

HAWAIIAN

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

CHRONICLE

Update on Hale O Malia

Diocesan Week at Camp Mokuleia announced

"Camp Mokuleia will be available for the exclusive use of Episcopalians for an Episcopal Family Camp July 1-4," Camp Director Ken Zitz has announced.

This family camp costs \$75 per person and includes food, lodging, a tee-shirt for everyone, and participation in regular summer camping activities led by the camp staff.

Diocesan youth (ages 7-15) are encouraged to remain at Mokuleia following family camp or to attend the camp's first summer session (July 5-9).

The cost to diocesan youth attending this session is also \$75, where the normal rate is \$185.

Episcopal Family Camp (July 1-4) and Christian Focus Week (July 5-9) have been planned by the Diocesan Christian Education Committee (Jenny Wallace, chair) and Camp Mokuleia.

The curriculum theme for this week is "Miracles by the Sea."

Among the summer activities to be enjoyed by participants in these two early July camps are worship, swimming, reefing, fellowship, canoeing, meditation, craft activities and land sports.

Adults interested in volunteering to work at the July 5-9 camp (cost \$75) should contact Jenny Wallace at 524-2822.

For further information and applications call Camp Mokuleia, 68-729 Farrington Highway, Waialua, HI 96791, telephone 637-6241.

Also announced by Camp Director Zitz are a:

--- Junior Golf Resident Camp at Camp Mokuleia, Monday, July 4, through Saturday, July 9. Boys and girls. Ages: 7-12. Cost \$185. Golf teaching professional: Mr. Arlen Bento.

--- Trail Blazer Program for boys 13-16 (July 31-August 6; August 7-13), which offers high adventure for a week: camp-out in the Waianae Mountains, repelling, trail maintenance and outdoor education.

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In a May 19 letter addressed to "dear friends and colleagues," Bishop Donald Hart provided an update on Episcopal Homes of Hawaii and the Episcopal Church on Hawaii. The text follows:

I want to share with you information about the relationship between two legally separate entities, The Episcopal Church in Hawaii (Diocese), a non-profit corporation, and Episcopal Homes of Hawaii, Inc. (EHH), another non-profit organization, which is developing a retirement center, called Hale O Malia.

Changes have taken place recently, which I would like to explain.

The retirement project began in 1988-89 as a rather small undertaking in which the Diocese would not be involved financially, but would give encouragement because it was seen as a ministry to the elderly in the Islands.

The original developer did not have reserve capital for either the preconstruction phase or the up-front money to move the project toward the issuance of bonds, which are to ultimately finance the project, and this was a challenge from the start.

A year ago the project came to the Diocese asking it to guarantee a loan because other forms of financing were extremely expensive.

The loan guarantee was for \$4 million.

I had supported the project and asked the Finance Department to hear the request.

The Finance Department referred the matter to the full Diocesan Council.

The Diocesan Council at their June 19, 1993 meeting approved the loan guarantee subject to the Finance

Department completing their due diligence on the matter.

At their June 29, 1993 meeting, the Finance Department approved the loan guarantee.

We are told by national developers and funders of these kinds of retirement projects that in eighty percent of these cases, the church sponsor that begins it as a good idea often steps back from it after the initial period.

This has happened for us, and the Diocesan Council has decided to disassociate the Church from the project, while at the same time wanting to see the project be successful.

A recent newsletter from the Episcopal Homes Board says: "Hale O Malia will be a trend-setting lifecare community... Nothing like it has ever existed here and we know it will set the stage for those who want to retire comfortably in Hawaii."

"However, designing, financing and marketing a project like Hale O Malia is especially challenging because we are the first and there is no template to follow."

It goes on to elaborate the successes that have been accomplished so far, and particular problems which have caused delays and increased costs.

One of the problems the Board has dealt with involves a change in the developer -- a situation that takes a good deal of negotiation and valuable time.

Lifecare Associates, Tony and Janie Garcia, are no longer connected with the project, and the Board is talking to others with experience in this field.

Increases in interest rates and construction estimates have also necessitated some modifications and delays.

In order to emphasize the separateness of the two entities, Peter Van Horne and I are no longer on the Board of Directors of EHH.

Mike Porter continues to be their attorney and has resigned as Chancellor of the Diocese.

I have asked Jack Lockwood to come back into service for us as Chancellor. He is willing to do that.

Hugh Shearer, another former Chancellor, will be assisting.

I am grateful for their wisdom and guidance and for the remarkable gift of their processional skills, as they give pro-bono time.

The project moves ahead and so does the Diocese.

The EHH loan for \$4 million comes due on June 30th.

A Special Committee of the Diocesan Council has been authorized to oversee the process of disassociation and to assess the probability of a timely pay-back of that loan.

David Chung, Chair of the Special Committee, has been asked by that Committee to be the official spokesperson on these matters.

We are in contact with Mr. Speed Leas, of the Alban Institute, to consult with us about the best way we can use our Area Meetings in light of diocesan concern.

Mr. Leas brings a level of highest professionalism in the area of church

(Continued on page 2)

Camp Pecusa
Olowalu, Maui

July 17 to 23

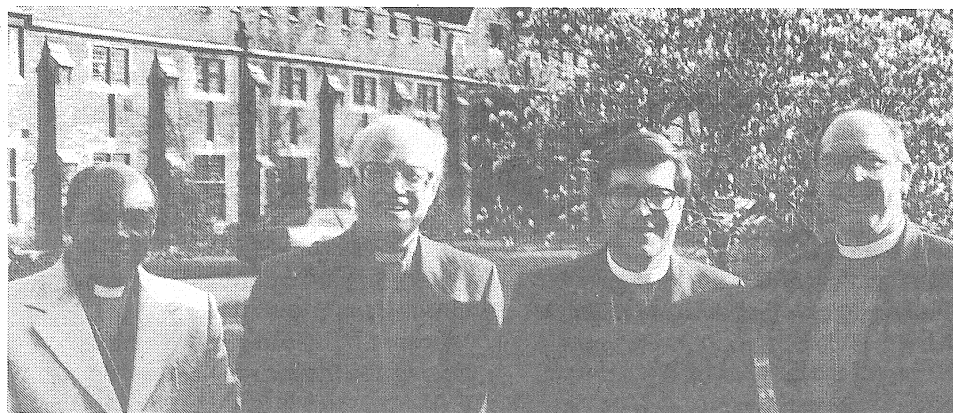
For campers from age 10 and up, with overnight crater hike option for older campers.

July 24 to 30

For campers from age 7 to 10.

The 1994 cost per camper will be \$100 and will include room, board, snorkeling and hiking trips, and a daily program.

If you or someone you know needs assistance with camp tuition, please contact the Rev. Heather Mueller-Fitch, rector of St. John's, Kula, and Pecusa summer camp director (878-1485).



The Anglican Communion's newly-appointed Secretary General, the Very Rev. John Peterson (second from right) joins (l. to r.) the Rt. Rev. Simon Chiwanga, Vice-Chairman of the Anglican Consultative Council, Archbishop of Canterbury George Carey, and Archbishop of Aotearoa, New Zealand and Polynesia Brian Davis, at Lambeth Palace, London. Peterson succeeds the retiring Rev. Canon Samuel Van Culin in December. (Anglican World/Rosenthal photo).

Keeping the Church Active in Ministry

Chances are, if you are reading this, your church plays a significant part in your life.

Obviously you are not alone.

The church is the single most spiritually nourishing force in history. We learn right from wrong through the church.

Dean Lin Knight in his sermon on the 7th Sunday after Easter preached on the account of Matthias' selection to replace Judas as a disciple. The Dean said,

"God has a way of continually puncturing our human-imposed limits and widening our horizons.

"We aren't perfect, God knows, far from it, either as individuals or collectively as a church, but God has kept the church alive for 2,000 years, longer than any empire or kingdom or nation, to be God's instrument of peace and reconciliation.

"We may not be perfect, but we're all God has. There is nothing any of us can do, there is nothing in all creation, that can separate us from the love of God, and can make God love us any less.

"That is good news, not good advice."

The chances are, also, that you take seriously your responsibility as a Christian to give regularly and generously to your church.

You have a marvelous opportunity to provide continuing support for your church by making provisions for the church in your will.

You can do your part to keep your church active in its ministry in the world for the next 2,000 years.

A bequest to your church is a strong statement of the importance you feel for the continuation of God's work in the world.

There are various ways to make such a bequest. The following are some:

--- I give, devise and bequeath to (name of your church) of the Episcopal Church in Hawaii ___% of my estate.

--- I give, devise and bequeath to (name of your church) of the Episcopal Church in Hawaii the sum of \$___. Or, specified property, such as real estate, jewelry, autos...

Bequests may also be of the residue of one's estate, or on a contingent basis to the church, should those named in your will pre-decease you. --- Don McKenne, Diocesan Planned Giving Officer.

Update (from page 1)

consultation.

I believe Episcopal Homes has a strong Board of Directors and their newsletter underlines their dedication to make Hale O Malia a successful retirement alternative in this community.

The Council is also a dedicated group of members of the clergy and laity from our churches who want the best for the Diocese.

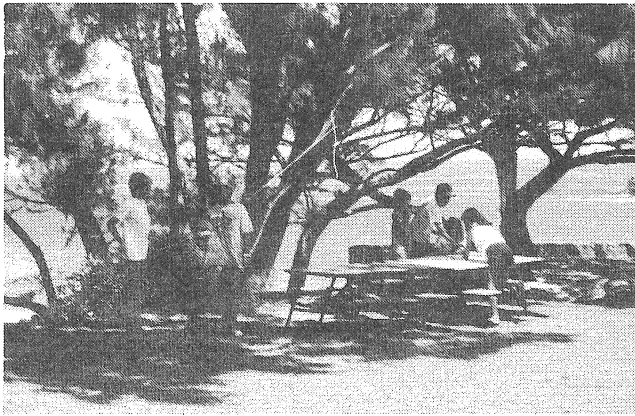
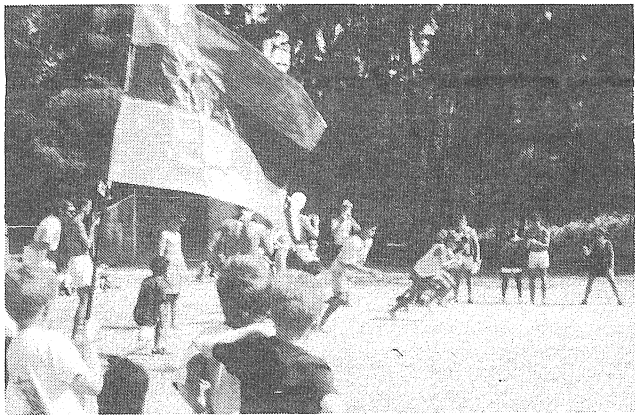
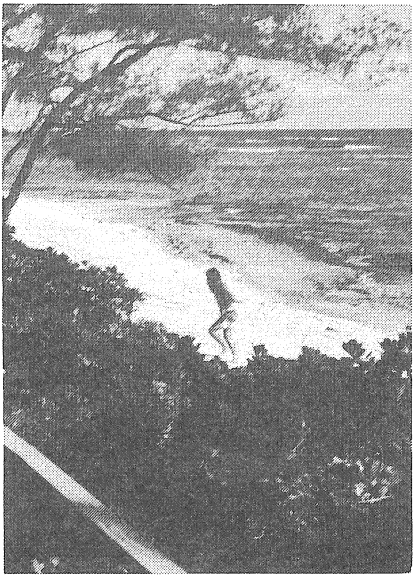
In the midst of complex decisions, I believe, all are working in good faith for the welfare of the community and the church.

Members of the Joint Standing Committee on Program, Budget and Finance suggest that dioceses facing increased askings to support the national church (as is Hawaii, March Chronicle, page 1) will need time to "step up" in gradual stages to their new higher apportionment.

Dismissed from the Dominican Order in March 1993, Roman Catholic theologian and noted author Father

Matthew Fox joined the Episcopal Church in January and will be recognized as an Episcopal priest in the Diocese of California in December. Fox is a leading exponent of creation theology, which is in sharp contrast to theologies based on the fall. He said that Episcopalians have "common sense when it comes to issues of the ordination of women, birth control, participation of lay people, and keeping bureaucratic structures to a minimum."

Camp Mokuleia



ECW, Triennial News

The 41st Triennial of the Women of the Episcopal Church meets August 24 - September 1 in Indianapolis.

"Delegates will soon be offered the opportunity to sign up for interest groups that include multi-cultural music, violence against women, biblical women, AIDS, journaling, and many others," writes ECW National President Ginger Paul.

"All these groups will provide information that is to be shared with diocesan and parish Episcopal Church Women, as we endeavor to more faithfully live our Baptismal Covenant and our Triennial Meeting theme, 'Unite us in Christ!'"

"For the first time Episcopal Church Women will present a joint session for General Convention," Paul continued in the *ECW Communique* (spring '94).

"Plans have been completed for a panel, 'A Vision of Wholeness: Overcoming Sexism,'" Paul noted.

This panel will be moderated by Pamela P. Chinnis, president of the House of Deputies and presiding officer of the 1976 Triennial.

The panel's discussion will be transmitted via satellite and can be viewed and taped.

In addition, a video will be made available for use in each diocese.

The Committee on the Status of Women, the Episcopal Women's History Project, and the Episcopal Women's Caucus are co-sponsoring the event.

In other Triennial news:

--- All women clergy are invited to participate in the opening ceremony of Triennial, Wednesday, August 24, at 1:30 p.m. Red stoles. The homilist: the Rt. Rev. Jane Dixon, Suffragan Bishop of Washington, D.C.

--- The offering at the Sunday General Convention Eucharist is designated for the United Thank Offering. That at Triennial's closing Eucharist is designated for the Episcopal Legacy Fund.

--- There will be a "900" number available Aug. 25-Sep. 1 for those who wish daily Triennial information.

ECW National Board Actions

At their April meeting in Rhode Island, the National Board of the Episcopal Church Women:

--- Made Women to Women grants for projects in Brazil (\$2,500), Uganda (\$1,000), Southern Africa (\$1,500), and Zambia (\$1,500).

--- Announced the United Gift from Triennial will be granted to women in five dioceses of Mexico.

--- Indicated that the board was working with the Standing Liturgical Commission in the hope that Julia Chester Emery (1852-1922) will be included in the church's Calendar.

"In 1871 the General Convention, at the request of the Board of Missions, authorized the creation of the Woman's Auxiliary to that Board, to enlist the support of women in the missionary work of the church," reported the fall '93 issue of *ECW Communique*.

"Julia served as secretary for 40 years, following her sister Mary who

(Continued on page 8)

"Sin of Racism" -- Call to New Awareness, Attitudes, Behavior

Dear Sisters and Brothers in Christ:

On Sunday, May 15, the Pastoral Letter from the House of Bishops, "The Sin of Racism," was read in most congregations across the nation.

Some churches, for various reasons, may not have been able to meet this date.

The letter will have broad publication, and a copy is printed in this *Chronicle*.

I was privileged to have been asked by the Presiding Bishop to serve on the drafting committee, and I can tell you the experience has been remarkable!

What you are receiving is, I believe, the fourth complete draft, and many revisions of one section or another have taken place.

The committee pulled it apart and rewrote several times, and the entire House of Bishops sent us back to the drawing board at least twice.

With all the work no one is more conscious than the drafters that the letter is not perfect.

It is not exhaustive on the subject, though it may be exhausting to hear or read!

Most of all we recognize that a letter will not solve the problem.

It is, at best, a small piece in a huge process that must go on for attitudes and behavior to change.

We, in this diocese, recognize the same truth in focusing on racism during the past two Diocesan Conventions.

Not much changes. That is frustrating to those who feel the pain of racism in our midst.

They will also be frustrated by this Pastoral and the lack of progress it represents.

It too does not change anything.

At best, perhaps, it can begin to raise awareness in new areas for us, and with that new awareness, hopefully, attitudes can begin to change.

With new attitudes can come new convictions, and finally new behavior in this area of human interaction.

This is slow going. Painfully slow for those who feel the full force of this per-

sistent sin.

I hope this Pastoral will not be read and simply put aside.

In the House of Bishops we plan to be accountable to one another about what is happening in our dioceses concerning racism.

I was dumbfounded to be informed that racially discriminating clubs and social groups still exist; and bishops, sometimes knowingly and sometimes by invitation, become involved in them.

I am happy to say that I checked on the only club I am associated with (The Pacific Club) before I joined, and it welcomes both genders and every mixture of human being.

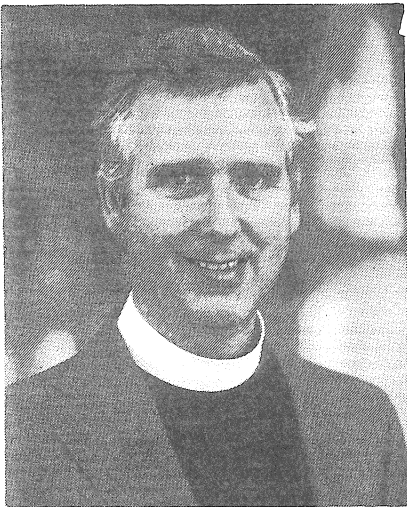
My life is certainly not without racism and the effects of racism, and I have pledged to my brother and sister bishops, as I pledge to you now, that I will do my best to eliminate this sin.

None of us can do this overnight.

I do believe it has to do with a right relationship to Jesus Christ; but while the issue may have roots in our spiritual lives, it is also one which reaches out into the fabric of our society and into the institutions we support, including the church.

We must change, and so must our society.

How that will happen, how we can play a part, what we will change into --



Bishop Hart of Hawaii.

so many questions face us all.

This Pastoral Letter can be a focus for raising these questions and beginning to find solutions together.

My prayers and appreciation for your sharing in ministry with me.

Faithfully,

The Rt. Rev. Donald P. Hart
Bishop

Bishop's Journeying

March

20 Elizabeth and I are in Vancouver on a rainy Sunday. Jong Kim takes us out to the Anglican church in Surrey, British Columbia, where we enjoy good worship and fellowship.

21-26 We rent a car and drive eastward up the Fraser River Valley, into the Cariboo district, to Kamloops.

Bishop Jim Cruickshank has invited us to spend several days with him finding out about his work with First Nation peoples and visiting the conference center at Sorrento.

The weather has turned spectacular and the mountains are magnificent. We return leisurely through Pemberton and Whistler to enjoy the mountains up close!

Once home we find two Standing Committee members have come to talk with me about difficulties that need my attention in Hawaii.

Their visit and our daughter's arriving for a few days to discuss wedding plans give us a full time.

27 This Palm Sunday finds me preaching for two services at Christ Church Cathedral.

This is the only preaching commitment I agreed to and I am glad to have the chance to participate in the beginning of Holy Week.

April

28-4/2 My assignment at the cathedral in Vancouver included two meditations at Evening Prayer on Monday and Tuesday. At least the Tuesday crowd was better than twice the size of the Monday group!

We are at the seminary chapel off and on during the week and back to the

cathedral on Good Friday.

Somewhere during the week we made our first attempt at our taxes and decided we would have to end the sabbatical and head home to Hawaii.

3 On this Easter Day we are visiting Molokai friends, Richard and Nancy Lenny, now living on the Sunshine Coast, north of Vancouver.

We took the ferry up yesterday and they took us to their Anglican church in Sechart.

I think this is the first Easter I have not preached and celebrated since I was a curate, a long time ago!

4-9 We finish up our work at the seminary and say "good-byes" to many who have become good friends.

I am able to sneak in lunch with the new bishop of the diocese and preach and celebrate at a final seminary service for the Anglican students.

We fly back in midweek, with an overnight delay for bad weather in San Francisco.

We are glad to be home and tremendously grateful for our time on sabbatical.

We start the process of catching up.

10 Since I am home a little early, my normal schedule of visitations has not started yet.

11-16 This is a full week of meetings and shaking myself back into harness.

Saturday comes with the Council meeting.

17 We have the chance simply to sit in the pew and be involved in worship from that perspective. It is an

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

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

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Preamble

To all the baptized of the Episcopal Church, grace to you and peace in the name of our Lord Jesus Christ.

For decades this church has issued statements, passed resolutions and taken actions which have addressed many aspects of racism and racial justice.

While positive changes have occurred at certain times in various situations, racism not only persists in our world, but in many places is powerfully resurgent.

The most recent comprehensive attempt to deal with endemic racism in our church and society was initiated by the 70th General Convention in Phoenix three years ago.

Among a series of resolutions directed specifically to the church, one required the House of Bishops, in its teaching role, to issue a Pastoral Letter prior to the next General Convention on the sin of racism.

In preparation for this responsibility, we have devoted part of the agenda at each of our interim meetings since Phoenix to this pressing concern.

'Cries for justice in our land... inevitably confront us with the sin of racism.'

As we have sought to sharpen our personal and corporate consciousness, we have discovered that we ourselves have much to learn, relearn and do.

Therefore, what we write here speaks not only to the church at large but to us, your bishops as well.

This Pastoral Letter is the first in a series of teachings addressed primarily to Episcopalians in the United States.

It does not attempt to touch on every aspect of racism, but rather to initiate a continuing discussion on a spiritual malady which infects us all.

In this introductory message, we evoke words and images sacred to our tradition.

We share with you an analysis of the current dynamics of racism, we confess our complicity with that evil, declare a covenant with each other to work to eliminate racism wherever we find it in church and society, and invite all Episcopalians to join us in a mission of justice, reconciliation and unity.

Analysis

Take away from me the noise of your songs;
I will not listen to the melody of your harps.
But let justice roll down like waters,
and righteousness like an everflowing stream.
(Amos 5:23-24 NRSV)

Cries for justice in our land and around the world inevitably confront us with the sin of racism.

Those cries have not gone away -- not

THE SIN OF RACISM
A Pastoral Letter
from the
House of Bishops
of the
Episcopal Church
March 1994

from the far corners of the world, not from our beloved church itself.

Ethnic cleansing in central Europe, apartheid in South Africa, murder of indigenous people in our hemisphere, ethnic violence in the Middle East, India and other Asian nations are all variations on the theme of racism.

Escalating violence in America illustrates the complexity of racism.

At the heart of the matter is fear. We fear those who are different from ourselves, and that fear translates into violence which in turn creates more fear.

Institutionalized preference, primarily for white persons, is deeply ingrained in the American way of life in areas such as employment, the availability of insurance and credit ratings, in education, law enforcement, courts of law and the military.

The definition of racism from Webster's Dictionary sharpens the focus for us.

Racism [is the] abuse of power by a racial group that is more powerful than another group and the abuse of that advantage to exclude, demean, damage, control or destroy the less powerful group; a belief that some races are by nature superior to others; racial discrimination based on such belief. Racism confers benefits upon the dominant group that include psychological feelings of superiority, social privilege, economic position, or political power.

The handbook of the Episcopal Church's Commission on Racism gives

'Institutionalized preference, primarily for white persons, is deeply ingrained in the American way of life...'

further definitions:

Racism -- the systematic oppression of one race over another. It occurs at the personal and institutional level.
Prejudice -- a judgement or opinion about others, made before one has the facts.

Discrimination -- any kind of action taken to deprive members of a certain group or a person of their civil rights. [1]

The essence of racism is prejudice coupled with power.

It is rooted in the sin of pride and exclusivity which assumes "that I and my kind are superior to others and therefore deserve special privileges."

In our religious tradition the people of the covenant have frequently expressed this attitude.

'The essence of racism is prejudice coupled with power.'

Often we have been challenged by prophetic witness to turn from the life of privilege to a vocation of responsibility and moral rectitude.

Jesus, in his time, clearly called the people of God to lives of discipleship and advanced servanthood without boundaries of race or class.

Racism perpetuates a basic untruth which claims the superiority of one group of people over others because of the color of their skin, their cultural history, their tribal affiliation, or their ethnic identity.

This lie distorts the biblical understanding of God's action in creation, wherein all human beings are made "in the image of God." [2]

It blasphemes the ministry of Christ who died for all people, "so that everyone who believes in him may not perish but have eternal life." [3]

It divides people from one another and gives false permission for oppression and exploitation.

While our generation is not the first to experience it, racism has surfaced with particular intensity today because pluralism -- the inevitable result of a shrinking world -- exists on a scale not known before.

The challenge of people with differing backgrounds having to live together has never been greater.

The sin of racism is experienced daily in our society, in our church and its institutions, in the House of Bishops.

We have listened to first-hand ac-

counts from brother and sister bishops who, in the face of racial prejudice and discrimination, have struggled to maintain a sense of integrity and personal worth.

The church in your community is filled with such stories. They are there to be told and heard.

God's response to human sin is to establish a covenant in Christ Jesus that overcomes division and isolation by binding human beings to God and each other in a new way.

For Episcopalians, the implications of this new community in Christ are spelled out in the baptismal covenant. [4]

'Can the old melting pot image of assimilation be replaced by a better metaphor that reflects the value of difference?'

Our ability to live into that covenant, personally and in our life together in the church, witnesses to the power of Jesus Christ, with whom we have died to sin through baptism and risen to new life of joyful obedience.

The House of Bishops and the General Convention as a whole have long rejected the evil of racism and have supported full civil rights for people of color among all races.

At the same time, a new appreciation has developed for the plight of all oppressed people and the need for equality in the law of the nation and in the governance of the church.

Various resolutions in the past have proposed ways for victims of discrimination to participate in the prevailing system.

Many have challenged the system itself to become more inclusive.

The unspoken assumption of these resolutions is that victims will adapt and assimilate into the existing system.

Their message, in essence, has been: "You are welcome to become like us."

Such efforts may have represented progress in their time, but they are seen by many today as the product of a dominant racial attitude, which is at the heart of institutional racism.

'...Racism is endemic in every aspect of society, including the church.'

Racism may be manifest in any race when it is in a position of power and dominance.

In the United States our primary experience is one of white privilege, even

(Continued on next page)

in places where whites may be a minority in the surrounding population.

This comes as a surprise to many white people, because they do not think of themselves as racist.

They may even see themselves as victims of various violent reactions against the dominant culture.

Yet there are many in our society at all levels who seem to find a certain security in racially-restricted communities, schools, clubs, fraternities, sororities and other institutions.

Questions abound. Can the old melting pot image of assimilation be replaced by a better metaphor that reflects the value of difference?

How can the inherited privilege and unearned advantage of some people be used to bring about the reconciliation of all?

How can the church offer all people the "supreme advantage of knowing Christ" [5], when too often it is itself a bastion of separation?

How can the Episcopal Church, which reflects the dominant culture, be a factor in changing destructive racial attitudes and behaviors?

Are we ready to find new common ground on which all may stand together?

Will we trust the grace of God to enable us to bridge our many unhappy divisions?

Confession

Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*I will, with God's help.
(The Book of Common Prayer, p. 304)*

As baptized Christians and as bishops in the Church of God, we recognize that racism is endemic in every aspect of society, including the church.

A poster spotted on a university campus put it this way:

'The rooting out of racism requires intentional and deliberate decisions prompted and sustained by the grace of God.'

Racism is just about everywhere. It is in our language, customs and beliefs, fears, work, schools and sports. It is virtually everywhere except in those places where people deliberately choose to remove it...on this floor -- in this hall -- on this campus. [6]

One diocese in the church had adroitly adapted this poster for local use by substituting the concluding words with: "in this pew -- in this church -- in this community."

We have found the exhortation of an African-American priest of our church to be compelling:

If racism is to be overcome, and our culture attain true inclusivity based on

plurality and diversity, there is a great deal of confessing that must go on on all sides:

- confession that relates to our complicity in the genocide of native peoples,
- confession by whites of their continued advantage based on unearned privilege,
- confession by blacks of our co-dependence and participation in that corrupt value system,
- confession by both blacks and whites of our collusion in the racist dynamic which excludes Asians, Native Americans and Hispanics,
- confession by all of us of our dependency upon violence as a means of controlling others and settling disputes. [7]

What this observer discerns and diagnoses in a North American context applies, we believe, to every interracial setting, each with its own particular dynamics.

'...the persistent and pervasive racism of our day, an evil that clings so closely that it seems to be part of our very flesh.'

Whoever uses power to suppress and demean people of another racial group stands in need of confessing the sin of racism.

We recognize that no conscious actions need to be taken to perpetuate this sin.

By virtue of its own institutional and systemic character, racism runs on its own momentum.

The rooting out of racism requires intentional and deliberate decisions, prompted and sustained by the grace of God.

The fundamental Christian rhythm of resistance, failure, repentance and returning, well stated in the baptismal covenant, reminds us that all stand in need of honest self-examination and continuing discipline to enable us to become converted and convinced anti-racists.

Therefore, we the bishops of the Episcopal Church, confess our complicity with racism and pledge to make necessary changes in our personal lives, in our diocesan structures, and in the church as a whole.

Covenant

*But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us.
(Ephesians 2:13-14, NRSV)*

In the past, through a variety of resolutions and programmatic offerings, the church has attempted to deal with racism in its own life.

Now, we believe, a new moment of

choice is upon us.

This moment is shaped by a fresh understanding of our baptismal calling, as it is expressed in The Book of Common Prayer.

This moment is shaped by the persistent and pervasive racism of our day, an evil that clings so closely that it seems to be part of our very flesh.

Determined to move beyond pious but easy resolutions, we, the bishops of the Episcopal Church, commit ourselves afresh to combat racism in church and society and to hold ourselves accountable to this new covenant.

--- As a personal investment in the task at hand, *each one of us will make an inventory* of racist attitudes in our feelings, habits and actions toward others.

We will use this inventory as a basis for transforming our lives through reflection, meditation, prayer and action.

Among specific personal commitments we make are the refusal to participate in racially discriminatory clubs, or other institutions, and the refusal to engage in racially denigrating stories and humor.

--- We recognize that *we are part of a body that is itself infected with racism*, which endangers our spiritual health.

Those of us who are white acknowledge that our advantaged position inevitably reinforces the racism we seek to dismatle.

What gives us hope and courage is our sure knowledge that all people are created in the image of God and that Jesus Christ breaks down every wall that divides, restoring all to unity and wholeness.

--- We believe that the time has come for us in the dominant culture to be still and listen to those on the margins of society.

Attending with care may help us realize that people of color must expend endless energy as they contend daily with the consequences of racism.

'...Our mission involves not only changing hearts, but also engaging ourselves in seeking to transform a socio-economic system that drives many into poverty, alienation and despair.'

Sensitive listening may help us understand our complicity with a system that discriminates, oppresses and demeans.

To that end *we commit ourselves to be better listeners.*

--- Many people, including members of our church, live in *de facto* segregated communities with increasingly segregated public schools.

Many barely subsist in an economy which affords declining opportunities for many people, most especially

people of color.

We are particularly called by the despair of the young in our society, faced with a culture of drugs, sexual abuse and violence.

In the face of these realities, *we believe that our mission involves not only changing hearts, but also engaging ourselves in seeking to transform a socio-economic system* that drives many into poverty, alienation and despair.

'The church's missionary strategy must take seriously the changing complexion of its broadening constituency.'

In the regular exercise of the episcopal office and at the time of our pastoral visitations to our congregations, we will share our experiences of racism and will encourage others to do the same.

We will teach and preach among all people.

--- *It is our apostolic and pastoral responsibility to proclaim the vision of God's new creation in which the dignity of every human being is honored.*

As we are about that task, we discern an emerging new context for mission.

The lingering image of the Episcopal Church as essentially white and Anglo-Saxon does not serve us well.

We are affected by continuous shifts in the domestic population and by the constant arrival of new waves of immigrants.

The church's missionary strategy must take seriously the changing complexion of its broadening constituency.

--- In a church which is increasingly diverse, racially and ethnically, *we will place a high priority on the development of strategies for the recruitment, deployment and support of persons of color*, including Native Americans, Asians, African-Americans, Hawaiians and Hispanics at every level -- congregational, diocesan, national -- and their inclusion in the decision-making positions throughout.

--- As leaders of the worship of the church, *we will encourage the development of liturgical expressions that reflect the church's racial and ethnic composition and articulate clearly the good news that in Jesus Christ every barrier that separates God's people is broken down.*

--- Finally, in order to be accountable to one another and the church at large, *we will establish a standing committee* of the House of Bishops to implement and monitor the fulfillment of this covenant.

Invitation

Will you strive for justice and peace among all people, and respect the dignity of every human being?

*I will, with God's help.
(The Book of Common Prayer, p. 305)*

(Continued on page 8)

HAWAII

"The tile in the kitchen and parish hall needs to be replaced," reports the May newsletter of the Church of the Holy Apostles, Hilo.

"Unfortunately, we have discovered that the tiles and plasters have asbestos in them.

"The removal of the tiles must be done by a licensed contractor.

"There are no contractors on the Big Island, so the contractor must be from Oahu, which adds to the expense, somewhere around \$15,000."

The parish's Wakefield Fund may take a big hit.

But "if you would like to help with this major expense, you could write checks to Holy Apostles' with the designation 'Parish Hall Floor Project.'"

Retiling and replastering is scheduled to be completed in time for the June 14-25 Children's Center summer school.

Holy Apostles' address: 1407 Kapiolani Street, Hilo, HI 96720. Telephone: 935-5545.

The Rev. Dr. Thomas Taylor is rector of Holy Apostles'.

"God gives us many gifts. In fact, he lavishes all sorts of stuff upon us," writes the Rev. Reginald C. Rodman, rector of Christ Church, Kealahou, in the May parish newsletter, *Nu 'Oli*.

"I mean, besides life, love, health, air, earth, fire, water, fried clams and afternoon naps.

"He even gives us heaven; and, yes, it is true, he gives us hell as well.

"But, it is without question, that one of his greatest gifts is what he doesn't give us.

"He doesn't give us what we deserve.

"Can you imagine what this world would be like if he did give us what we deserve?

"There are a few self-righteous people who don't like that concept, and frequently you can hear them say silly things, like 'I just hope he/she gets what he/she deserves.'

"The other major tip-off about folks who suffer under the tyranny of a 'Deserve/No Deserve World View' is when they say this, 'I only want what I deserve.'

"To live in Deserve is to live without grace.

"Why? Well, because they don't deserve it, that's why.

"One of the gifts God gives us is perspective... Here's what he does.

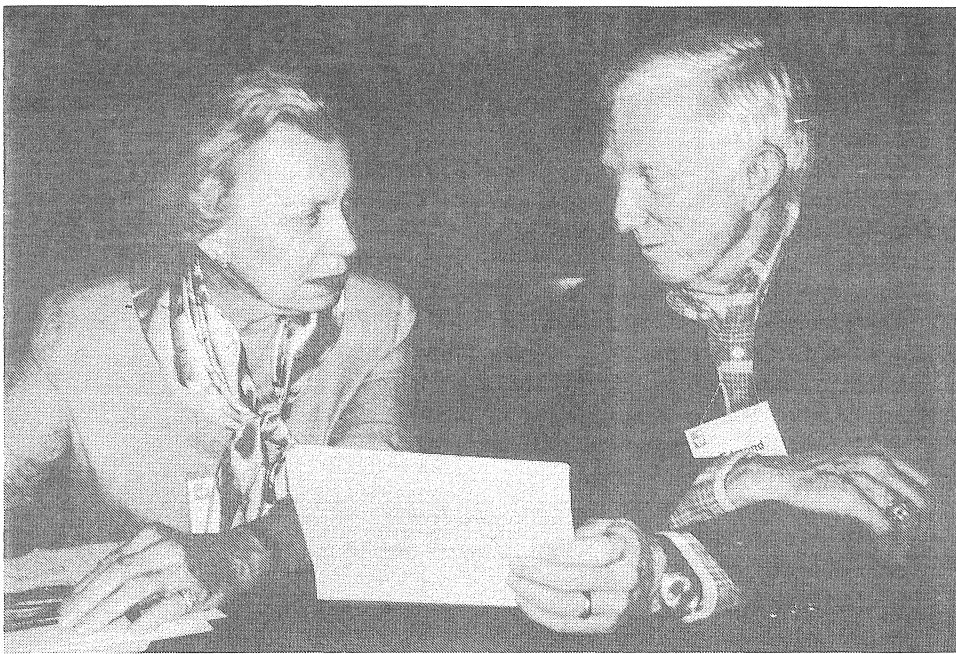
"On the global and eternal scale he gives us prophets, writers, promises (always kept, by the way), revelations of all sorts, signs and wonders, and then after all this giving, he decided to come down, enter our time/space continuum as himself, and at the same time (no pun intended) as wholly human.

"Remarkably, that was not the end to the giving.

"After Entering, he had to Exodus.

"Then after that we get into all sorts of mystery, because he gave us the where-with-all to be his new self (Pentecost), then went away so that he could be next to us for all times (Ascension)..."

"The Jesus Seminar' recently offered its opinion, highly disputed by others, that the prayer Jesus taught his followers in all probability took this form:



Presiding Bishop Edmond L. Browning and President of the House of Deputies Pamela P. Chinnis at the Executive Council's Omaha, reviewing sweeping proposals sent to General Convention (ENS photo: James Solheim).

"Our Father, your Name be revered. Impose your imperial will. Provide us with the bread we need for the day. Forgive us our debts to the extent we have forgiven those in debt to us'..."

Thus reports the Rev. Dr. E. W. ("Jerry") Reynolds, rector of St. James', Kamuela, in the 29 April *Life in the Family of Christ*, the parish newsletter.

He continues, "It describes how living by Easter-faith would appear, at least in part..."

"Jesus' prayer puts the most important things in the simplest perspective.

"Putting first things first keeps everything in focus.

"Among others, three things, especially, jump out at me from Jesus' prayer, as it is rendered by 'The Jesus Seminar':

--- The absolute holiness of God, his absolute 'otherness';

--- God's choice to set aside his 'otherness' in order to allow me to enter into a relationship with him *now*. This prayer focuses on the present, not the past or the future; and

--- The understanding that God meets me where I live, in community, where he will work with me to the extent I am willing to work with myself and with others..."

The Rev. John J. Morrett and his wife Joani spent a month touring New Zealand.

"We feel refreshed and broadened in our outlook on God's world," he wrote in the May 9 *Kohala Messenger*, newsletter of the Kohala Episcopal Mission (St. Paul's, Makapala, and St. Augustine's, Kapa'au).

"It was a wonderful visit, especially with my dear Maori friend, the Right Reverend Manu Bennett, who is active on a government tribunal to settle land claims on the part of Maoris with the central government.

"Since this has become such an issue here among people of Hawaiian ancestry, I found it fascinating to learn how such matters were being handled elsewhere, and with some real success..."

On May 15, as part of "Age in Action Sunday," Dr. Betty H. Roberts, professor emeritus of the University of New Hampshire, was scheduled to speak on "Our Ages whether Christian or Not: What Makes the Difference." She lives now in Keaau.

Current work projects in Kohala -- proper drainage around the parish hall and work on the cemeteries of both churches.



Presiding Bishop Edmond Browning and President-bishop Samir Kafity of the Diocese of Jerusalem and the Middle East with Pope Shenouda III of the Coptic Orthodox Church during the PB's visit to the Middle East (ENS: J. Solheim).

ECW News, II

Attending the Indianapolis Triennial as ECW delegates from Hawaii are: Annette Jim, Geri Tom, Laura Jacks and Nita Hogue, the April *ECW Newsletter* reported.

"Triennial provides a forum for all the Episcopal Church Women in our nation to join not only for business, but more importantly for worship, study and sharing," observed Nita Hogue, diocesan president.

"When we return we will give you a full report, at the annual meeting in October."

Triennial is August 24-September 2. (See article on page 2).

Members of the Order of St. Luke, a prayer and healing ministry, invite any persons who may be interested in joining to contact Eloise Caldwell (488-4004) or Grace Iwami (455-3038). The order meets at St. Peter's Church, Honolulu.

On Saturday, March 26, members of the Order of St. Luke and ECW gathered in the undercroft of St. Peter's for the blessing of the St. Luke Prayer Room.

Fr. James Furman officiated, with the assistance of the Rev. Nancy Conley, and expressed the gratitude of many for the generosity of the ECW "in helping this prayer room to come to fruition."

"There are two paintings/icons on the wall, one of St. Luke as a young man studying, and the other of the Annunciation," the *ECW Newsletter* reported.

"Twenty-one women attended a Women of Vision (WOV) presentation on March 19, 1994, at St. Anthony's Retreat Center, under the sponsorship of the diocesan ECW," reported Geri Tom.

Leading the presentation of the modules were Janet Kath, Karen Huston, Yvonne Kaiahua, and Tom.

The modules were: #1: Building a Foundation, #2 Differences Do Count, #4 Identifying Gifts/Talents, and #5 Spiritual Gifts -- Everyone Has Them.

"Women of Vision presentations may be requested through ECW and whenever a group of at least 5 women can be gotten together for four hours," Tom noted.

The complete WOVI program is two days long, but individual modules can be presented, as was done at St. Anthony's.

The Diocesan Altar Guild has for sale altar linens, stoles, and burses and veils.

Last year stoles were presented to the Revs. Paul Kath and Len Howard, deacons.

The Revs. George Clifford, Jonathan Ogujiofor, and Gregory Johnson also received four preaching stoles each.

Preaching stoles are made of Bemberg brocade (tudor rose pattern) at \$87 the yard.

To defray the cost of these free, customary presentations to new clergy, the guild depends on the sale of linens and on an annual All Saints' Day offering by churches and missions.

There is also a joint All Saints' Day service for members of all the altar guilds within the diocese.

Lucille Tamura, Ministry Development Officer -- A Profile

Lucille sits at the edge of the informal circle making "warm fuzzies."

It's almost 11 p.m. and the rectora is continuing to lead the group through the schedule for the upcoming Happening weekend.

The kids are giving their creative excuses for not being prepared with their faith talks at this overnight team retreat, and the laughter and the banter continue.

At break time, someone suggests an activity and a quiet voice reminds us that we still need "warm fuzzies."

More banter, but everyone gets car-board and yarn and begins the necessary pom-poms.

After compline, Lucille arranges her futon next to the sleeping bag of a young woman who expressed real reservations about her talk.

One-on-one, the quiet questions begin. "Heidi, do you remember last year when you said..."

The lights go out, but the voices continue.

This is Lucille S. Tamura, ministry development officer for the Diocese of Hawaii.

She came to the bishop's staff from St. Andrew's Priory School for Girls, a school founded by another strong lay woman in our church, Queen Emma Kaleleonalani, wife of King Kamehameha IV.

Lucille had an extensive background as a teacher and administrator in public and private schools in Guam and Hawaii, but much more importantly as a woman with her own strong sense of call.

Call

Raised as a Buddhist, and attending the Hongwanji, Lucille used to hear strains from the Methodist Church across the way.

"I wanted to be there with them. Even as a child, I knew I'd be a Christian."

"I was a typical middle child; I would question," she says.

"The call was really strong. My dad and I argued, so I vowed not to become



Lucille Tamura, Diocesan Ministry Planning Officer.

a Christian until he passed away." He's still alive.

Lucille became a part of the church through the YMCA Service Clubs, when there was more emphasis on the "C."

The kids in her group went to different churches, and she visited them.

It was after the war in Hawaii and there was an unspoken climate of quiet about what it meant to be Japanese.

Lucille gave her life to Christ and was baptized and confirmed as an adult.

"My call was very strong. It was lay and not ordained."

Ministry Development

Now Lucille helps other people identify their gifts for ministry.

She organizes the diocese's training programs -- from vestry/bishop's committee workshops which focus on the spiritual life of church leaders, support and care of clergy, and the usual roles and responsibilities -- to the Diocesan Institute which provides semester classes in canonical subjects.

Lucille just finished supervision of a Japanese seminarian from the Episcopal Divinity School (EDS) in a field-work assignment.

She assigned the seminarian to a family-sized congregation with a small, private elementary school attached, and to the Institute for Human Services, the outreach to the homeless supported by many Episcopal congregations.

Lucille has been invited to write it up and go to EDS for a sabbatical.

Lucille staffs numerous committees of the diocese.

Those who have met or seen her at provincial or national meetings will recognize her style of listening, encouraging, focus and follow-up.

Certainly a reflection of her temperament, but also of her ancestry and culture.

Leadership development for Lucille also means investing in the youth of our diocese and developing them into church and community leaders.

With their commitment to honesty, the sessions can be intense.

But again, Lucille assembles a cadre of adult and youth to assist.

She does nothing alone, providing opportunities for leaders of all ages to network.

She coordinates Education for Ministry (out of Swanee) for the diocese.

It has undergirded her theological reflection skills, but more importantly made her part of a tight-knit prayer community.

Lucille has been through divorce and bouts of cancer.

She lives in a multi-generational household with her loving daughters and grandsons.

Lucille is also under the spiritual direction of a priest who is a stockbroker, a vicar of a tiny Hawaiian congregation and a former nun.

She tries to remain focused on God's reconciling power, which is unique to Christianity.

It is the message which transforms.

The racial divide is a grievous problem for the church, even in Hawaii, and Lucille finds time to serve on the Committee on Racism.

She was a presenter on Asian ministry at a recent provincial Commission on Ministry meeting.

"We do not have a positive Christian-witness for racial justice if we have no models, no programs, no examples from our ranks to offer the world."

"God has called all Christians to the ministry of reconciliation, first to Him, and then to one another."

"If one of the parties consistently feels rejected or ignored, then something is certainly wrong."

"Rebutting the angry emotions may not help. Sometimes, it is necessary first to listen long and hard, and not interrupt with objections."

"Then, after the message is heard, we can go on to ask, 'What can I do to make this better?'"

Lucille's ministry models the invitation to listen.

As our bishop, Donald Hart, says, "Her value to us and to the church at large is beyond estimation."

--- The Rev. Lynette Schaefer, vicar, Grace Church, Molokai, in Callings (Winter 1994).

Briefly Noted

In ten days in the Middle East, Presiding Bishop Browning and his wife Patti, visited Egypt, Syria, Jordan, Israel, and the West Bank.

During the trip the presiding bishop met President Hosni Mubarak of Egypt, Pope Shenouda of the Coptic Church, King Hussein of Jordan, Prime Minister Yitzak Rabin of Israel and "patriarchs of all the major churches," the Episcopal News Service reported.

"In recognition of their intense involvement with the church in the Middle East and their passionate dedication to the search for peace, the library at St. George's College was named in honor of the Brownings in a special service Easter afternoon."

On Good Friday, Bishop Browning joined thousands of pilgrims, tracing the path Jesus took to the cross.

The presiding bishop and his counterpart in Jerusalem, President-Bishop Samir Kafity, issued a joint statement supporting "the creation of a sovereign state for a new Palestine while assuring peace and security for Israel."

"We note with...dismay President Bill Clinton's repeated campaign position that Jerusalem be the capital of Israel," the statement added, calling the position "an unfortunate capitulation to the Israeli lobby."

The statement charged that the President was overlooking "the profound issue of Jerusalem as a city sacred to Muslims and Christians as well as Jews."

Archbishop of Canterbury George Carey has issued an invitation to all Anglican bishops to meet in Canter-

bury in July 1998 for the 13th gathering of the Lambeth Conference.

These conferences are normally held every ten years. This will be the 13th since they began in 1867.

It is expected that nearly 800 Anglican bishops -- diocesan, suffragan, and coadjutor -- will come to the campus of the University of Kent in Canterbury, site of the 1988 conference.

Bishops of the United Churches of India, Pakistan and Bangladesh will be invited to the conference, as well as the lay and clerical members of the Anglican Consultative Council.

The Lambeth Conferences provide an opportunity for the bishops to study and update themselves, discuss problems faced by the Anglican Communion, gain mutual support, and ex-

press the communion's considered opinion, through resolutions, on various issues of the day.

The Diocese of Sydney in the Anglican Church of Australia recently became the first Anglican diocese in the world to support legislation allowing lay people and deacons to preside at the Eucharist. At present only ordained priests and bishops can consecrate the bread and wine at the Eucharist. In 1985 Sydney endorsed the principle of lay presidency. In 1987 it received a report that there were no doctrinal objections or legal impediments to lay presidency. However, Sydney's archbishop raised several questions about lay presidency and church order in his October address to synod.

THE CALENDAR

June					
2	Commission on Ministry, 3 p.m.	9	ECW board, Epiphany Church.		
3	Standing Committee, 11 a.m.	10	Kamehameha Day.		
3-4	"Planning for Tomorrow" -- Church Pension Fund retirement planning conference.		Diocesan Office closed.		
4	Iolani School graduation, 5 p.m.	11	St. Barnabas the Apostle. Deanery deans meet, 10 a.m.-noon.	18-7/10	Budget Area meetings.
5	2nd Sunday after Pentecost. Proper 5. Bishop at St. Paul's, Honolulu. St. Andrew's Priory School graduation, 5:30 p.m.	12	3rd Sunday after Pentecost. Proper 6. Bishop at St. Barnabas'. Chronicle deadline.	19	4th Sunday after Pentecost. Proper 7. Fathers Day. Bishop visits Good Samaritan Big Island Cursillo Ultreya, 2 p.m.
8	Compensation Review, noon.	15	Stewardship Committee, noon.	24	Nativity of John the Baptist.
		16	Finance Department, 3 p.m.	25	Clergy Family Project Workshop: personal & family budgeting, financial planning, goal-setting.
		18	Diocesan Council and Department meetings. Council approves '95 and rough '96 diocesan budget		
				26	5th Sunday after Pentecost. Proper 8. Bishop visits St. Peter's. St. Peter & St. Paul, Apostles.
				29	
					July
				3	6th Sunday after Pentecost. Proper 9.
				4	Independence Day. Diocesan Office closed.
				6	Compensation Review, noon.
				7	Commission on Ministry, 3 p.m.
				8	Standing Committee, 11 a.m.

ECW (from page 2)

served 1872-1876...

"By the time she retired in 1916, there was a branch of the Woman's Auxiliary in every diocese and missionary district in the American Church, including overseas ones and European cities."

A delegate to the Pan-Anglican Congress in London in 1908, Emery returned to the United States via missions in China, Hong Kong, Japan, the Philippines, and Hawaii.

"...No single agency has done so much in the last half-century to further the Church's Mission as the Woman's Auxiliary," observed an article in the *Spirit of Missions* (November 1921).

Credit belongs in large part to Julia Chester Emery.

Camp (from page 1)

Camperships (financial aid) are available to campers, with some being earmarked for diocesan campers only.

Please contact Camp Mokuleia for an application or further information.

--- Camp Mokuleia 2nd annual Charity Gold Tournament, Kaneohe Klipper Course, Marine Corps Base, Tuesday, July 19, 1994. Shotgun start at 12:30 p.m. Check-in: 11:30 a.m. Limit: 180 players. Format: 3 Person Scramble, modified. Entry fee: \$100/player. Fee includes green fee, cart, refreshments and prizes. \$50 tax-deductible.

For further information and fuller format details call Camp Mokuleia and Tournament Director Ken Zitz at 637-6241 or fax 637-5505.

Bishop's Journeying (from page 3)

opportunity all clergy should have now and then.

19-23 I have a courtesy visit from the British Consul, visiting from Los Angeles.

The Cathedral Foundation meets and a host of individuals come to the office.

My wife and staff break in with a coffee cake on my birthday, Friday!

24 We visit Queen Emma Chapel on this Sunday, since I would have missed them if I had been away on sabbatical.

I preach and celebrate to a good-sized congregation in this unique preschool setting.

We make a stop at the hospital to see Terri Rodman, awaiting surgery for neck problems.

26-30 I make a quick trip to All Saints' on Kauai for the annual meeting of the Sloggett Fund, made possible through the generosity of that family.

Iolani School is just beginning the process of searching for a new headmaster, and I share ideas with the firm helping in this search.

The week ends with a meeting of the clergy and Cathedral Day on Saturday morning.

I am glad not to miss this event which honors our cathedral and allows it to share its many talented people with the diocese.

THE SIN OF RACISM (from page 5)

'...We will encourage the development of liturgical expressions that reflect the church's racial and ethnic composition and articulate clearly the good news that in Jesus Christ every barrier that separates God's people is broken down.'

The catechism declares that the mission of the church "is to restore all people to unity with God and each other in Christ." [8]

Through baptism all Christians are called and empowered to participate in a ministry of reconciliation and unity.

Central to this mission is the intentional transformation of all structures, systems and practices in the church and elsewhere that perpetuate the evil of racism.

Racism in the church subverts the promise of new life in Christ for everyone.

Racism stains the church and contradicts the reconciling power of Christ's death and resurrection.

Racism is totally inconsistent with the Gospel and, therefore, must be confronted and eradicated.

Having entered into covenant with each other to root out the sin of racism in very specific personal and corporate ways, we, the bishops of the Episcopal church invite all members of our

dioceses to join us in this mission of justice, reconciliation and unity.

This will be an expression of our commitment to the fundamental covenant each of us entered into at the moment of our baptism.

May God give us the will to engage in this task together and the power and grace to accomplish it.

Notes

1. Episcopal Church Center, 815 Second Avenue, New York, NY 10017.
2. Genesis 1:27b.
3. John 3:167b.
4. The Book of Common Prayer, pages 304-305.
5. Philippians 3:8.
6. Syracuse University, Syracuse, NY.
7. Rodman, Edward W., *True to Our God, True to Our Native Land*, Episcopal Urban Caucus, 1993.
8. The Book of Common Prayer, page 855.

'Racism in the church subverts the promise of new life in Christ for everyone.'

'Racism is totally inconsistent with the Gospel and, therefore, must be confronted and eradicated.'