

HAWAIIAN

CHRONICLE

Urging continued dialogue on thorny issues, General Convention ends in fragile peace

Dean Knight announces resignation, retirement

The Very Rev. Hollinshead T. Knight announced his resignation and early retirement Sunday, September 11, in St. Andrew's Cathedral.

"For almost eleven years I have had the joy and privilege of being your dean.

"Now, after 32 years in parish ministry...I feel it is time to take early retirement.

"I will be 61 next February, and Ann and I are planning to move back to San Francisco at the end of December," the dean wrote in the September 15 *Ka 'Upena*.

"My eleven years here seem so short; however, no dean has served St. Andrew's this long since William Ault....

"Our future is a little uncertain. I have been offered the opportunity to be the director of the Ring Lake Ranch in Dubois, Wyoming, an ecumenical retreat center and a place we have been going to for 15 years, which we dearly love....

"Winters in San Francisco and summers in Wyoming do not sound too bad, even after Hawaii!

"Obviously this has been a difficult decision to make, particularly in the light of the difficulties in the diocese right now.

"But this is something that has been brewing since well before all that, and it seems best to proceed.

"There was a real sense of God's call to come here eleven years ago, and there is an equally real sense of God's call to move on," Dean Knight concluded.

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When deputies and bishops left the Episcopal Church's General Convention in Phoenix three years ago, one vexing question was left hanging, "How does the church cling to its deepest sense of community in the face of disagreements?"

By the end of the 71st General Convention in Indianapolis, the church seemed poised to offer a few suggestions: keep talking, do not turn away from those who disagree with you, keep your eyes on the larger vision.

Everyone who arrived at the August 24-September 2 meeting knew that there was no way to avoid the sexuality issues.

They would be asked to try again to resolve the issue of the ordination of noncelibate homosexuals, to consider a call for a blessing of same-sex unions, and to grapple with a common policy on clergy sexual misconduct.

"The Episcopal Church probably lives with ambiguity as well as any church. I don't think that's a bad thing," said Presiding Bishop Edmond Browning at an opening press conference.

"We know these are issues around which there is not simple consensus."

Yet many also sensed that questions of money and structure would loom large on the agendas of the House of

Bishops and House of Deputies.

Pressure from the grassroots was mounting for a complete revision of the national church structure and program -- including scrutiny of the role of the General Convention itself.

In parishes across the church, in visitations by teams of Executive Council members and staff to almost every diocese, at a grass roots symposium in St. Louis and at five interim meetings of the House of Bishops, Episcopalians wrestled with questions about their common mission.

The good news was that, after a lot of hard work, the legislative process itself had been streamlined.

The convention would be asked to deal with half the number of resolutions it had considered in Phoenix, and a cooperative committee structure winnowed the resolutions to a more manageable volume.

Bishops' collegiality tested

On the first day the bishops tested their collegiality, carefully nurtured since its collapse in Phoenix, where sharp words among some bishops on the subject of sexuality forced the house to meet in six unprecedented closed sessions and to hold annual retreats to repair their collegiality.

Developed in private meetings over three years and numerous drafts, a pastoral teaching of sexuality mandated in Phoenix became the focus of both hope and anxiety in the days leading up to the convention.

The secrecy of the bishops in preparing the document added to the drama, fueling speculation about its contents.

Weeks before the bishops' scheduled release date on the first day of convention, the conservative group Episcopalians United had leaked the final two drafts, further heightening the tension.

Called "Continuing the Dialogue: A Pastoral Study Document of the House of Bishops to the Church as the Church Considers Issues of Human Sexuality," the document served as a touchstone for all other discussions on sexuality during the convention.

The document traces the church's positions, describes the discontinuities between the church's teachings and experience of its members, reviews scriptural interpretations, and offers guidelines on how to continue the dialogue.

But 18 bishops from Province 7 (composed of 12 dioceses in the Southwest) arrived at convention with a protest statement, signed by a total of 101 bishops.

Their one-page "Affirmation" claimed the pastoral was a substantial departure from traditional biblical Christianity, and it reaffirmed that the only appropriate context for sexual intimacy is within lifelong, monogamous, heterosexual marriage.

During the surprisingly civil debate, the bishops shored up the pastoral's language on chastity and marriage and downgraded its status from a teaching to a study document. And they voted to attach the Province 7 "Affirmation" to the pastoral.

Later, another statement, written by Bishop John Spong of Newark and signed by 55 bishops present at General Convention, asserted that sexual orientation is "morally neutral," marriage is an "honorable vocation for some of God's people," and "faithful, monogamous, committed" relationships of gays and lesbians are worthy of honor.

In the end the bishops decided to



Presiding Bishop Edmond Browning (right) and host bishop Edward Jones of Indianapolis respond to questions at the opening press conference of the General Convention August 23. (Episcopal News Service photo: Steve Weston)

(Continued on page 2)

General Convention '94: Discipline, Budget, BCP...

send the pastoral without either statement attached.

Who is a "wholesome example?"

Opinion was split on interpreting the pastoral's final position on the ordination of noncelibate homosexuals in a guideline that commits the bishops to ordain "only persons [they] believe to be a wholesome example to their people according to the standards and norms established by the church."

In a press conference, Bishop John MacNaughton of West Texas, one of the signers of the Affirmation, called the bishops' vote a clear statement that the decision to ordain noncelibate homosexuals is not a local option.

Not everyone agreed.

The pastoral and the bishops' call for further dialogue were mentioned in almost all other discussions of sexuality, though the deputies sent the bishops a strongly worded request that they not use the pastoral as an excuse to sidestep other sexuality resolutions.

While their authorization was not needed to release the pastoral, the deputies joined the bishops in urging the church to study it by setting up a 12-member committee on dialogue on human sexuality that will include both

bishops and deputies.

Having approved the pastoral, bishops dismissed at least some of the resolutions proposed on sexuality, including several that would have bound clergy by church law to adhere to traditional understandings of sexual behavior.

These included resolutions to add canonical prohibitions against blessing same-sex unions or engaging in genital sexual relations outside of marriage.

Bishops also discharged a resolution that would have removed "the obstacles to ordination for qualified candidates who are living in committed same-sex relationships."

After several attempts in previous General Conventions, bishops and deputies finally agreed to change the canons to ensure that no one will be barred from access to the ordination process because of "race, color, ethnic origin, sex, national origin, marital status, sexual orientation, disabilities or age, except as otherwise specified by these canons."

The same language was lifted for a second, more general statement that says "no member of this church shall be denied access to full participation in the life, worship, and governance of this church" for any of the same reasons.

Disagreements still sharp

Despite their new-found collegiality, the bishops did act on several issues in the sexuality debates.

Bishops refused to develop rites for blessing same-sex unions, one of the fundamental issues in the convention's sexuality debate.

After two days of debate, they did hammer out a substitute resolution that endorses a study of the theological and pastoral considerations involved in developing "rites honoring love and commitment between persons of the same sex."

While all liturgies for trial use are subject to General Convention's ratification, Bishop Frank Vest of Southern Virginia pointed out that a restriction would allay fears that "we are slipping ahead" of the church on the development of rites blessing same-sex commitments.

On the final day of convention, deputies concurred with the bishops with little debate.

Another resolution, calling for educational materials to help families understand and accept children's sexuality and sexual orientation, shuttled between the bishops and deputies before finally being approved.

Bishops and deputies could not agree to distribute a report from the Standing Commission on Human Affairs that called on the church to address children and youth at risk, including those who are gay or lesbian.

New canons on clergy discipline

Although the Episcopal Church may be deadlocked over who may be ordained, it is agreed on complicated procedures for handling clergy misconduct.

After three years of painstaking work by the Standing Commission on Constitution and Canons and an hour of painful testimony at a General Conven-

tion open hearing, bishops and deputies overwhelmingly approved a massive overhaul of the Title IV clergy disciplinary canons.

The new church laws, which go into effect January 1, 1996, provide more uniform and balanced procedures for bringing charges against clergy accused of misconduct, in prosecuting charges, and in protecting the due process rights of both complainants and the accused.

Despite forceful arguments over statutes of limitation on alleged abuse and a controversial provision grandfathering victims who are ineligible to file charges under current canons, bishops and deputies agreed with the majority of revisions proposed in the resolution A-019/a.

The only change was a minor "friendly" amendment by the bishops allowing a vestry to retain a suspended clergy person who is seeking treatment.

Modeled on the U.S. Armed Forces Uniform Code of Military Justice, the new canons give clarity and uniformity to a process that in large part was left up to individual dioceses.

The old canons, unchanged since their creation in 1915, were intended to deal primarily with issues of heresy and doctrine.

Until the 1970's, cases of clergy misconduct "were usually handled privately by the bishops and clergy guilty of misconduct," explained Robert Royce, former chancellor of the Diocese of Long Island and the principal author of the adopted resolution.

"We had so much local option that... we felt that was not appropriate," said Royce.

"So we have truly drawn this thing kicking and screaming into the modern era."

What they were looking for, said Bishop Robert Rowley, Jr., of Northwestern Pennsylvania and a member of the canons committee, was "a balanced set of canons in which clergy's rights are protected, the interests of the church as a whole are served," and in which victims feel secure in making complaints.

(Bishop Rowley was formerly chaplain at St. Andrew's Priory School and rector of St. Timothy's, Aiea.)

'Christ at center' of budget

"Money could replace sex at the top of the church's agenda," predicted Bishop Don Wimberley of Lexington at an Executive Council meeting before convention.

Two issues simmered beneath the surface throughout the 10 days -- how to finance a program, and how to design effective structures.

Proposals for a new funding formula were hammered out in support of the national mission, but the convention could not agree on the efforts for more drastic restructuring.

Determined to support a continuation of missionary work on the national level, convention approved a three-year, \$131.5 million budget that will challenge dioceses to go the extra mile in support of national programs.

"We've tried to put Christ at the cen-

(Continued on page 4)

General Convention on Prayer Book, Liturgy

General Convention approved resolutions on liturgy, the Prayer Book and worship, which:

--- Authorize the Standing Liturgical Commission to initiate the process, and recommend a time table, for revision of the 1979 Book of Common Prayer by the year 2006 (A-051);

--- Add the following saints to the Episcopal calendar for trial use through 1997 -- Ignatius of Loyola, 16th-century founder of the Roman Catholic Jesuit order; the 16th-century Reformer Martin Luther; 20th-century German theologian and martyr Dietrich Bonhoeffer; Julia Chester Emery, missionary and founder of the United Thank Offering; Alexander Crummell, African-American priest; Paul Jones, former bishop of Utah; mystic Hildegard of Bingen; and 12th-century martyr Thomas Becket (A-078/a);

--- Adopt guidelines and procedures for continuing alteration of the calendar of the Episcopal Church (A-074/a);

--- Add a retirement/transition rite to the Book of Occasional Services (A-075);

--- Direct the Standing Commission on Liturgy and Music to continue to distribute liturgical resources which raise up racial and cultural diversity (A-081/a);

--- Call for "appropriate liturgical commemorations" on the 50th anniversary in 1995 of the nuclear bombing of Hiroshima, Japan, which coincides with the Feast of the Transfiguration; and recommending the church to work toward abolishing nuclear war (B-008/a);

--- Reaffirm the decision of the 1985 General Convention to remove the filioque ("and the Son") clause from the third paragraph of the Nicene Creed in the next revision of the Book of Common Prayer (D-056/a);

--- Amend Title III, Canon 3, Section 5 to allow the Sacrament to be taken following Sunday or regularly scheduled celebrations of the Eucharist to members of a congregation unable to be present at the Eucharist because of illness or infirmity (D-0001/a); and

--- Call for the church to commemorate the second millennium since Christ's birth with the Jubilee 2000 program, which commits the church to implementing biblical imperatives of debt forgiveness, faithful stewardship and human liberation (D-029).

General Convention's racism resolutions

The General Convention approved the following resolutions dealing with racism, committing the church to:

--- Strengthen recruitment, retention and education of people of color for the ordained ministry in the Episcopal Church (A-045).

--- Urge stronger affirmative action efforts in recruiting people of color on parish vestries, as delegates to diocesan conventions, and as members of diocesan executive councils (A-046).

--- Make overcoming racism an "evangelical priority" in parishes (A-048) and urge ongoing anti-racism programs at the parish level (A-047).

--- Continue the Episcopal Legacy Fund (A-142).

--- Commit funds to ministry in ethnic minority communities (B-029/s).

--- Open access to decision-making bodies for Hispanics and other ethnic groups (C-008/a).

--- Require dioceses to form commissions on racism whose objectives in the next triennium will be to survey the ethnic distribution in congregations and diocesan leadership positions and report to the Executive Council (D-135/a).

--- From an Episcopal News Service article by Alice Clayton.

Two Letters from the Standing Committee

August 18, 1994

To: The Clergy & Laity of the Diocese.
From: The Standing Committee

As stated in our previous letter [see June *Chronicle*], we want to continue close communication throughout this demanding time of transition.

Please help us get this message to every member of our Diocesan Family!

Time of Healing, Preparing

During his two-day visit in late June, Bishop Harold Hopkins of the Presiding Bishop's Staff spent most of a day with the Standing Committee.

It was a time of healing, and a time of preparing for what lies ahead.

He also met with the Harts, members of the Diocesan Staff, and leaders of Diocesan Council.

In the meantime, the Standing Committee, the Diocesan Council, and the Chancellor have been working closely with Bishop Hart on matters related to his own transition, and to the future of the Diocese.

Appropriate correspondence has been sent to the House of Bishops, and it is expected that they will allow Bishop Hart to resign his jurisdiction on September 2, 1994, as he has requested.

Interim Management Team

As the Standing Committee becomes the *Ecclesiastical Authority* for the Diocese, we are proposing that the Diocesan Council support the formation of an Interim Management Team.

The purpose of this Team will be to facilitate the cooperation of the Standing Committee and the Diocesan Council during the interim, as well as assist in the day-to-day management of the Diocesan Office, and in other matters that need daily attention.

It is anticipated that this team will meet at least weekly, and that its members will be the President and Secretary of the Standing Committee, the Acting-President and Secretary of Diocesan Council, and the Chancellor.

Interim Bishop

Many voices within the Diocese have expressed a hope that we will have an Interim Bishop during an extended time of spiritual and fiscal healing before we prepare to elect a new Diocesan Bishop.

As the budgeting process continues, Bishop Hopkins and the Presiding Bishop are looking for a recently retired bishop who can provide a strong episcopal presence about three days a week (including Sundays), and be available by January 1st, or shortly thereafter.

It is anticipated that the Interim Bishop will focus upon congregational visitations and pastoral care, while the Standing Committee and Diocesan Council continue to discharge their canonical functions.

In just a few days, Bishop Hart and our deputies will become part of General Convention [August 24-Sep-

tember 2] in Indianapolis.

Let us keep them and the larger Episcopal Church in our prayers during these demanding and important days of decision-making and sharing.

Special Service September 11

After our deputation returns, we hope you will plan to be present at the Cathedral on Sunday, September 11th, at 3 p.m., for a special celebration of the Eucharist to bid aloha to the Harts and for us to reach out to one another and to God in a time of pain and of thanksgiving.

Although this parting is very difficult for all of us, we also have a great deal for which to be thankful and some healing has begun.

With the grace of God, let us all help it continue.

You can expect to hear from us again shortly after General Convention.

Help the Diocese

As we look ahead to our own Convention in October, please think of ways in which you can help the Diocese.

We hope that many will step forward, ready to serve in elective or appointive positions, or in more informal ways.

With great affection for the Episcopal Church in Hawaii and great confidence in our Lord Jesus Christ, we remain,

Faithfully yours,

The Standing Committee.

September 16, 1994

Dear Sisters and Brothers in Christ:

Aloha and peace in Christ Jesus our Lord.

This is the third in an ongoing series of letters concerning our life and ministry together as the Diocese of Hawaii.

General Convention

As you may already know, the House of Bishops accepted Bishop Hart's resignation, and it became effective at the close of General Convention on September 2, 1994, and the Standing Committee has assumed its canonical role as Ecclesiastical Authority in this interim period between bishops.

We all look forward to reading about the life and work of this 71st General Convention and to gaining a diocesan perspective from our deputation.

Deputies have indicated a willingness to make reports to deaneries and congregations upon request.

You should contact Bettye Jo Harris, as she served as chair of the Hawaii deputation.

Interim Management Team

The Interim Management Team (IMT) consisting of the president and secretary of Standing Committee, the Rev. John Millen and the Rev. Morley Frech, along with the acting-president and secretary of the Diocesan Council,

Ms. Elaine Ohlson and Mr. Robert Huselrath, and the Chancellor, Mr. John Lockwood, has begun meeting.

The IMT is responsible for the day to day operations of the Diocese and is in constant communication with the Diocesan staff through our Executive Officer, the Rev. Peter Van Horne.

All matters being referred to the IMT should be directed either through the executive officer or the convener of the IMT, the Rev. John Millen.

Diocesan Convention

Our own Diocesan Convention is nearly upon us, and many members of our Diocesan Family are hard at work preparing for our coming together in October.

The Convention is our annual occasion to report to one another, to organize ourselves for the year ahead, and to invite God's empowering presence in everything we do.

If you have a responsibility relative to Convention, please give it your very best!

It will be good to be together in larger numbers than the rest of the year allows.

Diocesan Staff

Decisions about Diocesan staffing are among the most challenging in the difficult financial period we are entering.

Your Standing Committee is asking that the reduced income available for this essential purpose be as responsible as possible.

We must not pretend that we can be an Episcopal diocese without staff.

We also expect that all decisions relating to staff, if possible, will be deferred until after Convention, and that they will be made shortly thereafter.

If questions or concerns arise, please feel free to contact any of our members.

We are meeting twice monthly for the remainder of the interim in order to be more responsive to the needs of the Diocese.

This comes with our prayers for us all, and we look forward to writing again soon.

Faithfully yours,

The Standing Committee

Note: The IMT consists of 4 persons -- Presidents & Secretaries of Standing Committee & Council.

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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.

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General Convention '94: Funding, Restructuring, Abortion...

ter of this program and budget," said Bishop George Hunt of Rhode Island, chair of the program committee of the Joint Standing Committee on Program, Budget and Finance (PB&F).

Convention approved a budget that responds to repeated calls for visible and significant funding for national and world mission, responding to Browning's challenge to congregations and dioceses to reach for a larger vision of the church.

Support for world mission will restore full funding at the 1994 levels for appointed missionaries, Volunteers for Mission, and overseas dioceses for the next three years.

It also will provide \$800,000 for a churchwide computer bulletin board.

Revised formula approved

The budget is based on a new funding formula that is expected to provide relief for dioceses that find it difficult to support national church operations.

Russell Palmore of Virginia, a member of PB&F, explained that the "current funding system has been in place for 50 years [and is] based on income at the parish level of each diocese."

But, he added, in most cases the increase of support to congregations has not been matched by increased giving to dioceses.

"It has been a flawed system," Palmore admitted.

Most dioceses are working to support both the national church and local ministries, added Hunt.

"But when push comes to shove, if you have a hungry person staring you in the face, you vote to feed the person you can see."

Treasurer Ellen Cooke added, "There are three main factors [in the drop in available funds].

"One is local economic conditions.

"The second is the desire to do more ministry on the local and regional level.

"And the third is, some people were taking positions for and against actions taken or not taken in Phoenix..

"We hope that won't be true coming out of this convention," Cooke added, "but there is always that possibility."

The revised formula, which proposes a single asking rather than the old two-part apportionment and assessment, offers three options:

(1) A diocese can calculate the amount it sends to the national church based on the income received from its congregations, rather than (as in the past) on the total income received by its congregations from their members.

A diocese choosing this option then uses a new formula with five graduated percentage ranges: 16 percent on their first \$500,000; 19 percent for the next \$500,000; 22 percent for the next \$1 million; 25 percent for the next \$2 million; and 20 percent for income over \$4 million.

(2) As an alternative, a diocese may elect to pay the same amount it paid to the national church in 1994.

If it chooses this option, the amount would increase by 3 percent in 1996 and 1997 to account for inflation.

(During the past three years, dioceses paid an apportionment of .0375 percent and a General Convention assessment of .027 percent.)

(3) A diocese also has the choice of paying somewhere within a "covenant range" based on the new graduated formula.

With this option, dioceses can pay either the lesser, greater, or somewhere between the two amounts; the 1994 payment; or what they would pay under the graduated formula.

Bishops and deputies also approved a new "Challenge Giving Program Fund" to support \$1.12 million in programs not in the budget adopted by the convention.

The challenge giving program assures that any money received above the amount budgeted from the dioceses in 1995 for program -- projected at \$27.6 million -- would be applied to such ministries as support for ethnic minority scholarships, increased funding for black colleges, a grant for Cuttington College in Liberia, and grants to Jubilee and other social ministries.

Restructure plan fails

After three years of listening to a wide range of suggestions about the structure of the church, the convention nearly adopted a plan that would respond to grassroots cries for change.

In the end, however, bishops and deputies could not agree on the form that change should take.

Although deputies hammered out a resolution they thought would move the Episcopal Church closer to restructure, the bishops chose to endorse changes already being implemented at the national level, such as reducing staff and reorganizing church program into a single Service, Witness and Education unit with six clusters.

Resolutions on restructure received mixed reviews.

Deputies and bishops soundly defeated the Executive Council proposal to study reorganizing the General Convention from a bicameral legislative body to a unicameral body.

As in past conventions, deputies and bishops agreed that the time was not right to move the Episcopal Church Center out of New York.

The convention did, however, vote to reduce the presiding bishop's term from 12 years to 9, beginning with the election of a new presiding bishop in 1997.

And it decided to include two youth on the committee to nominate the next presiding bishop.

Domestic issues revisited

In addition to debates on sexuality and money, the convention also struggled through a thicket of domestic issues.

Deputies and bishops took care of unfinished business from the 1991 General Convention when they expressed the Episcopal Church's "unequivocal opposition" to any action by local, state or national government to "abridge the right of a woman to reach an informed decision about the termination of pregnancy," or to "limit the access of a woman to safe means of acting

on her decision."

While sidestepping political implications from the current national health care debate, the convention issued a strong call for universal health care.

The resolution states that everyone should have access to quality, cost-effective health care services.

After lengthy debate, the bishops concurred with the deputies that the church should support civil rights legislation that entitles gay and lesbian couples to bereavement and family leave policies, health benefits, pension benefits, real estate tax benefits, and "commitments to mutual support enjoyed by non-gay married couples."

Based on a recommendation from the structure committee, the Joint Commission on AIDS was replaced by a committee of Executive Council that will be responsible for the oversight, evaluation, and strategic planning of the national AIDS ministry program in collaboration with existing networks.

International issues

Keeping faith with Anglicans around the globe, the convention also addressed trouble spots in the international arena.

In strong support of the Middle East peace process, deputies and bishops affirmed the Israeli-Palestinian Liberation Organization (PLO) September 1993 Declaration of Principles, declar-

(Continued on next page)

Elected from Hawaii by General Convention:

To the Executive Council --
Hatsune Sekimura of Good Samaritan, Honolulu.

To the Board of Trustees of the Church Pension Fund --
Arthur Kusumoto of Good Shepherd, Wailuku, Maui.

To the National Board of the ECW --
Geri Tom of St. Andrew's Cathedral. She is the third person of color so honored and first Asian.



Archbishop Desmond Tutu of South Africa being interviewed during General Convention by Children's Express, a special news page in the Indianapolis Star. (Episcopal News Service photo: James Solheim).

United Thank Offering grants exceed \$3 million

Of the requested \$6 million for 182 projects, Episcopal Church Women's United Thank Offering was able to fund 138 different projects in whole or in part, with over \$3.1 million collected primarily from the blue boxes.

Willen Smith, national coordinator for UTO, said of the 39 overseas grants, one of the largest -- \$65,000 -- went to build diocesan offices in Southern Myanza, Kenya.

A \$59,347 grant will provide housing for farm workers and early childhood education and other services in Southern Africa.

Province 8, Hawaii's province, received a grant of \$20,000 to fund ministries between province and dioceses and inter-diocesan programs.

Gini Peterson of Atlanta is the new president of the ECW's Triennial, succeeding Ginger Paul of Western Louisiana.

Peterson serves until 1997.

--- From an article in The Living Church, September 25, 1994.

General Convention'94: PLO, Women's Ordination

ing that a durable peace process depended on the U.S. State Department's adhering to "a single standard of justice" for both Israel and the PLO.

Convention also urged the U.S. government to require Palestinians and Israelis to renounce violence as a terror tactic and method of civilian control, as a condition for receiving aid and loan guarantees.

In carefully balanced language, the resolution called on Palestinian police "to make every effort to apprehend violators" and called on Israel to release all Palestinian political

prisoners and detainees.

Both houses approved a resolution urging a negotiated settlement to the tribal blood bath in Rwanda.

The convention condemned the Japanese Imperial Army's exploitation of Korean women as sex slaves and called for reparations.

The church also went on record supporting an end to U.S. military aid to the Philippines and supporting reduction and restructuring of the Philippine debt to the World Bank and the International Monetary Fund.

The resolution calls for ending military aid to the Philippines as a way to discourage the "total war" strategy of the Philippine government against insurgents.

Partners and faith communities

Turning their attention to relationships with Anglican partners and other faith communities, convention:

--- Bade farewell to five Mexican dioceses as they formed the new Anglican Church in Mexico;

--- Committed the church to continuing membership in the Consultation on Church Union (COCU);

--- Urged congregations to study proposals for full communion with the Evangelical Lutheran Church in America in preparation for a final decision in 1997;

--- Welcomed the first official delegation from the Russian Orthodox Church; and

--- Heard a plea for balance on Israeli-Palestinian issues from a delegation of Jewish leaders.

Debate on women's ordination

To some observers it seemed ironic that, in the closing hours of a convention where the main Eucharist celebrated the ministry of women, it faced its most serious impasse -- trying to reassure those who still oppose the ordination of women in the church and to address the impatience of those who support the ordination of women.

After a series of parliamentary skirmishes over two days, deputies and bishops adopted resolution C004s/a

directing both supporters and opponents of women's ordination to engage in dialogue, while officially recognizing both theological positions for the first time.

The debate was sparked by the disagreement between the bishops and deputies about forcing implementation of an 18-year-old canon on women's ordination.

In a lopsided vote by orders, the deputies staunchly defended their belief that the canon (Title III.8.i), guaranteeing access to ordination for both men and women, should be implemented and not simply "addressed," as proposed by the bishops.

Frustrations over the issue forced the traditionalist bishops to take their gloves off.

Bishop William Wantland of Eau Claire charged that the deputies' changes "clearly say to me -- and thousands more like me -- [that] there is no place in this church, you do not have a legitimate theological position, and the sole purpose of dialogue is to implement what one side has already determined will be universally so."

In the face of the growing resolve of the traditionalist statements, bishops who support the ordination of women found themselves caught in their own crisis of conscience.

"In trying to honor the conscience of others, I find myself compromising my own conscience," said Bishop Vincent Warner of Olympia.

Although he offered an expression of compassion for traditionalist bishops, Warner said that he would "not walk away from my support of the women of the church whom I stand beside."

Clearly exhausted, and after a dramatic call for prayer by a traditionalist bishop, the bishops amended the deputies' resolution in an effort to satisfy traditionalists who said that they were on the verge of being pushed out of the church.

In the amendment to the deputies' resolution, bishops said that both opponents and supporters of the ordination of women to the priesthood "hold a recognized theological position in this church."

Two traditionalist bishops in

dioceses that do not ordain women will be appointed by the presidents of both houses to a committee that will continue the dialogue on "how the canon can be implemented in every diocese of the church."

Ending with a fragile peace

Waiting for the bishops to complete their debate brought the House of Deputies to a stand-still.

When word finally came from the bishops, the deputies heard one protest on the resolution before voting.

The Rev. Ruth A. Meyers of Western Michigan read an impassioned statement that chastised the bishops for failing to assert that "the stated position of this church is that ordination to the three orders of bishops, priests, and deacons is equally open to women and men.

"I am disappointed that after 18 years the bishops are not able to recognize this very basic fact."

But the deputies immediately halted debate, accepted the revisions without comment, and promptly adjourned until 1997.

Despite the obvious tensions, the strong pressures from all sides, and continued willingness to compromise and live with ambiguities, most deputies and bishops agreed with Bishop Richard Grein of New York on his way to the airport that "we managed to keep the peace."

--- James Solheim, Jeffrey Penn and Michael Barwell.

Contributing to this Episcopal News Service report of General Convention were Alice Clayton of East Tennessee, Jan Nunley of Rhode Island, David Skidmore of Chicago, and James Thrall of Connecticut.

Dialogue on Women's Ordination (Resolution C-004s/a)

Resolved..., the 71st General Convention reaffirms the existing canon, Title III.8.i, guaranteeing both men and women access to the ordination process in this Church; and be it further

Resolved, This General Convention recognizes that women are not ordained to the priesthood in all dioceses at this time; and be it further

Resolved, This General Convention acknowledges that those who support and those who oppose the ordination of women to the priesthood and episcopate each hold a recognized theological position in this Church.

Resolved, That the Presiding Bishop and the President of the House of Deputies, in consultation with two bishops, whom they shall designate, from the dioceses where such ordinations do not occur, appoint a committee to promote dialogue and understanding and to discuss how the canon can be implemented in every diocese of this Church; and be it further

Resolved, That the following shall be among the matters discussed:

1. Opportunities for full access for women to the ordination process in this Church;
2. Opportunities for ordained women to carry out their ministries in every diocese of this Church;
3. Opportunities for congregations that desire the ministries of ordained women to have access to them in every diocese;
4. Opportunities for those persons who oppose the ordination of women to have access to the ordination process and to carry out their ministries in every diocese; and be it further

Resolved, That this committee shall report to the interim meeting of the House of Bishops in 1995 and subsequently to the Executive Council.



During a special service at the Cathedral Church of Our Savior in Philadelphia, some of the women who were ordained to the priesthood in 1974 were reunited for the first time. (Episcopal News Service photo: Penniman)

Resolutions on civil rights, social needs

Among the resolutions concerning civil rights and social needs passed by General Convention were:

--- "Moment of silence" in public schools.

Urged "all state legislatures considering 'moment of silence' statutes for public schools to assure constitutional balance in their treatment of this issue by carefully considering the First Amendment's free exercise clause as well as its establishment clause" (D-090/s).

--- Abortion.

Expressed the Episcopal Church's "unequivocal opposition" to any action by local, state or national government to "abridge the right of a woman to

(Continued on page 8)

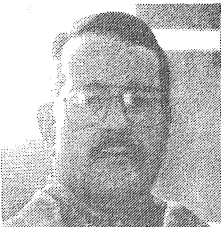
Nominations: Diocesan Council...

The following nominations have been received as of press time:

Diocesan Council - Lay

(Elect five for three-year term, one for two-year term)

William E. Cox
St. Stephen's



Church and community service positions: (1) Senior Warden, St. Stephen's, 1992-1994; (2) Secretary, West Oahu Deanery, 1992-1994; (3) Convention delegate, 1992 and 1993; (4) Youth group leader, 1991-1993.

In this time of turmoil within the diocese, I hope to be able to help lead the church in the way of the Gospel. I hope my experience during a time of trouble at St. Stephen's -- as we transitioned between priests and attempted to deal with financial difficulties and redefine who we were as a parish -- will prove helpful on the diocesan level.

Robert E. Durand
St. John's, Kula



Church and community service positions: (1) Vestry; (2) Convention delegate; (3) Lay Eucharistic Minister; (4) Third Order Chapter, Society of St. Francis (Episcopal).

As a lifelong Episcopalian, with administrative and communications experience in both the Diocese of Hawaii and Vermont and with long-standing spiritual discipline through the Society of St. Francis, I can bring a depth of perspective regarding church polity. In particular, I would like to place emphasis upon improving communications within the diocese.

Gregory S. Harris
St. Christopher's



Church and community service posi-

tions: (1) Christian Education, Diocesan Committee; (2) Christian Education, St. Christopher's, four years.

Four years ago I began running the Christian education program at St. Christopher's. Over time I have become more and more active.

I am on the Diocesan Christian Education Committee, as well as on the Province VIII Episcopal Educators' Group.

As a young member of this church, I am called to serve, to learn, and to strengthen my Christian roots.

The young people are the ones who will be in the pews in the future.

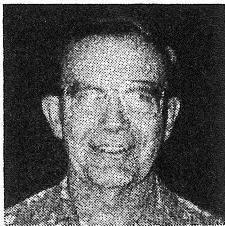
Gordon L. Johnson
St. Andrew's



Church and community service positions: (1) Alternate, General Convention; (2) Vice-Dean, Central Oahu Deanery; (3) Vice-President, Workers of St. Andrew's; (4) Governor's Committee on AIDS

Having served in this diocese in numerous capacities for the past 12 years, as well as with a good number of civic-related projects, I feel uniquely qualified to serve on the Diocesan Council and help the diocese during this critical period in its life.

Donald C. McKenne
St. Andrew's



Church and community service positions: (1) Diocesan Council, 1991-1993; (2) Finance and Real Estate Department; (3) Convention Planning Committee; (4) Hawaii Planned Giving Council.

I have a desire to serve the diocese during these difficult times.

With the experience and talents God has blessed me with, I believe I can make a positive contribution on the Diocesan Council.

Kate C. Roberts
Holy Nativity

Church and community service positions: (1) Standing Committee; (2) Commission on Ministry; (3) Diocesan volunteer receptionist; (4) Church choir and Thrift Shop volunteer, Church of the Holy Nativity.

I feel in this particularly difficult time in

the life of our diocese, it is important that those of us with a long and active association with the Episcopal Church in Hawaii come forward and offer our services and whatever expertise we have to help resolve the situation.

Jane M. Tonokawa
Emmanuel



Church and community service positions: (1) Member and secretary, Bishop's Committee; (2) Certified Lay Reader, regularly taking Communion to shut-ins; (3) Acolyte instructor/supervisor.

As an active member of Emmanuel, I wish to broaden my service to the Episcopal Church in Hawaii.

As a certified public accountant, I will bring that skill to the service of the diocese.

Diocesan Council - Clergy

(Elect two for three-year term)

The Rev. Alison M. Dingley
Priest;
Director, Outpatient Services,
Salvation Army



Church and community service positions: (1) Diocesan Council, 1988-1989; (2) Chair, Peace and Justice Commission, 1986-1987; (3) Committee on Alcohol and Drug Abuse, 1987-present; (4) Cursillo Secretariat, 1987-1989.

I have spent over ten years in management in nonprofit human service agencies, six of that in Hawaii.

That experience has enabled me to develop my gifts as an administrator in service to my commitment as a priest to make real Christ's presence in human affairs.

The Rev. Donor Macneice
Christ Memorial/St. Thomas'



Church and community service posi-

tions: (1) Diocesan Council, completing one-year term; (2) Diocesan Institute Board; (3) Vice-Chairman, ACTS/VIM Board -- Diocese of Newark; (4) Dean of North New Jersey Deanery, Diocese of Newark.

I have completed a one-year term on the Council and also served on the Diocesan Council Special Committee.

Having had first-hand experience of the problems in the diocese, I feel I can put this experience to good use if elected to serve a full three-year term.

The Rev. Heather Mueller-Fitch
St. John's, Kula



Church and community service positions: (1) President/Board, Hawaii Council of Churches; (2) Rotary Club of Maui; (3) Helped organize Inter-Faith Clergy Association on Maui; (4) Helped reorganize Episcopal Clergy Association in Hawaii.

I am willing at this time to take the responsibility again of serving on Diocesan Council.

It is important for people on the neighbor islands to be represented.

I feel that I can serve well during this time of transition.

The Rev. Layton P. Zimmer
Good Shepherd



Church and community service positions: (1) Instructor, Diocesan Institute; (2) Board member, Aloha House Alcohol Treatment Center, Maui; (3) Chaplain, Maui Police Department; (4) Trustee, Seabury Hall, Maui.

For nearly forty years, my ministry has focused on reconciliation, peace, a unity that celebrates our diversities in the rainbow of our Anglican Communion.

I accept traditional hierarchy, speaking, mediating, discerning, ministering through collegiality.

Here, now, I think my gifts and experience can be useful on the Diocesan Council.

Resolutions submitted to Diocesan Convention, and the budget passed by Diocesan Council Sep. 17 for Convention's approval, will appear in the October *Chronicle*.

Nominations: Standing Committee, Chapter

Standing Committee - Lay

(Elect one for four-year term)

Chandler W. Rowe, Jr.
Emmanuel

Church and community service positions: (1) Board of Directors, Camp Mokuleia; (2) Vice-President/Director, Keehi Industrial Park Association; (3) Bishop's Committee Emmanuel; (4) former member of the Diocesan Standing Committee.

Currently our diocese is facing severe stresses with the resignation of the bishop and the financial challenges now and in the immediate future.

I offer my abilities as an administrator, communicator, facilitator and leader to the diocese.

I have a willingness to serve and a commitment to stewardship.

Cynthia M. Salley
St. Jude's



Church and community service positions: (1) Chairman, Social Responsibility in Investments Committee, National Church; (2) Diocesan Standing Committee, 1985-1989; (3) Senior Warden, Christ Church, 1980-1986; (4) President, Family Support Services of West Hawaii.

Because of my previous term on the Diocesan Standing Committee when the diocese was last without a bishop, I feel called to offer my help and experience now.

My hope is that in our work towards reconciliations and unity, we will be looking at our Baptismal Covenant for a strong spiritual renewal.

Victoria (Vikki) A. Secretario
St. Michael and All Angels'



Church and community service positions: (1) Kauai Deanery delegate to Diocesan Council, 1993-1994; (2) Vestry of St. Michael and All Angels, 1991-1994; (3) Leader, adult Bible studies; (4) Altar Guild member, 10 years.

I have the time to serve.

I know in the months ahead this position will take a lot of time, not only per-

sonally, but also emotionally.

I also feel it is very important to have a neighbor island person serving to give our perspective.

Standing Committee - Clergy

(Elect one for four-year term)

The Rev. Frank B. Cowell
Episcopal Church on West Kauai

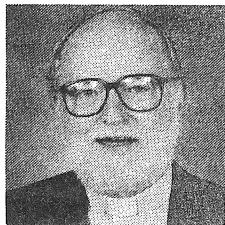


Church and community service positions: (1) Hawaii Episcopal Asiamerica Ministry, 1992-present, Convener, 1993-present; (2) Diocesan Council, 1984-1988, Spokane; (3) Commission Clergy Continuing Education, 1986-1989; (4) Department of Hispanic Ministry, 1987-1991, Spokane.

The Standing Committee has oversight of those preparing for ordination, and I believe that I have gifts which will contribute well to that function.

It also has oversight of properties, and before I was ordained, I gained a good deal of experience in the purchase, lease, maintenance, and use of properties as a farmer and businessman.

The Rev. Dr. John E. Crean, Jr.
St. George's; Chaplain, Iolani School;
Professor, UH-Manoa



Church and community service positions: (1) Dean, West Oahu Deanery; (2) Convener of Oahu and West Oahu Clericus; (3) Standing Committee; (4) Diocesan Spiritual Director of Ordinands.

Prior experience some years ago on Standing Committee has already familiarized me with its routine operations.

In a transition time, additional, extraordinary demands will be made upon the Committee.

I would like to offer my 20 years of ordained service in this diocese to this Committee at this time.

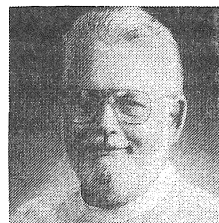
The Rev. James E. Furman
St. Peter's

Church and community service positions: (1) Canterbury Commission, Hawaii; (2) Council, San Diego; (3) Chair, Christian Education Committee,

San Diego; (4) Diocesan Council, Hawaii.

I support both the missions and the mission of the church in a time when healing progress and new vision in outreach and evangelism represent our best stewardship of God's healing graces.

The Rev. Thomas M. Van Culin
St. Matthew's



Church and community service positions: (1) Standing Committee, 1982-1989; President and Interim Management Team, 1985-1986; (2) Diocesan Council, 1976-1982; Secretary, Chair of Real Estate and Program Departments, on Finance Department, Clergy Compensation and Investment Committees; (3) Hawaiian Commission, member and consultant to HEPAM; (4) Queen Lili'uokalani Children's Center Trust Advisory Board.

I believe my years of service to the Diocese of Hawaii will be of particular value to our church.

As a Native Hawaiian and Caucasian, my family has worshipped in the Anglican and Episcopal Church in Hawaii for seven generations, and I bring these years of commitment to my service.

Cathedral Chapter - Lay

(Elect one for two-year term)

No nominees at press time.

Cathedral Chapter - Clergy

(Elect one for two-year term)

The Rev. John C. Park
St. Luke's

Church and community service positions: (1) Committee on Racism; (2) HEPAM; (3) Korean Minister Association.

I love my Cathedral and want her being loved by many.

Resolutions submitted to Diocesan Convention, and the budget passed by Diocesan Council Sep. 17 for Convention's approval, will appear in the October *Chronicle*.

Order of St. Luke's annual conference October 15 at St. Peter's

The Order of St. Luke (OSL) presents its annual conference Saturday, October 15, at St. Peter's Church, Honolulu, from 1 to 4:30 p.m.

The 1994 theme is "Gospel Adventure and Renewal," with St. John as the emphasis.

Singing, Bible study, laying-on-of-hands and Eucharist will all be part of the October 15 event.

The Rev. James Furman will interpret St. John in terms of his participation in the 1994 Inter-Anglican Study Program "Evangelism and the Fourth Gospel."

Commenting on what the OSL will share, Furman stated, "Adventure, exploration, immersion -- that is John's very special gift to the reader who is looking for Jesus.

"John's Gospel is the very mature and very exciting meditation that offers hope and mystery interpreted by love."

There is no charge for the conference.

The conference is open to everyone.

Registrations are important (533-1943 or 239-9851).

Praying communities in Honolulu, Aiea, Hilo, and Lihue make up an ecumenical, diocesan-wide Order.

Each year an educational event is held as close as possible to St. Luke's Day [October 18].

The Rev. Nancy Conley is coordination for Hawaii's OSL chapter.

The OSL meets on the third Saturday of the month at St. Peter's Church.

Its "home" is the Anchorage in St. Peter's Undercroft, with its array of contemporary icons produced by Kathy Priddis of Amersham, England.

These icons represent another part of OSL ministry -- creating a diocesan "shrine" as spiritual environment for healing and prayer.

Cathedral's 114th annual Fall Market Saturday, October 29

St. Andrew's Cathedral invites one and all to spend the day at the 114th annual Fall Market, a fund-raising event, Saturday, October 29, 9 a.m. to 9 p.m. on the cathedral grounds.

This market features a wide variety of entertainment, games, food booths, and an array of crafts featuring local artists, plus the popular silent auction.

Many other Episcopal churches join in the fun, selling their wares at the market as well.

The grand finale of the day is a showing of the 1928 silent movie classic, *The Hunchback of Notre Dame*.

(Continued on page 8)

THE CALENDAR

October		24	St. James of Jerusalem. Diocesan Office closed.
1	Fall Rummage Sale, St. Clement's.	28-30	EFM Mentor Training.
2	19th Sunday after Pentecost. Proper 22.	28	St. Simon and St. Jude, Apostles.
7	Standing Committee, 11:30 a.m.	29	Diocesan Institute, 6 p.m. Diocesan Institute, 8:30 a.m. 114th Fall Market, Cathedral.
9	20th Sunday after Pentecost. Proper 23.	30	23rd Sunday After Pentecost. Proper 26.
10	Club Canterbury Open House. Discoverers Day. Diocesan Office closed.	November	
13	Finance Department, 3 p.m.	1	All Saints Day.
15	Diocesan Departments & Council. Order of St. Luke, Annual Conference, St. Peter's.	3	Commission on Ministry.
		4	Standing Committee, 11:30 a.m.
		5	"Church as a Family" conferences on all islands.
	21st Sunday after Pentecost. Proper 24.	6	24th Sunday after Pentecost. Proper 27.
17	November Chronicle deadline.	8	General Election.
18	St. Luke the Evangelist.	10	ECW.
21	ECW Annual Meeting, Tenney Theatre, Cathedral.	11	Veterans Day. Diocesan Office closed.
21-23	26th Annual Diocesan Convention, St. Andrew's.	12	Craft Fair, St. Timothy's.
23	22nd Sunday after Pentecost. Proper 25.	13	25th Sunday after Pentecost. December Chronicle deadline.
23-25	Clergy and Spouses Conference.	15	Stewardship Committee, noon.
		16	Finance Department, 3 p.m.
		17	Diocesan Departments & Council.
		19	

Civil rights, social needs (from page 5)

reach an informed decision about the termination of pregnancy," or to "limit access of a woman to safe means of acting on her decision" (A-054/s).

--- Health issues.

Urged government funding for a variety of women's health issues, including domestic violence, AIDS, heart disease, cancer, contraception and maternity care (A-055).

--- Health care.

Noted that everyone should have access to quality, cost-effective health care services, and that that care should include:

- preventive medicine,
- physiological, spiritual,

psychological and social components insuring the care of the whole person; and

- balanced distribution of resources, leaving no region of the country underserved (A-057a).

--- Homosexual civil rights.

Church to support civil legislation that entitles gay and lesbian couples to bereavement and family leave policies, health benefits, pension benefits, real estate tax benefits, and "commitments to mutual support enjoyed by non-gay married couples" (D-006/a).

--- Environment.

Funded the work of the Environmental Stewardship Team for the next three years (A-041).

Directed the church's Social Responsibility in Investment Committee to screen all investments

for environmentally responsible behavior both inside and outside the United States (A-042/a).

Directed all future General Conventions to be models of environmental stewardship -- provide recycling centers; use ceramic and glass cups, instead of paper or plastic ones; use both sides of a sheet of paper for photocopying, and only recycled paper and non-toxic dyes in printing, etc. (A-044/a).

Recognized rapid population growth as a threat to political and economic stability and as a danger to the environment (D-009/a).

--- AIDS.

Pledged that "as a church we will work to affirm the necessity of accessible drug treatment, needle access, safe-sex programs, and the affirmation of monogamy in all sexual relationships" in response to the HIV/AIDS pandemic (A-003).

--- Prison ministries.

Made prison ministries a priority by designating the suffragan bishop of the armed forces as national liaison (D-035/a).

--- Immigrants.

Urged provinces and dioceses to develop programs of literacy, citizenship, voter registration and advocacy to counteract violations of civil rights of immigrants (D-132/a).

--- From an Episcopal News Service article by James Thrall.

Queen Emma Bookroom Notes

"Christian Christmas cards produced by the monks at Conception Abbey -- the Printery House line -- are known for being tasteful, spiritual, and reasonably priced," says Ann Knight. "Order your choice of design -- name and address imprinting available -- by November 1st," she asks.

New & Noteworthy at the Bookroom

A Passion for the Possible: A Message to U.S. Churches, by Willaim Sloane Coffin, paperback, \$9.99.

This well-known preacher/crusader takes on abortion, sexism, homophobia, racism, poverty...

I Dream of Peace: Images of War by Children of former Yugoslavia, produced by UNICEF, preface by Maurice Sendak, hardcover, \$12.95.

The United Nations Children's Fund collected drawings, letters and poems from schools and refugee camps in the former Yugoslavia.

Same-Sex Unions in Pre-Modern Europe, by John Boswell, hardcover, \$25.

This controversial book by a respected Yale historian is especially timely here in Hawaii.

Lenten Lands: My Childhood with Joy Davidman and C.S. Lewis, by Douglas H. Gresham, paperback, \$10.

For fans of C.S. Lewis and those who liked the movie *Shadowlands*.

When One Day at a Time is Too Long: Hopeful Answers to Hard Questions, by Gerald Mann, hardcover, \$17.95.

Delves into life's toughest questions in a simple, straight-forward way.

Fall Market (from page 7)

Canon John McCreary, cathedral organist-choirmaster, will accompany the movie on the organ.

Profits from the Cathedral portion of the Fall Market will be used by the Workers of St. Andrew's (WOSA) for inreach projects.

Recent inreach projects have included enhancement of the cathedral's sound system for the hearing impaired at Sunday morning services.

For more Fall Market information, call the cathedral office (524-2822).

Open House at Manoa's Club Canterbury October 9

As part of its 1994 awareness campaign, the Episcopal Campus Ministry (ECM), in conjunction with Club Canterbury (CC), opens its doors to the community on Sunday, October 9, from 5:30 to 7:30 p.m.

The event will feature brief student reports, upscale pupus, a visual presentation, and a host of informational literature.

Each guest will leave not only with gifts in hand and a stomach full of food, but an understanding of who we are and why we are viable and worthy of community-wide support, the CC/ECM media release promised.

Invited to open house are parish and diocesan leaders and potential Club Canterbury members.

ECM asks that each Oahu parish sent at least one representative, whether senior warden or high school Sunday school teacher or student.

Canterbury House has served as a club house, drop-in center and residence for college-age Episcopalians since 1950.

Canterbury House, located at 2324 Metcalf Street, also includes a chapel with a meeting pavilion at the rear of the property.

'Church as a Family' conference November 5 on all islands

The Diocesan Institute will sponsor a conference for laity titled, "Church as a Family" on all islands on Saturday, November 5, 1994.

This spiritually-based conference will focus on the family system theory and will provide valuable insights into our church family.

It is the intention of the conference to help increase diocesan/congregation health and to diminish stress.

There will be opportunities to pray, to share, and to sing together as a family.

This conference is for all interested laity.

Information regarding sites and times is to be announced.

For further information, call Lucille Tamura, ministry development officer, at the Diocesan Office (536-7776, or 1-800-522-8418 from the Neighbor Islands).