

HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

A LETTER FROM GUAM

Some months ago, Bishop Hart asked me if I might not consider going to Guam and assume the responsibilities of acting as the chaplain at St. John's School for the second semester of this school term. Following a short "get acquainted" trip to the school in the middle of December, Flo and I decided that we would accept assignment to St. John's School and the Bishop's invitation to spend 4 months there on Guam.

We left Honolulu on February 9th and began our duties on the following Monday, the 13th. Flo has been working in the library (something she's done for about 20 years in Honolulu), helping the librarian as her aide. St. John's had just built a new library-classroom complex and thus any assistance in getting the place ready was most welcome. Also, *the school has been without a chaplain for this school year (1988-89), and so even a retired priest like myself sounded good to them.*

We're into our third week here at St. John's. Much of what we have been doing so far is familiar work for both of us. St. John's School in its goals and staffing is similar to what we knew at Iolani School, although on a much smaller scale.

Let me give a brief history of this school as I have understood it to be in my short acquaintance with it.

St. John's School observed its 25th anniversary last spring. It began in the fall of 1962 and, over the years, has grown to be one of the most respected schools on Guam. Two years ago, it began to add a high school division and hopes to graduate its first senior class in 1990.

Thus, St. John's is in an exciting period of its life, in trying to build a



The reef at Camp Mokuieia with Sunset Beach in the distance.

FR. LIPKA CALLED TO ST. MARY'S

The Rev. Richard W. Lipka has been called to St. Mary's, Moiliili, Honolulu, Bishop Hart announced.

Born in Wilmington, Delaware, Fr. Lipka was educated at St. Mary's College, Detroit, Michigan (B.A. 1963), the Gregorian University in Rome (S.T.B. 1965), and the University of Maryland (M.S.W. 1971).

Since his reception from the Roman Catholic Church as a deacon (June 1971) and priesting by Bishop Harry L. Doll of Maryland (November 1971), he has served St. Mary's, Hampden, Baltimore, and St. Margaret's, Annapolis.

Fr. Lipka is a certified teacher-trainer in a training program in lay witnessing and evangelism based on Evangelism Explosion International. At St. Mary's, Hampden, the Sunday school grew from 11 children in 1972 to over 100 children and 35 adults in 1986.

He has taught and ministered at Full Gospel and Aglow meetings on the chapter and the state levels and is active in the National Organization of Episcopalians for Life (N.O.E.L.). At St. Mary's a pastoral counseling center was established in 1981 to provide "affordable Christian counseling."

In 1968 he and Susan Elizabeth Marriner were married. They have four children. She holds an M.A. in theology and is working towards a master's degree in social work.

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

reputation and tradition for itself as a good and respected high school. The administration, faculty, and students seem to reflect that kind of excitement in what they do daily.

The student body is very cosmopolitan in its makeup: reflecting pretty closely the population of Guam ethnically and culturally. Because Guam is experiencing a boom economically (tourist-oriented), many young, adventuresome and capable young families from the mainland and Asia have moved here to make their homes. Many of these folks have chosen to send their children to St. John's for their education, together with the military dependents and the native Chamorro children.

The teachers tend to be young and enthusiastic, mostly from the mainland, and they add that kind of outlook to this young and growing school. The few old-timers on the faculty and administration add the stability and continuity which are

needed in order to make for a good balance overall.

We have been favorably impressed with the school and those connected with it. We feel privileged to be a part of this exciting time in St. John's School life, even if it is for a short period of 4 months. Perhaps others in Hawaii, teachers old and new, may feel moved to come to Guam and help St. John's grow into its next 25 years of outstanding service as an educational institution on this island.

Besides our involvement in the school, I have taken services at all three of the congregations here on Guam. St. John's Church, which shares the grounds with the school, has the largest congregation and overlooks the beautiful Bay of Tumon through its window behind the altar. Many of its members still have ties with Hawaii.

St. Andrew's by-the-Philippine-Sea

is on the southern end of the island and its membership is made up most of Filipinos. It is waiting for the arrival of its new vicar, the Rev. Milton Cole, who is to take up his duties in the middle of March.

St. Michael's and All Angels' is in the central part of the island, and its membership also is mostly of Filipino immigrants. It is the congregation that I will be associated with most of the time, since it does not have a resident priest. I enjoy worshipping with them, because of their enthusiastic and genuine participation.

The school work and church participation give us a good balance weekly. We do feel privileged to have been given this opportunity to serve both, if only for a short period of time.

—The Rev. Norio Sasaki.

WILL POWER, II

In the last issue of the *Chronicle* we talked about the importance of having an up-to-date will, a legal document that describes how your accumulated assets will be distributed when you die.

A will provides you a way to provide for your loved ones, surviving spouse, children, close relatives and friends, as well as your church and charitable organizations — people and institutions that were of concern and support during your life.

We are all God's stewards here on earth and as such, we should consider our church when making a will. Your parish will never have enough money to carry out its responsibilities for spreading the gospel and attracting others to the Lord. There can never be enough to implement properly your church's ministry and mission to the world.

You can help by including your church as a beneficiary in your will. This can be done in one of several ways designed to best suit your circumstances.

For instance, bequests to your church may take the following forms:

- **Specific bequest:** A gift of a specific dollar amount or of specific property such as real estate, jewelry, stock, etc. For example, you might want to leave enough to endow your pledge.

- **Percentage bequest:** Gifts of a certain percentage of your estate. Perhaps ten percent in keeping with the tithe.

- **Residuary bequest:** A gift of the remainder (or a portion or percentage of the remainder) of an estate after the payment of specific bequests, cash bequests and debts; i.e., anything that is left over goes to the church.

- **Contingent bequest:** In the event another named beneficiary dies — that is, predeceases you — that beneficiaries' share goes to the church.

- **Testamentary trusts:** This gift is often used to establish a trust to provide an income to a named beneficiary; i.e., putting a niece or nephew through college, or lifetime income for a spouse. When the need for such income no longer exists the trust principal is paid to the church. There are many other forms of trust arrangements that can be written into your will.

A bequest to your parish may be made in the body of your will or may be simply added to the will, so that the entire will does not have to be changed. Any will or change to a will should be done by an attorney.

If you would like more information how to include your church in your will, write the diocesan office or call 536-7776 on Oahu, or neighbor islands call 1-800-522-8418 for a free brochure on wills as well as an excellent free brochure on estate planning.

Don McKenne, Planned Giving Officer.

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.

HE OLELO HOAKAKA THE TEACHING EXPLAINED



KEIA BUKE, he Buke Hoomana i kauohaia e ka Ekalesia o Kristo, i mea e pono ai ka hoomana ana. Pela no ka hana a ka Ekalesia mai kinohi mai, a no ka hoomana ana na mea a pau iloko o keia buke. O kana hana hoi, o ke ao aku i kanaka i ke ano o ka *pule pololei* ana i ke Akua; o ke kuhikuhi ana hoi i na oihana a pau i kauohaia e kona Ekalesia; ke ano o ka hana ana ia mau oihana me ia mau lina; ka wehewehe aku hoi i na manawa kapu a pau me na wa noa i malamaia e ka Ekalesia, a me ke ao aku hoi i na Kahuna o ke Akua i ka lakou mau hana e hana pono ai, a e hana pu ai hoi me na kanaka imua o ke Akua; o ka hoohalikelike ana i na pule, na noi ana, me ka hana ana i na oihana i pili i ka hoomana, i pau ole ai ka hana ana'ku a kanaka i ko lakou wa e akoakoa'i e hoomana'ku i ko lakou Akua. Aole keia hoohalikelike ana he mea hou, aka, he mea kahiko loa, aole hoi i kua i ka olelo a ke Akua; no ka mea, nolaila mai no na kumu hoohalike o keia hana i hoopiliia'ku ai. E nana kakou ia Mose me Miriama, a me na kaikamahine o ka Iseraela; ia Aaron me kana mau keiki ia lakou i hoomaikai aku ai i kanaka, a me Debora hoi me Baraka; a nawai hoi e hoole ka haku maoli ia ana o na Halelu o Davida, i mau

worship in one congregation. This unison in adoration is no new thing, indeed it is very old; nor does it conflict in any way with the Word of God, because therein lie the prototypes of what this Church system is. Let us look to Moses and Miriam and the daughters of Israel; to Aaron with his sons, when they blessed the people; to Deborah also and to Barak; and who will deny the purposed composition of the Psalms of David

THIS BOOK is a Book of Prayer, sanctioned by the Church of Christ as an assistant to devotion. Thus has the Church done from the earliest days, and what this book contains has reference to worship only. Its purpose is to teach men the way to pray truly to God; to point out all the rites sanctioned by His Church; the way in which those rites and the sacramental offices are to be observed and performed; to explain the fasts and holydays ordained by the Church, and to teach the priests of God their own particular functions and those things which they have together with the congregation to perform in the sight of God; to make one voice of prayer and supplication common to all, and so to establish the method and the words even of adoration that men need not only then worship in common when they

First page of King Kamehameha IV's Preface to the Book of Common Prayer (Hawaiian and English, 1863) in the edition of Meiric Dutton (1955).

DIOCESAN COUNCIL

At the March meeting, the Diocesan Council,

- Heard a report on St. George's, Pearl Harbor, indicating that finances would be very tight and that ways of producing additional income (as, for example, providing day care to airport worker families) were being explored.

The missions have been asked to help, and another letter will go out from St. George's to the various congregations.

Congregational Development reports "a leadership of 13 families, 3 of which will rotate out this summer" and that "the congregation is beginning to relate to the community that is non-military, though they see a special ministry to the military."

- Learned that construction at Camp Mokuleia continues, with a June completion date possible. Incorporation of the camp was recommended by the Camps and Conferences Department and passed.

It appears that the camp may end 1988 \$5,000 in the black, although the exact amount awaits verification by the accountants.

The inadequacy of the present computer and the need to interface with the new diocesan system dictate a new computer system. Cost: about \$5,000.

The camp was given a 1990 subsidy of \$15,000 and a line of credit of \$45,000.

- Noted that the Episcopal Church in Hawaii gave more than their 1% to theological education, making Hawaii one of the leading dioceses in supporting the seminaries, reported the Diocesan Treasurer, the Rev. Rudy

Duncan.

- Learned that 8 churches report less operating income, while 30 report more operating income. These data indicate that, with a 24% assessment, 1990 diocesan income will increase \$45,000.

- Noted that a treasurers' workshop is scheduled this June for church treasurers, wardens, and pastors.

- Heard the Bishop announce that "the focus of the budget process this year will be a desire to make healthy congregations." A budget with a 24% assessment, down 1/2%, is recommended for 1990.

- Learned that there would be a meeting for committee chairs on May 6 to share program plans and concerns as well as what direction the departments are taking.

- Learned that the Bishop had invited the Governor and his wife to Cathedral Day (April 16).

ECW MEETINGS

May 11 Island-wide luncheon, Elks Club, Honolulu.
June 8 Business meeting.
July 1 IHS birthday.
Aug. 10 Business meeting.
Aug. 18 Games day.
Sep. 14 Business meeting.
Oct. 12 Business meeting.
Oct. 27 Annual meeting.
Nov. 9 Business meeting.
Dec. 14 Christmas party.

BRIEFLY NOTED

Elizabeth Hart, wife of Bishop Hart, traveled to Massachusetts to be with her parents during her mother's final illness. Ruby Howard died April 15 and was buried the 18th from St. Stephen's, Pittsfield.

Saturday, April 8, saw the marriage of two deacons: the Rev. Edith (Bergmanis) Sewell and Robert B. Husselrath, at St. Elizabeth's, Honolulu; and the Rev. John Holmes and Charlotte Doty, at Holy Apostles, Hilo.

Fr. Claude DuTeil has been honored by the State Legislature and at the celebration at Aloha Tower for his work with the Institute for Human Services, following his recovery from a bout of illness.

In a recent survey reported in the *Stuttgarter Zeitung*, a German newspaper, the calling of pastor (46%) ranked second to M.D. (76%) in prestige. Following were professor (38%), attorney (33%), diplomat (33%), engineer (30%), and atomic physicist (29%). Less highly regarded were TV-journalist (17%), high school teacher (17%), politician (12%), and armed forces officer (11%). Politicians have fallen and engineers risen in the estimation of German society over the past decade.

In America the story is different. "Money, commitment, and prestige may be reasons why a declining number of young people are choosing to become ministers and priests," reports the *Honolulu Star-Bulletin* from data gathered by the Association of Theological Schools. But over the past decade women in seminaries have nearly doubled (8,900 to 15,300); African-Americans, 1,900 to about 3,500; Hispanics, 600 to 1,300; and Asian/Pacific persons, 400 to 1,600.

Jeffrey M. Melrose, son of the Rev. Roger and Charlotte Melrose of Makawao and Olinda, Maui, has been named administrative assistant by Kauai Mayor JoAnn Yukimura.

YOUTH SOCIAL ACTION IN HAWAII

Hawaii has been chosen as the site for "Beyond the Comfortable IV" because of our complex social structure. The project is designed to focus on international, multi-cultural, multi-ethnic and intereconomic dimensions of social ministry in Hawaii.

"Beyond the Comfortable" is to provide an opportunity for 2 youth from each diocese, and a designated adult team, to experience social action ministry in response to the Christian gospel. The cost is \$50.00.

Hawaii will have 10 youth working on the project, however. Our goal is to have all island areas represented.

The service project will be held June 20-29, on Oahu. Deadline: May 17.

The eligible age for youth participating is the completion of 9th grade, and no older than a recent graduate from high school.

Contact Mary Grems at 623-6988 if you or anyone you know is interested.

Our projects include Community Clearinghouse, Food Bank, Kalihi-Palama Immigrant Service Center, I.H.S., Bobby Benson Center, Gregory House, and a work project at Camp Kailua.

A PRAYER IN TIME OF AIDS

Loving God, you show yourself in those who are vulnerable, and make your home with the poor and weak of this world: Warm our hearts with the fire of your spirit. Help us to accept the challenge of AIDS.

Protect the healthy, calm the frightened, give courage to those in pain, comfort the dying, and give to the dead eternal life. Console the bereaved, strengthen those who care for the sick.

May we, your people, using all our energy and imagination, and trusting in your steadfast love, be united with one another in conquering all disease and fear.

—“Terrence Higgins Prayer” in
NEWSCAN (Scotland), April
1989.

Dear Sisters and Brothers in Christ:

I flew in a small plane last week on my way to Lahaina on Maui for my visitation to Holy Innocents'. Because of clouds we were relatively low. That should have been a pleasure because nothing is more beautiful than the channel between Molokai and Lanai. It is a stretch of magnificent water, of pristine shorelines, of playing area for wintering whales and their young. In disgust we could look down on the ugly smirch of oil that has mysteriously fouled the water and shore.

This oil spill is terrible, but small next to the one in Alaska that now covers thousands of square miles just out of Valdez. Having once come into that harbor by boat myself, I know it too is one of the beautiful places of the world, teeming with animals and birds and sea life — as well as with some fine people, who call it home.

What are we doing to our Earth, this fragile, island home? How long can we go on fouling our nest and not begin to reap some terrible consequences? I wonder sometimes if future generations, if there are any, will look back at our history and see that the Industrial Age was not followed by the Nuclear Age, as we claim now, but by a description of our time much

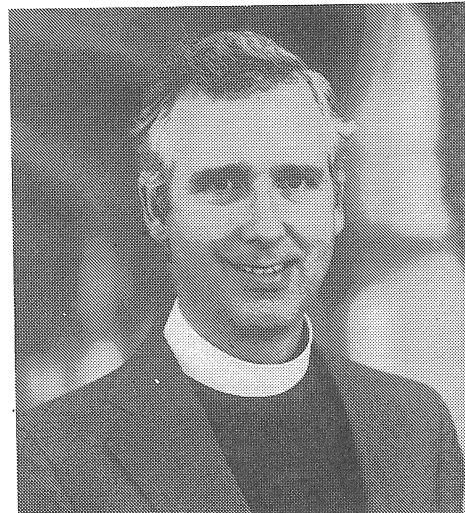
more telling and true. Our Age may become known as the Age of Poison, the age in which we poisoned the land and sea and air, and thus ourselves and the Creation God gave us.

We who live literally on an island home have a sharpened awareness of our need to be good stewards of our environment. A line in prayer #41 on page 827 of the Prayer Book comes to mind as a reminder to us of what is so obvious in these Islands: “Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty. . .”

We do need to have a reverence for the resources of nature, for this Earth — not to make an idol of nature, but that we and our children may survive.

God calls us to good stewardship. That certainly has to do with our money and our tithes to the church. It must also have something to do with our soda cans, and our dependence on fossil fuels, and our sewage treatment, and more golf courses that need watering, and a nuclear deterrence many times greater than is reasonable.

Let me hope that, whatever our age



Bishop Hart of Hawaii.

is called by future generations, we will begin the movement into an Age of Reverence for God's gift of the environment, into an Age of Good Stewardship. We who are aware of God's call are ideally suited to usher in such a new time.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

BISHOP'S JOURNEYING

FEBRUARY

7-10 How could Lent come so soon? I enjoy a good Shrove Tuesday pancake supper at St. Timothy's. Breakfast out the next morning, and then preach and administer ashes at the Cathedral for Ash Wednesday.

11-12 Elizabeth and I are off at 6:00 am to the Big Island and the Centennial Celebration of St. Paul's, Kohala. Much of our Chinese ministry started from faithful people here and spread to Honolulu and other places. The church is in need of repair and efforts are moving in that direction. Fly back to Maui and my visitation to Trinity by-the-Sea. The weather is acting up with lots of rain — not good for a congregation that has no roof on its building! Sunday is glowering; but the rector has more faith than I, and the service goes on outside with increasing sunlight. Back to the Cathedral that afternoon for their Sunday Night Live Service and several confirmations. Elizabeth and I share teaching the adult forum together.

14-18 A chance to catch up with Bishop Bill and Shirley Gordon, here vacationing from Michigan. He preaches at the Cathedral for the Wednesday noon service. The Priory School Trustees meet. I take the chapel service for St. Clement's preschool the next morning, followed with many meetings with individuals. The Diocesan Council gathers on Saturday. I finish the day at St. Peter's Church enjoying wonderful Chinese food and a taste of Chinese Opera.

19 From the Chinese to the Japanese — my visitation today is at Good Samaritan with David Ota and a fine congregation. Good things happening here as David now is able to spend more time. The Council of Churches meets in the afternoon and I

leave a little early to drive to Mililani and a visit to Rainbow House. We celebrate the Eucharist in what normally would be the living room, and enjoy the fellowship of this growing ministry.

20 Ed Bonsey invites Elizabeth and me for a short hike in the hills behind Mokuleia. Five hours later we know we have hiked! Beautiful, refreshing — and it makes for good sleeping.

21-25 Back to work, with Bishop Ting of mainland China stopping by for a small reception in the Von Holt Room. Meet in the evening with the confirmands of St. Clement's, and help two make the decision to wait until next year! Good, stimulating discussion. Across the Pali to Hawaii Loa College for lunch — which I actually missed — and continuing talk about how the college will relate to its four founding denominations. Off to Maui on Friday and Saturday for a workshop on trustees for Seabury Hall School.

26 To St. Luke's this morning. David Holsinger is away because of his mother's failing health and Deacon Jong Kim assists me. Delicious Korean food for lunch afterwards. I am on the plane to California tonight for the Provincial Commissions on Ministry.

Feb. 27 - Mar. 2 In Burlingame, California, for several days.

I begin in a quick meeting with the Reverend Shep Crim of Guam to confer on work there as he passes through. Excellent meetings on ministry issues. We have a strong group from our COM in attendance.

MARCH

3-4 Back to Hawaii in time to meet with Richard Lipka being interviewed as a candidate for rector at St. Mary's. He was elected several days later and will come with his wife, Susan, and their four children in mid-summer. I have the privilege of saying prayers at Iolani School's 125th Anniversary celebration and the dedication of new buildings. The Cathedral Chapter retreat and evaluation finishes the week.

5 I finally catch up with the Con-

firmation class at St. Clement's — or what is left of it! A good visit at this active parish. Nothing in the afternoon for the first Sunday in a long time!

7-10 Friends from New Hampshire visiting here — in fact, Ken Dale was on the vestry that chose me as rector in my last parish. Many meetings with individuals and correspondence as I catch up from being away. The mission clergy meet at St. John's by-the-Sea, and I am pleased

(Continued on page 12)

Hawaiian Church Chronicle

ISSN 0274-7154

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

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

Copies this Issue: 8,000

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

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

Suggested annual donation: \$4.00.

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

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

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

Editorial Board: Members of the Communications Department, Diocesan Council — Peter Carson and the Rev. James P. Eron, chair.

Subscriber: Diocesan Press Service, Anglican Media Mailing, Anglican Information.

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

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

Second Class Postage paid at Honolulu, Hawaii.

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

MISSION ALIVE: KAUAI'S CHRIST MEMORIAL CHURCH

Just as the blind men's perception of the elephant depended on what part of the elephant they were touching, so a description of Christ Memorial Church in Kilauea, Kauai, depends on how the church touches a person's life.

To the people who have long roots on Kauai and worship regularly at Sunday services and whose parents and grandparents lie buried in the church's small cemetery, Christ Memorial is an intimate part of their personal history.

To Father Jim Eron, who has been vicar of Christ Memorial for almost five years and to the other faithful worshippers from Kauai's North Shore communities, Christ Memorial is their church home. It is the place where they gather each Sunday to pray, to receive communion, to sing with sometimes untypical Episcopal fervor the songs from the traditional hymnals or, accompanied by Father Jim's guitar, from the xeroxed songbooks. In short, it is where they come to find and to nourish their own spiritual centers.

On the other hand, the tourists who stop at Christ Memorial see the church as a quaintly picturesque, small, black-stone building, with startlingly lovely jewel-like stained glass windows. These people write flattering comments in the register and perhaps leave a freewill offering for the Job's tears leis strung and donated by senior members. Even though they admire the beauty of the sanctuary and the serenity of the meticulously tended cemetery, to these people Christ Memorial is still primarily a tourist attraction.

To others who use the Parish Hall for their substance-abuse meetings, the church is a place of refuge where they can gather their strength from God and from each other to make it through another day without alcohol or other drugs.

For the children who come from Kilauea School to Christ Memorial, from church or unchurched families, for the weekly released time religious education classes, the church is where mustard seeds of faith are planted and carefully tended by volunteer teachers.

Then there are the shoppers who come regularly to Shared Blessings, the thrift shop which is open Tuesdays, Thursdays, and Saturdays. Some of those people see Christ Memorial primarily as a place to shop for bargains, and it is relatively immaterial to them that all the proceeds help support the church's many activities.

In truth, Christ Memorial is the sum of all the perceptions: a part of personal and community history, a tourist attraction, an impressive number of outreach programs that reach deep into Kauai's North Shore community, a focus for fellowship that unites widely diverse people, and, above all, a house of worship.

In a word, it is Christ's church.

II

Episcopalians were confirmed in the Kilauea area as early as 1888, and over the following years they held services in cottages, met in the Hawaiian Congregational church or, still later, worshiped by going to Kapaa's All Saints'. However, in 1939 Kilauea Sugar Company deeded the churchyard to Christ Memorial Church, donated the stone for the building,

and aided — by the generosity of Mrs. Robert Shapard of Griffin, Georgia, in 1941 — Episcopalians at last had their own place of worship.

The history of Christ Memorial had its impact on the history of the Episcopal Church in Hawaii. Charles Hopkins, now at Kahalu'u, was the first Hawaiian priest there, and Lani Hanchett, once a deacon at Christ Memorial, later became bishop. He was the first Episcopal Bishop of Hawaii to be elected by the people of the diocese, and the first Hawaiian.

The parish hall, which serves as a community meeting center for numerous activities, was built in 1925 as a Buddhist place of worship and as a Japanese language school. However, during the dark days of World War II, the language school was closed, and the hall was the headquarters for the army detachments serving on Kauai's North Shore. Following the war the building was leased to the church and was subsequently purchased in 1976.

In the parish hall, Christ's admonition to be our brother's keeper is translated from words into action. Substance abuse is a tempter that stalks all streets in all communities, and Kauai's North Shore is no exception. Groups that meet regularly in the parish hall hold out a life-line to its victims. Alcoholics Anonymous and Alanon groups, for example, meet there six times a week. On the other hand, hula, ballet and exercise classes, which otherwise would have no place to meet, make their joyful noises unto the Lord from the hall!

Profit-making groups pay a small fee for the parish hall, while non-profit groups only leave a freewill offering.

Father Jim Eron, who became vicar in 1984 after 15 years of non-resident ministers, has shepherded Christ Memorial's growth to its present 125 members. He is proudest of the unique public school Christian education program which the parish hall makes possible. With parental permis-

sion, sixty-five students from the local school come for the last hour of school each Wednesday for Christian instruction from six volunteer teachers. Unfortunately, for many of the children the Wednesday classes are their only contact with a church. Father Eron considers this particular community outreach program one of the church's most important.

Over the years, the Shapard family of Georgia has continued to support Christ Memorial, and Shared Blessings, which is the name of the thrift shop, is now located in a recently constructed all-purpose building in the three-building complex called the Shapard Center.

In some respects Shared Blessings summarizes a number of significant aspects of Christ Memorial. For one thing, it is staffed by volunteers, who sort, price, stock and sell everything from clothing to books to household furniture to items no one can identify, but which frequently turn out to be exactly what strikes someone else's fancy! While the thrift shop generates a sizable amount of money, prices are

deliberately kept low, because its Christian emphasis is on providing a community service by recycling goods and allowing all people, the poor and the well-to-do, the dignity of purchasing what they choose.

Such volunteers are the foundation on which much of the church's work is built. Volunteers clean and decorate the church each week for Sunday services. Volunteers teach the released-time classes. Volunteers are frequently called upon for large spruce-up and clean-up efforts.

III

What is the future of Christ Memorial Church? While the future is admittedly unpredictable, if the present presages the future, some things seem likely.

For example, Christ Memorial was chosen for a pilot program for the Spiritual Development course, because there was no problem in getting a sufficient number of people to take such a course. Such indicators point to more visibility for Christ Memorial on the state level of the Episcopal Church.

In addition, the church serves not only Kilauea, but also Princeville and Hanalei and the rest of the North Shore, a stretch of about 25 miles. At the present time those areas are the fastest growing on Kauai. Perhaps, in future, Christ Memorial will become a parish and not a mission church, as it always has been.

Finally, the pressures which all growth brings to communities will in turn affect the ministry of the church. There will be continued and even increasing need for community outreach programs. The church will be a haven and a source of renewal for people whose personal lives are stressed by many changes, whether those changes are viewed favorably or unfavorably.

And, as with the elephant, all the people whose lives are touched by the church will have their own pieces of the truth as to what the church actually is.

Regardless of what the future may bring, however, in spite of the differences in their perceptions, the church will continue to reach out and to be the place where people with widely differing backgrounds and viewpoints can come together in at least one center that unites them as one fellowship in Christ.

—By June Stark.



Christ Memorial Church, Kilauea, Kauai.



Shapard Center, across the street from Christ Memorial thrift shop (left); church offices; and parish hall. Georgia has generously assisted Christ Memorial.

Kilauea: Shared Blessings, the 1941 the Shapard family of

PRIORY CAMPAIGN

St. Philip's Sets The Pace

Setting the pace for Diocesan support of the Priory's capital funds drive for a new student center, the congregation of St. Philip's Episcopal Church has presented a gift of \$1,080 to Headmaster David K. Kennedy. The monies were raised through a series of fund-raising events, and their gift is offered in memory of a fellow parishioner and Priory alumna, Penny Amaral.

Other gifts were also received following the presentation by Mary Bitterman and David Kennedy on the Queen Emma Student Center campaign at the annual Diocesan Convention last year.

At that time, Headmaster Kennedy shared his awareness of the commitment made to the Camp Mokuleia Campaign by many congregations and individuals. He further said that an intensive solicitation campaign would not be held within each congregation for the Priory. However, the Priory is a Diocesan school, and it is in great need of the facilities proposed. Any support from congregations and individuals will be gratefully received. Those who wish to contribute to the Priory's Queen Emma Campaign are invited to send their gifts to:

Development Office
St. Andrew's Priory
224 Queen Emma Square
Honolulu, HI 96813

Checks may be made payable to the Queen Emma Campaign.

The following foundations, corporations, and individuals have made significant pledges of support to the campaign:

Atherton Family Foundation	\$150,000.
Herbert K. Horita	125,000.
Alexander & Baldwin	100,000.
Bank of Hawaii	100,000.
First Hawaiian Bank	100,000.
Sukamoto Holding Corporation	100,000.
Vance O. Smith Trust/Bishop Trust	75,000.

The Priory's Board of Trustees has reported over \$1.5 million raised to date. Upon the recommendation of campaign co-chairmen Mary Bitterman and John K. Tsui and members of the Queen Emma Campaign facilities planning committee, the members of the Board have voted to approach the project in two phases, and to begin the planning and construction of phase I soon.

In addition to Mary Bitterman and John Tsui, members of the facilities planning committee include Herbert Horita, Bill Mills, Dick Gushman, David K. Kennedy, John Nielsen (Campaign Consultant) and Gerri Watanabe (Director of Development and Alumnae Affairs).

The committee has met to select an architect. With approval from the Board of Trustees, design of the first phase will commence. Representatives of the Diocese and the Cathedral will be included in the planning.

The present approach involves renovating and expanding the existing gymnasium with a design that will allow the addition of classrooms and other facilities in the project's second phase. Members of the Queen Emma Student Center Capital Campaign executive committee and the Priory's Board of Trustees are aware of the Priory's urgent need for this student center, and agree that Phase I planning should begin immediately.

BOMA FUNDING, MEMBERS

As I was looking over the diocese's grant applications for 1990 and 1991, I asked myself, "What is most important to the Board of Ministry for Aging's program? And next most important?" And so on.

My number one priority is BOMA quarterly meetings. This came naturally, because if we do not have the input of our members, nothing would get done, and the whole program would go down the tube.

Let me introduce the BOMA members:

- Nelson Secretario, St. Michael's and All Angels', Lihue, Kauai, who is busily engaged in insurance sales. His alternate is the Rev. James P. Eron, vicar, Christ Memorial Church, Kilauea, Kauai.

- Vibeka Bates, St. John's, Kula Maui, who is a busy nursing home companion there. Her alternate is Al Bernard, also of St. John's, who is actively engaged in helping church members with their income tax forms.

- Mickey Kimball, Church of the Holy Apostles/Resurrection Mission, Hilo, Island of Hawaii, who teaches field training at 3 hospices and the spiritual needs of the family.

- Maryan Bowen, St. Mary's, Honolulu, much involved with the Department of Mental Health, a half-way house, and the state legislature. Her alternate: Edith Yashiki, also of St. Mary's, who works at the East-West Center.

- Lynette Burns Kurran, St. Mary's, busy as County Executive on Aging, Elderly Affairs Division, Office of Human Resources.

- Fanny Costa, St. Philip's, Maili, active in community affairs. Her alternate: Phyllis Bay Schmidt, St. Philip's also, much involved in Alzheimer's work.

- The Rev. Bill Grosh, former coordinator for BOMA, a retired but very active priest, involved in church and community activities. BOMA meeting morning Fr. Grosh is busy picking up BOMA members from the airport "to get them to the church on time."

- The Rev. Morimasa Kaneshiro, retired from Iolani School, but active in Japanese language services and ministry at Good Samaritan.

How much did BOMA ask for in funding? It will be revealed in subsequent stories in the *Chronicle*.

—George Wiggins, BOMA coordinator.

YOUNG ADULT MINISTRY GROUP FORMED

A Young Adult Ministry Group developed following the June 1988 Youth Ministry Development Conference at the University of Hawaii sponsored by the Cross-Cultural Ministry Development program of Province VIII.

The Hawaii contingent decided to focus on developing a conference for young adults, which was to be held in December 1988.

It was in February that a clear statement of purpose could be made for this committee, so that others interested in learning about young adult ministry may join in. The following is the statement of purpose of this group:

The mission of the Young Adult Ministry Group is to encourage and challenge young adults to grow in the Christian life by providing opportunities for fellowship, spiritual growth and stewardship.

Presently, the group is reading a book called *Young Adult Ministry*

and has been meeting at Holy Nativity's Glantz Hall and St. Elizabeth's Church. The next get-together of this group will be for fellowship, and they have reserved the gym at Holy Nativity Church, Aina Haina, and will be playing volleyball (May 5 from 7 - 9:30 pm). You are most welcome to join us. If you are interested in getting involved with this group, please contact, Yvonne Kaiahua at 847-8061 or David Ota at 735-5944.

—The Rev. David Ota.

MOKULEIA TRAVEL CAMP GOES TO SIERRA NEVADA

The August 20-25 Travel Camp from Camp Mokuleia will join pack-packers from Camp Stevens, the Episcopal Camp in southern California, in a hike in California's Sierra Nevada this year.

Nine campers age 14-17 will join from each camp for the hike in the Mammoth Mountain area dotted with lakes and surrounded by high peaks.

Veteran Sierra hikers John Horton and Vicki Bergstrom (wife of Camp Stevens director Peter Bergstrom) will be the guides.

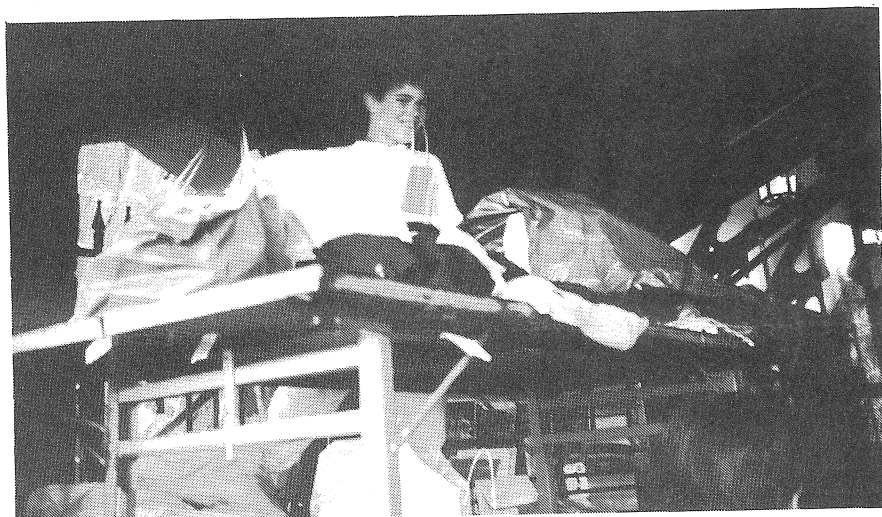
They will be joined by Bishop and Mrs. Donald Hart of Hawaii, Fr. Ed Bonsey of Camp Mokuleia, and his daughter Joan, 26, a San Francisco teacher. (Joan assisted in leadership of the Haleakala Travel Camp last summer).

Daily hikes will be moderate in length, allowing time to explore the sights of the area, to do some fishing, and to reflect on experiences together. Hikers will share in meal preparation duties and will sleep two or three to a tent.

Cost for the Travel Camp is \$250 including ground transportation from San Francisco and back, plus \$330 round-trip airfare between Honolulu and San Francisco. (Neighbor Islanders make own arrangements to get Honolulu).

To register, or for further information, call or write Fr. Ed Bonsey at Camp Mokuleia: 637-6241, 68-729 Farrington Hwy., Waialua, Hawaii 96791.

EPIPHANY & ST. PHILIP'S



Rows of stuffed animals were lined up on the altar at the head of the church. A strawberry shortcake leaned against a teddy bear. Toys including jewelry boxes, pocket games, and baseball cards filled up the front section of Epiphany Church. What was it all for?

It was for a church on the Leeward Coast in a poor area that is helping people who are less fortunate by opening a thrift shop

where they can buy items for a small amount of money. The church is named St. Philip's.

Epiphany School and Church helped this cause by donating various items such as stuffed animals, toys, household items, books, clothes, games, and bags. They raised more than five hundred donations for the thrift shop.

—By Jaime Ushiroda and Nikki Hulihea, Epiphany School.

Epiphany student Mike Fellows stacks bags of clothing for sale at the St. Philip's, Maili, economy shop (above). Children's offerings to the Lord for St. Philip's at the altar in Epiphany Church, Kaimuki.

MISSION ALIVE: KAUAI'S CHRIST MEMORIAL CHURCH

Just as the blind men's perception of the elephant depended on what part of the elephant they were touching, so a description of Christ Memorial Church in Kilauea, Kauai, depends on how the church touches a person's life.

To the people who have long roots on Kauai and worship regularly at Sunday services and whose parents and grandparents lie buried in the church's small cemetery, Christ Memorial is an intimate part of their personal history.

To Father Jim Eron, who has been vicar of Christ Memorial for almost five years and to the other faithful worshipers from Kauai's North Shore communities, Christ Memorial is their church home. It is the place where they gather each Sunday to pray, to receive communion, to sing with sometimes untypical Episcopal fervor the songs from the traditional hymnals or, accompanied by Father Jim's guitar, from the xeroxed songbooks. In short, it is where they come to find and to nourish their own spiritual centers.

On the other hand, the tourists who stop at Christ Memorial see the church as a quaintly picturesque, small, black-stone building, with startlingly lovely jewel-like stained glass windows. These people write flattering comments in the register and perhaps leave a freewill offering for the Job's tears leis strung and donated by senior members. Even though they admire the beauty of the sanctuary and the serenity of the meticulously tended cemetery, to these people Christ Memorial is still primarily a tourist attraction.

To others who use the Parish Hall for their substance-abuse meetings, the church is a place of refuge where they can gather their strength from God and from each other to make it through another day without alcohol or other drugs.

For the children who come from Kilauea School to Christ Memorial, from churched or unchurched families, for the weekly released time religious education classes, the church is where mustard seeds of faith are planted and carefully tended by volunteer teachers.

Then there are the shoppers who come regularly to Shared Blessings, the thrift shop which is open Tuesdays, Thursdays, and Saturdays. Some of those people see Christ Memorial primarily as a place to shop for bargains, and it is relatively immaterial to them that all the proceeds help support the church's many activities.

In truth, Christ Memorial is the sum of all the perceptions: a part of personal and community history, a tourist attraction, an impressive number of outreach programs that reach deep into Kauai's North Shore community, a focus for fellowship that unites widely diverse people, and, above all, a house of worship.

In a word, it is Christ's church.

II

Episcopalians were confirmed in the Kilauea area as early as 1888, and over the following years they held services in cottages, met in the Hawaiian Congregational church or, still later, worshiped by going to Kapaa's All Saints'. However, in 1939 Kilauea Sugar Company deeded the churchyard to Christ Memorial Church, donated the stone for the building,

and aided — by the generosity of Mrs. Robert Shapard of Griffin, Georgia, in 1941 — Episcopalians at last had their own place of worship. The history of Christ Memorial had its impact on the history of the Episcopal Church in Hawaii. Charles Hopkins, now at Kaha'u'u, was the first Hawaiian priest there, and Lani Hanchett, once a deacon at Christ Memorial, later became bishop. He was the first Episcopal Bishop of Hawaii to be elected by the people of the diocese, and the first Hawaiian.

The parish hall, which serves as a community meeting center for numerous activities, was built in 1925 as a Buddhist place of worship and as a Japanese language school. However, during the dark days of World War II, the language school was closed, and the hall was the headquarters for the army detachments serving on Kauai's North Shore. Following the war the building was leased to the church and was subsequently purchased in 1976.

In the parish hall, Christ's admonition to be our brother's keeper is translated from words into action. Substance-abuse is a tempter that stalks all streets in all communities, and Kauai's North Shore is no exception. Groups that meet regularly in the parish hall hold out a life-line to its victims. Alcoholics Anonymous and Alanon groups, for example, meet there six times a week. On the other hand, hula, ballet and exercise classes, which otherwise would have no place to meet, make their joyful noises unto the Lord from the hall!

Profit-making groups pay a small fee for the parish hall, while non-profit groups only leave a freewill offering.

Father Jim Eron, who became vicar in 1984 after 15 years of non-resident ministers, has shepherded Christ Memorial's growth to its present 125 members. He is proudest of the unique public school Christian education program which the parish hall makes possible. With parental permis-



Christ Memorial Church, Kilauea, Kauai.

sion, sixty-five students from the local school come for the last hour of school each Wednesday for Christian instruction from six volunteer teachers. Unfortunately, for many of the children the Wednesday classes are their only contact with a church. Father Eron considers this particular community outreach program one of the church's most important.

Over the years, the Shapard family of Georgia has continued to support Christ Memorial, and Shared Blessings, which is the name of the thrift shop, is now located in a recently constructed all-purpose building in the three-building complex called the Shapard Center.

In some respects Shared Blessings summarizes a number of significant aspects of Christ Memorial. For one thing, it is staffed by volunteers, who sort, price, stock and sell everything from clothing to books to household furniture to items no one can identify, but which frequently turn out to be exactly what strikes someone else's fancy! While the thrift shop generates a sizable amount of money, prices are

deliberately kept low, because its Christian emphasis is on providing a community service by recycling goods and allowing all people, the poor and the well-to-do, the dignity of purchasing what they choose.

Such volunteers are the foundation on which much of the church's work is built. Volunteers clean and decorate the church each week for Sunday services. Volunteers teach the released-time classes. Volunteers are frequently called upon for large spruce-up and clean-up efforts.

III

What is the future of Christ Memorial Church? While the future is admittedly unpredictable, if the present presages the future, some things seem likely.

For example, Christ Memorial was chosen for a pilot program for the Spiritual Development course, because there was no problem in getting a sufficient number of people to take such a course. Such indicators point to more visibility for Christ Memorial on the state level of the Episcopal Church.

In addition, the church serves not only Kilauea, but also Princeville and Hanalei and the rest of the North Shore, a stretch of about 25 miles. At the present time those areas are the fastest growing on Kauai. Perhaps, in future, Christ Memorial will become a parish and not a mission church, as it always has been.

Finally, the pressures which all growth brings to communities will in turn affect the ministry of the church. There will be continued and even increasing need for community outreach programs. The church will be a haven and a source of renewal for people whose personal lives are stressed by many changes, whether those changes are viewed favorably or unfavorably.

And, as with the elephant, all the people whose lives are touched by the church will have their own pieces of the truth as to what the church actually is.

Regardless of what the future may bring, however, in spite of the differences in their perceptions, the church will continue to reach out and to be the place where people with widely differing backgrounds and viewpoints can come together in at least one center that unites them as one fellowship in Christ.

—By June Stark.



Shapard Center, across the street from Christ Memorial Church, Kilauea: Shared Blessings, the thrift shop (left); church offices; and parish hall (right). Since 1941 the Shapard family of Georgia has generously assisted Christ Memorial.

PRIORY CAMPAIGN

St. Philip's Sets The Pace

Setting the pace for Diocesan support of the Priory's capital funds drive for a new student center, the congregation of St. Philip's Episcopal Church has presented a gift of \$1,080 to Headmaster David K. Kennedy. The monies were raised through a series of fund-raising events, and their gift is offered in memory of a fellow parishioner and Priory alumna, Penny Amaral.

Other gifts were also received following the presentation by Mary Bitterman and David Kennedy on the Queen Emma Student Center campaign at the Annual Diocesan Convention last year.

At that time, Headmaster Kennedy shared his awareness of the commitment made to the Camp Mokuleia Campaign by many congregations and individuals. He further said that an intensive solicitation campaign would not be held within each congregation for the Priory. However, the Priory is a Diocesan school, and it is in great need of the facilities proposed. Any support from congregations and individuals will be gratefully received. Those who wish to contribute to the Priory's Queen Emma Campaign are invited to send their gifts to:

Development Office
St. Andrew's Priory
224 Queen Emma Square
Honolulu, HI 96813

Checks may be made payable to the Queen Emma Campaign.

The following foundations, corporations, and individuals have made significant pledges of support to the campaign:

Atherton Family Foundation	\$150,000.
Herbert K. Horita	125,000.
Alexander & Baldwin	100,000.
Bank of Hawaii	100,000.
First Hawaiian Bank	100,000.
Sukanto Holding Corporation	100,000.
Vance O. Smith Trust/Bishop Trust	75,000.

The Priory's Board of Trustees has reported over \$1.5 million raised to date. Upon the recommendation of campaign co-chairmen Mary Bitterman and John K. Tsui and members of the Queen Emma Campaign facilities planning committee, the members of the Board have voted to approach the project in two phases, and to begin the planning and construction of phase I soon.

In addition to Mary Bitterman and John Tsui, members of the facilities planning committee include Herbert Horita, Bill Mills, Dick Gushman, David K. Kennedy, John Nielsen (Campaign Consultant) and Gerri Watanabe (Director of Development and Alumnae Affairs).

The committee has met to select an architect. With approval from the Board of Trustees, design of the first phase will commence. Representatives of the Diocese and the Cathedral will be included in the planning.

The present approach involves renovating and expanding the existing gymnasium with a design that will allow the addition of classrooms and other facilities in the project's second phase. Members of the Queen Emma Student Center Capital Campaign executive committee and the Priory's Board of Trustees are aware of the Priory's urgent need for this student center, and agree that Phase I planning should begin immediately.

BOMA FUNDING, MEMBERS

As I was looking over the diocese's grant applications for 1990 and 1991, I asked myself, "What is most important to the Board of Ministry for Aging's program? And next most important?" And so on.

My number one priority is BOMA quarterly meetings. This came naturally, because if we do not have the input of our members, nothing would get done, and the whole program would go down the tube.

Let me introduce the BOMA members:

- Nelson Secretario, St. Michael's and All Angels', Lihue, Kauai, who is busily engaged in insurance sales. His alternate is the Rev. James P. Eron, vicar, Christ Memorial Church, Kilauea, Kauai.

- Vibeka Bates, St. John's, Kula Maui, who is a busy nursing home companion there. Her alternate is Al Bernard, also of St. John's, who is actively engaged in helping church members with their income tax forms.

- Mickey Kimball, Church of the Holy Apostles/Resurrection Mission, Hilo, Island of Hawaii, who teaches field training at 3 hospices and the spiritual needs of the family.

- Maryan Bowen, St. Mary's, Honolulu, much involved with the Department of Mental Health, a half-way house, and the state legislature. Her alternate: Edith Yashiki, also of St. Mary's, who works at the East-West Center.

- Lynette Burns Kurran, St. Mary's, busy as County Executive on Aging, Elderly Affairs Division, Office of Human Resources.

- Fanny Costa, St. Philip's, Maili, active in community affairs. Her alternate: Phyllis Bay Schmidt, St. Philip's also, much involved in Alzheimer's work.

- The Rev. Bill Grosh, former coordinator for BOMA, a retired but very active priest, involved in church and community activities. BOMA meeting morning Fr. Grosh is busy picking up BOMA members from the airport "to get them to the church on time."

- The Rev. Morimasa Kaneshiro, retired from Iolani School, but active in Japanese language services and ministry at Good Samaritan.

How much did BOMA ask for in funding? It will be revealed in subsequent stories in the *Chronicle*.

—George Wiggins, BOMA coordinator.

YOUNG ADULT MINISTRY GROUP FORMED

A Young Adult Ministry Group developed following the June 1988 Youth Ministry Development Conference at the University of Hawaii sponsored by the Cross-Cultural Ministry Development program of Province VIII.

The Hawaii contingent decided to focus on developing a conference for young adults, which was to be held in December 1988.

It was in February that a clear statement of purpose could be made for this committee, so that others interested in learning about young adult ministry may join in. The following is the statement of purpose of this group:

The mission of the Young Adult Ministry Group is to encourage and challenge young adults to grow in the Christian life by providing opportunities for fellowship, spiritual growth and stewardship.

Presently, the group is reading a book called *Young Adult Ministry*

and has been meeting at Holy Nativity's Glantz Hall and St. Elizabeth's Church. The next get-together of this group will be for fellowship, and they have reserved the gym at Holy Nativity Church, Aina Haina, and will be playing volleyball (May 5 from 7 - 9:30 pm). You are most welcome to join us. If you are interested in getting involved with this group, please contact, Yvonne Kaiahua at 847-8061 or David Ota at 735-5944.

—The Rev. David Ota.

MOKULEIA TRAVEL CAMP GOES TO SIERRA NEVADA

The August 20-25 Travel Camp from Camp Mokuleia will join pack-packers from Camp Stevens, the Episcopal Camp in southern California, in a hike in California's Sierra Nevada this year.

Nine campers age 14-17 will join from each camp for the hike in the Mammoth Mountain area dotted with lakes and surrounded by high peaks.

Veteran Sierra hikers John Horton and Vicki Bergstrom (wife of Camp Stevens director Peter Bergstrom) will be the guides.

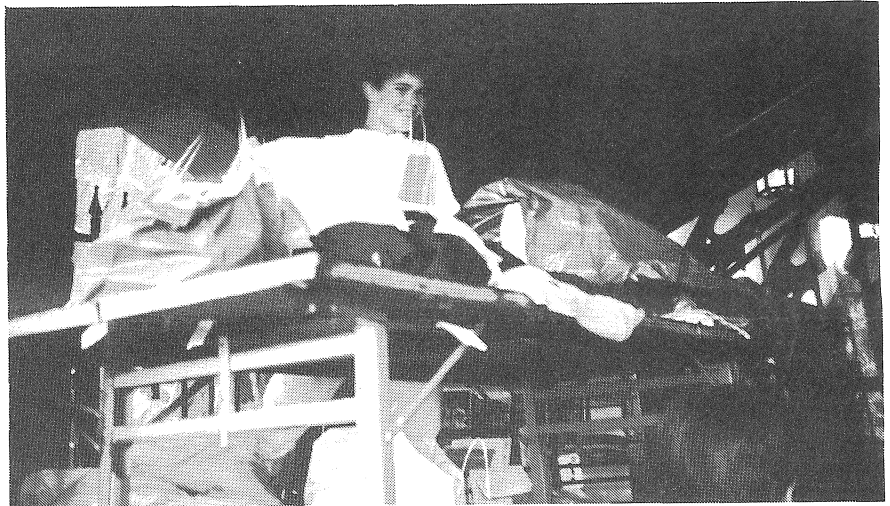
They will be joined by Bishop and Mrs. Donald Hart of Hawaii, Fr. Ed Bonsey of Camp Mokuleia, and his daughter Joan, 26, a San Francisco teacher. (Joan assisted in leadership of the Haleakala Travel Camp last summer).

Daily hikes will be moderate in length, allowing time to explore the sights of the area, to do some fishing, and to reflect on experiences together. Hikers will share in meal preparation duties and will sleep two or three to a tent.

Cost for the Travel Camp is \$250 including ground transportation from San Francisco and back, plus \$330 round-trip airfare between Honolulu and San Francisco. (Neighbors Islanders make own arrangements to get Honolulu).

To register, or for further information, call or write Fr. Ed Bonsey at Camp Mokuleia: 637-6241, 68-729 Farrington Hwy., Waialua, Hawaii 96791.

EPIPHANY & ST. PHILIP'S



Rows of stuffed animals were lined up on the altar at the head of the church. A strawberry shortcake leaned against a teddy bear. Toys including jewelry boxes, pocket games, and baseball cards filled up the front section of Epiphany Church. What was it all for?

It was for a church on the Leeward Coast in a poor area that is helping people who are less fortunate by opening a thrift shop

where they can buy items for a small amount of money. The church is named St. Philip's.

Epiphany School and Church helped this cause by donating various items such as stuffed animals, toys, household items, books, clothes, games, and bags. They raised more than five hundred donations for the thrift shop.

—By Jaime Ushiroda and Nikki Huliheia, Epiphany School.

Epiphany student Mike Fellows stacks bags of clothing for sale at the St. Philip's, Maili, economy shop (above). Children's offerings to the Lord for St. Philip's at the altar in Epiphany Church, Kaimuki.

The "Conference on Japanese Nationals in Hawaii" sponsored by the Japanese-American Ministry Committee (JAMC) of the diocese was held on 11 March 1989 at St. Andrew's Priory School for Girls. The purpose of the conference was to learn more about Japanese Nationals in Hawaii so that our church may be better prepared to reach out to them and welcome them into our church life.

The first speaker was Pro-Consul Inoue from the Japanese Consulate. He shared some basic facts about Japanese Nationals who travel abroad. Over 8 million travel abroad annually. And 500,000 Japanese Nationals live abroad. By 1992 they expect that 10 million Japanese will be travelling abroad. The kinds of Japanese Nationals that come to Hawaii are honeymooners, tourists on vacation, English students, exchange students, and business people. Approximately 2000 Japanese people have their "green cards," which are work permits for non-Americans.

Some of the factors in Japan that have caused an increase in travel abroad is the high cost of living in Japan and the relative strength of the Japanese yen to other currencies, and the increase in time off, and vacation time for Japanese workers.

Hawaii is a very special place in the hearts of the Japanese people, and one of the favorite destinations for travelers.

One concern that he mentioned is the high rate of Japanese victimization when travelling abroad. The reason for this is that security and order in Japan are high, and most Japanese are naive when it comes to protecting themselves. He often has had to go to the mortuaries for funerals.

The next speaker was Chikako Irene Tsuchiyama, a member of Good Samaritan Episcopal Church. She shared her experiences of being a Japanese National in Hawaii. She was a member of Ikebukuro Sei Ko Kai in Tokyo, before moving to Hawaii. She was married to her husband at St. Andrew's Cathedral, and now lives and works in Honolulu as a translator for a law firm. The two major obstacles for her adjustment to living in Hawaii are verbal communication and non-verbal communication.

Although Japanese people study English in Japan, and can read well,

learning to converse in English is often embarrassing for them. Chikako has strived to overcome her fears of embarrassment by speaking with more people in English, but it is a struggle.

Another difficulty, perhaps even more challenging for her is to understand the American culture. Although she may understand the language, understanding the social contexts, the values, and what actions of others mean is often difficult. However, she is happy to be here, and looks forward to expanding her world through better communication.

The next speaker was Professor Nancy Masterson Sakamoto of Shitennoji Gakuen University in Hawaii. An Anglo-American, Dr. Sakamoto shared her story of how she became intrigued with things Japanese as a college coed in Los Angeles, how she went to Japan, learned the language, and discovered how easy it is for well-meaning Japanese and well-meaning Americans to misunderstand one another, and actually seem rude to each other. While in Japan she met and married her husband, a Buddhist priest. Her presentation was in narrative form, telling often embarrassing and humor-

ous stories that were delightfully funny to those who attended the conference. She has written a book about this topic.

One example of how Japanese and Americans can seem rude to one another is conversational style. In the West, people converse as if it is a "tennis game." One person shares an idea, while the other person listens and responds. It is very interactive. The ball represents the conversation. However, when Japanese people have a conversation, according to Dr. Sakamoto, it is more like "bowling." One person picks up the ball and rolls it down the lane. Everyone else listens, watches the ball until it finally hits the pins, and then all just admire it.

Then the next person picks up a ball and rolls it, while all the others listen. The conversation is not intended to be interactive in the Western style. People listen attentively and when the person is finished, then the next person has an opportunity to tell his or her story. The story may have nothing to do with the previous speaker's story, and that is OK. It is just like picking up another bowling ball and rolling it. You take turns.

What infuriates Japanese people is when someone assuming a western style of conversation puts in his or her feedback before the person is finished speaking. This is perceived as being rude, according to Japanese conversational rules, and the person stops speaking, and listens to the person who added feedback. It is very easy to be misunderstood.

The flip side of the coin is that when Japanese listens, it doesn't mean assent or agreement. Japanese feel no need to agree or disagree, just listen. Often times this is misunderstood as being deceitful, when they do not readily disagree, when a speaker assumes that listening attentively meant agreement with what was said.

As you can tell from one example, Dr. Sakamoto's insights are invaluable in understanding our communication with Japanese people.

The next speaker was Professor Kuroda of the University of Hawaii who spoke about the "Religious Attitudes of the Japanese Nationals in Hawaii." He began by stating that there exists a fundamental difference between western thinkers and the

Japanese, and that difference is monotheism. The Japanese as a people do not accept monotheism. Out of a total population of 120 million people, approximately only 1.2 million are Christian. Christianity has not been attractive to the Japanese, especially compared to Koreans in South Korea, who are 25% Christian. Kuroda states that one reason is that "the Japanese do not have a logically constructed coherent set of beliefs as such." Religious belief in Japan is not exclusive. So when Japanese are asked if they are Buddhist, 83% will say yes, and 95% will also say that they follow Shinto.

One of the reasons that Christianity is difficult to accept for Japanese, according to Dr. Kuroda, is that "Japanese are not equipped for 'either/or' choices, but are equipped for 'this and that' choices." The choice for Japanese is not either Christianity or Buddhism, but is really Buddhism and Shinto and Christianity. The Japanese have a habit of adding foreign elements to their own life, and constructing something new. The exclusive religious claims of Christianity are difficult for the Japanese to accept.

In regards to practical ways to attract Japanese people to the life of the church, Dr. Kuroda emphasizes that the intellectual or dogmatic approach will have little success, since Japanese are not readily equipped for this. Also, Japanese learn more by observation, rather than by talking. An example is that the art of flower arranging, which is taught by doing. The teacher arranges flowers, and the students observe and do. There are no lengthy lectures, but regular practice in arranging flowers. Gradually, the students learn. Dr. Kuroda says that the same will be true with learning Christianity from Christians. The Japanese will observe us, and learn. What is important then, is to establish some kind of relationship with the Japanese Nationals so that there can be shared experience.

Finally, he says that our commitment and approach to reaching out to the Japanese Nationals must be long term and indirect.

The conference concluded with a panel of Japanese-speaking Christian ministers from several denominations, sharing the experience of their ministry in Honolulu. The panel was led by the Rev. Morimasa Kaneshiro of Good Samaritan. The panelists were the Rev. Toshimasa Yamamoto, Harris United Methodist Church; the Rev. Saku Kuroda, Makiki Christian Church; the Rev. Shinyu Maruya, Kalihi Union Church; and the Rev. Yuichiro Nakano; Honolulu Church of Christ. All four panelists themselves are Japanese Nationals. And each shared the stories of their congregations, and their attempts to be faithful ministers.

Pastor Yamamoto is a recent seminary graduate from the Pacific School of Religion in Berkeley, California. His Japanese-speaking congregation is composed of 1/3 Issei between the ages of 85-99 years, 1/3 Nisei between the ages of 75-85 years, and 1/3 Japanese Nationals. Considering his congregation, much of his ministry is to local Japanese-Americans. He said that the weekly worship experience has a "profound sense of life and celebration" because every week might be the last one for one of its members. He also conducts a monthly service in Wahiawa United Methodist Church. He conducts two Bible studies, one in the downtown area and one in Mililani.



Diocesan Junior Retreat: 31 youth, including 12 from Maui and Kauai, gathered for this annual event.

Pastor Saku Kuroda shared his story of how he was converted to Christianity in Japan by a missionary from the church he now serves, Makiki Christian. He arrived in Hawaii about six years ago to be the Japanese-speaking minister. They have a very active ministry which also serves local Japanese-American Issei and Nisei elderly. He conducts two services on Sundays in Japanese, since some cannot come to church in the morning due to work conflicts. He records a telephone message so that people can call in and receive a short message. His ministry has spread by beginning many kinds of small groups: Bible studies, English classes, a children's ministry, a friendship support group, a seniors group, and a radio program of KZOO, Monday through Friday, 5:15 PM - 5:30 PM, and Sunday mornings from 8:15 AM - 8:30 AM.

Pastor Maruya shared how his counseling ministry has grown through his radio broadcasts. Although he doesn't speak about Christianity specifically, he gives practical advice on living, and, of course, his Christianity influences his beliefs. Much of his ministry is with people who have learned of him through the radio program, and he has a large counseling ministry. This has been a form of evangelism for him.

Pastor Nakano also shared how he was converted as a youngster in Japan, and how committed he is to sharing God's love with others. One of the things that he does is to teach night classes on public speaking. Since he was trained in homiletics, and is a very outgoing person, he is able to use this skill in teaching Japanese how to overcome fears of speaking in public. *For him this has been an important outreach.* His church in Manoa Valley is active and growing.

The pastors invited our church to join them in the ministry to Japanese-speaking people, especially to Japanese Nationals. One of the things mentioned was that for many Japanese Nationals their time in Hawaii will be much more conducive to learning about Christianity than in Japan. Gone are some of the pressures that govern their lives in Japan, and they believe that they are planting seeds, which may sprout when these new converts return to Japan. Pastor Kuroda has a vision of sending back to Japan 100 Christians.

Each of these Japanese-speaking ministries are co-supported by a host English-speaking congregation, composed of primarily local people of Japanese ancestry.

The conference closed with remarks by Bishop Hart.

The Japanese-American Ministry Committee is grateful for the conference, and the thirty-four people who participated. The conference was video-taped, and is in the process of being edited for use. Many things have been learned by the committee from this conference.

The JAMC has made the recommendation to Bishop Hart to do a feasibility study of planting a Japanese-speaking ministry in the diocese by bringing a priest from our sister church in Japan. The JAMC is presently laying groundwork for this possibility. If you are interested in viewing the video tape, or getting involved in the work of the Japanese American Ministry Committee, please contact its convenor, the Rev. David Ota at Good Samaritan Church, 735-5944.

—The Rev. David Ota

How tranquil, how seemingly at peace is that scene in the beautiful gospel story: the little boat on the quiet lake, the simple fishermen working at their nets.

Three years ago we deans of cathedrals and our ladies, who are integral members of our conference, gathered just there, on the shore of Galilee, to pray together, outdoors, where Jesus had prayed. There was a fisherman there in his dory, setting out his net, a little way from shore. Straight from the Bible was he, except for the outboard motor on the stern of his boat. But he wasn't catching much either.

Then, the Gospel tells us, the unrecognized figure of Jesus steps out from the bank. "Children," he called, "cast your net on the *other side* of the boat, and you will find some fish."

We who had journeyed to that sun-drenched little sea had already had an inkling that it was in truth far from the idyllic scene of peace we had perhaps imagined. As the small excursion boat carried us from Tiberias to Capernaum, at the northern end of the lake, we would look about its edge at the warring coasts of enemy territory. Even as we went, Israeli war planes were overhead screaming into their practice runs on Syrian or Lebanese or Jordanian targets.

No, the nets are often empty in many places for simple folk, who ask little more than just to sustain life and to find the blessing in it, that God gives so secretly, in love and in peace. The nets are far from brimming over for the people of the world — anywhere!

Today as we stewards of the central churches in our several dioceses gather in this eloquent cathedral, we have to look at the fabulous Pacific basin 'round about us here: it is the tiny Sea of Galilee writ large upon the globe. Its waters wash the shores of nearly all the races and cultures of mankind, its pleasant mien so charming upon the sands of Maui, or the Kona coast, or the beaches of Australia or Tasmania. But yet its tides and roaring winds are capable of such storms as may shred all our nets, undoing the simple needs of life and hope and human brotherhood.

If, from the central volcanic peak lifted up here in the middle of the ocean, we sweep our gaze around the Pacific perimeter, you'll get a sense of why we are gathered here, with our generous Hawaiian hosts just now. To discern, if we can, the course on which God has set his blessing. Maybe we too have been casting our nets on the wrong side of the boat! We thought we could manage the ocean — and the future of the people around about it — all by ourselves. The "American Century" is it? But we haven't been catching much fish, have we? If Europe is just now finding answers to a great many of *her* problems through the Common Market, those of the Pacific remain largely unresolved. And no wonder, when you canvass the kaleidoscope of different outlooks that mark its border.

Begin, if you like on our circuit, with an Indian boy of the Tlingit nation on Vancouver Island. To him God is known first of all in the whales and porpoise and fish teeming in the waters around him. How shall he construe the pollution and poison that drifts up from the south to desecrate all that is holy? Or the fishermen who come to steal his fish? Or staggering tankers that greedily lay waste the lovely life around him?

Then, there is an Aleut on Little

SERMON

BY

THE VERY REV.
FRANCIS B. SAYRE



—Martin Broffman photo.

NORTH AMERICAN DEANS CONFERENCE

ST. ANDREW'S CATHEDRAL
HONOLULU, HAWAII

APRIL 9, 1989

Text: John 21:1-14 (Easter III)

Diomedes island in the Bering Strait — separated from his Eskimo brother on Big Diomedes by the international date line, that artificial boundary. As he gazes, under the midnight sun, across the black ocean to the pink snowslides of the other island, he has to wonder how long the U.S. and the U.S.S.R., who own those two islands, will be at odds with each other keeping his yearning people apart.

Move further around the giant rim. Soon you come to a young Japanese, looking out from his crowded island upon a world which he found out could not be conquered by brutal combat, but which could readily be dominated by clever invention and a lot of hard work. How shall he hew a place in the vanguard of mankind?

Keep going around this great Pacific circle; touch it where you like. Here is one of a billion Chinese — how to feed such a flock? There are the Vietnamese, perennial refugees from politics and exploitation. Or stop in Australia, with her peculiar problem of trying to fit a European civilization into an Oriental context all 'round her shores?

And the many, many islands, from Indonesia or the Philippines to all the myriad outrigger cultures of the South Pacific; until you get to the ancient South American nations that also look out upon this great ocean with hopes and special needs of their own.

Century after century the wide Pacific was an all-but-insurmountable barrier separating all these and many more people from one another around its immense basin. Now and then a Polynesian, sailing by the stars, would cross it. Occasionally, a Magellan or Captain Cook pursued his zig-zag track of discovery. But not until this century, really, and especially after World War II, did modern technology

— communications, air travel and steel ships — knit this great arena together.

In every way, this is, except in religion — for unlike science, the *faith* of all these tribes and nations has in no place been broad enough truly to accept others over the horizon as God's children and their own brothers.

There is not, unto this very day, any fundamental unity among Pacific peoples as they seek to move together into the future. Plenty of self-serving nets have been lowered into this ocean, but not many fish have come into them. We are not fed with the bread of life!

A simple illustration of why this is so can be seen from as familiar a thing as the three mile limit of sovereignty that used to be recognized as bordering the coasts of all nations. In the Pacific, that left enormous areas of common sea, where all were welcome to sail, or to pick up nodules of precious manganese from the ocean floor, or to pump cold water from the depths to the warm surface, generating power from the differential.

But then, in the Atlantic first, then in the Pacific, nations started extending the 200 mile limits to their maritime sovereignty: 5 miles, 10 miles, 200 miles finally. The American congress even went so far, I am told, as to declare all salmon spawned in our waters as American property even after they had gone thousands of miles to sea. Better not catch it, for the Stars and Stripes are wrapped around its middle!

So, if you look at a map of the Pacific now, you will see fat doughnuts like Michelin tires around every island and every coast in the entire area. There is very little left of what is called the "Pacific Common."

An even more vivid example of this kind of divisive selfishness was described in the *New York Times* a couple of weeks ago. Apparently there are Korean, Taiwanese and Japanese fishermen who have discovered how to fashion great nets of monofilament, which are 30 feet deep and 35 miles long. Buoyed and set adrift with radar markers so they can be found again, they catch huge schools of fish — but not only fish — also seals, birds, swordfish, turtles and anything else that swims near surface. If a storm comes, the nets are sometimes lost. Being made of plastic, they will not disintegrate. The caught fish die and become bait for more, until there is danger that whole species may eventually be exterminated. This is going on in the Pacific right now! Someone has called it the "Strip-mining of the ocean."

"Children, have you any fish?" "No," was the answer. Well, then, put them down on the "*other side*," said Jesus.

Here is the whole purpose of our conference! It is the key that unlocks the very meaning of the Incarnation, and that alone may open the blessing of peace here in the Pacific. *God's way is not our way!* Not by selfish fortification, not by guarding and keeping, and marking the barricades of division will we bridge the chasms between God's children 'round the rim of this great ocean. Rather by giving, by loving, by sacrificing even to our own detriment, by humbleness and patience in this God's lovely garden, will we receive at his hands the harvest of life, with all the peoples of the world.

We must lower our nets on the *other side* of the boat: God's side, not the world's.

PRIMATES VISIT NICARAGUA, PANAMA

In a spirit of solidarity and concern, the Most Rev. Edmond L. Browning, Presiding Bishop and Primate of the Episcopal Church, led a delegation of primates, bishops, clergy, and laity to the strife-torn country of Nicaragua (March 14-19).

The visit, at the invitation of the Rt. Rev. Sturdie W. Downs, Anglican Bishop of Nicaragua, was one of advocacy and encouragement for the people of the Nicaraguan Church as it ministers to its people.

"We have come with a hope that our visit will enable us to be advocates for justice which will bear fruit in a lasting peace," the bishops declared in their joint statement issued on the eve of Passion Sunday in the capital city of Managua.

The whirlwind exposure to the life and history of Nicaragua brought the bishops and their party face to face with the sights, sounds, and temperaments of this small Central American country during a period of struggles and victories. It reminded them of the birth of a nation.

Tensions as well as expectations run high in Nicaragua. A church that once served English and North American traders, landowners, and wealthy business concerns, now has before it ministry to people that challenge the church with their experience, culture, and way of life.

The Rt. Rev. Sturdie Downs, a native of Nicaragua's Atlantic Coast region, serves as a symbol of the Church's emerging presence in the country. Downs sees the Episcopal Church as "a viable alternative to the Roman Catholic and Evangelical churches." Downs feels people have responded well to the openness and inclusivity of the Anglican Church as it continues to shape its role in the larger religious community.

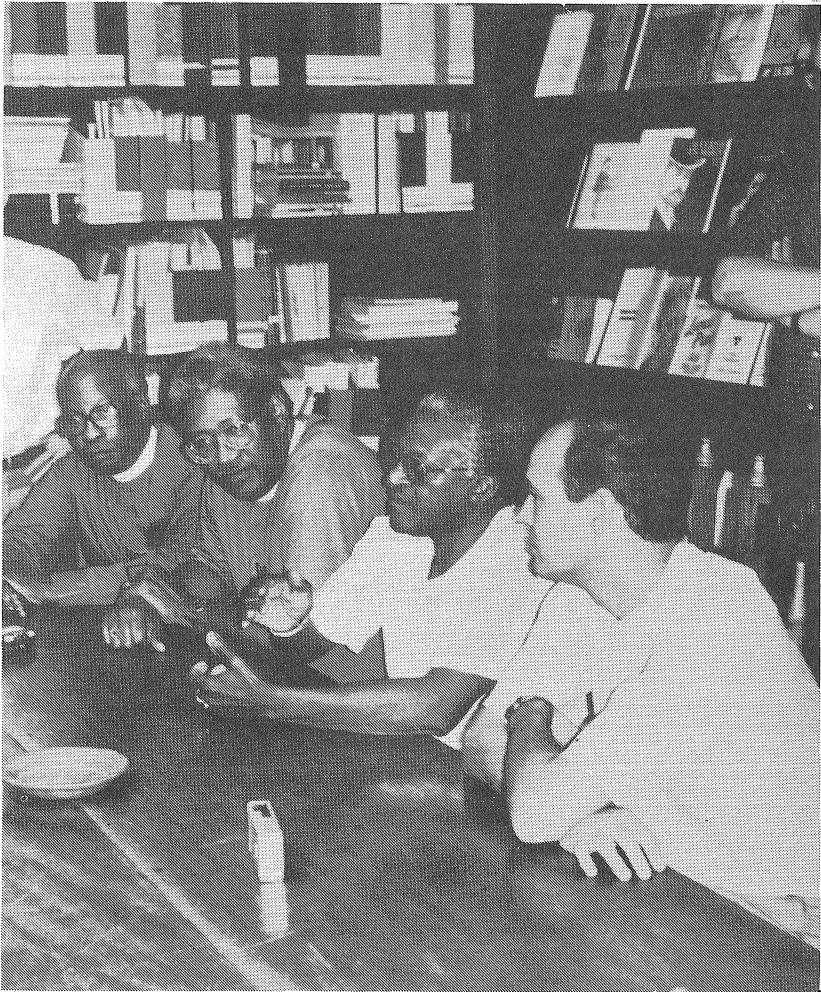
ITINERARY

The vigorous itinerary set by the host committee of the Diocese of Nicaragua included an intentional and unrestricted encounter with pro-government, anti-government, and neutral organizations as they relate to the country's post-revolutionary Sandinista Government.

The primates met with human rights organizations, the three major daily newspapers, and ecumenical church leaders, all of whom gave testimony to their life and work in the country since the revolution. Every imaginable twentieth-century political, sociological, psychological, religious, and economic confrontation has become part of the framework of Nicaragua.

A lingering sense of contradiction faces the people as they continue their struggle to free their country from the terrorism of dictatorship, while finding their way, often stumbling, with a burden too large for a young country to manage alone.

The constant threat of attack forces an already weak and depleted economy to provide funds for arms and protection, while people are homeless and hungry on the streets of its cities and villages. The bishops' statement called on the United States government to cease financial assistance to Contra forces stationed in Honduras, and expressed "deep distress and anger when we have seen the intense suffering inflicted by the Contra war, a war financed and sponsored by people sitting in the safety of foreign capitals." Their call affirmed



At the offices of *La Barricada*, official Sandinista newspaper, Managua. From left to right, Archbishop Lindsay of the West Indies, Bishop Ottley of Panama, Archbishop Tutu, and Carlos Fernando Chamorro, one of the editors. Photo: *Anglican Advance*, Chicago, for DPS.



At Bluefields, Nicaragua: Presiding Bishop Browning and greeters. Bluefields was the birthplace of Anglicanism in Nicaragua. Photo: *Anglican Advance* for DPS.

the stand already taken by the 1988 General Convention of the Episcopal Church.

MANAGUA

In Managua, the service was held at St. Francis' Church, where the congregation includes members of the United States embassy staff as well as an emerging Hispanic congregation. Archbishop Tutu preached the homily, which challenged the gathering to hear the words of the prophet Isaiah, who speaks of the Lord as the one to be a light to the nations, to open eyes that are blind, and to bring out the prisoners from the dungeons. Tutu used the propers of a votive mass for social justice, where the words of the Epistle of James — "Listen my beloved, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him?" — spoke to members of the delegation as well as to the hundreds of people packing the church.

Events in Managua included a one-and-a-half-hour live television talk show on the government channel that focused on Anglicanism and the role of the Church in strife-torn areas of the world. The bishops met with leaders of CEPAD, the Evangelical Committee for Aid in Development, which provides a united witness and focus for the Church in Nicaragua. The Episcopal Church is a founding member of CEPAD.

On March 16, the primates were invited to participate in a unique live television program in Managua called "Cara al Pueblo" [Face the People], in which the President of Nicaragua, Daniel Ortega, and members of his cabinet customarily answer questions posed by ordinary Nicaraguans about problems in the country. Browning and Tutu expressed their hopes and concerns for the people of Nicaragua during the telecast.

The delegation was also received by John Leonard, charge d'affaires at the United States embassy. The fortress-like embassy building symbolizes the tensions that prevail between the United States and Nicaragua. The attitude expressed by staff members at the embassy seemed to indicate a wish to have relations improve under the Bush administration. The bishops concurred with these hopes.

BLUEFIELDS

Perhaps the most moving episode was the visit, to Bluefields. Hurricane Joan hit Bluefields with a vengeance, destroying already poorly constructed buildings, leaving behind a trail of destruction.

In the ruins of St. Mark's Episcopal Church, the bell tower survives, and the sound of its bell greeted the bishops at their first stop. Witnesses said that the same bell rang a solemn death knell on the night of the hurricane, a different sound from the joyful peal as the bishops greeted the faithful.

The Primate of Canada celebrated a solemn eucharist in the ruins of St. Mark's, with the archbishop of the West Indies as preacher.

Browning brought special greetings to the hundreds of worshippers, declaring the celebration as one that surpassed many of the ceremonies he had experienced in the great cathedrals of the world. Browning came as pastor,

friend, and advocate for the people of God who live there.

"SUFFERED ENOUGH"

Nicaragua continues to face the dilemma of balancing people of several nationalities and races, while existing in an atmosphere of tension between those who speak Spanish and those who speak English.

"God's people have suffered enough," was an acclamation that summarized the bishops' concern for the people of Nicaragua. "One cannot visit the country without being overwhelmed by the toll of life and property caused by a chain of events — the oppression of the Somoza regime, the earthquake, the hurricane, and agonizing civil war and the present forest fires," the statement read. Dorothy Peers observed that the people of Bluefields have "put up with a lot," but she found them smiling and openhearted, and she feels this is a "sign of hope — they have not lost their sense of preparing for the future."

It was no accident that the pastoral visit of the primates came as Holy Week approached. "The Nicaraguan people have described their life and spiritual journey as a constant passion. They live each day as a Via Crucis (Way of the Cross). Our presence is a show of solidarity and a demonstration of faith in a loving and reconciling God," the bishops stated.

Ortega met with the party at the airport before their departure for Panama on Palm Sunday. Headlines in the official Sandinista daily *La Barriada* had reported that Browning would do all in his power to seek peace in Nicaragua through an appeal to George Bush, the President of the United States, who is an Episcopalian. In his remarks on Nicaragua, Browning stressed his belief that Bush, as a committed Christian and an active Episcopalian, would work for justice and peace in Nicaragua.

Joining the Presiding Bishop on the visit were the Most Rev. Desmond M. Tutu, Archbishop of Capetown, Province of Southern Africa; the Most Rev. Michael Peers, Primate of the Anglican Church of Canada; the Most Rev. Orland Lindsay, Archbishop of the West Indies; and the Rt. Rev. James Ottley, Bishop of Panama and President of Province IX of the Episcopal Church (which includes dioceses in Central America, Mexico, and in countries in the northern portion of South America). Patti Browning, Leah Tutu, Olga Lindsay, and Dorothy Peers joined their husbands on this historic visit.

The Bishop of Costa Rica, the Rt. Rev. Cornelius Wilson, and the Rt. Rev. Frank T. Griswold, Bishop of Chicago, also took part in the program with the primates. The Diocese of Chicago had formed its own delegation of clergy and laity who journeyed to the Diocese of Nicaragua to officially open its companion diocese relationship with the Nicaraguan Church.

PANAMA

On March 19, Palm Sunday, Browning and the primatial delegation — including Tutu, Peers, and Lindsay — arrived in Panama at the invitation of the country's Episcopal bishop, the Rt. Rev. James P. Ottley, who had been among those traveling with the primates' delegation in Nicaragua. The primates' wives accompanied them to Panama.

The delegation, according to a joint statement, came "to rejoice in the courage and liveliness of the people in the face of great difficulties and to be a witness to do all that we can to assist in the struggle of all people for justice, with a hope that their differences can be reconciled."

Unlike Nicaragua, Panama is a relatively prosperous country with a substantial middle class. Its capital, Panama City, is a bustling metropolis. It is an important banking center that, along with the canal, makes Panama an international crossroads.

Panama's political experience is also uniquely its own. In 1988, Panama's President Eric Delvalle was ousted under pressure brought by military strongman, General Manuel Noriega, and the national assembly replaced Delvalle in the presidency with Manuel Solis Palma. Nevertheless, Noriega remained the country's de facto leader. At the same time, the United States government called for the ouster of Noriega, and denied recognition to Solis Palma.

There was no attempt on the part of the primates to avoid Panama's political and economic problems. On the first day of the visit, Browning led a question-and-answer session at the Diocesan Center in Panama City — a session that was open to the public. It was readily apparent from the give-and-take at this session how complicated and painful the political and economic issues that divide them are for Panamanians.

Despite the issue of government recognition, the delegation wanted to meet Solis Palma. Initially, they were told he would meet with them. Then they were told he would not do so. Further inquiries were not answered. Finally, they received word that Noriega would like to meet with

them. This caused discussion among the members of the delegation, who did not want to give the impression that they endorsed the General's regime. The debate continued until Bishop Ottley interceded, explaining that the primates were actually in a unique position to ask Noriega direct and important questions that few others would be able to ask.

The next morning the four primates met with Noriega and his 11 top aides. The General began with an introduction that was a short history of his country in light of United States involvement there.

The delegation asked Noriega about some of the charges leveled at his regime: the closing down of newspapers and of radio and television stations; the holding of political prisoners. They asked about the promised national elections in May and pressed the question of allowing international observers during the process. Another concern of the delegates were the difficulties of the canal workers who had been denied their "paz y salvo" (tax clearance papers), a crucial document in Panama.

Noriega denied the existence of press censorship and political prisoners in his country. He added that Panama's political parties would monitor the elections themselves. He promised that he would look into easing the restrictions on "paz y salvo."

When asked who was actually running Panama, the civil government or the military, Noriega declared it was a joint effort.

"SOUTH AFRICA" RELEVANCE

That night at the Civic Center in Panama City, before a crowd of some

3,000 people, Tutu delivered a sermon on tyranny. His Spanish-language translator was the Rev. Diana Suarez, an ordained woman priest of the Diocese of Panama.

Tutu confined his remarks to the conditions in his native South Africa, but it was clear that there were many parts of his sermon with which the audience identified closely. In his country, he told the audience, they have closed down newspapers; they do not allow freedom of the press. He asked the audience if they could believe that. They responded with thunderous applause. He told the audience of how, in his country, people could be put in jail without a trial; and that a large percentage of the people of his country had no say in their own government. "I am talking about tyrants," he said. The audience response was enthusiastic.

Tutu, throughout his sermon, assured the audience that he was talking only about South Africa. However, the audience made it obvious that they knew he was talking about far more than a country thousands of miles away.

The delegation met with various groups in Panama, including clergy and lay leaders of the Episcopal Diocese and officials of the Panama Canal Commission. In their visit to the Canal Zone, the delegation learned something of the pressures placed on canal employees because of the United States government sanctions imposed on Panama, and also because the Panamanian workers on the canal do not have the same benefits and entitlements as workers with United States citizenship. On the one hand, delegates were assured that because of the "Canal spirit," work on the vital waterway is going smoothly. On the other hand, it was made clear to delegates that it would not take much to destroy the "peaceful balance" that is now maintained in the Canal Zone.

Delegates also met with representatives of the ecumenical community in Panama, both Protestant and Roman Catholic, including the Roman Catholic Archbishop Marcos McGrath of Panama, representatives of Accion Civilista, and a civil rights group.

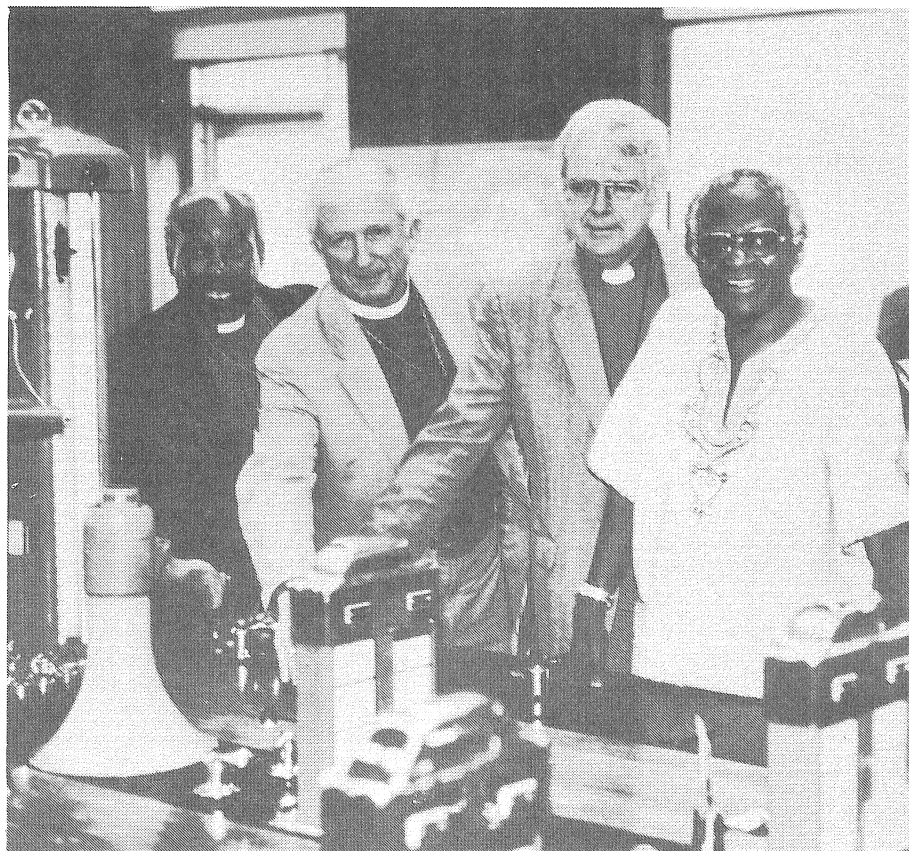
The joint statement the primates made at the end of their visit addressed a variety of concerns.

In line with the resolution passed by the Executive Council of the Episcopal Church in the United States in May 1988, the four primates asked that the sanctions imposed by the United States upon Panama be lifted. "These sanctions have led to the destruction of the country's economy, caused immense suffering on the poorest of the poor, increased unemployment, and aggravated social problems. It is also apparent to us that the government of Panama uses the effects of these sanctions to rally nationalist support against the United States."

The delegation also called for "The release of all prisoners held without trial and for an end to the persecution of opposition party members."

The primates urged "the government of Panama to lift all restrictions on the media" and requested "the Electoral Court to allow observers from different international organizations to guarantee just elections."

—James M. Rosenthal, II (Nicaragua);
George B. Lewis (Panama), for the
DPS.



At the controls which operate the Panama canal's locks. Left to right, Archbishop Lindsay, Presiding Bishop Browning, Archbishop Peers of Canada, and Archbishop Tutu. Photo: Pat Mauney for DPS.

REFLECTIONS ON THE RESURRECTION: A SERMON

Fundamental to Christianity is the resurrection of Jesus Christ. His resurrection not only marks Christianity, it also marks us off from all the other religions.

The Athenians of Paul's day thought we were just another interesting religion among the many, until Paul spoke of the resurrection.

When they heard of the resurrection of the dead, some mocked,

says the King James translation. "Some of them burst out laughing." translates the Jerusalem Bible (Acts 17:32).

Jews then looked to a general resurrection from the dead at the Last Great Day, but none before. No, some of them said, the disciples must have spirited Jesus' body away (Matthew 27:64, 28:12-13).

Mohammed took a different tack. He denied that Jesus was really crucified. It was someone else, he said. Jesus did ascend, but not after the cross. No cross, no resurrection, clearly. (Koran 4:157).

The resurrection, however, is the great fact of Christianity. To establish themselves over against Christianity, other religions must explain it away, because so great a departure from the normal course of things is clearly a sign of God's special and unique favor for Christ and a plus for Christians.

Scoffers have said that the women were addled that Easter morning, and their testimony is thus unreliable. Others have said the disciples were victims of wish-fulfillment, "seeing" what they wanted to, not what was truly there.

The problem here is that these "explanations" cause more problems than they solve. Hiding a body is not easy, as any homicide detective will tell you. And, having "stolen" it, is it credible that the apostles would die for the "lie" that Christ was raised? The disciples strike me as ordinary human beings, like us, not pathological liars and accomplished confidence men.

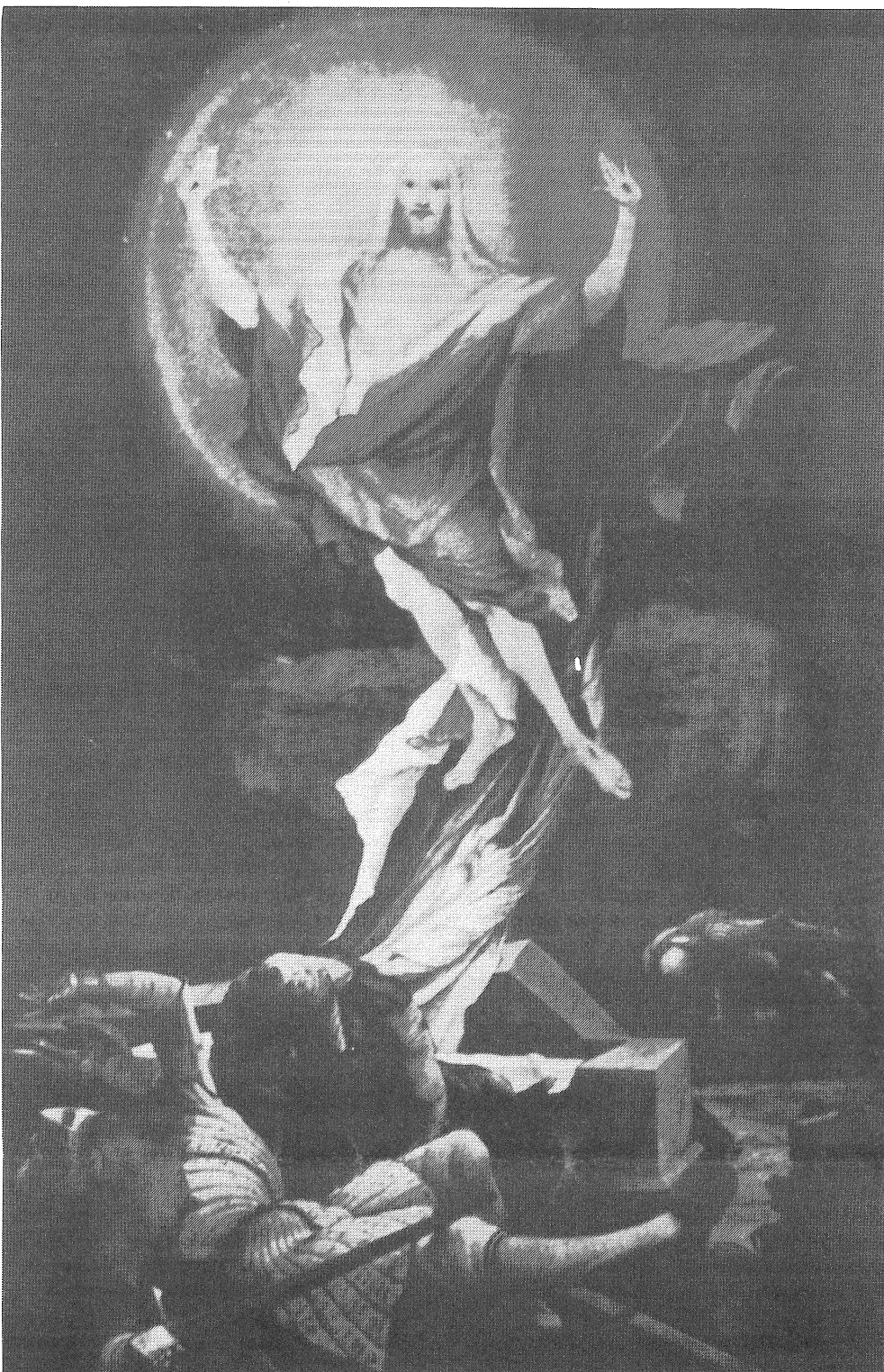
The women were indeed upset, just as the men were. Who would not be, having a dear friend executed so unexpectedly, so publicly, so shamefully? Nothing suggests they were bubble-heads or foolish, like the proverbial dumb blonde. They were up early and organized to do the work women then had to do — wash, anoint, and wrap the corpse. And a woman's testimony has equal standing with a man's, in our culture at least.

As to a wish-fulfillment vision, the testimony is not just to *one* appearance of the resurrected Jesus (somewhat shaky ground indeed), but to many, to various persons, in various places, over more than a month's time and then a few years later.

In writing the Corinthians, Paul notes, Jesus

appeared first to Cephas [Peter], and secondly to the Twelve. Next he appeared to more than 500 of the brothers at the same time, most of whom are still alive, though some have died. Then he appeared to James, and then to all the apostles. And last of all he appeared to me, too. (1 Corinthians 15:5-8).

That appearance was some 2 or 3 years after the first Easter (Acts 9:3+, 22:5+, 26:10+). And apostles, at this time, meant disciples who (1) had been with Jesus from the beginning



Matthias Grunewald, *The Resurrection*, Isenheim Altarpiece, c. 1509-1515.

and also (2) seen the Resurrected Lord (Acts 1:21-22).

As late as 125 A.D., Papias, Bishop of Hierapolis, in today's Turkey, could interview persons who knew someone who had seen the Risen Christ (Eusebius, *Church History*).

II.

When Jesus was raised, he was transformed. Matthias Grunewald has caught this most powerfully in his altar piece at Isenheim (see photo). Jesus was the same — the nail prints were there, peoples recognized him — but he was transformed. He could do things you and I cannot — get into a locked and shuttered room, for example (John 20:19+).

Jesus was the same, but he was different. That is, he was transformed. He was not just reanimated, for then he would have been the same, with the same limitations we have, without any difference.

Nor was he reincarnated. Christ entered no other body. It was his own body, transformed, which the apostles saw. Mere reanimation (pure sameness) and reincarnation (near total difference) are both ruled out.

Transformation or transfiguration (sameness with difference) is the proper term.

Transformation is the key. Christianity is transformation —

transformation day by day into something deeper, truer and more loving, without annihilating all that has been there to begin with. While conforming to the earthly — perforce, because that is where we find ourselves — we conform also to the heavenly. Mindful of the body (material), we are also mindful of the soul (spiritual). Citizens of this world, we are also citizens of the Kingdom of God, transforming ourselves into better citizens of both as time passes. Transformation: "being raised from the death of sin unto the life of righteousness," as one old prayer phrases it.

The transformation that is resurrection is the fundamental paradigm, example, pattern, or model of our civilization. In its power and pattern. . .

- John Newton, slaver, can be transformed into John Newton, pastor and hymn-writer.

- Leopold of Leopold and Loeb spends his last years helping others, doing social work in Puerto Rico. Good works and freedom follow on "murder most foul" and that grave that is every prison.

- Addicts break the habit and become productive citizens, and drunks turn sober.

- Robber barons endow public philanthropies.

- The depressed discover the joy of living. The lost find themselves. Those

who mourn find happiness.

In short, the worst we can imagine has still within, indissolubly connected to it, the seeds of the best there is. Good Fridays have Easters without fail, if not just now, then later for sure, because our God works this way, as that first Holy Week and Eastertide constantly teach and remind us.

So, too, do our lives, if we will but ponder them. Our past Good Fridays — moments of near hopelessness — have proved always to have Easters connected to them. In the midst of hopelessness, hope was there (even if we did not feel it), as were the seeds of betterment even if we do not see them. Closed doors have meant new ones have opened.

III.

My German teacher in high school for a while was Frau Professor Doctor Bayard Quincey Morgan. She was an ample woman of physical vigor and vigorous intellect. She rolled a wonderful "r" and had all those naval cavities and fluids necessary for German in the northern manner.

Speaking of the German school system, she shared a great sadness with us. At a certain point there was a terrifying state examination which determined what track the child would then go on: academic, and a Mandarin's career in the professions; or non-academic, and a job. Her nephew, certain he had done poorly, convinced of hopeless failure, had taken his life. The letter arrived posthumously, telling him that he had passed. He lost sight of the certainty that Good Fridays have Easters. He closed the door on himself; something we Christians do not do.

We do not do that because we believe, and we know, the resurrection. Good Fridays have Easters. Our God is a loving Father, who provides for his children. That is why we speak of God and his nature as Providence. Closed doors mean others open. That is, if we do not close the door on ourselves. And we do not do that because we are Easter people, certain in the knowledge that, however dark a Good Friday, it is followed by the glory of an Easter.

God is a loving Father who provides for his children. What he did for his only-begotten Son, that also he does for all his children, and not just at the Last Great Day, but throughout our lives and after.

God does not leave us mired in our personal Good Fridays, because he is loving Providence, who — in Jerusalem 2,000 years ago — held up for all to see the basic reality and paradigm or pattern of existence: Life's inescapable Good Fridays have indissolubly connected to them glorious Easters, if we but trust a loving Providence and do nothing foolish on our part.

IV.

None of this is to say that evil is not a reality, or to deny that life has its horrors. That would indeed be foolish. The greatest horror of my time is the Holocaust — the bending of all the apparatus of government and society to the extermination of Slavs, Gypsies, and especially the Jews. I know no modern Good Fridays quite so nasty as those Hitler

DEACONS & ETHNIC MINISTRY

and Stalin, brothers in murder, have inflicted on humanity.

But out of Stalin's gulag and Hitler's camps, having lost everything (family, friends, livelihood, country, youth), with the exception of life itself, people have rebuilt their lives, recovered productivity and usefulness, transformed themselves, and denied Hitler and Stalin their victory. And Christians do likewise to all evil, living the Easter life, denying evil any victory.

And what of those who perished in the camps and gulag or elsewhere throughout the wide world, or at home, at the hands of evil? What of them?

My answer lies in the nature of our God and in the example of Good Friday and Easter which he has given us. His loving Providence is not just for us here, now, but for all his children. At death we do not cease to be loved and cared for by God. Somehow it is all made right, evil is undone, and God's love has the victory. That is my Christian conviction and what one of our prayers calls a "reasonable and holy hope." And that is the reason that this prayer is one of my favorites:

ALMIGHTY God, we entrust all who are dear to us to thy never-failing care and love, for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. (BCP, p. 831).

Note the words "entrust," "never-failing care and love," "better things than we can desire or pray for" and their application both to the living and to those whom we call the dead.

And what else would we expect of a God who is loving Providence, who held up for all the world to see 2,000 years ago in Jerusalem the true paradigm or pattern of the existence he has created, that Good Fridays are connected to Easters, not only then, but in the course of our individual lives, and also in the Life to come?

Thoughts on resurrection, God's Providence, and the essential paradigm or pattern for us all: Easter follows any Good Friday.

—The Rev. John Paul Engelcke.

Recently I discovered the delightful children's book *God Makes Us Different*, by Helen Caswell. The book tells of and illustrates the difference in people in color, size, shape, sex, hair texture, and personality. ("God makes some noisy and some quiet.")

Caswell goes on to say that although we are different on the outside, on the inside we are not different at all. Everyone likes to eat, needs sleep, cries sometimes, and likes to laugh. She says it would be boring if we were all the same. She ends the book with: "So I guess God makes our outsides all different, just for fun. But he makes our insides all alike, and he loves us, every one."

During a recent pre-school chapel service our live illustration of the book included a blonde girl with blue eyes, a sandy haired boy with brown eyes, a black boy whose parent are from Nigeria, a boy of Japanese ancestry, a boy whose parents are from Pakistan, and a girl of Hawaiian ancestry. The illustration was not only fun, it was also a visual reminder of the wonderful diversity of God's people.

A similar visual reminder for our diocese [Hawaii] occurred at the ordination to the diaconate of Jonathan Ogujiofor. This un-staged reminder was not as obvious as in the chapel service, but the reminder was there.

- A black man from Nigeria was the ordinand, and as a new deacon he set the table and gave the dismissal.
- An Anglo (for want of a better term) man was the litanist, and,
- A Japanese woman read the gospel.

The same deacons administered the wine during communion. The deacons were a visible reminder of the presence of people of color in our church as well as in our servant ministry.

Visual reminders such as those described above, like the visible presence of deacons in the liturgy, are only one small piece of a larger whole. The danger inherent in such visual representation is that it can be merely a token gesture that seduces us into denying or ignoring the inequities that

exist in our congregations, diocese, and church.

Great strides have been made to respond to the Presiding Bishop's call for inclusiveness in the life of the church. But a great deal more must be done to bring to conscious awareness the Episcopal Church's history of being a white church with stepchildren of color. Verbal denial of this is not always congruent with behaviors that result from deeply ingrained attitudes and beliefs. Prejudice wears many faces and can be expressed in open antagonism, paternalism, subtle exclusiveness, and ignorance that a segment of our church is overlooked.

In an address delivered to the Executive Council of the Episcopal Church on 16 June 1987, the Rev. Earl A. Neil, executive for national mission in church and society, spoke of the racial ethnic desks.¹ He said, "The racial ethnic desks exist to remind the church of the presence of people of color in her midst and that we, too, share the call to usher in the kingdom of God."

He further said, "Until we and our constituencies are automatically thought of, until we and our constituencies have equal access to all aspects of our church's mission and life, there will always be a need for our desks."

He went on to say that the racial ethnic desks are "to serve as a vehicle to sensitize our constituencies to the need to come to grips with their own identities and roles in the life of the church and to carry their identities with them in serving the church at parish, diocesan, and national levels."

He spoke of broadening the vision of the church in order to "celebrate together the variety of our racial and cultural identities without shame or apology. All of us respond to the voice of God through the voice of our culture and experiences, and we believe this is for our mutual enrichment to the glory of God."

Has the "Melting Pot Theory" caused people of color to lose their unique flavor in deference to the dominant western flavor?

Have people of non-western

cultural heritage left their identities at home in order to be recognized and heard?

Have we sought ways to hear, understand, and utilize non-western perspectives?

Earl Neil speaks in favor of the "Salad Bowl Theory in which each ingredient retains its unique flavor while contributing to the whole."

As a deacon of Japanese ancestry speaking to deacons, I share my admittedly biased concern that ethnic ministry development is often an unthought-of aspect of our diaconal ministry.

By canon, "Each diocese shall make provision for the development and affirmation of the ministry of ALL baptized persons in the Church and the world" [my caps].

This canon mandates us to open our eyes, ears, minds, and hearts to those who act and speak from a cultural heritage different from our own.

There is more involved than adding color to our liturgical services and our committees. It involves the risk of looking at ourselves from another perspective in order to enrich our church.

—Deacon Dorothy Nakatsuji of St. Clement's, Honolulu, in the March Diakoneo.

¹Fr. Neil's address was printed in *Linkage* No. 8 (Sept. 1987).

Who are the ministers of the Church?

The ministers of the Church are lay persons, bishops, priests, and deacons.

What is the ministry of a deacon?

The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need; and to assist bishops and priests in the proclamation of the Gospel and the administration of the sacraments.



"He is not here for He is risen," narthex, St. Andrew's Cathedral, Honolulu.

TRADITIONALIST SYNOD MEETS THIS JUNE

Fort Worth, Texas, is the site of an assembly of bishops, other clergy, and laity "who identify themselves as traditional and orthodox Anglicans" June 1-3 "to consider how we shall be the Church within the Episcopal Church."

"This gathering is not intended to lead a movement out of the Episcopal Church," *The Living Church* has been assured by one of its leading organizers, the Rt. Rev. Donald Davies, former Bishop of Dallas and retired Bishop of Fort Worth.

"Rather it is intended to enable those who find present circumstances to be intolerable to erect a viable canonical structure for remaining in the church."

The central issue is the ordination of women to priesthood and episcopate, which synod supporters see as a failure "to uphold the divinely-given Order of the Church."

In interpreting the Lambeth Quadrilateral, they see a woman bishop as a violation of the "Historic

Episcopate" and do not see women bishops as "The Historic Episcopate, locally adapted in methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church" [BCP, p. 878].

"At the root of the present crisis is the rejection of the authority of God's revelation of Himself and His will for humanity in favor of a religiosity tailored to human convenience," the Pastoral Letter convoking the synod alleged.

In Fort Worth for an Executive Council meeting, Presiding Bishop Browning spoke to 52 clergy of the Catholic Clerical Union from the Fort Worth and Dallas areas, assuring them of "his conviction that conservatives are needed" and that he is "committed to finding place and space for traditionalists in the church," *The Living Church* reported.

Bishop Davies informed *TLC* that 4,000 to 5,000 are expected to attend the synod.

THE CALENDAR

MAY		
1	St. Philip & St. James, Apostles. May Day. Lei Day.	
4	Ascension Day. Bishop at Cathedral for Priory's 122nd Anniversary Service	21
5	Commission on Ministry, 1 p.m.	
6	Standing Committee, Commission on Ministry, and chairs of Council Departments, Committees, and Commissions meet in Von Holt Room, 9 a.m.-3 p.m.	27
7	7th Sunday of Easter: Sunday after Ascension Day. Bishop at St. George's, Pearl Harbor. Bishop at Seabury Board of Trustees meeting, 2 p.m.	28
9	AIDS Service, St. Andrew's, 7 p.m.	29
11	Bishop at Iolani School, 7:45 a.m. ECW Board, 9:30 a.m. Priory Board of Trustees, 12 noon	31
13	Standing Committee, 8:30 a.m.	
14	Day of Pentecost: Whitsunday. Mothers Day	
16	Oahu Clericus, 3:30-5:30 p.m.	
17,19,20	Ember Days.	
20	Council Departments, St. Andrew's Priory School, 8-10 a.m. Diocesan Council, Priory, 10 a.m.-3 p.m. Leeward Area Diocesan	

Convention Delegates, Alternates, and Clergy Meeting, Rainbow House, Mililani, 9 a.m.-1 p.m.	15
16-17	Diocesan Office closed. June/July <i>Chronicle</i> text deadline.
17	Ministries Training program Retreat, St. Anthony's, Kalihi. Council Departments, 8-10 a.m. Diocesan Council, 10 a.m.-3 p.m.
18	5th Sunday after Pentecost. (Proper 6) Fathers Day. Bishop at St. Matthew's, Waimanalo. Kauai Budget Area Meeting, St. Michael's, Lihue, 2 p.m. Oahu Clericus, 3:30-5:30 p.m.
20	Nativity of St. John the Baptist.
24	6th Day after Pentecost. (Proper 7) Deacons Meeting, Holy Nativity, 9 a.m.-12 noon. Leeward Area Diocesan Convention Delegates, Alternates, and Clergy Meeting, St. Philip's, Maili, 9 a.m.-1 p.m. Maui Budget Area Meeting, 1:30 p.m.
25	6th Sunday after Pentecost. (Proper 7) Bishop at Queen Emma Chapel, Nuuanu. Island of Hawaii Budget Area Meeting, St. James', Waimea.
29	St. Peter & St. Paul, Apostles.

JUNE		
2-3	Ministries Training Program weekend.	
4	3rd Sunday after Pentecost. (Proper 4) Bishop at Epiphany Church, Honolulu. Priory School graduation, 5 p.m.	
7	Island of Hawaii Clericus, 9 a.m.-3 p.m.	
8	ECW Board, 9:30 a.m.	
10	Seabury Hall Board, 8 a.m. Standing Committee.	
11	4th Sunday after Pentecost (Proper 5) Kamehameha Day. Bishop at St. Barnabas', Ewa Beach.	
12	St. Barnabas the Apostle. Kamehameha Day celebration.	

ECUMENICAL PASTORS' CONFERENCE ON COUNSELLING HIV INFECTED

The Diocesan AIDS Advisory Committee sponsored an ecumenical conference on counselling the HIV infected on March 11, 1989, at St. Andrew's Cathedral.

Attended by 54 pastors, religious, and other church workers whose major focus is in the counselling field, this conference attempted to assist participants in the specific area of working with the psychosocial aspects facing persons-with-AIDS and HIV infection.

The Rev. John P. Engelcke, a member of the committee, presented a paper entitled "Reflections on the Church and Plagues." Going back to the 262 A.D. plague in Alexandria, Fr. Engelcke cited example upon example of the exemplary witness of the Christian community in such times. The parallel is more than apparent: AIDS is a modern-day plague which once more calls upon the Christian Church for a compassionate, caring response of ministry.

The remainder of the morning was spent listening to the grim update of Hawaii statistics and learning from the State Health Department just where we are in 1989, as compared to the rest of the nation. Workshops on such topics as "Pastoral Do's and Don'ts," "Drugs, Prostitution and AIDS," "Some of the Legal Issues," and "What the Gay Community Continues to Do in Its Fight against AIDS" provided forums for additional learning and much needed discussion.

Lunch was catered by St. Andrew's own chef, Bob Miller. Anyone who has attended a Convention dinner, knows that Bob leaves nothing to the imagination. It's all great!

The afternoon turned to the specifics in a real and sobering way. Dr. Peter Guay, a Honolulu psychologist who works with a number of PWA's, took the participants through the steps of what it means to come to terms with a diagnosis of HIV and followed the psychological ramifications through "full-blown" AIDS and death.

Afternoon workshops, helped participants focus on "Living with AIDS," "AIDS Burn-out" (for caregivers), and shared a model of what a typical educational program might look like in a local congregation.

The conference ended on an up note as we listened to Michael Burnett, Executive Director of Gregory House — which is the new housing project for PWA's here in Hawaii.

This residential facility is the answer to the prayers of many who have worked with AIDS over the years. It restores dignity and a sense of independence to those who because of a diagnosis of AIDS have been faced with loss of job, loss of home, loss of family and possibly friends, needless to say and who are doing what they can to cope with the even greater loss — that of their own life.

The Diocesan AIDS Advisory Committee was honored to have as its co-sponsor for this conference the Hawaii Council of Churches. The fight against AIDS must know no denominational boundaries because the disease respects no one and will one day touch us all in some way.

The AIDS committee is prepared to help every member of our Diocesan Family with educational programs. Why not invite us to your congregation this year?

—The Rev. Morley Frech, Jr.

BISHOP'S JOURNEYING (cont.)

to see the positive enthusiasm of this talented group as they plan for the diocese and their congregations.

11-12 A full Saturday beginning with the Standing Committee, a funeral, and the workshop on Japanese Nationals put on by our Japanese-American Committee. An AIDS Conference also went on, at which I could only stop on a break. Elizabeth and I are honored to attend the celebration of the Honpa Hongwanji Buddhist Mission in the evening. Sunday we are at St. Timothy's with two fine groups for confirmation at each of their two services.

14-17 The Rev. Milton Cole, who is going to St. Andrew's by the Philippine Sea, Guam, passes through and we have a moment to review that situation. The Hawaii Clericus has me over to share in their day together. On Friday, Winston Ching comes in with Bishop Vic Esclamado for discussions about how we can work more closely with the Philippine Independent Church.

18-19 The shortest Council meeting on record relieves a busy schedule, and we do our work as well! Off to the Big Island again for my visitation to the Kohala Mission and St. Augustine's. Services in the morning

and evening with palms cut from the trees.

20-24 Holy Week, and I stay on the Big Island to meet in quiet reflection with the clergy. The same happens on Maui, Kauai, and at the Cathedral for the Oahu clergy on succeeding days during the week. Then I focus in with the Cathedral congregation for the great liturgical actions: Tenebrae, washing of feet, Good Friday meditations. What a remarkable series of events and experiences to remember and live through.

26 Easter comes before light with the Vigil and several baptisms. The 7, 8, and 10 o'clock services at the Cathedral are well attended with a wonderful spilt of joy and thankfulness. I didn't make the 5:30 pm Evening Prayer!

28-31 A relatively quiet week to catch up on letters unanswered last week. Unfortunately Elizabeth has to fly to Massachusetts because of her mother's illness.

APRIL

1-2 Off to Lahaina on Maui and good visiting at Holy Innocents'. The Harris family is settling in well and the congregation, even on low-Sunday, is full of life and enthusiasm.

ECW 1989-1990 SPECIALS

Nominations are being received for ECW Specials which meet specific service needs within the diocese, state or world. Three will be selected in addition to the Bishop's Discretionary Fund.

Nominations are to include (1) name of the organization with a description of its background and services, (2) the specific purpose of the request, and (3) the specific amount of financial assistance needed and whether any other funding is available.

"All requests will be prayerfully evaluated by the ECW Executive Board," reports Mary Lou Woodbridge, Christian Social Relations Chair.

Last year's Specials were funded in excess of \$10,000 and included, beside the Bishop's Discretionary Fund, the Bobby Benson Center (for treatment of drug and alcohol abuse by Island youth), Canterbury House for the building of a chapel/center for UH students, and to assist the Karen, an Anglican community of refugees from Burma now in northern Thailand.

Written proposals should be submitted no later than July 15 to Mary Lou Woodbridge, Chair, ECW Christian Social Relations, 6770 Hawaii Kai Drive #1105, Honolulu 96825.