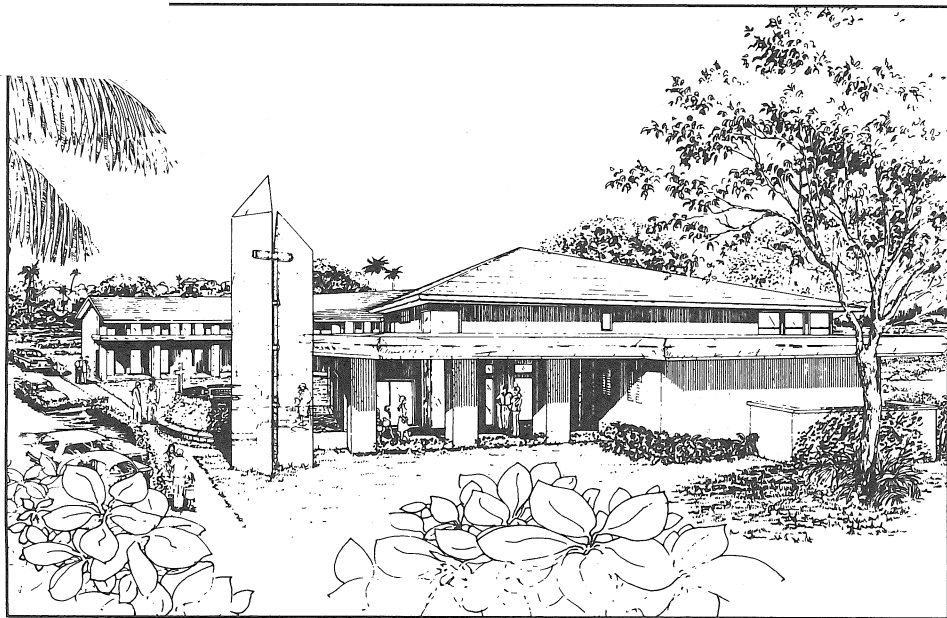


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HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

HAWAIIAN CHURCH CHRONICLE

NEW \$1.35 MILLION ST. MICHAEL'S UNDERWAY



Artist's rendering of the new Church of St. Michael & All Angels, Lihue, Kauai.

St. Michael and All Angels', Lihue, is a small church doing big things in order to equip themselves for greater ministry to a growing Kauai.

--- Ground-breaking for a new and larger St. Michael's is February 27.

--- The congregation is in the midst of a building project consisting of a new church and a new administration/service building, with the projected cost of \$1.35 million.

--- A capital funds campaign is in full swing. People are being asked for a 3-year pledge. The congregation has over \$200,000 on hand with \$550,000 in additional commitments.

--- Also, congregations in the diocese have been contacted and leadership has been asked to include St. Michael's as an outreach item in the mission or parish annual budget.

The Rev. Jan Rudinoff, vicar of St. Michael's since 1974, hopes to celebrate Christmas 1990 in the new church.

"We have been at this a long time, discerning the Lord's will and slowly coming to the place where we could make responsible decisions concerning the building and its meaning for our ministry," he said.

He attributes the success of the project thus far to Hobey Goodale, bishop's warden, who is chairman of the building committee.

"It is Hobey's leadership and ability to generate enthusiasm and confidence in the project that has kept us on course," Fr. Rudinoff observed.

Among the many involved are Ron Agor and Steve Shackleton, the architects; Curtis E. Law, the general contractor; and many in the parish, as well as many friends of the parish, who have given time and talent to the project.

Mrs. Wayne Richardson III is presenting the story of St. Michael's to the trusts and foundations and asking for their assistance. And business interests on Kauai will also be approached to lend financial help for the community service portion of the building costs.

Location & Service

Located in the center of Lihue, the county seat, St. Michael's is given great opportunity to serve a diverse group of people.

Two services a Sunday have an attendance totaling over 100, and a Eucharist and healing service Wednesdays complement the Sunday services and are well attended.

Twelve step programs (AA, NA, GA, OA, CODA), Vietnam vets, the Kauai Interfaith Council's foodbank, and the Jewish community avail themselves of the church facilities.

Kauai and the Island of Hawaii are the fastest growing areas in the state. In Lihue 50% more housing than at present will be built during the next 3 years.

And a larger St. Michael's will be ready to welcome warmly these new residents.

The new church will comfortably seat 250 persons and can expand to serve 370 by utilizing the covered, exterior lanais. (The present church seats 110 and has no expansion capability.)

The church plans have already been approved by the Kauai county planning commission.

The two storey administration/community service building will house the church office, nursery, classrooms, meeting rooms, parish hall, and kitchen on the first floor.

The second storey is designated for non-profit community groups, such as Easter Seals Kauai and Child and Family Services already located at St. Michael's. A 51-car parking lot is included in the plan.

MOKULEIA PLANS 6 SUMMER SESSIONS

Camp Mokuleia, the Episcopal Church's camp and conference center on Oahu's North Shore, will have six one-week sessions July 8 through August 18, Fr. Ed Bonsey, camp director, has announced.

Accredited and well-regarded, Camp Mokuleia is located on 9 acres of beachfront land and features a multitude of water activities, together with camping and hiking in the forest reserve of the Waianae Mountains.

The cost of a one-week session is \$225 (cabin camping) and \$175 (tent camping).

Camperships are available for persons needing financial assistance, but they are normally limited to one week. Campership application deadline is

March 31.

Camping is for those age 7 through 15, with sessions as follow:

- #1 (July 8-14) 7-9.
- #2 (July 15-21) 7-12.
- #3 (July 22-28) 7-12.
- #4 (July 29 - August 4) 7-12.
- #5 (August 5-11) 13-15.
- #6 (August 12-18) 13-15.

Sessions begin Sunday afternoons at 3 and end Saturday mornings at 10:30.

The maximum stay at camp is two sessions, with weekend stayovers for off-island campers staying two sessions.

There is a special interest session entitled the "Counselor-in-Training Program" (CIT) June 29-July 14. This is an intensive 15-day training session for persons interested in becoming counselors at Camp Mokuleia, or who are interested in improving leadership and communications skills.

CITs will be actively involved in all training with counselors and then work as aides during session #1. Cost: \$375. Ages: 16 & 17.

For further information and application forms, write Camp Mokuleia, 68-729 Farrington Highway, Waialua, Hawaii 96791, or call 808/637-6241. Phone reservations cannot be accepted, however.

Early application is advised as sessions fill quickly. All spaces are filled on a first come, first served basis. Applications after May 1 will be placed on a waiting list.

Payments postmarked by February 28 will receive a \$15 discount per session.

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

1989 THEOLOGICAL EDUCATION OFFERING \$35,154

In 1989 all 40 Hawaii churches contributed to the \$35,154 offering to support the Episcopal Church's various seminaries.

One percent of operating income is designated for theological education. Hawaii was 2.5% short of the \$36,060 goal, figured one way, the Rev. Rudy Duncan, diocesan treasurer, reported.

But, calculated differently, Hawaii more than exceeded her theological education goal with 111%.

St. Timothy's, Aiea, gave \$5,902.50 in all to theological education --- \$1,000 towards her 1% of \$1,056, but an additional total of \$4,902.50 to cover tuition for two seminarians from the parish.

These tuition payments put Hawaii well over the 1% required.

The Rev. Dr. Vincent O'Neill is rector of St. Timothy's.

St. Timothy's seminarians are Brian Baker, at the Protestant Episcopal Theological Seminary in Alexandria, Virginia, and the Rev. Roger Wise, deacon, at the Church Divinity School of the Pacific in Berkeley, California.

WHY ESTATE PLANNING?

The term "estate planning" is often misunderstood because "estate" can mean many things to different people. *Webster's New Collegiate Dictionary* provides several definitions, including "social standing," "a political class," "a landed property with a large house on it," and "liabilities a person has at death."

For our purposes the last definition is closest to the mark. But it still misses in helping to deal with the question, "Why do estate planning?", since estate planning should be done when a person is in good health. The rubric on page 445 of the BCP lays that out quite specifically.

Instead of attempting to develop a definition of estate that fits the purpose, it is probably more productive to discuss the objectives of estate planning and thereby at least begin to explain why most everyone should do it.

First, an estate plan should ensure that your property is effectively passed to your heirs and beneficiaries, conserving as much as possible through reduced probate fees and taxes.

Many people have been surprised by the time and expense of probate and shocked by the amount of taxes paid on an estate.

When the first parent passes away, the spouse usually inherits, and the taxes are minimal, thanks to the spousal exemption.

But when the second parent dies and the children inherit, the tax rate can go to over 50%, over half to taxes!

Another object of an estate plan is to ensure that your desires are carried out according to your plan and not an arbitrary one written by the state.

It is not uncommon for property to be sold at auction, because there was no will, or it was poorly written. Or the heirs could not agree on how to dispose of the property, so the court orders it sold, and the proceeds split among the heirs --- after legal fees are paid, of course.

Other objectives of a good estate plan would be to increase current or retirement spendable income, provide adequate liquidity to pay immediate expenses after death --- e.g., existing debts, final expenses, etc. --- and to provide for management of assets during periods of incapacity.

It has been said that we all need good estate planning, because we may:

- 1) Die too soon and not have enough to provide for family,
- 2) Live too long and use up all our resources,
- 3) Experience a major catastrophe --- say, an earthquake or hurricane --- which causes financial loss to long-term security plans, or
- 4) Become incapacitated through a stroke, heart disease, or aging illness, and have loss of income, as well as many additional expenses.

There are good and valid reasons why most everyone should do some estate planning.

If you would like an informative, free booklet on estate planning, or more information on how to get started on this very important task, please contact me through the Diocesan Office (536-7776, or, for the neighbor islands, 1-800-522-8418.

--- Don McKenne, Planned Giving Officer

ECW PRESIDENT'S OPEN LETTER TO THE CHURCH WOMEN OF THE DIOCESE

Dear Women of the Diocese of Hawaii,

I appreciate the opportunity to serve the Diocese as President of the Episcopal Church Women (ECW).

Our National Church in New York has as part of the Presiding Bishop's staff a group called Women in Mission and Ministry (WIMM) and a supportive nationwide Council for Women's Ministries (CWM).

Their responsibilities include not only the ECW and other ministries normally associated with ECW (United Thank Offering, Altar Guild, Church Periodical Club, etc.), but also some 25 other women's ministries.

Hatsune Sekimura is a member of CWM, representing Episcopal Asiamerica Ministry.

We would like, over the next few years here in this Diocese, to broaden our interest in women's ministries to include support for those not previously associated with ECW.

There are many issues that should and do concern you as women of the church.

It is imperative that women be involved spiritually, politically, and socially, if the church is to survive and function to its fullest.

If you have ears to hear and eyes to see, you have a mind to think and a voice to speak.

Don't hide your light. Let it shine forth.

I plan to visit all parishes and missions of the diocese during my tenure.

I would appreciate your questions, comments, and ideas anytime towards our broadening support for women's ministries of all sorts.

Your sister in Christ,

Nancy Jenks
President



WOMEN OF VISION MARCH 9-11 AT CAMP MOKULEIA

Women of Vision, a national church program developed by the Episcopal Church Women (ECW) and Women in Mission and Ministry (WIMM), comes to Hawaii this March 9-11, meeting in the Adult Lodge at Camp Mokuleia.

"It is a wonderful program, and I highly recommend it. Good leadership training and a great help in deepening your spiritual life, Women of Vision helps you find your own ministry wherever you are in your own life," said Nita Hogue, a graduate of the mini-course and Province VIII ECW president when Women of Vision was developed.

"Based upon the belief that women in all their diversity have varieties of gifts which must be included in the total ministry of the Church..., this spiritually based program, grounded in scripture, will empower women to choose and carry out their ministries effectively," the conference brochure reports.

Women of Vision consists of 8 modules or sessions, requiring about 2 hours each. This March's offering is limited to 30 women --- "home-makers, career woman, professional volunteer, and dual career woman." At press time about 15 had registered.

Leading these sessions are Florette Lewis of Beaverton, Oregon; Ann Kloppel of Eugene; and the Rev. Penny Berkold.

Hawaii's ECW designated the UTO birthday gift of \$1,500 for Women of Vision.

Conference costs are \$10 registration, \$30 for food for the full conference, and \$20-26 per night per person, depending on the room arrangements.

Women of Vision begins at 4 p.m., Friday, March 9, and concludes after lunch Sunday, March 11.

For further information and registration forms, call Mary Lou Woodbridge (396-0751) or write her at 6770 Hawaii Kai Drive, #1105, Honolulu, HI 96825.

In the Holy Land last Christmas: Archbishop Tutu with the Rev. Shep Jenks, deacon at St. Stephen's, and his wife, Nancy, ECW president.

ARCHBISHOP TUTU DENOUNCED IN ISRAEL, U.S.

Anglican Archbishop Desmond Tutu's comparison of Israel's handling of Palestinians to the treatment of Blacks in South Africa has brought charges that he is insensitive to Jews.

On a five-day Christmas visit to the Holy Land, Tutu said, "In the methods of resistance used by Palestinians, and in the ways the Israeli government deal with resistance, we experience an extraordinary sense of being at home..."

Former New York City Mayor Ed Koch characterized Tutu's remarks as "standard Third World radical and clearly an act of malice."

Tutu's suggestion that Israelis pray for and forgive those responsible for the Holocaust -- the murder of 6 million Jews and 4 million others under Hitler -- caused particular offense.

He said, after visiting Jerusalem's Holocaust memorial, Yad Vashem, "Our Lord would say that in the end the positive thing that can come is the spirit of forgiving, not forgetting, but the spirit of saying: God, this happened to us. We pray for those who made it happen, help us to forgive them and help us so that we in our turn will not make others suffer."

In response protesters scrawled "Black Nazi Pig" on the wall of St. George's Anglican Cathedral in Jerusalem.

Koch insisted that Tutu did not understand the Jewish idea of forgiveness, "that forgiveness can only be offered by the actual victim."

American Jewish reaction also raised the question of "the culpability of a Christian civilization that did so little to help the victims of the Holocaust," in the words of Henry Siegman, executive director, American Jewish Congress.

A WORD FROM THE BISHOP

Dear Sisters and Brothers:

These last few months the national news has been full of our government intervention into the lives of many people in Latin America.

Our military intervention in Panama removed the government of General Manuel Noriega and arrested him on drug charges.

In Nicaragua and El Salvador we intervene with military aid --- in one country to upset the government, and in the other to support it.

At best, intervention at this level of human activity is risky business, filled with many problems.

And at worst, it is interference into the lives of people that can verge on immorality by denying basic freedoms.

Intervention is not unknown to the Christian story.

At the center of our religion is God's intervention into human life in the Incarnation. God became a man in the person of Jesus in order to break through into human activity and bring about the possibility of redemption and salvation for those who believe.

And, it may be argued, perhaps --- in the long run --- even for those who do not necessarily believe.

That glorious intervention --- which is what we celebrate at Christmas time, that comes to its greatest moment at Easter --- is the central theme of the Gospel good news we have to share with the world.

Clearly, God chose not to intervene with military or political or economic might. The purpose was not to achieve immediate results which run the risk of being shallow and cheap. God did not want cosmetic changes in human life, but the deeper commitments of the heart and soul.

And so God came as a baby, who grew to adulthood, who lived a life of service, who was willing to love even unto death, and in doing so to give us

an example of what true living is about.

God's intervention was not a single action but a long series of events that made up the life, death, and resurrection of Jesus.

It has to be seen as a whole, complete activity on the part of God, which means we do not have simply Christmas Christians, or Good Friday Christians, or Easter Christians, or Pentecost Christians.

We have a church that remembers the whole story of God's intervention into our lives to give us new life and the salvation of our souls.

Christians also intervene in other people's lives.

Our historical record has been mixed. The crusades are not one of the better moments. Our lack of intervention on behalf of Jews in Nazi Germany is another low point.

Missionary work in all parts of the world brings a double message of culture and Gospel, and --- to the degree we have been able to separate these and emphasize the Gospel --- our intervention has been better.

Perhaps most effective has been our intervention with individuals when they suffer from alcohol and drug abuse, when the situation clearly indicates that people are not in control of their lives, and they are in life-threatening circumstances.

Loving parents intervene with their children on this basis, even when they are not asked to or appreciated.

In every case it is risky, because of how the intervention is perceived and received.

It is part of a long process of growth, nurtured in love and service. A single intervention runs the risk of becoming interference, and more of a disruption than an answer.

Intervention on an international scale is enormously complex because we make decisions always on the basis of incomplete knowledge.

The Christian story and experience are valuable to us in understanding what is happening.

We cannot dismiss intervention completely, yet we must ask a number of questions about it.

--- What happens to people and the quality of their lives?

--- How committed are we to long-term care and allowing the kind of freedom which promotes self-determination and integrity?

--- Can other than forceful, life-threatening means be used to bring about the good which the people need and want?

--- Where does the intervention lead? Those are questions that take time to answer.

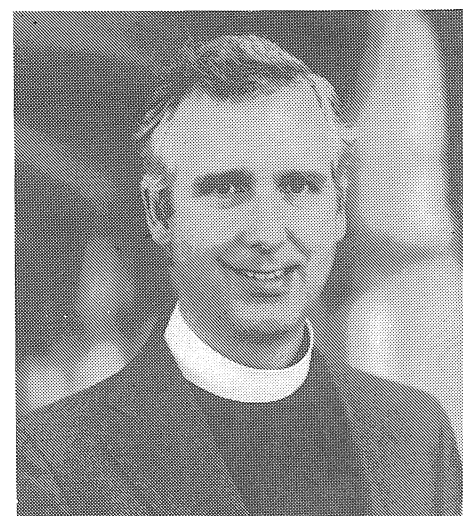
The jury is still out on most of them concerning Panama, El Salvador, and other Latin American countries.

The need to raise them is still very much with us, and we who have the Divine intervention as a central part of our Gospel story are particularly called to have this concern.

Events in El Salvador and Nicaragua especially must attract our attention.

The killing of church workers and the imprisonment of others, the deaths of countless innocent people, and the fact that not one person has been brought to justice for these crimes against humanity call out to our consciences to question the good of our government's involvement and intervention.

The time to review and re-evaluate our intervention has never been more



Bishop Hart of Hawaii.

necessary than now.

The Gospel pleads for a better justice, for our government to be more responsible in its service to others.

How do we interpret what is happening? Certainly we are limited in how much we know.

But we are not without experience in what intervention is about, how it works, and where it leads.

It is at the heart of the Gospel we share, and it becomes the standard by which we understand other interventions, whether personal or international.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

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: 7,900.

Published: Monthly, except bimonthly in June/July and November/December by the Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304.

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

Publication/Circulation Office: The Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304. Telephones: 808/536-7776. For Neighbor Islands: 1-800-522-8418.

Editor: The Rev. John Paul Engelcke.

Editorial Board: Members of the Communications Department, Diocesan Council --- Peter Carson, chair; Keith Adamson, the Rev. Jan Rudinoff, Patricia Zimmer.

Circulation Manager & Assistant to the Editor: Ms. Mary MacIntosh.

Suggested annual donation: \$6.00.

Subscriber: Episcopal News Service (New York), Anglican Information (London), Anglican Media Mailing (London).

Stories and articles submitted should be written legibly in ink and double-spaced, or typed and double-spaced, on one side of the paper.

Please include the writer's name, address, and phone number(s) to facilitate confirmation and checking.

Photos submitted may be either black and white or in color. A glossy finish is preferred. Every effort will be made to return photos, as requested.

Printed by Hawaii Hochi, Ltd., 917 Kokea Street, Honolulu, Hawaii 96817.

Mailing prepared by Oahu Bindery Inc., 2278 Hoonee Place, Honolulu, Hawaii 96819.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send address changes to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304.

BISHOP'S JOURNEYING

December

19-23 A week of much Christmas preparation.

Two sermons needed this coming Sunday, with the 4th Sunday of Advent and Christmas Eve happening this year on the same day.

Jeanne Grant and I visit at Pohai Nani retirement home, and I am always happy to have the first of my Christmas services with these good folk.

The Staff Tea on Thursday is a welcome gathering of Cathedral and Diocesan workers, joining together to enjoy the delicious baking of Jane Sherwood.

Friday night I have dinner with the St. John's by-the-Sea Bishop's Committee. This mission is full to overflowing, and the enthusiasm of the leadership is an excellent sign of why things go so well.

24-25 This Sunday morning I have my annual visitation to St. John's, meeting first with those involved in baptism and confirmation. Father Hopkins presents four to be baptized and five for confirmation at

the service. A wonderful potluck follows to round out a full morning.

I am celebrant at the Cathedral's 7:30 p.m. Christmas Eve service.

Then I am joined by the rest of my family at St. Elizabeth's to preach and celebrate their midnight Eucharist.

Christmas morning we are back to do the same at the Cathedral's 10 a.m. service --- then to relax at home and enjoy our family activities.

26-31 A quiet week at the office allowing me to catch up a little on mail and other business.

Congresswoman Pat Schroeder from Colorado speaks in Tenney Theatre at the Cathedral.

A dentist catches up with me for an annual checkup!

Toward the end of the week and the end of this year, we are able to squeeze in a delightful night of camping out with the Bonseys on Peacock Flat. Beautiful stars, gentle rain, cool temperatures, a pleasant hike. Life is very good!

(Continued on page 8)

BP. PUTNAM AT ST. ELIZABETH'S, FR. SOPER AT ST. JUDE'S, LUAU AT KAHALUU...

HAWAII

The Rev. Leroy D. Soper, Jr., has been appointed vicar of St. Jude's, Oceanview, Bishop Hart has announced.

Fr. Soper just retired from the Church of the Advent, Madison, Georgia. Previously, for 21 years, he was rector of Holy Cross, Sanford, in the diocese of South Florida. Before that he served as vicar of St. Mary's and the Angels', Orlando (1959-1964).

In 1985 he married Imogene ("Gene") Louis Boyd. They are in residence in Oceanview. Fr. Soper has two grown children, one a Hawaii resident and member of Holy Cross, Malaekahana, on Oahu.

He was graduated from the Citadel in 1943 and holds the degree of Master of Divinity from the University of the South (1959).

The Big Island Cursillo is busy preparing for its spring Cursillo weekend, reports *Life in the Family of Christ*, the newsletter of St. James', Kamuela.

The team is currently being formed, and many of the team meetings are at St. James'.

For information about Cursillo and the coming spring weekend, contact Melinda Bollinger, Jean Cherrigan, Claudie Lui, Tisa McManus, Fr. Jerry and Sue Reynolds, or Frances Sturdavant.

The Big Island Filipino Ministry will cease operations at the end of February, primarily because of the lack of local financial support, St. James' newsletter reported.

At the first of the year, the Rev. Domingo Calag, BIFM's missionary, be-

came part-time vicar of St. Columba's in Pa'aulo, presently an almost entirely Filipino congregation.

Fr. Calag will continue to minister to Filipino members of other Big Island congregations as contracted for by their bishop's committees or vestries, *Life in the Family of Christ* reported.

MAUI

The Rev. Richard and Dorothy Winkler were both featured in "Our Senior Citizens' Hall of Fame" in *The Staff*, newsletter of the Church of the Good Shepherd, Wailuku.

He was vicar there from 1967 until invalidated out in 1976 by a stroke.

Previously, he served in Wheaton, Illinois, where "he was responsible for building a new church..., as well as a congregation of 1,500 members, with a Sunday school of 500 children. The new church (Trinity) was paid for in 8 years," *The Staff* reports.

"Dorothy is an active church worker, serving in the choir, as hostess at the coffee hour, volunteer carpenter, painter, and wherever needed. She also serves as head of housekeeping."

They have three sons:

--- Richard, Jr., who is a physician in the Medical Corps of the U.S. Army in Texas and was formerly an assistant at St. Clement's, Honolulu, and vicar of the West Kauai churches;

--- Paul, who is in the tourist business; and

--- Peter, who is a teacher at Emmanuel Lutheran School in Kahului.

All are married and there are five grandchildren.

The Winklers' favorite Bible verse is Romans 11:33 --- "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Their favorite hymn is "Amazing Grace."

Dorothy's sister is the Rev. Helen Jennings, deacon at Good Shepherd.

"The Rector Wings Off For Continuing Education" read one headline in *Family News/Nuhou o ka Ohana*, the parish newsletter of St. John's, Kula.

The Rev. Heather Mueller had three days of continuing education at the Church Divinity School of the Pacific in Berkeley, then two days at the Trinity Institute at Grace Cathedral in San Francisco, followed by a 5-day course at the College of Preachers in Washington, D.C.

She was back on Maui in time for the St. John's Family Camp, February 9-11, at Camp Pecusa, Olowalu.

OAHU

The Rt. Rev. Frederick Warren Putnam, retired Suffragan Bishop of Oklahoma, is currently serving as interim rector at St. Elizabeth's, Honolulu.

Bishop Putnam is well known to many in Hawaii, having also been interim rector at two other Honolulu churches



Some of the 30 young people of the Church of the Good Shepherd, Wailuku, Maui, on an outing to Molokini Island, with youth minister Ricky Melchor (upper left). Also helping (but not shown): Rogelio Evangelista, junior warden; Betty Cacayorin, choir member; and the Rev. Layton Zimmer, rector.

ches --- St. Clement's and St. George's --- and at St. John's, Kula, Maui..

He and his wife Helen will be at St. Elizabeth's through Easter. Their first Sunday there was February 4, reports *Vine & Branches*, the parish newsletter.

Corrine Wong, interim lay pastor at St. Elizabeth's since the retirement of the Rev. Dr. Gerald Gifford, will continue through March, by which time (it is hoped) a new rector will be chosen.

Dan Leatherman and Fr. George Lee, chaplain at Canterbury House, were part of a gathering of some 70 college students and chaplains of Province VIII at the Bishop's Ranch in the diocese of California this January.

"Dan was quite remarkable in his participation," writes Fr. Lee in *Scope*, the newsletter of the Episcopal and Anglican campus ministry (UH-Manoa).

"Armed with clarinet, he was in the middle of every music gathering. As part of the worship committee, he was chief acolyte and head of the altar guild. And then he shared with me in leading Hawaii's issue workshop."

This workshop concerned cross-cultural communication. "Pua Hopkins gave us invaluable guidance in putting our workshop together. The essence of it was having mainland participants do individual self-surveys on how they could respond to certain life situations. Those responses (as a group) were compared with the responses of a group of UH students who took the same self-survey," reports Fr. Lee.

Responses underscored the differences between Hawaii's affiliation cultural orientation and the mainland's individual achievement cultural orientation.

Also, a difference in non-verbal behavior was noted, and the need we all have "to work on *how* we say things as well as on *what* we say."

Arizona's issue was evangelism and how Canterbury groups can do outreach. Oregon's was "being comfortable in how to evangelise."

There is a Pacific Islands-Asiamerican Youth Gathering this July at the University of Southern California and a national student gathering this December in Nashville, Fr. Lee reports.

St. John's by the Sea, Kahaluu, is having its annual benefit luau and entertainment at Ulu Mau Village in Heeia State Park March 3.

There are two sittings: 4 and 6 p.m., with curbside takeout service (4 to 7 p.m).

\$12 donation, with children under 12 free, when accompanied by an adult

NEIGHBOR ISLAND AIDS CASES SKYROCKET

"The number of known Neighbor Island AIDS cases shot up dramatically --- from 30 or 40 last year --- to more than 300 of the state's more than 500 cases," reported the *Honolulu Advertiser*, citing state Health Director John Lewin's January 19 testimony before the House Health Committee.

Last year the number of cases statewide increased by more than 50% .

Health experts predict that the number of Hawaii's AIDS cases will double every year for the next few years.

According to Dr. Lewin, "80% of the cases being reported now are among people who have lived in Hawaii for a decade or more," noted Stu Glauberman of the *Advertiser's* Government Bureau.

These are not visitors. "They got AIDS in Hawaii," said Lewin, and on the Neighbor Islands.

As many as 5,000 people in Hawaii may have been exposed to the HIV virus which leads to AIDS, health experts estimate.

Lewin fixes the cost of care at \$3,500 per patient per year. That is \$87.5 million for 5,000 patients spread over 5 years.

Have you taught your children about AIDS and its prevention?

PB'S FUND AIDS PALAMA FIRE VICTIMS

The Presiding Bishop's Fund for World Relief granted \$1,000 to assist victims of the recent fire in the Palama district of Honolulu.

The request for funds to meet the housing needs of 7 low-income families made homeless by fire in December was made by the Hawaii Council of Churches to the various denominational heads.

It was endorsed at once by Bishop Hart, forwarded to the PB's Fund in New York, and immediately approved.

Relda Loomis of the Church of the Holy Nativity is the diocesan representative for the Presiding Bishop's Fund.

Contributions to the Presiding Bishop's Fund for World Relief may be made directly (815 Second Avenue, New York, New York 10017) or through the Episcopal Church in Hawaii by check designating the Fund (229 Queen Emma Square, Honolulu, Hawaii 96813).

'MOZART MARDI GRAS,' DEACON SEWELL AT ST. ANDREW'S, 2 KAUAI 50TH'S...

(calabash donation).
Previous luaus have funded building improvements, and this year's proceeds will help to defray the cost of an extension to the church itself in order to accommodate the greater number now attending and the larger worship space that is needed.
For tickets and further information, call Pat Chu, Jr. (546-7765 or 263-7765), or the Rev. Charles Hopkins, vicar of St. John's by the Sea (237-8505 or 239-7198).

"Mozart Mardi Gras Is Coming" is a headline in *The Keys*, newsletter of St. Peter's, Honolulu.
"Mardi Gras is 'Fat Tuesday' --- a festival time that is the colorful, traditional prelude to Lent.
"Mozart Mardi Gras" is a Mozart festival of music that St. Peter's will present in two installments just before Lent.
--- Ingmar Bergman's award-winning film of Mozart's *Magic Flute*, Tenney Theatre at St. Andrew's Cathedral, Sunday, February 18, 4:30 p.m.
--- Saturday, February 24, 4:30 p.m., Evening Prayer, followed by a concert by the choir of the Lutheran Church of Honolulu, St. Peter's choir, and the Hawaii Chamber Orchestra.

On the program: Organ Fantasia in F Minor, Eine Kleine Nachtmusik, Solemn Vespers, and Ave Verum Corpus.
The Rev. James Furman is rector of St. Peter's, Honolulu.

The Rev. Edith Sewell, deacon, has joined the staff of St. Andrew's Cathedral, Honolulu, where she was ordained four and one-half years ago.
Since ordination she has been at St. Elizabeth's, Honolulu, exercising her ministry to families "touched by the disease of chemical dependency."
"Edith works especially with the family members of a person who is chemically dependant, with the family in crisis and recovery, and with adults who have grown up in families where chemical dependency is present," *Ka 'Upena*, the parish newsletter reports.
She will continue this ministry at the Cathedral. She is married to Robert Husselrath, also a Cathedral member.

Planning for the 110th Fall Market is already underway, with the appointment of Vee Koch and Patty Howett as co-chairs. They co-chaired the highly successful 100th market, reports *Ke 'Upena*.
All churches in the diocese are invited to participate and to be represented on the planning committee now being formed.
The 110th Fall Market is scheduled for Saturday, October 13, 9 a.m. to 4 p.m.

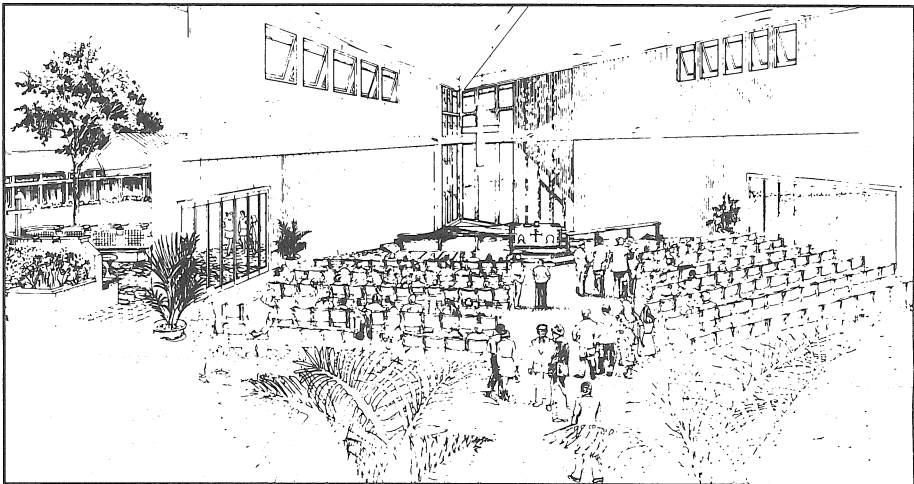
the parish newsletter.
The 50th anniversary will be officially celebrated on Palm Sunday, April 8, "with a meal, entertainment, and invited guests from afar."
Fr. James Eron is vicar of Christ Memorial, Kilauea.

St. John's, Eleele, will also celebrate its golden anniversary in 1990.
"At the Easter service in 1940, Immanuel Church was renamed St. John's."
"Since the existing church building had not been constructed, services were held in the Eleele Community Center, now St. John's parish hall."
"The following year the church was completed and consecrated on May 4, by Bishop S. Harrington Littell," reports *The West Kauai Episcopalian*, serving both St. John's and St. Paul's, Kekaha.
"We'll begin the celebration with the Easter Vigil...on April 15 and culminate on Pentecost...1991."
"These thirteen months will be marked as a time of remembrance and renewal."

Chairing the golden anniversary planning committee is Wally Kawane, recently appointed district education specialist by the State Board of Education and formerly principal of Kauai Intermediate and High School.
Presented to the annual meeting of St. John's was the following mission statement:
"We are a community who gathers in prayer and fellowship with the resolve to proclaim by word and example the Good News of God in Christ; to seek and serve Christ in all persons, loving our neighbor as ourself; to strive for justice and peace among all people, and respect the dignity of every human being."
"Goal: To meet the challenge of the Decade of Evangelism through prayer and Bible study."
"Objectives: 1) Develop a plan to enhance our individual prayer life, 2) Develop a plan to enhance our corporate worship, 3) Develop an educational program for all generations."
Co-vicars of St. John's and St. Paul's are the Rev. Elizabeth Morse and the Rev. Kelly Crawford.

KAUAI

Christ Memorial Church, Kilauea, is gearing up for its 50th anniversary.
Artist Margaret Leach has been commissioned to do a special golden anniversary painting of the church. Lithographs of this painting will be on sale March 18 in the parish house, with the artist present, reports *No Kristo*,



Cutaway view of the interior of the new St. Michael's, Lihue.

CHURCH'S SOCIAL, JUSTICE, PEACE, PASTORAL MINISTRIES TO MEET

The second annual "Under One Roof" conference of the Episcopal Church's various social, justice, peace, and pastoral organizations is scheduled to meet June 21-24 in St. Louis, Missouri.
"Under One Roof" enables various ministries to meet at one time in one place in order to share "what is common and what is diverse" among themselves and with others.
This joint effort is sponsored by 9 church organizations --- the Appalachian Peoples' Service Organization (APSO), Episcopal Urban Caucus, Episcopal Women's Caucus, Integrity (a gay and lesbian ministry in and to the Episcopal Church), Episcopal Peace Fellowship, National Episcopal AIDS Coalition, National Episcopal Coalition on Alcohol and Drugs, United Episcopal Charities, and the Urban Bishops Coalition.
A detailed agenda will be available in April.
For additional information contact: Under One Roof, 1511 K Street, N.W., Washington, D.C., 20005 or call 202/737-0920.

HAWAII'S UTO GRANTS TOTAL \$0.3 MILLION SINCE 1955

Over the years UTO has greatly fostered the mission of the Episcopal Church in Hawaii by generous grants.
The 27 grants, totaling \$337,169.50 since 1955, are:

- 1955-1958**
St. Timothy's, Aiea -- \$10,000.
Iolani School Building Program -- \$20,000.
Hawaii Episcopal Academy, Kamuela, Island of Hawaii (building & repairs) -- \$12,000.
Calvary Church, Kaneohe -- \$10,000.
- 1958-1961**
Canterbury House, UH Manoa -- two grants totalling \$27,800.
St. Luke's, Honolulu (repairs) -- \$1,580.
Deaconess Swinburne (movie projector) -- \$149.50.
Hawaii Preparatory Academy, Kamuela, Island of Hawaii (equipment) -- \$3,500.
Grace Church, Ho'olehua, Moloka'i (addition to vicarage) -- \$2,640.
St. John's By-the-Sea, Kahalu'u (church pavillion & repairs) -- two grants totalling \$8,000.

- 1961-1964**
St. Matthew's, Waimanalo (property) -- \$10,000.
- 1964-1967**
St. Andrew's Priory School, Honolulu (capital funds) -- \$20,000.
Philippine Independent Church -- \$15,000.
- 1971**
Philippine Independent Church Meeting Hall, Oahu -- \$15,000.
Returned, but re-granted in 1972.
- 1972**
Philippine Independent Church Meeting Hall, Oahu -- \$30,000
- 1977**
Trinity Church By-the-Sea, Kihei, Maui (multi-purpose building) -- \$30,000.
- 1982**
Windward Senior Day Care Center, Kailua (building renovation) -- \$15,000.
Oahu Community Organizing Pro-

- gram (start-up budget support) -- \$10,000.
- 1985**
St. Philip's, Maili (multi-purpose building) -- \$25,000.
Church of the Holy Apostles, Hilo, Island of Hawaii (Bright Start) -- \$5000.
Returned 8/87.
- 1986**
Canterbury House, UH Manoa (campus ministry support with matching money toward roof renovation) -- \$8,000.
- 1987**
St. John's By-the-Sea, Kahalu'u (renovate facilities) -- \$45,000.
- 1988**
Mililani Evangelism Intern 1989 -- \$8,500.
Kalihi-Palama Immigrant Service Center Newcomers Program (after school homework help and English, math, and computer skills acquisition) -- \$5,000.

WAITE STILL ALIVE, SAYS CANTERBURY

As Anglican envoy Terry Waite enters his fourth year of captivity in Lebanon, Archbishop of Canterbury Robert Runcie said in a television interview that he thinks Waite is still alive.

"I hope we shall not need to keep this anniversary again. We long to be able to celebrate Terry's day of release," Runcie said.

Waite vanished on January 20, 1987, while on a mission to seek release of hostages in the Lebanon.

"We have had no direct news because we have had no demands. But we have enough indirect evidence to give us confidence that we are not mistaken in working for his release," the archbishop said.

Syria rather than Iran seems now to be the problem. Britain's decision to cut ties with Syria was an obstacle to the release of British hostages, Waite included, noted one Western diplomat, according to a report published by the *Episcopal News Service* this January.

"Restoring relations with Damascus would help their case," this diplomat said, adding that Iran may not now be in any position to help gain Waite's release.

Iran broke relations with Britain last March when the dispute erupted over Salman Rushdie's book and the Ayatollah Khomeini's demands that Rusdie be killed for alleged blasphemy against Islam. Reportedly, a deal for Waite's release was aborted then.

Waite helped secure freedom for 10 captives over a six year period. Among them were 5 missionaries, including two Americans --- the Rev. Benjamin Weir and Father Lawrence Jenco.

Waite's mercy missions came to an abrupt when the Iran-Contra deals were disclosed. Waite was then accused of involvement and of being a Central Intelligence Agency spy.

PANAMA, GAYS, WOMAN DIOCESAN, EL SALVADOR...

Church Leaders vs. Panama Invasion

Against the tide of public opinion, religious leaders in the United States and Panama decried the invasion of Panama and expressed concern for the future.

Presiding Bishop Edmond Browning was "profoundly saddened that the administration found it necessary to intervene militarily and unilaterally once again in the affairs of a Western Hemisphere nation --- even in the face of extreme provocation" and wondered if "such a violent act will issue in a just solution."

National Council of Churches General Secretary James Hamilton protested the invasion as violating "basic norms of international behavior."

The "U.S. invasion of Panama cannot be understood as a valid act of a civilized nation," insisted the Rev. Thom White Wolf Fassett, General Secretary of the United Methodist Church's national social action agency, the Board of Church and Society.

Panama's **Episcopal Bishop James Ottley**, in a pastoral letter, regretted "that the changes so longed for by our people did not find a response in the negotiations which were carried out previously, and that they had to be accomplished through an armed intervention, which has left suffering and grief in the wake."

The **Ecumenical Committee**, an organization composed of all denominations in Panama, stated, "We believe that the North American intervention was not the most competent way of solving the crisis." The committee further commented that the U.S. has the obligation to make good the losses occasioned by the invasion, "with a preferential option toward the poorest." (The Presiding Bishop's Fund for



World Relief announced directly after the invasion that \$10,000 had been made available "in emergency grants to Bishop Ottley to be used for food and medicine by refugees and people made homeless by the invasion.)

The **Council of Latin American Churches** called the U.S. intervention "a new terrorist action."

The Rev. **Ricardo Potter**, Episcopal Church Partnership Officer for Latin America and the Caribbean, felt "the use of the military has been a complete embarrassment in the rest of Latin America."

Storm over Gay Ordinations

The storm which broke over the ordination of an openly gay clergyman in the Diocese of Newark in New Jersey abated somewhat when Bishop **John Spong** suspended his ordinand for publicly teaching that monogamy and chastity were neither beneficial nor necessary. And an inquiry into the ordination process and the ordinand's previous representations to church officials and boards was ordered.

In a letter to the bishops of the Episcopal Church about the Newark ordination, **Presiding Bishop Browning** wrote, "I am exceedingly mindful that the 1979 General Convention resolution on the inappropriateness of the ordination of practicing homosexuals still stands, and of my particular responsibility as presiding bishop in upholding the authority, mind, and voice of the General Convention."

"The Bishop of Newark does not speak for the Episcopal Church," Browning noted.

He went on to point out that "the discussion of this issue continues and is lodged with the Standing Commission on Human Affairs" and that "how we behave toward one another in matters of controversy is a mark of who we are in Jesus Christ."

The ordination of three openly gay clergy by two dissident San Francisco Lutheran congregations this January has raised the issue in the 5.3-million-member **Evangelical Lutheran Church**. Bishop **Lyle Miller** of that church's Sierra-Pacific Synod said that he and the synod council will file disciplinary charges against the two congregations.

"The case is being closely watched as

the first test in the nation of the power of local congregations" in that newly unified church, the *San Francisco Chronicle* reported.

First Woman Diocesan Bishop

The Rev. **Penelope Jamieson**, elected in New Zealand last November the Anglican Communion's first woman diocesan bishop, admitted in an interview with a local newspaper that her election is going to be painful for a lot of people, the *Episcopal News Service* reported.

Yet, Jamieson insisted, the diocese might grow from the tensions resulting from her election.

"I have confidence that the concept of community within the Anglican Church will be wide enough, deep enough, to allow for the acceptance of a woman diocesan bishop."

For Jamieson, the role of a bishop is to "keep a diocese focused on its task, its mission, on the Gospel, on the Christ whom we serve, and to encourage people to live together with their diversity."

Religious Leaders to Secretary of State: "Watching" Over El Salvador

An ecumenical and interfaith delegation of nine religious leaders put **Secretary of State James Baker III** on the alert that they "would be watching" to make sure that the U.S. government keeps faith with their own efforts to end religious persecution in El Salvador and to secure a peaceful resolution to the violence in that war-torn nation, the *Episcopal News Service* reported.

Presiding Bishop Browning, a member of the delegation, told Baker, "I don't think military aid is the way towards peace in El Salvador. The way towards peace is human rights."

Browning presented the Secretary of State with evidence of religious and human rights violations, including 54 searches of 40 different facilities and homes of church workers by Salvadoran military and security forces.

(Continued on page 8)

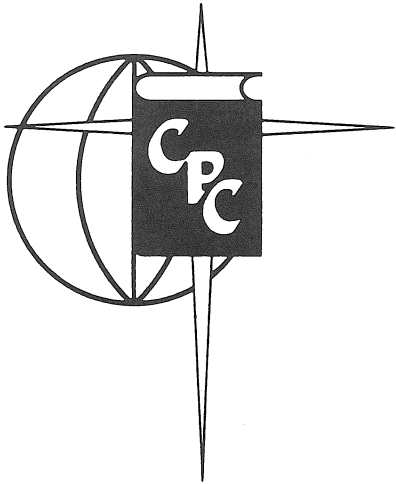
\$18,451 IN PERIODICAL CLUB GRANTS

Hawaii Gives \$300 to National Books Fund

The Episcopal Church's Church Periodical Club, dedicated to spreading the Good News through the printed word, made 18 grants totaling \$18,451 recently, the fall *Church Periodical Club Quarterly* reported.

Grants went throughout the Anglican world and included a library for catechists in Papua New Guinea, Spanish prayer books for the Diocese of Litoral in Ecuador, a theological library for an ecumenical school of theology in Rwanda, additions to a monastery library in the state of New York, copies of the *Anglican Cycle of Prayer* to 3rd world bishops, and subscriptions to the *Episcopalian* for overseas military chaplains.

Books lost in Hurricane Hugo and the San Francisco earthquake were replaced, as were those stolen from a mission-



ary couple in South Africa and those eaten by termites in Ghana.

Hawaii's CPC is headed by **Martha Ho** of St. Peter's, Honolulu.

The CPC's fall *Quarterly* reports Hawaii's gift of \$300 for the National Books Fund.

On Keeping Lent: Prayer, Fasting, Mercy

It used to be simple. No meat on Friday's. There wasn't much choice about what we "gave up" for Lent; mother just didn't bother making desserts for forty days.

Ash Wednesday was a real fast day, a simple meal at the end of the day, with nothing but tea and toast earlier.

So was Good Friday, but looking back, that was no hardship. The family tradition was a bowl of thick black bean soup with a dash of lemon juice. Not bad at all.

Of course, there were extra services at St. Andrew's Church where we attended.

My last year of high school, I filled in for the sexton, which meant getting up at five o'clock to check a tempermental furnace and to shovel snow before the six-thirty communion service.

Now that was a Lenten discipline. But like all the rest of it, that was the way it was.

In a northern New England town, Lent coincided with the gray days of mid- and late-winter. And, while it occasionally snowed on Easter, making the flowery hats and dresses of the ladies of the parish seem premature, we deep down knew that Easter and spring

and the rebirth of the world fitted together.

I miss it. The communal rituals, even when we cheated on them, remind us that we were part of a pattern of nature and life.

The notion of discipline has been strangely secularized. What used to be the elements of a corporate discipline of fasting, prayer, and works of mercy has exploded into a practical industry of self-improvement.

Americans chase after physical and psychic health via diets, jogging, nautilus machines, transcendental meditation, yoga, bio-feedback --- the list is endless.

Americans follow gurus, spiritual directors, and other experts who range from genuine saints to authentic quacks.

That we recognize the need is a sign of our health; that we often misplace our energies, a sign of the confusion of these times.

That Christians need to reclaim their heritage is a point for us to ponder during this Lent.

A Greek bishop of the early centuries of the church says it well:

There are three things, my brethren, which cause faith to stand firm, devotion remain constant, and virtue endure. They are prayer, fasting, and mercy.

Prayer knocks at the door, fasting obtains, mercy receives. Prayer, mercy, and fasting: these three are one and they give life to each other.

Fasting is the soul of prayer, mercy is the lifeblood of fasting. Let no one try to separate them; they cannot be separated.

Lo, if you pray, fast; if you fast, show mercy; if you want your petition to be heard, hear the petition of others. If you do not close your ear to others, you open God's ear to yourself.

If you hope for mercy, show mercy. If you look for kindness, show kindness. If you want to receive, give.

Let this be the pattern for all when they practice mercy: show mercy to others in the same way, with the same generosity, with the same promptness, as you want others to show mercy to you.

If I understand him aright, he challenges us to a well-balanced life, in which

our own needs are set in the context of those of the neighbor; and prayer, self-discipline in our consumption of this world's goods, and serving others in need are yoked together.

Being a Christian is a whole way of life. That is what the old traditions tried to represent.

Here's to meatless Fridays.

--- Bishop Arthur E. Walmsley
of Connecticut in *The Anglican Digest*.

1990 MITE BOXES TO RONALD McDONALD HOUSE, PB'S FUND FOR WORLD RELIEF

This year's children's Lenten offering (mite boxes) will be divided between the Presiding Bishop's Fund for World Relief and the Ronald McDonald House in Honolulu, which serves Hawaii's children by providing housing for parents during their offspring's hospitalization in Honolulu, Bishop Hart announced.

THE EPISCOPAL CHURCH: A Short, Snappy History

"If you have met one Episcopalian, you have not met them all."

The Episcopal Church is a daughter church of the Church of England, which goes back to early Christianity.

Traveling merchants and transferred Roman soldiers and officials, who were Christians, first brought Christianity to England. And the church grew, so that before 300 A.D. there were at least 3 dioceses, each with a bishop.

(A medieval legend claims that Joseph of Arimathea brought the Holy Grail and Christianity to England, and built the first church at Glastonbury. History says otherwise.)

In 597 monks from Rome led by Augustine, the first archbishop of Canterbury, landed in southern England and found Christians already there, as well as many pagan Anglo-Saxon newcomers.

Mission work is easier when Christians agree amongst themselves, so in 664 the Christians in the British Isles agreed to follow the church customs and usages of Rome. They continued to do so until the reign of King Henry VIII (1509 - 1547).

Then this question arose: Who or what has greater authority, the Bible or the bishop of Rome, the pope? Pope Julius II had given Henry permission to marry his dead brother's wife in 1509. But the Bible forbids marriage to a brother's wife (Leviticus 18:16).

Since 1517, Protestants (led by Martin Luther) had championed the supremacy of Bible over the pope. Here Henry followed the Protestants; had his marriage to Catharine of Aragon, the mother of Queen Mary, declared illegal; and married Anne Boleyn, the mother of Queen Elizabeth I (1533).

(Henry was a much-married man. After Anne's death he married Jane

Seymour, who died 12 days after giving birth to the future King Edward VI. Henry had six wives in all.)

Henry re-established the independence the Church of England had until 664, but ruled it himself, as the Christian Roman emperors had done.

Henry and his successors were very conservative religiously. So, the Church of England and (hence) the Episcopal Church are at once Catholic and traditional as well as Protestant and biblical.

The Church of England, or Anglican Church, came to America when England founded Virginia, the first of the 13 Colonies (1607). At the Revolution, the church was split: many Anglicans sided with England and later even moved to Canada, while many (like George Washington) sided with the Americans.

After the Revolutionary War, the church reorganized herself, calling herself the Protestant Episcopal Church. Protestant signifies biblical but not Roman Catholic, and Episcopal means with bishops and traditional.

Different eras emphasize different aspects. The 19th-century Oxford Movement emphasized tradition. Today, the biblical and Protestant component is resurgent.

The Episcopal Church has a presiding bishop, as the United States has a president. The House of Bishops corresponds to the U.S. Senate, and the House of Deputies (clergy and laity) corresponds to the U.S. House of Representatives. The constitutions of the United States and of the Episcopal Church are both dated 1789.

(Churches organize themselves differently. Episcopalians emphasize the bishop, the *episcopos* or supervisor. Presbyterians emphasize presbyters or

elders. Congregationalists emphasize the congregation. Roman Catholics emphasize the pope.)

The Episcopal Church in Hawaii dates from 1862, when Bishop Thomas N. Staley arrived in the Islands at the invitation of King Kamehameha IV and Queen Emma. They wanted another church for Hawaii in addition to that of the American Protestant missionaries (now the United Church of Christ) and that of the Roman Catholics.

King Kamehameha V, King Kalakaua, Queen Kapiolani, and Queen Liliuokalani were also Episcopalians and went to St. Andrew's Cathedral. King Kamehameha IV translated the *Book of Common Prayer* into Hawaiian. He and Queen Emma are saints of the Episcopal Church with their own annual feastday (November 28).

The Episcopal Church in Hawaii is relatively small, with about 10,000 baptized members. There are 40 parish churches. In 1900 there were 8.

The present Episcopal Bishop of Hawaii is the Right Reverend Donald P. Hart. He is Hawaii's 9th Episcopal bishop. His 8 predecessors are Bishops Staley, Willis (who founded St. Peter's, Honolulu, and St. Paul's, Makapala, Island of Hawaii), Restarick (the 1st American bishop), LaMothe (a much-loved leader), Littell (a missionary in the Far East), Kennedy (a great builder of churches and schools), Hanchett (the 1st Hawaiian bishop), and Brown-ing (now the presiding bishop with headquarters in New York City and a home in Honolulu).

Education has been one focus of the Episcopal Church in Hawaii. Iolani School (Oahu), St. Andrew's Priory School (Oahu), Hawaii Preparatory

Academy (Island of Hawaii), and Seabury Hall (Maui), as well as numerous parish schools and day-care centers, were founded by Episcopalians.

Episcopalians founded and have led the Institute for Human Services (IHS), a ministry to street people in Honolulu supported by all the churches.

As health and welfare agencies associated with the Episcopal Church, *The Episcopal Church Annual* lists Hale Kipa, a runaway shelter for girls; the Suicide and Crisis Center, Honolulu; Mokuleia Camp & Conference Center; Kalihi-Palama Immigrant Service Center, Honolulu; Kauai Family Friends, Lihue, family counseling services; and Hawaii Episcopal Pacific-Asiamerica Ministry, in addition to IHS.

Women are also deacons, priests, and bishops in the Episcopal Church. Presently, women priests serve Grace Church, Molokai; St. John's, Kula, Maui; St. John's, Eleele, and St. Paul's, Kekaha, West Kauai; St. Philip's, Maili, Oahu; Epiphany Church, Honolulu; and St. Andrew's Cathedral, Honolulu.

The Episcopal Church in Hawaii, as elsewhere, is a multi-racial church with opportunities for all to serve the Episcopal and other servants of God, through ministry, ordained or lay. The present clergy list includes priests and deacons of Hawaiian, Chinese, Japanese, Korean, Filipino, African, and Caucasian ancestry. And Episcopalians are to be found throughout society and not confined to any one economic or social class.

Moreover, if you have met one Episcopalian, you have not met them all. Episcopalians have one *Book of Common Prayer* and one diocesan bishop, but minds of their own. --JPE.

THE CALENDAR

February	15	<i>Chronicle</i> text & photo deadline, 4 p.m.
18	7th Sunday after the Epiphany.	Diocesan Planned Giving Committee, noon.
19	Presidents Day. Diocesan Office closed.	16 Bishop at Seabury Hall Board Meeting.
20	Oahu Clericus, St. Andrew's 3-5:30 p.m.	17 Council Departments, 8-10 a.m.
21	Diocesan Planned Giving Committee, St. Andrew's, Room #8, noon.	Diocesan Council, 10 a.m.-3 p.m.
23-24	Diocesan Institute, St. Clement's.	18 3rd Sunday in Lent.
24	St. Matthias the Apostle.	Bishop at Holy Innocents'.
25	Last Sunday after the Epiphany.	Oahu Clericus, 3-5:30 p.m.
28	Ash Wednesday: First Day of Lent.	20 Diocesan Planned Giving Committee, Cathedral, Room #8, noon.
		21

UPCOMING

March	3/26	Kuhio Day. Diocesan Office closed.
2	Commission on Ministry, 1 p.m.	3/30-4/1 HEY Junior High Retreat.
2-3	Clergy Spouses Retreat, Mokuleia.	4/8 Palm Sunday.
3	Standing Committee, 8:30 a.m. HEPAM, 1 p.m.	4/13 Good Friday.
4	1st Sunday in Lent.	4/15 Easter.
7, 9-10	Ember Days.	4/27-28 Faith At Work, Calvary, Kaneohe.
9-11	Women of Vision, Mokuleia.	5/12 Cathedral Day.
		5/13 Mothers Day.
		5/24 Ascension Day.
		Priory Anniversary.
		5/25-28 Calvary Parish Family Camp, Mokuleia.
11	2nd Sunday in Lent.	
12-15	Bishop at St. Timothy's Aiea.	
	Province VIII Commission on Ministry, Mercy Center, Burlingame, CA.	
13	"Building Peace in the Family: Church's Response to Spouse Abuse," 1st Presbyterian Church, Honolulu, 8:15 a.m.-3 p.m. \$15, incl. lunch. Call 537-9516.	

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.

BISHOP'S JOURNEYING (from page 1)

January 1990	
1-6	A new year of God's grace and glory, brought in by firecrackers, a good night's sleep, more football than anyone can reasonable digest (though it is fun trying!).
	The first official thing I do is celebrate the 7 a.m. Eucharist at Parke Chapel on Tuesday, and that sets a helpful focus for the New Year.
	I have breakfast next day with other denominational executives, and then later in the week with Lutheran Bishop Robert Miller, here from Southern California on one of his quarterly visits.
	Commission on Ministry and Standing Committee meetings finish out the week, and Elizabeth and I fly over to Molokai to enjoy the warm hospitality of the Schaefers.
7	A delightful service at Grace Church this morning, celebrating both Epiphany and Jesus' baptism. A lively group of children gives the theology of the day a wonderful grounding in real life.
	We are home in time to drive directly to the State House and to join with others of the Hawaii Council of Churches in signing a proclamation beginning the festivities surrounding Martin Luther King Day.
8-12	First thing in the morning I am on the plane to San Francisco and the Province VIII bishop's continuing education at the seminary. We have a full week with Dr. Louis Weil sharing about the bishop in liturgy. We have Bible study led by Bishop David Schofield and a couple of hours with Northern California's chancellor, Miles Snyder.
	I have good visits with our two seminarians, Tom Van Culin and Roger Wise. I also have the chance to catch up with Julie Graham who served at Rainbow House last year.
	Home on Friday with time in the office on Saturday to see what I have missed here all week!
14	Elizabeth and I venture into the depths of Waikiki --- a trip we do not do all that often! --- to visit our chapel in the Reef Tower Hotel. This unique ministry to tourists is obviously an important one. A small and faithful congregation keeps this going, along with Father Darrow Aiona. The international group today is testimony to the value of our efforts.

LATEST HAWAII CHURCH STATISTICS

The Episcopal Church in Hawaii had a total membership of 10,958 in 1988, the last year for which full figures are available. Episcopalians thus form about 1% of Hawaii's population.

Adult members numbered 8,598, and members under 16 were 2,360, or 22% of total membership. (In Hawaii generally, those 16 and under are about 29% of the population.)

The annual parochial reports which were submitted in early 1989 for the calendar year 1988 and were reported out from New York in late October also reveal:

--- Hawaii's Episcopalians constituted 5,159 households, of which 1,788, or 35%, are single-person households.

--- Baptised were 356 children and 63 adults, 419 in 1988 in all.

--- Burial services numbered 196, but deaths among church members numbered 87. Marriages totaled 304.

--- 1,108 were added to the rolls by baptism, restoration from inactive status, and transfers. Deaths, transfers to other dioceses, and reverting to inactive status claimed 1,302, a net loss in these categories of 194. 850 went inactive, while 183 were restored to active status, a difference of 667.

--- Confirmed communicants in good standing numbered 7,103, or 83% of the total adult membership. (Communion three times a year and financial support of one's parish are the minimum standards for good standing.)

--- Church (Sunday) school students numbered 1,592, of whom 480 were adults. Nursery and kindergarten (319) and grades 1-8 (622) totaled 941, with 171 in grades 9-12. About 1,248 members under 16 attended no Sunday school.

--- Parish income (plate, pledges, organizations, subsidies, and investments) totaled \$4.8 million.

--- Designated offerings (building funds, endowment funds, investment income, and others) totaled about \$1 million.

--- General and designated income totalled \$4.8 million.

--- The amount pledged (for 1989, apparently) was about \$2.4 million.

--- The figure for \$/household/week was given as \$9.70, but it was not immediately clear on what this figure was based.

--- Pledging households for 1989 numbered 3,170, with pledges for 1989 totaling \$2.4 million, or \$14.28 per pledging household per week. Pledging households for 1989 were 61% of the 1988 total of 5,159, according to the figures published by New York.

JEWISH OR CHRISTIAN?, CLERGY SHORTAGE...

(Continued from page 4)

"We are not in El Salvador to support political parties. We are there to carry out the mission of the church --- to work with the poor in every way to improve their lives," Browning insisted.

Besides the Episcopal Church, the following were also represented in this conference with the Secretary of State: the Evangelical Lutheran Church in America, National Council of Churches, Church of the Brethren, Union of American Hebrew Congregations, Moravian Church in America, United Methodist Church, American Baptist Churches in the U.S.A., and the U.S. Catholic Conference.

"Those Who Believe in Jesus are Christians" --- Israeli Supreme Court

Jews who believe that Jesus is the Messiah are not entitled to automatic citizenship under Israel's Law of Return, the Israeli Supreme Court has ruled.

Current law defines a Jew as "a person born of a Jewish mother or who has been converted, and is not a member of another religion."

The court ruled that "those who believe in Jesus are, in fact, Christians."

Leaders of the messianic group, Jews for Jesus, denounced the ruling.

Belief that Jesus is The Christ (Messiah) distinguishes Christianity from all other religions.

Rome's Married Priesthood via Ordination of Converts

Cardinal John O'Connor of New York has ordained a former Church of England married priest (and father of four), heartening groups of former Roman Catholic priests who hope for a change in the church's rules about mandatory celibacy.

About 50 Anglican and Episcopal priests and Lutheran pastors have been similarly ordained nationally since permission was granted in 1980, reports the *Episcopal News Service*.

"It would be uncharitable, unjust, and very naive and foolish to say that the sense of hurt on the part of Roman Catholic priests who married and cannot come back is groundless," said the cardinal.

Clergy Shortage in Growing Chinese Church

Six thousand churches have opened in China since 1979, but there are fewer than a thousand ordained ministers.

Church leaders say that the greatest challenge they face is producing trained leaders for the rejuvenated church. 800 students are presently enrolled in the nations 13 Protestant seminaries.

This shortage results from the Cultural Revolution when the churches were suppressed, the *Episcopal News Service* reports.