

HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

CATHEDRAL DAY APRIL 16

- 11:30 a.m.—Register and picnic on Cathedral grounds.
- 12 noon-2 p.m.—Games and Cathedral tours.
- 2:15 p.m.—H.E.Y.! Skit in Queen Emma Square.
- 2:45 p.m.—Form procession.
- 3-3:30 p.m.—Service and mite box ingathering.

NORTH AMERICAN DEANS CONFERENCE

Some 75 Cathedral deans from the United States and Canada will gather in Honolulu from April 8 - 12, 1989 for their annual North American Deans Conference. Entitled "Specifically Pacific," the subject of the conference will be the Pacific Basin, its growing influence on the United States and Canada.

Already the U.S. is doing more trade with the Pacific nations than with Europe, and this trend continues. The conference plans to look at the cultural, economic, military, and religious factors involved in our relationship with the Pacific nations.

Six Western Pacific deans, from Seoul, Okinawa, Manila, Brisbane, Fiji and Hobart, will be on hand to share their first-hand impressions.

At the 10:00 a.m. service at St. Andrew's Cathedral, all the deans will be vested and in procession. The preacher will be the Very Reverend Francis B. Sayre, Jr., retired dean of the Washington Cathedral, who also preached when the conference was last held in Honolulu in 1969.

The conference will include a tour of the East-West Center, CINCPAC and Pearl Harbor, a Buddhist temple, and a luau at the Bishop Museum.

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.



At Emmaus: "He took bread and blessed it, and brake, and gave it to them. And their eyes were opened, and they knew him." Etching by Rembrandt.

MAUI-MOLOKAI REGIONAL COUNCIL

The Maui-Molokai Regional Council (lay convention delegates and clergy from four parishes—Good Shepherd, Wailuku; Holy Innocents', Lahaina; St. John's, Kula; and Trinity by-the-Sea, Kihei; the mission congregation of Grace Church, Molokai; and Seabury Hall School, Makawao) came into being quite unofficially following the 1987 Diocesan Convention.

The council attempts to share and discuss issues which touch all concerned.

The most recent item being explored on a regional basis is that of establishing an island-wide youth group. Monthly events have been planned, with each congregation serving as host on a rotating schedule. A hike into Haleakala Crater, a "lock-in," an evening at the play "Jesus Christ Superstar," and a dance are on the list of youth events.

The council grew out of the pre-convention area meetings. It was felt that we truly needed to be an "area" or "region" before we could act as such on items like the diocesan budget, convention resolutions, or anything else which called for a joint response.

Before the 1987 convention, we were separate entities called together by the diocese for a specific purpose. Now we have a greater sense of sharing the ministry and mission on our islands of Maui and Molokai.

Besides sharing youth concerns, the Maui-Molokai Regional Council is planning joint adult education opportunities. We hope to make optimum use of the new Diocesan Institute, by which our region can bring quality Christian education programs to all our people, rather than just to the few whom we can afford to send to Honolulu.

Ideally, if the regional council system is to work, it is the laity of the diocese who must bring it into being and out of a sense of need.

The Maui-Molokai experience has resulted from a need for more communication, for more sharing, and as a means of obtaining more quality programs for our money.

It has begun working for us. We invite the other areas of our diocese to join us, and we offer our assistance in helping you get started.

The Rev. Morley E. Frech, Jr.,
Covener—Maui Clericus, 879-0161

HARRIS CONSECRATED BISHOP

7,500 Attend Rites

African-American Heritage Celebrated

Surrounded by the outstretched hands of 55 bishops, the Rev. Barbara C. Harris was consecrated as the first woman bishop in the Anglican Communion and the 834th bishop of the Episcopal Church in the United States.

In a three-hour service highlighted by spontaneous outbursts of applause and cheers from the estimated 7,500-member congregation in Hynes Auditorium, Harris confidently answered, "I am so persuaded" when Presiding Bishop Edmond L. Browning asked her, "Are you persuaded that God has called you to the office of bishop?"

Harris, 58, was elected as suffragan bishop in the Diocese of Massachusetts on September 24, 1988. Following a long and at times controversial consent process, her election received the majority of consents needed from the House of Bishops on January 3.

The tone of the day was expressed by the Rev. Gerald Porter, provost of the Cathedral of St. Paul, Boston, who served as master of ceremonies. He told a press briefing before the service, "She breaks all of the stereotypes. This is indeed a new day." The accompanying service expressed this very well, through the music, the sermon, and the liturgy from the Book of Common Prayer.

Accompanied by tambourines and organ and voice improvisations, Harris stood before the consecrating bishops, clapping her hands and swaying to the spiritual "Sweet, Sweet Spirit" sung by the African Methodist Episcopal choir from Cambridge. The congregation in the cavernous exhibition hall joined her in singing and clapping to the swinging gospel tune. This was a time of rejoicing in Harris's rich black heritage, and the congregation buzzed with enthusiasm.

Indeed, several observers noted the service marked a new high point for black Episcopalians, and especially for the Diocese of Massachusetts, which broke an earlier barrier in 1969 by electing the Rt. Rev. John Burgess as the first black diocesan bishop in the Episcopal Church.

One of the touching scenes was the participation of the Rt. Rev. Lyman Ogilby, retired Bishop of Pennsylvania, one of the five co-consecrating bishops. Ogilby had ordained Harris deacon and priest in Philadelphia when he was diocesan bishop.

The other co-consecrators were the

(Continued on page 7)

WILL POWER

Do you have a will? In any case, the answer is yes.

Some have a proper will drawn up by an attorney.

But, unfortunately, others will let the will of the state determine how their estate will be disposed of after they die.

If you don't have a written will, the laws of the state take over, and you have no say about where your property goes when you die. The executor of your estate may be someone you would never have selected. A lot more of your estate could go to taxes. And settling your affairs would take longer. The list goes on and on.

And who is left to straighten out this mess? Your family and loved ones, at a time when they are probably least able to cope with this emotionally. Their feelings of sorrow and grief could turn to anxiety and bitterness, as they struggle with the many decisions and problems resulting from your lack of good management.

We are all God's stewards here on earth and a steward is by definition a manager. Having a will is the way we determine how our assets will be distributed when we die. Making a will is an act of stewardship. *Good stewards have a will.* Christian stewards remember the church in their will. The rubric on page 445 of the Prayer Book states:

The Minister of the Congregation is directed to instruct the people, from time to time, about the duty of Christian parents to make prudent provision for the well-being of their families, and of all persons to make wills, while they are in health, arranging for the disposal of their temporal goods, not neglecting, if they are able, to leave bequests for religious and charitable uses.

Still many Episcopalians die without wills. I have read that from 50 to 85 percent of us die intestate.

Perhaps we put off making a will because we do not want to think about death. There is the story of a woman who went to her attorney and told him she needed a will "in case I should ever need it." He replied, "Do you know something I don't?"

It has been said that when you really need a will it will be too late to write one. Everyone needs a will. If you do not have one, or if yours is out of date, you should take action now.

Your will should describe how you want the gifts God has given you during your lifetime to be distributed when you die. And, remembering the Giver of the gifts, have you thought to offer a portion of your estate back to God through the church? Your bequest will both continue God's work on this earth and be a testimony of your faith.

So, "will power" is the power to provide for your family and friends after you die. It is the power of that tremendous feeling of relief that comes with knowing you have planned for what will happen when you die. And it is the power of leaving a gift to the church that will continue your support of God's work.

Don McKenne, Planned Giving Officer.

PRESIDING BISHOP'S EASTER MESSAGE

...He commanded us to proclaim him to the people . . . (Acts 10:42 NEB)

Peter is obeying orders—not because he has to, but because he wants to. Peter had tasted a new day with Jesus. Then, he thought he had seen that day end, but the light of the risen Christ was brighter than Peter could have imagined. Peter had faltered, but God in Christ had commissioned him to proclaim the promised new day for all humanity and the whole of creation.

The manner of proclamation was the same as Jesus' earthly manner—by word and deed. Jesus fed the hungry, challenged the powerful, befriended the outcast, healed the poor and the rich. And, *everywhere* to *everyone* he spoke of God's reign and new life and hope and how to live.

I rejoice to see Episcopalians and all of Christ's people proclaiming by word and deed today as well. In many ways, it is more critical now than ever that we proclaim by deed. The deeds that proclaim Jesus Christ risen and present are deeds of costly, self-giving love. A congregation proclaims when it includes all who enter its doors. A Christian proclaims when she works beyond what is required just because she is serving others who need what she does.

The baptized proclaim when they resist opinions and actions that maintain the privileges of some and oppress the rest. These deeds create the moments when we can say, "It is Jesus Christ who feeds us. He already feeds you. Come with us. Call him by name and celebrate his food and his power. Live as he lives for others."

I pray we celebrate Easter this way. I pray we grow in our discipleship, self-giving, and in talking more easily of Jesus. This is the way I ask you to pray the prayer we are praying for the Decade of Evangelism: "Jesus Christ, Son of God, make yourself known through me. Give me deeds and words of costly self-giving."

This is a breath prayer, a prayer said silently as one breathes, and which soon can become as natural as breathing.

Inhale—Take in Jesus Christ.

Exhale—Acknowledge him Son of God.

Inhale—Pray he use you.

Exhale—Open yourself to him.

Pray it many times daily. Pray it as easily as you breathe. If you have not been praying it, join me in it. Jesus Christ uses our breath, our life, so that others may breathe and live in him as well.

New life is not in the breath of greed, of lust, and of violence.

New life is in the breath of sharing, of cherishing, and of peace-making.

Jesus Christ is the breath of life.

Alleluia, Alleluia.

CAMP MOKULEIA NEWS

First, a hearty thanks to all supporters who have recently made pledge payments. December and January were banner months, with receipts of \$32,230 and \$40,570 respectively. And additional \$50,000 was received in January from a generous local corporation.

Lodge construction is only a few weeks behind schedule as of mid-February, and foreman Jim Lasley looks forward to a summer completion date. We already have been accepting reservations for the fall and winter. The concrete block walls now reach the second storey, and the carpenters have begun to frame the first floor walls. (Lodge construction payments during December and January almost equalled receipts.)

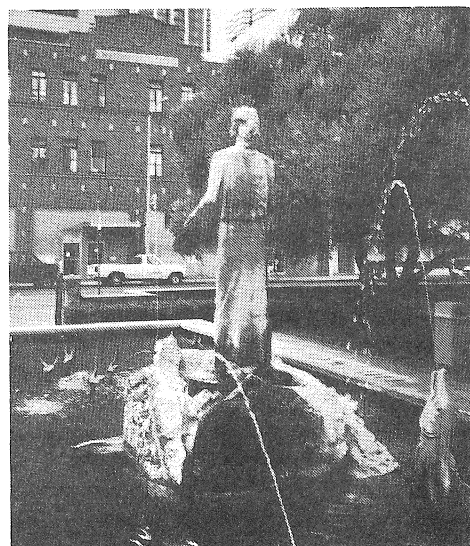
Veteran summer campers and outdoor education students will be interested to know that Rodney Lavarias, program director, has left to become an instructor at a heavy equipment driving school. Campers at the winter reunion this January got to say farewell to Rodney and to welcome Syndi Muir, the new program director.

Summer camp brochures were mailed to recent campers this February and are available to all others by calling 637-6241 (M-F, 9 a.m.-4 p.m.), or by writing Camp Mokuleia, 68-729 Farrington Highway, Waialua, HI 96791. (There is a 10% discount for registering and paying all fees before May 1. Visa and Master Charge are accepted.)

The weekend of April 14-16 at

Camp Mokuleia there will be a special program for Neighbor Island Sunday school children in conjunction with Cathedral Day (April 16). Activities will include canoeing and games, plus an emphasis on sharing experiences with home churches. The primary objective of the weekend is to bond new friendships and enhance the sense of belonging to the larger diocesan family. This year's pilot program is at the request of Neighbor Island churches, and we hope that it will lead to a program including Oahu congregations in 1990.

—Fr. Ed Bonsey, Camp Director.



St. Andrew and fountain before the west front of St. Andrew's Cathedral. The Galen Building across the street has been razed for a state office building.

BRIEFLY NOTED

Priory senior Jennifer Yamamura, as one of two Hawaii representatives to the Congressional Youth Leadership Council, attended the inauguration this January in Washington, D.C.

And Priory senior Michelle Rudoy took first place in the senior division of the annual Hawaii Independent School District Science Fair. Her project was a study of bacteria, entitled "A Salmonella Omelet."

Iolani senior Lisa Ignacio was named Hawaii's Junior Miss. She hopes to attend Harvard, studying medicine.

And Iolani's Jodi Shin, also a senior, won the Junior Miss scholarship award of \$4,000. She also hopes to attend Harvard.

The Rev. Dr. David Tsukada of St. Paul's University (Rikkyo Daigata) was a visitor to Hawaii March 21-30. A church history professor, he has studied the Nippon Sei Ko Kai's experience with State Shinto. He spent his recent sabbatical studying and teaching at General Seminary in New York City and the Church Divinity School of the Pacific, Berkeley.

Fr. "Sud" Kishpaugh's church, All Saints', Hershey, Pennsylvania, was destroyed by arson this January. While in Hawaii, Fr. Kishpaugh served at St. Stephen's, Wahiawa; St. Andrew's Priory School, Honolulu; and St. Timothy's, Aiea. Contributions for the church's rebuilding may be sent to Post Office Box 324, Hershey, PA 17033.

Serving as interim-rector of Holy Apostles' and Resurrection, Hilo, is the Rev. John Morrett (retired), formerly rector of Holy Nativity, Aina Haina, and dean of St. Andrew's Cathedral, Honolulu.

The Rev. Charles Arlin is presently at St. John's, Eleele, and St. Paul's, Kekaha, for the interim between vicars. Educated at Hobart (BA 1961), General Theological Seminary (STB 1964), and NYU, he has served churches in New York and New Jersey and as an airforce chaplain.

HARRIS LEAVES KPISC

After 8 years at the Kalihi-Palama Immigrant Service Center, Bettye Jo Harris, Executive Director, has resigned to explore other career opportunities, Bishop Hart announced.

"Bettye has done a remarkable job at KPISC," the bishop noted. "Staff, budget, and program have all increased significantly. She inherited a small, struggling agency and has moved it to a prominent position among the immigrant services of the state.

"The Diocese expresses deep appreciation to Bettye for her years of service at KPISC," the bishop concluded, noting that in view of her involvement in the diocese and the national church, she ranks as "one of the leading lay churchwomen of our denomination."

Bettye is one of three Hawaii members of the Executive Council, the national church's vestry or bishop's committee.

A longtime member of St. Christopher's, Kailua, Bettye has served on the vestry and as senior warden.

NATIONAL CAMP, CONFERENCE CENTER ASSOCIATION FOUNDED

To provide an official group to represent the 108 camps and conference centers of the Episcopal Church, to provide consulting services, and to develop programs, the Association of Episcopal Camps and Conference Centers was established this December.

Elected first Association president was the Rev. Glen De-Leong, executive director of Camp McDowell in the diocese of Alabama. The board also includes members from Pennsylvania, Iowa, Texas, Massachusetts. There is no member from the Western United States.

To fund the work of the association dues of one-tenth of one percent of the respective camp or conference center's operating budget were proposed.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

The events of Holy Week and Easter form the heart of the Gospel. This Gospel of God's action gives us hope and becomes the good news that we have to proclaim to others.

We might speculate that God could have chosen another set of actions to bring salvation—another set of events, rather than those we know in Jesus Christ, which are incarnation, suffering, resurrection, and atonement.

God might have chosen to deal only with bodily disease, or only with political process. God might have chosen to deal only with men, or only with women, or perhaps only with children, or the elderly.

In any case, what God chose to do, according to the Gospel we celebrate in Holy Week and Easter, was to deal with human sin and the suffering that is its by-product. God chose to defeat sin with love and thereby give all people the means to salvation.

We might wish God had been more specific about recurring problems we must face—about sexual issues, about

male/female roles, about political power, about race relations. But the center of the Gospel is not a set of instructions to meet specific problems.

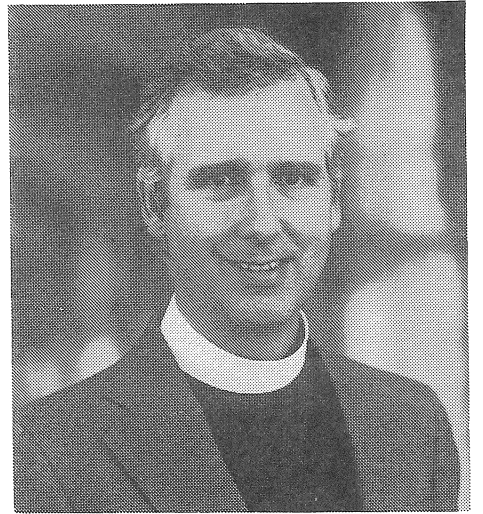
The center of the Gospel is the passion and resurrection; it is the willingness to serve and to love; it is God in Christ, reconciling the world to himself.

Where that leaves us as we face difficult situations of decision in our lives is with great freedom to act as we choose. We can even choose to turn from God and follow the way of sin and self-centeredness. Our calling, however, is to put the Gospel in the middle of our lives, to flavor all we do with Holy Week and Easter, to be people of the passion and resurrection.

Then what we choose will be part of God's salvation story.

Then we join with Christ in living out the Gospel, in a remarkable proclamation which involves not only words, but all we are as God's people.

I wish you a blessed Easter.



Bishop Hart of Hawaii.

With my prayers and warm aloha.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

BISHOP'S JOURNEYING

NOVEMBER

15-19 Celebrate the early service at Parke Chapel and meet with staff. Hawaii Loa College continues to explore ways it can be responsive to the four founding denominations. Good discussions with the college and my other counterparts. Off to Seabury Hall Thursday morning for the Trustees meeting. Commission on Ministry and the Council retreat finish the week. The retreat enjoys the facilities at Camp Mokuleia. The dining room is dedicated, and we break ground for the Lodge section.

20 Two services at Holy Nativity this morning with good fellowship and refreshments. Back to Mokuleia and then to Emmanuel Church in the evening for a talk on stewardship.

23-24 To Temple Emmanu-El, which is hosting the community, ecumenical Thanksgiving service this year in my neighborhood. Alaskan friends join us for our Thanksgiving dinner after services at the Cathedral that morning.

27 On Molokai at Grace Church today, enjoying the Schaefer's hospitality and the warmth of this small and important mission. Show slides of our Lambeth trip. Home to take part in the Kamehameha IV and Queen Emma celebration. Luau afterwards done by St. John's By-the-Sea is excellent.

29-30 Priory School confirmation for the upper grades is followed the next day by a chapel talk with the younger girls. Then I celebrate the noon Eucharist at the Cathedral, remembering my consecration two years ago on this day.

DECEMBER

4 To St. Mary's for two services, including confirmation. Elizabeth is away on the east coast visiting her family because her mother is quite ill, and she is not able to enjoy the good spirit of this con-

gregation. They are deeply into the search process for a new rector. The Cathedral has its traditional service of Advent Lessons and Carols tonight, and I am struck by the power and dignity of the choir office services.

7-10 Off on the small plane to the Big Island and a visit to Hawaii Preparatory Academy. Confirm and preach at their Christmas service. Home the next day to meet with a prospective priest for a mission on Guam. Priory Board and the Cathedral Chapter round out a full day. Elizabeth returns in time to share in the joyful fellowship of the Iolani Guild at their Christmas lunch.

11 My visitation to Calvary this morning, with breakfast and confirmation. Catch the evening plane for the west coast and on to Dallas for three days of consultation on small dioceses.

14-17 Home in the evening and out early next morning to Iolani School and a chapel talk to the two upper grades. Our annual staff planning day takes place on Friday, and we follow it by dinner at our home for the staff and spouses. The Diocesan Council meets on Saturday and finishes their work just in time for me to meet our son Tom coming in from college for vacation.

18 Advent 4 takes me to St. John's By-the-Sea and a very full and lively church. We are able to share with neighbors in attending the brass concert at the Academy of the Arts.

21-23 Father Sarge Edwards and I share in his ministry to Pohai Nani, with communions for Christmas. The staff tea brings all in Cathedral and Diocesan offices together. Friday noon I share in the Burial Office for Nadine Scott, who was a great friend of the diocese, parishioner of St. Philip's, Maili, and fine newspaper reporter. She is terribly missed.

24-25 I miss the children's service at the Cathedral, but celebrate the family gathering at 7:30 p.m. Then I cross town to St. Mary's, without a rector or interim, and celebrate and preach their midnight Eucharist. Back to the Cathedral on Christmas morning.

27-31 Consultations with a number of people during this blessedly quiet week. Armed Forces Bishop, Charlie Burgreen, stops by as he makes his final swing through the Pacific before retirement.

JANUARY

2-7 The new year begins with its usual "bang" of fireworks on our hill, and we attend the Mayor's Inauguration. I conduct the Burial Office for Father Donn Brown's

mother, Ethel Hershy Brown. The rectors of our Oahu parishes invite me to lunch and good conversation. Later in the week, Mr. Taylor of the Kresge Foundation meets with those who have worked on Mokuleia. Their grant was very helpful in the success of our campaign. Saturday brings Province 8 youth leadership to our workshop, and I try to underline the importance of this ministry in the opening talk. That night I am off to California and the Provincial Council.

9-13 Had lunch with Robert and Bobbie Kuschel who are now living in the San Mateo area. I move over to the seminary at Berkeley for three days of continuing education for bishops. On my free evening I have the privilege of ordaining Elizabeth

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DIOCESAN COUNCIL

In their February meeting, the Diocesan Council:

- Heard an update on Congregational Development's work in assisting mission congregations in the long-range planning process.
- Learned of the resignation of Betty Jo Harris as executive director of KPISC and the appointment of Douglas Oshiro as interim executive director. The Aloha United Way has increased KPISC's allocation for 1990 by 13% over last year's.
- Approved a brochure containing policy statements by General and Diocesan Conventions on alcohol and substance abuse, together with diocesan policies on treatment and intervention.
- Instructed all congregations to follow the diocesan policy on alcohol use adopted by the 1987 Diocesan Convention, especially that portion forbidding consumption before church-related meetings, including annual meetings.
- Endorsed the work of Mothers Against Drunk Driving (MADD) and stricter enforcement of the driving-under-the-influence laws. This endorsement was to be communicated to the legislature.
- Noted that the incorporation of Camp Mokuleia is still pending. Furniture has been ordered for the small dining room in the dining/kitchen complex. The floor will be tiled, and furnishings for the adult lodge must be ordered, as equipment thought obtainable through the hotels is not available. The camp's occupancy rate continues well ahead of 1988.
- Instructed the *Chronicle* to include "the names of members of the Council and its departments, and a list of diocesan committees and the names of their chairs."
- Learned that the final financial report for 1988 shows a year-end surplus of approximately \$26,000. "This was made possible through a reduction in expenses and the fact that all parishes paid their 1988 assessments," Don James reported.
- Heard of the visit by members of the Finance Department to St. Philip's, Maili. The line of credit was extended \$55,000 to pay for electrical and paving work necessary to complete the facility, bringing the total of \$1,005,000. The church office there has been converted into a Thrift Shop, and income will be applied to

the cost of the project, as will income from the leasing of the Family Education Room, the Rev. Marilyn Watts, interim vicar, reported. An occupancy certificate will be forthcoming after the paving, she noted.

- Approved a construction contract for a new parish hall for St. John the Divine, Guam, subject to a strict set of stipulations.

- Reaffirmed the \$50,000 line of credit and stipulations for the Kalihi-Palama Immigrant Service Center to provide payroll money when government money is late.

- Learned of the drafting of proposed guidelines for future construction projects in the diocese and of proposals for parish-level audit programs.

- Heard that the current diocesan insurance policy no longer provides coverage for allegations concerning sexual misconduct and that the Institute for Human Services continues to have insurance coverage, for the time being, with First Insurance Company.

- Noted that the consensus of the Finance Department was that any Council department is able to shift funds within its block grant without Council approval.

- Noted the need for guidelines as regards discretionary funds so as to insure uniform practice, conformity to the IRS guidelines, and insulation of the clergy against possible tax liabilities.

- Tabled motions concerning the inauguration of a Diocesan Institute for Religious Studies and Ministry Development and referred them to a committee appointed by the Bishop, to consist of members of the Diocesan Council, including "some members of the Nurture & Education Department."

- Elected Agnes Sykes of Holy Innocents', Lahaina, to the Council membership vacated by Susie Davis's resignation.

In their January meeting, the Diocesan Council:

- Met the diocesan planned giving officer, Don McKenne, who is presently working one-fifth time for the diocese. He also serves as business manager for St. Andrew's Cathedral (January/February *Chronicle*, p. 2).
- Received a report from Ruth Newell, chair of H.E.Y!, on the recent

youth leadership workshop.

- Learned of the need to upgrade the Camp Mokuleia program director's residence.

- Heard of the plan to raise community awareness of the Episcopal Church in Hawaii by media focus on Cathedral Day, Diocesan Convention, and King Kamehameha IV & Queen

Emma Day.

- Increased the St. Philip's, Maili, line of credit \$25,000 to \$950,000.

- Authorized an audit of the Camp Mokuleia Fund Drive, to include the confirmation of all receivables.

- Noted that discussion continues with the Navy over St. George's, Pearl Harbor.



Orchids for sale at the Cathedral Market.

KPISC APPEAL: \$50,000 NEEDED

"This is a direct call for your financial help to enable the Kalihi-Palama Immigrant Service Center to continue its work."

"We need to raise \$50,000 by May to maintain the needed services that KPISC provides. Cutting those services will hurt us all," wrote Bishop Hart in a recent funds appeal.

KPISC is a subsidiary organization of the Episcopal Church in Hawaii, but serves clients irrespective of their race or religion.

In a press release this March, Relda Loomis, president of KPISC's board of directors, ascribed the shortfall to Federal Government cuts.

"In order to avoid program cuts," KPISC is appealing to church

members throughout the state to become supporters by making tax-deductible donations.

Without these funds, "we'll be forced to cut back on programs essential to the swift integration of immigrants and refugees into our society," Loomis observed.

KPISC provides English skills, citizenship, and work readiness training to enable immigrants to find work and achieve independence as fast as possible.

Loomis lists 7-Eleven, Bank of Hawaii, Hilton Hawaiian Village, Taco Bell, and Burger King among those companies grateful for all the workers KPISC can supply.

ENRIQUE PITAS SISTOZA

1909 - 1989

Enrique Pitas Sistoza, longtime assistant sexton and assistant keeper of buildings and grounds at St. Andrew's Cathedral, Honolulu, died February 23. He was 79.

Ricky (as he was affectionately called) came to the United States when he was 17. Before Honolulu, he worked at the Episcopal Church's Shingle Hospital on Molokai. He came to work for the church on Oahu at the invitation of Bishop Harry S. Kennedy.

He lived for many years on Queen Emma Square in a small bungalow makai of the Diocesan House and then in the duplex between St. Peter's and the Priory.

Ricky was a hard worker and a joyful man, always a pleasure to meet and to work with. His eyes twinkled.

They, a ready smile, a gracious manner, and generous hospitality also characterized him.

He is survived by his wife, Cresencia Damo; a daughter, Emma, 21; a son, Edward, 18; a brother, Antonio; and two sisters, Valentina and Concepcion; as well as by more distant relatives.

Ricky was born in Cabugao, Ilocos Sur, Republic of the Philippines.

A longtime member of St. Paul's, Honolulu, he was buried from Parke Chapel of the Cathedral. The Rev. Timoteo P. Quintero, vicar, celebrated the funeral mass, with the Revs. David K. Kennedy and Franklin S.H. Chun among those assisting.

Among the many attending were Bishop and Mrs. Hart and Mrs. Katharine Kennedy.

CHILD ABUSE PREVENTION, REPORTING BROCHURE AVAILABLE

Hawaii law lists four types of child abuse: physical abuse, sexual abuse, emotional abuse, and neglect.

To help clergy and administrators understand the problem and respond promptly and effectively, the Episcopal Church has prepared and distributed a manual entitled *The Role of Educators & Caregivers in the Prevention, Detection & Reporting of Child Abuse* and a brochure entitled *For Episcopal Schools: Guidelines for prevention, detection and reporting child abuse*. Additional copies are available through the Diocesan Office (536-7776).

The 4-page brochure lists indicators of child abuse, preventive measures, and how to respond to an incident, together with the following Child Protective Services Hotlines for further

information on, and the reporting of, child abuse: Oahu 942-5877, Maui 244-4330, Kauai 245-4320, East Hawaii (Hilo) 961-7251.

The manual and the brochure which summarizes it were compiled by Wini Oje and sponsored by Bishop Hart, the Episcopal Schools Commission (headed by Reed Glover), and St. Stephen's Pre-School, Fr. Richard Rowe, rector.

In a letter to priests, deacons, and school administrators, Michael P. Porter, chancellor, admonished, "I cannot state too strongly that you should read this manual. You may say that you know of no abused children. That may be only because you do not know what signs to look for. If you know what to look for, you can be the advocate for the child rather than be accused of neglect."

IN CELEBRATION OF QUEEN EMMA

January 2, 1836 - April 25, 1885

The God-man Christ, The Sun of Righteousness (Malachi 4:2), showers his divine and human life and light upon the world. And the saints—like jewels, each of a different weight and cut and color—catch that Christ-light and lead that Christ-life in the form appropriate to that age, for all to see.

And, as gems do, the saints have value down the ages, not just in one time or place.

One of the noblest saint-gems of our Hawaii is Queen Emma, a child of two races—Hawaiian and Anglo-Saxon—who stands pre-eminent in two cultures—Hawaiian and European, an exemplary citizen of the City of Man and of the City of God—a gem refracting the Christ-light and Christ-life to the benefit of many.

A child of the Kamehamehas, granddaughter of one Englishman and foster-daughter of another, she understood that nobility obliges to Christian service and charity. Anglican piety and the Book of Common Prayer were firmly ensconced in her Kamehameha heart.

Hers was a total vision: she provided a hospital for the health of the body, schools for the growth of the mind, and a church for the ennobling of the soul.

As wife, she redeemed her husband, bringing him from sin to sanctity by the power of divine and human love.

As mother, she nurtured and taught her child both as to the Kingdom of Hawaii and as to the Kingdom of God, and did likewise for all Hawaii's children through a church and church-schools.

As widow, bereft of son and husband, she conquered loss and grief—"a dejection deep and dangerous"—and continued her godly good works: comforting the sick at The Queen's Hospital, bringing many to the better medicine, and girls to education at her foundations, St. Cross School, Lahaina, and St. Andrew's Priory School, Honolulu.

Love of Christ, the church, and her people sustained her in the 22 years she lived alone as Queen Dowager. Her life was such as to earn her the posthumous accolade "Queen of the Hearts of the People."

Death and disappointment did not defeat her. Her love and good works continued. Both were sustained and kept fresh by her love of Christ, by her devotion to the Anglican Church, and by her practice of the Book of Common Prayer. Her governess gave her "lessons in reading aloud from the Book of Common Prayer" when she was young. Her foster-father was a devout Church of England man. The spirit of Anglican piety was as much a part of her being as the Hawaiian air.

When her life hung in the balance—after the death of her son and then of her husband—the sacrament of the altar and her faith and devotion saved her. "The consolations of sacramental religion became above all else the groundwork of the queen's being," noted the late-Professor Alfons Korn.

II

One proof of the truth of our religion is the saints it produces, those gems which refract the Christ-light and Christ-life anew in each generation, in ways appropriate to each differing age.

And Christ's treasure-chest of saints holds few gems more dazzlingly lustrous than the jewel that is good Queen Emma, whose Christ-like vision of total health for all—of body (a hospital), of soul (a church), and of mind (two girls schools equal to those the boys had already)—was so successfully realized and sustained, in spite of great personal loss and sorrow, because of her love for Christ and his church.

Again, Christ has placed the answer to successful living and to life eternal before us—this time in Queen Emma: sincere devotion to Christ, to the church and her sacraments, and to practical, loving service on behalf of others.

Emma understood that Christian nobility obliges, no matter what. Death—of a son and of a husband—and profound disappointment—her loss to David Kalakaua in the election of 1874—did not defeat her. She did her duty—that old-fashioned, unmodern word. She did her duty, both as a Kamehameha and as a child of God.

And our duty is the same as Queen Emma's: devotion to Christ, the church and her sacraments; and practical, loving service to others.

And we are grateful to Christ and to good Queen Emma for this reminder, example, and goad—that without devotion and good works, love and the works of love, we are lost, and our society with us.

O Sovereign God, you raised up [King] Kamehameha [IV] and [Queen] Emma to be rulers in Hawaii and inspired and enabled them to be diligent in good works for the welfare of their people and the good of your church: Receive our thanks for their witness to the Gospel; and grant that we, with them, may attain to the crown of glory that never fades away; through Jesus Christ our Savior and Redeemer, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Amen. (Collect for November 28.)

—The Rev. John Paul Engelcke

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.



Queen Emma garlanded with leis during the Priory's Hoolaulea, Queen Emma Square, Honolulu.

CHRISTIAN ED INITIATIVE Diocesan Institute for Religious Studies & Ministry Development

Under the leadership of Eileen Anderson of St. Clement's, Darrow Aiona of Waikiki Chapel, Elizabeth Hart, Barbara Jacobson of St. James', Paul Kennedy of Iolani, Ricky Melchor of Good Shepherd, Linda Neal of St. Andrew's, Brian Nurdin of St. Clement's, Reg Rodman of Christ Church, Jan Rowland of Holy Innocent's, Lynette Schaefer of Grace Church, Ruth Smith of St. John's, Elele, and Ruth Yoshioka of St. Mary's met from June through December to look at the needs of the diocese and the purpose of a Ministries Training Program.

With the conviction that through baptism, each of us is called to represent Christ and his church, to bear witness to him wherever we may be, to carry on Christ's work of reconciliation in the world, and to take our place in the worship and governance of his church, the committee stated clearly that a program of continuing Christian education which takes place within the family, the local church, and the diocese is essential to support the people of God as they learn to live out their baptismal covenant expressing their unique ministries as followers of Jesus Christ.

In a call to action a Diocesan Institute for Religious Studies and Ministry Development was proposed which would foster partnership in ministry and help all baptized Christians recognize and hear their call to ministry. Council's approval is needed.

The Diocesan Institute shall provide opportunities for Christian formation based on the baptismal covenant; and building on the foundation of that covenant, the Institute further provides educational opportunities and resources for individuals seeking better to know Christ and themselves as Christians, exploring, identifying, developing and using their unique gifts in ministry.

The Institute will be governed by a board of directors which the bishop will appoint and chair. A curriculum committee has been appointed to set up courses and programs. It is chaired

by Morley Frech of Trinity By-the-Sea and members are Jan Rowland of Holy Innocent's, Chris Ako of St. Mary's, Peter Van Horne of the bishop's staff and John Moody of Interfaith Ministries.

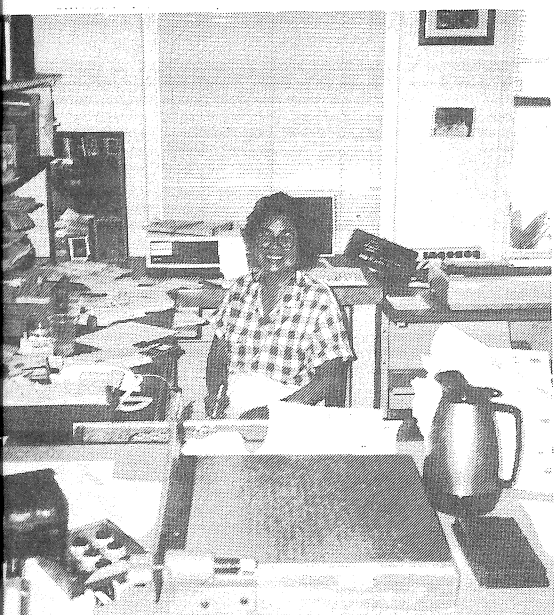
The first courses of the Institute are scheduled to be offered in the fall 1989. The Spiritual Development courses currently being held on Kauai and Maui, as well as Biblical Theology and Contemporary Society being held on Oahu, are part of the core courses which will be continued as required of those seeking a certificate of completion from the Ministries Training Program. The full report may be obtained by calling or writing Jane Sherwood in the Diocesan Office (536-7776, 229 Queen Emma Square Honolulu, HI 96813).

Ministry development has long been supported by the Diocese of Hawaii. The Diaconate Training Program, Institute for Lay Training, Ministry Development Task Force, Ministries Training Program, Commission on Ministry, Commission for the Diaconate, and Commission for Ministry of the Laity have all been concerned with the definition of ministry and how that is understood by all baptized Christians.

In March 1987, under the direction of Bishop Hart, the Commission on the Diaconate began to discuss the possibility of reviewing the Ministries Training Program. Bishop Hart urged the Diocese to use its commitment to diaconal ministry as a catalyst for encouraging all ministries, lay and ordained.

In March 1988, the Commission for the Diaconate, in light of their commitment to the partnership of clergy and laity in ministry, began serious review of the existing Ministries Training Program. Their concerns were reported to the Commission on Ministry. The Bishop was asked by the Commission on Ministry to appoint an ad hoc review committee for the Ministries Training Program.

By our Christian Ed Correspondent



Nancy Miller, Cathedral secretary, in the midst of organizing the parish newsletter's mailing.

RELIGIOUS ORDER LIVE-IN EXPERIENCES

Ministry in the Episcopal Church, besides that of active lay person and ordained clergy, also includes membership in a religious order and participation in its work.

Two live-in programs, allowing interested men and women to experience life in religious community, have been announced for summer 1989:

- St. Margaret's Convent in Massachusetts announces that from January 15 to July 15, 1989, for periods of two weeks or more, "young women are invited to participate in a Live-in experience designed to allow inquirers to live

the rhythm of the conventual life, share in liturgical and private prayer, and study and recreate with the Sisters and Novices." For further information write Live-in, St. Margaret's Convent, 17 Louisburg Square, Boston, MA 02108 (617/523-1008), before June 1; and after June 1, Live-in, St. Margaret's Convent, Duxbury, MA 02332 (617/934-5696).

- St. Gregory's Abbey in Michigan invites "men 16 to 40 years old to spend two weeks or more living as the monks do" during June, July, and August of each year in what is called the "Summer Vocation Program."

Members of this program, "whose number is limited to eight at any one time, live by the schedule of the monks, experiencing both the communal and solitary aspects of monastic life." They worship, work, and study and have private conferences with the monk directing the program. For further information write Br. Aelred, St. Gregory's Abbey, 56500 Abbey Road, Three Rivers, Michigan 49093-9595. "The only expense for members of the program, besides the cost of their travel and personal needs, is a \$25 registration fee; there is no charge for room and board."

REFLECTIONS ON USEFULNESS: A SERMON

It is an important paradox to recognize in life that, as we age, we can (in one sense) do less, but we are also of much more and increasing use.

I ordered some things from Williams-Sonoma. They sent my order in an impossibly large, heavy, and most ungainly box. There is no way I could carry it, for I do not lift or carry, as I once did.

Nor, for that matter, do I party late anymore; I am glad to head for bed somewhere about 10 p.m. I rise at 5 or before, about I did not do when I was younger.

Nor do I now resist naps, as I did as a child before the Second War.

Clearly, things change. So also must our ideas of usefulness. To feel useless because I cannot lift or run as I once did, that is to forget that usefulness changes as we pass through life's various stages.

And we torment ourselves quite unnecessarily if we apply the usefulness of one age to another, where it does not belong, and then think ourselves useless, because of this misapplication.

I am not useless because I cannot lift as I once did. No, I am very useful, just in different and (probably) better ways.

The word "use" is interesting and important. "I was used" is a cry of outrage equivalent to "I have been had," or "I have been taken advantage of." We bitterly resent the exploitation, the lack of consideration, the selfish egoism, that mere use always is. With mere use, value is not given or shared; the person is not treasured or enhanced.

Yet, the cry "Please use me" is the cry not to be neglected. It says, "I have talents; please employ them," or "I am willing to help; please let me." To be of use is to have place, status, meaning, purpose. Therefore, one of the hardest things in life is to feel useless.

"To feel useless." Please note that verb "feel." Feelings are indeed real. Feeling useless is a real feeling. But how does that *feeling* conform to *reality*? That is the fundamental question.

When I am John the Maxi-Mensch, exuberantly triumphant, I feel 10 feet tall. When I am John the Mini-Mensch, depressed and sorrowful, I feel 2 feet tall. But the reality is that John is always about 5 feet 11 inches tall. That is the fact—5' 11"—however much I feel otherwise, up or down.

So, when we feel useless, we check the reality. And if we cannot do that

by ourselves, we check with others: directly, by telephone, by letter. For, each of us is often too myopic, too close to one's own situation, too bound up in it, always to have proper perspective. A friend helps us very much here. Share those feelings of uselessness, and check them against the reality another sees. Our feelings are probably out of step with reality.

In a letter in 1903 to a friend, an English professor at Bryn Mawr, Bertrand Russell wrote,

It is impossible to tell you how glad I am that our letters have been of help to you.

It is *the* great reward of losing youth that one finds oneself able to be of use; and I cannot, without seeming to cant [speak hypocritically], say how great a reward I feel it.

You need not mind bringing a budget of problems; I look forward to hearing them, and to thinking about them. . . . (*Autobiography*, I, p. 257).

These are the words of any good pastor. They are the words of every good friend. And note, Russell found himself useful now that he was older.

A sense of uselessness may lie in our applying one set of criteria from one set of life-circumstances to other life-circumstances where that set does not fit or belong. My father determined not to be useless, no matter what. He developed three categories of activity:

(1) Things to do now that he was up and active;

(2) Things to do later when he was house-bound; and

(3) Things to do when he was confined to his bed and bedroom. No matter what, he would be doing.

Abed, he was not going to wish he were up and about, doing. He had already done those things, or most of them. Abed he had plenty to do. He had seen to that by his triage of tasks. He was determined to be useful within the framework of his capacities, no matter what, not to wish the impossible—a different framework. And he was going to do the things he wanted to do. Cleaning the garage was definitely not on his list.

In that letter Russell wrote,

It is *the* great reward of losing youth that one finds oneself able to be of use. . . .

I too, have found this so. I find myself more useful now, more pro-

ductive and creative, than I have ever been. This is not middle-age dementia. I have recently sent off an article to *The Witness*, an Episcopal monthly, whose editor (incidentally) was elected the first woman bishop. Another article is ready for publication elsewhere. Three poems translated from the Greek have also been sent in. Just three weeks ago there was that article in the evening paper. And, I am working now on another paper on one aspect of Old Hawaii.

This won't go on forever. Sometime I will have to find other ways to be useful. But deciding to be useful and determining to be so, whatever the circumstances, like my father—that is the key.

Rachel Bond in a wheelchair in her 90's had greater wisdom and style than many one-third or one-quarter her age, let alone one-ninth her age. She could no longer dance, so she did the seated hula. She could no longer stand to cook, but others were glad to do it for her, for her company, her recipes, and the cooking secrets she now shared. She gracefully guided conversation away from social rocks and shoals, and greatly enhanced a gathering or dinner party. She chose to be useful, and she found the ways appropriate to her age, her talents, and her changing circumstances.

My great-aunt Georgina spoke of aging and usefulness in terms of trench warfare. One actively holds a trench as long as one can, and then retires in good order to hold the next one, again as long as one can, and so on. The image is, clearly, drawn from the Great War. The commitment is to hold and fight, to be useful, and then retire as one inevitably must, in good order, not in panic or flight, but under full control, for a different usefulness.

Our commitment as Christians is to be useful. We are to love our neighbor as ourselves. Love is always active and useful. And youngsters have no corner on it. In fact, oldsters love better, a hope for all the young.

And Christ makes clear in the 25th chapter of Matthew that practical usefulness—food, drink, shelter, companionship, caring—is part and parcel of Christianity. We are to wear out, not rust out.

But the exact mode of being useful varies with the trench we are holding. New trenches; new usefulnesses. I cannot, and will not, make myself heart-sick at being unable to manage that

package. That trench was properly abandoned in good order long ago.

Yet, paradoxically, older and in a different trench, I am more useful. My hope is, like Rachel, I will become more useful in different ways as the number of trenches abandoned in good order necessarily increases.

John Wesley prayed, "Lord, let me not live to be useless." He didn't. Besides his ministry in England and Wales, he crossed the Irish Channel 42 times and paid 22 visits to Scotland. He travelled about 5,000 miles a year and preached 15 sermons a week.

He provided work for the deserving poor, supplied them with clothes and food in seasons of special distress.

The profits of his cheap [inexpensive] books enabled him to give away as much as £1,400 a year.

He established a lending stock to help struggling business men and did much to relieve debtors who had been thrown into prison.

He opened dispensaries in London and Bristol and was keenly interested in medicine. . . .

He preached his last sermon on the 23rd of February 1791; wrote next day a letter of Wilberforce, urging him to carry on his crusade against the slave trade; and died in his house [six days later]. . . . on the 2nd of March 1791, in his 88th year. (*Encyc. Brit.* 11th ed., vol. 28, p. 530).

The key to usefulness, it seems to me, is (1) the determination to be so, and (2) the willingness to adapt one's mode of usefulness as one's circumstances, or trenches, change.

David Niven, unable to speak, still bright-eyed, bucked up those about his deathbed with the thumbs-up sign of the World War I aviator. He was taking off on a long flight. It was OK. Cheerio. He helped, he was useful—to the last. Thumbs-up was all he could do in that trench. He did it.

The ways of usefulness are different and they differ in every lifetime. We Christians are called to usefulness. It is our task. And our prayer is also John Wesley's, "Lord, let me not live to be useless." He, Rachel Bond, David Niven, great-aunt Georgina, my father did not. If they can, we can. If we so determine and so adapt.

Thoughts on aging, usefulness, and the Christian Life.

—The Rev. John Paul Engelcke.



View from the churchyard, St. Augustine's, Kohala, Island of Hawaii, looking towards the new parish hall and, beyond, the church office.

YOUTH CONFERENCE: SUCCESS, PLANS

The January conference "Youth: The Church" sponsored by Hawaii Episcopal Youth, had as its goal to bring together from around the diocese clergy, vestry members, youth, youth advisors, and parents to evaluate the status of current youth programs and to make suggestions for future development.

Attended by 60 youth and adults from 15 parishes and church institutions from around the state, the sessions were facilitated by Lisa Kimball, Youth Coordinator for Province VIII and Toni Daniels, Youth Coordinator for Province II.

The conference had two working sessions, interspersed with prayer and play. In the morning, small discussion groups shared experiences, successes, and frustrations with their parish and diocesan youth programs, and developed some ideas for future planning. After lunch, participants reconvened for a discussion of group reports.

The ideas and successful program plans offered by participants provided a good learning opportunity for parish ministries. The strengths and weaknesses perceived in the diocesan program will form the basis for reorganization and planning by Hawaii Episcopal Youth.

There was a consensus on the importance of youth being deeply involved in parish life and a recognition that youth need to feel "at home" in the church. Well-accepted activities included acolyting, Sunday School, active participation in worship, fund raising, and youth sponsored activities that included the whole congregation.

Communication was also considered important. Suggestions included youth calling each other and a youth newsletter. Frequency of meetings was an element in the success of groups, but there was a wide range in what was considered ideal. One parish has found sports are a good way to build group spirit. Having strong advocates for youth ministries was also considered important.

Programs are secondary to the relationships that form in a group, but programs are the vehicle that carry the activity while members are sharing relationships. They are the catalyst for new growth and under-

standing.

Programs should reflect the Gospel and provide lots of variety. Variety is not only the spice of life, it allows youth and leaders to spend at least some of the time in activities they particularly like and feel comfortable doing. Being intentional about Christian content in a playful context was one conclusion.

The conference applauded the efforts of Hawaii Episcopal Youth to minister to our youth and their advisors and clergy. H.E.Y! provides well-planned and executed events. The retreats provide a spiritual focus that is not possible in local groups. Separate, age appropriate activities for junior and senior high youngsters provide a well rounded program.

The conference focused on the leadership demands of a diocesan-level program. There was general agreement that a staff person is needed to coordinate with parishes, do long-range planning, handle the very extensive communication and administrative needs, and represent youth ministries to the Diocesan Council.

Until such time as the diocese can provide a staff person, it was felt that H.E.Y! needed a larger board to share the volunteer duties more efficiently. This enlarged board should include youth and representation from the Neighbor Islands. Plans were made to recruit leadership from recent graduates.

The H.E.Y! Board is deeply grateful for the enthusiasm of everyone who came to the conference. Several remarked that they had not realized there were so many people committed to youth ministries.

The H.E.Y! Board will take the information gained at the conference, consider it, organize it, and return to the body with suggestions on proceeding.

The wider body will be asked to review their thoughts and add input. At that point, with Bishop Hart's help, we will be in a position to enlarge and extend the ministry of Hawaii Episcopal Youth.

—By our H.E.Y! Correspondent.

HARRIS CONSECRATED (cont.)

Rt. Rev. Allen Bartlett, Jr., Bishop of Pennsylvania; the Rt. Rev. David Johnson, Bishop of Massachusetts; and the Rt. Rev. John Walker, Bishop of Washington. As Presiding Bishop, Browning was chief consecrator.

Two protests were voiced about the consecration during the early part of the service. One protest was lodged by John Jamieson, president of the Chicago Chapter of the Prayer Book Society, who called the service a "pretended consecration" and a "sacriligious imposture," saying the consecration was not valid according to the Constitution of the Episcopal Church. The second protest was lodged by the Rev. James Hopkinson Cupit, Jr., of the Diocese of New York, who warned that consecration would "impair communion" with other Anglican and ecumenical churches. Both protests were heard amidst some obvious vocal dissent by the congregation.

Browning asked the congregation to respect the right of the speakers to be heard before responding to the objectors. He said that the issues raised had already been examined and that Harris's election had affirmed according to the canons of the Episcopal Church. "The service will proceed," he announced, as the crowd jumped to its feet in cheers and applause.

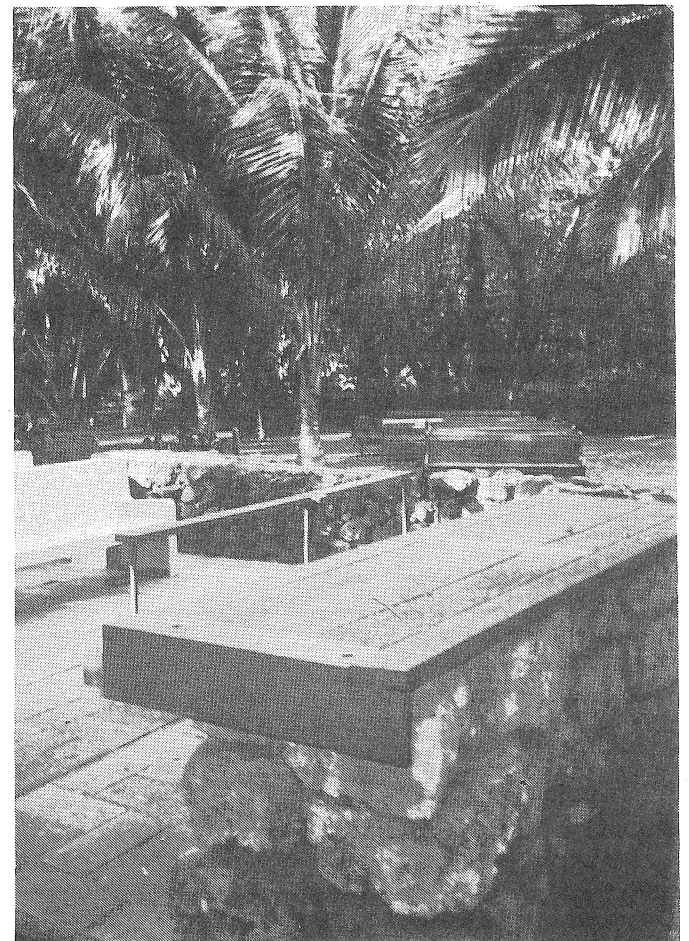
Following the Litany for Ordinations, lessons, and a lengthy and inspiring sermon by the Rev. Paul Washington, retired rector of the Church of the Advocate, Philadelphia, Harris's home parish, Harris answered the questions of examination in the Book of Common Prayer, most of which had a new and profound meaning for the participants. Harris pledged to "boldly proclaim and inter-

pret the Gospel of Christ, enlightening the minds and stirring up the conscience of your people," and to "guard the faith, unity and discipline of the Church." She also affirmed her willingness to "share with your fellow bishops in the government of the whole Church" and to be "merciful to all, showing compassion to the poor and strangers and defend those who have no helper."

As the attending bishops surrounded her before the altar, Harris knelt and was enveloped in a sea of outstretched arms as the Presiding Bishop led the prayer of consecration. One of the most poignant moments in the service came when Harris was vested with the symbols of office: a pectoral cross, a Bible, Eucharistic vestments, and a cope and mitre. As Browning placed the mitre on her head, the congregation again broke into applause, as it did when Johnson, diocesan bishop of Massachusetts, handed her a bishop's crozier, saying, "Be in all things a faithful pastor and wholesome example for the entire flock of Christ."

Following an emotional passing of the Peace, in which her mother, Beatrice Harris, and her brother and sister were brought to the platform, Harris proceeded with the celebration of the Eucharist. She was joined at the altar by, among others, the Rev. Florence Li Tim-Oi, the first woman ordained priest in the Anglican Communion in Macao in 1944; and the Rev. I. Carter Heyward, one of the first women ordained priest in the Episcopal Church in 1974 and one of the "Philadelphia 11" who was ordained prior to canonical recognition of the ordination of women.

—By Michael Barwell for DPS.



A calm, still place of great beauty: Trinity Church By-the-Sea, Kihei, Maui. This open air church nestles in the ruins of an earlier church served by the Rev. David Malo (1793?-1853), whose *Ka Moolelo Hawaii* (*Hawaiian Antiquities*) is priceless for our understanding Old Hawaii. The congregation now meeting there is served by the Rev. Morley E. Frech, Jr. Founded by the much beloved Fr. Norman Ault in 1973, Trinity Church By-the-Sea became a parish in 1986.

THE CALENDAR

MARCH

Palm Sunday: Sunday of the Passion.
Bishop at Kohala Mission, Island of Hawaii.
Monday in Holy Week.
Bishop's Quiet Day with Island of Hawaii clergy.
Tuesday in Holy Week.
Bishop's Quiet Day with Maui clergy.
Wednesday in Holy Week.
Bishop's Quiet Day with Kauai clergy.
Maundy Thursday.
Bishop's Quiet Day with Oahu clergy.
Good Friday.
Diocesan Office closed.
Holy Saturday & Easter Eve.

Sunday of the Resurrection: Easter Day.
Bishop at St. Andrew's Cathedral.
Monday in Easter Week.
Kuhio Day.
Diocesan Office closed.
Tuesday in Easter Week.
Wednesday in Easter Week.
Thursday in Easter Week.
Friday in Easter Week.
Ministries Training Program weekend.

APRIL

Saturday in Easter Week.
2nd Sunday of Easter.
Bishop at Holy Innocents', Lahaina.
St. Joseph.
Annunciation of Our Lord.
Province VIII Deployment Officers meet.
Conference of Diocesan Executives, New Orleans.
Commission on Ministry, 1 p.m.
North Americans Deans Conference, Honolulu.
3rd Sunday of Easter.
Bishop at Holy Apostles'/Resurrection, Hilo.
Bishop at Standing.
Commission on Peace, College of Preachers, Washington, D.C.
ECW Board, 9:30 a.m.
Quarterly Reports deadline. April/May *Chronicle* deadline.
Council Departments, 8-10 a.m.
Diocesan Council, 10 a.m.-3 p.m.
4th Sunday of Easter.
Bishop at St. Paul's,

RETREAT

A retreat sponsored by the 3rd Order of the Society of Saint Francis and led by Sr. Christine Hilliard, CSJ, will be held at the Spiritual Life Center in Manoa Valley from Thursday, March 30, at 7 p.m. to Saturday, April 1, at 3 p.m.
Cost: \$60 for the entire retreat, or \$15 per day (if attending only Friday or Saturday).
For further information call the Rev. Dorothy Nakatsuji (955-7745 office, 949-7932 residence).

Honolulu.
Cathedral Day.
Episcopal Communicators Conference, Williamsburg, VA.
Oahu Clericus, 3:30-5:30 p.m.

5th Sunday of Easter.
Bishop at Emmanuel, Kailua.
St. Mark the Evangelist.
Death of Queen Emma, 1885.
Ministries Training program weekend.
Clergy conference.

6th Sunday of Easter.
UTO Spring Ingathering.
Bishop at Christ Church, Kealakekua.

MAY

St. Philip & St. James, Apostles.
Ascension Day.
Founding of St. Andrew's Priory School, 1867.
Bishop at Cathedral for Priory's anniversary celebration service.
Commission on Ministry, 1 p.m.

7th Sunday of Easter: Sunday after Ascension.
Bishop at St. George's,

11 Pearl Harbor.
Bishop at Iolani School, 7:45 a.m.
ECW Board, 9:30 a.m.
Priory Board of Trustees, 12 noon.

14 **Day of Pentecost: Whitsunday.**
Mothers Day.
Oahu Clericus, 3:30-5:30 p.m.
16 Ember Days.
17,19,20 Council Departments, 8-10 a.m.
20 Diocesan Council, 10 a.m.-3 p.m.

21 **1st Sunday after Pentecost: Trinity Sunday.**
Bishop at St. Michael's, Lihue.
26 Seabury Hall Board of Trustees, 8 a.m.
Seabury Hall Baccalaureate, 4:30 p.m.
27 Seabury Hall Commencement 10:30 a.m.

28 **2nd Sunday of Pentecost.** (Proper 3).
Bishop at St. John's, Kula.
29 Memorial Day.
Diocesan Office closed.
31 **The Visitation of the Virgin Mary.**

EVENSONG AT CATHEDRAL 5:30 P.M. LAST SUNDAYS

I often wonder how many people become enamored of the Episcopal Church through the quiet dignity of an Evensong service.

The calm, steady glow of the psalms being sung, the majesty of the evening canticles, the calm reassurance of the evening prayers — all with the shadowy atmosphere of early evening, and you have an artform in itself.

The ambience of evensong is a quieter, more restful, less demanding service in which the worshipper has opportunity to collect his thoughts and listen. No pressure is put on him; no demands are made. There is no sermon — just beautiful music and prayers.

The choir of St. Andrew's Cathedral is now singing Evensong at 5:30 p.m. the last Sunday of every month.

Come and hear the magnificent settings of the evening canticles and anthems.

Join us in the evening hymns, some of the most beautiful in our hymnal.

The organ postlude — so often unheard — will be considered part of the service, and will be a major work.

Music-lovers are always fond of Evensong, but even the uninitiated will appreciate so lovely and reverent a service.

Come, join us!

—Canon John McCreary,
Cathedral organist-choirmaster.

BISHOP'S JOURNEYING (cont.)

Morse as a priest. She is serving in Mill Valley. Home by Friday in time to meet with the mission vicars and then the Standing Committee.

15 My annual visit to Waikiki Chapel in one of the hotels near the beach. Two full services in this unique setting. That evening at St. Clement's I am pleased to ordain Jonathan Ogujiofor as one of our vocational deacons.

17-21 A week of catching up—many meetings and letters. The Seabury Board meets, and Peter Van Horne and I travel to Kauai to confer with St. John's and St. Paul's now that Father Alex Gerston is leaving for a call in the Diocese of Los Angeles. The Diocesan Council meeting wraps up a busy week.

22 A long drive in the beauty of early morning to the Wai'anae coast and St. Philip's. Baptisms and confirmations there, and a full church. We finish in good time for the Super Bowl! The day ends with an ecumenical service acknowledging the Week of Prayer for Christian Unity.

25-31 This is my annual week on Guam visiting our three clergy, three missions, and school. Sunday is a full day, with services at each of the three congregations. I also take a chapel service for the younger children on Monday. Tuesday, I live through twice as we recross the date-line. Luckily it was a good day!

FEBRUARY

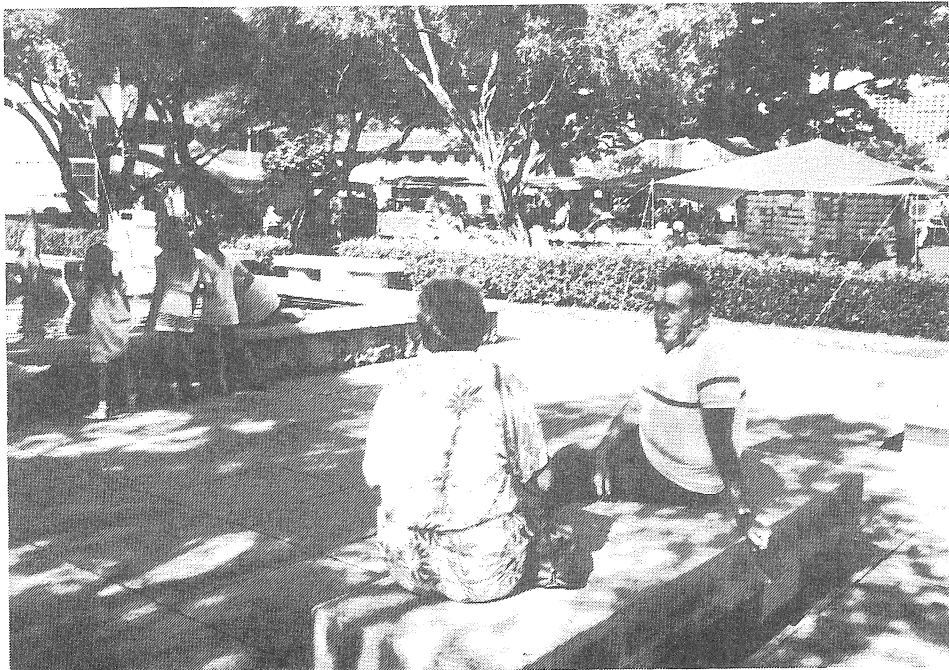
1-4 Home to a full plate of meetings and correspondence. St. Stephen's Vestry has us to dinner before my visit there this Sunday. KPISC open house and Commission on Ministry come back to back, followed quickly by the Deacons' meeting on Saturday.

5 Out to Wahiawa and St. Stephen's for two services. Good to see the life and commitment now filling this congregation.

LENTEN MITE BOX INGATHERING APRIL 16

Church school Lenten offering boxes will be gathered as part of the Cathedral Day celebration of April 16.

This offering is designated both for the Presiding Bishop's Fund for World Relief and for the Ronald McDonald House, which shelters parents and relatives of children hospitalized in Honolulu.



A moment's leisure at the Cathedral Market: Meral Eastering, Cathedral sexton, and Mary MacIntosh, *Chronicle* circulation manager and assistant to the editor, now on leave in India (back to camera).