

AWAIIAN CHURCH CHRONICLE

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HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

CANTERBURY REPORTS ON VISIT WITH POPE

When the Archbishop of Canterbury visited Pope John Paul II in Rome (Sep. 29 - Oct. 2), it was to return the visit of the Pope to Canterbury in 1982 and to continue discussions which began with their first encounter a decade earlier in Ghana (1980) and have continued since (Canterbury 1982, Bombay 1986, and Assisi 1986).

In Rome the Archbishop represented not only the Church of England but also the wider Anglican Communion. He was accompanied by the Primate of Nigeria (Secretary General of the Anglican Consultative Council) and the Bishop of Birmingham (Co-chair of the joint international Anglican-Roman Catholic discussions).

Warm Welcome

In his statement to the General Synod of the Church of England on his return, Archbishop Runcie noted that:

--- "There was the warmest possible welcome to the Anglican party from the Pope himself" and that this warmth extended to the papal household and also to the Curia. Cardinal Ratzinger, for example, "made a point of joining with us in the ecumenical Evening Prayer at the Church of St. Gregory."

--- "The formalities were exchanged in a way that left space for friendship. It cannot be emphasized too strongly that this was neither a meeting for negotiations nor one limited to official statements built simply on prepared documents and polite set speeches. That in itself was the unique character of this particular visit..."

--- "At the open air Papal Mass at St. Peter's we exchanged the peace at the altar in the face of all the people immediately before the distribution of Communion. There was the poignancy and pain of a true Christian communion,



The last pew this Christmastide: listening to the sermon, bearly.

but not yet full in faith and sacrament..."

Topics Discussed

--- "Our private discussion chiefly focused on the need for the common presentation of the Gospel to the world. We talked a good deal about how our two churches face the same problems -- not least in an increasingly secularised Europe.

"But the presence of the Archbishop of Nigeria, from a church which can claim more practising Anglicans than England and America put together and as many practising Anglicans as Roman Catholics, ensured that we did not only talk about Europe.

"In a rather different way, the presence of Ian Paisley in Rome prompted a fascinating discussion about the multiplication of sects and new religious movements.

"The Pope spoke sensitively of the failure of the institutional Church to provide a sense of community, identity,

and commitment --- thus leaving a vacuum for others to fill. So our primary emphasis was on mission and evangelisation.

"In this regard, the Pope was clear that it was not for central authority to lay down programmes. He did speak of the Second Vatican Council as providing them with a strategic framework. But this made it all the clearer that local churches were to find appropriate ways of presenting and representing the Gospel. This was very helpful encouragement, and I hope to talk to other Christian leaders about ways of doing this together in England, as we enter the Decade of Evangelism."

Ecumenical Primacy

--- "We also touched on my words about an 'ecumenical primacy' for the Universal Church. This is a new thing for the Pope to consider. It was also

(Continued on page 8)

BISHOP MARSHALL TO PREACH, TEACH IN HONOLULU

Bishop Michael Marshall, an engaging spokesman for Anglican spirituality and an energetic proponent of the Christian heritage, will be in Honolulu, in late January and early February, for a series of talks and addresses open to the public.

Formerly Bishop of Woolwich in the Church of England and now headquartered at the Anglican Institute in St. Louis, Missouri, Bishop Marshall has developed a speaking and writing ministry that is internationally recognized.

Morning Mini-Conference at St. Peter's

Bishop Marshall will begin a "Week of Evangelism" with talks at a mini-conference at St. Peter's Church, 1317 Queen Emma Street, beginning at 10 a.m., Wednesday, January 31. He will review in 3 talks one of his favorite saints, Augustine of Hippo: "The Dark Mystery of Sin," "The Healing Mystery of Conversion," and "The Pilgrim Mystery of Living."

Following these talks, St. Peter's will host a North African feast (\$3) in St. Augustine's honor at 12:30 p.m. For luncheon reservations call 533-1943.

Evening Preaching Mission at St. Andrew's

Three consecutive evenings have been set aside for Bishop Marshall to speak about the Christian faith. These public sermons, "dialogues from the heart," will be in Tenney Theatre on the grounds of St. Andrew's Cathedral at 7:30 p.m. on Wednesday, January 31; Thursday, February 1; and Friday, February 2.

"They are open to the public," emphasizes the Very Rev. Hollinshead Knight, Dean of the Cathedral.

"Also, it is hoped that members of all Oahu congregations will attend and bring someone who is seeking.

"Bishop Marshall is at his best in presenting the Christian message to the non-Christian or lukewarm Christian," notes Dean Knight.

Bishop Marshall is also scheduled for a vestry/evangelism committee workshop on Saturday, February 3; a clergy workshop; a noon talk in the cathedral Friday, February 2; and preaching at St. Andrew's at the Sunday services February 4.

The planned clergy workshop will be on teaching and preaching. Details are available through the cathedral's office (524-2822).

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STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

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HAWAIIAN HISTORICAL SOCIETY
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IN HIS IMAGE

There has been much written recently in various publications about the significant tax advantages to be realized through certain charitable giving techniques, most notably the charitable remainder trust.

In fact, such gifts --- made solely for tax purposes by individuals with no charitable interests --- are being "sold" to charities by those involved with setting them up.

The charity that will pay the highest finder's fee eventually gets the benefit of the asset in the trust.

Since the tax advantages of gifts to charity are so very appealing, a colleague of mine was prompted to ask recently, "Why not market planned giving to church members with primary emphasis on the tax benefits?"

The answer is straightforward.

As Christians we have promised to proclaim by word and example the Good News of God in Christ.

Giving is at the very heart of the nature of God, and having been created in His own image, we should as Christians set the example by giving.

Christians have a desire and need to give, a need to image their giving God.

So there is no need to "market" planned giving, rather there is a need to inform and assist dedicated church people in making effective gifts.

People who make planned gifts to their church want to give. And, while it may turn out that there are major tax savings associated with their gift, their primary motivation is stewardship.

Planned giving has another important aspect in addition to stewardship, and that is ministry to loved ones.

Anyone contemplating a planned gift to the church --- be it a straightforward bequest in the will or a complicated trust, estate replenishment arrangement --- must do some estate planning.

This planning will result in an orderly distribution of assets at the time of death and help to ensure that the anxiety and grief that are always present when a loved one dies are not compounded by an estate that is in disarray.

So, out of concern for loved ones and our need to live and give in His image, we should develop an estate plan and consider a planned gift to the church, remembering the words of the Lord Jesus, who himself said, "There is more happiness in giving than in receiving" (Acts 20:35). --- Don McKenne.

CROSS-CULTURAL MINISTRY DEVELOPMENT, PRINCIPLES

The movement of peoples within and to the United States, as well as a new-found sense of cultural self-confidence and "rootedness" by ethnic groups generally, are changing the face of America and have presented the church with new challenges and strategies for mission and ministry.

Cross-cultural ministry development is one important response.

The November issue of *A'o Aku, A'o Mai*, newsletter of Cross-Cultural Ministry Development (CC-MD) of Province VIII, the Province of the Pacific, lists the following principles as guides to such ministry development.

In Hawaii, Hawaii Episcopal Pacific-Asiamerican Ministries, headed by Gretchen Jong of St. Elizabeth's, and the Commission on Ministry, headed by the Rev. Brian Nurdling of St. Clement's, are particularly concerned with cross-cultural ministry development.

So also is Pua Hopkins of St. John's-by-the-Sea, Kahaluu, who is a member of the board of directors of CC-MD.

The Cross-Cultural Coalition Principle: For the church to engage in the demographic opportunities of the 21st century, it must act now to gather different cultures, structures and religions for mutual mission and ministry development.

The Cross-Cultural Commonground Principle: For cross-cultural ministry to develop, there needs to be a commonground for the various cultures religions and ethnic interests to meet, mingle, and define themselves.

The Powerlessness Principle: The commonground needs to be powerless, offering only the means whereby different cultures, structures and religions can connect and develop a mutual ministry with cross-cultural understanding at its core.

The Leap of Faith Principle: Adventure of faith is more easily undertaken by those who are searching than by those who think they have "arrived." The immigrants trust the unfamiliar because they must, whereas the native finds the unfamiliar threatening.

The Hospitality Principle: A Christian host believes that guests are carriers of unique gifts, and it is in reception that these gifts become visible, and in affirmation and encouragement they become ministry.

The Need and Want Principle:

Cross-cultural ministry development will happen if you need it and/or want it. It will not happen because it should happen.

The Death and Resurrection Principle: Cross-cultural ministry development can begin and develop between different cultures when leadership structure acknowledges and supports change and transition as integral to its life and well-being.

The Baptismal Formation Principle: Indigenous ministry begins and develops in response to the call of the baptismal covenant to share Christ's ministry in a life of servanthood.

The Linking Mission and Ministry Principle: Indigenous ministry develops when the church offers both Christian community and relevant social action to cultures in transition.

The Bridge-Building Leadership Principle: In the next 20-30 years, the hope and health of the church will depend upon the lay and ordained ministers who can build bridges of understanding and celebration between and among different cultures and religions.

The Incarnational Education and Training Principle: The context and content by and in which persons are educated and trained for indigenous ministry need to relate to the environment in which they intend to live and work.

The Lund Principle: In the spirit of collaboration, be guided by not doing separately what can be done together in Christian community.

The Empowerment Principle: Indigenous leadership is empowered when the church at all levels requires ministry development with: 1) intentionality, 2) long-range planning, 3) shared leadership among all culture groups.

Unifying Symbol Principle: There must be a clearly formed unifying principle that carries all who are involved towards the work of incarnating the vision. Without this the leadership will burn out.

Critical Mass Principle: Before a reasonable degree of joint ownership of ministry can be accomplished, at least a third of the congregation must come from a second racial/ethnic group. Where the English-speaking congregation is the largest, this condition is necessary to insure honesty and commitment to shared ministry development.

Multi-Congregation Parish Principle: Where possible, three diverse congregations should be linked together in a single parish to lessen the possibility of having outsider/insider, old/new distinctions.

Generational Ministry Strategy Principle: When focusing on the cross-cultural ministry development, it is essential to plan for three generations.

The first generation will probably necessitate a separate congregation for liturgical, linguistic, cultural, and leadership development reasons.

The second generation will often want distance from the first-generation community, desiring to participate in a cross-cultural, integrated congregation. They may not choose to stay connected to the home parish.

The third generation will desire to have some contact and sense of rootedness with the first generation, not so much to participate Sunday by Sunday

in racial/ethnic liturgy or community, but to know that it is there to return home to.

Regaining and Discovering Cultural Roots Principle: It is essential that Euro-Americans discover the nature of their general and specific cultural roots, if they are to enter into joint ministry and mission with people of other origins. Likewise, the heightened sense of being different for immigrant peoples, especially, offers an opportunity to discover consciously the heritage that one has taken for granted. This process can be the rich resource for the celebration of cultural feast days within the parish.

Slow Evolution Principle: None of this can happen overnight or even in a year. We are dealing with centuries-old patterns and perceptions; and the transformation of these forces and processes, often buried deep in the unconscious, will be resisted. If the vision is not adequate for the task, then the whole endeavor will collapse under the inertia of the past.

Multi-Cultural Staff as Icon Principle: It is essential that liturgical leadership and staff ministry leaders be multi-cultural, because they represent icons that are held up for people to experience the universal Presence of the Divine in all peoples and that authority within the community is shared. This is a most important non-verbal aspect of ministry development.

Liberation of the Gospel Principle: It is impossible to understand the Gospel in a mono-culture, because that culture will tend to "capture" the interpretation and dogmatize its meaning. The present situation in the Pacific Basin holds the promise of freeing the Gospel from Western Christianity.

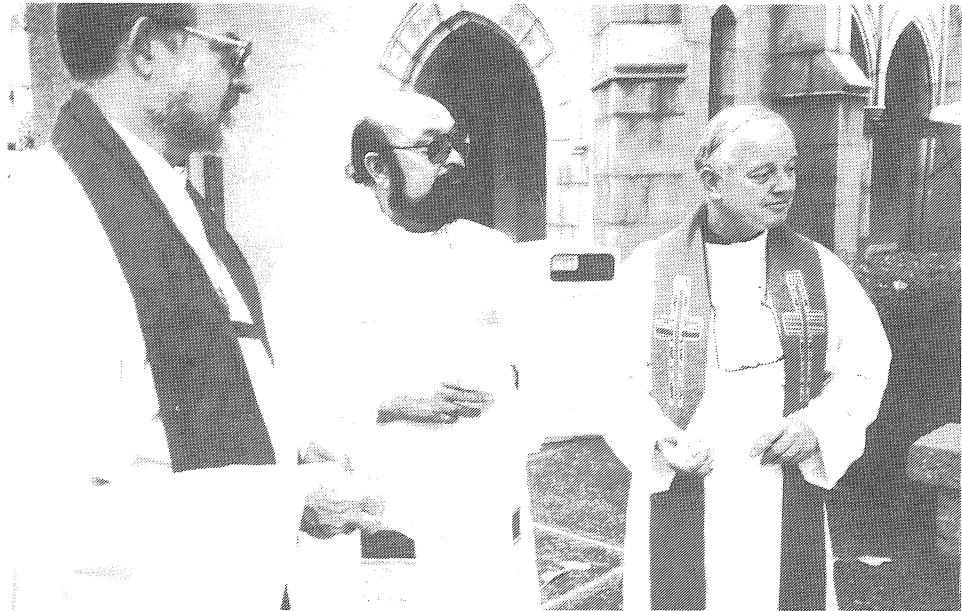
Religious-Psychological Growth Principle: The experiencing of people who are different will evoke projections stemming from the vast diversity of our individual psyches. If these projections are not worked with religiously, two things will occur: 1) The individual will lose the richness of his or her own soul, and 2) distort the outer reality, by mistaking it for the diversity of the inner world that has been evoked by the cross-cultural experience.

A'o Aku, A'o Mai Principle: To become all-embracing, the church's ministry must form reciprocal relationships and networks of relationships, which are mutually nourishing.

Sandra J. Bright, wife of the former dean of St. Andrew's Cathedral, Honolulu, the Rev. John A. Bright, has been succeeded as executive director of CCMD, a post she has held for the past 4 years.

Her successor is the Rev. Jerry Wm. Drino, rector of St. Philip's, San Jose, California. His cross-cultural ministry experience has included work among four Indian tribes "(Ute, Athabascan, Black Feet, and Sioux), Pacific Islanders, Japanese (St. Mary's, Los Angeles), Hispanics (La Puente, California), Blacks (East Oakland, Harlem, Watts), and Anglos.

"St. Philip's is a multi-cultural parish with five congregations: Anglo, Anglo-Black, Filipino, Hispanic, and Laotian. Each congregation has a junior warden that serves on the vestry. The Hispanic and Asian Missioners for Silicon Valley are stationed at St. Philip's."



Feast of King Kamehameha IV & Queen Emma (left to right): the Rev. John Connell of St. Barnabas' Church, the Rev. Darrow Aiona of the Waikiki Chapel, and the Rev. Richard Rowe of the Institute for Human Services.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

In 1990 we begin the Decade of Evangelism. The national church has set Advent 1990 as the official start, and material to help us focus on this important endeavor will come out in May of the new year.

We have already begun in a number of helpful ways in this diocese. Prayers have been and are continuing to be offered. Bible study is going on, and a program of evangelism and Lead Labs I & II, especially designed for helping lapsed members return to church, are all in place. The evangelism committee can be contacted for information on any of these current activities. They are working on more.

In my Convention Address I mentioned the 57% of our state's population who are not affiliated in any way with a religious faith: Christian, Jewish, Buddhist, or any other. Who are these people?

We will need to become acquainted, if we are going to be able to share together in discovering God's grace and redemption.

Many of these people with no religious connection to established communities of faith are not necessarily non-religious. They are not so much pre-Christians as post-Christians.

I suspect they feel they know a good deal about the church. They have experienced, if even from afar, some of the difficulties we know in the church, and they have decided not to get involved.

Their religious beliefs are personal and private. They do not want to be confused, or worse, "corrupted" by the church. Their private faith, of course, has its limitations, but most, I imagine, feel it serves them.

We are not generally talking about people with no moral standards. These are not "bad" people, for the church also has people who make some very poor choices in life.

In fact, these people often take on justice issues in the community, and we in the church work side-by-side with them, respecting their dedication to the poor and disadvantaged.

This group tends to focus their lives around causes, like peace or rights for women and children, and these causes become a kind of unofficial, personal religion.

Another sizeable group focuses around sports and health activities. Churchgoers, of course, sit next to them at sporting events and sweat with them playing tennis or running in road races. The difference is that any sporting event will take priority for them over other things, like church or even family times. They find community in sports, community defined by understandable rules, stated goals, known penalties. The sports world, unlike almost any other, is simple and clear and governed justly, at least while the game is going on.

What happens behind the scenes is beyond their control. It is part of that "other" world, in which professed churchgoers sometimes deal in drugs and bribes.

Still another group puts family first in any spare moment. Nothing is going to stand in the way of family time, time to be together doing something like sports or hobbies.

The church can be an affront to them with its services on Sunday, one of the family days. With little leisure and family time available, we have a hard time faulting this priority, and in fact it can look appealing to us.

Once again we see the desire for meaningful community, in this case centered on the family. They do not want the complexities of the Christian community to "foul up" a good thing for them.

Almost all of those I have described have trouble with the great celebrations of Christmas and Easter. Clearly, these events center in theological understandings which have greatest meaning in the church.

Post-Christians can hardly avoid them, because the whole culture in which we live takes notice. A few will join with churchgoers and try to find out what is behind all the public hype, and we see them in church.

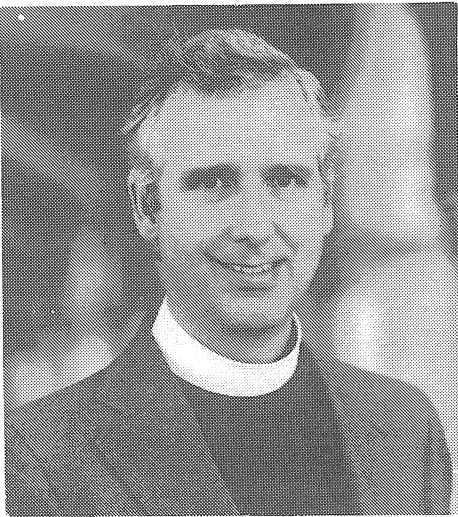
Many more try to find something else to do, some way to mark the occasion with a significant happening. The proliferation of sporting events on religious holidays responds to this need, as well as increased family or other kinds of gatherings.

It can be a terribly lonely time for those without ties to the church, a time of wondering if their particular communities of focus and priority really are meeting their needs.

The post-Christian is in transition, like all of us, and without too much stretching we can see that all of us share some post-Christian attributes.

I have barely scratched the surface in describing them.

I hope this will invite us in the Episcopal Church to know those with whom we want to make contact in the next



Bishop Hart of Hawaii.

years of this Decade.

Let us add to what I have said, define it in more detail, and expand our understanding.

We must know those with whom we plan to share the Gospel of Christ.

We must be able to stand with them in their journey in order to share the good news we know on our journey.

I wish you all God's blessing in this New Year and the excitement of being God's people.

My warm aloha and affection,

The Rt. Rev. Donald P. Hart
Bishop

BISHOP'S JOURNEYING

NOVEMBER

17-18 Home from my trip to Washington and New York. Fighting off a nagging cold, and out to the Diocesan Coouncil retreat at Camp Mokuleia. We have the chance to enjoy the new lodge, and it is great!

19 To Holy Nativity for my visitation today and my first with John Millen as rector. This strong parish is in good hands.

21-25 A week of catching up at the office and enjoying the Thanksgiving holiday. The Iolani School Governors meet on Wednesday. I celebrate the Thanksgiving service at the Cathedral, and Elizabeth prepares to feed eight later in the day. HEPAM meets on Saturday to discuss our ministry in the many ethnic congregations.

26 I am at St. Peter's this morning for two services, breakfast with the confirmands, and lunch with the elders. A full-packed and enjoyable morning. I represent the Diocese at the installation of the Rev. Norman (Jack) Jackson, who heads the United Church of Christ in Hawaii.

28-30 The Priory School Trustees meet. Later in the day we gather at the Cathedral for our celebration of King Kamehameha IV and Queen Emma Day. It is a beautiful service with participation from the Kamehameha Schools, and an excellent turn-out of clergy. Elizabeth and I go out to Mokuleia, and we speak briefly to the National Council of Women's Ministries meeting there. On the 30th I remember with thanksgiving the 3rd anniversary of my consecration.

DECEMBER

1-2 Commission on Ministry meets and interviews Ricky Melchor for candidacy as he moves ahead in the Diaconate Training Program. Late in the afternoon I do a confirmation. I say the invocation that evening at a dinner for the Historic Hawaii Foundation in honor of Herman Von Holt. On Saturday the Social Concerns Committee sponsors a conference on domestic violence.

3 Two services at St. Mary's this morning and visiting all the

(Continued on page 8)

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WOMEN'S MINISTRIES COUNCIL ENCOUNTERS OHANA

Representatives of 18 Church Women's Organisations Meet at Camp Mokuleia

Ohana Theme, KPISC & IHS Toured

Camp Mokuleia, Oahu, was the gathering place for the 14th meeting of the Council for Women's Ministries of the Episcopal Church (November 29-December 3).

Bishop Donald Hart of Hawaii and Elizabeth Hart greeted the women at the opening session.

Representatives from 18 women's organizations from the United States and elsewhere joined forces at Camp Mokuleia.

Under the leadership of conference convenor Hatsune Sekimura of Good Samaritan, Palolo, they experienced the conference theme ohana, which (in this instance) meant the coming together as a family with the Asian and Pacific cultures.

They also were to discover some of the concerns and issues in "Paradise."

Whitty Isaacs of Woodland Hills, California, who represented the Order of the Daughters of the King, reflected upon the ohana theme. "The church is my extended family," she said. "At this meeting I was able to extend the family further, finding family members from Hawaii and the Philippines."

Seaside Sunrise Eucharists

Each day began with a sunrise Eucharist on the beach. "To be surrounded by the magnificent creations of Our Lord was overwhelming," said Eileen Hardin, National Altar Guild representative from Tucson, Arizona, "and we were all spiritually uplifted."

Conference coordinator Nancy Grandfield of San Carlos, California, added that it was worshipping together which bonded the council from the start.

Stories Shared

An important part of every council meeting is telling stories, and this group



Break during meetings of the Council for Women's Ministries at Camp Mokuleia this December.

was privileged to hear from Hawaii Episcopal laywoman Betsy Ludwig, and from Deacon Imelda Padasdao of St. Paul's Church.

Other storytellers included Douglas Oshiro, director of the Kalihi-Palama Immigrant Service Center, and Mrs. Morales and Mrs. Pascua.

Carole Jan Lee spoke for the Chinese, and Hatsune Sekimura spoke for the Japanese.

Sunhee Sung from St. Luke's Church, Nuuanu, also spoke.

After the presentations, the council broke into small groups to discuss how the stories paralleled their own lives.

Two Filipina guests, Ursala Daoey and Frances Loayan, representing the Philippine ECW, also shared their stories and kept the council informed about the rebel uprisings in their homeland. They were thankful to be away from the Philippines at such a time of unrest, although they were understandably anxious about the safety of loved ones back home.

Community Day

Community Day was the traditional time when the council members endeavor to experience the local area firsthand.

Boarding the big, yellow, school bus, the women had a full day of learning about this locality.

The field trip consisted of a visit to the Kahlili-Palama Immigrant Service Center, where Ron Yasuda talked about the educational program, and Pam Law, social worker, shared her experiences with the center's clients, vividly illustrating how language barriers create many problems.

The second stop of the morning was the Institute for Human Services, where Arnie Dietrich and Auntie Loraine exhibited loving, aloha hospitality, as they explained the mission of the shelter and gave council members a tour of their "home."

Daughters of the King National President Whitty Isaacs said, "I was impressed with the refugee center and IHS, because the Episcopal Church has

such active participation in both. This diocese is not just praying for the poor. This is not only a prayer-filled diocese, but it is also one putting faith into action."

Differing Cultural Orientations

On Saturday evening, Pua Hopkins of the University of Hawaii spoke. She explained the *achievement* and the *affiliation* cultural orientations, saying that Hawaiians are more disposed to the latter. The motivating force of Hawaiians is family and community growth, whereas mainlanders have a definite tendency to strive for professional/self growth.

After four days on Oahu, those who had come together for the Council of Women's Ministries (CWM) to experience ohana could appreciate why Hawaii holds up the importance of the gathering of the family.

"It was good to experience Hawaii not as a tourist, but as a visitor in the family," said Elizabeth Hart.

The conference concluded as the council came up with a shared vision of this family community around a large, round table.

Teri Vautrin of Gate City, Virginia, who represented the Appalachian People's Service Organization, described it thus: "Everyone was seated around the table. It was very inclusive. On the table were clean air, clean water, plenty of food, peace, jobs, skill training, homes, the ocean, the mountains, everything which would make a community. The spirit of ohana was present, and we saw how far we had to go."

--- Bindy Snyder.

"Bindy Snyder is communications person at St. Mary's Cathedral, Memphis, Tennessee. She represented the Episcopal Communicators Organization at CWM and also served as communicator and musician for this conference."

THE FINANCE DEPARTMENT & THE DIOCESAN INSTITUTE

present

A WORKSHOP FOR TREASURERS

conducted by Joyce McConnell, Treasurer, Diocese of Olympia

Oahu: Feb. 10, 9 a.m. - 2 p.m., St. Andrew's Cathedral (Von Holt Room).
Hawaii: Feb. 11, 2 p.m. - 5 p.m., St. James', Waimea.
Kauai: Feb. 13, 7 p.m. - 9 p.m., All Saints', Kapaa.
Maui: Feb. 17, 9 a.m. - 12 noon, Good Shepherd, Wailuku.

Mrs. McConnell will cover the practicalities of church accounting, including audits, controls, reporting, insurance, and accounting systems.

The workshop is designed for treasurers, wardens, rectors, and vicars.

Mrs. McConnell will be available for individual consultation during the week. Appointments may be made through Jane Sherwood in the Diocesan Office.

ECW DECEMBER MEETING

The December 14 meeting of the Episcopal Church Women of Hawaii was at the Makiki Heights home of Dr. and Mrs. Walton Shim.

(The beloved Canon Wai On Shim, longtime rector of St. Elizabeth's, Palama, is Dr. Shim's father, and his grandfather is the Rev. Shim Yin Chin, founding vicar of St. John's, Kula.)

Following a short business meeting, the Rev. Richard Lipka, rector of St. Mary's, Moiliili, was introduced by 1st Vice-President Nancy Ghali. He led the devotional portion of the meeting.

Following the theme: "What on earth is God up to?", Fr. Lipka traced the Biblical story of Christmas through the lineage of Abraham, Jacob, Judah, and the house of David to the actual birth of Christ, citing appropriate passages from both the Old and New Testaments.

Prior to the Christmas luncheon, Eloise Hayes provided holiday music for members and guests. Before each Christmas carol was sung, she told the history of the music and, where available, information about the composer.

Nancy Jenks is ECW President.

--- Betty Caskey.



King Kamehameha IV & Queen Emma Day before the Cathedral service.

LAST YEAR IN RELIGION

A Review

1989 was an astonishing year for religion. In Eastern Europe militant atheism crumbled, bringing persecuted catacomb churches and people out into the public arena and into government.

Religion continued to ameliorate the situation in South Africa, but could effect no breakthrough. Apartheid still reigns.

Religion proved incapable of any peace-making success in Lebanon, Israel's occupied territories, Ulster, and El Salvador.

The Chinese occupation of Tibet continued, and the Dalai Lama remained in exile.

The death of the Ayatollah did not improve Iran's lot appreciably, nor that of non-Muslim Iranians. Iran's Anglican bishop is still in exile.

But perhaps the spectacular changes in Eastern Europe foretell changes elsewhere.

A year ago none predicted that President Mikhail Gorbachev, leader of an officially materialist and atheist nation, would hold conversations with Pope John Paul II and declare then that the USSR would no longer interfere "in matters of the individual conscience."

Moreover, he indicated his respect for the "moral values that religion generated and embodied for centuries."

In fact, Gorbachev said, the USSR now felt a "need" for "spiritual values."

Steps toward the legalization of Ukrainian Uniates (Byzantine Rite Catholics) and increased Jewish emigration are evidence of Russia's astonishing about-face in religion.

In Eastern Europe generally, religion has proved the chief force in keeping alive nationality, independence, and humane values during communist rule.

And some of the changes in Eastern Europe were triggered by the attempted suppression of outspoken and charismatic pastors and priests.

Also in religion in 1989:

--- The Dalai Lama received the Nobel Peace Prize in recognition of his commitment to non-violence in his continuing opposition to China's occupation of his homeland, Tibet.

"I accept the prize with profound gratitude on behalf of the oppressed everywhere and for all those who struggle for freedom and work for world peace," he said at the ceremonies in Oslo.

--- Anglican Archbishop Tutu of South Africa, an earlier Peace Prize winner, continued his opposition to apartheid at home and broadened it abroad. In apparent reaction to stronger Israeli-South African ties, he sided with the Palestinians during his visit to the Holy Land. Israel's two chief rabbis refused to see him.

--- In Israel, the intifada continued, pitting Muslim against Jew, with no end in sight for the Palestinian uprising against continued Israeli occupation of the West Bank. Recent Israeli security measures and actions have led to protests by Israel's Christian churches.

--- Vatican intervention improved Jewish-Christian relations by solving a long-standing argument over a Carmelite convent at Auschwitz.

The initial withdrawal agreement negotiated between Jewish leaders and Catholic authorities was not lived up to, provoking Jewish dismay generally and demonstrations at Auschwitz, embittering Jewish-Christian relations, and eliciting remarks by Cardinal Jozef Glemp judged to be anti-Semitic.

Jews wish Auschwitz left as is, in unvarnished horror, free from revisionism in any form.

--- In El Salvador, the American-supported government continued to wink at the murder of clergy and church people and the jailing and torture of church workers.

Six Jesuits, their cook, and her 15-year-old daughter were added to a list of martyrs which includes Archbishop Romero (gunned down at mass), four American nuns, many clergy, and hundreds of lay leaders.

El Salvador's ruling classes violently oppose any effort by the Roman Catholic or other churches to implement social justice reforms as well as any "preferential option for the poor," as was decided by Latin America's Roman Catholic bishops decades ago.

Religious groups have again demanded that the American government cease military support to El Salvador.

--- In America, the consecration of the first woman Anglican bishop, the Rt. Rev. Barbara Harris, Suffragan of Massachusetts, provoked tensions within the Episcopal Church, within the Anglican Communion and, ecumenically, with Roman Catholics, Old Catholics, and the Orthodox.

Within the Episcopal Church, Bishop Harris' consecration gave rise to the reorganization of traditionalists nation-

ally as the Episcopal Synod of America and to the recognition of their alternative theological stance on women's ordination.

A schism was avoided, not only because of the essential graciousness characteristic of the Anglican ethos, but also because of the reconciling talents of Presiding Bishop Edmond Browning, faithful to his principle of "no outcasts."

--- But if women in America gained added opportunity in religion through the consecration of Bishop Harris, many thought they lost hard-won rights because of religion through the Supreme Court's decision in the case *Missouri vs. Reproductive Services*.

As a result, those who favored the right to individual decision without state or church interference reorganized, with added energy, heat, as well as some light added to America's abortion debate in 1989.

--- In America also, Jim Bakker's trial, breakdown, and imprisonment continued TV religion's yearslong unfavorable publicity. TV "ministries" continued to report cutbacks in the aftermath of the Bakker and Swaggart affairs, affecting also those untouched by any sexual or financial scandal.

--- Membership losses continued in America's mainline churches, as did the growth of the more conservative and the fundamentalist churches. In response the Episcopal Church plans a Decade of Evangelism, beginning with Advent 1990.

The Assemblies of God have also announced an evangelistic endeavor which they hope will bring great increases in membership and clergy by 2000.

--- In Hawaii, the religious community was conspicuously silent in the matter of the proper allocation of the State's \$1/2 billion tax surplus.

And two Hawaii faith communities gained new leaders. Rabbi Stephan F. Barack now heads Temple Emanu-El in Honolulu, and the Rev. Dr. Norman Jackson is now Conference Minister of the United Church of Christ, Hawaii's largest Protestant church.

--- 1989 closed with the hostages in Lebanon still captive. The world's religions and political powers once

again proved powerless before the intransigence of thugs claiming to represent Fundamentalist Islam.

Among those hostages remains the Archbishop of Canterbury's secretary and emissary, Terry Waite, a genial, gracious giant of a man known to many in Hawaii from his visit here with Archbishop Runcie. He was kidnapped January 20, 1987.

The long arm of this thuggery was to be seen in the bombing of the PanAm plane over Scotland and in the death threats launched against Salman Rushdie for his book, *The Satanic Verses*. Rushdie remains in hiding in England.

---JPE.

"PERSIA ON THE MIND"-- A Mini-Conference at St. Peter's, St. Andrew's

Out of Persia gift-bearing magi journeyed into St. Matthew's Gospel. On the cross, Jesus used a Persian word, *paradise*. Cyrus the Persian is declared the Lord's anointed (Isaiah 45:1). And modern Americans have suffered and died because of events shaped by a Persian (Iranian) religious leader.

Because Persia has importance for Christians interested in both Bible study and understanding a people with whom they share the world, St. Peter's Church and St. Andrew's Cathedral presented a very special event, "Persia on the Mind," on Wednesday, January 10.

This mini-conference began at 10:00 a.m., at St. Peter's with morning prayer, on an Epiphany theme, and the Sacrament of Healing. Following this service, Fr. James Furman, rector, spoke on the Wise Men, or Magi, and on the importance of Persia to the Bible message. His talk was illustrated with slides, films, and poems, followed by discussion. Participants then adjourned to the cathedral.

At St. Andrew's, the eucharist was celebrated at noon, together with hymns and a brief homily on the theme of Epiphany. A Persian-styled luncheon in the Von Holt Room followed, with a film on the great paintings illustrating the Persian national epic.

NATIONAL CATHEDRAL NEWS

The National Cathedral Association has available some wonderful slides and films depicting the vitality and beauty of our National Cathedral in Washington, D.C.

If you or your church are interested in seeing these, or in learning of the cathedral stonecutters, some of whom have spent their lives working on the angels, gargoyles, and other stonework of the cathedral, call Paulie Jennings during the day to arrange for a showing (839-5334).

Also, remember that there is a great need for help to defray the costs of the completion of the cathedral.

(Dedication festivities are scheduled for this September.)

One way of helping is by joining the National Cathedral Association.

Family membership is \$25, individual membership is \$20, and seniors and students are welcomed at \$10.

Memberships involving greater contributions are also available.

Checks should be sent to the National Cathedral Association, Mount Saint Alban, Washington, D.C., 20016.

Members receive the award-winning quarterly *Cathedral Age* magazine as well as discounts on purchases from cathedral shops.

--- PJ.



Elizabeth Hart (right) chatting with Kathy Ragsdale of New York during the Camp Mokuleia meeting of the Council for Women's Ministries.

DIOCESAN COUNCIL

At the December meeting, the Diocesan Council:

--- Approved as chairs of the several Council departments: Robert Reed, Congregational Development; Peter Carson, Communications; Don James, Finance & Real Estate; Mary Kay Lowery, Church in Society; Moheb Ghali, Nurture & Education; and the Rev. Karen Swanson, Affiliated Organizations.

--- Approved, for the various departments, block grant line items as printed in the 1990 Diocesan budget approved by the Convention.

--- Heard Deacon Imelda Padasdao speak on Filipino youth gangs, noting that the Church in Society Department is concerned and would welcome ideas and suggestions on the problem.

--- Authorized the purchase of a new postage meter and a fax machine for the Diocesan Office.

--- Approved housing allowances for diocesan staff clergy.

--- Approved zoning changes for real property at Queen Emma Square as suggested by the Priory.

--- Authorized, subject to the approval of the chancellor or vice-chancellor, the construction of a columbarium at Holy Innocents' Church Cemetery in Lahaina, Maui.

--- Accepted the insurance proposal of First Insurance through Beck, Kudlic, and Swartman for diocesan coverage for 1990 at a premium of \$314,700.

--- Granted permission to use the word "Episcopal" to the corporation to be known as the "Episcopal Homes Foundation of Hawaii," subject to certain limitations.

--- Learned from the Rev. Rudy Duncan, diocesan treasurer, that St. Andrew's Cathedral had withdrawn its funds (\$1,329,000) from the diocesan investment portfolio "because they want more performance income rather than holdings in equities."

--- Noted that Affiliated Organizations had determined its scope as concerning Hawaii Loa College, Seabury Hall, Camp Pecusa, Cross-cultural Ministry Development, St. Andrew's Priory School, Camp Mokuleia, and the Institute for Human Services.

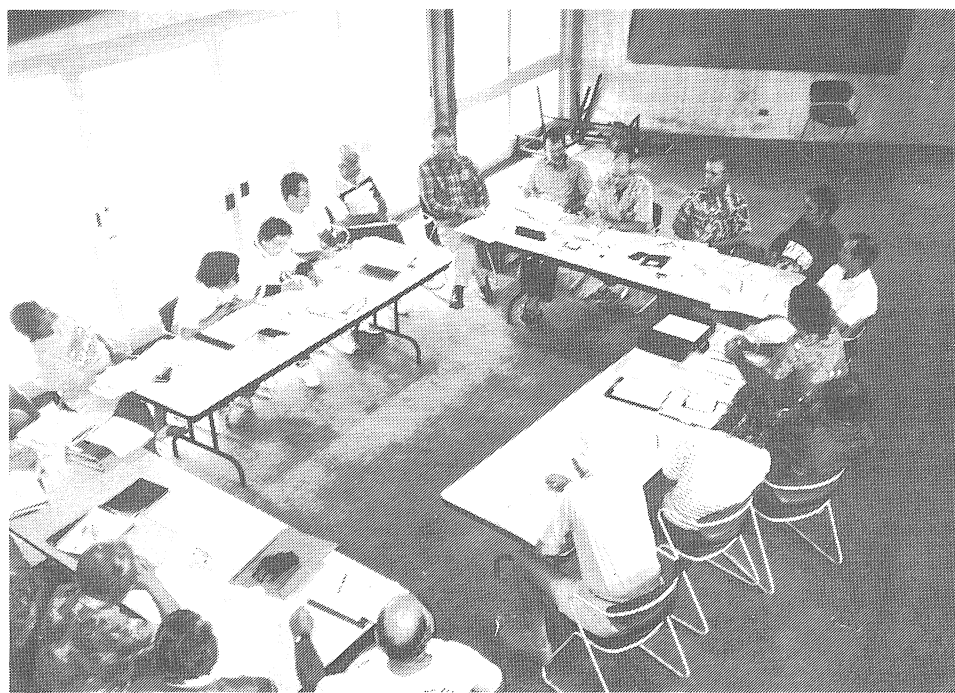
--- Adopted Section 7.4 of the Bylaws, to read as follows:

"The Affiliated Organizations Department shall be responsible for establishing and fostering communication between the Council and organizations, institutions and agencies affiliated with the Diocese, whether such affiliation was established through Canon 17 or through other support of their programs and/or activities."

--- Learned that Affiliated Organizations Department had adopted as its goals:

a. "To increase awareness and understanding of these organizations by the Diocesan Council and in the Diocese through visits by the Department to each organization, through visits to the Diocesan Council by organization heads, and through articles in the *Hawaiian Church Chronicle*.

b. "To identify the needs of these organizations in relationship to the Church, and to respond to them to the



The new Diocesan Council at its November retreat and meeting at Camp Mokuleia's Adult Lodge.

best of our ability;

c. "To foster a stronger sense of belonging to the Diocese by these organizations."

--- Learned that in 1990 there will be 10 issues the *Hawaiian Church Chronicle*, 2 more than previously, with double issues for June/July and November/December.

--- Noted that the submission of *Chronicle* articles and photos is warmly encouraged.

--- Noted the "dream" of seeing all clergy and congregations become part of the diocesan electronic bulletin board and of the upgrading of the desktop publishing system to permit on-screen paste-up.

--- Approved Phyllis Chang as a co-opted member of the Congregational Development Department.

--- Learned that "the Big Island's financial support for the Big Island Filipino Ministry will decrease in 1990." However, "the 1990 budget item for it will continue but will be reallocated for Fr. Calag's support in a different manner, so that his ministry there among Filipinos will continue... Fr. Calag will continue his work at Pahoa, and with the other congregations on a contract basis with each of the congregations."

--- Received copies of the new Bylaws.

--- Approved the following deputy vice-chancellors: James Brumbaugh, Alfred Evangelista, Richard Hicks, Donald James, Douglas McDougal, Robert Rowland, William Stricklin, Lloyd James Hochberg, Jr., Adrienne King, and Samuel King, Jr.

--- Learned that Bishop Hart will attend the Province VIII bishops' continuing education session at CDSF, January 8-12; that Bishop Samuel Witcher, Interim-Bishop of the Armed Forces and Retired Bishop of Long Island, will visit Oahu to meet with military chaplains, January 14-20; and that Bishop Hart will be on Guam for his annual visit, January 25-February 2.

--- Heard that Bishop Hart may be in South Africa this July as a member of the Episcopal Church's Standing Commission on Peace.

At its December meeting the Diocesan Council also received a special report from Tony Garcia of the Episcopal Homes Foundation/Life Care Associates of Hawaii, during which he stated that:

--- The Episcopal Homes Foundation

of Hawaii would be a separate and distinct corporation from the diocese;

--- The "life care" offered was different from the "congregate care" more commonly offered here. "Life care... offers the medical coverage as part of the total care given," without an additional fee paid by the resident. "Furthermore, congregate care projects are harder to pay for."

--- The Episcopal Homes of Northern California will advise the project here.

Bishop Hart indicated both his enthusiasm for, and his commitment to, this project.

At the November meeting at Camp Mokuleia, the newly elected Diocesan Council:

--- Reviewed and passed with certain amendments the proposed Bylaws of the Episcopal Church in Hawaii.

--- Heard the Rev. John Engelcke, the Rev. R.A. Duncan, the Rev. Peter Van Horne, and Jane Sherwood review "their roles as members of the Diocesan staff."

--- Established an executive committee consisting of the officers of the corporation.

--- Voted the corporate resolutions (I-IV) necessitated by a new Council.

--- Approved after discussion and on recommendation of the Chancellor, the following resolution:

"Resolved, that the Diocesan Council encourages each parish and mission of the Diocese of Hawaii to incorporate separately as a Hawaii nonprofit corporation each of the activities conducted by it which are not strictly religious in nature.

"The activities which should be incorporated include all schools and pre-schools, day care facilities, thrift shops, and other activities. Strictly religious activities, such as the altar guild, acolytes, choir, etc., should not be separately incorporated.

"The Diocesan Council notes that the Hawaii Nonprofit Corporation Act provides great flexibility in organizing nonprofit corporations, with or without members and with different voting rights for different classes of members, so that any present form of control and direction may be maintained in a corporate status.

"Canon 16A.2.1. requires the consent of the Chancellor to any articles of in-

corporation and bylaws used by a nonprofit corporation formed by a parish or mission.

"The Chancellor has drafted forms of articles of incorporation and bylaws which contain provisions for assuring that the interests of a parish, mission, and the Diocese are protected."

--- Discussed the use of the word "Episcopal" in the proposed Hawaii nonprofit corporation to be named "Episcopal Homes Foundation of America."

--- Discussed the "1990 Budget Process Deadlines" for the 1991 budget and 1992 "soft" budget and approved the following:

1. March 17: Recommendations of the Departments for 1991 programs and funding requests are submitted to the Bishop, along with anticipated programs and funding for 1992.

2. March & April: Recommendations are reviewed by the Bishop and staff.

3. May 19: A balanced 1991 Proposed Budget and a 'soft' 1992 Proposed Budget are presented to the Council by the Finance Department.

4. May 19-June 19: Council Departments review the Proposed Budgets. At the June 16 Council meeting they are approved in the form in which they will be presented to the Area Meetings.

5. June 18-30: Budget Area Meetings are held in the Diocese.

6. July 21: The results of the Budget Area Meetings are considered by the Council, and the Council sets the 1991 Proposed Budget that will be presented to the 1990 Diocesan Convention, along with a "soft" 1992 Estimated Budget.

7. August 18: The Council might not have to meet.

8. September 15: The Council has an opportunity, if needed, to review and complete the 1991 Proposed Budget.

--- Heard Bishop Hart's appointment of the Rev. R.A. Duncan as Treasurer and Finance Officer of the Diocese.

--- Elected the following officers of the Diocesan Council and of the Corporation: Vice-President, Donald James; Secretary, Mary Kay Lowery; Assistant Secretary, Thomas Bastis; Assistant Treasurer, Sylvia Rowland.

--- Voted, at the request of the Campbell Estate, that the Episcopal Church in Hawaii sign a guarantee committing the Diocese to stand good on the terms of the lease rent of Camp Timberline (\$20,000 per year) should the Priory default. "The Priory has secured its own financing for the purchase of Camp Timberline [leasehold for 8 years], so this is not committing the Diocese."

--- Upgraded the Key Man Insurance on Bishop Hart.

--- Approved the following allocations from the Von Holt Fund for 1990 for purposes of debt management: Hawaii Loa College debt: \$50,000; St. Philip's construction debt: \$50,000; Camp Mokuleia: \$30,000.

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. The suggested annual subscription donation is \$6.00. 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.

EL SALVADOR CHURCHES TERRORIZED

Bishops Gain Release of 7, 1 Still Held

Seven of the eight church workers detained in a pre-dawn raid November 20 on the Episcopal Church of St. John the Evangelist, San Salvador, have been released by court order, the *Episcopal News Service* reports.

Still held is Julio Castro Ramirez, whose brother is a prominent leader of anti-government guerrilla forces.

"The situation right now is one of total terror for anyone who works in the churches in El Salvador," said Episcopal Church worker Josephine Beecher at a New York City press conference November 29.

Arrested by the Salvadoran National Guard in the latest wave of repression, she was later released, following an interrogation during which she was accused "of being a 'delinquent terrorist' and helping to plan the current offensive."

"But I am in El Salvador to work with those committed to a peaceful alternative to the violence," she stated.

"The U.S. government should not be



Leis for Queen Emma on her Feast Day (November 28), Queen Emma Square, Honolulu.

funding the atrocities and murders in El Salvador," Beecher contended.

At the same press conference, Presiding Bishop Browning also criticized the U.S. role in El Salvador and denounced the "deliberate and calculated campaign" by El Salvadoran government forces "to intimidate and harass the churches in that country."

The presiding bishop also announced a four-bishop delegation to El Salvador to seek the immediate release of all the detained church workers.

Members of this delegation were Bishop William Swing of California, Bishop David Reed of Kentucky, Bishop William Frey of Colorado, and Bishop James Ottley of Panama, currently administering the Diocese of El Salvador. Bishop Frey has extensive knowledge of Central America, having served in El Salvador, Guatemala, and Honduras.

The four bishops met with President Alfredo Cristiani and "returned with positive feelings," Bishop Hart reported in his January 4th *Newsletter*.

These feelings were justified.

A delegation from the National Council of Churches also met with government leaders to express concern for the safety of the church workers.

Special concern was expressed by both groups for the Rev. Luis Serrano, rector of St. John's and head of the social service agency of the Diocese of El Salvador. He had been officially charged with covering up guerrilla activity on the grounds of the church.

Local Reaction

A recent letter in the *Advertiser*, responding to a story in the *Star-Bulletin*, suggested "that Bishop Browning has no business poking around in that part of the word."

But Central America is part of the 9th Province of the Episcopal Church. "Bishop Browning is their presiding bishop just as he is ours." And the PB "is called to be concerned and voice that concern at the levels of govern-

ment," Bishop Hart noted.

Over the past decade, El Salvador has seen the murder of the Roman Catholic archbishop, four American nuns, and just recently "the gruesome martyrdom of six Jesuit priests and their cook and her fifteen-year-old daughter, and...the wholesale aerial bombardment of poor neighborhoods in the capital.

UTO GRANT SITES VISITED

Several recent United Thank Offering grant recipients were visited by Julia Rae Walz, Province VIII representative to the UTO committee, and Gini Peterson, chairman of the UTO executive committee, who had attended the Council of Women's ministries meeting at Camp Mokuleia early this December.

At Canterbury House, UH-Manoa, Fr. George Lee pointed out the roof repairs made possible by the 1986 \$8,000 grant to the Episcopal Campus Ministry. These repairs made the pavilion usable.

Having been vicar at St. Philip's Church, Maili, when it received a \$25,000 grant in 1986, Fr. Lee also spoke of the construction and use of the multi-purpose building there.

Fr. Charles Hopkins greeted the UTO visitors at the parish hall at St. John's Church By-the-Sea, Kahaluu, which was partially funded by 1986's grant of \$45,000. He told us of the many uses of the building, showing snapshots of past functions.

The Church of the Epiphany, Kaimuki, many years ago received a grant to assist in furnishing the kitchen of its then-new parish hall, so there was a short visit there as well, on the way to lunch at a nearby restaurant.

Also making this UTO tour were Nancy Jenks, president of the Episcopal Church Women of Hawaii; Annette Jim, ECW past-president; Doris Fleming, diocesan UTO coordinator; and Reid Peterson.

-- DF.

CHILLINGWORTH FUND ESTABLISHED FOR CATHEDRAL

The Mr. & Mrs. Charles F. Chillingworth Memorial Fund has been established to support capital improvements and similar expenditures at St. Andrew's Cathedral, the St. Andrew's Cathedral Foundation announced.

This fund was established by Helen Leinani Chillingworth Peterson, the Chillingworths' daughter, through a bequest to the cathedral last June.

The Chillingworths were members of the cathedral.

Mr. Chillingworth was active in the government of the Territory of Hawaii in the early 1900's, serving as deputy high sheriff in 1904 and as a senator in the legislature. He was for several years senate president.

Also active in numerous civic and social organizations in Honolulu, he was for many years president of the Hawaiian Baseball League.

Income from the Chillingworth Fund, with assets of well over \$500,000, will help defray the cathedral's increasing upkeep expenses.

"The cathedral parish is very thankful to Mrs. Peterson, a longtime cathedral member, for her foresight, stewardship, and aloha in remembering the cathedral so generously through her estate plan," said the Very Rev. Hollinshead T. Knight, Dean of St. Andrew's Cathedral.

The St. Andrew's Cathedral Foundation was established recently for the sole purpose of insuring that long-term financial support would be available for the preservation of the cathedral itself, its buildings and grounds, and programs.

Anyone interested in learning more about the Foundation is invited to contact Don McKenne at 524-2822.

LATEST AIDS STATISTICS

As of November 30, 1989, Hawaii's AIDS cases stood at a total of 489, with 268 deaths.

Whites are the most affected (76%), with Asians/Pacific Islanders currently at 18%, Hispanics 4%, and African-Americans 2% of the total.

Of the those with AIDS, 81% are homosexual or bi-sexual males, 10% are homosexual/bi-sexual drug-users, and 2% got AIDS from heterosexual contact.

Women represent 3% of Hawaii's AIDS cases, according to statistics released by the State of Hawaii Department of Health.

Figures are not available on the number of those infected with the AIDS virus (HIV) and infectious, but not yet showing those symptoms which establish an AIDS diagnosis.

HIV infection is not a reportable condition in Hawaii.

AIDS has moved through drug-users and bi-sexuals into Hawaii's heterosexual community.

Teenagers are particularly at risk, because of rudimentary judgment, macho risk-taking, sexual and drug experimentation, and the failure then to comprehend one's own mortality.

*Have you taught your
children about AIDS
and
its prevention?*

PENTATEUCH, SPIRITUAL DEVELOPMENT: DIOCESAN INSTITUTE SPRING COURSES

"Patriarchs, Plagues & Promises is the course on the Pentateuch, the first 5 books of the Bible, being taught by the Rev. Brian Nurdning, rector of St. Clement's, Honolulu, for the Diocesan Institute for Religious Education & Ministry Development.

"Spiritual Development," an opportunity to examine and deepen one's life with God, the second course, is taught by three instructors: the Rev. Marilyn Watts, vicar of St. Philip's, Maili; Chris Ako of St. Mary's, Moiliili; and Richard Green, seminarian intern at the Rainbow House, Mililani.

Classes are the last weekend of each month.

Inquiries concerning future offerings and enrollment in Institute classes should be addressed to Jane Sherwood at 229 Queen Emma Square, Honolulu 96813. Telephone: 536-7776 (Oahu) or 1-800-522-8418 (toll-free for Neighbor Islanders).

THE CALENDAR

January 1990		11	6th Sunday after the Epiphany. Bishop at Trinity Church by-the-Sea, Kihei, Maui. Annual Meeting, Hawaii Council of Churches, 4 p.m. Island of Hawaii Treasurers Workshop, St. James', Waimea, 2 p.m.-5 p.m.
21	3rd Sunday after the Epiphany. Bishop at St. Philip's, Maili.		
25	Conversion of St. Paul. Conclusion of the 1990 Week of Prayer for Christian Unity.	13	Kauai Treasurers Workshop, Kapaa, All Saints', 7-9 p.m.
25-2/2	Bishop's annual visit to Guam.	15	Chronicle deadline (text & photo).
26-27	Diocesan Institue spring semester commences.	17	Diocesan Council Depart- ments, 8:30-10 a.m. Diocesan Council, 10 a.m.- 2 p.m. Maui Treasurers Workshop, Good Shepherd, Wailuku, 9 a.m.-12 noon.
February			
2	Presentation of Our Lord in the Temple. Commission on Ministry, 1 p.m. Standing Committee, 8:30 a.m. HEPAM, 1 p.m.	18	7th Sunday after the Epiphany. Bishop at Good Samaritan, Palolo.
3		19	Presidents Day. Diocesan Office closed.
4	5th Sunday after the Epiphany. Bishop at St. Stephen's, Wahiawa.	20	Oahu Clericus, 3:30-5:30 p.m.
10	Treasurers Workshop, Oahu, St. Andrew's Cathedral, 9 a.m.-2 p.m.	23-24	Diocesan Institute classes.
		24	St. Matthew the Apostle.
		25	Last Sunday after the Epiphany. Bishop at St. Luke's, Honolulu.
		28	Ash Wednesday. First Day of Lent.



King Kamehameha IV & Queen Emma Day before the Cathedral service:
Paulie Jennings of the Daughters of Hawaii and Hawaii's National Cathedral
representative (top step, center right).

BISHOP'S JOURNEYING (from page 3)

many Christian education offerings give me a sense of why this parish is doing well under its new rector, Rich Lipka. I end up the day at the Cathedral and a confirmation at their Sunday Night Live service.

4-9 Elizabeth and I are glad to be able to hear the Honolulu Brass and enjoy their Christmas concert. I breakfast with other denominational executives and fill most of these days this week with meetings. On Wednesday (St. Nicholas' Day) we celebrate a New Ministry at Holy Nativity as John Milen is instituted as rector. Next morning early I am off to the Big Island clericus meeting at Christ Church. Meet briefly with vestry members there before the other clergy arrive for the Eucharist and discussions. Home by 5 p.m. to work on a sermon! This is a good week for music. The Priory Christmas concert is on Friday. Standing Committee and Iolani Guild luncheon fill out Saturday.

10 Across the mountain to Calvary this morning and breakfast with the confirmation class. A spirited service with its active and faithful congregation. Back to the Cathedral in the late afternoon for a service of Advent lessons and carols. The choir-office services, like this one, are among the most beautiful and the most valuable in reaching out to all segments in the community. The Cathedral does a superb job in these services.

12-16 A week of many meetings with individuals and groups. Mid-week the Priory has confirmation. Then the office staff has our annual day for planning and a dinner party at our

home in the evening. The Diocesan Council meets on Saturday. Right afterwards Elizabeth and I fly to Kauai and a visit to one of our smallest missions, St. Paul's, Kekaha.

17 Elizabeth Morse and Kelly Crawford and their six-month-old Kelly Lawrence take us in hand with their warm hospitality. I share in baptizing triplets at St. Paul's, who increase the size of this congregation by several percentage points! Home by mid-afternoon for an evening engagement and then into serious Fourth Sunday of Advent and Christmas preparations.

UPCOMING
HAWAII EPISCOPAL
YOUTH EVENTS

Feb. 1-4 Province VIII
Youth Council,
Phoenix, Arizona. John Rowe &
Mary Grems.

Mar. 31-
April 1-2 Junior High
Retreat, Camp
Kailua, \$30.
Mary Grems (623-6988).

Apr. 7 Training for
Leaders. Jane
Sherwood (536-7776).

Aug. 7-12 Episcopal Youth
Event, Montana
University. More information
later.

CANTERBURY REPORTS (from page 1)

raised during his recent visit to Scandinavia by the Lutheran bishops. He was fascinated that other Christians should be looking to the Bishop of Rome for this ecumenical leadership... I was looking for a Primacy to serve mission and unity, rather than an office dependent on ultramontane centralism...

"The sensitive issue of the ordination of women did not dominate our discussions. I think the earlier exchange of letters had cleared the air. I explained the position reached by the Lambeth Conference and the fact of the autonomy of Anglican Provinces. The Pope had clearly but charitably expressed the official Roman Catholic position... We were able to locate the issue of the ordination of women in its proper place --- the debate about authority, communion, and the Church. We did not resolve the issue. But we did clarify the issue as ultimately about how the Church judges development in the Tradition. To clarify an issue is to take the first step to resolving it."

Unity: Obstacles & Hope

--- "It is simply not correct to suggest that the ordination of women is the only obstacle to unity. Nor that all the obstacles come from the Anglican side. We all know the large issues of authority which remain on the Anglican-Roman Catholic agenda and which most Anglicans would judge as Roman Catholic obstacles to unity.

--- "My abiding impression of the significance of the visit is given by the Pope's farewell words. As we took our leave, he said in his usual, serious, theol-

gical way, as to a brother bishop, 'Our affective collegiality will lead us to effective collegiality.'

--- "Only bonds of love will grow into bonds of communion. Newman once wrote that unity and mutual understanding cannot be achieved by paper arguments. They require 'chronic familiarity.' A strange phrase, but one which catches the necessity for meetings of this sort and, at the same time perhaps, resonances of the pain and cost that inevitably surround them.

"May an affective familiarity lead us to be more effectively one family in Jesus Christ."

--- Anglican Media Mailing
(Dec. '89 / Jan. '90).

BISHOP MARSHALL
(from page 1)

Bishop Marshall's visit is sponsored by St. Andrew's Cathedral's "Margaret 'Peggy' Kai Speakers Program," by St. Peter's, and by other Oahu congregations.

"This effort represents dedication to doing things not possible through diocesan budgeting," observes the Rev. James Furman, rector of St. Peter's.

Bishop Marshall was in Hawaii in 1988, when he captivated the diocesan convention and the participants of the clergy and spouse conference that followed.

Several of his books are available in the Queen Emma Book Room on the grounds of the cathedral (536-1774).