

Episcopal Church Women Meet at St. Peter's Church

The first 1996 meeting of the Episcopal Church Women was held at St. Peter's Church. The meeting was held in the church's newly refurbished basement hall.

The meeting schedule for 1996 was discussed and plans made to meet at different churches throughout the year. A Quiet Day will be held on March 6th at St. Anthony's Retreat Center from 9 a.m. to 2 p.m. with lunch included. Sister Madeleine Mary will lead the retreat.

After the meeting, Martha Ho and her committee served a delicious lunch.

The current officers are Nita Hogue, President; Mary Wilson, Recording Secretary; Janet Kath, Treasurer; Barbara Vlaehos, 1st Vice-President; and Annette Jonj, 2nd Vice-President. Nita Hogue will be attending the Synod Meetings at the end of April in Anchorage, Alaska.

A Call for "Stitches" From The Diocesan Altar Guild

The Diocesan Altar Guild needs new members. It is made up of a group of dedicated women who meet every Tuesday morning to sew a variety of ecclesiastical linens which are used in all our parishes and missions.

The ladies are, as they say, "getting older everyday." One is 87, other are over 80, over 75, and in their early 70's. They love their work but are concerned that in a few more years there will not be an Altar Guild. Some of their comments at their last meeting were "We have eye problem," "My knees hurt, my hurts and sometimes I have a difficult time getting on the bus," and "Nobody stands up to give me a seat." As one member said "We should get new members so we can teach them now, before we get deaf and blind."

The call is out. Like anything else, one can learn to sew well with practice. If one is working and cannot come on Tuesday mornings, the guild members will find a time for someone to sew at home.

HAWAIIAN CHURCH LINENS, VESTMENTS, AND ALTER COVERINGS OF TODAY MAY BECOME PRICELESS TREASURES OF MUSEUM COLLECTIONS IN THE FUTURE

Construction and contribution of hand sewn linens and vestments to the church is a tradition as old as the church itself, for the highest achievement of a work of art is to glorify God.

The simple task of repairing eucharistic items may preserve them for the appreciation of future generations. During the Renaissance all artists worked for the church, Michelangelo being the most obvious example.

Hawaii possesses a treasure in historical religious art. Many of these items in use each week in our churches originated from a patchwork method of sewing. This type of sewing of altar covering and other eucharistic materials began during the evangelization era of the Hawaiian Islands. Polynesians took to the art with enthusiasm, and although they quickly elaborated the craft with their own lexicon of exotic appliqué patterns, it was actually piecemeal that they learned from the missionaries.

An extraordinary example of Hawaiian patchwork created for the church is that used as floor coverings in Our Lady of Peace Cathedral in Honolulu during the High Mass held to commemorate the death of King Alphonso of Spain in January 1866. A photograph of this display exists in the collections of the Bishop Museum, Honolulu. The magnificent Hawaiian appliqué designs are admired today all over the world. The history of generations of a family are often represented in church vestments cre-

ated and maintained through the years by members of the same family.

The altar guild of one parish in Honolulu used material hanging in Westminster Abbey for the Coronation of Queen Elizabeth in 1953. This particular matching set of altar coverings and vestments is now, nearly a half-century after its creation, no doubt eventually destined for a museum collection. However, churches do not easily part with their treasures.

As The Diocesan Altar Guild stresses "Like anything else, one can learn to sew well with practice. Anyone interesting in helping with this important work should not feel that it is necessary to be an expert in sewing or fabric construction of altar hangings. The simple "art" of sewing a button on a shirt is all the skill needed to add a critical stitch to a vestment in order to prevent further unraveling or tearing.

Men should not think of working on our church eucharistic treasures as something only to be done by women. Men have made extraordinary contributions to fabric art used in our churches. Three sets of eucharistic vestments by Henri Matisse are now owned by The Museum of Modern Art in New York. All that is needed is a desire to assist in the preservation of these church treasures. The more creative minded individual might design and construct a banner for special services.

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NOMINATING COMMITTEE FOR PRESIDING BISHOP

DEVELOPS CRITERIA FOR OFFICE

The Nominating Committee for the Election of a Presiding Bishop developed broad criteria for the office at its third working session in Florida, November 17-19.

The committee has a strong sense of community—and we are excited about what the church is asking us to do," said Bishop Cal Schofield of Southeast Florida, co-chair. We are moving along at a rapid rate, covering a lot of ground to meet our mandate." He added that the committee meetings are undergirded by worship, which has helped committee members to be very open to God's call."

Kathy Tyler Scott of Indianapolis, the other co-chair, agreed that the committee was proceeding with a strong sense of its task. "We are working very diligently and prayerfully in our efforts to prepare the church for this important decision," she said. Our task is to help the church improve the quality of its decision."

The committee hopes that a final list of candidates will be developed at its meeting in California in March, 1996. So far the committee has received 29 names in response to its initial mailing inviting recommendations from General Convention deputies, bishops and other church leaders.

Admitting that the list of criteria is somewhat daunting, she pointed out that there is clear acknowledgment that the presiding bishop is first and foremost a human being. The choice of leadership in the church should not be disconnected with support for those leaders," she said.

EXTENSIVE CRITERIA FOR A DIFFICULT JOB

Citing the church's canons, the committee underscored the requirement that the presiding bishop shall be the chief pastor and primate of the church." The canons also say the presiding bishop is charged with responsibility for leadership in initiating and developing the policy and strategy of the church and, as

chair of the Executive Council of General Convention, with ultimate responsibility for the implementation of such policy and strategy through the conduct of policies and programs" authorized by the church.

The presiding bishop should also speak God's words to the church and to the world, as the representative of this church and its episcopate in its corporate capacity."

Other criteria for the office call for a person:

whose life is grounded in Scripture and prayer and reflects a depth of spirituality, rooted in grace;

who nurtures the people of God in servant ministry;

who receives and articulates the on-going revelation of God from which the vision of the church can be discerned;

who will be aware of the power of the office, confident with that power and willing to use it for the greater glory of God through the church and the empowerment of others;

who is a capable of being an administrator and delegator;

who will work for unity in the context of the Baptismal Covenant;

who will be a disciplined steward of personal life, taking time for self and family;

who will exercise leadership with authority and compassion, recognizing its substantive and symbolic nature.

The committee also finalized a questionnaire for potential nominees covering areas of personal life, leadership and theology and considered materials to be sent to those who are on the list.

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ARCHBISHOP TUTU NAMED TO HEAD SOUTH AFRICA'S TRUTH COMMISSION

South Africa's President Nelson Mandela has named Desmond Tutu, the Anglican archbishop of the Church of the Province of Southern Africa, to chair the nation's 17-member Truth and Reconciliation Commission that will investigate atrocities committed during the former apartheid era.

In a statement released November 29, Professor Jakes Gerwel, the cabinet secretary, said: "The appointment of the commissioners marks an important stage in this historic process of coming to an understanding of our past, of reconciliation and of reconstruction of this once deeply-divided and conflict-ridden society now in pursuit of a future founded on the recognition of human rights, deocrach and peaceful coexistence of all its citizens."

The commission could hear about a thousand cases of groww human rights violations. The task of the commission is to investigate human rights violations by both the former apartheid state and members of the liveration movements, including the murder, kidnapping and massacre of political opponents.. The commission will also investigate the disappearance of anti-apartheid activists and deaths in detention and will

have the powers to grant amnesty to those who voluntarily confess to politically inspired crimes and human rights violations. However, government authorities said that those seeking amnesty would have to make full disclosure, not just confession, before their application would be considered.

Archbishop Tutu said that the emphasis in the commission should not be on reprisal and retribution. "South Africa cannot afford a Nuremberg-type stituation," he said, in a reference to the Nuremberg trials after the Second World War in which 24 Nazi leaders were accused of crimes against humanity. The Nuremberg trials after the Second World War in which 24 Nazi leaders were accused of crimes against humanity. There is concern that such reprisals might be sought in South Africa.

Senior officials of the security forcess of the apartheid regime oppose the Truth Commission, saying that it would reignite the vengeance and violence of the past and not lead to national reconciliation. In addition to other religious leaders, the commission includes lawyers, human rights activisis, a psychologist and a social worker.

Churches in South Africa urged to assist commission

A recent meting of church leaders in Johannesburg urged all the country's congregations and aid the commission's work by encouraging people to come forward.

Churches, the leaders said, offer "a network second to none to ensure all people know of the commission." Congregations also can offer pastoral care to victims and perpetrators of human rights abuses, and help in the healing process. Also speaking out in support of the commission was the provincial synod of the Church of the Province of Southern Africa.

The synod called the commission "a God-given opportunity for the people of southern Africa to wrestle with our

collective and individual past and to seek healing," and said all Anglican parishes should be held to provide information to their communities. Facilitators should be trained to "assist in the process of healing memories within local communities."

While the synod celebrated "acts of courage and self-sacrifice," it said the church needed to approach the comission in a spirit of repentance, recognizing our own sins of commission, omission and complicity with the evil of apartheid."

The Anglican dean of Pretoria, the Rev. Joe Seoka, has been named convenor of a national task group to assist Anglican congregations with the difficult task at hand."

ALASKA CELEBRATES CENTENNIAL, BIDS FAREWELL TO ITS BISHOP

Delegates to the annual convention of the Diocese of Alaska celebrated its centennial and wrestled with the loss of its first Native bishop, Steven Charleston (right). Guests included former bishop, David Cochran (left)

(Episcopal News Service Photoby James Solheim)



NEW DEAN CALLED TO CATHEDRAL

The Chapter of St. Andrew's Cathedral has asked the Standing Committee of the Diocese of Hawaii to appoint the Rev. Peter Courtney, Rector of Emmanuel Episcopal Church, Virginia Beach, Virginia as its new Dean. Father Courtney has served in the Diocese of Southern Virginia since 1984. Previously he served congregations in the Diocese of Rochester and Central new York. Father Courtney has always been active in the affairs of the Diocese serving on the Diocesan Council of each diocese of which he has been a member. He was President of Housing Action Corporation of Allegany County, a non-profit corporation aimed at low-income housing in a rural area.

In Elmira, New York he served as treasurer of the local planned parenthood affiliate. He has published articles in church periodicals on liturgy and parish administration. He is a regular instructor for Contact Tidewarer, a crisis hotline, on substance abuse.

He chaired the Diocesan Committee on Alcohol and other Drugs and is the Treasurer of the Board of Directors for RACA, Recovered Alcoholic Clergy Association of the Episcopal Church.

The fifty-two year old graduate of Hobart College and the Berkeley Divinity School at Yale was ordained in 1968. He and his wife Deborah T. Perry, a nurse at Sentara Leigh Memorial in Norfolk, Virginia are the parents of four children.

Bishop Warns Against Dangers Of Idolizing The Bible

Bishop Richard Holloway of Edinburgh, primus of the Scottish Episcopal Church, recently declared the Bible to be "a creature of its time" and not a complete guide to complex modern problems.

He also warned fundamentalists against idolizing sacred writings.

He called the New Testament a "creation of the church," pointed out that it "took several hundred years for the church to decide what to leave in and what to take out."

Both the New and Old Testaments accepted slavery, he noted.

Another example of what he called provisional status of moralities was the Old Testament's perception of women as the property of men.

He said that "the beauty of the Bible is that it shows us a serious people seriously evolving appropriate moral structures for their day; so they give us confidence to do the same."

He continued by pointing out that "the tragic thing about fundamentalism is that it takes genuinely important, even sacred things, things that have conveyed meaning and mediated the divine, and makes them into ends, absolutizes and objectifies them, turns them, in fact, into idols."

Bible Study Address By The Rev. Canon Brian Grieves

Following requests from many people, the following is the text of Canon Grieves' Bible Study at the Diocesan Convention last October.

Garrison Keillor recently appeared at St. Michael's Church in New York City. He said, "I'm not sure I'm in favor of repentance. A town depends on sinners. Sinners are the ones who get the work done. A strong sense of personal guilt is what makes people willing to serve on committees."

Some people might say that at this point in the life of this diocese, there is plenty of guilt to go around. And probably enough committees too. I'm not sure I buy into the guilt thing, but certainly there are lessons to be learned.

We learn, or try to learn, from the saints and witnesses who have gone before us. Today we will hear and remember in prayer the names of those in the diocese who have departed this life since last year's Convention. One of those names is that of Bill Grosh, a faithful priest of this diocese for many years and a good friend to many of us. The last time I saw Bill was a year ago when I was home for Convention.

That meeting with him was deeply spiritual, and as we talked, Bill opened a Bible to a passage on which he had come to focus in the waning days of his life with us. The passage was cited by Norio Sasaki when he preached at Bill's funeral this February.

On the day of my visit, Bill was bedridden for the most part and tied to an oxygen tank. He was very weak, where walking from one room to the next exhausted him. But his voice was strong as he read (from) 2 Corinthians chapter 4 verse 16: "Even though our physical being is gradually decaying, yet our spiritual being is renewed day after day," Powerful words from a dying man.

In retrospect, I find it ironic that he found solace in Paul - someone with whom he had his differences. He thought Paul was bad on sex.

But this engagement with scripture was typical of Bill. He always sought to make sense of things. And he was very good at challenging those who made no sense, something he practiced with good effect at diocesan conventions. His common sense and ability to reason will be missed today.

Bill wanted to make sense of his physical infirmity and the coming certainty of his death. "Even though our physical being is gradually decaying, yet our spiritual being is renewed day after day."

Evidence of his strong spirit showed in his determination to still be engaged in the world. He couldn't go out, but he did have a telephone. And he used it. He told me he had just made a call to a priest in the diocese who was angry and hurt over the \$4 million loan guarantee default and all of its aftermath. Physical loss can lead to spiritual loss, but Bill taught me that day it need not be so. What then might Bill teach us on this day.

This diocese defaulted on a \$4 million loan and lost its bishop and those are terrible physical losses. But Bill might say if we are spiritually defeated by these losses through anger, division, bitterness and accusation, then the mission of the Church, which we are called into by Jesus Christ, suffers. And the loss will also be felt in the community, by those least able to bear it.

It is important to say here that on many levels, both in the congregations and at the diocese, there is daily evidence of spiritual renewal and moving on in this place which are immensely encouraging signs. And those should be affirmed. In being here these few days I have seen some of those signs.

There is the return of Steve Bonsey to the diocese after a long absence. There are George Hunt's inspiring words last night and the presence of George and Barbara among us. There is the joyful reception of Good Samaritan as a parish of the diocese. There is the stability, continuity and faithfulness of the Episcopal Church Women. And there is the courageous witness of Lynette and Scotty Schaefer in the wake of the death of their beloved Kanani.

But there is also still division among us and distrust and anger, and that needs to be acknowledged too.

I want you to know that I don't need to come to Hawaii to hear about problems. The embezzlement of \$2.2 million by the national Church treasurer has shaken the very foundations of the

structure of the national church and sent up cries of hysteria for the Presiding Bishop's resignation.

Ed Browning has described this period of the last nine months as a spiritual journey, perhaps like Bill Grosh came to see his own adversity as a spiritual journey.

The Presiding Bishop didn't see it that way at first, describing it more as a nightmare, and it will always be partly so.

He has said that the embezzlement was the lowest point of his ministry. But in time, he has come to understand that this was a challenge from which he could spiritually grow. In the midst of physical decay, "our spiritual being is renewed day by day." He said this about the embezzlement to the House of Bishops recently; "I wouldn't have prayed for it, but now I can thank God for it as a blessing."

You know, I was very angry about the embezzlement. I was angry because I, like most of the rest of my colleagues at the Church Center, had suffered under Ellen Cooke's imperious style and abusive treatment of the staff.

But eventually during these months I saw in the collective anger of the staff that if we didn't get a hold of ourselves and our anger, we would miss the spiritual challenge God had given to us through this crisis itself. I want to repeat this, because I think it is the bottom line. God will judge our response to a crisis as much or more than the crisis itself.

I don't want to be misunderstood. Anger is often an appropriate response, and justifiable. Jesus got angry. But if it spiritually wounds us, that in turn keeps us from being whom God intends us to be and hinders our mission.

Bill's mission in those last days was to be with Frances and to work the telephone for as long as he could. And he teaches us to keep working those phones.

He learned to be renewed in the spirit day by day in the midst of immense personal adversity. He grabbed onto this verse of faith

and along with Frances and the family, it helped to take him home.

I salute you, Bill, for being a faithful teacher among us, teaching us by your personal witness that we can and are renewed in the spirit in the midst of our own adversities. And these signs of renewal can be building blocks to reconciliation, to rebuild the trust that has been swept out from under us.

Maybe when all the trouble in this place is over, those who are estranged from one another can find a way to come together and look one another in the eye once again and seek reconciliation. I end with this story of reconciliation to show the possibilities, not to shame us, but to inspire us.

I was visiting our Church in Japan in August and a Japanese priest told some of us a story from his own life.

He was a college student in Oklahoma in the late '70's and his fiancée came from Japan so that they might be married. But there was no money for either of their families to be there from Japan.

A grizzled white member of the congregation, a bitter ex-prisoner of war, tortured by his Japanese captors, had never been able to speak to or acknowledge this young Japanese student as a brother in Christ, who came to communion in this virtually all white congregation week after week.

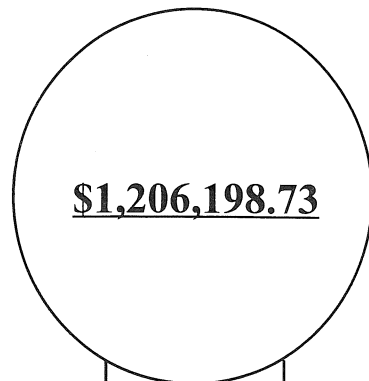
A few days before the wedding, this man suddenly appeared before the groom and blurted out, "so who is presenting the bride since your fiancée's family won't be here?" And the groom said no one. And this old vet said, "Well, I'll do it if you like."

And when the wedding march began, everyone in the congregation looked back on the bride processing in on the arm of an ex-prisoner of war - and tears streamed down the veteran's face. Later, at the reception, the war veteran approached the young groom and said, "Today the war is over."



CAPITAL FUND DRIVE UPDATE

As of December 31, 1995, the Capital Fund Drive is now at **\$1,206,198.73.**



\$4,000,000.00 Goal

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Queen Elizabeth II Makes Ecumenical Gesture By Attending Roman Catholic Service



Queen Elizabeth II, who is the Supreme Governor of the Church of England, made a bold gesture of ecumenism recently by attending a full Roman Catholic Service for the first time. It is also believed to be the first time a British monarch has officially attended a Roman Catholic service since the 1689 constitutional settlement entrenched the Protestant Reformation. Queen Elizabeth vowed at her coronation to defend the "Protestant Reformed Religion." The Queen attended vespers at Westminster Cathedral. Mass was not said. Queen Elizabeth was greeted by Cardinal Basil Hume, Archbishop of Westminster, and she sat at the front of the nave on a specially carved rosewood chair.

Women's Ordination Controversy Simmers in Church of England, But Causes No Mass Exodus

The ordination of women by the Church of England appears not to have caused the feared mass exodus of Anglican priests to Rome.

During a recent visit to Portugal and Spain, Archbishop of Canterbury George Carey made it "very clear that there is no rush of people" leaving the Church of England in the wake of its January, 1994, vote to ordain women to the priesthood.

Citing earlier predictions that as many as 4,000 priests would leave the church, Carey said that "the number if about 250 at the present time, and the majority of these are elderly and not all of them have become Roman Catholics." And he pointed out that "spiritual journeys can go either way. We know Roman Catholics who became Anglicans."

In the United States, by comparison, 98 Episcopal priests, 63 of whom were married, have been ordained as priests in the Roman Catholic Church since 1981, the national Office of Ministry Development reported recently. During the same period, 251 priests were received by the Episcopal Church from the Roman Catholic and Orthodox churches.

Despite the obvious differences between the Anglican Communion and the Roman Catholic Church, Carey argued that the relationship between the two has become deeper and warmer in recent decades. The two communions "are not at war with each other," he said, adding, however, that "no church or denomination can avoid the challenge of the ordination of women to the priesthood."

Still, opponents to women's ordination in the Church of England continue to voice grave concerns about the long-term

impact. One of the three "flying bishops" appointed to minister to those in the Church of England who are unable to accept women in the priesthood said that the church's General Synod made a mistake when it cleared the way for the ordination of women to the priesthood.

Parishes could force a reversal of the decision and sweep away the synod's "silly decision," Bishop Edwin Barnes said in a recent BBC radio interview. "What we've done we can undo," he said. "We are in a phase, not of reception, but of discernment and that means discerning what is right and what is wrong."

Barnes, who said that he was still convinced that "women were incapable of being priests, cited the example of the Lutheran Church in Latvia which recently suspended the ordination of women.

There are signs that even opponents to women's ordination may be modifying their views, Bishop Richard Chartres, recently chosen as the bishop of London, said in an interview with the *Church Times* that he supports women in the priesthood "with enthusiasm," though he himself will not ordain them as anything other than deacons. He added that "it is my responsibility and determination that the diocese should be a place where people can flourish and their ministries can develop."

Chartres added, however, that he did not regard the question of ordination as closed, adding that "we are a world-wide church and it is especially important at times of great change that we keep in touch with apostolic teaching and with the church throughout the world."