

HAWAIIAN CHURCH CHRONICLE

HAWAII HISTORICAL SOCIETY
550 KAWAIKAAO STREET
HONOLULU, HI 96813

BISHOP'S SCHOLARS 1987-1988

Financial aid to disadvantaged students first entering Episcopal Church-related schools (K-12) is available from the Diocese, through its Scholarship Endowment Fund and the Episcopal Schools Commission. Bishop Hart has announced.

Bishop's Scholars are selected on the basis of need and of academic competence. Grants are for one year, renewable once. The Fund's present size does not permit grants covering full tuition.

Applications are available from the Rev. Peter E. Van Horne, Executive Officer, Episcopal Diocese of Hawaii, 229 Queen Emma Square, Honolulu 96813 (536-7776; Neighbor Islands 1-800-522-8414).

Applications are due in the Bishop's office on or before May 15, 1987, and decisions will be made by June 15, 1987, with applicants to be informed by mail.

The participating schools are St. Andrew's Priory, Honolulu; St. Timothy's Children's Center, Aiea; St. Clement's, Honolulu; Holy Nativity, Honolulu; Epiphany School, Honolulu; Seabury Hall, Maui; and St. Mark's Kindergarten, Honolulu.

Those on islands without participating schools may apply for aid to attend a qualifying local independent school.

Members of the Episcopal Schools Commission: Mary Foltz, Clint Marantz, Sue James, Norma Chun, and Reed S. Glover, Chair. *Ex-officio* members are the headmasters and principals of the 16 church-related schools.

CONSECRATION VIDEO

A video tape of the consecration of Bishop Hart in VHS format is available from the Diocesan Office.

"There are several copies for use on Oahu, and one copy for use on each Neighbor Island," according to an announcement in the Bishop's newsletter.

"For those on Oahu, we ask that you come to the office to pick up a copy.

"For those on Neighbor Islands, please call the Diocesan Office (1-800-522-8418) to arrange for borrowing a copy.

"Our thanks to Bob Miller of the Cathedral congregation for coordinating the professional taping and editing of the tape, and we are grateful to Iolani School for making copies of the final tape for the Diocese," the newsletter announcement concludes.



Trinity Church By-the-Sea, Kihei, Maui, becomes a parish. Bishop Hart presenting a vessel of waters to new Rector Fr. Morley E. Frech, Jr. Mathew McNeff with Crozier (left); Fr. James Eron and Molly McNeff (in background), with Zane Johnson, standing.

EVANGELISM ASSISTANCE

The Diocesan Commission on Evangelism is currently consulting with three Oahu parishes—St. George's, St. Timothy's, and St. Barnabas—to explore what an evangelism program might do for each parish and the ways in which the commission can help evaluate needs, set priorities, look at resources, interpret data, and provide consulting services for from one to two years.

Scheduled for the fall of 1987 are Christ Memorial on Kauai and the Church of the Holy Nativity and St. Christopher's on Oahu.

Churches desiring assistance in enhancing their evangelism should contact the commission headed by the Rev. Dr. Jerry Reynolds (885-4923, 885-7477). Other commission members are the Revs. Eleanore Akina, John Connell, Joanne Stearns; and John Caldwell (Aiea), Michael Cockett (Lihue), Roger Evangelista (Kahalui), Nancy Jenks (Haleiwa), Lulubelle Price (Waianae), Hatsune Sekimura (Honolulu), and Ernest Uno (Aiea).

MOKULEIA \$3.1 MILLION

New gifts and pledges bring the Camp Mokuleia Campaign to \$3,106,802.33 as of 17 February.

Special thanks to Robert M. Kaya Builders for their pledge and to St. Matthew's, Waimanalo (Fr. Fritz Minuth and Chair Bill Lucas), and to St. Andrew's Cathedral (Dean Lin Knight and Chair Bob Kessner) who have joined the "over the top" gang.

AIDS COMMITTEE APPOINTED

Bishop Hart has announced the formation of the AIDS Advisory Committee voted by Diocesan Convention "to keep our member congregations, schools, and other church-related institutions up-to-date on information and education relating to this disease."

"The church community needs to be a forum for good information, for reconciliation, for compassion," the Bishop writes in his *Word*. "My charge to this committee is to be a resource for the Diocese in helping us face the threat and the challenge which A.I.D.S. presents."

This committee is co-chaired by the Very Rev. Hollinshead Knight, Dean of St. Andrew's Cathedral, and the Rev. Morley E. Frech, Jr., Rector of Trinity Church By-the-Sea, Kihei, Maui.

The other members include Ted Bell (Honolulu), John Brough (Kailua), Jeanette Mitchell (Iolani), and Paul Landers, Education Director of the Life Foundation (Honolulu), and the Revs. Richard Thieme (Holy Innocents', Lahaina) and John Engelcke (Holy Cross, Malaekahana).

Membership of the Diocesan Committee on Abortion was incomplete at *Chronicle* deadline.

DIOCESAN 800 NUMBER

A toll-free number has been installed for Neighbor Island use when calling the Diocesan Office on church business. The number:

1-800-522-8418

and it can only be used when calling from a Neighbor Island.

This 800-number, it is hoped, will facilitate communication and help out the long-distance phone bills of Neighbor Island churches.

WOMEN BISHOPS

We "feel a responsibility to the whole Church, to state as clearly as possible the doctrinal reasons for such a development, and to do so with pastoral sensitivity," said Bishop Edward Jones of Indianapolis, chair of the Presiding Bishop's special committee to consider the implications of the ordination of women to the episcopate.

"To the women who have been ordained to the presbyterate, we affirm our conviction that the experience since 1976 has been a positive one.

"To those who are troubled by the ordination of women—whether to the presbyterate or the episcopate—we would assert what has been true all along, that the Church has a long history of living creatively with dissent," Bishop Jones added.

This committee headed by Jones is to report to the House of Bishops, diocesan standing committees, and to the group appointed by the Archbishop of Canterbury to gather reflections from throughout the Anglican Communion, the Church's Office of Communication reported this January.

CHANT CLASSES

A workshop in Gregorian chant has been announced at the Cathedral's Parke Chapel for the Wednesdays in Lent, March 11 through April 15, 7:15-9:15 p.m., under the leadership of David Kayner, music director of St. Mark's, Kapahulu.

The first five sessions (March 11 through April 8) offer practice in reading chant notation, discussion of the theory of Gregorian chant or plain-song, opportunity to listen to tapes and live interpretations of chant, and learning chanting techniques.

The workshop concludes with the offering of Tenebrae in the Cathedral, 7:30-9 p.m., Wednesday in Holy Week (April 15), together with the St. Mark's Singers.

To sign up for this workshop, call St. Andrew's Cathedral (524-2822), St. Mark's (732-2333), or David Kayner (524-0570 or 942-5834).

Prior to becoming music director at St. Mark's, Kayner studied music at the Cathedral of St. John the Divine, New York City, the Eastman School of Music in Rochester, and Trinity College, Hartford.

The first five sessions conclude with Compline.

The fee for workshop registration and materials is \$12. The celebration of Tenebrae is without charge, of course.

LENT AT THE CATHEDRAL

Two special program series and a roster of guest preachers will be highlights of Lent at St. Andrew's.

Beginning Ash Wednesday (March 4) and on each subsequent Lenten Wednesday, there is a 5:30 p.m. soup-supper series in the Von Holt Room entitled "Hallowed Be Thy Name."

Members of the Cathedral family will share their experience in Christian living in their professions.

Featured speakers of the opening program "Hallowed Be Thy Name in Commerce" are Jane Smith, Vice-President, Hawaiian Trust, and Wes Smith, Vice-President and General Manager, Dole Hawaii.

Other speakers in this series are:

- "... in Teaching," Valerie Wayne, Associate Professor of English, UH-Manoa, and Paulette More, Elementary Teacher, Waipahu. (March 11).
- "... in the Military," Brigadier General Robert H. Ryan, Division Engineer, U.S. Army Corps of

Engineers, and Thomas Healy, Sergeant Major for Public Affairs, U.S. Army, Western Command. (March 18).

- "... in Entertainment and Media," Holly Richards, TV Producer and Director, and Kevin Mahoe, Radio Personality and Hula Teacher (March 25).

- "... in the Judiciary," Judge Samuel P. King (April 1).

- "... in Medicine," Patty Len, R.N., and Dr. Bruce Soll, M.D. (April 8), and

- "... in the Family," Betsy and John McCreary and Patty and John Howett (April 15).

The Wednesday Eucharist and healing service at 12:05 p.m. will feature guest preachers:

- Ash Wednesday (March 4): Bishop Donald Hart of Hawaii,

- March 11: The Rev. Imelda Padasdao, Deacon, St. Paul's, Oahu;

- March 18: The Rev. Dr. G. G. Gifford II, St. Elizabeth's, Honolulu;

- March 25: The Rev. David Ota, Vicar, Good Samaritan, and Chaplain, Canterbury Fellowship, UH-Manoa;

- April 1: The Rev. Dr. Claude DuTeil, Director, IHS;

- April 8: Mrs. Esther de Waal, author of *Seeking God*; and,

- April 15: The Rev. Terry Watanabe, Rector of the Roman Catholic Co-Cathedral of Our Lady of Peace, Fort Street.

Also at St. Andrew's this Lent is a five-session workshop in Parke Chapel in Gregorian chant (plain song) led by David Kayner, Director of Music at St. Mark's, Kapahulu, Wednesdays, 7:15 p.m., beginning March 11 and ending with the celebration of Tenebrae, Wednesday in Holy Week, 7:30 p.m. in St. Andrew's. Fee for workshop registration and materials: \$12. The Tenebrae service is open to all at no cost, of course.



Ida Lum, a member of the Bishop's Committee of Kohala Mission and of North Kohala Senior Citizens, with a wreath which won 1st place at the 1986 Christmas festival in Kona. Photo by Bob Fewell, *West Hawaii Today*.

PRISON MINISTRY: MODULE 9, OCCC

A drive ewa on Dillingham Boulevard leads to a sprawling, non-descript collection of buildings (on the makai side)—some dating from the early 1900's, some modular in design of a more contemporary vintage.

The official address is 2199 Kamehameha Highway. The place is the Oahu Community Correctional Center. Here in these buildings are housed over 1,200 inmates, public offenders, prisoners.

Our car swings in off the highway and stops at a small box-shaped building where a uniformed guard checks your identity.

Should you be visiting a relative or be an attorney seeing a client, you are required to give some official identity and state the purpose of your visit.

Should you be wearing an identity tag issued by the prison facility and be recognized, you are then waved through to park your car.

Realizing that you are not permitted to take personal things into the visiting area, you empty your pockets in your car of everything except your car keys, which themselves will have to be stored in metal lockers before you are admitted into the visiting area.

As one approaches the entrance to the prison facility, one sees a large sports field with adjoining basketball courts. Often there are up to 120 men exercising on the field. Should they recognize you and wish to convey a meeting, they give you a sly shaka sign and a nod of the head. Communication with people outside the high, wire enclosure is forbidden.

Of course, our eyes catch sight of armed guards on the ground, both inside and outside the area, and others in the high towers about this recreation area.

Once inside the facility, you must register and be cleared. A list of the men you are to see is prepared by the guard at the receptionist's desk, with the times for each visit. This list must be presented at your destination.

After a thoroughly administered frisking, the first guard opens an electrically locked door, admitting you to a long hallway. This takes you to another locked door, which, after your recog-

nition by the guard in the control center in the next area, is opened and one has arrived at Module 9—the official visiting area of the Oahu Community Correctional Center, or O-Triple C.

Finally, you present your list of inmates to the guard in the control center and wait for the first inmate to be called and arrive for his visit.

At times this module is relatively quiet and at other times it is a beehive of activity of men coming and going, having visits with loved ones, attorneys, counsellors, clergy, or waiting to be interviewed by the Paroling Authority. Some men are in leg-chains, but most are allowed to move unrestricted to their visitors, or to the various interview rooms adjoining Module 9.

... Through the glass, one sees our man arrive and produce his identity card. He is cleared ... There is usually a warm hug, plus the multiple grip handshake. The visit begins. We have about 45 minutes to see each other.

What do we talk about? Whatever he wishes to discuss ... his life in the past week, often sharing problems and anxieties; activities and the lack of them; the various programs and his desire to get involved in them. We discuss his future and the remainder of his time in prison, with his hopes and fears. At times he asks about your life. It is one way of finding out what is going on in the world outside ...

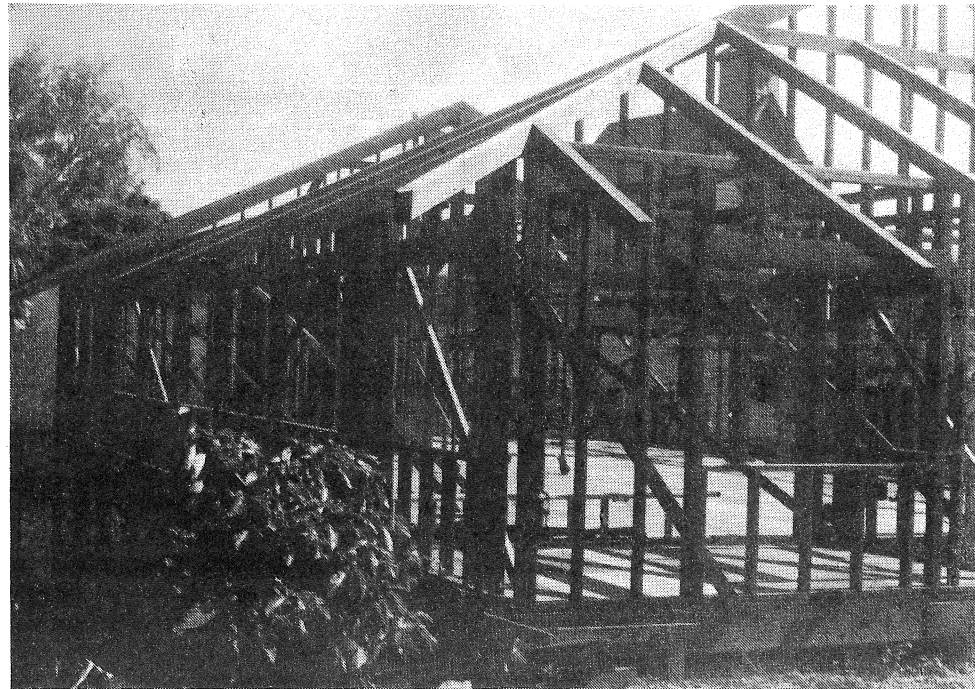
"Why am I there?," you may ask. The answer I give when I ask myself this question is that in some way, and really I cannot nor dare not determine how, Our Lord is exercising his caring of these brothers. In a moving way we discover He is already there, if only we dare allow ourselves to be sensitive to His presence—yes, even in Module 9 at OCCC.

"... When in prison you visited me ... I tell you this: anything you did for one of my brothers here, however humble, you did for me." (Matthew 25).

— The Rev. Canon Eric Potter, one of many engaged in prison ministry. Canon Potter visits OCCC every Thursday, 10:30 a.m. to 2:30 p.m.

UTO GRANT REMINDER

Application forms for grants from the United Thank Offering are available from the Diocesan Office and due in the New York UTO office on or before March 31, 1987. Completed forms require the Bishop's endorsement before forwarding.



Above: Breaking ground for the new parish hall at St. Augustine's, Kohala, Island of Hawaii, September 11, 1986. Below: Construction progresses. The Vicar of the Kohala Episcopal Mission is Fr. Donn H. Brown, whom oldtimers may remember as the voice of KAIM, when it was Hawaii's only classical music station.



At the Installation of Fr. Morley E. Frech, Jr., as Rector of Trinity Church By-the-Sea, Kihei, Maui: the presentation of the keys. Left to right: Bishop Hart; Molly McNeff; Zane Johnson; Fr. Frech; Andrew Kenlon, Junior Warden; and Ted Ion, Senior Warden.

BISHOP'S JOURNEYING

Jan. 7: Good visit with the Rev. Mal Miner, an old friend from Alaska, who is a warden in the Order of St. Luke, an important arm of the healing ministry. Talked about his willingness to come for healing workshops.

Jan. 8: Many people seen in the office, including a helpful talk with Mahie Brown and Barbara Vlachos about the past history of the Iolani Guild and the rich ministry of Hawaiian people in the life of our Diocese. Priory Trustees also met with continuing plans about strengthening the School.

Jan. 9: Two meetings with Alaskan friends passing through, including the Williams who succeeded me at St. Matthew's, Fairbanks. They were headed for ice-fog, and sub-zero temperatures. Elizabeth and I had a pleasant dinner at Bishop Fujitani's home—along with Bishop Ferrario and Clarence Liu.

Jan. 11: Visitation to Epiphany Church and enjoyed their warm hospitality. Their Rector, Karen Swanson, is giving good leadership after only a few months on the job. The afternoon was spent with a large group at the feet of Verna Dozier, here to share her rich knowledge of the Bible in her incomparable style.

Jan. 12-16: Off to CDSP and a week of continuing education at the seminary in Berkeley, California. Province VIII bishops do this each year, and I can see why they say it is a "must" for fellowship and stretching the mind. Shared meals with Tom Van Culin, Jim Tendick and family, Elizabeth Morse, and Virginia Brown Hunt. All are doing well as they move along in their ministry. Began planning Ginger's ordination to the priesthood, planned for March 26. Delightful dinner at Bishop Bill Swing's San Francisco home, and talks with Bishop Wes Frensdorff, who is guiding me in my first year as bishop.

Jan. 17: Home in Honolulu and a good lunch with Bishop Charlie Burgence of the Armed Forces, along with our clergy ministering to military families.

Jan. 18: Visitation to St. Philip's. Good discussions with the Bishop's Committee and the Vicar, George Lee. For a small mission they have lots of going on. Back in time to

catch the plane to Maui and the Institution of Morley Frech at Trinity by-the-Sea. This beautiful outdoor church is situated where it rarely rains—but it did! Nothing dampened the good spirit and fellowship.

Jan. 19-20: A day off on Maui exploring that magnificent Island and then home to office work. A pleasant lunch with the Rev. James Furman of St. Peter's. Up late to meet Bishop John Ashby coming in at midnight.

Jan. 21: Oahu Clericus at 7:00 a.m. A good discussion with Paul Loo and then preparation for my trip to Guam with Bishop Ashby.

Jan. 22: A lost day! We left for Guam at 1:15 a.m. Thursday and arrived seven hours later Friday morning! Our church on Guam is small—three missions and a day school, but much is happening here, and our four clergy and many lay people are responding creatively.

Jan. 25: Sunday on Guam and three congregations to visit with Bishop Ashby. Wonderful people with strong outreach to military and a lively Filipino presence.

Jan. 26: We watched the Superbowl live from Pasadena at 9:00 a.m. this Monday on Guam!—or most of it, intertwined with meetings with lay people. I leave at 7:00 p.m. and fly back seven hours to Honolulu arriving at 6:00 a.m. the same day!

Jan. 28: Lunch with other denominational heads—helpful to me to know these other people, many with long experience in the Islands.

Jan. 29: To Seabury Hall School for a Trustees meeting, and then a quick tour of an ecumenical program, largely created by Catholic Charities, to house the homeless. Back to the Honolulu Airport just in time to walk over to United and see Elizabeth off for the east coast and a visit with our families.

Feb. 1: Sunday visitation to St. Mark's, a parish of rich diversity and great hospitality. Brunch with the Rector, Bud Goode, and good conversations. In the evening I was able

(Continued on Page 8)

A WORD FROM THE BISHOP

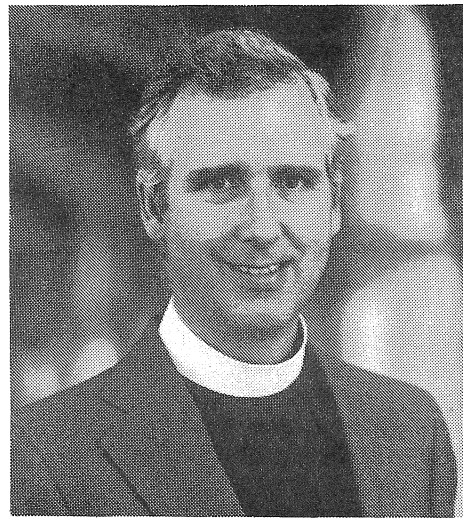
Dear Sisters and Brothers in Christ:

The members of two important committees of the Diocese have been appointed and both will meet for the first time in the third week of February. The committees have to do with abortion and A.I.D.S.

I have clearly chosen more women than men for the Committee on Abortion, and appointed a woman, Dr. Marilyn Easton, as Chair. Abortion is not solely a women's issue, but they have the most vested interest, and I feel that for this committee to speak to us with an authentic voice it must come from those who are most effected by the problem. The charge to this committee is not to come up with a simple solution, but to raise the important issues involved and help us all talk about them in our search to minister effectively.

The agenda for the Committee on A.I.D.S. grows more intense and urgent everyday, as new details of this disease are reported. The church community needs to be a forum for good information, for reconciliation, for compassion. My charge to this committee is to be a resource for the Diocese in helping us face the threat and the challenge which A.I.D.S. presents.

I am struck by the curious connection between these two issues which occupy our time and energy. Great differences exist as well, but both are life and death issues, and both force us to consider our sexual lives and the consequences of our actions. The church's response to sexual matters has often been either to ignore them or to take an absolutist stand. In both cases the church has given the impression that it does not want to deal with the realities of where people live and struggle with these problems. To the degree it has refused to bring compassion and understanding to sexual issues, the church has been ineffective in giving leadership. I am not impressed by the record of Victorian spirituality in these



Bishop Hart of Hawaii.

matters, inspite of some nostalgic memory that continues to be proclaimed today about the example that era made.

We have an opportunity, in our discussion of abortion and A.I.D.S., to treat the sexual side of life with the seriousness it deserves and must have in the face of these problems. I hope that our church can move beyond avoidance of the issue or simplistic absolute judgements. I hope we can deal with each other compassionately, as we struggle to understand the consequences of our sexual lives. Theology is story-telling, in its formative stages—telling the stories of God's action in life. If we are to develop a theology for our sexuality, then we must be willing to hear the stories we have to tell; we must be willing to listen to the ways God is working in our lives. Caring and patience are the tools we need most—and faith, that God is present, guiding and challenging us to love, in the same way that God loves us.

Faithfully yours,

The Rt. Rev. Donald P. Hart,
Bishop

Hawaiian Church Chronicle

ISSN 0274-7154

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

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

Copies this Issue: 7,700.

Published: Eight times yearly—February, March, April, May, June, August, October, and November/December.

Deadline: The 15th of the month prior to the month of publication listed above.

Suggested annual donation: \$4.00.

Publication Office: Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813. Telephone: (808) 536-7776. For Neighbor Islands: 1-800-522-8418.

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

Editor: The Rev. John Paul Engelcke. Telephone: (808) 536-7776, ext. 8. Neighbor Islands: 1-800-522-8418, ext. 8.

Editorial Board: Members of the Communications Department, Diocesan Council — G. Keith Ware, the Rev. James Eron, and Dee Anne Mahuna, Chair.

Circulation Manager & Assistant to the Editor: Ms. Mary MacIntosh, Publication Office. (808) 536-7776, ext. 2

Printed by: Hawaii Hochi, Ltd., 917 Kokea St., Honolulu, HI 96817.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send Form 3579 to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813.

RC BISHOPS ON ECONOMY, SOCIAL JUSTICE

The Bishops of the Roman Catholic Church in the United States have issued the third and final draft of a 115-page pastoral letter entitled *Economic Justice for All: Catholic Social Teaching and the U.S. Economy*.

One of the most important church documents in recent years, relating economics to the pursuit of peace and justice, excerpts of the Bishops' statement are reprinted below.

This pastoral was many years in the making and is the product of extensive hearings and study, both on the national and local levels.

"This report cannot by any means be called a radical document. It urges rather the continuation of the 'mixed economy,' with both private enterprise and government having important roles to play," writes Leonard Silk.

However, both the *Wall Street Journal* and former Secretary of the Treasury William E. Simon have demurred. Simon headed a committee of conservative lay Catholics, whose views were thrice laid before the Bishops by Michael Novak, "the only witness to appear that many times," according to a church spokesman.

These excerpts appeared in the November 4 edition of *The New York Times*.

* * *

The Church and the Future of the U.S. Economy

Every perspective on economic life that is human, moral, and Christian must be shaped by three questions: What does the economy do for people?

"There is unfinished business in the American experiment in freedom and justice for all."

What does it do to people? And how do people participate in it? The economy is a human reality: Men and women working together to develop and care for the whole of God's creation. All this work must serve the material and spiritual well-being of people. It influences what people hope for themselves and their loved ones. It affects the way they act together in society. It influences their very faith in God.

The Second Vatican Council declared that "the joys and hopes, the griefs and anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ." There are many signs of hope in U.S. economic life today:

- Many fathers and mothers skillfully balance the arduous responsibilities of work and family life. There are parents who pursue a purposeful and modest way of life and by their example encourage their children to follow a similar path. A growing number of men and women, drawing on their religious tradition, recognize the challenging



Patti Browning meets the Pope, with Presiding Bishop Edmond Lee Browning and Fr. Charles Cesaretti. DPS photo.

vocation of family life and child-rearing in a culture that emphasizes material display and self-gratification.

- Conscientious business people seek new and more equitable ways to organize resources and the workplace. They face hard choices over expanding or retrenching, shifting investments, hiring or firing.

- Young people choosing their life's work ask whether success and security are compatible with service to others.

- Workers whose labor may be toilsome or repetitive try daily to ennoble their work with a spirit of solidarity and friendship.

- New immigrants brave dislocations while hoping for the opportunities realized by the millions who came before them.

These signs of hope are not the whole story. There have been failures—some of them massive and ugly:

- Poor and homeless people sleep in our church basements; the hungry line up in soup lines.

- Unemployment gnaws at the self-respect of both middle-aged persons who have lost jobs and the young who cannot find them.

- Hard-working men and women wonder if the system of enterprise that helped them yesterday might destroy

"More than 33 million Americans are poor; . . . another 20 to 30 million are needy."

their jobs and their communities tomorrow.

- Families confront major new challenges: dwindling social supports for family stability; a driven pace of life among the successful that can sap love and commitment; lack of hope among those who have less or nothing at all. Very different kinds of families bear different burdens of our economic system.

- Farms face the loss of their land and way of life; young people cannot choose farming as a vocation; farming communities are threatened; migrant farm workers break their backs in serf-like conditions for disgracefully low wages.

And beyond our own shores, the reality of 800 million people living in absolute poverty and 450 million malnourished or facing starvation casts an ominous shadow over all these hopes and problems at home.

Anyone who sees all this will understand our concern as pastors and bishops. People shape the economy and in turn are shaped by it. Economic arrangements can be sources of fulfillment, of hope, of community—or of frustration, isolation, and even despair. They teach virtues—or vices—and day by day help mold our characters. They affect the quality of people's lives; at the extreme even determining whether people live or die. Serious economic choices go beyond purely technical issues to fundamental questions of value and human purpose. We believe that in facing these questions the Christian religious and moral tradition can make an important contribution.

A. The U.S. Economy Today: Memory and Hope

The United States is among the most economically powerful nations on earth. In its short history of the U.S. economy has grown to provide an unprecedented standard of living for most of its people. The nation has created productive work for millions of immigrants and enabled them to broaden their freedoms, improve their families' quality of life, and contribute to the building of a great nation. Those who came to these shores from across the sea often understood their new lives in the light of biblical faith. They thought of themselves as entering a promised land of political freedom and economic opportunity. The United States is a land of vast natural resources and fertile soil.

But we should recall this history with sober humility. The American experiment in social, political, and

economic life has involved serious conflict and suffering. Our nation was born in the face of injustice to native Americans and its independence was paid for with the blood of revolution. Slavery stained the commercial life of the land through its first 250 years and was ended only by violent civil war. The establishment of women's suffrage, the protection of industrial workers, the elimination of child labor, the response to the Great Depression of the 1930's, and the civil rights movement of the 1960's all involved a sustained struggle to transform the political and economic institutions of the nation.

Through their Government the people of the United States have provided support for education, access to food, unemployment compensation, security in old age, and protection of the environment. The market system contributes to the success of the U.S. economy; but so do many efforts to forge economic institutions and public policies that enable all to share in the riches of the nation. The country's economy has been built through a creative struggle; entrepreneurs, business people, workers, unions, consumers, and government have all played essential roles.

"That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore."

The task of the United States today is as demanding as that faced by our forebears. Abraham Lincoln's words at Gettysburg are a reminder that complacency today would be a betrayal of our nation's history: "It is for us, the living, rather to be dedicated here to the unfinished work they have thus far nobly advanced." There is unfinished business in the American experiment in freedom and justice for all.

B. Urgent Problems of Today

Nations separated by geography, culture, and ideology are linked in a complex commercial, financial, technological, and environmental network. These links have two direct consequences. First, they create hope for a new form of community among all peoples, one built on dignity, solidarity, and justice. Second, this rising global awareness calls for greater attention to the stark inequities across countries in the standards of living and control of resources. We must not look at the welfare of U.S. citizens as the only good to be sought.

Nor may we overlook the disparities of power in the relationships between this nation and the developing countries. The United States is the major supplier of food to other countries, a major source of arms sales to developing nations, and a powerful influence in multilateral institutions such as the International Monetary Fund, the World Bank, and the United Nations. What Americans see as a growing interdependence is regarded by

(Continued on next page)

many in the less developed countries as a pattern of domination and dependence.

“A thorough reform of the nation’s welfare and income-support programs should be undertaken.”

Several areas of U.S. economic life demand special attention.

Unemployment is the most basic. Despite the large number of new jobs the U.S. economy has generated in the past decade, approximately 8 million people seeking work in this country are unable to find it and many more are so discouraged they have stopped looking. Over the past two decades the nation has come to tolerate an increasing level of unemployment. The 6 to 7 percent rate deemed acceptable today would have been intolerable 20 years ago.

Among the unemployed are a disproportionate number of blacks, Hispanics, young people, or women who are the sole support of their families. Some cities and states have many more unemployed persons than others as a result of economic forces that have little to do with people’s desire to work. Unemployment is a tragedy no matter whom it strikes, but the tragedy is compounded by the unequal and unfair way it is distributed in our society.

Harsh poverty plagues our country despite its great wealth. More than 33 million Americans are poor; by any reasonable standard another 20 to 30 million are needy. Poverty is increasing in the United States, not decreasing. For a people who believe in “progress,” this should be cause for alarm. These burdens fall most heavily on blacks, Hispanics, and Native Americans. Even more disturbing is the large increase in the number of women and children living in poverty. Today children are the largest single group among the poor. This tragic fact seriously threatens the nation’s future. That so many people are poor in a nation as rich as ours is a social and moral scandal that we cannot ignore.

A rising number of families must rely on the wages of two or even three members just to get by. From 1968 to

1978 nearly a quarter of the U.S. population was in poverty part of the time and received welfare benefits in at least one year. The loss of a job, illness, or the breakup of a marriage may be all it takes to push people into poverty.

The lack of a mutually supportive relation between family life and economic life is one of the most serious problems facing the United States today. The economic and cultural strength of the nation is directly linked to the stability and health of its families. When families thrive, spouses contribute to the common good through their work at home, in community, and in their jobs, and children develop a sense of their own worth and of their responsibility to serve others. When families are weak or break down entirely the dignity of parents and children is threatened. High cultural and economic costs are inflicted on society at large.

The investment of human creativity and material resources in the production of the weapons of war makes these economic problems even more difficult to solve. Defense expenditures in the United States are almost \$300 billion per year. The rivalry and mutual fear between superpowers divert minds and money that could better human life into projects that threaten death. Developing countries engage in arms races they can ill afford, often with the

“We must not look at the welfare of U.S. citizens as the only good to be sought.”

encouragement of the superpowers. Some of the poorest countries of the world use scarce resources to buy planes, guns, and other weapons when they lack the food, education, and health care their people need. Defense policies must be evaluated and assessed in light of their real contribution to freedom, justice, and peace for the citizens of our own and other nations.

C. The Need for Moral Vision

Many middle-class Americans feel themselves in the grip of economic demands and cultural pressures that go far beyond the individual family’s capacity to cope. Without constructive

guidance in making decisions with serious moral implications men and women who hold positions of responsibility in corporations or government find their duties exacting a heavy price. We want these reflections to help them contribute to a more just economy.

The quality of the national discussion about our economic future will affect the poor most of all, in this country and throughout the world. The life and dignity of millions of men, women, and children hang in the balance. Decisions must be judged in light of what they do for the poor, what they do to the poor, and what they enable the poor to do for themselves. The fundamental moral criterion for all economic decisions, policies, and institutions is this: They must be at the service of all people, especially the poor.

The Christian Vision of Economic Life

“Private property does not constitute for anyone an absolute or unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities.” Pope John Paul II has referred to limits placed on ownership by the duty to serve the common good as a “social mortgage” on private property.

Selected Economic Policy Issues

Our economy is marked by a very uneven distribution of wealth and income. For example, it is estimated that 28 percent of the total net wealth is held by the richest 2 percent of families in the United States. The top 10 percent holds 57 percent of the net wealth. If homes and other real estate are excluded, the concentration of ownership of “financial wealth” is even more glaring. In 1983, 54 percent of the total net financial assets were held by 2 percent of all families, those whose annual income is over \$125,000. Eighty-six percent of these assets were held by the top 10 percent of all families.

During the last 25 years the Social Security program has dramatically reduced poverty among the elderly. In addition, in 1983 it lifted out of poverty almost 1.5 million children of retired, deceased, and disabled workers. Medicare has enhanced the life expectancy and health status of elderly and disabled people, and Medicaid has reduced infant mortality and greatly improved access to health care for the poor.

It is evident that not all social

welfare programs have been successful. Some have been ill-designed, ineffective, and wasteful. No one has been more aware of this than the poor themselves, who have suffered the consequences. Where programs have failed, we should discard them, learn from our mistakes, and fashion a better alternative. Where programs have succeeded, we should acknowledge that fact and build on those successes.

“... Approximately 8 million people seeking work in this country are unable to find it and many more are so discouraged they have stopped looking.”

A common misconception is that most of the poor are racial minorities. In fact, about two-thirds of the poor are white. It is also frequently suggested that people stay on welfare for many years, do not work, could work if they wanted to, and have children who will be on welfare. In fact, reliable data show that these are not accurate descriptions of most people who are poor and on welfare. Over a decade people move on and off welfare, and less than 1 percent obtain these benefits for all 10 years.

Nor is it true that the rolls of Aid to Families with Dependent Children are filled with able-bodied adults who could but will not work. The majority of A.F.D.C. recipients are young children and their mothers who must remain at home.

Poverty is intimately linked to the issue of employment. Millions are poor because they have lost their jobs or because their wages are too low. The persistent high levels of unemployment during the last decade are a major reason why poverty has increased in recent years. Expanded employment especially in the private sector would promote human dignity, increase social solidarity, and promote self-reliance of the poor.

In recent years the minimum wage has not been adjusted to keep pace

(Continued on Page 6)

HUNGER IN THESE UNITED STATES

Virtually eliminated in the 1970’s, hunger now afflicts some 12 million children and 8 million adults, or 9% of all Americans.

“A few might be going hungry because of ignorance or indifference, but for most of the group the reasons are an economy that leaves many families below the poverty level and a social-welfare system that gives them insufficient health,” reports the February *Scientific American*.

Data include:

- Nearly 75 percent of the municipalities reported the need for emergency food assistance had increased in 1984. Meals provided rose 50 percent over the 1983 figure, with even larger increases in Boston (200%), Chicago (182%), and Dallas (100%).

- The increase in the number of families fed was more than 20%. A majority of the emergency centers reported that [in 1984] more than half of the hungry people served were families with children.

- The nation’s infant mortality rate is also indicative of society’s general health status, including hunger. The U.S. is 18th in the world, bettered by Japan, Sweden and the United Kingdom and (surprisingly) also by Spain and Hong Kong. Two Baltimore census tracts have an infant death rate greater than Costa Rica, Panama, Guyana (famous for Jonestown), and

Trinidad & Tobago. Cuba and Jamaica have higher birthrates of live babies than Washington, D.C.

- The Federal Government currently defines the poverty level of a family of four at \$10,989 per year. But “nearly half of the Americans in poverty receive no food stamps. Those who do get stamps receive an average benefit of 49 cents per meal.”

- “A smaller proportion of jobless people receive unemployment benefits today than at any time in recent history. In the recession of 1975, for example, nearly 80 percent of jobless workers received benefits; today the figure is 29 percent, which is an all-time low for the program . . . Today if an unemployed worker living with a spouse and children has exhausted all benefits, the family is unable to get further benefits or AFDC [Federal Aid to Families with Dependent Children] and Medicaid in nearly half the states,” the *Scientific American* reports.

- Today about 19 million Americans receive food stamps at a time when the Government recognizes that 33.4 million are living in poverty.

“Together these factors and others have pushed economic hardship to a level almost unparalleled in recent history,” reports J. Larry Brown in the *Scientific American*.

ECONOMY, SOCIAL JUSTICE (cont.)

with inflation. Its real value has declined by 24 percent since 1981. We believe Congress should raise the minimum wage in order to restore some of the purchasing power it has lost due to inflation.

Vigorous action should be undertaken to remove barriers to full and equal employment for women and minorities. Too many women and minorities are locked into jobs with low pay, poor working conditions, and little opportunity for career advancement. So long as we tolerate a situation in which people can work full-time and still be below the poverty line.

Taxation and Principles

The tax system should be reformed to reduce the burden on the poor. We urge that two principles be incorporate in any tax reforms that are undertaken. First, such reforms should eliminate or offset the payment of taxes by those below the official poverty level. Secondly, we urge that the principle of progressivity be a central guiding norm

“The economic and cultural strength of the nation is directly linked to the stability and health of its families.”

in any reforms of the tax system. Those with relatively greater financial resources should pay a higher rate of

DIOCESAN COUNCIL

At its January meeting, the Diocesan Council:

- Learned that the Camp Mokuleia Campaign then totalled \$3,061,921.95, including \$904,854.63 received in the Diocesan Campaign.
- Authorized leasing partial use of the parish hall and one classroom at Emmanuel and the assignment of the lease of certain property at St. Elizabeth's.
- Heard of a 1986 operating surplus of about \$14,000.
- Received the Church in Society Department 1987 goals:
 - To maintain frequent communication with all committees/agencies under our jurisdiction;
 - To exercise fiscal oversight;
 - To encourage committees/agencies in the furtherance of their goals;
 - To pray for all committees/agencies.
- Approved the Rev. Robert Banse and the Rev. James Furman as co-opt members of the Church in Society Department.
- Learned that the Nurture and Education Department was holding consultations in evangelism with various congregations and that the Evangelism Committee was seeking new lay members. The department “urged greater sensitivity toward those in the diocese who oppose abortion.”
- Heard that the Stewardship Committee had been asked to design a

taxation.

All of society should make a much stronger commitment to education for the poor.

Policies and programs at all levels should support the strength and stability of families, especially those adversely affected by the economy.

For those children whose parents do work outside the home, there is a serious shortage of affordable, quality day care. Employers, governments, and private agencies need to improve both the availability and the quality of child care services. Likewise, families could be assisted by the establishment of parental level policies that would assure job security for new parents.

The high rate of divorce and the alarming extent of teen-age pregnancies in our nation are distressing signs of the breakdown of traditional family values. These destructive trends are present in all sectors of society, rich and poor, white, black, and brown, urban and rural. However, for the poor they tend to be more visible.

A thorough reform of the nation's welfare and income-support programs should be undertaken.

Gaining Self-Sufficiency

In the long run, more far-reaching reforms that go beyond the present system will be necessary. Among the immediate improvements that could be made are the following:

- (1) Public assistance programs should be designed to assist recipients, wherever possible, to become self-sufficient through gainful employment.
- (2) Welfare programs should provide recipients with adequate levels of support. This support should cover basic needs in food, clothing, shelter, health care, and other essentials.

questionnaire “for congregations, asking them to analyze their budgets in light of the resolution concerning spending as much on others as we do on ourselves.”

- Learned from the Camps & Conferences Department that the Variety Club had given the camp free use of a new 15-passenger van for one year, with option to buy at the whole-sale price at year's end. A study revealed good use of Camp Mokuleia in 1986.
- Heard that the Congregational Development Department is preparing a 1987 statement of goals and objectives that will concern letters of agreement with pastors, mutual ministry reviews, conflict resolution, and visits of the Bishop to congregations for the purpose of considering mission and ministry.
- Noted that the visit of Verna Dozier was a great success. The Commission for the Ministry of the Laity noted that workshop attendance had been 247 on four islands (Kauai, 44; Maui, 33; Hawaii, 55; Oahu, 115). Thirty parishes (and 15 denominations) were represented.

Fr. Peter Van Horne, Executive Officer for the Diocese, noted the following events and tentative dates: Clergy Conference (March 20, 21), Oahu Vestry/Bishop's Committee Workshop (April 4); and Diocesan Total Ministry Conference (May 15, 16).

- (3) National eligibility standards and a national minimum benefit level for public assistance programs should be established. Currently welfare eligibility and benefits vary greatly among states. In 1985 a family of three with no earnings had a maximum A.F.D.C. benefit of \$96 a month in Mississippi and \$558 a month in Vermont. To remedy these great disparities, which are far larger than the regional differences in the cost of living, and to assure a floor of benefits for all needy people, our nation should establish and fund national minimum benefit levels and eligibility standards in cash assistance programs.
- (4) Welfare programs should be available to two-parent as well as single parent families. Most states now limit participation in A.F.D.C. to families headed by single parents, usually women. The coverage of this program should be extended to two-parent families so that fathers who are unemployed or poorly paid do not have to leave home in order for their children to receive help.

Conclusion

The search for a more human and effective way to deal with poverty should not be limited to short-term reform measures. The agenda for public debate should also include serious

discussion of more fundamental alternatives to the existing welfare system. We urge that proposals for a family allowance or a children's allowance be carefully examined as a possible vehicle for ensuring a floor of income support for all children and their families. Special attention is needed to develop new efforts that are targeted on long-term poverty, which has proven to be least responsive to traditional social welfare programs. The “negative income tax” is another major policy proposal that deserves continued discussion. These and other proposals should be part of a creative and ongoing effort to fashion a system of income support for the poor that protects their basic dignity and provides the necessary assistance in an efficient manner.

TAX HELP FOR ELDERLY

A free tax preparation service is available to older adults through the American Association of Retired Persons (AARP). For information on the site nearest you, call the Elderly Affairs Division (523-4545) or the IRS (541-1040). Neighbor Island residents may call toll-free (1-800-232-2511).

N & E SURVEY

The Nurture and Education Department of the Diocesan Council in its work this past year, took a survey of the desires and needs of the parochial clergy for their congregations. The survey centered on the six areas and has pointed to some of the strong and weak points in Diocesan educational programs.

Clergy were asked in which areas their congregations could use help. This assistance could take any of these forms: clergy workshops, parish workshops, consultants or resource materials.

In the area of Christian education, the strongest needs were expressed for consultants on family life and parish workshops on program design.

Under evangelism, the greatest response occurred for parish workshops on developing gifts for ministry, for developing spiritual gifts and on new member incorporation. The respondents also asked for parish workshops and consultants in the training of visitors.

The most response in the area of liturgy was for clergy and parish workshops on general liturgies and for clergy workshops on liturgical forms.

The predominant needs expressed in the area of peace and justice were for parish workshops and resource material on abortion and consultants and parish workshops on child abuse.

Under stewardship, respondents asked most often for parish workshops on the use of congregational resources, consultants and parish workshops on every-member canvass training and consultants on capital funds.

For youth ministries clergy asked for consultants and resource material on student ministry.

The predominant needs for clergy workshops focused in evangelism, especially on: new member incorporation, congregational development, development of spiritual gifts and development of gifts for ministry.

Parish workshops were called for

most often on developing gifts for ministry and developing spiritual gifts.

Consultants were requested most often in the areas of student ministry, family life and for the training of visitors.

Resource material requested most frequently focused on family life, developing gifts for ministry, abortion and student ministry.

These results point the directions various committees within the diocese could take to assist the clergy in their work.

— Richard W. Decker, Nurture & Education Dept.

BOOKROOM NEWS

For confirmation, graduation, birthday gifts the Queen Emma Bookroom at St. Andrew's Cathedral has deluxe editions of the Book of Common Prayer in blue, green, and burgundy at \$38.50, as well as BCPs in much less expensive editions.

Also available is a BCP/Hymnal edition in leather (\$62.50) and a deluxe singer's edition of the 1982 Hymnal (also leather) at \$39.50.

For the sight-impaired, churches and individuals may wish to consider the large print edition of the 1982 Hymnal and the BCP.

A handsome gift for a Roman Catholic friend would be *Let Us Pray to the Lord* (Liturgical Press, \$35).

The Queen Emma Bookroom has a wide selection of religious books—Scripture, theology, biography, church history, as well as prayer books. Browsers are welcome.

The Bookroom is open weekdays (9:30 a.m.-3:30 p.m.) and Sundays (9:30 a.m.-12:30 p.m.). It is located on Queen Emma Street, ewa of Davies Hall. Telephone inquiries at 538-1774.

— By our Bookroom correspondent.



Terry Waite, still captive in Lebanon, with three freed hostages (left to right): the Rev. Lawrence Jenco, the Rev. Benjamin Weir, and David Jacobsen. DPS photo.

BAPTISM: OUR OATH

By Baptism Christians publicly affirm that they are part of the answer, rather than part of the human problem.

By Baptism, we each have:

- Sided with the forces of good in this world, and utterly rejected the forces of wickedness and evil.
- Pledged our allegiance to God and his Kingdom. We each now have two countries — our own and the Kingdom of God. We pledge to be good citizens of both; and
- Taken unto ourselves a new model and example: Jesus of Nazareth, the Christ and Messiah, the Saviour.

Just as we pattern our lives after the best humans we know and the best humans we encounter — our parents, our friends, our spouses, our colleagues, and our best selves — so now we who are baptized pattern our lives also after the best human there was and is: Jesus. He is now the vital factor in our lives. His friendship is vitally important to us. And we seek never to betray that friendship or to disappoint him or ourselves as his friend.

And how do we do this?

We live in accordance with the two primary and supreme commands of the Christian life: Love & Truth.

Why is there nothing greater than these? One reason, these two are eternal. And, being eternal, they are victorious.

"Wine is strong. Women are stronger. But truth beareth away the victory," says Esdras. "There are three things that last: faith, hope and love; and the greatest of these is love," says St. Paul.

When life choices face us, when we doubt what is the Christian thing to do, we come to a certain answer if we look to Christ and ask ourselves two primary questions: Is it loving? Is it true?

And these two are not separate. They are one, really, for God who is Love, also tells us that he is the Way, the Truth and the Life. And Paul plainly recognizes the Way of Truth and Love as the Christian way, when he writes: If we live by the truth and in love, we shall grow in all ways into Christ. (Ephesians 4:15).

And we know that they are one, for

love involves truth, and truth involves love. Untruthful love is like wooden iron or steel jello — an oxymoron. And unloving truth is the same. Lies are unlovely and unloving; truth, because it is God, never is.

So, we who are baptized are sworn to love and to truth, to do the truth and to love.

The Church calls baptism a sacrament, from the Latin word *sacramentum*, or oath. On the Bayeux Tapestry, that cartoon history of the Norman Conquest, one reads beside one picture: Hic fecit Haroldus Guiliamo sacramentum, Here Harold made an oath to William.

Baptism is an oath, a particular oath: the oath of enlistment in the forces of God and good, of love and truth. In the old imagery, with the sacrament (oath) of Baptism, one became a soldier of Christ, *miles Christi*. And in the Latin of the time (c. 200 A.D.), the *pagani* (pagans) were civilians, those who had not so enlisted in the legions of Christ. (See the Supplement, *Oxford English Dictionary*, vol. XII.)

Baptism is our enlistment for a lifetime and for eternal life on the side of God and good, of love and truth. And each Eucharist is our weekly renewing and reaffirming that enlistment.

And loving and doing the truth are the honorable service we have pledged the Lord in this life until our honorable discharge from this world to the next at our death.

—JPE

CANTERBURY FELLOWSHIP

Liesl Eng, Jerek Jong, Debbie Geston, David Hata, Michael Silva and Father Ota joined other students from the various campus ministries in a retreat entitled "American Dreamers, Christian Believers," January 22-25 on Molokai.

Students discussed the topic in relation to the university, family and the world. Corky Trinidad, editorial cartoonist of the *Honolulu Star-Bulletin*, spoke and illustrated his talk with

"Any man's death diminishes me, because I'm involved in mankind; and therefore never send me to know for whom the bell tolls; it tolls for thee."

With this quote from John Donne, Dr. David McEwan opened his presentation before 300 of Honolulu's distinguished Rotary Club members.

"Take a moment and think about five of your young friends or even family members, and then think how you would feel if they all were dying slowly and painfully, one after another, from a preventable disease — AIDS.

"We have the ability today to save, over the next five years, 100,000 lives, if we have the will and determination to do so.

"How we deal with AIDS will measure to what extent we have the right to call ourselves civilized."

No Blame

"Laying the blame for AIDS on any particular group is unjust, serves no useful purpose, diverts our attention, and seriously harms our ability to control the epidemic.

"History repeats itself. In the 14th century tens of thousands of Jews were slaughtered, [blamed] for the plague. In the 1800's in Hawaii, leprosy was blamed on the Asians, [Indeed, it was called the ma'i-Pake, Chinese disease.] And in the early 1900's, syphilis was blamed on the Blacks . . .

Infection Daily

"I estimate that 50 to 100 people per day are being infected with this virus right now in Hawaii.

"Although some groups are at higher risk for transmission of the disease because of lifestyles, a growing number of

cases involves heterosexual men and women.

"Right now in Hawaii we have documented examples of male-to-female, female-to-male, and mother-to-child transmission of the virus.

"AIDS is clearly a disease that has no sexual preference for the person it infects.

Education Badly Needed

"There is a very real need for a massive national AIDS education program, particularly for teenagers and young adults who will become sexually active over the next decade.

"AIDS is fundamentally a disease of individual behavior, transmission occurring only between uninformed, consenting adults who are not aware that they are ill and who are not following safe-sex guidelines.

Safe Sex Revolution

"We are well into another major sexual revolution — that of responsible, safe sex.

"Dr. Harry Fineberg, Dean of the Harvard School of Public Health, wrote recently in *The New York Times*, 'Despite the best efforts of the scientific community, biomedical research cannot eliminate the problem of AIDS in the short term.'

"The fact is, however, that we require no new technological breakthroughs to limit the spread of the AIDS virus.

"Individuals have the power to protect themselves more than science currently can," concluded Dr. McEwan. Education now makes the crucial difference: between life and death.

—Reported by Zabia Dolle in *Lifelines*.



Confirmants at Good Samaritan, Palolo, this February: Stanley Kiyuna, Blaine Kiyuna, Joni Motoshige, Brad Kiyuna and Seizen Oshiro (front, left to right), and Anne Kiyuna, with Bishop Hart and Fr. David Ota (back).

cartoons.

The time spent on Molokai was not all work and no play, Liesl Eng reported. There was time for hiking in Halawa Valley, sightseeing at the Kalaupapa Lookout, and shopping in Kaunakakai. "Overall, the trip provided fun, fellowship and a great learning experience," she noted in *Scope*, the newsletter of the Canterbury Fellowship at the University of Hawaii Manoa.



Mrs. Donna Fuller of Wailuku's Good Shepherd, now in Tanzania as an Episcopal Church Volunteer for Mission.

THE CALENDAR

CREEDS: A COMMENT

March		
4	First Day of Lent: Ash Wednesday. Cathedral services: 6 a.m., 7 a.m., 12 noon (with Bishop Hart), 5 p.m. St. Peter's services: 7 a.m., 10 a.m., 7 p.m. Soup supper, Cathedral, 5:30 p.m., with "Hallowed Be Thy Name" presentation (sign up ahead). Holy Cross, Malaekahana: 7:30 p.m.—"Hewahewa: Kapu & Conversion."	19 "Queen Emma," Holy Cross, Malaekahana, 7:30 p.m. 20 St. Joseph Finance Department, 4:15 p.m. Nurture & Education, 9 a.m. Congregational Development, 10 a.m. Church in Society, 10 a.m. Communications, 10:45 p.m. Camps & Conferences, 11 a.m. Diocesan Council, 12 noon Clergy Conference.
5	Seabury Hall Board of Trustees.	22 3rd Sunday in Lent. All-Oahu Ultreya, St. Andrew's, 5-7 p.m.
5-8	Episcopal Cursillo #54, Maui.	22-26 Bishop at Province 8 Commission on Ministry meeting, Burlingame, Calif.
6	Commission on Ministry, 12:30 p.m.	24 "Council of Nicaea," St. Peter's, 7 p.m. (also after 10 a.m. Wednesday service).
6-8	Episcopal Marriage Encounter Spring Weekend, Best Western Plaza Hotel, Honolulu.	25 The Annunciation of Our Lord. Soup supper, Cathedral, "Hallowed Be Thy Name" presentation, 5:30 p.m. (sign up ahead). Gregorian chant workshop, Parke Chapel, 7:15 p.m. "The Rt. Rev. Harry S. Kennedy," Holy Cross, Malaekahana, 7:30 p.m.
8	1st Sunday of Lent. Bishop at St. Timothy's, Aiea.	26 Prince Jonah Kuhio Day: Holiday. Ordination of Virginia Brown Hunt to the priesthood by Bishop Hart, Mill Valley, Calif.
9-11	Diocesan Deployment Officers meet in Millbrae, Calif.	27-28 Ministries Training Program, St. Clement's.
10	Standing Committee, 1 p.m. "Tobit," St. Peter's, 7 p.m. (also after Wednesday 10 a.m. service).	29 4th Sunday in Lent. Bishop at Kohala Mission.
11	Ember Day. Prayer for the ministry and ministries. Soup supper, Cathedral, 5:30 p.m., with "Hallowed Be Thy Name" presentation (sign up ahead). Gregorian chant workshop, Parke Chapel, 7:15 p.m. "The Rev. Lorenzo Lyons," Holy Cross, Malaekahana, 7:30 p.m.	31 "Basil the Great," St. Peter's, 7 p.m. (also after 10 a.m. Wednesday service).
13	Ember Day.	
13-14	Clergy spouse retreat, St. Anthony's Home, Kalihi.	
13-16	Episcopal Cursillo #55, Camp Mokuleia.	
14	Ember Day.	
15	2nd Sunday in Lent. Bishop at St. John's, Kula.	
16	Text deadline, April <i>Chronicle</i> .	
17	"Clement of Alexandria," St. Peter's, 7 p.m. (also after 10 a.m. Wednesday service).	
18	Soup supper, Cathedral, "Hallowed Be Thy Name" presentation, 5:30 p.m. (sign up ahead). Gregorian chant workshop, Parke Chapel, 7:15 p.m.	

BISHOP'S JOURNEYING (cont.)	
to hear Dr. Shunji Nishi at the Windward Coalition meeting.	nently Japanese congregation. The Vicar, David Ota, shares his time here and with campus ministry. This evening I have the pleasure of being with him again as professors and spouses gather at St. Clement's for discussion.
Feb. 2: Short homily at the replica of the Viet Nam Memorial, set up on the State Capitol lawn. Found the task very difficult and very moving to put into words something of what the Memorial and that era means.	Feb. 9: Elizabeth back from snowy New England and overwhelmed by the sights and smells of this beautiful place.
Feb. 3-6: Many meetings, including a breakfast with the Windward clergy and a short talk on opportunities facing the church. An excellent Open House for KPISC on Friday as they celebrate and inform the community concerning their many programs for immigrants.	Feb. 10-13: A week almost entirely in the office. Good sharing with the Leeward clergy on their morning of retreat. Also met the Lutheran Presiding Bishop at a reception in Calvary Lutheran Church. Interviews with the Rev. Virginia Brown Hunt in preparation for her ordination to the priesthood go well.
Feb. 7: Meet with the Cathedral Chapter, for their yearly retreat. The importance of planning by bringing together thoughtful, caring leadership is abundantly evident.	Feb. 14: Sit in on the Evangelism Committee meeting and appreciate the leadership they are giving in this area. Visit Mrs. Katharine Kennedy on the 1st anniversary of Bishop Kennedy's death.
Feb. 8: Visitation to Good Samaritan and the chance to share in the warmth of this predomi-	

Some profession of faith has always been part of Christianity.

"You must be baptized in the name of Jesus Christ," Peter tells the first converts (Acts 2:38). And when that Ethiopian official decided to follow Jesus as the Messiah, he was baptized while proclaiming, "I believe that Jesus Christ is the Son of God" (Acts 8:37 Western text). He was educated in the Scriptures—studying Isaiah when Philip met him, knew the mighty acts of God, and awaited the Messiah, so his profession of faith was a very short one.

The need to teach non-Jews, quite unfamiliar with the teachings and history of Israel, led to the creeds—summaries of God's action and nature. They also served as course outlines for instruction prior to Baptism, as reminders after, and—like the Pledge of Allegiance—as professions of loyalty (faith) following on one's naturalization (Baptism). They also were decisions in some disputes.

The Apostles' Creed is the one used at Baptism and Baptismal renewal (BCP, p. 304). A charming Christian legend dates its composition from the Day of Pentecost with each of the Twelve Apostles contributing a portion, but in fact it is much later, appearing in its final form only in the 8th century.

The Nicene Creed, used in the Eucharist (BCP, pp. 358, 359), is reputedly the creed of the Council of Nicaea (now Isnik in Turkey), 325, augmented by the Council of Constantinople (now Istanbul) in 381. Church councils are like summit meetings or scientific congresses: they meet to decide things and, doing so, issue statements as to the decisions reached. Among the creeds are such statements.

Many a faithful Christian questions this phrase or that in the creeds. And well that Christian should. Religion is a "grammar of assent" not learnt all at once or, properly, gulped down whole. Doubts followed by inquiry mean we make progress, making Christianity our own through that slow chewing and calm digestion that are study and reflection. And saying the creeds reminds us not only of our attainments, but also of the distance yet to go, as in the Pledge of Allegiance, when—for

example—we speak of "liberty and justice for all," an American faith-commitment and, as yet, an imperfectly attained goal.

—JPE

* * *

Addressing themselves to Christian unity, the American House of Bishops (Chicago, 1886) and an international conference of Anglican Bishops (Lambeth, 1888) stipulated four essentials or starting points—the so-called Chicago-Lambeth Quadrilateral, the second part of which reads, "The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith." See pages 876-878 of the Book of Common Prayer.

GIFT ANNUITY

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A gift annuity is, as the name implies, part gift and part annuity, or annual income. You receive an immediate income tax deduction on your gift portion and a substantial portion of your annual income becomes tax free, depending on your age. This income is guaranteed by the Episcopal Church for the rest of your life.

Better still, you can name a second beneficiary, perhaps your spouse, or sister, or brother.

So if you would like to share in the ministry of your church and have the satisfaction of making a lifetime gift, as well as receive a guaranteed income for life, please call 524-2822 or write me, Don McKenne, at St. Andrew's Cathedral, Queen Emma Square, Honolulu, HI 96813 for a free brochure on gift annuities and any other information on planned giving.

Feb. 15: Visitation to Waikiki Chapel in the Reef Towers Hotel. What a unique ministry carried out here by the Rev. Darrow Aiona and others. The Kelly family, who own the hotel and have set this chapel aside as a place of worship, were present. The evening spent in a wonderful seven course Chinese dinner put on by St. Peter's—complete with Lion Dance and the unique warmth of this congregation.



Kihei's new Rector: Fr. Morley Frech, Jr., with his wife Linda and Bishop Hart. All Maui's churches are now self-supporting parishes.