

HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

CONCERT TO HONOR KATHARINE KENNEDY

A free organ concert 7:30 p.m., Sunday, April 1, at the Church of the Holy Nativity in Aina Haina will honor Katharine Kennedy on the occasion of her 86th birthday.

She is the widow of the Rt. Rev. Harry S. Kennedy, Episcopal Bishop of Hawaii from 1944-1969.

The organist will be Mark L. Kennedy, a son and a parish musician at St. John Baptist in Kalihi, as well as organist at Holy Nativity.

Much of the success of Bishop Kennedy's ministry is also attributable to his wife's graciousness, hard work, and witness, longtime Episcopalians remember.

COME CELEBRATE OUR NICENE FAI

Bishops Ferrario, Hart Speak May 12 at Cathedral Day

The Trinity as proclaimed by the Nicene Creed is the theme of Cathedral Day, May 12, an event for everyone in the diocese.

Leading the all-day celebration at St. Andrew's Cathedral, Honolulu, will be two bishops whose spiritual ancestors long ago first subscribed and proclaimed the Creed of the 318 Bishops, later augmented and now commonly known as the Nicene Creed: Roman Catholic Bishop Joseph A. Ferrario and Episcopal Bishop Donald P. Hart.

In the plenary sessions, each of these Hawaii bishops will recall "the guiding wisdom of the bishops at the Councils of Nicaea [325] and Chalcedon [451]":

- Creation (9 a.m.)
- Redemption (11 a.m.), and
- Manifestation (1:15 p.m.).

Registration commences at 8 a.m. However, participants are encouraged to pre-register in their own parishes, using materials in packets to be mailed out and thus avoiding any registration line.

Throughout the day there will be activities for children and youth, three sets of adult workshops (each with a choice of six) and intergenerational events.

A lunch may be purchased by those who wish.

Closing worship is scheduled for 2:45 p.m. and includes a reenactment of the signing of the Creed.

Adult workshops are grouped under six categories and scheduled for 9:45 a.m., 11:15 a.m., and 1:30 p.m.:

- Theology: God the Creator, God the Redeemer, and God the Holy Spirit.
- Scripture: Old Testament, The

Gospels, and The Acts and Letters.

--- Worship: "In Remembrance of Me," Worship in the Early Church, and Toward Reunified Worship.

--- History: Evolution of Religious Thought, Before & After -- From the Messianic Movement to Chalcedon (451 A.D.), and Councils, Reformers & Today.

--- Spiritual Experience: The Trinity Meditation, The Jesus Prayer, Journaling as a Spiritual Experience.

--- The Nicene Creed: Who Wrote It?, What Does It Do?, and What are Its Results?

See the full schedule in the April *Chronicle*.

"Cathedral Day is an event for the whole diocese," observes Jyo Bridgewater, chair of the Cathedral Day Committee.

Also committee members are Bishop Hart, Ruth Newell, Elsa Simmons, Jenny Wallace, the Rev. Canon Eric Potter, and the Rev. James Furman, rector of St. Peter's, Honolulu.

In connection with Cathedral Day, see the article "N" is for Nicaea on page 6).

ORDINATION OF FIRST FILIPINA PRIEST IN PROCESS

At the February meeting, the Diocesan Council learned that the Rev. Imelda Padasdao, deacon at St. Paul's, Honolulu, was proceeding towards ordination to the priesthood under provisions of Canon 9 to become -- it is believed -- the first Filipina priest in the Anglican Communion.

This canon "encourages congregations to put forward one of their own people who is particularly suited for ministry because that person speaks their native language, knows the local customs, is willing to maintain a secular job and be non-stipendiary, and is tied



Before the Altar in Parke Chapel: St. Paul's Deacon Imelda Padasdao with acolytes Aina (to her right) and Judy (to her left) Vallejo and Chris Galiza.

to them by bonds of family and friendship," Bishop Hart wrote in his March 4 pastoral letter to the congregation of St. Paul's, Honolulu.

A graduate of the Diaconate Training Program, Deacon Padasdao is continuing her education under the Rev. Marcia Lockwood.

"I anticipate her being ready for ordination sometime before our Diocesan Convention in late October," the bishop wrote.

When approved by the Commission on Ministry and the Standing Committee, she would be "the first Filipina ordained priest anywhere that I know," the bishop observed.

While "we do not want to limit what God may have in mind for her," the bishop wrote, "she is being ordained to

serve here at St. Paul's.

"The canon under which we proceed anticipates her staying right here."

In other business at the February meeting, the Diocesan Council:

--- Revised the clergy home loan policy to provide for loans up to \$10,000 at "prime rate plus 1/4% static" for a period of 10 years with a second mortgage as security.

--- Deferred decision on the 1991 recommended allocations from the Von Holt Fund to the March 1990 meeting.

--- Noted that in general the parochial reports indicate increased operating income.

At their January meeting, the Diocesan Council:

--- Learned that Nature and Education was considering the establishment of a resource center for educational materials with a central location and electronic information exchange capability.

--- Voted to establish a Real Estate Task Force and an Investment Task Force. One purpose of the real estate task force is "to understand what real property the Diocese has, and what the degree of utilization is."

--- Approved, subject to further review in certain particulars, a plan for the gymnasium complex at the St. Andrew's Priory School, for which \$1.6 million have been raised.

--- Learned that the operating surplus at the end of 1989 was \$16,342.

--- Heard that Congregational Development had adopted as its 1990 goals the:

- 1) Strengthening of the Big Island Regional Filipino Ministry;
- 2) Addressing the land problems of St. Paul's, Oahu; St. Barnabas', Ewa Beach; and Holy Cross, Malaekahana;
- 3) Supporting Hawaiian ministries, especially at St. John's By-the-Sea, Kahaluu; St. Matthew's, Waimanalo; and St. Philip's, Maili;
- 4) Encouraging thrift shop incorporation; and
- 5) Fostering mission energizing and revitalizing programs.

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

POOLED INCOME FUND RECEIVES HAGEMEYER GIFT

Richard and Helen Hagemeyer have given nearly \$100,000 to the Episcopal Church's Pooled Income Fund and named the Church of the Holy Nativity the ultimate beneficiary of their gift.

Mr. and Mrs. Hagemeyer are active in the church, on both the parish and diocesan level. Richard is a member of the Diocesan Council and of the Council's Finance and Real Estate Department.

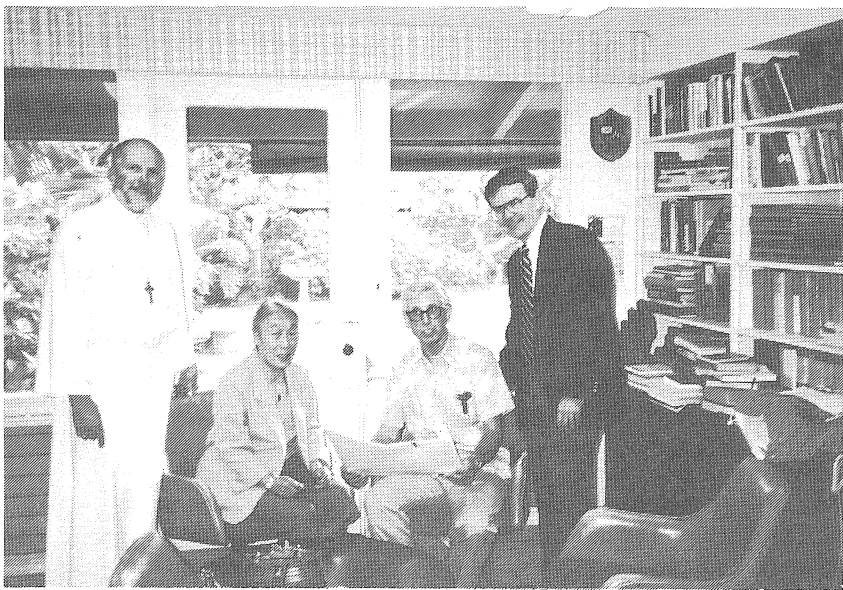
Helen is active with the Episcopal Church Women, serving as recording secretary, as well as the chair of the Diocesan Convention's Nominations Committee.

The Hagemeyers had wanted to make a large gift to their church, and by making it through the Pooled Income Fund, it worked out to everyone's benefit.

"It worked out perfectly," Richard said.

"We wanted to make the gift, and in addition I got a tax break that I needed, and our income stream increased significantly."

By making the gift with appreciated securities, over \$30,000 in capital gains taxes were avoided, and the charitable



In the Rector's Office at the Church of the Holy Nativity: Helen and Richard Hagemeyer (seated), donors to the Pooled Income Fund, with Don McKenne, Diocesan Planned Giving Officer (right), and Fr. John Millen, Rector (left).

tax deduction, which is based on the value of the gift when made, is nearly \$24,000.

Richard indicated that the securities

donated, while good growth stock, were only paying about 1 1/2% in dividends.

By donating through the Pooled Income Fund, the Hagemeyers will

receive an income for life from the Fund, which is currently paying out well over 8%. Thus, their income stream has increased fivefold.

In thanking the Hagemeyers for their generosity, Bishop Hart commented that as important as the large gift to Holy Nativity was the fact that others in the Diocese would see that giving through the Pooled Income Fund, as well as through other planned giving vehicles, can be very beneficial to the donor as well as to the Episcopal Church.

The bishop stated that he hoped others would follow Helen's and Richard's fine example.

The Pooled Income Fund is a giving vehicle open to all Episcopalians. The minimum gift is \$2,500, with additions of \$1,000 or more. Any part of the church -- your parish, schools, camps, diocese -- can be named as beneficiary.

If you would like a free brochure or more information about the Pooled Income Fund, please contact me at the Diocesan Office or call 524-2822.

--- Don McKenne, Planned Giving Officer.

THE REV. DR. MASSEY HAMILTON SHEPHERD, JR., 1913-1990

The Rev. Dr. Massey Hamilton Shepherd, Jr. -- a towering intellect and one of the noblest spirits in the post-World War II Episcopal Church -- died February 18, in Sacramento, California.

He was three weeks shy of his 77th birthday.

Dr. Shepherd retired in 1981 after 27 years as Hodges Professor of Liturgics in the Church Divinity School of the Pacific, Berkeley, where he continued as a visiting professor until 1985.

Previously, he had been professor of church history in the Episcopal Theological School, Cambridge, Massachusetts (1940-1954), and instructor in the University of Chicago (1937-1940).

Dr. Shepherd's writings were distinguished by their clarity and concision, as also by their great learning, gracefully shared. He wrote to be understood, and was.

He made accessible to all Episcopalians, to Protestants generally, and often also to Roman Catholics, the modern liturgical movement -- begun in France by Abbot Gueranger of Solesmes (1805-1875) -- which later swept through all Western Christianity.

This movement returned to earlier liturgical forms, greater lay involve-

ment, better linkage of liturgy to life, and a wider concept of ministry -- all of which are reflected in today's Book of Common Prayer.

Among Dr. Shepherd's works on liturgy and worship are:

--- *The Worship of the Church*, in the first of the Church's Teaching Series, still superior in many ways to what has followed;

--- *Our Prayers and Praise* in the Seabury Series (with R.N. Rodenmayer), a prayer book for youngsters, without a modern counterpart;

--- *At All Times And In All Places*, the Eucharist as celebrated in the different eras of church history; and

--- *The Oxford American Prayer Book Commentary*, still a treasure trove, although based on the 1928 prayer book.

Dr. Shepherd married Gabriella Taylor Conner in 1950. She died before him. A daughter survives.

The Shepherds opened their home to generations of seminary students. Gabie was a gifted, energetic, and witty hostess, complementing Massey's equally hospitable, but quieter, ways.

There was a great constellation then at C.D.S.P. -- S.E. Johnson in New Testament, N. Mealy in church music,

J.B.Pritchard in Old Testament, R.N. Rodenmayer in homiletics, Greer M. Taylor in Pauline studies -- but for many, Massey outshone them all.

Dr. Shepherd was honored by the Berakah Award of the North American Academy of Liturgics in 1978 and by various appointments indicative of the respect in which he was held, both as a pastor and as a scholar, by Episcopalians as well as by the wider Christian community.

He was one of the Anglican observers at the Second Vatican Council, and a member of the Liturgics Commission of the American Roman Catholic Church (1966-1970), the Theological Commission of the Roman Catholic Diocese of Oakland (1973-1977), and of the Anglican-Roman Catholic Joint Preparatory Commission (1967-1968).

In the course of his 48-year teaching ministry, Dr. Shepherd also taught in Wycliffe College, Canada (1980); St. John's College, Auckland, New Zealand (1974); the University of San Francisco (1974, 1977); the University of the South (1946-1947, 1950-1951), where he also served as director of the summer school (1951-1970); and in the Berkeley Divinity School at Yale (1941,

1947).

Dr. Shepherd was educated at the University of South Carolina (B.A. 1932, M.A. 1933), University of Chicago (Ph.D. 1937), and Berkeley Divinity School (B.D. 1941, S.T.D. 1951). He also held the degree of Doctor of Divinity from the Anglican Theological College of British Columbia (1957).

--- The Rev. John Paul Engelcke.

A QUIET DAY

Sponsored by
Episcopal Church Women of
Hawaii
&
Church of the Holy Nativity

Saturday, April 7th
9 a.m.-3:30 p.m.
Church of the Holy Nativity
Aina Haina
5286 Kalaniana'ole Highway
373-2131

Led by the Rev. Vincent O'Neill

Bring:
Bible & Book of Common Prayer
Brown Bag Lunch
Mat & Beach Towel
(Beverages & Refreshments
Provided)

Sitter: Kate Roberts

Reservations not required

Any Questions? Call Relda
Loomis
373-3965

Is it "Happening" in your life? If it isn't, would you like it to be?

Happening is a three-day event for Episcopal teenagers that possesses the power to broaden one's knowledge of Christ, friends, parents, and themselves.

It is a weekend to get closer to life.

Through the weekend, Happening candidates, or Happeners, will listen to sharings about faith, piety and reality from other

IT'S HAPPENING IN HAWAII!

teenagers, for a greater understanding of Jesus Christ and the church.

The upcoming weekend is under the leadership of Rector Bryan Germano (St. Stephen's), Head Gopher Heidi Masuda (St. Andrew's Cathedral), and adult advisors David Caldwell and

Cathy Sada (both of St. Timothy's).

Happening #2 will be April 20-22, 1990, at St. Timothy's Church in Aiea.

Youth of the diocese in grades 10-12 are urged to participate.

For more information contact your clergy, youth leader, or Lucille Tamura (registrar), 99-135 Heleconia, Aiea, HI 96701, phone 536-6102 (o) and 487-8566). --- B.G.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

During the Lenten season the Cathedral will offer daily Morning and Evening Prayer.

That does not seem like a very dramatic statement. It may even strike some on the dull side!

We have become so centered on the Eucharist that Morning and Evening Prayer are among the forgotten services, except for the few of us who say them privately.

I rejoice in this decision -- more so because I know that the organization of layreaders and occasional clergy to lead these daily services will not be easy.

The plan is to have layreaders from the Cathedral and surrounding congregations provide the leadership, with clergy filling in when needed.

This will give licensed layreaders the chance to exercise more of their training than they usually do at Eucharistic services. They will be the primary ministers of these offices.

Years ago I heard a tape of a lecture by the late Rev. Dr. Massey Shepherd, the great liturgics professor, first at the Episcopal Theological School and then at the Church Divinity School of the Pacific.

He said something that brought me up short, considering we were right in the midst of liturgical reform and the trial services of the new Prayer Book, with the emphasis on Holy Communion.

He said that Anglican spirituality was centered in the Daily Offices of Morning and Evening Prayer.

If I remember correctly, his reasoning was that these services carry the daily sense of spirituality which is important in our Anglican background, and that they form that spirituality primarily on the recitation of biblical material.

The Daily Offices are primarily scriptural, with lessons, psalms, and canticles all directly from the Bible. Most of the prayers as well are hung on biblical verses or phrases.

The heart of Anglican spirituality is found in Scripture -- read, sung and prayed -- as part of our daily lives, flowing through all we do as God's people.

The Daily Offices of Morning and Evening Prayer have nurtured this spirituality throughout our history, up until just recently, and we are indebted to his unique and grace-filled form of worship.

I did not listen to "side two" of Dr. Shepherd's tape (if there was a "side

two"!), and I must step out by myself on uncertain water, like St. Peter, in saying where the Eucharist fits into our spirituality!

Clearly, we are a sacramental church. The place of the Holy Eucharist is paramount in our liturgical life. It is the service for the church gathered on the chief days of celebration, like Sunday and other special occasions.

The Eucharist is the service of worship that brings us into communion with a greater reality than simply Anglican spirituality.

It allows us communion with God, with our neighbors and ourselves, and with the church universal in its many manifestations.

Do I dare say it? Maybe among friends! Anglican spirituality is not the last step before the Kingdom of God! It is not the highest expression of our religious lives.

What it is is one route, one spiritual journey, on the way to a higher communion that we celebrate in the Eucharist.

Even that communion may not be the final plateau on the way to the Kingdom, but at least it is a foretaste of the Heavenly Banquet, and for a brief moment we have acted and shared and experienced communion like that promised in the Kingdom.

The pathway that we follow (and now I sound like a Buddhist!) is that of Anglican spirituality, leading to a higher communion.

And so even our Holy Eucharist service has a part called Ante-Communion, the opening section of scripture reading and biblical prayer which lays the foundation of spirituality that invites us to go further into Holy Communion.

All of this is to say that what the Cathedral is offering in daily services of Morning and Evening Prayer (while it might sound commonplace) is -- I think -- an important spiritual strengthening to our lives as Christian pilgrims following an Anglican/Episcopal path.

Let me venture an outrageous thought! We now enter a ten-year period in which our hope is to invite people who have no Christian affiliation or commitment to any church to hear the Gospel and to begin their walk with Christ.

The path we know best is the spirituality of the Episcopal Church as contained in the Book of Common Prayer.

Maybe we should use the first five years as years when all we have is nothing but Morning and Evening Prayer. That would give people a solid grounding in our biblical faith.

Then we could start the Eucharist in the last five years of the decade when people were spiritually hungry.

This is ridiculous, I admit, because we are not all in the same place spiritually and many of us would starve for Communion, and Communion would lose its meaning if it were never celebrated.

Please do not worry, I have not lost my grip entirely!

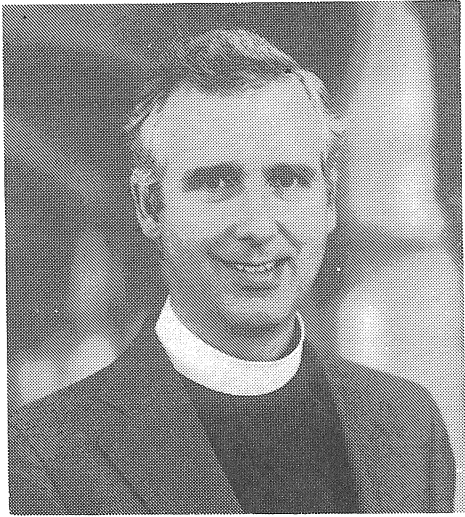
The point is, we tend to act as if we can bring new people into the life of the church without laying any spiritual foundations, without giving them a sense of the path we follow.

We invite them straight into the Banquet, into the enjoyment of the Divine promises, without giving them a chance to know what the Feast or the promises are all about.

There is a wonderful generosity in this, an openness and caring, but it can be overwhelming, even confusing, if people do not know how they arrived and what the Communion is worth. This, of course, argues for the value of Ante-Communion with its lessons, sermons, and prayers.

Morning and Evening Prayer are evangelically important, because they represent the heart of our spirituality.

In our fast-paced, sometimes frantic life, they speak of a more ordered,



Bishop Hart of Hawaii.

slowed-down style of living.

For a Lenten season that is a good message.

I do not think every church can manage the recitation of these services. This is not going to be easy at the Cathedral.

But I rejoice that the effort is going to be made.

Something basic to our lives as Anglicans will be in place:

7:30 a.m. Morning Prayer

5:30 p.m. Evening Prayer.

My deep affection and aloha.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

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BISHOP'S JOURNEYING

January

16-20 I fly over to the Big Island in the early morning and visit with the Christ Church vestry and rector.

Lunch the next day with Bishop Robert Wither, an interim bishop of the Armed Forces, and with Chaplain Bill Graham.

In the evening, Elizabeth and I are off to Kauai and the institution service of co-vicars Elizabeth Morse and Kelly Crawford for St. John's and St. Paul's.

Home again just in time to participate in the Roman Catholic "Red Mass" which corresponds with the

opening of the Legislature.

Evangelism, Mokuleia Board, Cathedral Chapter, Diocesan Council, and many personal conferences finish up the week

21 My visitation to St. Philip's takes place today. It is good to see this small mission produced faithful leadership for the days ahead. Lots of children here.

In the evening, I give the keynote speech for the Chinese Christian Association, trying to say something about

(Continued on page 8)

MOLOKAI'S GRACE CHURCH: An Appreciation

I came to Moloka'i about two years ago, and I really did not expect to find an Episcopal Church on this small but beautiful island.

I was glad to find I was mistaken. At best, I had expected to find lay readers and visiting priests, but instead I saw the familiar "Episcopal Church Welcomes You" sign as I was walking down Farrington Avenue. It was in the middle of the Hawaiian Homesteads, Ho'olehua, not down on church row in Kaunakakai.

I thought maybe things would go well for me after all. Inside three simple buildings -- the vicarage, the church proper, and a fairly large parish hall/preschool/shelter, there lay surprises for me, and very pleasant ones at that.

Church & Services

When I attended the following Sunday, I was impressed not only by a good sermon, but also by the attentiveness of the congregation.

At the exchange of the Peace, I was also moved by the aloha and genuine warmth of the people around me. There were lots of hugs and kisses at Grace Church, and the Peace takes a wonderfully long time.

The atmosphere of Grace Church is very relaxed and informal. Yet, there is a sense of quiet dignity and reverence.

In the sanctuary itself there is a richly carved altar, and before it a large fresco by Jean Charlot depicting angels -- Hawaii and Caucasian -- with tongues of fire above, symbolizing Pentecost and the power of the Holy Spirit.

The altar and stations of the cross were carved by a guest in the church's family violence shelter one summer, who offered these things in thanks to God for healing.

A beautiful Hawaiian quilt embossed print by a member of the congregation, and a stained glass offering by one long-since returned to the mainland are among the church's treasures of art and aloha from Moloka'i people and friends of Grace Church.

The Congregation

Let me tell you of the congregation, the hands of Christ on earth. When I was a stranger, they made me their friend. When I needed a listening ear, they gave it joyfully. When I was in

need, they gave me opportunities to work, not blind charity. When I needed to serve, they gave me the privilege to do so.

Though I get very nervous, and make mistakes, they encourage me to read the lessons on occasion. They make me feel useful and wanted, like I really am a child of God. I am honored to be counted among them

Grace Church is pretty much a mixed bag. Some like to stand for prayer, while others kneel or sit. Some sing out loud; others in their hearts.

There are locals and visitors, many of whom are part-time members, since they live elsewhere, but return regularly for an extended time. Others have retired to Moloka'i recently, because of the bond made in this community during those part-time visits.

And many, it seems, have been here since Noah saved the animals.

Hawaiians, Filipinos, Japanese, Chinese, Samoan, Caucasian...high church, low church, somewhere-in-the-middle church -- it really does not matter as long as you love God. In the final analysis, it is the only thing that really matters.

But be warned. If a person's skin color means anything to you, if you are allergic to aloha and hugs, if smiles and laughter turn you off in a worship setting, then you probably will not be comfortable at Grace Church. But that is OK -- God loves you anyway.

And if, by chance, your journey through this life, with all its storms and temptations, brings you to these beautiful shores, and you feel a desire to worship the Lord your God, it might be good to come to Grace Church, Moloka'i, to visit or to stay, in strength or in need, in joy or in sorrow, today or tomorrow.

You just might be as pleasantly surprised, as was I.

--- Mark Da Costa.

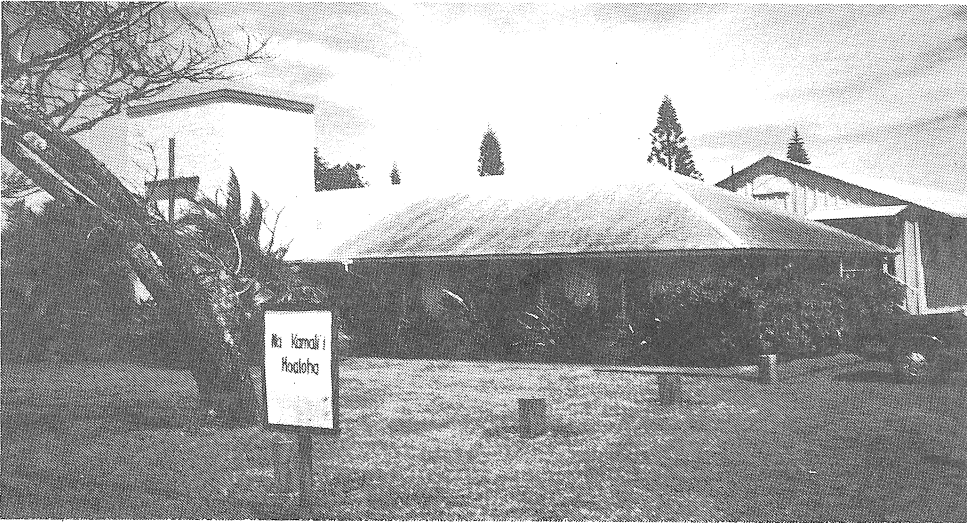
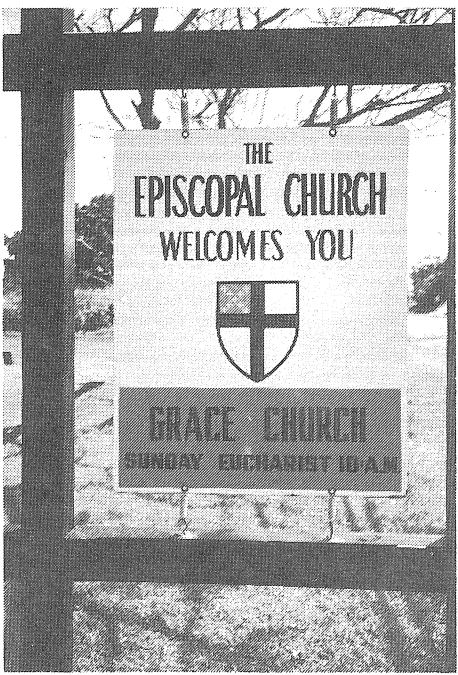
Grace Church was founded in 1954 after the Episcopal Church-run Shingle Hospital, with its chapel, closed.

Under the leadership of the Rev. E. Lani Hanchett, men of the church dismantled a two-storey World War II Army barracks at the Moloka'i airport, transported it to the present site, and made the three buildings Grace Church now has.

Located one block west of Moloka'i High School, Grace Church offers

Bible study Sundays at 9 a.m. and the Holy Eucharist at 10 a.m. and as announced.
The Rev. Lynette G. Schaefer has been Grace Church's vicar since 1978.

Photos (from right, clockwise): Grace Church, Ho'olehua, Moloka'i, welcomes you.
The church itself with the parish hall in the background.
Frescoes by Jean Charlot, together with the carved koa altar during Passion-tide.
Coffee hour following the service, with Scott Schaefer, vicar's spouse, left.
Grace Church's Sunday School at island-wide Hoike (commencement, exhibition).



OAHU

Among the offerings during Lent at St. Andrew's Cathedral, Honolulu, are the sermons of the Wednesday noon guest preachers:

Bishop Hart (Ash Wednesday),
The Rev. Ted Robinson, Central Union Church (March 7),
The Rev. Stanley Bain, Harris United Methodist (March 14),
Sister Katherine Theiler, Spiritual Life Center (March 21),
The Rev. William Kaina, Kawaihau Church (March 28),
The Rev. Dr. Donald Johnson, Lutheran Church of Honolulu (April 4), and
The Rev. Robert S. Owens, Jr., First Presbyterian (April 11).

Wednesdays in Lent (March 7-April 4), Dean Lin Knight led two study sessions (11 a.m. and 5:30 p.m.) on *Understanding the Faith of the Church*, by Richard Norris, a volume in the latest Church's Teaching Series.

In addition to regular Holy Week services, the Cathedral has announced a Palm Sunday procession jointly with Our Lady of Peace Roman Catholic Co-Cathedral, a Seder Supper Maundy Thursday at 6 p.m., and a St. Andrew's Senior High Youth Vigil from the Seder to 6 a.m. Good Friday.

Hawaii's State Mental Health Division has presented its first Distinguished Service Award to St. Christopher's, Kailua, for its work with the state's mentally ill for over 30 years.

"Every third Sunday, volunteers put on a simple hourlong program that includes a short inspirational talk, refreshments, and mingling with anywhere between 30 and 50 patients," Becky Ashizawa reported the the *Honolulu Star-Bulletin*.

"Their record is remarkable" given the fears most people have about work-

ing with the mentally ill, said the Rev. Kikuo Matsukawa, chaplain at the state hospital.

Lois Meyer, a nurse at Palama Settlement and her husband Bob, a retired YMCA executive, have "single-handedly carried out the program for most of the three decades," Ashizawa reports.

Among those currently visiting the state hospital is Mary Ann Slane, a special education teacher, who is also the daughter of the Rev. Claude DuTeil.

While rector of St. Christopher's, DuTeil instituted these hospital visits. He is also the founder of the Institute for Human Services, which assists the homeless in downtown Honolulu.

KAUAI

"Christ Memorial is one of those congregations in this diocese which stands out because of its warmth and outreach," writes Bishop Hart on the occasion of the 50th anniversary of the church's founding.

"You have done a remarkable job in opening yourselves for new members and for developing a secure financial base.

"You have a rich history from which to launch forth into the next half century," the bishop concluded.

As part of the 50th anniversary celebration April 8 (Palm Sunday), the church's newly restored stained glass windows will be re-dedicated, together with a plaque listing the 24 donors and memorials which made the restoration possible.

An islandwide communication workshop sponsored by the Evangelism Committee from Christ Memorial, Kilauea, will be held on Saturday, April 21, in the parish hall, *No Kristo*, the parish newsletter reported.

Conducting the workshop is Lani Apodaca, a member of the consultants

for evangelism of the Episcopal Church in Hawaii and of St. Augustine's, Kohala, Island of Hawaii.

The workshop commences at 9 a.m. and continues to 3 p.m.

The \$5 fee will include the cost of lunch, plus necessary materials.

After six years of ministry at Christ Memorial, the Rev. James Eron, vicar, and his wife Marinell will be on a sabbatical study, travel, and vacation trip this May, June, and July. To be visited: Germany, Austria, Britain, Wales, and family in the American Midwest.

During Fr. Jim's absence, Fr. Malcolm Miner and Fr. Dick Shackell will be supplying.

MAUI

At the Holy Innocents', Lahaina, "annual meeting, Jim Luckey showed plans for the new columbarium at our seminary, Kahi Maluhia, and announced that the first three trustees appointed by the vestry are Lois Cameron, Dee Anne Mahuna, and Joe Luder.

"They have appointed two more trustees from the community, Sam Kadotani and Kahu Kekapha Lee, to serve with them," reports the February issue of *Ka 'Elele*, the parish newsletter.

"It is hoped that it will be completed this year.

"Jim and Ann Luckey will serve as administrators. Jim says he's 'taking reservations,' so do give him a call if you're interested in hearing more about it," *Ke 'Elele* announces.

Former Holy Innocents' rector, the Rev. Richard Theme, was selected by the *Milwaukee Journal* as one of their "90 People for the 90's" -- people they believe will help shape the decade. "Way to go, Richard!," cheers *Ke 'Elele*.

"At a community meeting at Good Shepherd Church, Wailuku, Hank and Ceel Ullman told about their four years' missionary work in Vanuatu," *The Staff*, the parish newsletter, reported under "Mission News."

"Hank emphasized that it is a rare privilege to be in the field, and that while parishoners have their responsibilities -- jobs, home, and church --, the missionary is responsible for bringing the Word to those in foreign lands.

"He stressed the importance of the churches' participation in the work of the missionary and urged the parishoners to maintain contact with Donna Fuller, asking her for reports, pictures and letters. [Donna, also a member of Good Shepherd, is currently on mission work in Sisseton, South Dakota.]

"The Decade of Evangelism is a good opportunity for Episcopalians to be involved in missionaries' ministry, especially in prayer.

"On the lighter side, Hank said that 'fast food' in Vanuatu is coconuts falling from trees.

"Ceel related that she had received a 'vision of mission' from the Gospel according to St. Mark.

The Ulmans worked with the Melanesian Brotherhood, a group of young men who give 3 years of their lives to minister with needy youth.

"They do not preach -- their lives are Christian examples."

HAWAII

"Due to financial and mission strategy constraints, the Diocese is unable to fully fund a ministry to Big Island Filipinos to succeed the Big Island Filipino Ministry," reports *Life in the Family of Christ*, the parish newsletter of St. James', Kamuela.

"As a stopgap way to secure adequate funding for the remainder of 1990, Bishop Hart has asked all Big Island congregations to underwrite the cost of this ministry one day each month (\$120/day) for the rest of this year."

St. James' vestry has supported this request, with \$120 per month to come from "the parish's mission/community outreach fund."

In addition, parishoners are being asked to consider making a missionary pledge (of any amount) payable monthly to St. James' for Filipino work. "Already one family has pledged \$120 per month for the remainder of 1990," *Life* reports.

PENTECOSTAL CHURCH CONVERTS

A 500-member Pentecostal congregation in Valdosta, Georgia, is in the process of collectively entering the Episcopal Church.

In January Bishop Harry Shippo of Georgia received 315, whose confirmation is scheduled for Easter Day.

And the Rev. Stan White remains the congregation's spiritual leader while studying for the Episcopal priesthood, *The New York Times* reported.

Four years ago, Mr. White, "a third-generation Pentecostal preacher, began using the Book of Common Prayer in his personal devotions and introducing some Episcopal rituals to his Assemblies of God congregation," Peter Steinfelds of *The Times* reported.

"Some liked the innovations; some did not. Mr. White resolved the difference by forming the Church of the King, an independent congregation, with 250 of his existing congregants. The new church gained members," Steinfelds noted.

White said, "I grew up in the Pentecostal-charismatic tradition and am proud and thankful for that heritage," which emphasizes being directly moved by the Holy Spirit in prayer and life.

"But I began to realize," he said, "that there are a lot of things in the historic church --- sacraments, creeds, liturgy --- that we had thrown out and need to claim again."

INVITATION TO BIG ISLAND CURSILLO

Greetings to our brothers and sisters in the name of Christ!

The Big Island Cursillo community is planning another "mountain top experience" for the weekend of April 27-29, writes Charlotte McManus Wilson of Kamuela.

In this decade of evangelism, Cursillo is a particularly important renewal movement of the Episcopal Diocese in Hawaii. It draws us to examine ourselves, our environments, and to become effective apostles within those environments.

Cursillo is intended to bring about a conversion so that participants may return to their churches energized with the fervor and love they have found.

Thus Cursillo is an instrument of renewal and evangelism in the tradition of piety that seeks to achieve conversion experiences.

Candidates come to the three-day weekend usually as a result of an invitation from a Cursillista or Cursillo graduate.

Everyone who attends a Cursillo does so with a sponsor and with the support of a parish priest or minister.

We encourage your questions and

hope we can be of help in locating a sponsor, if you would like to apply for a weekend.

Please support us with your prayers for the team which has been formed and the candidates which are known and unknown to us.

The team this April: John Crouch, rector; Petey Seibold, rectora; Bishop Jackson Gilliam, spiritual director; the Rev. Tom Taylor and the Rev. Ed Bonsey, assistant spiritual directors.

The Big Island also has active renewal gatherings called Ultreyas and Fourth Day groupings to which we welcome visitors and new members.

Our Ultreyas are the third Sunday of each month and are held at various locations around the Island.

All parishes on the Big Island are in touch with our activities, and we welcome warmly your participation with us.

"God so loved the world that he gave his only-begotten son..."

Surely we can love Him enough to give a mere fraction of that love back to the world He so loved.

Ultreya!

--- Charlotte McManus Wilson.

"N" IS FOR NICAEA

It was a hot summer -- typical of June, July, and August in the northwest of Turkey.

Gray city walls looked strong and stern; streets echoed with the noise of people buying and selling.

Eager Christians wondered what was going to happen.

The place was Nicaea, the year was 325. To understand both Nicaea and 325, other places and earlier times must be remembered.

--- o ---

Jesus walked the dusty roads of Palestine telling stories and jokes. He fished with friends. He cried at a funeral. He enjoyed good meals with wine. He died a horrible death, tortured and covered with bloody sweat.

These things proved Jesus to be a man, another human being.

But Jesus did more than these things. He healed the sick. He fed thousands with the few loaves and fish of a teenager's lunch bag. He forgave sins. He broke the power of death and proved that he was alive and well days after his burial.

All of this shows the power and presence of God.

Trying to "balance" the human and the God-like in Jesus was -- and is -- a challenge.

Still, the early Church knew that Jesus was both human and divine. As St. Paul put it, "God was in Christ, reconciling the world to himself" (II Corinthians 5:19).

Again, in the beginning of his longest letter, St. Paul described the Good News in this way: "This Gospel God announced beforehand in sacred scriptures through his prophets. It is about his Son. On the human level he was born of David's stock, but on the level of the spirit -- the Holy Spirit -- he was declared Son of God by a mighty act in that he rose from the dead... Grace and peace to you from God our Father and the Lord Jesus Christ" (Romans 1:2-4, 7).

Years after St. Paul, a Christian leader in Egypt helped the Church understand how God the Father and God the Son were united but not identical ("one but not the same"). The man was Origen (185-254), one of the greatest writers about the Bible.

Origen reminded Christians that God is unchanging and alive forever ("eternal"). He stressed that the Bible teaches that if these were not so, we

would never be able to know what to expect from God (Malachi 3:6).

Using this as a beginning, Origen argued that if God is forever "Father," He must *always* have a son.

Moreover, His Son must be like Him -- unchanging and alive forever. That is, the Son of God is like all other sons in one important way: He shares the basic "nature" of His Father.

In other words, the Son (Jesus) came into our world; but he existed from the beginning as the love of God.

He was not "created" or made. He represents the fact that God the Father always intended people to relate to Him in love by knowing and trusting His Son.

Some people did not agree with either St. Paul or Origen. One group said that Jesus was a spirit who merely pretended to be a human being. This group felt that God was too pure to have anything to do with this wicked world.

Others said that Jesus was a good man chosen by God to be a teacher and example. They believed that later, as a reward for His suffering, Jesus was given a "job" as a sort of "assistant God."

Great confusion was caused by the differing ideas about Jesus and His

Father. All over the Roman Empire, Christians argued about their religion.

Finally, the emperor (Constantine the Great, 272-337) became involved. He wanted the Church to be at peace, so he called a meeting of bishops to teach what Christians should believe.

318 bishops from all over the Empire came to Nicaea because of Constantine's invitation. After many days, they repeated the message of the New Testament: Jesus is both a human being (because of His mother) and God (because of His heavenly Father).

The bishops' decision was written down in a short statement now called "The Nicene Creed."

The Creed was new, but its ideas were old (see Colossians 1:12-20).

The important thing was that ideas scattered throughout the Bible were brought together and organized in a very clear way by leaders of the Christian Church.

Nicaea and 325 became part of Christian history because of this agreement on a very important subject.

--- Chapter 31 from *Sand and Stars, A Possibility Book for Christian Education* (1978), by the Rev. James E. Furman.

CHRIS AKO CALLED TO YOUTH WORK IN POLAND

"Sometimes I think it is only a dream! Even half a year ago I would say that anyone foretelling such dramatic changes in Poland and in other Eastern European countries was crazy."

So Teresa, a friend in Poland, wrote in her Christmas letter.

"We all know that the country's economy is ruined," she continued.

"Our initiative has been suppressed for decades. Thousands of families hardly make ends meet. Let's hope this winter is not too cold."

Teresa's words expressing both the joy and the awesome reality of what is happening in Eastern Europe touched and stirred me as I read them.

Reactions

All of us here have been moved by the collapse of repressive communist governments in Eastern Europe.

Westerners are responding in such diverse ways as sending athletes to Hungary, Poland, Czechoslovakia, and Romania to teach aspiring sports pros how to play baseball, "America's favorite sport"; and shipping unsold issues of *House Beautiful* and *Gourmet* to

eager consumers to whet their appetite for the "good life."

As a Christian, God has called me to respond to such earthshaking events out of the uniqueness of my faith and in a very specific way.

In early June, I will be leaving Hawaii to serve in a program of evangelistic outreach to Polish teenagers sponsored by an organization called Nexus, the international branch of Young Life.

Lasting Interest

My interest in Eastern Europe goes back to the early 70's, when I lived in Poland for two years and learned to love her people.

More recently, during the summers of 1987 and 1988, I participated as a volunteer missionary with the Eastern European Bible Mission, delivering Bibles into Czechoslovakia (posing as a camper/tourist) and ministering to high school and university students at a Protestant-run English language camp in southern Poland.

At this camp, my heart went out to the young people whose faith in Jesus Christ was sparked with a new fire, but

whose spiritual and cultural roots were deep in the Roman Catholic tradition.

My lifelong background in the Episcopal Church and my appreciation for liturgical forms and sacramental worship gave me a particular sensitivity to these young Polish Catholics.

I was disturbed to think that they might feel pressured to leave the richness of their home church in order to express their enlivened faith.

In an attempt to encourage them in their relationship with Jesus Christ and to affirm them in the tradition of their home church (or apart from it, if God was so leading them), I have continued a discipling relationship with a number of young Poles by correspondence.

New Opportunity

At the same time, I have been alert to possible ways I could expand such a ministry of friendship in a more direct way.

Through a "chance" phone call and a casual inquiry in November, I discovered that Nexus was pioneering a ministry of relational evangelism in Eastern Europe

I found that Nexus' vision for international ministry was a perfect fit to what God's Spirit had been speaking to my heart:

--- To reach young people with the message of Jesus Christ through the building of friendships, thus "winning the right to be heard";

--- To recreate a hospitable atmosphere where strangers to the Gospel message and to each other can be comfortable and accepted free from fear;

--- To enter into and seek to understand the culture of young people within their home culture;

--- To offer support and training to local leaders working through the estab-

lished church where possible, rather than importing American-style ministries; and

--- To model the lifestyle and discipleship of Jesus Christ.

When, in January, I was invited to join Nexus' Eastern European team with specific focus on ministry in Poland, I responded with the conviction that this was God's will for me.

Relational Evangelism

My vision for relational evangelism in Eastern Europe has a further dimension to it.

I know well, and most would agree, that not everything in the cultures of established democracies should be imported into the emerging democracies in the East.

The seduction of materialism can lead to disastrous problems in families, societies, and human spirits. Evidence of this is widespread in America. I have seen the seeds of such problems in Poland.

Bishop Hart's statement in his address to the Diocesan Convention parallels my vision:

"Evangelism will lead to a servant church that cares about the needs of the world, to a prophetic church that challenges the conscience of the world, to a healing church that transforms the world."

In the face of devastated economies, serious environmental problems, rampant alcoholism in Eastern Europe --- and the rush of "solutions" from the West, I believe that it is out of a relationship with Jesus Christ and of a clear understanding of his teachings that we, as Christians, have the responsibility to reach out with compassion to

(Continued on page 8)

TINA SHELTON SPEAKER AT MAY ECW LUNCHEON

Tina Shelton, news anchor at KITV-4, will be guest of honor and speaker the the ECW's annual statewide luncheon to be held on Thursday, May 10, at the Hale Koa Hotel.

Miss Shelton, who graduated with distinction from the University of Hawaii at Manoa with a B.A. in journalism, was selected in 1989 as the "out-standing young alumna."

Currently, she serves on the boards of the Coalition for a Drug-Free

Hawaii and the Teen Intervention Program at Kapiolani Medical Center, and has been appointed to the U.H. Alumni Association Council by President Al Simone.

The ECW will conduct a business meeting starting at 9:30 a.m.

Miss Shelton will speak following that meeting at the noon luncheon.

For information about reservations and tickets, please call Betty Caskey (524-5388) or Relda Loomis (373-3965).

CHRIST'S TEMPTATION & OURS: SOME LENTEN REFLECTIONS

How are we to understand Jesus' temptation by the Devil?

One way is to realize that even in so remote and so exalted a drama -- a drama in which the Saviour, the Holy Spirit, Satan, and the Angels all play a part -- there is something down-to-earth, common, relevant, practical, and everyday.

However it may at first appear, this drama is also about us, you and me, Everyman and Everywoman. The Bible is always about us also.

Often when we make some advance in life, we are assailed by doubts.

When I was appointed officer of the deck (underway and in task force) of the USS Essex, an aircraft carrier, I had my doubts -- doubts that my seamanship was sufficient to be in command of ship movement as the captain's representative on the bridge.

Part of me doubted my capabilities; the other part wrestled those doubts down. I came to hold a record for the recovery of a man overboard during a drill underway. My seamanship was clearly OK.

Samuel Eliot Morison, later both Harvard professor and Navy admiral, wondered (as a newly appointed instructor) if he really knew enough to "command" a college class. He did, he found. You always know more than the students or -- at least -- you know differently, he reassured a whole generation of anxious history PhD's headed for their first classes.

The man who proposed marriage and was accepted has his doubts, alone the next morning.

The new parent wonders if he or she will indeed be a good one, alone in those first hours after the birth of one's first child.

The newly appointed ambassador, the newly elected official, the newly promoted supermarket manager all have their moments of self-doubt.

And so, of course, did Jesus. We all do when we advance, are promoted, or enter some new phase of life replete with added responsibility.

Jesus went into the desert to be alone, to think things through. He had gone to John to be baptised. In this he was just one of many who were publicly evidencing their commitment to the Lord, the Law, and the Prophets.

But Jesus had been surprised, even stunned and overwhelmed, by an unexpected (yet profound) religious experience.

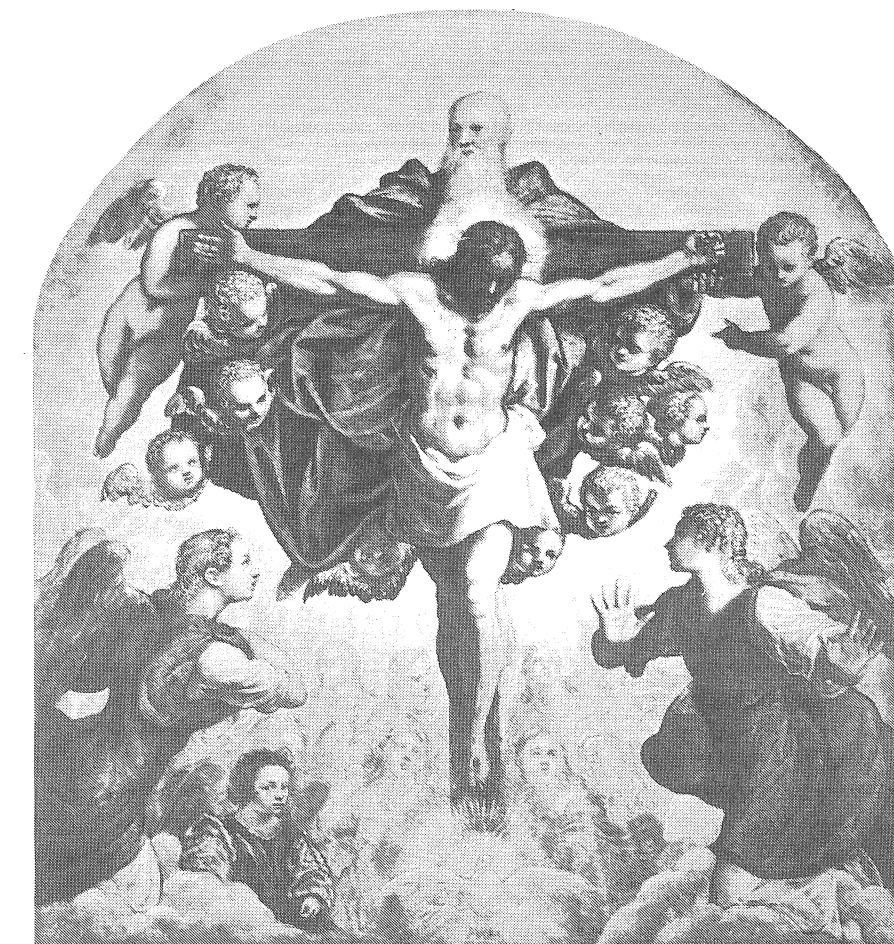
Something extraordinary, dramatic, and soul-searching had happened. Jesus had a vision, heard a voice, was touched and deeply affected; and now he wondered.

As soon as Jesus...came up from the water..., he saw the Spirit of God descending like a dove and coming down on him. And a voice spoke from heaven, "This is my Son, the Beloved, my favor rests on him." This is the account in Matthew 4:16-17. Jesus is in his early 30's.

Doubts Allayed

Something like this happens in many conversions. For Paul,

There came a light from heaven all round him..., and then he heard a voice saying, "Saul, Saul, why are



Jacopo Tintoretto: *The Trinity adored by the Heavenly Choir.*

you persecuting me ...I have appeared to you...to appoint you as my servant.."

After he spent only a few days with the disciples in Damascus, he began preaching in the synagogues, "Jesus is the Son of God" (Acts 9:3 +, 26:16).

Paul was in his early 30's. His doubts about Christ were now allayed. He was certain: "Jesus is the Son of God."

Blaise Pascal left us this "Memorial" of his conversion. He copied it out on parchment and wore it everafter about his neck.

The year of grace, 1654 / Monday, 23rd November... / From about half past ten in the evening until half past twelve / FIRE / God of Abraham, God of Isaac, God of Jacob, not of of the philosophers and savants / Certitude. Certitude. Feeling. Joy. Peace. / God of Jesus Christ. / "Thy God shall be my God"....

Pascal was 31. He had been meditating on John 17. He had been sick and was cast into some doubt since what he called his first conversion, when at 23 he first undertook to live religiously.

On the night of Wednesday, May 24, 1738, John Wesley attended a religious society's meeting in London's Aldersgate Street. There Luther's *Preface to the Epistle to the Romans* was being read.

About a quarter before nine, while he [Luther] was describing the change which God works in the heart through faith in Christ, I felt strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

Wesley was nearly 35.

For Paul, "Jesus is the Son of God." For Pascal, "Certitude. Certitude." -- also after doubt. For Wesley, "as-

suarance" after questioning.

Paul, Pascal, and Wesley finally found Christ and, in and through Christ, themselves.

In the account of the Temptation, we see Christ finding himself.

Mary had told Jesus that we was special. But we do not always believe our mothers. And, when young, we tend to discount their enthusiasms and knowledge of life.

John the Baptist had acclaimed Jesus "Lamb of God," but relatives and friends do not really understand, we sometimes think.

In any case, it is not what *they* say that counts, but what *I believe and understand* about myself and bet my life on. My inner certainty and self-assurance are the essentials, not what anyone else says.

Was he really Son of God, the Lord's Anointed and Christ, God-With-Us, God's Messenger to humankind?

Doubts assailed Christ, we would say. The ancients preferred to personalize it, saying the Doubter or Devil tempted or assaulted him. They could not think of motion without a Mover, any more than they could have doubts without a Doubter or Tempter to blame for forming them.

The doubts were real; how we phrase or think about them varies.

Twice the Devil suggests to Jesus, "If you are the Son of God," do such-and-such (4:3, 6). Jesus declines. He is the Son of God; he does not have to prove it.

On the bridge of the Essex you take over the watch and act as OOD. You do not have to prove to anyone that you are officer of the deck. You would not be there if you were not.

When a new OOD has to prove to others (including himself) that he is in fact OOD, everyone (including him) is in trouble. You do not prove it; your *are* it in action.

One of the dumbest and saddest lines in the English language is the challenge, generally by some young man to his date, "Prove you love me."

Love is, freely given and received. It cannot be proved, in the short run at least, and certainly not in so short a run as that lad has in mind.

And like some young officer relying on regulations or a new manager relying on the company's operation's manual, three times Jesus quotes Scripture -- his manual and guide -- to decide his course of action and to allay any doubts (4:4, 6, 10).

One goes "by the book" when one begins. The first child is raised by the book. When one first cooks, one follows the cook book exactly. Only later do we know when and how and why we may, or must, depart from the letter of the text, go beyond or amend or disregard the written rules.

Later, Jesus also will indeed revise even the most fundamental and most traditional religious laws. In the Sermon on the Mount we frequently read, "You have learnt how it was said to your ancestors..., but I say this to you."

Triumphing

"Assailed by doubts" -- that is the correct phrase. All too often we think of temptation as soft, subtle, and supine. Vamps, those temptresses in early films, re-enforce this inadequate idea of temptation.

The Greek words for tempting and temptation also carry the meaning "attempt on or against, to be attacked." The verb "assail" means "to attack violently with words or blows." No wonder "angels appeared and looked after him" (4:11). Jesus had been attacked.

Just after I had stopped drinking, I found the cocktail hour -- that is, from about 5 to about 7 in the evening -- to be most difficult. Then temptation was strongest, and then I found myself most vulnerable.

One day I was attacked by the Great Thirst. I was quite beside myself. I seemed possessed and was distraught. I did not want to drink and feared I might. I was under attack.

I went to a nearby apartment for company and the added courage that sound company gives, as well as to talk it out, to distract myself.

Within the hour the attack had passed, never -- thank God! -- to return. The fever broke, as it were. Matthew would have written, "Then the devil left him" (4:11).

There is no room for any smugness here. While alcohol does not tempt or attack everyone, there are plenty of similar black beasts about to bite us so.

Lust can lay one siege, maddening and overpowering one.

Gluttony also -- wolfing down what is wrong and even fatal.

The desire for revenge can be a tornado, sweeping one away.

Greed is a great tempter and destroyer, as are the passions for power and status.

And there are more, many more, all of which dissolve one's good sense, one's won't power, one's equanimity, and one's self-respect.

For someone who knows temptation's attack, there is no more honest and heart-felt prayer than "Lead

(Continued on page 8)

THE CALENDAR

March			in celebration of Katharine Kennedy's 86th birthday.		
18	3rd Sunday in Lent.		6	Commission on Ministry, 1 p.m.	
	Bishop at Holy Innocents', Lahaina.		7	Standing Committee, 8:30 a.m.	
19	St. Joseph.			Province VIII Youth Ministry Training, Cathedral.	
20	Oahu Clericus, 3-5:30 p.m.			Quiet Day, Holy Nativity, 9 a.m.-3:30 p.m.	
21	Diocesan Planned Giving Committee, Cathedral, Room 8, noon.				
25	4th Sunday in Lent.		8	Sunday of the Passion, or Palm Sunday.	
	Bishop at Holy Apostles'/ Resurrection, Hilo.			Bishop at Kohala Missions.	
26	The Annunciation of Our Lord.		9	Monday in Holy Week	
	Kuhio Day. Diocesan Office closed.		10	Quiet Day with Hawaii Clergy.	
26-27	Bishop in Vancouver, B.C.		10	Tuesday in Holy Week	
28-30	Bishop in Seattle at Standing Commission on Peace.		11	Quiet Day with Maui Clergy.	
30-31	Diocesan Institute.		11	Wednesday in Holy Week.	
30-4/1	H.E.Y! Junior High Restreat, Camp Kailua.		12	Quiet Day with Kauai Clergy.	
			12	Maunday Thursday	
			13	Quiet Day with Oahu Clergy.	
			13	Good Friday.	
				Diocesan Office closed.	
			14	Holy Saturday & Easter Eve.	
	April		15	Easter Day: Sunday of the Resurrection.	
1	5th Sunday in Lent.			Bishop at the Cathedral.	
	Bishop at Emmanuel, Kailua.		16	Monday in Easter Week.	
	Organ concert, Holy Nativity,				

BISHOP'S JOURNEYING (from page 3)

the need for evangelism to post-Christian people.

23-24 I have the early service at Parke Chapel, followed by staff meetings.

Wednesday is full of meetings, one of which is with Bishop and Mrs. Folwell, recently retired from Central Florida. They are helping to launch the Clergy Family Project to enrich the support system for clergy families.

25-27 Elizabeth and I fly to Guam with Mike Porter, our chancellor, and the Reverend William Wipfler, an officer of the National Church in charge of missionary work in the Pacific.

We arrive on Friday and enjoy a delicious meal with the clergy on staff there.

The St. John's School Trustees meet on Saturday, and we begin to strategize and form a budget with all the clergy that afternoon.

28 I visit our three congregations on Guam and meet with the bishop's committees of two of them.

29-2/2 This is a full week on Guam working with the people there and our clergy to keep the mission of the church effective and growing. We end up with many positive signs for the future.

We leave on Friday night and cross back over the dateline to arrive in Honolulu on Friday morning. That gives me the chance to attend the KPISC open house and the Commission on Ministry meeting.

February

3-4 Tiredness hits today, but I managed to piece together a sermon, taking twice as long as usual!

Unfortunately, I missed the sessions Bishop Michael Marshall has been holding, with great response. We caught him at lunch on Sunday after my visit to St. Stephen's. Good hospitality in this small parish that is in the search process.

I finish the day at the Japanese-American Committee meeting and hear of their desire to reach out to all people with the good news of Christ.

6-10 A relatively quiet week of catching up and drawing some deep breaths.

The Cathedral Chapter meets and reviews some of the material Bishop Marshall used.

On Friday, I attend the Honpa Hongwanji Buddhist Mission and witness Mark Browning receive the "Living Treasure" award given to his father, Presiding Bishop Edmond Browning.

On Saturday, I join St. Clement's vestry for their annual retreat and must leave a little early to catch the plane to Maui.

11 A beautiful day at Trinity by-the-Sea! No umbrellas needed at this roofless church. Big things happening with a parish hall foundation laid and condominiums springing up all around. The ministry is flourishing with good leadership.

I am home in time to keep driving over the hill to the Hawaii Council of Churches' annual meeting.

13-17 My turn comes to say the prayer for the State House of Representatives. We move ahead with the Clergy Family Project and end the week with the Diocesan Council.

TEMPTATION (from p. 7)

us not into temptation" -- that is, put me not, nor let me fall, into temptations way -- "but deliver us from evil."

Each one of us is tempted differently. Each one of us has a different weakness in his or her spiritual or ethical armament, just as each of us catches cold differently and has a different organ to signal overtiredness or sickness. For some it is the throat; for others, the headache; for others, the stomach; for still others, the respiratory track.

Just as we have to be alert to our body's special weaknesses and signals, so we have to be alert to our souls's special weaknesses and signals.

I do not keep liquor in the house. I do not go to those places I once frequented. I do not put myself in temptation's or harm's way.

One does similarly for lust, gambling, and any other temptation the flesh is heir to, avoiding slippery places as well as slippery people.

When temptation bites, seek out and keep sound company. Another reason the "angels appeared and looked after him."

And this is another reason Jesus quoted Scripture. With Scripture no one is alone -- the Lord is always there.

Temptations shared are temptations triumphed over.

And hold fast this particular Scripture promise:

There hath no temptation taken you, but such as is common to man. But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it (I Corinthians 10:13).

There are no "slips." When temptation wins, it is because we gave up and gave in.

Temptation is there for everyone, including Christ.

God wills it so, because we are in large part what we say "No!" to.

---Sermon by the Rev. John Paul Engelcke, given in the Church of the Holy Cross, Malaekahana, Oahu, 4.III.90.

Chronicle text and photo deadline for May issue.

17 Tuesday in Easter Week.

Oahu Clericus, 3-5:30 p.m.

18 Wednesday in Easter Week.

Diocesan Planned Giving Committee, Room 8, Cathedral.

19 Thursday in Easter Week.

Bishop at Holy Nativity Day School.

20 Friday in Easter Week.

21 Saturday in Easter Week.

Council Departments, 8-10 a.m.

Diocesan Council, 10 a.m.-3 p.m.

Upcoming

4/20-22 Happening #2, St. Timothy's, Aiea.

4/25 St. Mark.

4/27-28 Faith at Work, Calvary, Kaneohe.

Diocesan Institute.

5/4-6 BACAM Weekend, Mokuleia.

5/12 Cathedral Day.

5/13 Mothers Day.

RECENT CLERGY CHANGES, ELECTIONS

In his February 27 newsletter, Bishop Hart announced that:

--- The Rev. Brian Nurdning has resigned as rector of St. Clement's, Honolulu, as of March 1.

--- The Rev. Donn Brown will be leaving the Kohala Missions on the Island of Hawaii, where he has been vicar. His last Sunday there will be April 22. Donn and Pauline presently plan to leave the Islands for Atlanta, Georgia, where they have family.

--- The Rev. Heather Mueller, rector of St. John's, Kula, Maui, was elected vice-president of the Hawaii Council of Churches at the 1990 annual meeting.

AKO TO POLAND (from page 6)

serve hurting people, and can gain the perspective that can keep us on track and give us discernment and courage to make wise choices.

Training & Support

This summer, I will move to Vienna, Austria, where Nexus' Eastern European ministry is based.

I will live there for six months to a year for an initial time of training in youth ministry.

During that time, I will be taking monthly trips to Poland to lay groundwork for moving there and to make contacts with present and potential Polish leaders of Christian outreach to young people.

As I prepare to leave Honolulu, I will

be seeking encouragement through both prayer and financial support from individuals and churches in Hawaii in order to respond to God's call.

I am eager to speak to individuals and groups and welcome anyone who would like to know more about my call and vision, and/or who wants to participate in supporting this ministry, to contact me.

I can be reached at 847-7378 (evenings) or 832-3065 (days).

---- Chris Ako.

Chris Ako is a member of St. Mary's, Honolulu; instructor in the Spiritual Development course of the Diocesan Institute; and member of the Bishop's Commission on Evangelism.