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HAWAII HISTORICAL SOCIETY
655 KAWAIAWA STREET
HONOLULU, HI 96813

HAWAIIAN CHURCH CHRONICLE



Retirement luncheon for Margaret ("Maggie") Aaron, secretary to the deans of St. Andrew's Cathedral for 23 years (left to right): Ruth Newell, Cathedral program officer; Fr. Peter Van Horne, diocesan executive officer; Ms. Aaron; Dean Lin Knight. The entire cathedral and diocesan staff attended, including Bishop and Elizabeth Hart.

NEW MISSION STATEMENT, GOALS

At its February meeting, the Diocesan Council adopted a new Mission Statement and Goals for the Episcopal Church in Hawaii, replacing those of the 1982 Long-Range Plan.

"The Mission of the Episcopal Church in Hawaii is to proclaim Jesus Christ as Lord through worship, education, and service to all people, maintaining its historic ties to the Anglican Communion," reads the 1988 Mission Statement.

The Goals are fivefold:

"Worship: To offer personal and common prayer, to share the word of God, and to celebrate the rites and sacraments of the church.

"Education: To prepare people to assume full responsibility for their lives and faith, and for service to God, the church, and the community.

"Service: To seek and serve Christ in all persons, loving our neighbors as ourselves, to work for justice and peace, and to care for the poor, the weak, the sick and the lonely, within the church and beyond.

"Evangelism: To restore all people to unity with God and each other in Christ, and to be God's prophetic witness.

"Stewardship: To serve as a faithful and knowledgeable caretaker of resources — time, talent, and money — for the glory of God."

And under each of these goals the Council has listed what is to be done. (See the full text in this *Chronicle*.)

One purpose of this statement and goals is that both the diocese and the larger community "will know more clearly what we are and what we perceive our mission and ministry to

be," says Bishop Hart.

Moreover, this statement and these goals, the Bishop hopes, will be used at the May 1988 area meetings "as a

(Continued on page 7)

SUMMER CAMP, MOKULEIA 1988

Registrations are now being accepted for the 1988 summer sessions at Camp Mokuleia on Oahu's north coast.

Sessions begin July 3 and end August 20. Sessions for children 7-9: July 3-30. Sessions for children 10-12: July 3 through August 20. Sessions for youth ages 13-15: July 17 through August 20. Counselors in training (ages 16-17): July 3-16.

For full information, write Camp Mokuleia Summer Camps, 68-729 Farrington Highway, Waiialua, HI 96791, or call (808) 637-6241.

Camp Mokuleia is a member of Christian Camping International (United States Division) and fully accredited by the nationally respected American Camping Association.

Camp Director is the Rev. W. Edwin Bomser, Jr., assisted by Program Director Rodney P. Lavarias, Business Manager Ginger Wig, and a qualified and trained staff which works with campers on a 7-1 ratio.

There are savings for paying in full by May 1.

CATHEDRAL DAY: APRIL 10

The ingathering of the Lenten mite boxes will be one part of the April 10 Cathedral Day at St. Andrew's, Honolulu, Bishop Hart has announced.

"Festivities will begin at 12 noon and end about 4 p.m. This day will include a picnic lunch, games, and activities in the early afternoon," the bishop said.

"We will then form a grand procession and enter the Cathedral about 3 p.m. for a joyful service which will include the ingathering of mite boxes.

"I would like as many acolytes, banner bearers, torch bearers, and crucifers as possible to join in this procession along with the participating clergy. We will be led by bagpipers or a marching band. It should be a colorful and exciting time.

"I particularly rejoice in the chance it gives us to affirm our young people and the offering of their time and talents which they give to the life of the church," Bishop Hart said.

The National Church has designated this year's mite box offering for homeless children. "In addition to joining in the national program of outreach to the homeless, I am also designating half of our offerings to go to the Ronald McDonald House here in Honolulu," the bishop announced.

The planning committee for Cathedral Day is chaired by Vee Koch of St. Andrew's.

CHAPLAIN HARRIS TO LAHAINA

Air Force Chaplain Walter M. Harris was elected Rector of the Church of the Holy Innocents, Lahaina, and has accepted that Maui parish's call, Senior Warden William Rowland and Junior Warden Colin Dunlop announced January 31.

Before active duty in the chaplaincy, Fr. Harris was rector of St. Stephen's, Schenectady, New York (1978-1982); and curate at Holy Spirit, Orleans, Massachusetts (1975-1978). He was graduated from the Virginia Polytechnic Institute in 1961 and from the Episcopal Divinity School, Cambridge, Massachusetts, in 1974.

From 1961 to 1974 Harris served in the U.S. Army as a helicopter pilot (2 Vietnam tours) and then as a commercial pilot in New York State.

In 1963 he and Harriet Ann Ropp were married. They have four children: Bridget Rushing, in Utah, married to an Air Force pilot; Dawn, on Maui, engaged to be married this September; Hope Cheney, on Oahu, married to an airman; and Brooke, 5. Leslie, a child by a former marriage, is an accountant in Virginia.

STILL A HOSTAGE



Terry Waite



At the recent mission clergy conference (left to right): the Rev. David Ota, Good Samaritan, Palolo; the Rev. Charles Hopkins, St. John's By-the-Sea, Kahalu'u; Ralph Kam, Chair, Congregational Development; the Rev. Dr. Jerry Reynolds, St. James' and St. Columbia's, Island of Hawaii; the Rev. Jim Eron, Christ Memorial Church, Kilauea, Kauai.

PB'S EASTER MESSAGE

"WHY ARE YOU WEEPING?"

The women at the tomb on Easter morning were the same women who stood grieving at the Cross. The women never abandoned Jesus, they did not deny him, they did not hide. They followed him to Golgotha, and they went early in the day to the cemetery, witnessing to that love that does not end with death.

These women had been a part of Jesus' life and ministry. They had been witnesses to the passion of Jesus. They had been more than spectators along the Via Dolorosa. They had participated in his humiliation and suffering. They must have shed many tears.

There was Mary Magdalene whom Jesus had rescued from a life which was not her own. There was Mary, his mother, who had been chosen to bear the Christ but had been told that a sword would pierce her heart.

There were other women in Jesus' life. Martha and Mary, Jairus' daughter. The woman with an issue of blood. The woman at the well. Jesus had entered each of their lives and, as he did for Mary Magdalene, brought each health, wholeness and hope. The story of each of these women is the story of a new creation.

The women were faithful to Jesus. Is it any wonder that they were at the tomb? Is there any wonder why it was to the women that the Resurrected Jesus first appeared?

The story of each woman in Jesus' life is a parable of liberation — of resurrection. God chose Mary and blessed her; and the fruit of her womb was salvation, liberating women from the slavery of the guilt of Eve. Jesus redeemed Mary Magdalene from the demons that enslaved her and the society that trapped her into a life of shame as she sought love. Jesus brought the young girl back to life and lifted the demeaning social stigma from the woman with the issue of blood. Through Jesus, each of these women had tasted resurrection, the new order of creation, in her life. Through these women Jesus liberated all humanity from the burden of the oppression of women. Knowing suffering and humiliation in their lives, they stood with him at his end because they had experienced the pains of suffering, humiliation and death at the hands of a ruthless society. So, too, they understood resurrection.

Like the women, we each stand at the mouth of the grave. Each of us stands, like the women, knowing that Jesus has touched our lives, that he has offered us liberation from the things that bind us and bury us and cause us to decay. And we stand as a Church and society knowing that collectively, too, we have been called through him to resurrection.

"Why are you weeping?" (John 20:13)

Jesus' question to Mary at the empty grave was more a theological point than one of pastoral care.

Through the tears of hurt and pain, through the tears of humiliation and oppression, through the tears of grief and loss, through the tears of loneliness and hopelessness, it is sometimes difficult to see the Risen Lord. It is not until Jesus calls her name that Mary recognizes the Lord. The familiar, recognizable voice that had called her to a new life long before now beckons her anew. And, through the tears, she sees the Lord.

Jesus calls each of us by name — the name we received by our baptism into his death and resurrection. He calls each of us as we stand at the tomb. He calls each of us as our eyes are filled with hot tears. He calls us individually and corporately. And when we hear that familiar voice call our name it makes all the difference in how we perceive ourselves and our society. When we hear that voice we can say, "I have seen the Lord."

"Why are you weeping?" The Lord is risen, the Lord is risen indeed!



The Three Women at the Empty Tomb: Mary Magdalene, Mary the mother of James, and Salome (Mark 16:1-8, above) and Mary Magdalene and the Risen Lord (John 20:11-17). Ceramics in the Cathedral narthex.

ECW NEWS

The March 10 Quiet Day on "the beautiful, tranquil grounds of St. Anthony's Retreat Center in Kalihi" was led by the Rev. Charles Crane of the Church of the Holy Nativity, Aina Haina, the *ECW Newsletter* reported.

Attending this year's Triennial in Detroit (July 1-9) as delegates from Hawaii: ECW President Annette Jim, Gertrude Tyau, Martha Ho, and Betty Caskey. Theme: "Behold! New Life, New Vision!" Delegates' reports are scheduled for the October 21 Annual Meeting.

The UTO Spring Ingathering is scheduled for Sunday, March 27. The 100th anniversary of the UTO will be celebrated at the coming Triennial. The Episcopal Church is very much better indeed for a century of

generous giving by (chiefly) churchwomen.

Two UTO requests have been forwarded from Hawaii: a request by St. Stephen's, Wahiawa, for a grant of \$8,500 for the planned Mililani evangelism intern, and the request of the Kalihi-Palama Immigrant Service Center (KPISC) for \$50,000 for its newcomer's program. These requests were approved for forwarding by ECW President Jim and UTO Chairman Doris Fleming, together with Bishop Donald Hart and Executive Officer Fr. Peter Van Horne this January.

UTO Day at Triennial will be Thursday, July 7. "The day will begin with the Holy Eucharist, followed by the voting on grants, always a

highlight of any Triennial meeting,"

Newsletter Editor Caskey reports.

"In the afternoon, there will be a special presentation by the UTO Committee to the whole General Convention. The day will culminate in a very special benefit performance and will be ECW's gift to UTO in commemoration of its 100th anniversary," Caskey notes.

Upcoming ECW dates: April 12 — Business meeting, Von Holt Room; May 12 — Island-wide Fellowship Meeting; June 9 — Field Trip; July 1 — IHS Birthday; August 11 — Business meeting, Von Holt Room, to discuss and select the Specials; August 19 — Game Day, Von Holt Room; September 8 — Business meeting, Von Holt Room; and October 13 — Business meeting, Von Holt Room; October 21 — Annual Meeting, Tenney Theatre.

THEOLOGICAL EDUCATION

Hawaii's 40 churches, with a total 1986 operating income of \$3,168,349, oversubscribed their canonically required 1% for theological education with 1987 contributions totaling \$32,895.

Especially generous were Calvary, Kaneohe, with \$4,600 (1% \$1,607); Christ Memorial, Kilauea, \$632 (1% \$466); Good Samaritan, Palolo, \$590 (1% \$492); Grace Church, Molokai, \$200 (1% \$127); Holy Nativity, Aina Haina, \$3,400 (1% \$2,599); St. James', Kamuela, \$1,080 (1% \$856), according to the report of the Rev. R. A. Duncan, diocesan treasurer.



Camp Mokuleia: Entrance to the new kitchen/dining complex on the site of the old basketball/volleyball court, once the dance floor of a World War II officers club.

BISHOP'S JOURNEYING

NOVEMBER 1987

18 Good visit with Herman Von Holt on Kauai, whose participation in the life of this Diocese is legend, and whose generosity still touches us.

22 Visitation at Holy Nativity and a sharing of my prayer life with the adult forum, along with two services and a very pleasant brunch afterwards. To St. Barnabas' in the evening for the celebration of their 30th Anniversary.

32-26 Rededication of the Royal Mausoleum, with prayers and festivities, followed by a reception at the Governor's mansion. Thanksgiving Day and the chance to sit in the pew with my daughter while Elizabeth was "up front" reading a lesson. We shared the rest of the day with Alaskan and Connecticut friends.

28 Ground breaking ceremonies at St. Philip's where the Reverend George Lee and the Bishop's Committee have put together an excellent plan of community outreach and support for the mission. Back to town in time to share in the celebrations of the 125th Anniversary of Kamehameha IV's and Queen Emma's confirmation.

29 To St. Mary's for their 6:45 a.m. service — the earliest in the Diocese — and well attended. Another service at 9:00 a.m., using the new sanctuary. I participate in a Christian-Jewish dialogue this afternoon at Temple Emanu-El.

30 The first anniversary of my ordination as bishop and I am filled with thanksgiving to God and this Diocese for the help I have received.

DECEMBER

3 Off to Seabury Hall for the Trustee's meeting which focuses on an extensive evaluation of the School and its governing board. Home by 10:00 p.m. and then up early for the 7:00 a.m. Eucharist at the Cathedral.

6 Unusual to have a Sunday morning with no visitation, and free to simply be in a congregation. The afternoon includes being the spiritual director for the Oahu Ultrea and joining in the service of Lesson and Carols at the Cathedral.

11 Staff planning day as we plot out the schedule for this coming year and smooth our working relationships. The staff comes to our home for dinner to celebrate our anticipation of Christmas.

13 Across the Pali to Calvary for my visitation, beginning with breakfast for the confirmation class. An evening potluck roasting of Claude DuTeil and his many accomplishments.

15 A celebration of the new ministry of Father Charles Chan at St. Peter's gives the opportunity to offer thanks for the Chinese Ministry Program.

20 To St. John's by-the-Sea this Sunday, with a great luau and prayers to dedicate their new parish hall.

23-25 First of the Christmas services begins as I accompany Sarge Edwards on his round at Pohai Nani, a life care facility. Christmas Eve includes a 7:30 p.m. service at the Cathedral and 10:00 p.m. at St. Christopher's where there is no rector at the moment. Christmas Day I am back at the Cathedral for the morning Eucharist.

26-27 Off to Kauai, after some last minute work on a sermon, to enjoy the hospitality of St. John's, Eleele, and the Gestons. A well attended service on Sunday followed by a delicious potluck. Back to Honolulu and meet our children in the airport, continuing right on to Christ Church on the Big Island. Marcia Lockwood's ordination to the diaconate is in the late afternoon. A Christmas ordination of a woman gives me the obvious, and unique, chance to preach about Mary and her call. A beautiful day of exploring the volcano with our children the next day.

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A WORD FROM THE BISHOP

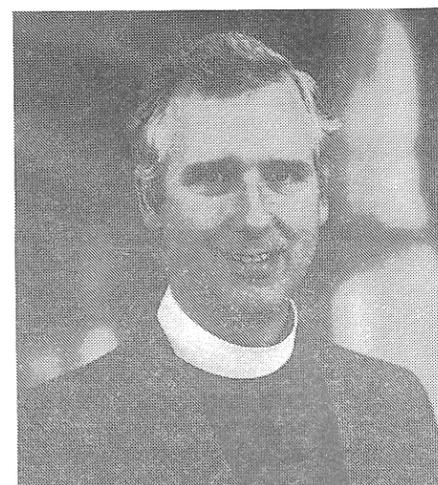
Dear Sisters and Brothers in Christ:

"Happy Easter", "Merry Christmas" — those greetings are common-place, and certainly we need to have ways of greeting each other on these special occasions. But "Happy" and "Merry" clearly do not treat these awesome events with justice.

We enter the days of Christ's Passion and celebrate the Resurrection, overcome with the glory of God. These events are beyond words, beyond simple adjectives. I suppose for those people who come to Easter without having prepared during Lent, and without having experienced Maundy Thursday and Good Friday, and all that those times mean — I suppose for people who miss the way of the cross, that Easter is just a "happy" day.

Or, perhaps another way to put this is that when we live through the events of Holy Week with Christ and come to the Day of Resurrection, knowing that we too must die to many things in our lives, and be raised by God's love, that the word "happy" is suddenly filled with new depths of meaning. Indeed Easter is a happy time, happy as in tears of joy, happy as in being awe-struck, happy as in gaining inner strength and tranquility.

Easter is not an isolated event, a half-time extravaganza between the two halves of life. Easter is a singular event, unique in history. It is, at the same time, fully a part of life, tied closely with suffering and pain, leading to an outpouring of energy and love which sends people into the world with new commitment. To celebrate Easter means to follow the way of the cross and then go on to know the gift of the Spirit and our calling to serve the world in God's name. Forty days of Lent and fifty days of Easter—this is the great celebration of God's victory in our lives; this is the



Bishop Hart of Hawaii.

piece of our lives that sets the pattern for all the rest.

I wish you a Happy Easter, and all that means to us which is beyond words.

With affection and aloha,

The Rt. Rev. Donald P. Hart,
Bishop

GOOD FRIDAY OFFERING

The offerings Good Friday each year benefit the work of the Anglican Communion in Jerusalem and in the Middle East. Since 1922 the bishops and churches in Jerusalem and the Holy Land, Cyprus and the Persian Gulf, Egypt, and Iran have been helped by Episcopalians' Good Friday generosity.

Last year Episcopalians in Hawaii contributed \$1,895. Perhaps this year, with the Middle East so much more troubled and troubling, Hawaii's Episcopalians can make a special effort at support.

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BISHOP HART'S OTHER HAT

We know our bishop, the Rt. Rev. Donald P. Hart, as the Bishop of Hawaii. How many of us know that he is also the Bishop-in-charge of the Episcopal Church in Micronesia?

I have just spent a week with Bishop Hart on Guam. I have learned that a week on Guam is a week of hard work for him; it is no vacation. His days start early and end late. Periods between formal appointments are spent in counselling, drafting reports, and attending to other demands. Elizabeth Hart spent a lot of time with clergy wives. Her background as a missionary priest's wife in an isolated area gives her a good heart and training for this task.

The Episcopal Church in Micronesia is not a diocese. It has a Bishop-in-charge, who is appointed by the Presiding Bishop, not elected. The Episcopal Church in Micronesia has three missions and a school on Guam. The missions are St. Andrew's of the Philippine Sea, St. John the Divine, and St. Michael's and All Angels'. St. John's School, now offers grades K through 10, but will be adding one grade a year until it graduates its first high school seniors in 1990. There is also a preaching station on Saipan. The church has no presence on the other islands of Micronesia.

The church family consists of the Rev. Shepard and Jo Ann Crim, the Rev. John and Dorothy Moore, the Rev. Oliver and Lois Skanse, and the Rev. Robert Crum and his wife, Gail Spulniak. Fr. Crim is vicar of St. John's, Fr. Moore is headmaster of St. John's School and vicar of St. Michael's and Fr. Crum is vicar of St. Andrew's.

The late-Bishop Kennedy was instrumental in getting St. John's Church and School started. The school's administration and library building is Kennedy Hall. St. John's Church is a beautiful modern building. Church-goers look through windows behind the altar, out to Tumon Bay. The deep blue of the ocean and the light green of the bay, separated by a thin line of pure white surf, remind worshippers of the beauty of "this fragile earth, our island home."

St. Michael's is a small, open-sided church in Dededo, and St. Andrew's is building a new building. They are in north-central Guam and on the southwest coast, respectively. The congregations are primarily Filipino with a number of United States armed forces personnel. There are 200 to 300 Episcopalians and others attending the missions on Guam.

The Episcopal Church in Micronesia receives the majority of its budget as a grant from the National Church. The land on which its missions and the school sit was purchased or received as gifts.

Guam is a long way from Hawaii, and even farther from the rest of the Episcopal Church. Bishop Hart is the fourth Bishop-in-charge in as many years. As a result, the people in the church on Guam feel that they are the church's forgotten children. Bishop Hart, by this attention to their needs and hopes, is working hard to show Episcopalians on Guam that they are part of the church and that, as their Bishop-in-charge, he understands their problems and their hopes.

Each of us can also help the Episcopal Church in Micronesia. When we go to Guam on business or pleasure, we can visit the churches, clergy, and lay persons and show that we, too, care about them.

If you plan to go to Guam, even for a short while, why don't you call upon our people there? You can call the Diocesan Office (536-7776) and see if there are any messages or papers that need to go to Guam. Bishop Hart or Fr. Peter Van Horne, the executive officer, would be glad to give you the names, addresses and phone numbers of Episcopalians on Guam.

I know from my own week on Guam that attendance at a service, a visit to a vicarage, or a call upon the clergy or lay persons would be greatly appreciated. I can assure you that you will be well received. Episcopalians on Guam have a lot of aloha for us, or as they would say in Chamorro, "Hafa Adai." We should show our aloha for them.

—Michael P. Potter.



Puanani Hanchett (right) and Col. Jonike Henry, USA retired, together with Fr. John Engelcke, vicar of the Church of the Holy Cross, Malaekahana, Oahu and *Chronicle* editor.



The Women of St. Clement's are offering for sale a quilt (above) sewn by Joan Ka'aua and given by Alavana Lee. Sunflower design: Pua-nana-la. Upset price \$975. Bids may be submitted to the Women of St. Clement's at 595-4927 or 537-1388.

DIOCESAN COUNCIL

At their January meeting, the Diocesan Council:

- Authorized the sale of the rectory at Holy Apostles', Hilo.
- Allocated \$15,000 for the remodeling of the Mokuleia camp director's residence.
- Heard that the diocese's theological education offering was \$32,895, in excess of the 1% the canons mandate.
- Learned that at the close of 1987 the sum of \$16,114.71 was owing in assessment payments; that the purchase of the Mililani property closed December 31, 1987; that the offer of Medigap coverage to retired diocesan clergy and their spouses has met with fast and positive response; that the Land Acquisition Committee will meet with the Church of the Holy Cross regarding the purchase of its leased land in fee.

• Approved Robert Reed of Kauai as a co-opted member of the Congregational Development Department.

• Heard Church in Society urge another Social Ministries Conference before the May 1988 Area Meetings.

• Expressed gratitude to Chancellor Jack Lockwood "for his ministry to us, noting that Hawaii is the one diocese with its legal house in the best order, and having the clearest diocesan canons in the nation."

• Noted the annual meeting of the Conference of Diocesan Executives will be held in Honolulu, April 13-17, 1988, with Presiding Bishop Browning as keynote speaker and Bishop John

Coburn (Massachusetts, retired) as chaplain.

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LOCKWOOD RESIGNS,

PORTER NAMED

John A. ("Jack") Lockwood, Chancellor of the Diocese for the past 12 years, has submitted his resignation, effective with the October Diocesan Convention, in order to follow up on other interests and allow new leadership to come in, Bishop Hart reported.

"My personal debt to Jack, just in my short time, is tremendous. He has served this diocese above and beyond our asking and raised the position of chancellor to new heights of usefulness and servanthood. True to the spirit of orderliness, which he has brought to us, he will continue as chancellor until the convention . . . and help in the transition to a new chancellor," the Bishop noted.

Michael Porter, one of the deputy vice-chancellors and an active member of the Cathedral, has been named chancellor-designate. Porter is a lawyer with Cades, Schutte, Fleming and Wright in Honolulu and knows the diocese well. Most recently, he accompanied Bishop Hart to Guam to

work on church legal matters.

The office of chancellor is "a volunteer one, and we are given incalculable assistance on legal matters by the chancellor, vice-chancellor, and deputy vice-chancellors," the Bishop observed.

"All deserve our most grateful thanks. This is particularly true for Jack, who has given of his time and expertise over these 12 years," Hart noted.

Walter Beh II continues as vice-chancellor.

Appointments to the office of chancellor are subject to confirmation at the diocesan convention.

During the past 12 years, Lockwood has also served as a lay deputy to four General Conventions, a member of its Standing Commission on Constitution and Canons, and the chancellor of the Province of the Pacific. The constitution and canons of the diocese were entirely recast and rewritten under his leadership, after a church-wide study of diocesan constitutions and canons.

THE NEW AGE MOVEMENT: GOOD VIBRATIONS?

For six years now, I have been Warden of Bishop's House on Iona, and what a joy it is to meet Christians from all over the world, united by a common bond of faith in the same Lord Jesus Christ.

As well as Christian groups and individuals, I began to recognize another type of "pilgrim" in the visitors each year. Distinctive in their talk of "good vibrations" and "energy," frequently en route to or from Findhorn.

Usually young, healthy, friendly, intelligent people, deeply concerned for the state of the world, often involved in peace and justice work, conservation groups, alternative medicine. Looking for a simple, healthy lifestyle, hungry for spiritual reality.

New Agers

Then I began to hear the term "New Age," and realized that these people were linked in some way, just as Christians are linked by a common faith. It sounded very attractive, yet somehow I sensed that the two movements were different. So I began to ask questions. There are those (including some clergy) who say that there is no incompatibility between Christianity and the New Age Movement. On one level that is true, and in the common concerns listed above the two do indeed run along parallel lines.

But the spiritual heart of each is very different.

I discovered that just as Christians believe in a "new age"—the New Covenant with God through the Cross of Christ—so these people also believe in a New Age. But in their New Age there is no room for Jesus as Messiah.

The title [New Age] comes from the belief, based on astrology, that we are moving out of the Age of Pisces (symbol the fish—also the symbol of Christianity) into the New Age of Aquarius, in which the world is being liberated from the bondage of formal

religion into a new age of love, light and peace. Jesus is "old hat"—to be discarded like a child's belief in Santa Claus on the road to maturity. There is no concept of personal sin and so no need for a saviour.

The God Within

"Christ" is not synonymous with "Jesus" [to New Agers]. Confusing! Jesus, they say, was a great teacher in whom the Christ energies were supremely manifest, but he was not divine, any more than you or I are divine, or indeed the plants, animals, birds, fish, the earth itself.

The Christ energies are in all, and New Agers seek to develop their own inner spirit—the "God Within"—and to "attune" with the nature spirits or "devas" and with angels.

There are certain places where the "energy" is strong, and these places are linked by psychic "Ley lines." Iona, Findhorn and Glastonbury are key places in Britain.

On August 17th this year [1987], a gathering at Glastonbury (one of many across the world, including Iona) received media coverage. A leaflet I was sent said, "The call is out for 144,000 Rainbow Humans (the rainbow is the symbol of the New Age Movement) to gather at sacred sites all over the earth for the two days from sunrise August 16th to sunrise August 18th."

The purpose? To usher in the dawn of the New Age "Energy will flow through the linked network of sacred sites . . . We learn to become co-creators and friends with God."

Not long afterwards, came the Feast of St. Michael and All Angels. As I listened to the New Testament reading at the Eucharist, it seemed to cor-

respond to a paragraph in the leaflet I had been sent.

The leaflet spoke of ". . . activation of the great fire serpent. Two serpents are the primary cycles of vital earth energy which embrace the planet . . . The segment which passes through England is known as the St. Michael Dragon Line."

Revelation 12:9—"The great dragon was thrown down, that ancient serpent who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him."

Just what are the New Agers seeking to activate? With what sort of angels are they communicating? Is this the kind of spirituality in which we wish our young people to be involved? Do we care about the thousands already involved, most of them with no concept of the dark side of the spiritual world?

Why?

Yes, I am concerned. I do not pretend to be an expert, but I have watched and listened and discussed and am convinced that the New Age Movement is here to stay!

Why does it appear to be more attractive than Christianity? Are the followers of this movement really rejecting Jesus, or have they never had the chance to hear the truth about Him, and are really rejecting the Church—which they see as a dull, decaying institution, preoccupied with raising money to maintain its decaying buildings, torn apart, by sectarian violence in Northern Ireland, and doctrinal arguments?

Are we failing to present Jesus as He really is, vitally alive, in all His holiness, majesty and infinite, irresistible love—the Jesus who still makes all things new, who says "I have come that they may have life—life in all its fullness"?

There is so much more I could say. Condensing it all into the allotted space has not been easy! I do urge readers to pray for discernment and to be prepared to ask questions, to seek for themselves the truth about the movement.

There are books on the subject. Most, like Dave Hunt's *Seduction of Christianity*, concentrate on certain aspects such as spiritual healing and psychic phenomena. *The Hidden Dangers of the Rainbow* by Con-

stance Cumbeys is more comprehensive, but rather sensationalist, and she does tend to "throw out the baby with the bathwater," viewing with suspicion anything remotely connected with New Age thought.

Smaller leaflets available tend to be written from an extreme fundamentalist standpoint. The Findhorn Foundation's magazine *One Earth* (pro-New Age) makes interesting reading. There is a real need for balanced, objective research into the movement, and place for a leaflet, or both, written in such a way as to be acceptable by Christians of all persuasions. Any takers!?

Meantime, be alert, watch and pray, and keep in mind the closing words of the Eucharistic prayer in the 1982 Scottish Liturgy—Jesus is "Lord of all ages, world without end."

—Joyce Watson

This article appeared in the December 1987 issue of *NEWSCAN*, the newspaper of the the Episcopal Church of Scotland. Reprinted with permission.

WATTS ORDAINED DEACON

Marilyn R. Watts was ordained deacon by Bishop Hart at the Church of the Holy Nativity, Aina Haina, Sunday, February 14.

The Very Rev. Alan Jones, Dean of San Francisco's Grace Cathedral preached. The Rev. Mother Elise of the Community of the Holy Spirit, New York, an Episcopal religious order for women, was the litanist.

Raised in Colorado, Watts is a graduate of Columbia (B.A. 1971), with master's degrees from the University of Hawaii and the San Francisco Theological Seminary.

Currently a certified financial planner with Prudential-Bache, Watts is married to the Rev. Dr. John T. Norris, a minister of the United Church of Christ, presently program executive of the Hawaii Council of Churches. An ordained U.C.C. minister (1977), Watts and her husband had a team ministry for several years. They have two children: Christina, 10; and Jacqueline, 7.

FEAR, UNDERSTANDING, COMPASSION — AIDS

A Conference for the Laity

Saturday, April 30, 1988
St. Andrew's Cathedral, Honolulu
8:30 a.m. - 3:30 p.m.

• •

Free. No Registration Fee.
Lunch on your own (Noon - 1 p.m.)

• •

Topics:

Sexuality & the Church
Medical Aspects of AIDS & Community's Response
Education of Our Young People
What's Happening in the Church
Compassion as an Issue

• •

This conference concludes with a healing service in the Cathedral. Registration forms are due in the Diocesan Office on or before Friday, April 22.

Travel funds are available for up to two persons per island.

For further information call
The Rev. Morley E. Frech, Jr.
879-0161 (Maui)

OTA RESIGNS CANTERBURY

The Rev. David Y. Ota, UH-Manoa campus minister since 1983, has resigned his work at Canterbury House effective 1 July in order to devote himself to his work at Good Samaritan, Palolo, where he is vicar, Bishop Hart has announced.

Over the past five years, Ota noted, "we have re-established an Episcopal presence by having a regular program for students — Canterbury Fellowship; by moving back into Canterbury House (June 1985), and by rebuilding the Pavillion (January 1988)."

The Episcopal Campus Ministry Commission (Professor William Foltz, chair) is currently seeking Ota's successor.

In remarks to the *Chronicle* Ota thanked "the Rev. Dr. John E. Crean, Jr., the Rev. Kenneth L. Jackson, and Mrs. Barbara Vlachos, who served as convenors of the Episcopal Campus Ministry Commission during my tenure as chaplain, as well as all the members of the ECMC, our University Christian Ministry commissioners, . . . the many students, faculty and staff who have shared part of their lives with me," as well as Bishops Browning and Hart and the present ECMC convenor, Dr. Foltz.

Previous campus chaplains at UH-Manoa have included the Revs. Norman Ault, John Paul Englecke, and William Grosh. The Manoa chaplaincy was full-time from 1963 through 1970.



New floors for old: the kitchen in Davies Hall, St. Andrew's Cathedral.

SEXUALITY STATEMENTS, STUDIES

Reports of a diocese of Newark convention action about couples living outside the bonds of marriage prompted Presiding Bishop Edmond L. Browning to remind the church that a three-year-long official church study of the whole range of human sexuality issues is to be debated at the General Convention this summer.

In a follow-up to a study paper issued last year, Newark Episcopalians at their annual convention in January gave overwhelming support to "those pastors and congregations who minister to and seek to include persons living out alternative patterns of sexuality and family life."

The resolution added that the diocese supported them "as they receive, encourage and affirm such persons in responsible and faithful commitment to Christ, to each other, their families and to the Gospel." The latter clause was interpreted by diocesan Bishop John Spong and others as aimed at "clergy who are marrying couples who have been living together or who have been

asked to bless heterosexual or gay couples who are in committed but not marital relationships," according to newspaper reports.

In his February letter to the bishops, Browning reported that the Human Affairs and Health Commission examination of issues of human sexual experience would soon be available to bishops and convention deputies. He said that he and Dean David Collins, president of the House of Deputies, had agreed that a major block of General Convention time would be set aside to explore the commission's report and recommendations.

The Presiding Bishop reiterated his commitment to the long process and thanked the bishops for "seeing it through" with the hope that "the quality of our future actions will bear witness to our patience."

He noted the flurry of press attention to the Newark action. "A terse reading of the headlines and articles would lead one to believe that the Episcopal Church had made an historic decision. We must not allow

this environment to cause us to either abandon the course we have set ahead or permit it to coalesce the forces of distrust and disunity."

Asking the bishops to help keep the record and the process clear, he concluded, "I urge you to help the faithful hear the facts. Help your deputies to study and candidly discuss the Blue Book Report. Join with your diocesan delegation in seeking out creative and imaginative ways and events to bring the report to your diocese. Affirm and assist your delegations in informing your parishioners about the process ahead. And, most importantly, lead your diocese in prayers for all our deliberations in discerning God's will for us."

Browning promised that he would address the issue more deeply in his March newsletter.

The Newark task force which had launched the controversy said that at least half of the diocesan congregations had studied its work. Prior to the resolution on affirmation

of non-traditional unions, the task force had sought and won authorization for a continuing broad-based committee on human sexuality with the explanation that "while the task force believes that the church must open itself to persons in non-traditional patterns of sexuality and family life, it must at the same time, nurture, guide and educate its people in the fundamental issues . . . of the full range of human sexuality."

When Bishop George Hunt of Rhode Island, who chairs the national panel, reported to the House of Bishops last fall, he suggested that the commission would recommend to General Convention that further educational materials be developed for all age groups and church settings and laid out the need for the church to develop a "carefully reasoned and nuanced statement . . . in the context of a much broader commentary that sets forth what the church believes, not only regarding sexual behaviors, but the whole range of human sexuality."

—Diocesan Press Service.

KUBLER-ROSS ON AIDS

finally, before it is too late, to learn the final lesson, the lesson of unconditional love.

AIDS: The Ultimate Challenge, by Elisabeth Kubler-Ross. Macmillan, 1987.

According to a recent article in *The New York Times*, there is good news and bad news about AIDS.

The good news is that as the AIDS epidemic moves into its eighth year in the United States, the evidence grows stronger that the much-feared explosion into the general population is not occurring, and never will. Education seems to be working, and the spread of the virus seems to be slowing.

The bad news, on the other hand, is that there is nothing on the horizon that can avert a dramatic rise in disease and death over the next few years, the inevitable result of the wild-fire spread of the AIDS virus in the early 1980's. Since it often takes seven years or longer after infection with the virus before symptoms of AIDS develop, most of the million or more Americans who were infected in the early 1980's have not yet become ill, although the evidence indicates a majority of them will. By the end of 1991 an estimated 270,000 cases of AIDS will have occurred, with 179,000 deaths.

All of this makes this book of Dr. Kubler-Ross's very timely. Dr. Kubler-Ross's earlier book *On Death and Dying*, published in 1969 as a result of her work with hundreds of terminally-ill patients as well as with medical and theological students at the University of Chicago, was a pioneer effort in caring for the terminally ill. In that book she identified the now-familiar five stages of dying: denial and isolation, anger, bargaining, depression and acceptance — five stages which have been found again and again in many different forms of loss besides critical illness and death.

Since those early days much has changed. People talk more openly about death and dying, and about not prolonging death by artificial means. Hospices have sprung up, enabling the dying to live out their last days in dignity and often in the familiar surroundings of their own homes. Dr.

Kubler-Ross can take a lot of the credit for what I believe is a much healthier attitude toward death as a part of life, what she refers to in this book as "the transition we call death."

It is therefore fortunate that Kubler-Ross has devoted her considerable skill and reputation to what she calls "the ultimate challenge" — AIDS. Certainly AIDS has been a challenge to our views of death, since so many die of AIDS in the prime of life. Dr. Kubler-Ross tells of her efforts to extend the same sort of compassionate care to those with AIDS as we show to those with cancer and other diseases, and of the resistance she has encountered. In fact a large section in the middle of the book relates the fear and negativity that is aroused by her neighbors in rural Virginia when she proposes a hospice for babies with AIDS on her farm. She never got it.

Kubler-Ross acknowledges that the label "gay disease" has had a very detrimental effect on efforts toward research, care and treatment of AIDS. Yet at the same time there has been a huge growth of compassion within the gay community. She writes:

Although this is rapidly changing, the largest group of AIDS patients is still homosexual men. They have carried the stigma of this disease for six years and have buried hundreds of their friends. At the same time they have educated themselves and have organized extraordinary support systems that now serve as examples to other cities and other countries.

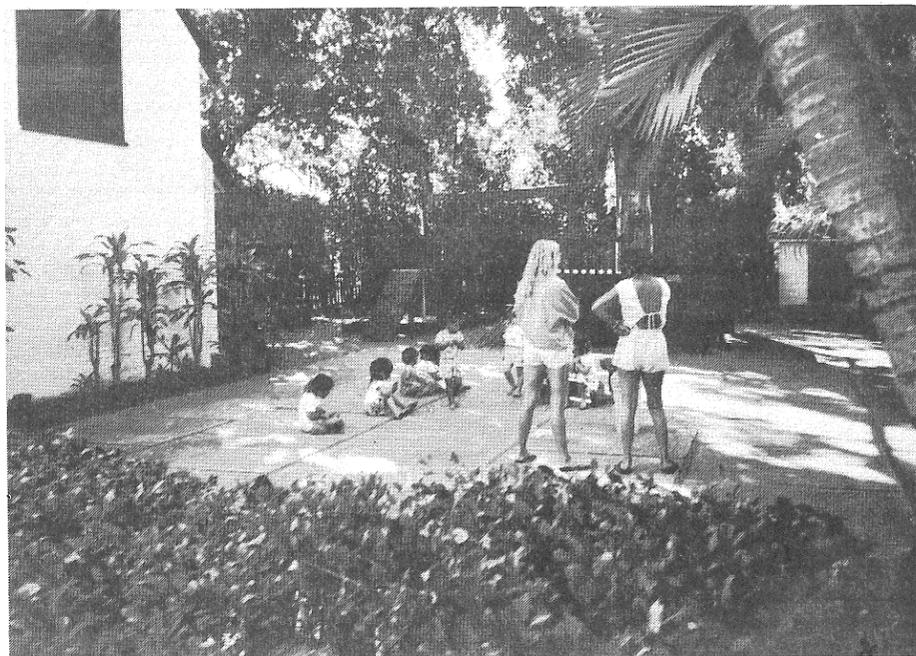
If ever there is a vaccine for AIDS, it will . . . be the result of their strength and their efforts. For more than half a decade they have been isolated by most communities, have allowed doctors to experiment with them, suffered incredible side-effects from experimental drugs, ruined the lives of their families, and participated in anything that promised a cure. In the end, they have succeeded in forcing people to see that AIDS is not just a "gay disease", but affects everyone.

Kubler-Ross, a psychiatrist, lists poignant example after poignant example to illustrate the need for unconditional love. She has been personally involved with children with AIDS, parents of children with AIDS, babies with AIDS, prisoners with AIDS — and after one particularly heart-rending account of a mother's ordeal with her son, quotes the mother as crying out, "Why does it take such a tragedy to learn compassion, understanding and love?" Why indeed? As she says in another place,

We can destroy ourselves with our own self-imposed fears, blame, shame, negativity. We can become very vulnerable to diseases, and more panicky when the number of AIDS patients reaches a million and more. Or we can make our choices based on love and begin to heal, to serve those with AIDS and other diseases, to show compassion and understanding, and

I was pleased to see a number of references to Grace Cathedral in San Francisco, and to the Episcopal Church in California, but amused to read of her visit with "the newly elected cardinal of the Episcopal Church" in New York. In spite of that slight error, this is a moving book by a physician whose concern is far from academic but involves real people with real sicknesses and real lives. As one of her students is quoted as saying, "I honestly believe that AIDS is a healing of our time. I believe it's where our teachers are being taught at this time and the teachers in love and in healing that are coming out of the AIDS epidemic will be some of the greatest teachers that we've ever had." Kubler-Ross calls us to live up to the challenge of AIDS or to perish. I prefer the challenge.

Hollinshead T. Knight



Break at the pre-school at the Church of the Holy Innocents, Lahaina. This December the churches of Maui celebrated the 125th anniversary of the Anglican Church with a service in Holy Innocents' and a luau in Hale Paahao. Entertainment was by Emma Sharpe and her hula halau, and by the youth group of Good Shepherd, Wailuku, who performed Filipino dances. Lahaina was the site of St. Cross School (1864-1927), the first of Dowager Queen Emma's two schools for girls.

HOLY WEEK RETREAT

Brothers of Taize, an ecumenical monastic community, will lead the March 30 through April 2 retreat at the Spiritual Life Center in Honolulu's Manoa Valley.

"To make the retreat more available for many people, the scheduling will be flexible," the center has announced. There will be morning chant and meditation, and evening talks and services, to accommodate those working. Also, suggestions will be given for prayer and reflection time for those who cannot be present all day.

Founded in France in 1940 as a "parable of community," a sign of Christ's love in a world torn apart by divisions," Brothers of Taize now live in Bangladesh, Calcutta, Kenya, Brazil, Japan, and Korea, as well as in New York City.

Suggested donation: \$40. Space for a few live-ins at \$40 additional.

For further information and to make reservations call 988-7800.

STUDY TOUR TO POLYNESIA

The Hawaii Loa Study Tour to Polynesia departs Hawaii May 18 and returns June 2, after visiting Fiji, Tonga, and Western Samoa in the Diocese of Polynesia, formerly Hawaii's companion diocese.

This tour will be led by Willis Moore (537-4070) and Diana Lockwood (262-4137), members of the past companion diocese committee.

"This group will stay at Daku Estates [in Fiji], and . . . be hosted by Anglican guesthouses and churches in Tonga. This is a real 'people-to-people' program, and one designed to support and strengthen the church in Polynesia, as well as to provide a fascinating look at some of our Pacific neighbors," writes Charlotte Melrose, companion diocese committee former chair.

For further information call Moore, Lockwood or Melrose (572-6604). Tour cost (including air fare from Honolulu): \$2,427.

MISSION STATEMENT, GOALS (cont.)

guide and resource for the discussion and the planning." These diocesan-wide meetings have as one purpose "to review the programs of the diocese and to make suggestions for new work that can be included in the council's budget planning process," Bishop Hart notes.

Also, this statement and these goals give opportunity for each of the diocese's congregations to reconsider its own statement and goals, to redefine them, and to redirect effort towards achieving them, the Bishop observed.

MISSION STATEMENT 1988

The Mission of the Episcopal Church in Hawaii is to proclaim Jesus Christ as Lord through worship, education, and service to all people, maintaining its historic ties to the Anglican Communion.

Goals

- Worship:** To offer personal and common prayer, to share the word of God, and to celebrate the rites and sacraments of the church.
- Education:** To prepare people to assume full responsibility for their lives and faith, and for service to God, the church, and the community.
- Service:** To see and serve Christ in all persons, loving our neighbors as ourselves, to work for justice and peace, and to care for the poor, the weak, the sick and the lonely, within the church and beyond.
- Evangelism:** To restore all people to unity with God and each other in Christ, and to be God's prophetic witness.
- Stewardship:** To serve as a faithful and knowledgeable caretaker of resources — time, talent and money — for the glory of God.
- Worship:** To offer personal and common prayer, to share the word of God, and to celebrate the rites and sacraments of the church.

Spiritual renewal and deeper commitment to Jesus Christ engendered by a better understanding of the Book of Common Prayer. Have a year-long study of the Prayer Book: "learn, love and live the Prayer Book."

The visit of Bishop Michael Marshall to the Diocese at the 1988 Convention will help accomplish this objective.

Education: To prepare people to assume full responsibility for their lives and faith, and for service to God, the church, and the community.

Develop a program to make parishes and missions aware of the role of the diocese, and how it relates to the parishes and missions.

Develop a diocesan strategy that will define what makes for a vital parish, such as worship, Bible study, caring, outreach, and Christian education.

Develop diocesan programs that are sensitive to different learning styles in the parishes and missions.

Service: To seek and serve Christ in all persons, loving our neighbors as ourselves, to work for justice and peace, and to care for the poor, the weak, the sick and the lonely, within the church and beyond.

Encourage outreach on the parish and diocesan levels with a particular focus on the Hawaii State Hospital in Kaneohe.

We restate our moral and financial commitment to ministries to Hawaiian people and their spiritual, medical, and social needs, and appoint a task force to identify appropriate needs for inclusion in the program and budget of the diocese.

Pursue KPISC's Employee Preparation Program, and determine if it could be tied in to Filipino ministry and youth ministry, all tied to obtaining jobs.

Evangelism: To restore all people to unity with God and each other in Christ and to be God's prophetic witness.

We undertake the construction of St. Paul's Mission in 1989 as part of the mission and ethnic strategy of the Diocese.

Stewardship: To serve as a faithful and knowledgeable caretaker of resources — time, talent and money — for the glory of God.

Indicate a pledge to tithe, or to work toward a tithe, and that the members of the Diocesan Council urge members of all Vestries and Bishop's Committees to sign a similar pledge.

Study the compensation schedule by the mission clergy and how it may be affected by self-help programs in missions themselves.

At the February 1988 Council stewardship retreat, have definitions of tithing and consideration of responsible giving or, as an alternative, personal goal-setting that is percentage giving.

Find a way for the diocese to buy land for new church development.



The Rev. Marcia Lockwood, recently ordained deacon in Christ Church, Kealakekua, Island of Hawaii, and currently assigned half-time as assistant at Honolulu's St. Andrew's Cathedral.

PRIORY CAMPAIGN

St. Andrew's Priory, a diocesan school for girls, is currently raising \$4 million to build the last major addition to the downtown Honolulu campus.

The projected five-storey Queen Emma Student Center, between Washington Place and the Cathedral mauka of the diocesan and cathedral offices, will contain a cafeteria and kitchen, gymnasium, and classrooms and studios for the performing and fine arts.

Some \$750,000 has already been raised in the campaign led by Lynne Waihee, Hawaii's first lady and the Priory's next door neighbor, as honorary chairman, and by John K. Tsui of the Bank of Hawaii and Mary G.F. Bitterman of the Institute of Culture and Communication of the East-West Center, co-chairs, reported

Hildegard Verploegen in a recent *Star-Bulletin* article.

The Priory was founded by the Queen Dowager Emma 121 years ago, the second school she established to insure for girls "the very best of Christian culture" on a par with the boys. St. Cross School, Lahaina, Maui, was opened three years earlier.

For nearly a century nuns ran the Priory, first the English Society of the Most Holy Trinity, then the Community of the Transfiguration of Glendale, Ohio.

The present Priory headmaster is the Rev. David K. Kennedy. The Priory's Kennedy Hall, built under his predecessor, the Rev. Fritz G. Minuth, honors the present headmaster's mother and father, Bishop Harry S. and Katharine Kennedy.

THE CALENDAR

MARCH

20 **5th Sunday in Lent.**
Bishop at St. Timothy's, Aiea.

25 **Annunciation of Our Lord.**
Kuhio Day. Office closed.

25-26 **Ministry Training Program.**

27 **Sunday of the Passion: Palm Sunday.**
Bishop at Kohala Mission.
Spring UTO Ingathering.

28 **Monday in Holy Week.**
Bishop with Island of Hawaii clergy.

29 **Tuesday in Holy Week.**
Bishop with Maui clergy.

30 **Wednesday in Holy Week.**
Bishop with Kauai clergy.
Arrival of the first Christian mission to Hawaii: the first company of New England missionaries, 1820.
Arrival of the 2nd group of Anglican Sisters of Mercy of the Society of the Most Holy Trinity: the Reverend Mother Lydia (Sellon), Foundress; Eldress Phoebe; Sister Beatrice; Sister Albertina; and companions, Honolulu, 1867.

31 **Maundy Thursday.**
Bishop with Oahu clergy.

APRIL

1 **Good Friday.**
Diocesan Office closed.
Transfer of the Church in Hawaii from the jurisdiction of the Archbishop of Canterbury to the American Church, 1902.

2 **Holy Saturday & Easter Eve.**
Easter Vigil, Cathedral.
Dedication of Holy Cross, Malaekahana, by Bishop Kennedy, 1960.

3 **Sunday of the Resurrection: Easter Day.**
Bishop at Cathedral
Formation of 1st Chinese congregation (St. Peter's), Honolulu, 1887.

4 **Monday in Easter Week.**
Lead Lab II.

4-5 **Tuesday in Easter Week.**

6 **Wednesday in Easter Week.**
Consecration of 2nd St. Elizabeth's Church, Kapalama, Honolulu, by Bishop Kennedy, 1952.

7 **Thursday in Easter Week.**

8 **Friday in Easter Week.**
Commission on Ministry, 1 p.m.

9 **Saturday in Easter Week.**

10 **2nd Sunday of Easter.**
Bishop at St. Mark's.
Cathedral Day, service and mite box ingathering, Noon-4 p.m.

11-12 **Province 8 deployment officers meet.**

13-17 **Conference of diocesan executive officers, Honolulu.**
Presiding Bishop Browning & Bishop Coburn.

16 **Diocesan Council Departments meet, 9-11 a.m.**
Diocesan Council, 11 a.m.-3 p.m.

17 **3rd Sunday of Easter.**
Bishop at Emmanuel.

19 **Oahu Clericus, 3:30-5:30 p.m.**

23 **Consecration, Church of the**

Good Shepherd, Wailuku, Maui, by Bishop Henry Bond Restarick, 1911.

24 **4th Sunday of Easter.**
Bishop at the Church of the Epiphany.
Consecration, Christ Church, Kealahou, Island of Hawaii, by Bishop Alfred Willis, 1874.

25 **St. Mark the Evangelist.**
Death of Queen Emma, Associate of the Society of the Most Holy Trinity and Companion of the Love of Jesus, Protectress and Benefactress of the Church, 1885.
Consecration, Church of the Holy Apostles, Hilo, Island of Hawaii, by Bishop Henry Bond Restarick, 1909.

29-30 **Ministry Training Program.**
Mission clergy meeting.

30 **AIDS Conference for laity at Cathedral, 8:30 a.m. - 3:30 p.m.**

MAY

1 **5th Sunday of Easter.**
Bishop at Holy Apostles', Hilo.

2 **St. Philip & St. James, Apostles.**

3 **Dedication, St. Luke's Korean Mission, St. Luke's Korean Mission, Honolulu, by Bishop John Dominique LaMothe, 1925.**
Consecration, 2nd St. Clement's Church, Makiki, 1942.

5 **Bishop at Iolani School.**

6 **Commission on Ministry, 1 p.m.**

7 **Consecration, 1st St. Elizabeth's Church, Kapalama, Honolulu, by Bishop Henry Bond Restarick, 1905.**

8 **6th Sunday of Easter.**
Mothers Day.
Bishop at St. George's, Pearl Harbor.

9-11 **Rogation Days.**

10 **Dedication, Canterbury House, UH-Manoa, by Bishop Kennedy, 1959.**

12 **Ascension Day.**
St. Andrew's Priory School founded 121 years ago.

13 **Commission on the Diaconate, 3-5 p.m.**

15 **7th Sunday of Easter: Sunday after the Ascension.**
Bishop at St. Michael's & All Angels', Lihue.
Dedication, St. Christopher's Church, Kailua, by Bishop Kennedy, 1949.

17 **Oahu Clericus, 3:30-5:30 p.m.**

21 **Diocesan Council Departments meet, 9-11 a.m.**
Diocesan Council meets, 11 a.m.-3 p.m.

22 **Day of Pentecost: Whitsunday.**
Bishop at St. Andrew's Cathedral.

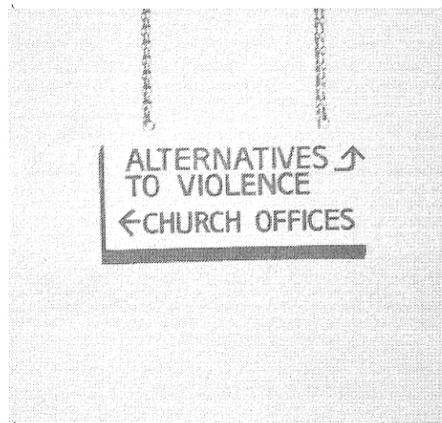
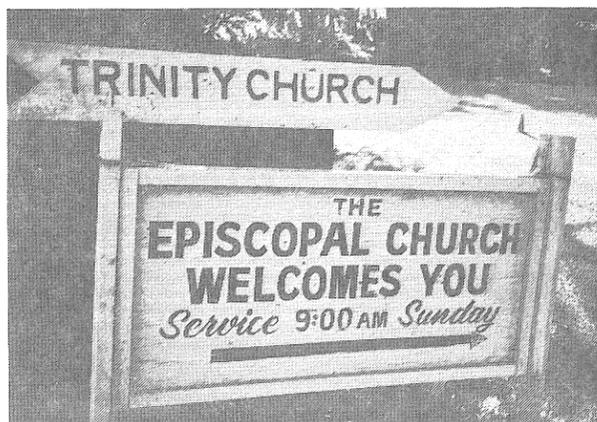
25, 27, 28 **Ember Days**

27 **Seabury Hall: Baccalaureate, Board of Trustees.**
Consecration, St. James' Church, Kamuela, Island of Hawaii, by Bishop Kennedy, 1951.

27-28 **Ministry Training Program.**

28 **Seabury Hall graduation.**

SIGNS FROM ABOUT THE DIOCESE



BISHOP'S JOURNEYING (cont.)

30 To Lahaina and Holy Innocents' to celebrate the 125th Anniversary of the Episcopal Church on the Island of Maui. Participation from all the congregations and a magnificent luau in the old prison yard.

JANUARY

1-3 Enjoy the football games and a restful day as the New Year of our Lord begins. Participate in Loretta Budd's memorial service on Saturday morning, and have a rare (for me now) wedding in the afternoon. On the plane again that evening for Good Shepherd, Wailuku.

4 Gave a speech to the Social Science Society on changes in the church.

6 Privileged to welcome Bishop Bill Gordon and his wife Shirley to the Diocese as they come to St. Christopher's, Kailua, for four months. He welcomed me to Alaska twenty-four years ago!

10 My visit to St. Jude's, at the southernmost end of the Diocese. Bishop Jackson Giliam is serving as the vicar. Home just in time to join an ecumenical service of welcome in our Cathedral to the bishop-elect of the newly-formed Evangelical Lutheran Church.

11-15 A week of continuing education for bishops of the VIII Province. This included presentations by the Archbishop of Canterbury, Robert Runcie, at the Trinity Institute. Back in Honolulu and straight from airport to our Diocesan Council meeting and retreat.

17 Joined in the Priory School Fun Run of 5 miles early this morning. Tried to catch David Ken-

nedy, the headmaster, but he was too fast in the last 1/2 mile! Celebrate the later service at the Cathedral — after a shower. Good way to start a Sunday that ends up with the final session of the Council retreat.

20-27 My annual visit to Guam and the three missions and one school there. It's a full week of meetings and services, made very pleasant by their good hospitality and the accompanying presence of my wife and Mike Porter, one of our vice-chancellors. Mike was a great help in working through some legal aspects of life there. We experience two Wednesdays flying back across the dateline — and then I am off to Maui and Seabury Hall's Trustees meeting.

29-31 The mission vicars meet to work on unique problems and opportunities among the smaller congregations. As they break up, Elizabeth and I head off for Lahaina and my official visitation to Holy Innocents'. They are rejoicing in the election of a new rector, the Reverend Walter Harris, and his wife Harriet. Walt has been a military chaplain in the Islands for several years. I catch what is left of the Super Bowl when I get home — the excitement was over!

FEBRUARY

2-7 A week of trying to catch up on the backlog of mail and appointments after a lot of travel. I share with Holy Nativity's vestry about the search process as they begin to face the job of finding a new rector, now that Charlie Crane has announced his retirement — after 21 years of ministry there. To St. Clement's on Sunday for two services and a sharing of a "Piece of My Life" with the adult group. That "Piece" is full and extraordinarily rewarding.