Bishop Browning.

Black Episcopalians gather in Chicago for remembrance, revival

From the opening Eucharist's sermon hailing the black church as "the har-binger and midwife" for justice in the world, to the awards banquet, the 25th anniversary meeting of the Union of Black Episcopalians (UBE) celebrated the hard-won gains of 200 years of African-American experience in the Episcopal Church.

It's a history stretching from Absalom Jones, the church's first black priest, and Alexander Crummell, co-founder of the UBE forerunner, to Barbara Harris as the first female to become a bishop in the Episcopal Church, and the appointment of the Very Rev. Nathan Baxter, first black dean of Washington National Cathedral.

Yet underlying these promising accounts were troubling assessments of continuing indifference and resistance in the wider church and society to issues of racism.

Presiding Bishop Edmond L. Browning's observation in his opening sermon, that the black church's challenge to the wider church's conscience "has not been universally welcomed," was amplified in the address of keynote speaker Lerone Bennett, executive editor of Chicago-based *Ebony* magazine, and the Hon. Louis Farrakhan, national representative of the Na-

tion of Islam.

While excoriating the white establishment for centuries of slavery, disenfranchisement, and cultural hegemony, both Bennett and Farrakhan took to task the African-American community for its apathy in the face of social injustice, pursuit of material success at the expense of community cohesion, and devaluation of its own heritage.

Black professionals, said Bennett, who have functioned for too long "as freelance entrepreneurs," must come together for help in the economic revitalization of black neighborhoods.

Farrakhan, while customarily denouncing white injustices, had some harsh words for African-Americans, berating them for losing sight of their Christian mission -- bringing souls to Christ -- and of their own identity.

"You go out of your way to show how much you love white folk, but you won't go around the corner to show love for your black brothers and sisters," he told a capacity crowd in a student union building at the University of Illinois, Chicago campus, site of the UBE conference.

Montage of experience

The remonstrance was, however, just

one note in a far-ranging symphony of remembrance, reverence, relation and revival, played out:

--- in a triumphant opening Eucharist featuring the dedication of the African-American hymnal *Lift Every Voice and Sing II*;

--- in the next evening's thanksgiving Eucharist for departed UBE members;

--- in the voices of 100 black teens at the youth Eucharist;

--- in lively seminars on black spirituality, black scriptural presence, AIDS awareness, evangelism and stewardship; and

--- in the crosstalk following Bennett's and Farrakhan's addresses and that of the Rev. Robert Hood, director of African-American studies at Adelphi University in Garden City, New York, who spoke on the evolution of bias against blacks in the church and the growth of black consciousness....

Using the Old Testament reading from the opening lines of Isaiah 42 as his starting point, Browning commended black Episcopalians for their role in bringing justice to the world.

Like the long-suffering Isaiah, he said, "the black church, faithfully, with perseverance and through suffering, is the harbinger and midwife of that very justice."

Browning attributed much of this resolve to the quality of worship among black Episcopalians that draws its strength, he said, not from the ritual but from a seared and tempered faith.

"Worship in the black tradition is the crucible where suffering and joy meet. Out of that experience the message goes forth to the whole church: despite setbacks, despite drawbacks, despite barriers, we will persevere in steadfastness. We will be faithful," said Browning.

Prod to church's conscience

Black congregations are committed to bringing about justice, "however differently defined that may be, however ill-defined that task might seem, however difficult," Browning added.

They have made that their business, "in the knowledge that none of us is free until we all are free," he added in a declaration that brought a burst of applause and calls of "Say it again."

The UBE, said Browning, shares that crusade in the face of lingering suspicion and discrimination.

Criticism of the UBE as separatist is

(Continued on page 7)



Father Claude DuTeil and his wife Roberta ("Bert") prior to their departure for the mainland after 44 years in Hawaii. DuTeil was the founder of IHS and longtime rector of St. Christopher's. (Honolulu Advertiser photo: Bruce Asato.)

Getting Started is the Hardest Part

There is no doubt that a lot of people die today without a will. The statisticians say over 50 percent.

Given that the chance of not dying is zero, there is a problem here -- it is probably part lack of knowledge and part procrastination.

Let us assume, for the moment, that everyone understands the importance of having a will.

Why don't more people have them? The answer: it is too hard to get started.

The solution, or at least one solution: pick up a pencil and write down on a sheet of paper the people you are responsible for. Start with yourself, and then list those you care for.

They may include family members, such as your spouse, children, grandchildren, closest friends, etc. At the same time, note their relationship to you, and perhaps their birthdate or some other personal information. You are on your way!

Next comes the hard part for many. List your assets, life insurance, retirement plans, collections of value, antiques, etc. At the same time, try to list the dollar value of the items and the income it produces. This step is important and can be difficult.

Many people do not realize what their estate is worth and most tend to undervalue their total assets, because they forget about things. What about U.S. Savings Bonds, the IRAs, old life insurance policies, etc. They must all be included.

Next consider the professional(s) you will need to advise you. Certainly an attorney, perhaps an accountant, a tax adviser, an insurance person, and, one hopes, your planned giving person. Hopefully, you will consider the Church in your will planning.

Why not responsibly exercise the stewardship of our accumulated assets in the same responsible way that we have exercised the stewardship of our income assets? People often discover they are able to make large gifts at much less cost through a planned gift.

Prepared with your well-thought-out lists, you are ready to see an attorney. You are on your way!

If you would like a free brochure on how to do estate-planning as generally described above, please contact me at the Diocesan Office. If you are in need of an attorney, I can recommend several to you. Good luck! --- Don McKenne, Diocesan Planned Giving Officer.

Thoughts on Hurricane Iniki one year after

The anniversary of Iniki [September 11] arrives with bittersweet reflections. Iniki picked us up, spun us around, and plopped us down on new foundations. Some of us at St. Michael and All Angels' have begun to notice and delight in the new landscape, some of us are still spinning and have not yet found "home." Immediately after the storm, stories of amazing courage, deep compassion, and colossal strength began to surface. Parents wrapped their children in blankets and shoved them under the floorboards to save them when the house was ripped away. Helicopter pilots combed the Napali Coast for campers, when they discovered there were not civil defense planes to save them. Hotel employees carried children and led adults through a terrifying wind tunnel to get them to a safer floor. Everyone had stories to tell. Acquaintances became heroes and friends.

One Story

When stories are honored, they become a heritage for the whole community. I'd like to share with you the story of the Bob and Linda Burnz family. Bob, Linda, Robert John, and Mary hunkered down in the bathroom for the duration of the storm. Baby the cat, cuddled up on a shelf of towels to offer silent companionship. Much of the time, Linda and 12-year-old Mary huddled in the shower stall to give them added protection. Suddenly claustrophobic, Mary opted for a more open spot on the toilet seat. Just as she settled, the ceiling fell in on her head. Surveying the damage immediately after the storm, the family was shocked to see that the rest of the house was uninhabitable. They had lost most of their personal belongings to the storm. "Home" had to become a memory and a hope for the future, because, physically, "home" did not materialize until February. Eight weeks were spent crowded into a house with a friend's family. Three tents were home for six weeks. After too many battles with the wind and the rain, after too many broken tent poles and collapsed tents, after too many midnight runs to Grandma's and Grandpa's house, FEMA finally came through. The family moved to a temporary home in a condo in Poipu. Now they are renting a home in Hanapepe.

Some Questions

I asked the Burnz's several questions after they told me their story. What was the hardest to take about Iniki, were there any hidden graces, and how was their understanding of God affected? Bob described the futility and pain he felt, fearing his family would leave him if he could not provide them with a home.

"It is hard to trust the love of those close to you, when you can't give them what you know they need" Angioplasty six days after the storm forced Bob to look at his "I'll do it myself, thank you!" attitude. Suddenly, he had to ask for help. Harder than asking for help was accepting that he had to give up control of the task and perhaps of the quality of the product. Team work and a family that know they can work together have been the hidden rewards. The hardest part of Iniki for Mary was the separation from her friends. Living in so many places, she was unable to find many of them and know they were okay. Mary said that new friendships and a better understanding of who other people are have been Iniki's gift to her. She made her Christmas wish, as is traditional in her family, but this year, it was that she never, never have another year like this in her whole life. Linda sometimes has difficulty sleeping. A house in the neighborhood where they now live has not been repaired. The metal roof flaps and bangs in the wind. Sometimes, when the wind is just right, it whistles and sounds too much like Iniki. Linda spoke of her family with both pain and pride. Sometimes stress forces us to face things that we just do not have the energy to deny anymore. They have worked hard to survive and to understand, in the middle of all the change, who they are. And sometimes to remember that even though they scrape the bottom sometimes to find resources and energy to move ahead, "This too shall pass," and graciousness will again be a part of their lives. Someday they will be able to pass the Dairy Queen and not have to say no to the kids. Looking out of the window during the hurricane, Linda said she was filled with the awesome realization of the power of God. Two days after the storm, as she was washing dishes, Linda thought about the clean sweep God had made of the trees and vegetation. Two weeks later, the trees were budding. "I marvel at the miracle God shows us everyday," she said. "The power and the beauty. Sometimes it is comforting, and sometimes it is scary."

Similar Stories

Each of us in the congregation shares similarities with the Burnzes. Some experience symptoms of post-traumatic stress: nightmares, sleeplessness, easily startled, and fear of anything that reminds us of the storm. Most of us dread a repeat of the lack of control we experienced over our lives. It is harder to leave our homes and belongings. We check more often on family members to know where they are. All of us have "next time" plans. We have hurricane-proofed our homes and belongings.

We store bottles of juice and empty bottles for water. We keep boxes of "hurricane food" in the pantry. We know what we are going to do to feel safer next time. There are times when all of us scrape bottom. Times when we have used up our store of resources and energy, and there is not enough to go around. One parishioner described her marriage. "All of a sudden it occurred to me that we are like two cars who have run out of gas and are looking to each other for a tow. Neither of us has it to give. "Now we are going to have to commit to running on the top half of the tank. We cannot survive if we let it get so low. We have to be deliberate about filling the tank."

Gift and Grace

There are moments of gift and grace. The vegetation was stripped. The new growth is amazingly beautiful. If we were sitting on the fence before Iniki, she blew us one direction or another, and we have made decisions. We have recommitted our ties to Kauai, or we have left. Iniki babies are being born. Marriages are strengthened or separations made; friendships renewed, or let go of. We have different speeds in healing. Some of us have just begun to realize how stressed and tired we are. Some are seeing around the bend and can at times rejoice in the newness and growth in our lives. Although we are all tired of Iniki and are at different stages of putting it behind us, we are taking our time as a congregation to mark the anniversary. September 12th, Bishop Hart will visit to help us confirm and baptize new members. We will have a party and swap Iniki stories as fervently as soldiers talk of battles. We will grieve losses, wonder at close calls, note changes, delight in new life and ministries. And tentatively, but frequently, we reach for new possibilities and dreams. --- Ellie Radke.

"The most important thing is people"

The past year has been a challenge to all of us living on the Island of Kauai. Most of all, it has helped us discern ultimate values -- what is really important -- and has offered us an opportunity to learn patience. While I write this in the month of August, not one shovel of dirt has been dug, not one foundation has been poured, not one board has been nailed in our replacement home at Poipu Beach. Hopefully, by the time this is printed the building will have started.

(Continued on page 8)

Nature, God and Humans

Dear Sisters and Brothers in Christ:

Let me share a few thoughts from the crater of Haleakala.

This is swiftly becoming an annual trek, with the Hirashima family in the lead and a varying group of young people from Camp Pecusa.

Elizabeth and I love the chance to get out onto the mountain to stretch our muscles a bit and to test ourselves against the elements.

Haleakala, the House of the Sun, is a spectacularly beautiful place.

The polychrome sands and lava shale have infinite variety everywhere one looks.

Clouds and sun weave an ever-changing dance of trails across the surrounding rock walls.

Silversword and a host of other flowers suddenly make a lunar landscape spring to life.

Warmth and cold, sunshine and rain, brilliant stars, pea soup (or better yet, poi) fog -- the contrasts of life are all there, often coming within minutes of each other, all challenging a person to respond, either by pushing against them, because they intrude on our lives, or by giving thanks for them, because we intrude on them.

When I was young, the presence of God first became real to me on endless little hikes I took in the New England woods and hills.

The journey started in that primitive way for me, and I always rejoice when I have the chance to return to those roots

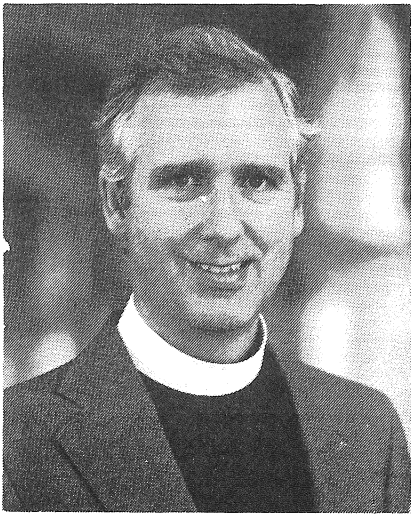
God's presence is more important for me now in relationships, in Word and Sacraments, in prayer, in daily events.

I even try to hold out for the possibility that God is present in the making of budgets, and in writing letters, and in another endless meeting!

None of this holds together very long for me if I cannot, now and then, return to that more primitive and fundamental encounter with God.

I give thanks for those opportunities, and the extraordinary beauty of Haleakala, at the chance to be there in the company of such good friends.

Your spiritual journeys may have started, or may be starting now, in similar or quite different places.



Bishop Hart of Hawaii.

I hope you have the chance to touch home base every so often.

It is not the end of the journey, or maybe even its most important moment.

But it is essential for the journey to go on.

My thanks for each of you and my deep affection.

Faithfully,

The Rt. Rev. Donald P. Hart
Bishop

Bishop's Journeying

June

27 I am in Lahaina at Holy Innocents' for two services this morning. The rector, Walt Harris, is on sabbatical leave, but I am glad to have the Rev. Chuck Cannon back in the diocese and helping here for several Sundays.

In the afternoon, I am at St. Christopher's on Oahu to celebrate the dedication of their new sanctuary and catch up on a number of baptisms and confirmations.

29-30 The month ends with the Finance Department working overtime to move business ahead for the retirement home project of Hale O Malia.

I pick up another confirmation class in mid-week at St. Elizabeth's.

July

1-3 July always begins with special activities at IHS, as we remember its founding and the birthday of the Rev. Claude DuTeil, the founder of this extraordinary ministry.

This year is especially meaningful because Claude and Bert will be moving later in the summer to Texas to be with their daughter and family.

I attend the Governor's Committee on AIDS, as well as fitting in the Commission on Ministry and Standing Committee.

Then on Friday night Elizabeth and I head for Camp Mokuleia for a night of tenting and a day of fellowship with other clergy families who enjoy living outdoors. We are joined by a good number at one time or another!

4 This national holiday arrived on Sunday and no one really wanted an episcopal visitation! That freed me to attend the Cathedral and helping the bells after the two later services.

It is a great pleasure to be able to do this for an actual service after all the mid-week practices that Elizabeth and I try to make.

6-10 Many Area Meetings to discuss the '94 budget take place during this time, which keeps most of my staff very busy -- and we meet often to process what is being said.

The Committee on Racism continues to meet, especially in planning the fall convention program.

11 This is a full Sunday morning at St. Paul's with two services, baptisms, confirmations, and special recognition of licenced lay readers and eucharistic ministers, as well as a meeting with the Bishop's Committee.

All is in good condition for Fr. Tim Quintero to take a well-deserved sabbatical in the fall, after 30 years as vicar.

I drive out to St. Stephen's, Wahiawa, in the afternoon for the happy occasion of the Celebration of a New Ministry for Alex Geston as long-term interim rector.

13-17 Many from the diocese are off to the EAM conference in San Francisco this week, which celebrates the 20th anniversary of this ministry of Asians in America.

I stay home for a number of meetings, including the Episcopal Homes Board and the Diocesan Council.

I am also delighted to share in a potluck and time of socializing with some of the younger adults at St. Peter's.

Elizabeth leaves for a week of continuing education in Vancouver.

18 St. Peter's combines its two services into one this morning, as we celebrate confirmation, and afterwards follow the Lion Dance to the parish hall for the blessing of a cultural center and preschool area. Much is going on in this parish.

20-24 This becomes a week of many people coming into see me and a time to catch up on delayed projects.

The Oahu clericus is privileged to have Professor Ellen Davis of Yale, a friend of Karen Swanson and others of CDSP, come and share her scholarship on the Psalms.

This was opened to many in the community and an excellent group assembled.

I had to depart early to catch the plane for Hilo and my annual visit to St. Columba's for their Saturday afternoon service. The church was full in spite of a number of long-time members who have had to move because of the difficulties of Hamakua Sugar.

25 The Taylors were good to house me overnight and I celebrated the early service at Holy Apostles' before flying home and meeting Elizabeth, who is returning from her week at seminary.

(Continued on page 8)

Hawaiian Church Chronicle

ISSN 0274-7154

Serving the Episcopal Church in Hawaii and continuing *The Anglican Church Chronicle* (1882-1910).

Sent to each Episcopal household on parish lists submitted by each church and to friends of the Episcopal Church in Hawaii.

Suggested annual donation: \$6.00.

Copies this Issue: 7,900.

Published: monthly, except bimonthly in January/February, April/May, and November/December by the Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304.

Publisher: The Rt. Rev. Donald P. Hart, Bishop of Hawaii.

Publication/Circulation Office: The Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii, 96813-2304. Telephones: 808/536-7776. For Neighbor Islanders: 1-800-522-8418. Fax : 808/536-2099.

Editor: The Rev. John Paul Engelcke.

Editorial Board: Members of the Communications Department, Diocesan Council -- Ella Edwards, chair; Winifred Burgess and Scott McCoy.

Circulation Manager & Assistant to the Editor: Ms. Ruby Nakamura.

Subscriber: *Episcopal News Service* (ENS, New York City). *Episcopal Life* (EL, NYC). For Anglican Communion news: *The Compassrose* (C, London); *Anglican Communion News Service* (ACNS, London); *Anglican Observer at the UN* (AOUN, NYC).

Stories and articles submitted should be written legibly in ink and double-spaced, or typed and double-spaced, on one side of the paper.

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

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

Deadlines (text & photo): The 15th (or next weekday) of the month previous to the month of issue. For the double issues: Jan. 15, April 15, Nov. 15.

Printed by Hawaii Hochi, Ltd., 917 Kokea Street, Honolulu, Hawaii 96817.

Mailing prepared by Oahu Bindery, Inc., 2278 Hoonee Place, Honolulu, Hawaii 96819.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send address changes to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304.

Fund and floods, Bible and sexual standards, Freedom...

In mid-July the Presiding Bishop's Fund for World Relief rushed five emergency grants of \$25,000 each to the dioceses of Springfield, Quincy, Iowa, Missouri, and Milwaukee in the flood-ravaged Midwest .

Damage estimates are in excess of \$12 billion, making this the worst natural disaster in American history.

"The real horrors of the flood will surface only after the waters are down, the sandbags emptied, the National Guard gone, and the television cameras shipped back to New York," said Canon James Emerson of the Diocese of Quincy.

Then people will encounter the true depth of the damage and find that "their very memories are coated with slime and smells that won't go away."

"It is a slow disaster. It will take months to recover," said the Rev. Patricia Williams, deputy for pastoral care in the Diocese of Missouri.

Besides physical clean-up and other practical assistance, counseling and spiritual support will be needed as the emergency stage of the flood recedes and the long-range consequences become clearer.

"We are on the receiving end of an enormous amount of prayer and concern," said the Rev. William Roeger of Hannibal.

"We have an overwhelming sense of the efforts and presence of the larger church. But this is a funeral. This family is going to need our support for a long time afterwards."

Contributions to the Presiding Bishop's Fund designated for flood relief may be forwarded to 815 Second Avenue, New York City, NY 10017.

--- From an ENS article by Herb Gunn, James Emerson, Virginia Perkins Benson, and Katerina Whitley.

House of Deputies President Pamela P. Chinnis urged the church and society to reject homophobia and embrace the "common good."

She spoke in San Diego to the convention of Integrity, a 2,500-member, 70-chapter international organization of gay and lesbian Episcopalians.

In the course of her address she noted that she also spoke "as the mother of a gay son," mentioning her son's sexual orientation for the first time publicly, with his permission.

She applauded the Integrity convention theme, "Where there is hatred, let us sow love."

"If all of us could do that, we would be much healthier people moving a much healthier church along to a better place," Chinnis said.

She praised the contribution of Integrity members to the draft of a pastoral teaching on human sexuality, initiated in the House of Deputies at the 1991 General Convention (resolution A104).

(Bishops will receive the text in its preliminary form at their September meeting in Panama.)

Chinnis, first House of Deputies president to appear before a national Integrity gathering, noted that more openly gay and lesbian Episcopalians are being elected as deputies and said she would appoint them to legislative committees of the 1994 General Con-



Wearing a button that reads "Remember the Flood Victims," Bishop Hays Rockwell of Missouri (left), surveys flood damage with the Rev. William Roeger, rector of Trinity Church, Hannibal. (ENS photo: Linda Rockwell).

vention in Indianapolis next August.

The convention had 150 participants from 43 dioceses in the United States and Canada, including Guam.

--- From an ENS article by Bob Williams.

The authority of the Bible to dictate sexual standards in the 1990s was the center of a debate between two internationally known Anglican leaders at Vancouver's Christ Church Cathedral on July 7.

Teenage girls are on the 'leading edge' of the AIDS scourge

"HIV [the AIDS virus] is into the teenage population and it's spreading quickly and silently," says Karen Hein, a specialist in adolescent medicine at the Albert Einstein College of Medicine and director of the adolescent AIDS program at Montefiore Hospital in the Bronx.

She says half of the teenage girls at her clinic who are HIV-positive have had fewer than five sex-partners, reported Boyce Rensberger in the *Washington Post National Weekly* (8/9-15).

"Adolescents are the leading edge of the next wave of the epidemic," says Hein.

The Centers for Disease Control and Prevention report that American women of all ages are coming down with AIDS four times as fast as men.

Also in 1992, heterosexual transmission of HIV became the leading cause of the disease in women, overtaking the sharing of needles used for intravenous drugs.

By far the most important behavioral factor that makes young females more vulnerable than young males, Hein says, is the low rate of condom use.

Another factor is that young people have a higher practice of sodomy. Hein says that 26 percent of the females in a New York City study practiced that, many citing it as a way to prevent

pregnancy and maintain virginity.

As in men, the anal tissues are highly susceptible to HIV infection.

In New Haven, Connecticut, city officials indicate AIDS caused 33 percent of the deaths among men 25-44 years old, and 28 percent among women in the same years, in 1990, the latest year for which statistics were available.

A student survey there found that 27 percent of sixth graders and 49 percent of 8th graders said they were sexually active.

The New Haven board of education has approved a plan to give condoms to students in middle and high schools.

Condom distribution, which includes 5th graders, is tied to a student's request, followed by personal counselling by school health-care workers about risky behavior and safe alternatives (*New York Times* 6/28).

In the first 6 months of 1993, New Haven had 22 percent (202 cases) of the newly identified AIDS cases in the state.

In 1992, New Haven residents ages 15-19 reported 201 cases of gonorrhea, 342 cases of chlamydia, and 14 cases of syphilis.

Have you taught your children and grandchildren about AIDS prevention?

The Rev. Dr. John Stott, an Anglican author and scholar, and Bishop John Spong of the Diocese of Newark (New Jersey), offered opposing viewpoints on homosexuality, ordination of gays, and interpretation of Scripture, during a two-hour dialogue before an audience of 1,300.

Stott told the audience he believes sexual intercourse outside of monogamous marriage between a man and a woman violates God's will.

"The Bible makes it clear that God forbids sex in all other contexts, including homosexual relationships, fornication, sex between unmarried people and adultery," he said.

Spong responded by saying that he never takes the Bible literally.

"I do take the Bible very seriously, however, and have spent my life in the study of Scripture.

"I am not willing to stand by idly while the Bible is used as a weapon to support sexist definitions and stereotypes of yesterday and to justify a blatant attitude of homophobia," he said (ENS).

The Episcopal Synod of America (ESA) recently announced that it has joined other traditionalist groups opposed to the consecration of the Rev. James Jelinek, bishop-elect of Minnesota, because they expect he would ordain practicing homosexuals to the priesthood.

"The ESA is dismayed at Jelinek's open intention to ordain and to continue to bless the unions of practicing homosexual persons," said the Rev. Samuel L. Edwards, acting director of the ESA.

"Consent to his consecration as a bishop of the church would be further evidence of the Episcopal Church's institutional departure from biblical and traditional teaching on matters of moral behavior," Edwards concluded.

"We are living through one of the most exciting moments of history. Freedom is breaking out in so many places," said South African Archbishop Desmond Tutu at a dinner in Detroit, Michigan, given by the Cranbrook Peace Foundation.

People in the United States were obsessed with the idea of communism, he noted, and were "guilty of holding up very many repressive regimes.

"As long as they said 'we were anti-communist,' you really didn't care much about what they did."

When Mikhail Gorbachev "set in motion things that he himself could not control" and ushered in a change that led to the decline of the Soviet Union, opportunities for change in South Africa increased.

"He was God's servant, even if he denied the existence of God," Tutu explained.

He also noted South African president F. W. de Klerk's crucial role in the opening of opportunities for change.

Tutu concluded by saying that "with the release of Mandela, all of us were ennobled; and, as the prison doors opened in South Africa, it seemed like prison doors were opened everywhere. Everyone stood straighter and taller" (ENS).

Women priests & bishops, 'Vital Signs '93,' Foreign missionaries...

A plan proposed at the July 13 meeting of the General Synod of the Church of England may avert major defections by clergy opposed to last November's decision to ordain women to the priesthood.

Based on a proposal that originated at a recent meeting of the English House of Bishops, the plan makes space for those opposed to women priests to remain in the church and receive episcopal oversight from three suffragan bishops who will report directly to the archbishops of Canterbury and York.

Attempts to hold differing viewpoints together "is about wanting to do justice to the wholeness and richness of Christian truth," said Archbishop of York John Habgood during the synod debate.

"Division is easy," he contended, but "living in unity, while respecting differences is not easy."

"Yet that is what we are committed to as a church -- and if we can show how to do it, the lesson will be significant for others, besides ourselves in our divided world."

Opponents to women's ordination are still predicting that over 250 priests will seek orders in the Roman Catholic church once ordinations of women begin early in 1994 (ENS).

Archbishop of Canterbury George Carey said recently that women would one day be appointed bishops in the Church of England.

Carey expressed his position while giving evidence to a committee of members of parliament and peers on final legislation allowing women to be ordained.

"I have no doubt that it will happen one day," Carey said.

"I did not want to include it in the present legislation."

"We should do one thing at a time, and we have chosen to do it this way."

"Perhaps it will happen in my lifetime; I do not know" (ENS).

The Church of Norway (Lutheran) consecrated its first woman bishop, Rosemarie Koehn, on May 20.

The services were conducted by Bishop Andreas Aarflot of Oslo and attended by Norwegian King Harald and Queen Sonja.

Referring to protest over Koehn's appointment, Aarflot noted that "in the body of Christ some of the nerve fibers today feel pain and anxiety."

"Let us pray that the body of Christ is capable of carrying both the joy and the sorrow, and be held together by the Holy Spirit's ties of unity."

Born in Rathenow, Germany, Koehn came to Norway as a refugee on Christmas Eve 1946, when she was seven years old.

Since 1989, she has been principal of the Practical Theology Seminary at the University of Oslo (ENS).

Members of the General Synod of the Scottish Episcopal Church (SEC) approved on June 18 by a substantial margin the first stage of legislation to allow the ordination of women to the priesthood.

"I believe that our church has come to a moment of decision about this mat-



Presiding Bishop Edmond Browning (left) begins a recent three-day visit to government leaders with a briefing by his Washington Office staff, the Rev. Robert Brooks (center) and Dr. Betty Coats (right), with the Rev. Brian Grieves, the church's peace and justice officer (ENS photo: James Solheim).

ter," said the Most Rev. Richard Holloway, Primus of the SEC and Bishop of Edinburgh, in his opening address.

Holloway, who once served as rector of the Church of the Advent in Boston, said that a vote for ordination would "hurt many people in the church," but

that rejection would "hurt many more."

As with the Church in Wales, whose governing body gave initial approval to similar legislation last April, the question will come back to the synod of the SEC next year for final approval.

At that point, a two-thirds majority

Vital Signs 1993: The Trends That Are Shaping Our Future

(Worldwatch Institute: W.W. Norton & Co., 1993), edited by Lester R. Brown and others

Among the trends shaping our future, according to *Vital Signs* 1993, are:

--- **Population.** The world is now home to 5.5 billion people. The earth's population increases 91 million annually, or the population of New York City each month.

Africa's population will double by 2025. At present rates, the planet will house 6.7 billion in 2005, and 10.7 billion in 2030 -- almost twice today's figure.

--- **Water.** While there are alternate and renewable energy forms, there is no substitute for fresh water.

"...Per capita water supplies are a third lower now than in 1970 due to the 1.8 billion people added to the planet since then.

Water-scarce countries (those with less than 725 gallons per person per day) now number 26.

"China -- with 22 percent of the world's people and only 8 percent of its fresh water -- faces obvious water constraints."

--- **Food Scarcity.** Grain production has fallen behind population growth, falling roughly 1 percent per year since 1984.

The seafood catch -- the world's principal source of animal

protein -- is in decline, as is the production of beef and mutton.

"Growth in the area of planted grain came to a halt in 1981.

"More disturbing, there is no new technology in place to restore the 3 percent annual growth in grain production that prevailed from 1950 to 1984."

"The only sensible option," says Lester R. Brown in his article in the *New York Times* (7/24), "may be an all-out effort to slow population growth."

"The first step is to fill the family-planning gap by expanding services."

"But unless the world can go beyond that and attack the conditions that foster rapid population growth -- namely, discrimination against women and widespread poverty -- reversing the decline may not be possible," Brown concludes.

"If current predictions of population growth prove accurate and patterns of human activity on the planet remain unchanged, science and technology may not be able to prevent either irreversible degradation of the environment or continued poverty for much of the world," observed the National Academy of Sciences and the Royal Society in London.

will be needed in all three houses (bishops, clergy, laity).

Since the SEC is not the established church in Scotland, the legislation will not require parliamentary approval.

If it is adopted, the SEC could begin ordaining its first woman priests in 1994 (ENS).

After what she called "months of personal exposure, anxiety and turmoil," a tenured professor at the General Theological Seminary in New York has filed a complaint with the city's Human Rights Commission, alleging she is being discriminated against because of sexual orientation, in violation of a 1986 ordinance prohibiting discrimination in housing and employment.

Dr. Deidre J. Good, who has taught New Testament at the seminary since 1985, was ordered to vacate faculty housing at the end of her sabbatical in January, because she intended to share her apartment with her female companion, in apparent violation of a policy requiring that "persons living together as couples in seminary housing must be married as this is understood by the church."

Admitting that the policy needs reexamination, the Rt. Rev. Craig Anderson, dean of the seminary, said, "Throughout we have tried to be sensitive and accommodating, while remaining true to our role as an institution of the church."

He contended that the seminary has been vocal in its support of gay and lesbian rights and has promoted dialogue on the sexuality issues facing the church.

"We are committed to work within the structures to move the church in new directions," he said, but quickly added that "we won't be coerced or pressured by what we regard as an inappropriate intervention by state agencies" (ENS).

The Russian Supreme Soviet has voted to restrict the activities of foreign missionaries in Russia, despite protests from British human rights groups, church leaders and politicians.

Archbishop of Canterbury George Carey expressed his profound concern to Vladimir Ivanov, the charge d'affaires at the Russian embassy in London, in a special meeting on July 22.

If the change is ratified by President Yeltsin, foreign organizations and individuals will be banned from conducting "any independent religious activities" on Russian soil, including missionary work, publishing, advertising and business deals.

The *Chronicle* is sent to each Episcopal household on lists submitted by each church. Suggested annual donation is \$6. Readers are asked, if they can, to help defray *Chronicle* costs by contributing that amount, or more, to the Episcopal Church in Hawaii (designated for the *Chronicle*), 229 Queen Emma Square, Honolulu, HI 96813. Mahalo.

Iniki aid, Spiritual life...

KAUAI

The question has come up regarding how much help we have given to the people who are connected to the congregation and to the community.

We have given considerably through the Rector's Discretionary Fund.

We have given over \$31,750 to people in the parish and community for hurricane-related repairs, supplies, meals, airfare, rent deposits, etc., and to other organizations for distribution through their channels.

About half of this money came from the Presiding Bishop's Fund and our own Bishop's Discretionary Fund. The remainder came from individuals, churches and other organizations.

Of this amount, \$24,350 has gone to people who are connected with our congregation, and \$7,400 to outside our congregation.

I am still receiving requests from people for help related to the hur-

ricane, particularly for rent deposits.

Mahalo to all those who have given donations of both money and time to help our neighbors.

--- Iniki Information Update in the July *Kauaian*, newsletter of All Saints', Kapaa, the Rev. Bob Walden, rector.

Recently I was asked about what we can do to improve our spiritual life (writes Fr. Walden in *The Kauaian*).

Basically, I feel that any of us can use improvement in that area of our lives, so my recommendations are:

(1) We must give it the time that it requires. We think nothing of spending hours working on our favorite activity, but don't want to give an hour a week going to church, or set aside a definite time each day to spend with the Lord.

How much do we really care?

The amount of time we spend is in direct relation to how important something really is to us.

(2) We must spend time in reading

and studying the Bible, God's Word to us. Only by getting out the Bible and reading it and letting God speak to us through it are we able to more clearly communicate with Him concerning our lives.

(3) We must spend time in prayer. Prayer is our main link in communicating with the Lord and we must do what we can to keep that channel open, so that the Lord can speak to us when He wills.

We can pray to Him any time, and He can speak to us at any time, but I find that He tends to communicate more to me when I spend time with Him in prayer.

HAWAII

While surrounded by the lush beauty of Waioa, as fishermen clad in bright yel-

(Continued on page 8)

A clergy wife reflects on the past year

One year ago on the 18th of July, I arrived in Hawaii as the bride of an Episcopal priest.

On July 18th this year, I returned to Kauai with Frank once again, after vacationing on the mainland.

What a year this has been!

As I look back, it scares me to think of all the changes that have taken place, and I can but wonder where the strength came from to handle this past year.

The question I recall being asked a year ago was how I perceived myself as a priest's wife.

I had no idea what a priest's wife was supposed to be, so I replied I thought it best just to be me.

A friend recently asked me if my spiritual life had greatly improved this past year.

I had a pretty good hold on my spiritual life before this year. I suppose one can say that has intensified.

I used to attend church pretty regularly twice a week, on Sunday and Wednesday.

I now attend three services Sunday morning, and I must say I liked the Sunday/Wednesday better.

My daily worship has changed in that I have joined Frank's discipline of reading the office four times a day: morning, noon, evening, and at bedtime.

Three Faiths

This year has been one to emphasize the need for faith: faith in myself, faith in those around me, and faith in God.

This year has certainly put faith to the test, but without the three faiths I have mentioned, life would have been much more difficult.

This has been a year of growth, understanding, and great dimension.

Some highlights of the year that have contributed to growth, understanding and dimension are:

--- Marrying Frank Cowell. His cook-

ing has given me new "dimension"!

--- Leaving family and friends to move to Hawaii.

--- Dealing with the destruction and clean-up after Iniki.

--- The people of St. Paul's and St. John's.

--- Having my life touched by so many ethnic groups with different foods and customs.

--- Teaching at Waimea High.

--- Travel.

--- Staying in meaningful touch with the farm.

--- The numerous people who have visited or worked on our home; and, last but certainly not least,

--- The Episcopal Asiamerican Ministry conference we just finished in San Francisco. Wow, what an education. (See article this page.)

There have been many times this past

year when I am sure there was only one set of footprints in the sand of life where I walked and those were God's.

When I hear of the murder of a four-year-old on one of our beaches, my faith gets a real jolt.

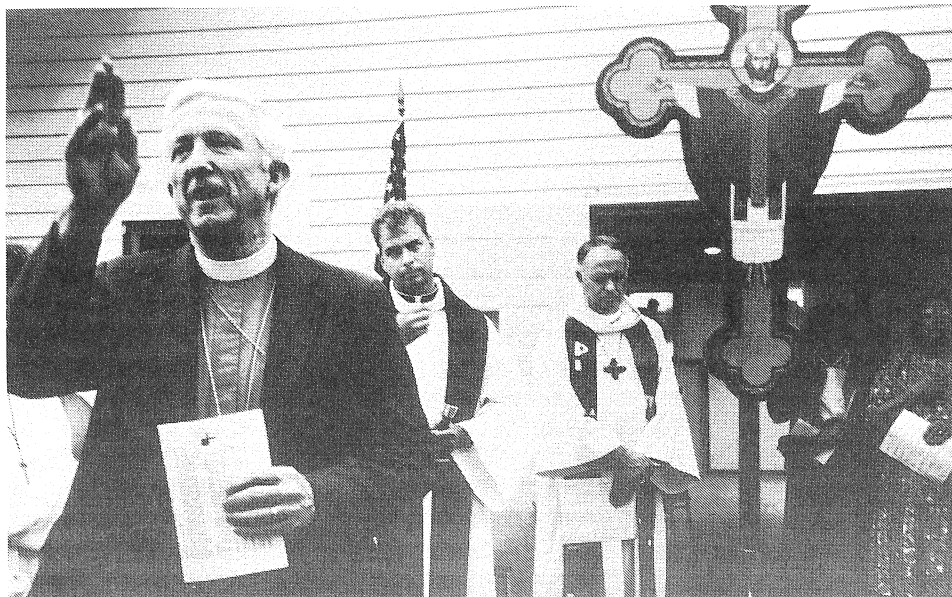
I came to Hawaii with a tourist mentality, and the harsh reality that life is not always easy or beautiful here has not been easy to accept.

Fortunately, God is present in Hawaii.

Of that I have no doubt, and it is most obvious in the marvelous people.

I have seen such suffering and pain, but also learned of such faith in prayer, that I move into my second year on Kauai optimistically.

--- Barbara Cowell in *The West Kauai* Episcopalian. She is married to the Rev. Frank B. Cowell, vicar of St. Paul's, Kekaha, and St. John's, Eleele.



Presiding Bishop Browning blesses the congregation at the Church of the Messiah, located on the Indian Reservation in Prairie Island, Minnesota. Browning toured ministries in Minnesota during the Executive Council meeting in Minneapolis (ENS photo: James Solheim).

Episcopal Asiamerica Ministry celebrates 20th year

The 1993 National Episcopal Asiamerica Ministry (EAM) Consultation held in the San Francisco Bay Area was a milestone in the life of the Episcopal Church.

After 20 years of this ministry, the breadth of the church's ministry with people of Asian ancestry has spread across the nation, and expanded to include ministries with Hmong, Cambodian, Lao, Vietnamese, East Indian, Filipino, Japanese, Chinese and Korea peoples.

The depth of this ministry was revealed in the way presenters shared their pain-filled, yet hopeful, stories of faith.

These stories were woven around the themes of Promised Land, Wilderness, Resurrection, and Go Forth.

In contrast to past consultations, when most of the presenters were outside speakers, often not Asian, representatives of the ministries were encouraged to share their own stories.

The stories shared included how their faith played a part in the death camps of Southeast Asia, the relocation of Japanese Americans during World War II, the personal wilderness found in adjusting to a western culture, and the violence experienced being a minority in America.

The richness and depth of the faith experience of these Christians were tremendously inspiring to those gathered, especially to Presiding Bishop Edmond Browning, and Mrs. Pamela Chinnis, the President of the House of Deputies of the General Convention of the Episcopal Church.

Mrs. Chinnis wondered how EAM could escape her attention for twenty years.

She shared how it provides a wonderful model of working multi-culturally.

At the daily liturgies, lessons and hymns were often read or sung in people's own native tongues.

During the group Bible studies, there were real opportunities to look at Scripture through the eyes of people from a different culture.

New insights are not uncommon when people gather for an EAM Consultation.

The youth and young adult representatives were honored by Bishop Browning when he said that he has never been around a group of young people in the church more impressive.

The young people gave thanks to those who founded and preceded them in this ministry, and dedicated themselves to carry it on for the next 20 years.

The consultation ended with a Eucharist celebrated at San Francisco's Grace Cathedral, with Bishop Browning concelebrating with bishops from Korea, Japan, Hong Kong, the Philippines and California in thanksgiving for the ministry of EAM.

The Rev. Winston Ching, staff officer for EAM for these 20 years, was claimed by Bishop Swing, Bishop of California, as Winston is canonically

(Continued on page 8)

UBE meeting in Chicago *(from page 1)*

off the mark, he said, since it wasn't black Episcopalians who turned their backs and closed the door.

"The estrangement has been called forth and enforced by a majority culture who saw our oneness as contrary to the natural order."

Despite these roadblocks, the black church has not surrendered its charge, but "has held the church's feet to the fire, and challenged the church to be the church," exclaimed Browning to enthusiastic applause.

Worst crisis since slavery

While the rooms may be plentiful in God's house, they remain limited here on earth for black people, according to *Ebony's* executive editor Lerone Bennett, keynote speaker on the opening day of the conference.

He told the 900 delegates and guests that the black community is experiencing "the worst crisis since slavery times," with unemployment among inner city blacks running about 60-70 percent -- higher than when the UBE was founded -- and drugs decimating black family structure.

Add to that the worst onslaught of racism since the 1920's and it's no surprise that the black community is finding its place in American society precarious.

With most of the interracial alliances and caucuses of the 1960's languishing or abandoned, blacks must turn to themselves for answers, he said, and relearn the founding principle of the UBE, "that the God of history helps black clergy and laity who help themselves" and that the practical lesson of politics and the street is that "only power can talk to power."

The road to survival runs through the spirituality and traditions that sustained their African-American ancestors, said Bennett.

Spirituality and economic development go hand in hand in the black community.

"It is no accident that the first black businesses came out of the black church," he said.

The goal of liberation

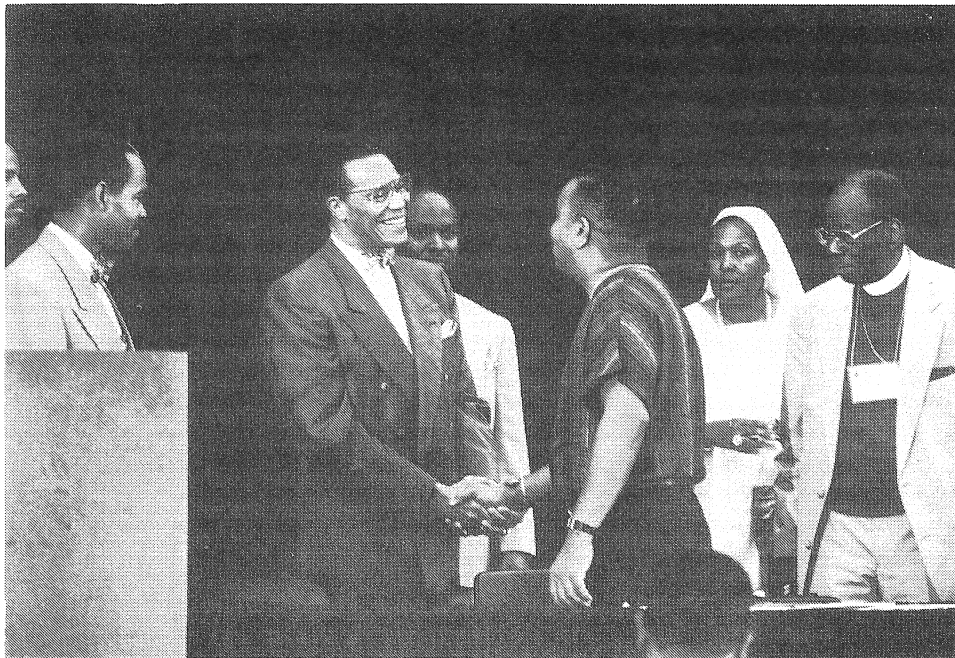
But if that is to happen then black professionals must stop functioning as "freelance entrepreneurs," he said, and start to coordinate their skills, resources and influence to rebuild the black community and break down the barriers of institutional racism "for nobody gave black people anything in America and no one will give black Americans anything, not even the time of day, unless we demand it."

The goal now is not integration nor separation, he said, but liberation.

Blacks must redefine their relationship to American society; they must be able to reclaim the respect and pride enjoyed by other ethnic groups that have climbed to the highest rungs: Jews, Italians and the Irish.

"It is past time to demand the right to be black and to be proud of being black," Bennett insisted.

The first step is a wake-up call. "Now is the time for all Americans to under-



Louis Farrakhan is welcomed at the recent Union of Black Episcopalians meeting by the Rev. Richard Tolliver, with the Rev. Darryl James and Chicago's retired Suffragan Bishop Quinton Primo (ENS photo: David Skidmore).

stand that the dream cannot be safe for anyone, if it is not safe for everyone.

"This is a crisis about the future of the United States of America," Bennett concluded.

Farrakhan issues a wake-up call

UBE got a powerful wake-up call from the Hon. Louis Farrakhan, the controversial leader of the Nation of Islam, who had strong words for a church he described as degenerating and dying.

Warmly welcomed by the Rev. Richard Tolliver, UBE president, and the Rev. Darryl James, conference dean, and an enthusiastic crowd of close to a thousand, Farrakhan made his pitch for a revived church in words alternating between a combative and conciliatory tone.

"I know you didn't invite me for me to sugarcoat the truth," Farrakhan told a rapt audience.

With the first of many salvos of applause ringing in his ears, Farrakhan urged his listeners not to fear "for what words may come from my lips, because I did not come to take one soul away from Jesus Christ."

His aim, Farrakhan declared, was "to bond us closer to the master that we may not be nominal Christians -- Christians in name -- that Jesus condemns."

Farrakhan, who was raised Episcopalian at St. Cyprian's parish in Boston, said he regards himself as both Christian and Muslim.

He left the church as a teenager, Farrakhan said, after becoming disillusioned about the church's lethargy in fighting racism.

"I was looking for somebody to talk to the needs of black people."

"Since I did not hear it coming from my church, I heard it coming out of the mouths of Elijah Muhammad and Malcolm X."

In Islam, Farrakhan found the purpose for his existence, to bring people to God, the same purpose, he said, that is at the core of Christian belief.

Though admitting hostility toward Christians early on, Farrakhan said he

has since matured, conforming to Paul's teaching about setting aside childish views.

For a people of God to be divided by doctrine in misguided, he said, "and I refuse to be party to that kind of division."

Toward the end of his talk, he underscored his conciliatory posture by arguing his militant black nationalist stands have been misinterpreted.

"I am not a hater. I am not an anti-Semite. I'm not against white people because they are white. I'm for black people because I am black."

"My effort has been to transform black life and to make it more moral and good."

He has been labeled an extremist, he said, "because I condemn evil in high places."

Need for a revived church

Farrakhan's address, weighted with polemics, focused on the need for a revived church.

As thunderstorms mounted outside, he fired rhetorical bolts at a church "sick with division and strife, all rooted in envy and false pride and greed."

Preachers have become more concerned with material well-being than the spread of God's word, and have veered from speaking the truth for fear of offending the power brokers.

Consequently, the church's faith has "degenerated to rituals that are empty and meaningless and cannot bind the people to Jesus Christ and his mission."

The church is also reeling from a heritage of racism, Farrakhan contended, which has poisoned it "to the point where as black people we're ashamed of being who we are."

It was whites who created the church, said Farrakhan, and their purpose was not to push Jesus, but imperialism.

"These people were wicked. They were not religious people. They made Jesus white as a cover for their slave trade, when in fact he had 'hair like lamb's wool, and feet like burnished brass.'"

Addressing white Christians, Farrak-

han asked, "Why couldn't you leave Jesus like he was?"

"Because that was not your purpose."

"Your purpose was to use religion to enslave the darker people of the world by the use of religion. So you hid the truth."

In the question-and-answer session following his two-hour address, Farrakhan explained his view of Christ: "God manifest in the flesh to show man who God is" -- and how blacks must learn to pool their resources "and stop begging at the foot of the white man," if they are to rise out of their economic abyss.

--- *Episcopal News Service article by David Skidmore, communications officer for the diocese of Chicago.*

Tenzin Gyatso, the 14th Dalai Lama, believed by his followers to be an incarnation of the Buddha of Compassion, spoke to an audience of 1,500 at an interfaith service at St. Mark's Cathedral in Seattle on June 29.

"It is the purpose of religious faith to increase compassion: religion is an instrument of transformation, and requires constant effort," he said.

He then challenged his audience to include prayer and meditation as part of our daily lives; and, "since all religions have the capacity to engender compassion," to have mutual respect for one another.

On behalf of the Interfaith Council of Washington, Bishop Vincent Warner of the Diocese of Olympia thanked the Dalai Lama, and said that he is "a symbol of peace, a symbol of hope, a symbol of humor and of joy, and a bridge between all of us who are represented here" (ENS).

St. Anne's has new vicar

The Rev. Michael B. Ferguson was instituted as vicar of St. Anne's, Mililani, by Bishop Hart on August 1.

The Celebration of a New Ministry was conducted at the regular Sunday Eucharist, in conjunction with the bishop's annual visit.

The new vicar, a 1993 graduate of Virginia Theological Seminary, was ordained to the transitional diaconate on June 12 by the Ret. Rev. Peter James Lee of Virginia.

Planning is now under way for ordination to the priesthood some time in December or January.

The Rev. Ferguson and his wife, Carolyn, are not newcomers to the diocese.

From 1981 to 1987, when he was a Navy officer stationed at Pearl Harbor, they were parishioners at St. Timothy's, Aiea.

Carolyn served as parish secretary, and he was choir director for most of that time.

--- *By our St. Anne's correspondent.*

THE CALENDAR

| | | | |
|-----------|---|----------|--|
| September | | 19 | 16th Sunday after Pentecost. Bishop visits Holy Cross. |
| 2 | Commission on Ministry, 3 p.m. | 21 | St. Matthew, Apostle & Evangelist. Oahu Clericus, noon. |
| 3 | Standing Committee, 3 p.m. | 24 | Diocesan Institute, 6:30 - 9:30 p.m. |
| 5 | 14th Sunday after Pentecost. Bishop visits Queen Emma Chapel. | 25 | Diocesan Institute, 8:30-11:45 a.m. |
| 6 | Labor Day. Diocesan Office closed. | | Maui County Deanery, 9 a.m. |
| 7 | Diocesan Insitute Board, 3 p.m. | | Clergy Family Project, 9 a.m.-12 noon. |
| 7-10 | Biennial Hawaii Council of Churches orientation for clergy and laity new to Hawaii. | 25-30 | House of Bishops meets in Panama. |
| 9 | ECW Board, St. Luke's. | 26 | 17th Sunday after Pentecost. Cursillo Ultreya, St. Christopher's, 5 p.m. |
| 10 | Deacons meet with Bishop, 7 p.m. | 29 | St. Michael & All Angels'. |
| 11 | Adult Youth Leaders Training Event, St. Andrew's Priory, 8:30 a.m.-3 p.m. | 30-10/3 | Big Island Cursillo Weekend, Mauna Kea State Park. |
| 12 | 15th Sunday after Pentecost. Bishop visits St. Michael & All Angels'. Celebration of New Ministry of the Rev. Donor Macneice, Christ Memorial, Kilauea. Cursillo Ultreya, St. Timothy's, 5 p.m. | October | |
| 14 | Holy Cross Day. | 2 | Lay Eucharistic Ministers Workshop, 9 a.m.-12 noon. |
| 15 | Chronicle deadline. | 3 | 18th Sunday after Pentecost. Bishop visits St. John's, Eleele, and St. Paul's, Kekaha. |
| 16 | Episcopal Homes of Hawaii Board, 9 a.m. | 7 | Commission on Ministry, 3 p.m. |
| | Real Estate & Finance Department, Rm. 8, Cathedral, 3 p.m. | 8 | Standing Committee, 3 p.m. |
| 17-19 | Faith Alive Weekend, Calvary. | Upcoming | |
| 18 | Diocesan Council & Departments. | 10/22-24 | Diocesan Convention on Kauai. |
| | | 10/24-26 | Clergy and spouses conference on Kauai. |

'Mass in the grass,' Centering prayer...

low rain gear lazily drifted in their skiffs on the Wailoa River, Fr. Tom [Taylor] celebrated our annual Mass in the Grass with Deacon John Holmes assisting him on Sunday, July 25, 1993. Pedar Wold read the two lessons for the day and a portion of Psalm 119. Our intercessor was Bud Doty. We sang our hymns to the guitar accompaniment of Vicky Walsh, David Heaukulani, and Ben Kamalani. As for our offering, Wataru Kohashi and Harry Holt circulated amongst our congregation, each with a paper plate in hand. They literally passed the plate! A light, misty rain fell throughout our service, blessing and insuring the green growth of Wailoa Park, while reminding us to thank God for the spacious covered pavilion provided for our use. A bountiful pot-luck luncheon with good fellowship and games, masterminded by Kikuye Kohashi, followed our service. Our time at Wailoa was enjoyed by 44 adults and 11 youngsters, reports the newsletter of Holy Apostles', Hilo. Fr. Thomas Taylor and his wife, Gloria, are back from a mainland vacation, which included continuing education. Fr. Tom attended the National Stewardship Conference in Portland, Oregon, and the Crossways Interna-

tional Bible Course in Seattle, Washington. A workshop on Centering Prayer is to be held at Holy Apostles' on Saturday, September 18, from 9 a.m. to 3:30 p.m. Hermance Levesque, affiliated with the Spiritual Life Center in Honolulu, will conduct the workshop. Space is limited to 30 participants, at her request. A fee of \$10 per participant (or \$15 for 2 people from the same family) will be charged to offset costs. MAUI Newsweek (August 9) tells us all that the mainline denominations are declining, after having been spiritual homes for more than 60% of Americans for two centuries. That's not exactly news for many of us who have grappled with the agonizing problems of our Church's changing place and role in American society and the world (writes Fr. Layton Zimmer in the August Shepherd's Staff, newsletter of Good Shepherd, Wailuku). From 1965 to 1991, the Episcopal Church in the United States has shrunk

Thoughts on Iniki (from page 2)

My wife, Imogene, and I have had to move four times, starting with a bedroom at the Rundioffs' to our latest temporary residence in a parishioner's condo, not far from where we used to live. After our fourth move, we took off for a vacation on the Mainland (more living out of a suitcase). We envision one more move, if not two, before we are finally in our new home. Our situation is typical of many here, though we are better off than most. Because of our church family, we have always had a place to stay. Some are still living in tents or homes that are still a shambles. We lost just about everything we owned in the hurricane -- such things as precious photos, family treasures passed down through the years to Imogene, and special things I had brought with me from Alaska, such as my father's stamp collection. We have had to grieve these losses, while knowing that we were never supposed to "lay up for ourselves treasures on earth, where moth and rust con-

sume, and where thieves (and hurricanes) break through and steal." Of course, we frail humans often do what we are not supposed to do. During this year, while still mourning our losses, we have found "treasures in heaven" in the form of people such as our rector, Jan Rudinoff and his wife, Paula, who first took us in and sheltered and fed us -- and then gave us therapy in the form of making ourselves useful. They took off on a sabbatical and left us in charge of their home and the church family. We receive other treasures in the form of love shown by our family and friends -- some very tangible, such as the gift of a car from Imogene's daughter and husband to make up for the loss of my vintage VW Bug and family member, "Herbie," as well as cash donations. Yes, our loss let us know that the most important thing in our lives is people -- the love of Christ experienced in the faces of our friends. --- The Rev. Malcolm H. Miner.

Bishop's Journeying (from page 3)

26-31 First thing Monday we had breakfast with Archbishop Simon Kim and his wife Freida, as they travelled through on their way back to Korea. Then we spent two days hiking in Haleakala Crater with Marilyn Hirashima and a group of youngsters from Camp Pecusa. Friday and Saturday held a number of meetings -- while I nursed some sore hiking muscles! The treasurers' workshop led by Peter Pereira was a wealth of information. August 1 Elizabeth and I are at St. Anne's today with an overflowing crowd in their expanded living-room church. We welcome officially the Rev. Mike Ferguson and his wife Carolyn and celebrate a New Ministry beginning with their arrival a few weeks ago. Later in the day I catch the night flight to Los Angeles and on to Las Vegas for the Provincial Synod. Elizabeth will meet me on Friday in Seattle for the beginning of our vacation.

EAM's 20th (from page 6)

resident in California, and by Bishop Browning for Hawaii, as Winston's home parish is St. Peter's, Honolulu. Hatsune Sekimura (Good Samaritan, Honolulu), Convenor of the EAM Commission, was honored with a gift of a Sadao Watanabe print for her leadership and service for this ministry. --- The Rev. David Y. Ota.

from 3.6 million members to 2.4 million. Newsweek says, "The mightiest Protestants are running out of money, members and meaning." The article reports the contemporary response to skits and fun, fellowship and enthusiastic brevity is fast becoming the "in" way to succeed as a religious business, contrasting with what now seems a lost tradition of searching for justification, redemption, sanctification. In an era when an average 48% of our children opt out of religious practice altogether, you and I set whatever good example they will find for...their relationship to God. If you and I don't worship God in His Church, welcoming His nourishing us in Eucharist, opening our lives to the healing, helping power of the Holy Spirit, the belief in and commitment to this understanding of the meaning of life will wither and die with you and me. That is not what I see or sense happening here among us, in our Good Shepherd family. No matter what the national scene looks like, it seems to me that you and I are trying hard to grow with Christ in God's loving will and ways. Certainly, more of us worship together weekly in His House than ever before.

Just as surely, our life together seems to be growing out of the separations of the past toward a wonderful new life together in Christ, with all our diversities weaving together to make the spiritual rainbow our bishop called us to become so long ago.