

HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

DRUGS IN HAWAII

"Most Serious Crime Problem"

Intolerance to Drug Use Called For

The drug problem is "the most serious crime problem facing our society today," says Honolulu Chief of Police, Douglas G. Gibb.

"It is time to let everyone know that they have a personal and moral responsibility to be intolerant of drug use anywhere, any time, and by anyone," insists Major Frank Su'a of the Narcotics/Vice Division of the Honolulu Police Department.

"If this was the prevailing attitude in our community, we could have a 'drug free Hawaii' in our schools, work places, and in our social activities. Those who don't take an active, hostile position against drugs are giving their tacit approval.

"Drug abuse undermines our economy, social values, and most of all, it attacks our most unique and irreplaceable asset — our children," notes Su'a.

[For these and other reasons, Christians do not tolerate drug use. The "image and likeness of God" which is the human being is to be treasured, not misused or destroyed. And the Christian commitment to love — of God, of neighbor, and of self — absolutely rules out the individual ruin and social havoc of drug use.]

Marijuana

"If someone were to ask me what drug I considered the most dangerous, my answer would be marijuana," says Su'a.

It is far from harmless, he points out, because marijuana destroys brain cells and the reproductive system, research has proved. "It is the most dangerous drug around, because

(Continued on page 8)



The Right Reverend Barbara C. Harris, Suffragan Bishop of Massachusetts, consecrated February 11, 1989, the first woman bishop in the Episcopal Church and the Anglican Communion.

FR. GESTON CALLED TO L.A. MINISTRY

The Rev. Alejandro S. Geston, vicar of St. John's Episcopal Church, Eleele, and St. Paul's Episcopal Church, Kekaha, has accepted the call to be organizing vicar of the Filipino ministry in the diocese of Los Angeles, Bishop Donald P. Hart of Hawaii announced.

Based at St. Martha's in West Covina, Fr. Geston will work under Bishop Frederick H. Borsch of Los Angeles in a Filipino ministry patterned after that of the Church of the Resurrection on the Island of Hawaii. It is called St. Benedict's Mission.

For a decade, Fr. Geston has served two West Kauai Episcopal churches — longer than any previous vicar. He began his new ministry in California on February 1. His last Sunday at St. John's and St. Paul's was January 22.

His wife, Simeona, and their youngest child, Tessie, will join him in California following her graduation from Waimea High School this June.

A native of the Philippines, Fr. Geston was educated at the University of the Philippines and St. Andrew's Theological Seminary. Ordained in 1967, he was acting chaplain at St. Stephen's High School, Manila, when the late-Bishop E. Lani Hanchett (who married Puanani Akana of Kalihiwai) invited him to the Islands (1972).

Serving first the Church of the Resurrection, based in Hilo, and St. Columba's, Paauilo, Fr. Geston moved to West Kauai in 1979, where Simeona gained employment as a ward clerk in the Kauai Veterans Hospital in Waimea.

The Gestons have four children: Christine, a nurse in Hilo; Debra and Eunice, students at the University of Hawaii (Manoa), and Tessie.

ST. PAUL'S, MAKAPALA, CELEBRATES CENTENARY

Bishop Donald P. Hart was the chief celebrant at the Saturday, February 11, eucharist celebrating the 100th birthday of St. Paul's, Makapala, North Kohala.

The present church was consecrated on February 10, 1889, by Bishop Alfred Willis, 2nd Bishop of Hawaii. The congregation was established in 1882 to serve the large number of Chinese Christians on the Niulii and neighboring sugar plantations.

Some had come to Kohala from Demarara in British Guiana; others, from the Basle Lutheran missions in and about Canton. Member of St. Paul's were instrumental in founding two of Honolulu's chief Episcopal churches — St. Peter's and St. Elizabeth's.

Lay Reader Luke Aseu (Chang) first led the congregation, under the direction of the Rev. Herbert F.E.

Whalley at nearby St. Augustine's. He delighted the youngsters of St. Paul's with magic lantern shows, elders of St. Peter's still remembered with pleasure in the mid-1960's.

Over the years, in addition to the Chinese, St. Paul's has served "many kindreds and tongues" — Hawaiians, Portuguese, Puerto Ricans, Japanese, Koreans, and mainlanders.

Although seldom used in recent years, St. Paul's is to be renovated, according to present plans, to become the center for new mission outreach and ministry to residents of Makapala, Niulii, and the eastern sections of the North Kohala District.

The present vicar of the Kohala Episcopal Missions, which includes St. Augustine's and St. Paul's, is the Rev. Donn H. Brown, P.O. Box 220, Kapaa, HI 96755; telephone 889-5390.

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

OGUJIOFOR ORDAINED DEACON

Bishop Donald Hart ordained Ikechukwu Jonathan Ogujiofor a deacon in his parish church, St. Clement's, Makiki, January 15.

Deacon Ogujiofor, presently a doctoral candidate and research assistant in marine geophysics at UH-Manoa, was born and educated in Nigeria. He has degrees from the University of Nigeria (1979) and the University of Hawaii (Master of Science in geophysics, 1985). He is a graduate of the Ministries Training Program of the Diocese of Hawaii.

He and his wife Joy have three children: Godfrey, Leilani, and Clement.

McKENNE NAMED PLANNED GIVING OFFICER

Donald McKenne, business manager of St. Andrew's Cathedral, has been appointed planned giving officer of the diocese of Hawaii, Bishop Hart announced this January.

McKenne, a longtime member of the cathedral, became business manager 3½ years ago, on his retirement from the navy as a captain.

For the information and convenience of those planning their estates and desiring to help in the spread of the Kingdom of God, McKenne answered the following questions on planned giving:

What is planned giving?

There are about as many definitions for Planned Giving as there are people involved in it, but I believe that for Christians, planned giving is both stewardship and ministry.

Stewardship — in that it allows us to return to God some of that which he has let us accumulate. I say accumulate because planned gifts are usually gifts of accumulated assets rather than regular income.

The ministry of planned giving relates to insuring that, as Christians, we have put our houses in order, that we are prepared to die. This ministry is solidly grounded in Scripture and has found expression in rubrics in the Prayer Book for hundreds of years.

By planning now for how our estate will be distributed at death, we can greatly reduce the suffering of loved ones and feel good about getting our houses in order, setting our priorities and holding them up for all to see.

What does a planned giving officer do?

Well, in this diocese of course, we are just getting started so the functions of the planned giving officer will be somewhat different, but ideally the planned giving officer would be primarily involved in meeting with people who are doing their estate planning and are interested in making a gift to their church, the diocese, or perhaps to one the Episcopal schools or camps.

In this situation the planned giving officer would work with these individuals, and perhaps their attorney and tax advisor, to work out the best way to make such a gift. More importantly, he would assist in the estate planning process to insure that all aspects of the plan had been carefully worked out.

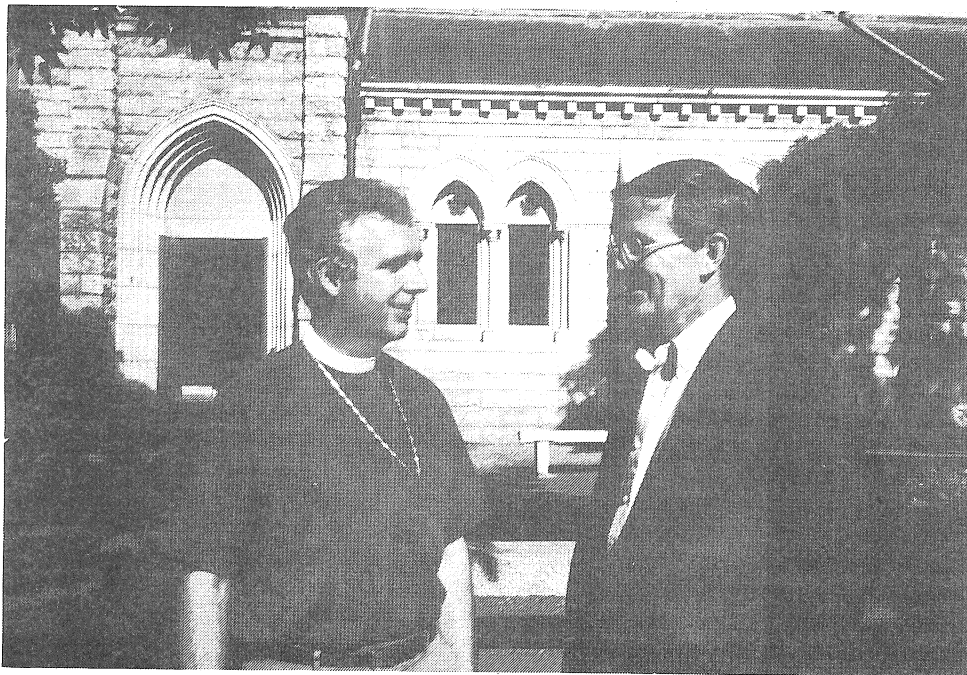
When you say work out the best way to make a gift, what do you mean?

This of course is part of the "planning" in planned giving. Most planned gifts are bequests made in wills or trusts. And there are several ways to name your church in your will.

For example, a person may wish to leave a certain percentage, say 10% in keeping with the standard of the tithe, or a specific amount, perhaps a sum that would perpetuate that individual's pledge.

There are several other ways, including naming the church as a contingency beneficiary, which (simply put) means naming the church as an alternate beneficiary in the event other named beneficiaries predecease the person making the will.

In addition to bequests, there are other means of making planned gifts all of which provided immediate tax



Bishop Donald Hart of Hawaii with Don McKenne, Diocesan Planned Giving Officer. In the background, the waikiki door of St. Andrew's Cathedral.

benefits, and many provide a lifetime income for the donor and one other named beneficiary, usually a spouse.

In certain circumstances, planned giving can provide estate replenishment, which is to say, one can make a large donation to the church, receive an income for life, and, with the money *actually* saved in lower taxes, purchase life insurance that will result in an estate equal to that before the gift.

These situations are the exceptions, of course, but the planned giving officer can work with the donor and accommodate the donor's concern for such things as avoiding high taxes in income, getting more retirement income, and leaving an estate for their children.

How can a person make a gift to the church and receive an income for life?

It sounds like its "done with mirrors," doesn't it! What happens though is that usually the gift is not received by the church until the death of the donor and in the meantime the gift is put into some form of irrevocable trust which generates income for the life of the donor, as well as a tax break.

So, a person can have the joy of

making a significant contribution to the church and still realize an income for life.

I might add, that often times the income received can be greater than that currently being generated by the assets given.

What do you see yourself doing over the next year as the planned giving officer?

Well, as I said, we are just getting started in this diocese, so I see my primary effort to be education, getting the word about planned giving out to as many Episcopalians as I possibly can.

I believe that Christians are givers, they like to give; and if we can just make them aware of planned giving, they will participate.

Let me tell you about my own experience. As you know, I retired from the U.S. Navy in 1985. As part of the retirement process I made out a new will, and never thought to include my church.

After I became aware of planned giving, and studied it, it became obvious to me that planned giving was an integral, real form of stewardship.

I had given to the church

practically my entire lifetime, so when I die, why not return to God some of which he has let me accumulate during my life? I have since changed my will to include my church.

How do you intend to get the Planned Giving message out, besides the *Chronicle*, that is?

First, let me thank you for being so generous with space in the *Chronicle*. This is of course the best way to get to everyone in the diocese, short of a massive direct mail effort.

I plan to submit regular articles to the *Chronicle* which describe planned giving.

Also, I hope to meet with as many vestries, bishop's committees, and stewardship committees as possible and offer them my services, which can come in the form of newsletter articles, parish mailings, talks and presentations before church groups, and, of course, one-on-one meetings with individuals interested in making a planned gift.

I hope if any readers would like to know more about planned giving, they will get in touch with me by phone at 524-2822, or by mail at the Diocesan Office, 229 Queen Emma Square, Honolulu, HI 96813.

BRIEFLY NOTED

Congratulations to new grandparents the Rev. Dr. Gerald and Polly Gifford of St. Elizabeth's, Palama, and the Most Rev. Edmond and Patti Browning on the birth of Zachary Edmond Browning to Mark and Ella (Gifford) Browning . . . And the Giffords celebrate another grandson: Tyler Nehoa Harris.

The Rev. Dr. Claude DuTeil of the Institute for Human Services is back home following a brief hospital stay.

And the Rev. Rudy Duncan, Diocesan Treasurer, is recovering from surgery and complications (a blood clot).

Welcome to Ms. Karen Reinke, who is serving as temporary secretary in the Diocesan Office during the six-month sabbatical of Mary MacIntosh.

St. Elizabeth's is now receiving names for the position of rector. The Rev. Dr. Gifford retires this June.

For information on LEAD Lab workshops, which give people practice and skills in visiting people, inviting them to church, and making them welcome once there, contact the Rev. Dr. Jerry Reynolds, St. James', P.O. Box 266, Kamuela, HI 96743; telephone 885-4923; or the Diocesan Office (536-7776).

"I think I can say without fear of contradiction that St. John's in Tuman Heights [Guam] is the best school on the island. It is one of the best American schools in the Pacific and Asian regions," writes Joe Murphy in a recent column in the *Pacific Daily News*.

On the cover of the 1989 *Stewardship Resource Catalogue* from the Episcopal Church Center in New York, in living color, the Rev. Robert E. Brown and his wife, Deacon Marilyn Brown, both recently of St. Christopher's, Kailua.

AN ECUMENICAL PASTORS CONFERENCE ON COUNSELING AND HIV

Sponsored by the Diocesan Advisory Committee on AIDS of the Episcopal Diocese of Hawaii in cooperation with the Hawaii Council of Churches.

Saturday, March 11, 1989 from 8:30 a.m. to 3:30 p.m.
St. Andrew's Cathedral, Honolulu

Conference agenda will include an introduction to the "State of HIV in Hawaii Today," two lectures: "The Church & Plagues" and "Psychosocial Issues & Counseling a Person with HIV Infection," as well as a choice of 2 morning and 2 afternoon workshops:

- Pastoral Do's and Don'ts from a Person-with-AIDS
- Drugs, Prostitution and AIDS
- What's Happening in the Gay Community
- Legal Issues - Life supports, etc.

Afternoon:

- Living with AIDS
- Implementation of AIDS Education in the Local Church
- The "Aftermath" of AIDS — "Burn-out" and the Caregiver

Send check and registration with workshop choices to: *Ecumenical HIV Pastors Conference*, c/o The Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, HI 96813.

Pre-Registration: \$15.00 (includes lunch and the book *AIDS: Sharing The Pain, Pastoral Guidelines* by Bill Kirkpatrick). At the door: \$20.00 (lunch and conference book not guaranteed). Registration deadline: March 3.

CONFERENCE ON JAPANESE NATIONALS IN HAWAII

A conference "to sensitize the clergy and laity of the Episcopal Church to the presence and needs of the Japanese nationals in Hawaii" meets Saturday, March 11, 8:30 a.m. to 3 p.m. at St. Andrew's Priory School, under the sponsorship of the Japanese-American Ministry Committee of the Episcopal Church in Hawaii.

Addresses and panel and small group discussions will focus on three topics: the sociology of Japanese nationals in Hawaii, their religious life, certain psycho-social aspects of the Japanese national.

One goal of the conference is that Episcopalians "may be prepared to reach out and welcome into the life of the church."

Japanese nationals visiting Hawaii.

Speakers include Consul Katsuya Sato of Japan and Professors Yasumasa Kuroda and Nancy Sakamoto.

Panelists include the Revs. Morimasa Kaneshiro of the Episcopal Church, Toshimasa Yamamoto, Harris United Methodist Church; Saku Kuroda, Makiki Christian Church; Shinyu Maruya, Kalihi Union Church; and Yuichiro Nakano, Honolulu Church of Christ.

For further information call: Kayoko Hanano (889-6380), Jane Ibara (947-3876), the Rev. David Ota (735-5944), or Fr. Kaneshiro (395-4329).

TEEN ATTITUDES REPORTED

A survey by "Who's Who" of American high school students revealed that among America's high-achievers:

- 45% know a teenager who has attempted suicide.
- 4% have tried it.
- Black high-achievers are at greater risk (10% have tried suicide).

The following factors contributing to suicides were identified by high-achievers:

- Feelings of worthlessness (86%).
- Feelings of isolation and loneliness (84%).
- Pressure to achieve (72%).
- Fear of failure (65%).

Needed to combat teen-suicide are:

- Suicide prevention hot-lines (Oahu 521-4555; Lanai 565-6189; Kauai 245-3411; Molokai 558-8210; Hawaii 329-9111, 969-9111; Maui 244-7407).

- Awareness of programs for teenagers and their parents.
- Private counseling in the schools.

Other teenage data indicate:

- Drug use continues to decline among high-achievers.
- Alcohol use is declining (63% say they never drink, as against 48% in 1983).
- About 75% say they have never had sexual intercourse.
- About 50%, however, favor dispensing contraceptives in the schools to prevent AIDS and pregnancies, reported *The New York Times* (September 14, 1988).

Dear Sisters and Brothers:

February has not usually been noted for much: Groundhog Day, some presidential birthdays, this year the beginning of Lent! In the north, winter hangs on with an icy grip. Here we see the buildup of whale-watching. The changes in our seasons are subtle and only appreciated by those who care to notice.

Of course important events do take place for us individually — an anniversary, a wedding, a birthday, baptisms, and confirmations go on. The Lenten Season can bring us new insights into our spiritual lives and renewal to our relationship with God. Those are powerful things for us personally, but they are not likely to be big public events, attracting attention far and wide. In fact, for some of us, those kind of experiences are often not acknowledged until later on, as we understand them in retrospect and realize that, on a dull

CANTERBURY NEWS

"Welcome back. A new semester and another new beginning," writes the Rev. George M.O. Lee, Chaplain at Canterbury House, the Episcopal Campus Ministry at the University of Hawaii, Manoa.

In a letter published in the January issue of *SCOPE*, Fr. Lee notes:

In Ecclesiastes 3 it is said, "To everything there is a season, and a time to every purpose under heaven. A time to break down, and a time to build up."

For those who participate in God's ministry in an academic community, I hope the phrase "a time to break down, and a time to build up" will take on increased importance.

My hope is we can dispense with outdated thoughts, assumptions, and biases, so that renewal may take place in our minds, bodies, and spirits.

Then, perhaps, we may manifest the presence of God in our lives and in our particular environments, making many Epiphanies happen in this Manoa campus community.

At Canterbury House, you will find some changes in our environment. There has been a bit of breaking down, and a significant amount of building up, in order to make our ministry more spiritual, attractive, and useful.

The oratory space (chapel) has a new carpet. A new wall behind the altar serves as a reredos with a crucifix generously loaned by St. Mark's, Kapahulu. And the same wall has been built with storage space on the back side to be a sacristy for vestments, altar vessels, etc. It is wonderful to fit it in a 11 x 14 space, in a corner of the Pavilion building.

We should have the Pavilion sink hooked up with the plumbing, and the refrigerator and microwave oven available for use in a few weeks.

Please come by to see and use your House at UH Manoa. The House and Pavilion are open daily as a ministry of hospitality to the campus, Fr. Lee's letter concludes.

The weekly schedule: Chaplain's office hours — 11 a.m. - 2 p.m., or by appointment (955-3697). Wednesdays, 7:30 a.m. — Holy Communion, followed by a light breakfast. Sundays, 6 p.m. — Supper and Bible study.

Canterbury House is located at 2324 Metcalf Street.

A WORD FROM THE BISHOP

day in February, life turned around for us.

In February, the Reverend Barbara Harris was ordained a suffragan bishop in the Diocese of Massachusetts.

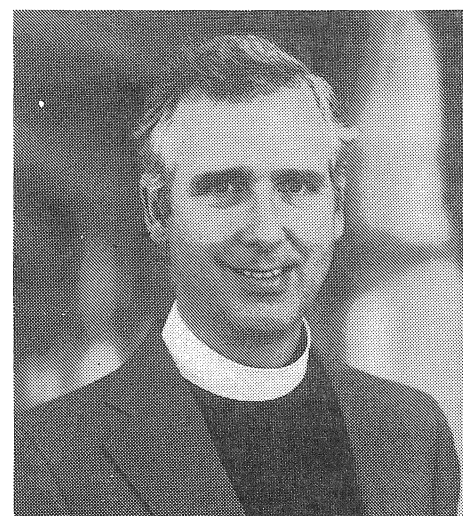
She is the first woman bishop in the Anglican Communion, and the eyes of the religious world were on her and that occasion. Even the possibility of the event has attracted enormous publicity. Some suggest that her episcopate may be spent under such scrutiny that her every move will be a kind of continuous press conference.

Our Standing Committee voted in favor of her ordination as bishop — not unanimously, but nearly so. I gave my consent. I know I did so because of my strong conviction that anyone, male or female, who is duly chosen, can rise to any ministry in the church. If we were going to deny this opportunity to women, then we should never have allowed them to be baptized! The door was opened theologically in that gift of God's Spirit.

We have taken a long time to realize that Christ's maleness is not the key to salvation, that his maleness is not the essential ingredient in sacramental ministry. Maleness is one of many gifts God gives to carry ministry. The same is true of femaleness. Both can express sacramental ministry. What is essential is faith and grace.

But more than that, I consented to the Reverend Ms. Harris' ordination out of deep appreciation for the ministries of the women deacons, priests, and laity of this diocese. I see in them the miracle of God's ministry taking place, and I am more convinced than ever that if we limit ordination and draw small circles around it and deny expression of it to some people, we may be standing in God's way.

The ordained women of this diocese speak profoundly to God's love and incarnation among us. They witness to the wholeness of our church, when all people are given the chance to respond to their baptismal vows to



Bishop Hart of Hawaii.

the fullest extent possible. The ordination and consecration of a woman as bishop proclaims the same message about the larger church. This February our small branch of the Anglican Communion will experience a wholeness of ministry it has not had before.

In the midst of all the hype and criticism and excitement surrounding Barbara Harris' ordination, the wholeness of ministry which will happen in our church, the final opening up of the calling which comes in baptism, will probably be a kind of February experience — overlooked by all but those who want to see more deeply. I hope we will not be too distracted by the hoopla, that we will see with that peculiar February focus, that helps us to find quieter, but no less important meaning, in what is happening.

I will remember Barbara Harris in my prayers, as well as the Diocese of Massachusetts and the Episcopal Church. I ask you to join me as we seek to find God's will and carry out the mission of the Church.

My best wishes and aloha.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

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DIOCESAN COUNCIL

At the December meeting, the Diocesan Council:

- Adopted, on recommendation from Bishop Hart, a two-year budget process so as to avoid “some of the pitfalls of the past years, especially lengthy, pressured Council meetings, followed by Area Meetings that address matters to which the Council is not able to respond. It is important to take the Area Meetings seriously,” the Bishop emphasized. The result: production of a proposed 1990 budget and a “soft” 1991 budget, as follows:

1989 Budget Process Deadlines

1. *March 18, 1989:* Recommendations of the Departments for 1990 programs and funding requests are submitted to the Bishop, along with anticipated programs and funding for 1991.

2. *March and April, 1989:* The recommendations are reviewed by the Bishop and staff.

3. *May 20, 1989:* A balanced 1990 proposed budget and a ‘soft’ 1991 proposed budget are presented to the Council by the Bishop and staff.

4. *May 20 to June 17, 1989:* Council departments review the proposed budgets. At the June 17 Council meeting they are approved in the form in which they will be presented to the Area Meetings.

5. *June 18-30, 1989:* Area Meetings are held in the diocese.

6. *July 15, 1989:* The results of the Area Meetings are considered by the Council, and the Council sets the 1990 proposed budget that will be presented to the 1989 Diocesan Convention, along with the ‘soft’ 1991 estimated budget.

NADINE WHARTON SCOTT

1928 - 1988

Nadine Wharton Scott, “who reached into out-of-the-way places to write about Hawaii’s people as a Honolulu *Star-Bulletin* reporter for 24 years,” died December 15 at the Kaiser Medical Center.

“She was the religion writer for 20 years, but her byline appeared on a myriad of stories through the years,” the *Star-Bulletin* obituary noted.

Nadine was a devout Episcopalian and a member of the bishop’s committee of St. Philip’s, Maili.

Her work as a journalist was professional, comprehensive, impartial, and award-winning. And always it reflected her enthusiasm, sensitivity, and good sense. She would not hear of transfer to any other beat.

Nadine was “probably the best-informed of any person in the state as to what was going on in the churches, in the life of all religious bodies,” said Fr. George Lee, Canterbury House chaplain and formerly vicar of St. Philip’s. “She is much loved and very much missed,” he noted.

“She was very happy the past few months,” observed Beatrice Ware, a friend and fellow member of St. Philip’s. “Nadine was involved and influential in keeping our new building on the track,” she commented.

Nadine loved the Waianae Coast

and its people and refused to move into town, even as age and illness began to make commuting more taxing.

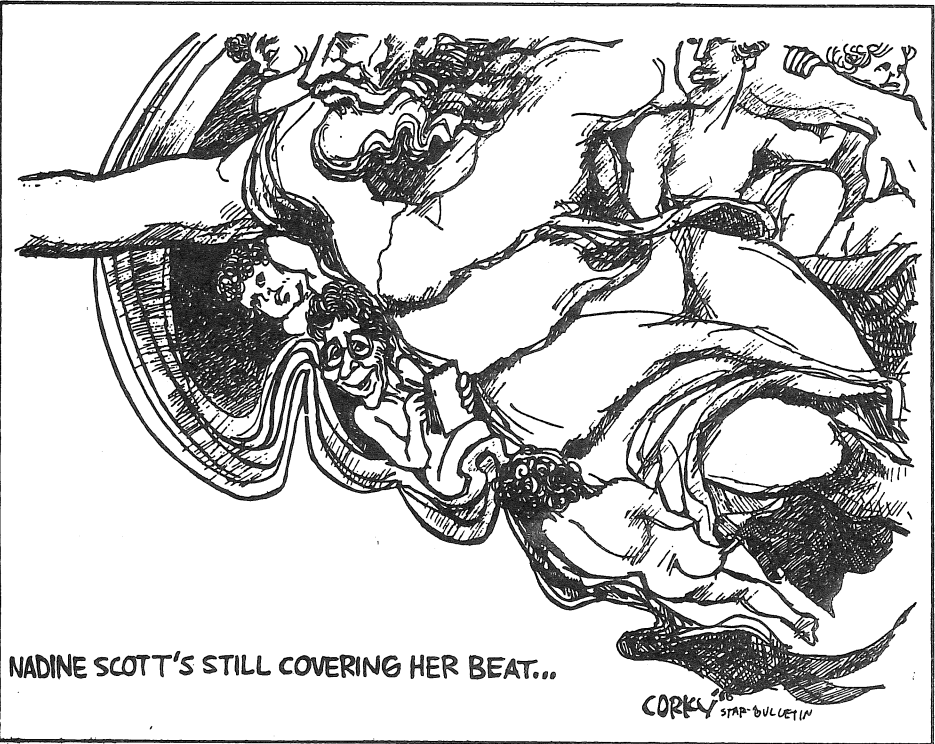
Courage also characterized Nadine. Eye trouble threatened her sight, a disaster for a journalist. That challenge she faced squarely and surmounted.

Then there was the operation for lung cancer. Complications set in, and then a massive heart attack. And what Presiding Bishop Edmond L. Browning, formerly of Hawaii, had termed Nadine’s “ministry within our community” was over.

She is survived by two daughters — Diana Wharton of Honolulu and Elizabeth McCarrell of California; three grandchildren; and an aunt.

Services were held in Parke Chapel at St. Andrew’s Cathedral at noon on December 23 and the following Monday at St. Philip’s, Maili. The Rev. Marilyn Watts, vicar of St. Philip’s, conducted both services.

For the reception following the Parke Chapel service, the people of St. Philip’s prepared an abundance of food, not only to serve Nadine’s many friends and admirers, but also that the many leftovers might go to feed the homeless at the Institute for Human Services (IHS), a ministry to street people.



NADINE SCOTT’S STILL COVERING HER BEAT...

7. *August 19, 1989:* The Council might not have to meet.

8. *September 16, 1989:* The Council has an opportunity, if needed, to review and complete the 1990 proposed budget.

- Raised the loan for St. Philip’s, Maili, \$75,000 to \$925,000 to complete the project “except for the kitchen.” Reasons for the delays and over-runs were discussed, with Vice-Chancellor Walter Beh to review the matter.
- Learned of the pouring of the first floor slab of the adult lodge at Camp Mokuleia.
- The planned incorporation of Camp Mokuleia was discussed further.
- Approved group life insurance for lay employees on a par with the clergy.
- Granted a credit line of \$100,000 to the Cathedral for the renovation of the electrical system.
- Retained Coppers and Lydbrand for the purpose of conducting an audit of the Camp Mokuleia Campaign.
- Released funds to meet needs at St. George’s, Pearl Harbor, and St. Jude’s, Oceanview.
- Learned of the Congregational Development’s proposal “that there be a new process developed in which staff and resource persons go to the congregations in order to support and help them develop 1) a plan for self-sufficiency and 2) training in key areas, such as stewardship, planning, outreach, etc.

“The Diocesan staff is asked to develop a plan for week-end consultation in which the congregations are visited to help them with renewal and planning to provide the things that are weak or missing.

“In the discussion it was noted that we should avoid going to each congregation with one program, as if each one had the same problems.

“It was also noted that there is a need for sensitivity, because even parishes have a subsidy of sorts.

“It was also suggested that we need to go the Convention with plans for those congregations concerning their future.

“The proposal is an ambitious one, yet it will be needed before discussing subsidies at the next Convention.

“It was noted that the Vestry retreats could help some of this happen, and there is also a need to search for and to raise up leadership in those congregations.”

- Confirmed Alfredo Evangelista as a Deputy Vice Chancellor.
- Learned of the resignation of Susie Davis of Maui from the Council and the Communications Department because of job schedule problems. The bishop asked the Maui Regional Council to suggest the name of a layperson for consideration as a replacement.

At its November meeting, the Diocesan Council:

- Heard announced the reappointment of the Rev. R.A. Duncan as treasurer of the diocese.
- Learned of the progress as regards building the adult lodge, transmitting quarterly statements to those who pledge to the campaign, bringing the computer system on line, and work towards the incorporation of Camp Mokuleia.
- Approved clergy housing allowances.
- Agreed to share 50% of the estimated \$30,000 to \$35,000 cost of electrical rewiring for the Memorial

Building at St. Andrew’s (cathedral and diocesan offices), the amount not to exceed \$17,500.

- Approved in principle the hiring of a fund-raiser “to enable Camp Mokuleia and St. Philip’s Church to achieve their goals in light of the short-fall and unforeseen expenses of the respective projects, the salary expense [to be] reimbursed through funds that are generated by the person.” Final approval awaits the presentation of a definitive plan in future.
- Heard of Seabury Hall’s plan to repay its loan of \$53,000 from the diocese at approximately \$10,000 per year for the next five years.
- Received Headmaster Olverson’s report concerning the proposal for a Middle School, with the addition of a 6th grade in the 1989-1990 school year, and the possible acquisition of land by Seabury Hall. Plans calling for the new middle school building to replace the present boys’ dormitory were approved, providing that “the project be accomplished without borrowing,” subject to review by the chancellor.
- Approved negotiations for the acquisition of 15 acres of land from Haleakala Ranch “at no cost to the diocese.”
- Confirmed the appointment of Deputy Vice Chancellors James P. Brumbaugh, Richard Hicks, Donald E. James, Douglas W. MacDougall, Robert E. Rowland, and William A. Stricklin, with letters of thanks to be sent to John A. Lockwood, Michael Porter, Walter Beh, and the previous deputy vice chancellors.

CAMP MOKULEIA 1989 SUMMER CAMP SCHEDULE

Camp Mokuleia, between Waialua and Kaena Point on the north shore of Oahu, will hold seven one-week summer sessions (Sunday through Saturday) from July 2 to August 19.

Age ranges are:

- 7-9-year-olds — July 2-29, the first four sessions.
- 10-12-year-olds — All sessions.
- 13-15-year-olds — July 16-August 19, the last five sessions.

Campers may register for one or more weeks within their age range.

Fees are \$195 for a one week session of cabin camping, plus \$170 for each additional week, and \$120 per week for tent camping (boys only).

Two weeks of counselor-in-training (for 16-17-year-olds) are scheduled for July 2-15, for a fee of \$310.

A 10% discount will be applied to all fees paid in full by May 1, 1989. Fees may be paid with VISA or MasterCard.

For further information call or write Camp Mokuleia, 637-6241, 68-729 Farrington Hwy., Waialua, HI 96791.

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. The suggested annual subscription donation is \$4.00. Those who would like to and can defray *Chronicle* costs, are invited to contribute that amount or more to the *Hawaiian Church Chronicle*, Episcopal Church, 229 Queen Emma Square, Honolulu, Hawaii 96813.

1988 IN REVIEW: KING, QUEEN, BISHOP

For the Episcopal Church and the Anglican Communion the election of a woman bishop was the year's major story.

The imminence of such an election set the agenda for both the General Convention in Detroit and the Lambeth Conference.

- To accommodate those churches who would not accept a woman bishop, the Convention approved male "episcopal visitors" to churches who would not welcome their own woman diocesan.

This accommodation was for a fixed period, so as to forestall any institutionalized discrimination, on the one hand, and, on the other, to give certain dioceses and parishes time to adjust to new realities. Sexism is as repugnant as racism, the Episcopal Church has declared.

- Lambeth recognized the right of member churches to elect whom they wish, but pled for unity and mutual respect amongst the Anglican Communion's 28 provinces, however much they may differ on women bishops. A commission was appointed to study the issue.

The election of the Rev. Barbara C. Harris as suffragan (assistant) bishop of Massachusetts and her confirmation by both the church's standing committees and the bishops paved the way to her consecration February 11. A woman bishop is now a reality within Anglicanism.

Harris' election raised the issue of woman clergy once again and called in question the unity of the Episcopal Church. Episcopal dioceses which tolerated women deacons and priests elsewhere drew the line at a woman bishop. The 8 bishops of the Evangelical and Catholic Mission called a synod of clergy and laity "to consider how we shall be the Church within the Episcopal Church and to adopt a detailed and unified plan for active witness in the face of the institution's present disintegration." This synod is to meet this May in Fort Worth, Texas.

It is possible that this synod will decide it cannot be "the Church within" the Episcopal Church and move out. But untangling property ownership, pension funds, church insurance, and UTO grants — that is, money matters — may serve to prevent an absolute break. An all-male churchlet within the larger church may be that synod's result.

The Anglican Communion also is profoundly affected. According to one Australian bishop (Sydney), Harris' election means the Anglican Communion is now more a Federation, with some provinces and dioceses refusing to be "in communion" with those with women bishops. The American Union after the Compromise of 1850 comes to mind.

But if the titular head of the Church of England, Mother Church of the Anglican Communion, may be either a man (the king) or a woman (the queen), it is difficult to see why women bishops are disallowed by any Anglican. And as Golda Meir, Margaret Thatcher, and Indira Gandhi have recently proved, and Deborah, Kaahumanu, Maria Teresa, and Elizabeth I did in times past, women are often more capable than men in leading peoples, including the people of God.

And, while complicating ecumenical relations with the Vatican and the Pharnar, a woman bishop has simplified them with the United Methodists, the United Church of Christ, and others who already have women exercising *episcopate* (oversight).

For Episcopalians, no single event in 1988 has had an influence or importance equal to that of the election of a woman bishop.

II.

Other events of importance to the Episcopal Church in 1988 were:

- The recognition, finally, by the General Convention of the decline in

Episcopal Church membership, down 20% in 20 years.

A year of preparation (1989) for a decade of evangelism (1990's) was planned, and stewardship emphasized in consequence. But no general reconsideration of church policies of the past two decades was apparent.

- However, the Episcopal Church qualified her pro-choice stance on abortion, adopting a more moderate position. So also did the American Baptist Churches and the United Methodist Church.

- A furor developed, both nationally and locally, over the movie *The Last Temptation* between those who thought it "blasphemous" or so incorrect as to need free New Testaments at movie exits, and those who defended the film as a valid inquiry into the meaning of Christ, needing no orthodox corrective at theatre doors. Some saw a splendid opportunity for evangelism; others did not, scenting censorship and anti-intellectualism.

- An Episcopalian was elected to the White House, President George Bush, for the first time since Franklin Delano Roosevelt.

- At the General Convention the Philippine Episcopal Church gained independence and autonomy effective 1990, or before. The PEC has been tied to America since the U.S. victory in the Spanish-American War.

- Of special importance to the Episcopal Church in Hawaii was the approval of General Convention for the inclusion of King Kamehameha IV and Queen Emma in the church's calendar on November 28. Of the 6 royals in the calendar, 2 are Hawaiian. This affirmation by General Convention of Hawaiians generally and recognition of the essential Hawaiian contribution to the Episcopal Church in Hawaii were well received locally.

- Death claimed Bishop J. Brooke Mosely, former president of New York's Union Theological Seminary; Alan Paton, South African novelist,

politician, and renowned Anglican layman; Archbishop Arthur Michael Ramsey, 100th Archbishop of Canterbury, who enriched Anglicanism by his insights and learning and his joyfulness; and Bishop Wesley Frensdorff, "a good bishop and friend."

III.

Locally, in addition to the entry of the King and the Queen into the church's calendar, in 1988 the church in Hawaii was concerned with:

- Finances: the 1½% hike in assessments, the method of voting of assessments, and the support of the missions.

- Education: the revamping of diocesan educational offerings by a blue-ribbon committee headed by Eileen Anderson.

- Camp Mokuleia: its rebuilding and a second wind for pledging.

- St. Barnabas', Ewa Beach: a bold initiative for its relocation and growth.

- Youth: revitalized youth work with top priority.

- Evangelism: an enlarged committee and additional approaches, in consequence of General Convention mandates.

- Hawaii Loa College: debt forgiveness to enable new life for the college, with scholarships for Episcopalians in thanks.

- New Mission Statement and Goals voted by the Diocesan Council (*Chronicle* March 1988), covering worship, education, service, evangelism, and stewardship.

- Book of Common Prayer: call by Bishop Hart for all Episcopalians to own, learn, and live the BCP, both for personal spiritual enrichment and to equip us all for evangelism.

- Election of a third Hawaii member of the Executive Council, George Lockwood, in addition to Betty Jo Harris and Tom Van Culin.

— JPE.

FAR-FLUNG SABBATICAL FOR KULA'S RECTOR

The Rev. Heather Mueller, back from a 5½-month sabbatical which took her to Detroit, Lambeth, the Continent, and Melbourne, wrote in a Christmas letter to parishioners of St. John's:

My responsibility at the General Convention was to organize and staff the Episcopal Women's Caucus booth. This organization seeks to eliminate sexism in the church. It was . . . ten days of meeting new people, greeting old friends, and communicating reactions to the pieces of legislation being processed on the floors of the two houses of Convention.

I went to Canterbury, England, to live out the next chapter [of sabbatical]. The Lambeth Conference was taking place at Kent University on a hill overlooking the town of Canterbury.

We, like the Canterbury pilgrims, went to the magnificent Mother Cathedral and tapped into our historical roots.

I was a part of a large community of women and men from all over the world. Our task was to interact with the bishops and be present with them as people committed to expanding the

roles of women in the church.

We . . . believe, as do many bishops (including Presiding Bishop Browning), that the power and effectiveness of the church is enhanced when all people serve God fully in the way God calls them to serve.

The experience at Lambeth was complicated. . . . The press was always around us, and the English press was not compassionate in the way they reported things. . . .

One of the most rewarding things I did in Europe was to preach in several different churches. I gave a short sermon in Switzerland which was translated into Swiss

German. . . . Before I spoke, the pastor unfolded an American flag and hung it on the lectern. It was quite an experience. They made me an honorary citizen of that town.

I returned to England . . . and enjoyed some days in Yorkshire and on Holy Island at Lindisfarne. I did a lot of reading, reflecting, praying, and preparing for the next chapter which would be study at Virginia Seminary.

The continuing education program at VTS was designed for clergy who had been in parish ministry for five years or more. We received the gifts of many resource people. We had

many opportunities for field trips. We shared a quiet retreat, and were nourished by being in community with one another.

I found it hard sometimes to be the only woman in a community with 15 men. However, with the wonderful support of several deeply caring and compassionate men, we were able to hear each other and be heard — most of the time.

The last chapter of the sabbatical . . . was in Melbourne, Australia. I was invited to serve by the people of St. James' Old Cathedral, and I was licensed by the archbishop. Australia, as a province, is struggling with the issues of the ordination of women to the priesthood. Melbourne, in particular, is just on the verge of passing legislation in their synod which will make it possible.

My task was to preach and celebrate and baptize. I was licensed to function as a priest with no fanfare. I believe we were successful in changing a few attitudes.

My experience showed me that a whole group of people, in the middle, are against the ordination of women, only because they are not for it. Our experience in the U.S. has shown that

when women function as priests, most people accept it without a lot of concern.

I preached and celebrated in a lot of churches in Australia. The people I met were wonderfully friendly (in most cases). I had a wonderful time serving the churches in Melbourne.

NORMAN COUSINS INAUGURATES PEGGY KAI LECTURES

The weekend of January 13 saw noted author Norman Cousins fill St. Andrew's Cathedral twice to overflowing in the first of what promises to be a long and distinguished series of speakers in the Peggy Kai Speakers Program.

Begun with a gift from Ernie Kai in his late wife's memory, the series plans to bring to St. Andrew's prominent persons who can address the broad issues of human concern.

Cousins stressed the importance of positive emotions in combatting illness. In his book *Anatomy of an Illness*, he described his triumph over serious illness in which humor played so large a part.

— By our Cathedral correspondent.

PREPARING FOR AMERICA'S FUTURE

Jacquelyn Smith, daughter of Gene and Betty Smith of Aiea and a member of St. Timothy's, was first place winner for the State of Hawaii in the Voice of Democracy Broadcast Scriptwriting Program of the Veterans of Foreign Wars.

Her broadcast address is reprinted below.

She is in the 12th grade of Varsity International High School and a Christian education teacher for grammar school students at St. Timothy's.

The United States of America has witnessed a glorious past, and despite the current ethical, social, and economic problems has enjoyed a present filled with unbelievable achievement. Now we must look ahead and begin preparing for America's limitless future. We can begin by building bridges of understanding, practicing brotherhood, and spreading goodwill throughout our nation and the world. Restoring ethics and encouraging patriotism while moving towards an interdependent world promise a future worthy of our American heritage.

As we prepare for our future we must remember that much of the success of this nation can be

attributed to the moral values of its people. The quality of life we enjoy is intimately tied to the values we hold. If we plan to conquer the ills of our society, such as promiscuity and drug abuse, strong morals and high values need to be a guiding force. They need to be taught in America's homes and encouraged in business and government. Our schools need to provide value-teaching along with an education of excellence in academics. The students of today and leaders of tomorrow must have academic and ethical strength to keep our country moving forward. America is producing great masterminds of tomorrow but in order for their leadership to benefit our country, integrity must accompany their intelligence. High values teach respect, honesty, self-discipline, and hard work. Integrity needs to override dishonesty, morality must rise above greed, and self-control must dominate self-indulgence.

It is also of great importance that we instill patriotism in the youth of today. Fidelity to the flag in times of war, as well as in peace, and participating in elections, even when it's inconvenient, are all vital to our present and future. We must exercise our right to be involved.

The United States of America is not a country built by men who relied on

rulers to care for them, but a nation built by people working together and caring for each other. That is the essence of our past and the key to our future. We must continue to care for our fellow man beginning within the family, among friends, and gradually extending our open arms to the community and beyond. It's going the extra mile and reaching out just a little more. It's following that essential rule, and one need not be a Christian to follow it . . . the Golden Rule: "Do unto others as you would have them do unto you."

A key word to our future is interdependence. The United States of America is still the hope of mankind. The liberty, freedom, and justice inherent in our country is envied the world over. Communist countries are opening their iron curtains, and economic interdependence is permitting the exposure of democracy throughout the world. We have already proven that the more we become intertwined economically with other countries, including communist and third world, the less inclined we will be to bomb each other and the more inclined to help each other. So as we approach our future we must embrace interdependence because it is, and will continue to be, the key to world peace and unification. But remember, as peace continues to

spread throughout the world, we must keep in mind the immortal words of Theodore Roosevelt, "Speak softly but carry a big stick . . .". It is of prime importance that we maintain and support a strong defense.

The power of our future lies in the voice of democracy, strong leadership, and the American citizen. It is the values of our forefathers that need to be instilled in the youth of today to help maintain the peace, tranquility, and security that are we are presently experiencing. With these ideas in mind we can create a future that will allow us to remain the envy of the world. We have learned to overcome adversity from the beginning of our history and we will continue to meet its challenge; however, we must believe in the resilience of the American Dream and embrace the future with confidence. The genius of the United States lies in the fact that we, the people, choose our future. It is not dictated to us, or forced upon us. Our future lies in the hands of the people, and if we choose to create strong, patriotic, and moral families, and if we choose to put value-teaching back into the schools, and if we choose to work towards interdependence, America will continue to be a place we can be proud of, for centuries and centuries to come.

FR. ROWLEY ELECTED BISHOP

To be added to the number of bishops who served as priests in the diocese of Hawaii is the Rev. Robert Deane Rowley, Jr., elected bishop-coadjutor of the diocese of Northwestern Pennsylvania, headquartered in Erie, this November.

Bishop-elect Rowley spent the first years of his ministry in Hawaii, following his graduation from the Episcopal Theological Seminary of the Southwest in 1977.

Prior to that he served in the navy as a legal officer, having graduated in law from the University of Pittsburgh (BA 1962, LLB 1965) and George

Washington University, District of Columbia (LLM 1970).

In the diocese of Hawaii, from 1977-1980 he was dean of students at the St. Andrew's Priory School, Honolulu, and diocesan youth minister. Prior to being rector of St. Timothy's, Aiea (1981-1983), Fr. Rowley was a canon of St. Andrew's Cathedral, Honolulu (1980-1981).

Since leaving Hawaii, he has served as canon to the bishop of the diocese of Bethlehem, Pennsylvania, and diocesan administrator.

He married Nancy Ann Roland in 1964. They have two children.



The Rev. James Furman of St. Peter's, Honolulu, and the Rev. Alejandro Geston, formerly of the West Kauai churches (right), now of St. Benedict's Mission in the Diocese of Los Angeles. See story page 1.

CHINESE PROTESTANTS CHOOSE BISHOPS

In a historic service, the Chinese Protestant Church consecrated its first bishops since 1955 — Bishop Sun Yanlin, 74, and Bishop Shen Yifan, 60 — and opted for episcopacy as its form of self-government.

The rapidly growing Protestant community of Shanghai, by deciding to have bishops at all and selecting their own, also made it clear that an all-inclusive Protestant Church is desired, rather than any return to the denominational fragmentation of pre-1949 China.

The consecration service at Shanghai's Muen Protestant Church reflected many traditions, including the Anglican. Four of the clergy joining in the laying on of hands were Anglican bishops — the Rt. Revs. Mao Kezhong (nearly 90), K. H. Ting, Wang Shenyang, and Xue Ping. The other three consecrators represented the Southern Baptist, Methodist, and Church of Christ traditions in China: Qi Qingcai of Shanghai's Grace Church; Wu Gaozhi, former general secretary of the old National China Christian Council; and Yin Jizheng of the Beijing Christian Church.

Following his consecration, Bishop Sun remarked, "Today there is a new unity in China and a new ordering of church structures. I hope my con-

secration will help the future development of our Chinese church."

"We are not returning to the days of denominationalism," emphasized Bishop Shen. "We are also not discarding the past. We want to enhance it. But we live in a new era. Our church has been restored and is ever-growing. We need to evolve systems for the future."

The adoption of episcopacy by the Chinese Protestant Church came only after more than two years debate and reflection in the Shanghai Municipal Christian Council Standing Committee and after much care and patience which enabled people of widely divergent theological backgrounds to reach this consensus. Respect for the apostolic succession is clearly reflected in the inclusion of the four Anglican bishops amongst the consecrators.

Chinese church life is governed by the Three-Self Principles — self-government, self-support, and self-propagation. Episcopacy is now an integral part of this self-government.

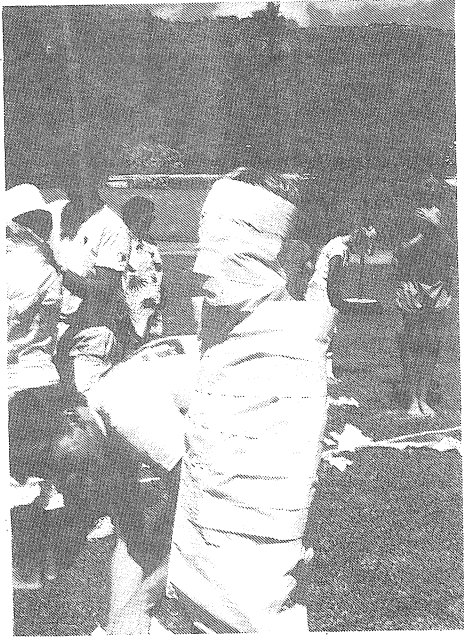
The "coming great church," much spoken of by Western Protestants and ecumenists, is being realized by the Chinese, it appears.

—Diocesan Press Service, based on the report of Ewing W. Carroll, Jr., in China Notes (Summer 1988).



Davies Hall, scene of the rummage sale and silent auction, during the 1988 Fall Market at St. Andrew's Cathedral, Honolulu.

H.E.Y! GAMES DAY



Some of the 44 young people from throughout the diocese at the Fall Games Day at the Church of the Holy Nativity, Aina Haina. Above, the Great Mummy Wrap. Below, Skinning the Cat.

LAMBETH OBSERVED: A SCOTTISH APPRECIATION

As conferences go, this one was unusual—in size (well over 1,000 people), in its constitution (525 of them were Anglican bishops); in its organization (magnificent); in its friendliness (outstanding); in its length (three solid weeks), and in its catholicity (156 countries represented—it really is a worldwide Anglican Communion).

In this ecumenical age, a worldwide gathering of Christians from a single tradition may seem a little out of place. If this gathering did *not seem out of place—to a half-outside observer like myself—Why is this so?*

First, it is obviously very important to all Anglicans that their distinctive tradition and witness should be preserved.

Fears that the issue of the ordination of women to the ministry and the consecration of women to the episcopate, would split the Anglican Communion were, and are real. But to this observer at least, after this Lambeth Conference, they seem unjustified.

But this worldwide Anglican tradition is worth preserving and celebrating, that can only be because it has riches which it means to contribute to the coming great Church. And this Lambeth Conference, I believe, showed this to be true.

The (to an outsider) *extraordinary Englishness* of the Anglican Communion, has survived the British Empire, transcended the Commonwealth, and bids fair to become something broader and greater; a universal contribution to a universal church.

That is why, debates about the

future status of the Archbishop of Canterbury, and about the ways in which the independent provinces of the Anglican Communion will relate to one another in future, are going to be fascinating.

(And it means that good Scots Episcopalians need no longer worry about being called Anglican, because "Anglican" no longer means "English.")

The second main reason, why this worldwide gathering of Anglican bishops didn't seem out of date or out of place, is that pompous prelacy seems to be pretty much a thing of the past.

Now, the Anglican bishops must set about showing their non-Episcopal brothers and sisters, how it is that Episcopacy as they understand and practice it, really is a precious gift to the Church.

In Scotland, this has been happening for some time. No Church has done more for the Ecumenical cause in Scotland in the last generation, than the Episcopal Church.

Where authority consists in service, there Christ is. This Lambeth Conference has made some progress in coming to terms with that truth afresh.

How much more could have been said. I am grateful to have been invited to be a part of a great event.

—The Very Rev'd. Professor Robin Barbour, in *NewsScan*, the news magazine of the Scottish Episcopal Church (September 1988).

REFLECTIONS ON COURAGE: A SERMON

"Courage! It is I! Do not be afraid!"
— Matthew 14:27

At dinner at the home of the booksellers Edward and Charles Dilly, Dr. Samuel Johnson faulted a fellow dinner guest, a Quaker, for holding that "courage is not a Christian virtue." He had in mind Quaker pacifism, and for purposes of dinner-table banter chose to think pacifism was not also courageous.

Courage was important to Johnson. He held it to be "the greatest of all virtues: because, unless a man has that virtue, he has no security of preserving any other."

Without courage, we won't practice honesty.

Telling and living the truth call first for courage.

Nor will we be faithful to our spouses and friends, or indeed to our country and to Christ without courage. Courage is indeed a fundamental virtue.

Johnson was concerned about courage, because without it, his life would have been a shambles. Courage brought him through breakdowns, illnesses, and those economic and personal disasters many, many know — and fewer triumph over.

In his breakdown when he was 57, although famous for the great *Dictionary* and with the economic security of a state pension, Johnson's "imagination" was so "disordered," and his depression so great that he reached rock-bottom, but kept his courage.

He could accomplish very little.

Courage kept him going. He would not give up.

He could not do much mentally, but he insisted on keeping his mind alive and active. Courage.

His friends found him taking refuge in mathematics and arithmetic — more certain sciences than literature and literary criticism. He was calculating the national debt. He arrived at the figure £ 180 million. Then he calculated, if it were shilling pieces, would they go around the equator? And if so, in how wide a band?

Johnson was determined not to lose his mind. He fought, using it as best he could, and by such courageous use, gradually, fully regained it, exchanging a "disordered" imagination for an "ordered" one.

Courage is indeed a Christian virtue, Johnson's table banter aside. Why anyone doubts that courage is part and parcel of Christianity quite escapes me.

Reflect for a moment on Christ — courageous to the end, even to death on the cross; confident of his own insights, not backing down, either in rabbinical argument or before the governor's court.

And his message is one of courage. To Peter, he says, "Courage! It is I! Do not be afraid!"

To the sick of the palsy, he says, "Son, Courage! Take heart! Your sins are forgiven you!"

To the woman with the hemorrhage, he says, "Daughter, courage, your faith has made you whole."

(Note the connection here between courage and health. It is not accidental. To some degree, courage speeds health and makes it possible when one

is beset with illness, physical or mental.)

And to the good thief, Jesus says, "Courage! This day you shall be with me in paradise!" (Luke 23:43D).

And in the early church courage was required and taught. It took courage to choose Christ, to set one's self in opposition both to Jerusalem and to Rome, not to forget one's own family and friends also.

And the earliest term for the sermon is "word of exhortation" (Acts 13:15; Hebrews 13:22). To exhort means to urge strongly, to *encourage*.

Encouragement is one, main reason why we go to church. We are there to encourage, and to be encouraged; to give and to get vitamins for the backbone; to equip and to be equipped (once again) to face what we must, come what may.

Christian community exists to encourage each other — not just to bear each others' burdens, but also to enable us courageously and creatively to bear our own burdens.

Christ the Encourager: He must not be lost in the suet-pudding most people think humility is, or in the mental mush some think faith to be, or in the saccharin of the Baby Jesus, sweet and mild.

Courage is certainly one key — perhaps *the* key, just as Johnson said. Look at our folk wisdom: "It's a great life if you don't weaken." Courage.

"Old age ain't for sissies." Courage. And so on.

Eleanor Roosevelt had a difficult life. Tall, gawky, with protruding teeth (she was never a beauty) and so very glad that an auto accident in later life knocked them out so she

could get a better set.

Her mother-in-law treated her abysmally and lived forever. Her married life was quite the horror Queen Liliuokalani's was under the thumb and tongue of the senior Mrs. Dominis.

The president betrayed her, as did her children. They entertained his paramour Lucy Mercer, once Eleanor's own private secretary, at the White House, while their mother was away on one of those tours for which she was famous. Lucy Mercer was at Hot Springs with FDR when he died.

This was not an "and they lived happily everafter" sort of marriage and life. Far from it. That's for fairy tales, rather than real life.

Two years before her death, Eleanor Roosevelt wrote:

Your gain strength, courage and confidence by every experience in which you really stop to look fear in the face. You are able to say to yourself, "I lived through this horror. I can take the next thing that comes along." . . . I can take the next thing that comes along." . . . You must do the thing you think you cannot do. (You Learn By Living, 1960).

"You must do the thing you think you cannot do." And we can. She speaks from experience. Christ speaks from experience. We Christians speak to each other from experience. Indeed, "you must do the thing you think you cannot do" — one very good definition of courage; and certainly one key to successful living. Reflections on Christ's words to Peter: "Courage! It is I! Do not be afraid!" Amen.

—The Rev. John Paul Engelcke.

THE CALENDAR

FEBRUARY		
8	Ash Wednesday.	
	Beginning of Lent.	
9	ECW Board, 9:30 a.m.	
	Clergy Conference	
	Planning Committee,	
	4 p.m.	
11	Centennial Celebration, St.	
	Paul's, Makapala, Island	
	of Hawaii.	
12	1st Sunday of Lent.	
	Bishop at Trinity Church,	3-4
	Kihei.	
13	Alcoholism Committee,	
	9:30 a.m.	5
14	Clergy and Spouse	
	Conference Planning	
	Committee, 4 p.m.	9
15,17,18	Ember Days.	
17	Bishop at St. Clement's	
	School, 8 a.m.	10
18	Council Departments,	
	8-10 a.m.	11
	Diocesan Council,	
	10 a.m. - 3 p.m.	
	Maui County Vestry	
	Retreat.	
19	2nd Sunday in Lent.	
	Bishop at Good Samaritan,	
	Palolo.	
	Bishop at Mililani House.	12
20	Presidents Day.	
	Diocesan Office closed.	
21	Oahu Clericus, 3:30-6 p.m.	
23	Reception of Bishop Ting,	16
	Von Holt Room,	
	3:30-6 p.m.	18
24	St. Matthias the Apostle.	
24-25	Seabury Hall Trustees	
	Retreat, Maui.	
	Ministries Training	19
	Program: Spiritual	
	Development Course.	20
26	3rd Sunday in Lent.	
	Bishop at St. Luke's,	
	Honolulu.	
27-3/2	Province VIII Commission	21
	on Ministry, Burlingame,	
	CA.	

MARCH	
3	Dean Alan Jones,
	"Priesthood: Recovering
	Our First Love,"
	presentation for clergy,
	Von Holt Room,
	10 a.m. - 2 p.m.
	Commission on Ministry,
	1 p.m.
	Iolani 125th Anniversary
	Celebration: dedication
	of new buildings, 3 p.m.
	Clergy Spouse Retreat with
	Dean Jones.
5	4th Sunday in Lent.
	Bishop at St. Clement's,
	Honolulu.
9	ECW Board, 9:30 a.m.
	Priory Board of Trustees,
	12 noon.
10	Mission Clergy, St. John's,
	Kahaluu, 2-9 p.m.
11	Japanese/American
	Ministry Committee
	Forum, Priory,
	8:30 a.m. - 3 p.m.
	Ecumenical Pastors
	Conference on AIDS,
	Cathedral,
	8 a.m. - 3:30 p.m.
12	5th Sunday in Lent.
	Bishop at St. Timothy's,
	Aiea.
16	Big Island Clericus,
	9 a.m. - 3 p.m.
18	Council Departments,
	8-10 a.m.
	Diocesan Council,
	10 a.m. - 3 p.m.
19	Palm Sunday: Sunday of
	the Passion.
	Bishop at Kohala Mission.
20	Monday in Holy Week.
	Bishop's Quiet Day, Island
	of Hawaii clergy.
	Bishop at Kohala Mission.
21	Tuesday in Holy Week.
	Bishop's Quiet Day, Maui
	clergy.

23	Maundy Thursday.
	Bishop's Quiet Day, Oahu
	clergy.
24	Good Friday.
	Diocesan Office closed.
25	Holy Saturday & Easter
	Eve.
26	Sunday of the
	Resurrection: Easter
	Day.
	Bishop at St. Andrew's.
27	Monday in Easter Week.
	Prince Kuhio Day.
	Diocesan Office closed.
28	Tuesday in Easter Week.
29	Wednesday in Easter
	Week.
30	Thursday in Easter Week.
31	Friday in Easter Week.
31-1/4	Ministries Training
	Program: Spiritual
	Development Course.

BOOK OF COMMON PRAYER

Again, I suggest that the Prayer Book is one of our most effective means of outreach, and I hope that you will use this year to put the Prayer Book into people's hands, and their hearts.

Our people should have it in their homes.

They should know where to find prayers for healing [pp. 458-461], prayers for children [pp. 828+], prayers for the elderly [pp. 829+].

They should be encouraged to pray the Psalms [pp. 582-808] and the Canticles [pp. 47-53, 85-95].

The Catechism [pp. 844-862] should be used publicly. It could form a neat package of Lenten sermons — all outlined! All we have to do is make it relevant!

I am happy to be a part of any study or discussions about the Prayer Book on my visitations.

— Bishop Hart, in his January 25 newsletter.

HAMADA RETIRES AS IOLANI COACH

Eddie Hamada, head football coach at Iolani for 27 years, has retired from coaching, but continues as athletic director at that distinguished, church-affiliated Honolulu private school.

In a 27-year career he coached teams to three titles and 118 victories.

Graduated from Iolani in 1946, he was coached by Isle legend Fr. Kenneth Augustine Bray. Like him, Hamada enforced several unusual rules, Andy Yamaguchi reported in the *Honolulu Advertiser*: "Walk on and off the field. No leis, juice or other gifts from fans after games. Absolute silence on the team bus, to and from the stadium."

"The rules were to stress: 1) keep an even keel, and 2) we're all in this together," Yoshida reported.

"Some players, the stars, get a lot of things. Guys who worked just as hard, but did not get to play, get nothing. I just couldn't stand that," said Hamada.

And the bus rule maintains an even keel — no loud triumphing after a win, contrasting radically with mute sadness following defeat. "Even if you lose, you can keep your head up. That's a lesson in life," Hamada said.

Over the years he has coached several father-son duos. Declining to name anyone as his best player, Hamada did pick his most memorable game, Yamaguchi reported, "a 34-25 victory over Punahou in 1972 in a tie-breaker for the ILH title. A goal-line stand in the final minutes won it."

Hamada has seen many changes over the years — the school's move from Nuuanu to the Ala Wai, the shift from the Moiliili stadium to Halawa, and the admission of girls to Iolani's student body.

But one thing has remained the same, thanks in large part to Coach Hamada — the noble legacy of sportsmanship and honor taught and lived by Fr. Bray and the men he coached.

DRUGS IN HAWAII (from p. 1)

damaged cells cannot be repaired, and their functions are lost forever.

"What we are seeing is our young people involved in marijuana, who will never see their full potential. The drug is very subtle. We see bright students who become average, and the average student is now failing," Su'a observes.

Cocaine

It is equally wrong to think that cocaine is a safe recreational drug that is not addicting, Su'a points out.

"The truth is, cocaine creates a physiological craving as powerful, or even greater than, the physical demand of heroin. And yes, it also kills. In Honolulu, the community experienced 26 fatal overdose cases over a 15-month period; 23 of these cases involved cocaine."

Crystal Meth

Fast becoming the drug of choice and competing with cocaine is crystal meth, which is also referred to as ice, Su'a reports.

"This form of methamphetamine comes in a crystalline form and is

normally smoked with the use of a glass pipe. It is a stimulant that is highly addictive and dangerous. Many of the violent incidents reported in our community are related to this drug," he notes.

Crystal meth use in Hawaii began about 8 years ago and in the last 2 years has reached epidemic proportions. "One-tenth of a gram [a very small amount] sells for \$50 on our streets today, and the escalation of crystal meth continues," Su'a reports.

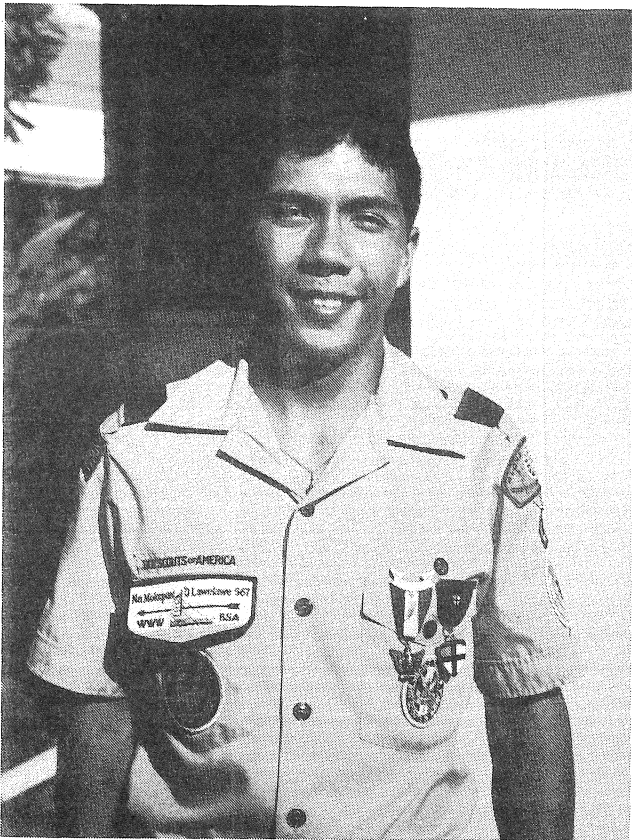
And drug use puts everyone in Hawaii at risk. An astonishingly high number of burglaries, robberies, and ripoffs are to gain money for drugs.

Hiking trails and city streets have both become more dangerous because of drugs.

And drugs account for a large proportion of our overcrowded prison population, much of our social welfare expenditure, and many of our homeless.

Clearly, the Christian has "a personal and moral responsibility to be intolerant of drug use anywhere, any time, and by any one."

— JPE.



Daniel Leatherman, UH-Manoa student and recent recipient of the Boy Scouts' "God and Country" award. A member of Epiphany Church, Kaimuki, Daniel is active in the youth group and choir and serves both as a lay reader and as an acolyte. An Eagle Scout, he also serves as an assistant Scoutmaster. His parents, David and Karen (nee Lui), are longtime members of Epiphany and, in their college years, of Canterbury House at UH-Manoa.