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HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

HAWAIIAN CHURCH CHRONICLE

Sister Joan Chatfield ECW annual meeting guest speaker

Topic: "Women & their Role in the Church"

Light lunch at St. Peter's
at 11:30 a.m.,
Registration in Von Holt Room
at 12:30 p.m.

The Episcopal Church Women of Hawaii will hold their annual meeting on Friday, October 26, beginning with a light lunch at 11:30 a.m. at St. Peter's, Honolulu.

Registration will be at 12:30 p.m. in the Cathedral's Von Holt Room, followed by the business meeting at 1 p.m. in Tenney Theatre.

Guest speaker will be Sister Joan Chatfield, M.M., chair of the Roman Catholic diocese's ecumenical commission, dean of humanities at Chaminade University, and executive director of the Institute for Religion and Social Change.

She will speak on "Women and their Role in the Church."

We hope to conclude the meeting by 3:30 p.m. to allow delegates a break before diocesan convention that evening.

The UTO Ingathering, formerly a part of the morning eucharist, will be incorporated in the proceedings that evening in an effort to give the women an opportunity to participate in diocesan convention activities. --- H.H.

Hawaii's Imelda Padasdao First Filipina Priest

The ordination of the Rev. Imelda Padasdao as the first Filipina priest in the Anglican Communion October 7 is a landmark in the history of the church.

She was ordained by Bishop Hart of Hawaii under Canon 9 (Of the Ordina-

tion of Local Priests and Deacons).

This canon provides for congregations "distinct in respect of ethnic composition, language, or culture" which cannot be sufficiently provided for otherwise.

It encourages them "to put forward one of their own people who is particularly suited for ministry because that person speaks their language (fluently), knows their customs, is willing to maintain a secular job and be non-stipendiary, and is tied to them by bonds of family and friendship," the bishop observed.

The Rev. Imelda Padasdao is just such a person.

"At her secular job at the Department of Hawaiian Homelands, she distinguished herself for being chosen as the most outstanding and most valuable employee for 3 successive years," noted the Rev. Canon Timoteo Quintero, founding priest and longtime vicar of St. Paul's.

At St. Paul's she has been acolyte, Sunday school teacher, youth chair, perennial delegate to diocesan convention, member of the diocesan council, member of Episcopal Asiamerica Ministry, and (most recently) the newly-elected deputy convenor of EAM's Filipino convocation.

She has also served St. Paul's as deacon (the past 4 years) and treasurer (the past 12 years).

"Padasdao's ordination to the priesthood will not only be a boost for, and significantly meaningful to the Filipino community and St. Paul's, to the diocese of Hawaii and to the church worldwide, but also to all 'Filipinas', whose status is still not equal to men in some areas of human endeavor, especially in the Philippines and in other denominations," Fr. Quintero indicated.

The ordination was Sunday, October 7, at 5 p.m. in Parke Chapel on the grounds of St. Andrew's Cathedral. That chapel is the regular home of St. Paul's.



Mary Lou Woodbridge, chair, ECW Christian Social Relations, and Martha Ho, chair, Church Periodical Club. Photo: Nancy Jenks.

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.

Convention '90 convenes Oct. 26 at Cathedral

Hawaii's 22nd diocesan convention opens in St. Andrew's Cathedral, Honolulu, at 6:30 p.m., Friday, October 26, with the Eucharist and the bishop's address.

"This evening will be open to the diocese; i.e., non-delegates may attend," wrote the Rev. Franklin Chun, secretary of convention, in the second convention mailing.

Delegate registration commences at 4:30 p.m.

An informal dinner follows in Davies Hall at 5-6:30 p.m. (\$7.50,

reservations required).

Open hearings on resolutions and other matters begin at 5 p.m. Details will be at the packet pick-up tables, noted Fr. Chun.

For resolutions #1-#8, see pages 4-5.

For nominations received by *Chronicle* deadline, see pages 6-7.

Convention special orders of business will include: Fr. Daniel Martin, environmental theologian; homelessness and affordable housing, social concerns committee; Episcopal family network -- background and purpose;

BOMA's Makule e Akamai awards; and the Hawaii ad hoc committee, Washington Cathedral (Pauley Jennings).

Saturday sessions are at the Sheraton-Waikiki, with late registration at 7:30 a.m. and convention's reconvening at 8 a.m.

Following noonday prayers and the necrology, luncheon is scheduled in the Maui Room (\$13, reservations required).

There is a banquet buffet in the Molokai Room, with no-host refreshments on the lanai, starting at 5:30 p.m. (\$22, reservations required).

Seven Out of Ten

Seven out of ten, those are pretty hefty odds.

Reports indicate that those are the odds of United States citizens dying without a will or (to use legal jargon) of dying intestate.

Why is this, I wonder?

I suppose many people who die do not expect to do so.

Indeed, if we were asked after we die about the timing of our death, and were able to respond, I wager that most of us would say we died too soon.

However, we cannot respond; and more importantly, we do not control when we will die.

Another reason for not having a will drawn is probably a fear of death and the unknowns associated with it.

Despite our Christian teachings, we may be concerned about what really happens at death, and so we avoid even thinking about it.

And death is often associated with pain and suffering, another reason to avoid dealing with it.

Also, preparing a will can bring us right up to some tough decisions.

Should the estate be split equally among the children, or is son "John" a spendthrift and liable to squander his share in short order?

Even though we love "John," maybe we should cut his share to a token amount and give more to the others.

Perhaps we cannot stand daughter "Susie"'s husband and are concerned that he will get his hands on her inheritance. Reduce "Susie"'s share?

These are simple examples of the kinds of very real, very human situations that must be confronted when a will is drawn.

Then there is procrastination, which often overlays all these other reasons for not drawing up a will.

"I just have not had time to get around to it."

Why should we? After all, there is no law that says we must.

You need a license to drive a car, or to go into business. You must pay taxes to live in this country, secure a passport to travel, have money to buy food, clothing and shelter.

But you need nothing to die.

These are all reasons why seven out of ten of us die without a will

Some of these reasons are more valid than others.

However, none outweighs the need for taking the time to plan for the orderly distribution of our assets at death.

It is not Christian to leave those you love with the burdern of sorting out your affairs and making decisions on the disposition of your assets at a time when they are in probably the worst condition to do.

And without a will your survivors will also have a great deal of unwanted

Cathedral's Vacation Church School: Our Heritage of Faith



Children of St. Andrew's Cathedral's Vacation Church School with a pet rabbit at Boydo-in Temple (above), feeding carp in the Valley of the Temple (center), and on the front steps of Queen Emma's Summer Palace in Nuuanu Valley (below).

"help" from the state.

A real assist in getting started and overcoming that terrible disease called procrastination is available through a free packet called *Christian Estate Planning*.

This packet contains much useful information, including a booklet entitled *Better Estate Planning*, which gets you started.

For one of these packets, please call me, Don McKenne, at 524-2822 or (for neighbor islanders) at 1-800-522-8418, or write the diocesan office (229 Queen Emma Square, Honolulu, HI 96813).

--- Don McKenne, Planned Giving Officer.

Christian emigration from Holy Land doubles

Christian leaders in Palestine have appealed to Western churches for help in stemming Christian emigration from the Holy Land. This emigration has doubled over the last few years, largely as a result of the daily violence between Israelis and Palestinians in East Jerusalem and other occupied territories. Church leaders attending the 3-day conference in Bethlehem on "Christians in the Holy Land" voiced fears that the trend threatens the viability of an active Christian presence in the Holy Land.

Need help with evangelism?

The Presiding Bishop has declared the 1990's to be the Decade of Evangelism, and has asked that the major resources of the church be focused on this vital commission we received from Christ himself.

What a great opportunity!

What have you got planned for your congregation?

More advertising? Socials? Special liturgies? Door-to-door canvas? Singing on the street corner?

Bible study? Painting the church? Political action? Outreach to the troubled and needy?

Or is it going to take your congregation the whole 10 years simply to define what the word "evangelism" really means?

Unfortunately, evangelism has been neglected so long in the Episcopal Church that it is hard to get our people to think in these terms.

Many congregations do not know where or how to begin or how effectively to carry out a specific program.

Perhaps the Diocesan Evangelism Commission can help you.

The commission is made up of clergy and lay people, who are experienced in the field of evangelism, who have been appointed by the bishop to promote effective evangelism throughout the diocese.

They have three basic programs to offer, and are willing to respond to individual requests for help or advice.

Consultants

First is the formal Evangelism Consultant Program, in which a rector/vicar and vestry/bishop's committee enter into a 2-year contract with a team of 3 or 4 consultants to work with that church's evangelism committee.

The consultants work with them to examine objectively the entire life of their church, identify and rejoice in the things they do well, and explore new or revised programs to fill needs not presently being met.

The consultants are both clergy and lay, with a wide variety of experience, who have been specially trained for this program.

They do not pretend to come in with all the answers and magic formulas to solve everyone's problems.

Instead, they help each congregation determine for themselves what they want and how to get it.

They guide them through data-gathering, setting priorities, planning, and evaluation.

Some of the areas covered include visibility, welcoming visitors, orientation, catechumenate, group dynamics, the shepherding program, the lapsed, spiritual growth, listening and communication skills, developing resources, pastoral care, worship, education, and more.

By the end of the 2 years the committee members have developed leadership experience which can help in other areas of the church's programs.

Workshops

A second service available for those

(Continued on page 12)

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.

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

This issue of the *Chronicle* will be filled with convention material. That annual event of renewal for our diocese, through elections, budget, and discussion of issues, is upon us.

I commend it to all of you even though only some will actually come as delegates.

I am particularly encouraged this year as we approach this event by the number of regional councils in the seven areas of the diocese who have met to discuss what will happen.

When we come to convention, we naturally come with our own special in-

terests and priorities. Beyond that, our congregations have asked us to go because they trust us to understand the needs of our particular church.

Once having arrived, registered, and taken our seats, we take on greater responsibility as delegates. We must also be active participants on behalf of the larger church, our region, the diocese, and beyond, for the good of Christ's mission in the world.

The regional councils are one way to help us broaden our perspective. Hopefully, other presentations at convention will give us this same opportunity and allow us to be Christ's people gathered to honor him and

carry on his mission in this place, rather than be a collection of special interest groups vying for our slice of the pie.

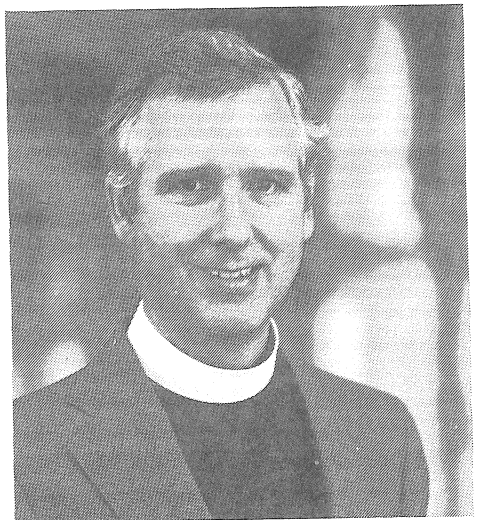
I have to admit that I both love and hate convention! I love the gathering of the family and our chance to worship and talk together. I even enjoy the effort of trying to put my thoughts together (at least once a year) to bring perspective to our priorities in God's service.

The budget and resolutions -- well, it depends! I know they represent concerned thought and effort. They are symbolic of deep caring for the life of the church and the direction in which we are going. The energy of the discussion surrounding them, even the frustration, can be an encouraging sign to me of God's Spirit speaking in different ways to all of us.

What I find terribly hard is the temptation for us to think and act, as if we were about our business and not God's, as if all we were doing is corporate affairs in order to keep our 501 C-3 status as a non-profit organization.

Obviously, our corporate business is important. It is our realization that we are "in the world." How we carry out that business, the spirit of our gathering, is witness to all that we are not "of the world," not caught by the world's agenda only.

Keeping all that straight, making the effort to beware of an underlying



Bishop Hart of Hawaii.

spirituality in all we do, constantly thanking God for the opportunity to convert business into service -- I find all that an exciting prospect.

It is what must happen not only on the diocesan level but in our smallest missions, and in the gathering of just two or three who meet to further God's work.

May God bless the diocese in our work together, that God will be praised.

Faithfully ours,

The Rt. Rev. Donald P. Hart
Bishop

BISHOP'S JOURNEYING

August

21-25 The sleepy days of summer, if they ever came, are certainly over this week, which is filled with meetings and preparations for the provincial

synod in Los Angeles.

Our son Tom comes home for a short visit before his last year of college and unfortunately I have to leave for a week.

(Continued on page 12)

Bishop's Statement on Evangelism

We are part of a family that shares a story. It is a story too good to keep to ourselves.

This is the essence of evangelism.

It does not start as a program, or as a resolution from General Convention.

It starts by a deep conviction in our souls that God has entered our lives.

How and why, we may not know. We may not even be able to put our conviction into words that make much sense to others.

Our lives are changed, however, and they begin to reflect that change, that new state of being, by the way we treat others, by the way we understand ourselves, by our openness to God.

The Question

The baptismal service puts our calling to be evangelists in a clear question of reaffirmation: "Will you proclaim by word and example the Good News of God in Christ?"

With God's help we can carry out this baptismal vow. We will all do it in a variety of ways.

Basically, it is our willingness to share the story of how God's love, which we know in Jesus Christ, has affected us and the world around us.

Sometimes we will put words to this sharing. Sometimes we will proclaim this by our actions.

In any case, good evangelism will reflect the same love and concern for others with which God has treated us. It is an act of thanksgiving, of good stewardship, of using our talents and energy in the service of God.

Evangelism not Optional

Evangelism is not optional for Christians. It is not something we take on for Lent, or for a designated Decade.

Other people are reading the story of our faith all the time as they see and hear us. They may see a dull and disinterested evangelism, or a bitter and complaining one. That is not likely to attract anyone to hear or see more.

Our hope is that others will see in us persons who are faithful, in a way that inspires us to thankfully share the Good News of God in Christ.

Our hope is that others will be attracted by the message we live out in our lives by word and example, and that they will seek to follow the same Christ in their lives by becoming a part of the family of Christians known as the Church.

God does not call us to force anyone to our belief. We are called "to respect the dignity of every human being" (BCP, p. 305), not to belittle other faith systems or religious practices.

We go out "to compel" others to come in, by acts of love and respect and affirmation and forgiveness, by the compelling welcome we extend to them, not by self-righteousness and religious intolerance.

Evangelism is the way of the cross, through listening and ministry.

It is the victory of the resurrection, through sharing the Good News of Christ, our Lord and Savior.

--- The Rt. Rev. Donald P. Hart
Bishop

Hawaiian Church Chronicle

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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.

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RESOLUTIONS: Elderly, Mission Clergy, Land, Synod...

#1 - Ministry to and with the elderly.

BE IT RESOLVED that this convention affirms and supports the work of the Diocesan Board of Ministry on Aging (BOMA) in facilitating and coordinating ministry to and with the elderly.

Be it further resolved that all parishes and missions be encouraged to observe "Age in Action Sunday" on the first Sunday in May, or on some other convenient Sunday, using materials provided by the Episcopal Society for Ministry on Aging (ESMA).

Another appropriate occasion for such an observance is our state-approved "Respect Your Elders Day" on the third Sunday in October, during "Kapuna Aloha Month."

Be it further resolved that parishes, missions, and members of the church be encouraged to become members of the Episcopal Society for Ministry on Aging (ESMA).

Rationale: In some of our congregations, people over 65 years of age approach or exceed 50%, and 80% of these are able to carry out normal activities.

BOMA wishes to encourage our churches to incorporate older people in the life of the church.

Also, we want to help our congregation

tions to recognize and help to meet the needs of the frail elderly and other older persons with problems relative to aging.

BOMA exists to assist our congregations in developing their own ministries to and with the elderly.

Sponsor: Diocesan Board of Ministry on Aging (BOMA), George W. Wiggins, co-ordinator.

#2 - Financial policy for involuntarily-terminated mission clergy.

BE IT RESOLVED that the Diocese of Hawaii implement a policy to continue financial support of mission clergy who are involuntarily terminated for a period of six months after the effective termination.

This policy will not apply in the case of any cleric found guilty of the charge(s) alleged as cause of the termination by a competent ecclesiastical court.

Clerics employed by a mission for less than six months will receive full financial support for a period no longer than the period employed by that mission.

Rationale: Involuntary termination of clergy is becoming more common.

It commonly takes a year, or more, for a cleric to secure a call to a congregation, even under the best of circumstances.

This policy will create a partial financial buffer for clergy who are terminated essentially without warning and face a year or more without ecclesiastical employment.

Sponsor: Big Island Clericus (The Rev. Dr. E.W. Reynolds, convenor) and Hawaii Episcopal Clergy Association (The Rev. William Grosh, president).

#3 - Amendment of charter of incorporation.

BE IT RESOLVED that Article IX of the Charter of Incorporation is amended to read in its entirety as follows:

No conveyance, mortgage or lease of real estate shall be made by the Corporation except in accordance with the Bylaws of the Corporation and the Canons of the Protestant Episcopal Church in the Diocese of Hawaii.

Rationale: This amendment is recommended by resolution of the Board of Directors (Diocesan Council) adopted on July 14, 1990. Approval requires an affirmative vote of two-thirds of the members.

The amendment simplifies the process for approving leases in particular. The current Article IX requires the approval of the council for every lease regardless of how small.

Article IX is unduly cumbersome and frequently not followed.

The amendment will not lessen the protection of the church.

Sponsor: Michael P. Porter, chancellor.

#4 - Land acquisition and construction.

BE IT RESOLVED that the 22nd Diocesan Convention of the Episcopal Church in Hawaii vote to include a line item in the diocesan budget designated for land acquisition and construction of facilities for ministry.

The amount of this budget line item would be no less than 5% of all assessment income from parishes and missions in the budget.

Rationale: The diocese needs to be responsible about future growth and at the present time has no resources allocated for property acquisition or construction for ministry.

Sponsor: The Rev. Jan Rudinoff, vicar, St. Michael and All Angels', Lihue.

#5 - Election of provincial synod representation (Article IX, Section 3).

BE IT RESOLVED that section 3 of Article IX of the Constitution of the Protestant Episcopal Church in the Diocese of Hawaii be amended to read:

Clerical and lay deputies to the provincial synod shall be elected by the diocesan convention and shall be in such numbers as the bishop may deem appropriate; provided, however, that no fewer than one in each order be appointed to attend.

Rationale: Presently the constitution allows for representation to the synod on an appointed basis by the bishop with the advice of the diocesan council.

Since the deputation to synod is to represent the diocese in the councils of the church on the provincial level, it seems most appropriate that our representation be elected from the floor of convention.

Because of the cost of travel for synod, the number of deputies representing the diocese may need to be limited.

This amendment to the constitution leaves the number of representatives still at the discretion of the bishop.

The amendment only seeks to have the diocesan deputation at provincial synod to be elected by the diocesan convention.

Pooled Income Fund

The Episcopal Church's Pooled Income Fund (PIF) is becoming very popular.

At the end of 1988, its market value was \$1,462,806.

A year later, new contributions had increased that to a whopping \$2,706,654.

More and more Episcopalians are making gifts to their church through the fund.

You may want to consider a gift to your church -- and any other part of the Episcopal Church -- through the Pooled Income Fund.

This gift would provide you and another beneficiary an income for life.

Over the past 6 years, the return has varied from 8.8% to 10.0%.

Your gift will be professionally and conservatively managed at no cost to you, so as to produce this lifetime income.

You will benefit immediately from significant income tax advantages associated with your gift.

There is a \$2,500 minimum contribution with subsequent contributions of \$1,000 or more.

If you would like more information, including a free brochure about this unique way to make a gift to your church, please call Don McKenne at 524-2822 or (from the neighbor islands) 1-800-522-8418). ---D.K.

Our faith identifies us as stewards

Stewardship is very much a part of the Gospel.

It is not something at its edge. It comes out of the heart of the good news.

Try as we may, we cannot ignore it or pretend that it does not exist.

God has given us many gifts and calls us to use those gifts to build up His kingdom.

Our faith identifies us as stewards and gives us a relationship with God. Creation and our Baptism bond us to God in a covenant relationship.

God calls us into community (the Church) but also entrusts us with His world.

Many of these gifts are given for our needs; others are given for the needs of others.

Stewardship is a ministry by which we nurture and share our gifts.

The challenge is not to forget the faith dimension underlying one's work.

--- S. Morrison & F. Eisemann.



Looking mauka across Camp Mokuleia from the site of the former chapel. Camp office and Fr. Ed Bonsey, camp director, at the left.

RESOLUTIONS: Environment, Housing, Family

Sponsor: The Rev. David Y. Ota, vicar, Good Samaritan, Honolulu.

#6 - Education and action to live in harmony with the creation.

BE IT RESOLVED that this convention commend our bishop for emphasizing our responsibility to live in harmony with God's creation in his opening address to convention and for appointing a diocesan committee to provide leadership in this important ministry, and

Be it further resolved that this convention commend the parishes and missions that have already begun programs of education and action, recycling, etc., and

Be it further resolved that this convention urge all parishes and missions and individual church members to engage in education and action to reverse, as much as possible, the waste and destruction of nature.

Rationale: Self-evident.

Sponsor: The Rev. William R. Grosh.

The committee will also consider other housing opportunities for developing affordable housing for moderate income groups.

The bishop shall appoint clergy and lay members from congregations throughout the diocese who have the expertise and commitment to serve as members of this committee.

Rationale: The Presiding Bishop has issued a call to all dioceses to create such a committee to support the development of housing options for low income and homeless people.

Hawaii has been identified as having the highest priced rental and single family housing in the United States; it also has one of the lowest rental vacancy rates in the nation.

Because of the scarcity of affordable housing, many families are homeless; living in crowded, unsafe conditions; or are spending an excessive proportion of their income for housing.

This is a crisis that affects our society as a whole and has important ramifications for our church.

Sponsor: Diocesan Social Concerns Committee (Lynette B. Kurren, chair).

#8 - December 1, 1990, Social Concerns Conference.

BE IT RESOLVED that the Diocesan

Convention endorses the Diocesan Social Concerns Committee's planning for a December 1, 1990, conference on developing family peace and stability, named "Peace, Peace, Where There Is No Peace...Developing Peace in the Family."

This conference will be held at St. Andrew's Priory from 8:30 a.m. to 1:30 p.m. and will cost \$10 for lunch, refreshments, and printed materials.

Scholarships are available for the conference fees and neighbor island travel.

Rationale: This is a follow up to last December's Social Concerns Conference on Family Violence.

This conference will focus on concrete examples and programs that parishes should know about to support families needing help.

Examples of such families are those that may be homeless, experiencing family violence, immigrants and refugees adjusting to life in Hawaii, or families with the daily stress of caregiving for frail, disabled older loved ones.

One program that will be featured is the "Let Peace Begin With Me" educational program for children developed by the Family Peace Center.

Sponsor: Diocesan Social Concerns Committee (Lynette B. Kurren, chair).

16 teachers commissioned at Kauai's Christ Memorial



Father Jim Eron, pastor of Christ Memorial Church, Kilauea, commissioned sixteen religious education volunteers for their teaching ministry Sunday, September 9.

This growing Episcopal congregation on Kauai's North Shore has inaugurated an amplified program of three Sunday school classes and a Wednesday religious education program.

Fr. Eron indicated his delight "with the parish's generous response to the needs of our children."

Photo (left to right): Elizabeth Freeman with son Wyatt, Fr. Eron, Sandy Reed, Marinell Eron, Patra Hebson, Rosemary Tucker, Sandy Smith, Suzanne Meek, Jane Risch, and Linda Foy.

1988 U.S. Membership of 13 Churches (in millions)

1. Roman Catholic	54.9
2. Southern Baptist	14.8
3. United Methodist	9.1
4. Nat'l Baptist (USA)	5.5
5. Evangelical Lutheran	5.3
6. Mormon	4.0
7. Church of God in Christ	3.7
8. Presbyterian	2.9
9. Nat'l Baptist (Amer.)	2.7
10. Lutheran (Mo. Syn.)	2.6
11. Episcopal	2.5
12. African Meth. Ep.	2.2
13. Assemblies of God	2.1
Total	112.32

The Baptist bodies total 23 million and the Lutheran churches 10.6.

Source: *Yearbook of American & Canadian Churches, 1990*, National Council of Churches.

Pua Hopkins elected to CDSP board by Province 8

Hawaii hosts 1992 synod

Pua Hopkins, associate professor of Hawaiian at UH-Manoa and wife of the Rev. Charles G.K. Hopkins, was elected to the board of trustees of the Church Divinity School of the Pacific by the synod of Province 8.

Delegates from the 18 western dioceses (including Hawaii) which comprise the province met in Los Angeles late this August.

Synod 1992 meets in Hawaii May 10-16.

The delegates "celebrated their ethnic diversity, recognized the growing presence of youth members, exchanged innovative program ideas," reported Sarah Moore of Utah.

The resolutions passed included "requests to General Convention to increase support for Hispanic ministries, opposition to the death penalty, diocesan financial reporting of ethnic ministries, activities and representation of ethnic diversity in province events and programs, and mandatory lay pension coverage," Moore reported.

Delegates also heard reports on Cross Cultural Ministry Development, the Philippines (concern over the earthquake and American bases), and South Africa.

They also adjourned before competing the business agenda, because of the lack of a quorum the final day.

A synod meeting at the 1991 General Convention has been suggested in order to complete elections and resolutions not acted upon.

Elected to the provincial council were Marion Cedarblade, president; Bishop C. Binkley Morton, vice-president; Bishop Robert Ladehoff; the Revs. Nedi Moore and Robert Carey; and Lyn Johnson.

Also elected to the CDSP board was the Very Rev. John Buenz.

Elected to the board of *Episcopal Life*, the national church's news monthly, was Sarah Moore.

Hawaii delegates to synod were Bishop Hart, the Rev. Dorothy Nakatsuji of St. Clement's, Elaine Ohlson of St. Stephen's, and ECW president Nancy Jenks and Church Periodical Club chair Martha Ho.

Mary MacIntosh attended the agenda planning committee meetings in preparation for the coming Hawaii synod.

Episcopal Women's History Project holds annual meeting in Los Angeles.

The June annual meeting of the Episcopal Women's History Project (EWHP) in Los Angeles discussed its oral history project and the pivotal contributions of women in establishing many of the Diocese of Los Angeles's social service institutions. EWHP is funded by the Episcopal Church Foundation and the United Thank Offering.

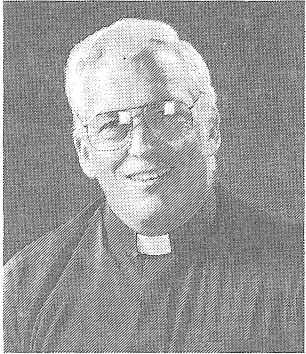
--- From *Episcopal News Service*

NOMINATIONS: Standing Committee, Diocesan Council...

Standing Committee

(Clergy: one to be elected for 4-year term)

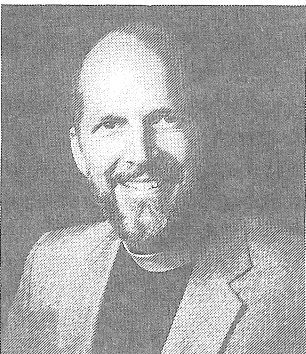
The Rev. J. Sargent Edwards
Calvary Church, Kaneohe



Church & Community Service: 1) Chair, Diocesan Evangelism Commission, Diocese of Hawaii; 2) Chair, Diocesan Evangelism Commission, Diocese of California (Bay Area); 3) Salary/Compensation Review Committee, Hawaii; 4) Spiritual Director, Cursillo Happening, Hawaii & Cursillo, California.

I seem to be called upon at this time to offer my peculiar gifts and wisdom to serve this diocese on the Standing Committee, supporting the ministry of our bishop, especially in this Decade of Evangelism.

The Rev. John C. Millen
Holy Nativity, Honolulu



Church & Community Service: 1) Commission on Ministry, Diocese of Hawaii; 2) Planned Giving Committee, Hawaii; 3) Chair, Commission on Ministry, Diocese of Southern Ohio; 4) Chair, Budget Committee, Diocese of Virginia.

Having served in parish and school ministry in three dioceses, I want to offer broad support for the bishop, the diocese, and the Episcopal Church. I am particularly motivated by the diversity of the diocese of Hawaii, and seek to help us affirm and share God's wonderful gifts in Hawaii.

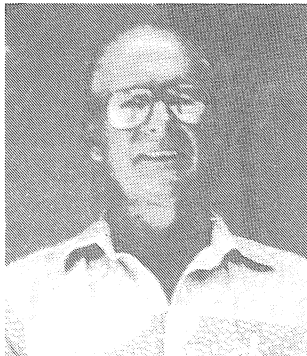
(Lay: one to be elected for a 4-year term)

John A. Decker, Jr.
Good Shepherd, Wailuku

Church & Community Service: 1) Junior Warden, Good Shepherd, 1990 to date; 2) Diocesan Council, Diocese of Hawaii, 1985-1987; 3) Secretariat Chair, Hawaii Episcopal Cursillo, 1985-1988; 4) Board Chair, Maui Catholic Charities, 1988-1990.

I would like to put my experience and skills in spiritual renewal, Christian social ministry, and the management of non-profit organizations to the service of the diocese. Perhaps a Neighbor Island lay perspective would be useful to have on the Standing Committee.

Gordon L. Johnson
St. Andrew's Cathedral



Church & Community Service: 1) Editor, *Ka 'Upena* (Cathedral's newsletter); 2) Former Chapter member; 3) Diocesan AIDS Committee; 4) Convener, Central Oahu Regional Council.

As a member of St. Andrew's, I have been involved not only in many facets of the cathedral, but also in the diocese. This involvement has given me an invaluable opportunity to observe the workings of the diocese and a unique opportunity to serve as a member of the Standing Committee.

Nelson J. Secretario
St. Michael & All Angels, Lihue



Church & Community Service: 1) Regional Council Convener, Kauai; 2) Diocesan Stewardship Committee; 3) Bishop's Committee member, St. Michael & All Angels; 4) Delegate to Diocesan Convention, St. Michael & All Angels.

I have been given the opportunity to serve as a member of the vestry of All Saints, Kapaa; the bishop's committee of St. Michael & All Angels, Lihue; the Diocesan Council (1982-1984); and as a Deputy to the 1985 General Convention in Anaheim; and Vice-Chairman, consecration committee for the Presid-

ing Bishop; as well as a member of the Diocesan Stewardship Committee and am presently serving on the Kauai Regional Council as convener.

Diocesan Council

(Clergy: two to be elected for 3-year terms)

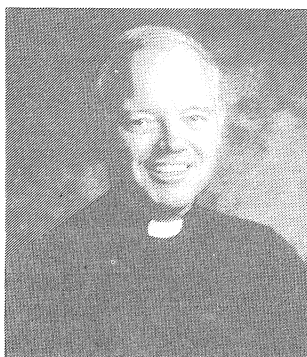
The Rev. David N. Holsinger
St. Luke's, Honolulu



Church & Community Service: 1) Standing Committee; 2) Committee on Constitution & Canons; 3) Diocesan Youth Commission; 4) Clergy Compensation Review Committee.

I hope our diocese will increasingly open up its doings to the clergy and people of the diocese who are not on Council. I want to raise my voice for more light and sunshine. On major commitments of over \$100,000 the Council should ask the Convention for approval. This will help them from making commitments that backfire and hurt us all. I am for all funds being accounted for yearly, such as the Clergy Continuing Education Fund, and any others "in the shadows." Let the people know!

The Rev. Richard Rowe
St. Matthew's, Waimanalo
Institute for Human Services, Honolulu



Church & Community Service: 1) Jubilee Ministry Officer, Diocese of Hawaii; 2) State Task Force on Homelessness; 3) Seminarian Intern Supervisor; 4) Alternate Delegate to General Convention.

Diocesan Council, together with the bishop, implements the goals and sets the direction for the diocese. I can bring experience in stewardship, evangelism, outreach, and church growth to

the Diocesan Council. I am especially concerned to see a renewal of a companion diocese relationship.

The Rev. Lynette Golderman Schaefer
Grace Church, Molokai

Church & Community Service: 1) Commission on Ministry/BACAM; 2) Diocesan Council, 2 terms; 3) Commission on Alcohol & Chemical Dependence; 4) Deputy to General Convention.

To be a part of reasoned planning of the diocese and to represent the Moloka'i-Lana'i-Maui region to the best of my ability.

(Lay: six to be elected for 3-year terms)

Betty Jo Harris
St. Christopher's, Kailua

Church & Community Service: 1) Member of Executive Council; 2) Chair of the Board of Directors; 3) Past-President, Hawaii Council of Churches; 4) Member, Board of Health, State of Hawaii.

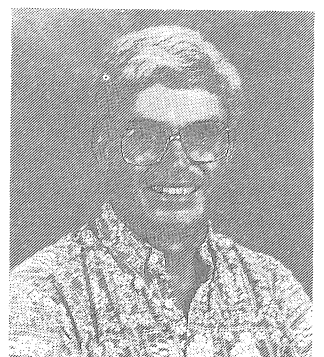
I would like to be a member of Diocesan Council so that I can bring my experience gained from working at the national church level, my commitment to service and diversity.

Robert J. Kusumoto
Holy Nativity, Honolulu

Church & Community Service: 1) Vestry; 2) Licensed Lay Reader; 3) Acolyte Leader; 4) Youth Group Leader.

As a young adult, there needs to be a spiritual presence in such a material world. There is an even greater need to help our youth cope with today's complexities. My servitude is to help the youth of our parish community to trust and love our Good Lord.

George S. Lockwood
Christ Church, Kealahou



Church & Community Service: 1) Diocesan Council, 1986-1989, Member, Finance Department, 1988-; 2) Deputy to General Convention 1976, 1979,

(Continued on page 7)

...Council, Chapter

1982, 1985, 1988, Chairman of Committee on Stewardship; 3) Member of the Executive Council of the Episcopal Church, 1988-; 4) Chairman, Board of Trustees, Church Divinity School of the Pacific, 1975-1983.

The mission of the church is carried out at the parish, diocesan, and national church levels. The Diocesan Council is an essential part of our common mission. I would enjoy again working the Bishop Hart, the diocesan staff, and other members of the Council in shaping and carrying out our mission.

Donald C. McKenne
St. Andrew's Cathedral



Church & Community Service: 1) Stewardship Committees, Cathedral & Diocese; 2) Former Junior Warden; 3) Director, Friends of Father Damien; 4) Former member, Diocesan Finance Department.

I desire to serve God and His Church, and I believe I can make a positive contribution to the Diocesan Council. Over the past five years I have had experience with national and diocesan level activities, as well as involvement at the parish level, and I will use this experience to help carry out the responsibilities of the Council.

Sylvia Rowland
St. Elizabeth's, Honolulu

Church & Community Service: 1) Vestry, 2 terms; 2) Chair, Search Committee; 3) Member, Diocesan Council (1 term); 4) Staff member, Shelter for abused spouses and children.

Having served one year on the Council, I would like to continue the work just begun. I want to give to the church and the Lord in some small way to show my gratitude for all they have given me.

Cathedral Chapter

(Lay: one to be elected
for a 2-year term.)

Richard H. Hagemeyer
Holy Nativity, Honolulu

Church & Community Service: 1) Diocesan Council, Finance & Real Property Department; 2) Lay Deputy



to 1988 General Convention; Lay Alternate, 1991; 3) Delegate, Diocesan Convention; 4) Vestry member & Treasurer, Holy Nativity.

I have always been interested in the diocesan-cathedral relationship. This would be an opportunity to be of service to the Cathedral and, hopefully, satisfy my curiosity.

Church organists an endangered species

Changes in American religion are reflected in the decline of organ music and the shortage of church organists, the *Honolulu Advertiser's* Vickie Ong reported September 22.

"It used to be that the most beautiful things went into the church," Mark Kennedy, organist at the Church of the Holy Nativity and pianist at St. John the Baptist Catholic Church, said to Ong.

"Stained glass windows. Carved altars. And you put in the most glorious instrument in the world, the [pipe] organ. And that's just not the way the church thinks any more. It's all changed," Kennedy observed.

Organ schools close and organ teachers find fewer and fewer students. Katherine Crosier, organist at the Lutheran Church of Honolulu, had 12 organ students five years ago, and but 2 today, neither of whom is young, Ong reported.

There are many reasons for this decline, observers report:

--- Decline of the mainline Protestant churches, traditionally the home of great organs and organ programs.

--- Growth of Pentecostal and evangelical churches, which do not have the organ tradition.

--- New, less formal sense of worship, for which other instruments, such as the guitar, seem more appropriate.

--- Changes in the liturgy which outmoded the organ accompaniments to the old rites.

--- The increasing rejection of the Anglo-European cultural tradition, what is called "Eurocentricity," by many churches.

--- Decline in the desire to elevate a congregation by offering the best music possible in the worship of God and thus familiarizing them with the great church music traditions.

--- Technological advances and the willingness to accept synthesizers in corporate worship.

--- Desire for a level of church music not generally available outside the cities, which level can now be had

McCreary accompanies "Hunchback" Hallowe'en at Cathedral

Canon John McCreary will be composing and performing an original organ score for an 8 p.m. Hallowe'en screening in St. Andrew's Cathedral of the silent film classic, "The Hunchback of Notre Dame."

Canon McCreary has done organ accompaniment for numerous silent films.

Each performance is unique, because he creates a new score at each screening.

For "Hunchback," the only music before him will be the 8 themes he has written for each of the major characters. From these, he improvises, based on the action on the screen.

Since there are no audio cues, McCreary must keep his eyes trained on the screen at all times to synchronize music and film. This poses an enormous challenge to the organist.

"At the very end, Quasimodo is on the top of a tower, wrestling with the villain. Suddenly, the viewer just sees the villain's back -- with a dagger in it.

There is absolutely no warning.

"To make sure I don't miss it, I have to keep my hand over a big, hideous chord, ready to crash down at the right moment," said McCreary.

There are additional hazards. "You live in fear of drawing a blank," McCreary said.

To compound matters, when McCreary played one "Hunchback" screening, there was a 20-minute sequence he had never seen before.

"I noticed that the projectionist had three reels instead of the two reels I was used to," McCreary related.

"All was going smoothly, though, when there was a love scene that went on and on and on... By the end of it, I was practically turning my music upside down."

That incident, though, was a piece of cake compared to the time McCreary scored and accompanied the silent film

(Continued on page 8)

Chronicle Annual Report

The *Hawaiian Church Chronicle* continues to serve as one primary means of communication in and for the Episcopal Church in Hawaii.

It is both newspaper and magazine, with both news and Christian education functions.

1990 was the *Chronicle's* first 10-issue year in many years. The savings from a diocesan desk-top publishing capability have funded two additional issues.

For the first time, business return envelopes were inserted in the *Chronicle*, together with a request for donations. At press-time, 314 have responded with donations totaling \$4,023.

This is a splendid return, as return envelopes go, and all donors have the diocese's thanks for their kind words and that the communications capability of the diocese is enhanced.

Special thanks to Keith Adamson and Ted Bell for arranging postal permit and envelope printing.

Also, since the last diocesan convention, parish and regional council reports have been solicited. Bob Durand now serves for the Maui regional council, and Joy Bridgewater writes for the Cathedral and Dick Schulz for Christ Memorial, Kilauea, Kauai. Many parish newsletter editor is also parish reporter, as newsletters so often provide *Chronicle* stories.

Aside from regular features by Bishop Hart and Don McKenne, and in addition to stories from parish and regional reporters, articles have appeared over the past year by Hatsune Sekimura, Doris Fleming, Martha Ho, Elizabeth Hart, Ruth Newall, Fr. James Furman, Fr. James Eron, Nancy Jenks, Mark Da Costa, Charlotte

McMannus Wilson, Bindy Snyder, Betty Caskey, George and Jackie Wiggins, Annette Jim, and the *Chronicle* editor.

Stories have come from all islands, including Lanai.

Our thanks to all who contributed stories and photos. Those who wish to contribute are encouraged to do so, and they will find guidelines to follow on page 3.

Our thanks to all the parish secretaries of the diocese. They keep the *Chronicle* list current by their timely sending in new names, addresses, and changes.

Also thanks to Mary MacIntosh, *Chronicle* circulation manager, who maintains the master *Chronicle* list and prints out the labels for each issue.

The Hawaii Hochi does the final pasteup, photos, and printing with distinction and despatch.

And the Oahu Bindery expedites labeling, mailing, and certain post office matters with equal distinction.

Other sources of *Chronicle* news are the *Bishop's Newsletter*, Episcopal News Service (New York), Episcopal Life (New York), Anglican Media Mailing (London), and Anglican Information (London).

In the past year, the *New York Times*, *Wall Street Journal*, *Times Literary Supplement* (London), *Time*, *Honolulu Advertiser*, and *Honolulu Star-Bulletin* provided points of departure for stories.

To one and all, and especially to members of the Communications Department of the Diocesan Council -- Peter Carson, chair; Patricia Zimmer; Fr. Jan Rudinoff, and Keith Adamson, many thanks and much aloha.

--- JPE.

(Continued on page 10)

Women increasingly at AIDS risk

No longer focused on gay and bisexual men, the AIDS epidemic in America is being spread heterosexually and is putting women increasingly at risk.

Now more than 11% of all new AIDS patients are female, 23% are intravenous drug users, and 43% are African-Americans and Hispanics.

"Nationally, between 1985 and 1989, the female portion of the epidemic grew at a rate 10 times faster than among gay men.

"In New York City, the epidemic among females grew 40 times faster than it did among homosexual men," Laurie Garrett of *Newsday* reported.

And AIDS is no longer an urban disease. America's small towns and suburbs have a rate of growth in AIDS incidence that is triple that of the cities.

The Centers for Disease Control estimate that 1 million to 1.5 million Americans are infected with the virus causing AIDS.

By the end of 1992, the Centers estimate that more than 365,000 Americans will have AIDS.

The overall "rate of growth of the American epidemic has slowed -- from doubling in size every 11 months in the early 1980s to every 18 months currently -- largely because of a slowing in new cases among gays.

This is because of higher AIDS awareness and more frequent use of safe sex practices within that community.

Also, new therapies, including early intervention with AZT, have slowed the disease progression in the gay community, which is better able to afford drug and therapy costs, *Newsday's* Laurie Garrett reported (Adv/S-B, 6/17).

High-risk sexual behavior, both heterosexual and homosexual, continues to be reported, however.

**Have you taught yourself
& your children about
AIDS
& its prevention?**

EAM elects Jong, Padasdao, Kusumoto

New advocacy for Asian, Asian-American clergy candidates

Women convenors were elected for the first time at the 1990 national consultation of Episcopal Asiamerica Ministry (EAM) in Los Angeles this July.

The Chinese convocation elected as convenor Gretchen Jong of St. Elizabeth's, Honolulu, and HEPAM convenor.

The Filipino convocation elected as convenor Harriet Kollin of Massachusetts and as deputy convenor, the Rev. Imelda Padasdao of St. Paul's, Honolulu.

Arthur Kusumoto of Holy Nativity, Honolulu, was elected Hawaii's representative to Province 8's Asian Pacific Island Commission.

The Rev. James Kodera, professor at Wellesley, was elected as convenor of the Japanese convocation, succeeding the Rev. David Ota of Good Samaritan, Honolulu.

Also from Hawaii, Hatsune Sekimura of Good Samaritan served as co-convenor of the Woman's Ministry Conference, and Cathy Sada of St. Timothy's, Aiea, and Rickey Melchor of Good Shepherd, Wailuku, provided leadership at the youth and young adult conference.

At EAM, advocates for ministries with Asians and Asian-Americans within the Episcopal Church were organized and an organized presence at the 1991 General Convention planned.

Supporting nominees (The Revs. Fran Toy and Benjamin Pao) to serve as clergy representatives on the Executive Council and advocating support for Asian or Asian-American clergy candidates in seminary are just a few of the objectives of the EAM advocates.

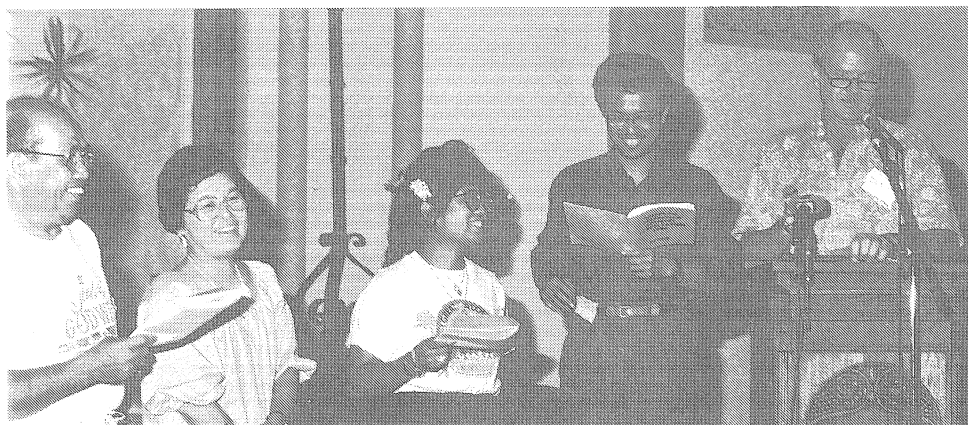
Contributions made out to the "Treasurer of the Diocese" and designated for "Advocates for EAM" should be mailed to the Diocese of Los Angeles (Attn: Comptroller), P.O. Box 2164, Los Angeles, CA 90051. ---GJ.

Photo captions: The Rev. Eric Law, convenor of the Asian Pacific Islands Commission and chaplain for Episcopal campus ministry at the University of Southern California, joins the Rev. Timoteo Quintero, Hatsune Sekimura, the Rev. Imelda Padasdao, and the Rev. Peter Van Horne in singing the Queen's Prayer at the recent EAM consultation (above, upper right).

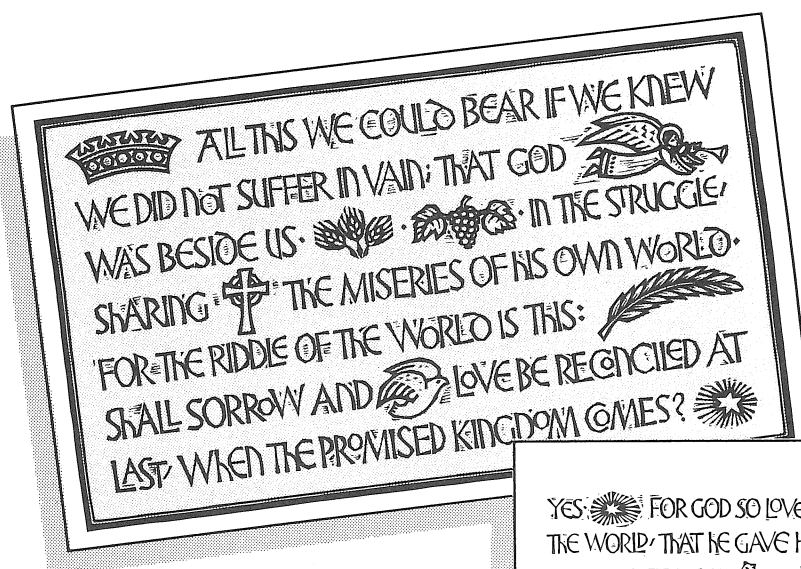
Hawaii's delegation to EAM pause for picture-taking on the USC campus (below, upper right).

Photos: the Rev. Gerhard Laun.

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.



CHRISTMAS CARDS from the Presiding Bishop's Fund for World Relief



YES: FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON

*For God so loved the world
that he gave his only Son, that whoever
believes in him should not perish
but have eternal life.*

A quotation from Dorothy Sayers' *The Man Born to Be King* is on the cover of this year's Christmas cards from the Presiding Bishop's Fund for World Relief. Inside is John 3:16.

Cards may be ordered from Episcopal Parish Services, 815 Second Avenue, New York, N.Y. 10017 in packages of 10 cards for \$10 per package. Send no money now. You will be billed.

"These Christmas cards are expressive of the world's search for hope. Advent and Christmas remind us of the source of that hope. Your generosity in purchasing and using these cards will enable the Presiding Bishop's Fund to link our Church to the world's pain and share the hope that we know.

"To be assured of receiving your cards on time, please order as soon as possible," promotional materials from the PB's Fund state.

"Hunchback" (from page 7)

"Wings" -- without having seen it before the actual screening. "The film did not arrive in time -- but you learn to keep a few tricks in reserve."

Some of McCreary's best "tricks" will be displayed at this screening of the 1923 film version, featuring Lon Chaney's famed performance as Quasimodo.

The role is physically demanding. The prosthetic devices Chaney wore to stimulate the hunchback's tortured posture and movement weighed more than 70 pounds, and his grotesque makeup took hours to apply.

"The Hunchback of Notre Dame" will be shown on October 31 at 8 p.m. in St. Andrew's Cathedral.

--- Jyo Bridgewater.

Straying gate, Teens, New format, HPA's Chaplain Barthelemy...

HAWAI'I

The restoration/renovation fund at Christ Church, Kealahou, now has \$121,350 in donations.

"While this is a substantial sum, it still is not sufficient to cover all the proposed work, and we trust that some of you who have not yet contributed, will do so in the near future," wrote Gordon Hodgins, chairman, to parishoners in that parish's October newsletter.

"Bertha Weeks and her committee are working with Gayle Marquess on designs for the stained glass windows... A group went to look at the stained glass windows at St. Augustine's Church in Kapa'au, particularly how they were constructed to allow for opening."

Fr. Reg Rodman, rector of Christ Church, is presently attending a six-week course at the Center of Continuing Education at the Virginia Theological Seminary in Alexandria.

Seen a stray gate? "The gate to the altar rail [at Christ Church] has been astray for a very long time, and is

missed by many people," the October *Nu 'Oli* reported. "If anyone has a clue to its whereabouts, would he or she please return it to the sacristy, or call the office (323-3429). It will be received with thanksgiving."

"Most teens may be polite and quiet in church, but quite often their honest opinion includes the following: It was boring and dry, not for me, hard to understand, not fun... (Never mind the comments about the music.)," writes Jack Brennick in *Nu 'Oli*.

"Church on Sunday often doesn't feed a teenager's life -- especially the teens this youth advisor comes in contact with, -- the high risk, abused, and neglected ones.

"This also doesn't mean these kids never heard of God. They want to know there is hope. They want to know love. And if it comes to them in the right way, yes, they will believe in God.

"The big summer activity which the church youth program helped sponsor was Kona's First Annual Skateboard Contest. A big success, with plenty of youth engaged in healthy, spirited fun. Friends and fellowship were dominant throughout the whole time -- and it was legal!

...In an effort to build up the younger people within the Christ Church community, there will be Friday night youth group meetings beginning September 14th. We will meet every other week and include the practical application of spiritual values, food, and fun.

"For those families with youth from 5th to 10th grade (age 11-16), this is an opportunity to include your children in a church-sponsored, ongoing activity.

"I could use your support and valued input," Jack Brennick concluded.

"People are coming forward to offer their ministries for the good of our Christian family. New people are joining us. There is indeed a new spirit in our midst, and I am utterly confident it is the Spirit of Jesus," wrote the Rev. Dr. Thomas H. Taylor, commenting on his and Gloria's first anniversary at Holy Apostles', Hilo, in the September parish bulletin.

"Gloria and I thank you for all the love you've shown us over these last 12 months, and we thank and praise God for all He is doing in our midst."

"In a couple of weeks, we will begin our home fellowship groups. There will be one in Volcano (on Thursday) and two in the Hilo area (on Tuesday and Wednesday).

"Our purpose in doing this is to study Holy Scripture, pray, and share. Home groups afford us the opportunity to know one another better, share our joys and sorrows, share our thoughts on God's word and how we can apply it, pray together and learn more about our ministries.

"God willing, we may even see signs, wonders, and miracles," writes the Rev. Dr. Taylor.

In August he attended the North American Congress on the Holy Spirit and World Evangelization in Indianapolis.

"Upcoming Renewal Event" was the headline. Suffragan Bishop William Cox of Oklahoma (retired) will be teaching and preaching at Holy Apostles' November 30 through December 2.

All in the Family of Christ, the parish newsletter/bulletin of St. James',

Kamuela, has a changed format to make it "more readable and more fully and carefully read."

In addition to the service bulletin, it has a whole smorgasbord of items of interest: (1) Information for the first-time visitor, (2) "Who: What: When: Where:", with "up-coming opportunities and events, both at St. James' and within the Diocese;" (3) "Parish Family News" with news of parishoners; (4) "The Sunday Paper," a summary of the themes of the Sunday lessons in cartoon form; (5) "Insights," a brief commentary on the Gospel of the day by Donna Olsen of St. Paul's Episcopal Church in Indianapolis, Indiana."

The Rev. Dr. Elsbery W. ("Jerry") Reynolds is rector of St. James.

A welcome to the Rev. and Mrs Paul Barthelemy (Mary). He is the new chaplain at Hawaii Preparatory Academy, and Mary teaches kindergarten at HPA.

Fr. Barthelemy was previously headmaster of St. Margaret's School, Tappahannock, Virginia (1984-1990) and chaplain and upper school dean of Oregon Episcopal Church School, Portland (1977-1984). He is a graduate of the University of Illinois (B.A. 1964) and Nashotah House (M.Div. 1975).

Episcopal-Lutheran dialogue details revealed

Lutheran Bishop Herbert W. Chilstrom has revealed some details of ongoing conversations leading to an agreement on ministry and eventual "full communion" between the Episcopal and the Evangelical Lutheran Churches, ENS reported.

Provisional points of agreement include:

--- The Evangelical Lutheran Church in America would elect bishops for life, instead of four-year terms.

--- Lutheran and Episcopal clergy would be recognized mutually and could be interchanged.

--- Lutheran and Episcopal churches could merge, maintaining a connection with both denominations, or affiliating with only one.

--- Full communion might be achieved by 1995.

Any final agreement will require convention approval by both churches and changes to canons and constitutions.

Some Episcopal Church leaders found these comments premature, especially in view of the provisional nature of the agreements.

The Evangelical Lutheran Church has 5.3 million members; the Episcopal Church, 2.6 million.

"Women of Vision" to be presented in Hawaii this November



"Hawaii Diocese Women of Vision is to be presented November 16, 17 and 18, 1990," ECW's Bea Ware reported.

"The weekend program will be held at the Hawaii Baptist Conference in Waianae.

"Registration is \$20, and the complete cost for room and board is \$35."

The registration fee and form are due on or before November 1.

Mail registration form and fee to Bea Ware, c/o St. Philip's Episcopal Church, 87-227 St. John's Road, Waianae, HI 96792.

OAHU

Bishop William J. Cox, Suffragan Bishop of Maryland (1972-1980) and Assistant Bishop of Oklahoma (1980-1988), now retired, and Dr. Bryce Bliss will be in Hawaii in late November and early December for a Diocesan Teaching/Healing Mission, together with their wives.

Present plans call for teaching and ministry sessions in Hilo (Holy Apostles', November 29 & 30), Maui (tba), and Oahu (St. Mary's, December 7 & 8).

The missionaries will also be at the Sunday 7:30 and 9:30 a.m. services at St. Mary's on December 9, Fr. Richard Lipka announced.

Fr. Doug McGlynn, formerly of St. Mary's, Honolulu, was recently instituted as rector of the Church of the Ascension, Pittsburgh, Pennsylvania. He will still hold a teaching position at the Trinity School for Ministry nearby, *Calvary Crossings* reported.

Congratulations to these St. Andrew's Cathedral members:

Two watercolors by Barbara Betts were selected for display at the Hawaii Pavilion at Expo '90 in Osaka;

Dr. Lawrence Paxton of the UH-Manoa music faculty was elected to the board of directors of the Diamond Head Theatre and cast at the caliph in *Kismet*;

George and Laura Wilson celebrated their 50th wedding anniversary with a renewal of their vows;

Arthur Manoharan, M.D., on his exhibit "Island Faces" in the Queen Emma Gallery at the Queen's Hospital;

(Continued on page 10)

...Centennial

Jesse Blackwell, Elizabeth Hart, Rosemary Jordan, and Judy Masuda on their appointment as "Eucharistic Lay Ministers," *Ka 'Upena* reported.

Beginning September 1, Frances Titcomb is manager of the cathedral's Economy Shop, succeeding John James, who filled in as interim-manager following the resignation of Bob Miller, now resident in Oregon.

Raised in the Midwest and East, Frances lived in California for 35 years become coming to Hawaii.

She is a widow with 6 children, 20 grandchildren, and 4 great-grandchildren and has worked as a purchasing agent and in industrial engineering, as well as counseling and administrative work in the field of alcohol and drug addiction.

September 30 marked the 100th anniversary of the arrival of the Anglican Church in Korea. Among those present at the celebration in the Olympic Village was the present Archbishop of Canterbury, the Most Rev. Robert Runcie, the newsletter of St. Luke's, Honolulu, reported.

St. Luke's was represented at the centennial celebrations by Deacon John Kim.

He anticipated a visit to Jesus Abbey during his visit to Korea. The spiritual leaders there are the well known missionaries, the Rev. and Mrs. Archer Torrey. Fr. Torrey has been Missioner at St. Luke's, and Jesus Abbey receives an annual gift from the St. Luke's Mission Outreach Fund.

"Straight to the Heart," says *The Keyes* of St. Peter's, Honolulu, of this prayer for the Decade of Evangelism from the Church in Wales:

God the Sender, send us;
God the Sent, come with us;
God the Strengthened of those who go,
empower us, that we may go with you
and find those who will call you Father,
Son and Holy Spirit. Amen.

Church organists (from page 7)

electronically everywhere.

--- Failure of the churches properly to appreciate and to pay its organists.

"Financially, organists are paid dirt," Kennedy said. "For a wedding, I got more when I was 14 than today when I am 46. I would get \$25 when I was 14; now I get \$50. The value of the dollar has gone down a lot more than by one-half."

"The reason to play organ is for love of organ," Kennedy said. "That's the reason I keep going."

Kennedy is the 5th son of Katharine and the late Bishop Harry S. Kennedy.

He began studying the organ when he was 12 and played first in school chapels at Iolani School, Honolulu, and the Hawaii Preparatory Academy, Kamuela, Island of Hawaii.

He celebrated his mother's 86th birthday with a well-received, free, public concert on the pipe organ at the Church of the Holy Nativity April 1, 1990. --- *JPE*.

The destruction by lava of Kalapana Village on the Island of Hawaii, comments by residents, and the dispute over geothermal energy, have raised the question of Pele once again.

The owner of the Kalapana Store said, "Madam Pele owns the whole place. So I believe in her, and I believe in God," the *Honolulu Star-Bulletin* reported (19.V.90).

He offered Pele gin and ti leaves, and the lava did indeed stop short of his store for a while, as it did also before the site of the Roman Catholic "painted" church and the local Congregational church, quite without any such offerings.

The lava stopped only to begin its arson elsewhere. That store stood, however, with no one to patronize it. The community was gone, and access was cut off. The volcano thus mocked its worshipper, before its final, fiery coup de grace.

Some exponents of a more nativist Christian theology have publicly asked (according to the papers) that room be made for Pele within a Christianity more amenable to native sensibilities and traditions.

A more sensitive Christianity is devoutly to be wished. Early Christians, for example, while finding much that was repugnant and anti-Christian in Greco-Roman society, also found much that was good and brought much of classical culture into the service of Christ.

Native cultures have successfully articulated and preserved themselves through commitment to Christ, as today's Irish, Poles, Georgians, and Armenians remind us.

But as to God and the worship due God, Christianity permits no compromises.

The Triune God

We Christians teach and know a Triune God: a Unity or Oneness (-une), also a Trinity (Tri-).

This is how Jesus, "the author and finisher of our faith" (Hebrews 12:2), has revealed God to us. His discourse on the Father, the Spirit, and himself in John's Gospel makes this clear (14:11, 16-26).

Each Sunday in the Nicene Creed, and with each blessing "In the Name," we proclaim and acclaim the Triune God:

--- The Father, the Lord, the Almighty, is "maker of heaven and earth, and of all that is, seen and unseen."

--- Jesus, also the Lord, is "God from God, Light from Light, true God from true God," through whom "all things were made."

--- And the Holy Spirit, also the Lord, is "the giver of life."

We Christians worship the One God who is responsible for creation.

And we make a definite distinction between the Creator and the creation. We worship God (Being), but not creation (thing and process).

God enters creation and even permeates it, but God is not identical with, or limited to, his creation, nor is he a prisoner of its processes, or we would not have miracles.

There is no room for Pele in any of this. For us, Pele is vulcanism (a process of nature) personified. Pele is part of creation, not part of the God-head, or otherwise divine, whatever

The Creator, Creation & Pele: Some Reflections

In thee, O Lord, do I put my trust:

Thou hast redeemed me, O Lord God of truth.

--- Psalm 31.

some nativist theologian, Hawaiian activist, Japanese shopkeeper, or Caucasian sentimentalist may think.

Families & Spirits

Old Hawaii had no concept of thingness, and herein lies the problem.

In the old days, things were seen as manifestations of gods, demi-gods, and spirits.

Clouds, sweet potatoes, and pigs were not just clouds, sweet potatoes, and pigs (things). They were also the Hawaiian god Lono.

For Christians, clouds, sweet potatoes, and pigs are part of the created order. They are no part of the Divinity. Yet, they do reveal the Creator to some extent and in some fashion, because the Creator has implanted some capacities and likenesses, left some fingerprints on and within what he has made.

To be fair, we can hardly speak of warfare as Mars (e.g., martial) and of sexual desire as Venus (e.g., venereal), and then disallow Pele as the personification of Hawaiian vulcanism.

Christians, however, do not worship her any more than they worship Venus or Mars, nor do they make offerings to them.

Worship belongs to God alone. Our offerings and our worship each Sunday are not to some saint after whom the church is named, but to and for God, to be used to his glory on behalf of the church, of us who comprise it, as also on behalf of others.

Also in the thought of Old Hawaii, the gods (akua) could be family members, and deceased family members could become demi-gods and patrons of the family (aumakua), rather like guardian angels and patron saints in traditional Christianity.

Pele was thus the ancestress and patron of certain Hawaiian families. Together they formed the Pele-ma, the family of Pele.

Agreed-upon fictions unite a society. A family with Pele as ancestress, an American Indian family descended from its totem bear, Caesar and the Julii claiming descent from Venus, and an Asian newcomer to America celebrating each Thanksgiving the *Mayflower* and the coming of his

forefathers and -mothers to America are all of a piece -- useful, unifying fictions.

Pele as personification -- of kinship and family, as well as of vulcanism -- is quite acceptable to Christians, rather like the Statue of Liberty, which personifies liberty without being it.

But Pele as a god is utterly unacceptable to Christians. The Pele Defense Fund chants, "Pele prevails in Hawaii."

Nonsense. God does, and not just in Hawaii, but everywhere.

The High Chiefess Kapiolani

On December 22, 1824, the High Chiefess Kapiolani (1781-1841) visited the Kilauea firepit, then a roiling caldron of lava, on her way from Kaawaloa in South Kona to Hilo.

She undertook this journey to strengthen the new Christian mission at Hilo and to advance the cause of Christianity generally throughout Hawaii by a dramatic confrontation with Pele before many witnesses, some 50 to 80 the sources say.

The Rev. Joseph Goodrich, an eyewitness, wrote the following in a letter mailed 12 days later (January 3, 1825).

(The Rev. Samuel Ruggles, then also at Hilo, could not join him, as he had no shoes. One reminder how very poor the missionaries really were.)

Some tried to dissuade Kapiolani from going up to the volcano. They told her that Pele would kill her & eat her up if she went there.

She replied that she should go, & if Pele killed & ate her up, they might continue to worship Pele, but if not; i.e., if she returned unhurt, then they must turn to the worship of the true God. (*Missionary Letters*, vol. III, pp. 900-901 HMCS Library).

The Hawaiian historian Samuel M. Kamakau reports Kapiolani as saying, Jehovah is a great God who made heaven and earth, and it is he who made the volcano. I am going down to the pit to behold his wondrous work. (*Ruling Chiefs*, p. 382).

The customary offerings to Pele were not made. The sacred berries were eaten, and rocks thrown into the firepit. Kapiolani and company broke the kapu further by descending into the crater "to a ledge overlooking the lake of molten lava" (Goodrich in G.E. Allen, "Kapiolani," *Notable Women of Hawaii*, p. 202).

They sang a hymn, prayed, and then Kapiolani with a few others descended farther to the edge of the firepit itself. There Kapiolani proclaimed,

Jehovah is my God. He kindled these fires. I fear not Pele.... All the gods of Hawaii are vain. Great is the goodness of Jehovah in sending missionaries to turn us from these vanities to the living God and the way of righteousness. (Hiram Bingham, *Residence of Twenty-one Years*, pp. 255-256).

The company then went on to Hilo quite unmolested by vulcanism, of course.

The church in Hilo promptly gained "upwards of 90 scholars," converts studying for baptism (*Letters*, III, p. 903).

Kapiolani was well suited to confront Pele. She was a woman also, and of

(Continued on page 11)

profound intelligence (as all our sources note), of great courage (both physical and moral), and of highest rank.

Her mother had been one of the Great Kamehameha's wives. Her father was a half-brother of Kalaniopu'u, King of the Island of Hawaii when Cook arrived. Her "tabu equalled that of a god" (*Ruling Chiefs*, p. 380).

Kapiolani was among the first to learn reading and writing, and she took notes as the Bible was read aloud and sermons preached. The printed New Testament was only completed in 1832 and the Old Testament in 1839. She was an earnest student both of *pule* (prayer, religion) and *palapala* (reading and writing).

In March 1841, when because of cancer three physicians were removing the greater part of a breast without anesthesia (and, of course, without whiskey), and

Dr. Judd asked her if she suffered, she said, "It is painful, but I think of Christ who suffered on the cross for me, and I am able to bear it." (*Ruling Chiefs*, p. 384.)

A strong, courageous person indeed.

Modern activists and revisionists who are devotees of Pele may wish to contemplate that the goddess was rejected by Hawaii's noblest, best, and brightest.

They were those who gained the most under the kapu system, yet they overthrew it.

Kaumualii, last King of Kauai and later husband of Kaahumanu, termed the old religion and its ways *pupuka*: that is, ugly, unseemly, wicked.

That epitaph should be remembered by today's activists for Pele and revisionist theologians. The alii knew the old religion's horror better than any modern can or will.

Kapiolani and a playmate wanted to taste a banana, forbidden them under the food kapus. They contrived to steal one and ate it at sea, thinking there to escape detection.

A kahuna saw and demanded punishment. To spare Kapiolani and her alii playmate, her favorite page, Mua, was taken, strangled, and left an offering on the altar, a sacrifice to the gods. Those days were indeed *pupuka*. (Laura Fish Judd, *Honolulu... 1828 to 1861*, Lakeside Press, 1966, pp. 145-146; Penrose C. Morris, *Hawaiian Annual for 1926* (1925), pp. 40-53).

Worship

In America we may worship how and whomsoever we wish, except as there is provable hurt to others and the common good. It is the American Way, one of the glories of our system.

None should interfere with another's worship. But it is important for us Christians to know why we worship as we do and what the limits are.

What we worship is terribly important, because we become like what we worship. What we adore molds our character and affects our actions.

Worship the old gods and we offer human sacrifices.

Worship of Adolf Hitler produces nasty, racist, death-dealing fuhrerlets.

Worship of Priapus and Aphrodite produces human satyrs and nymphets and spawns sexual behaviour most of us think anti-social, chaotic, and lethal.

We become like what we worship.

The Christian Kapiolani is very different indeed from the haughty, remote, demanding, polygamous, intoxicated devotee of power and self-centeredness she was under the regime of idols. (*Ruling Chiefs*, p. 381; Allen, p. 201).

She gave up her likeness to the old gods, so that she might become better, conforming herself instead to the God of the Christians and his Christ, then newly preached in Hawaii.

We Christians worship nothing less than, and only, the Best There Is -- Father, Son, and Holy Spirit, "One God, one Lord, in Trinity of Persons and in Unity of Being" (BCP, Preface for Trinity Sunday, p. 380).

After she abandoned her idols and Olympian kapus, Kapiolani became a mother to the lowly commoner and the poor. She associated with everyone, talked with all, discussed their troubles, and prayed with the humble. She visited the sick, those in trouble, and aided the poor who were in poor health. The causes that had made her feared were all gone. (*Ruling Chiefs*, p. 382).

Thus did Kapiolani set the pattern Queen Emma, Princess Pauahi, Queen Kapiolani, and Queen Liliuokalani were to follow with their hospitals, trusts, foundations and charities.

Kapiolani learnt to cook in the American fashion and regularly did so.

"A sewing basket was always near her left hand and she took work along with her wherever she went...: Kapiolani was known as a woman who wasted no time" (*Ruling Chiefs*, p. 383).

Each of her days was a marvel of organization and industry. And on her estates she encouraged such gainful effort and fostered the Christian way.

"When Lord Byron, captain of the British ship HMS *Blonde* was in Hawaii in 1825, she told him that they [Kapiolani and her husband Naihe] had established laws prohibiting murder, robbery, drunkenness, adultery, and infanticide, and 'on the whole have been tolerably successful.'" (Allen, p. 203).

"Follow Jesus Christ"

Kapiolani was baptised in December 1825 (Bingham, p. 277).

She died in May 1841 -- just 149 years ago -- at the age of 60.

As she lay dying, her retainers asked her, "To whom shall we attach ourselves if you die?"

That is, what chief shall we follow and serve?

Kapiolani answered, "Follow Jesus Christ."

Thinking she had misunderstood, they asked again.

Again she replied, "Follow Jesus Christ." He had been her Chief these 20 years.

And, nearer the end, as she passed in and out of coma, and the words did not always make sense, there was no reverision to the old ways, no trace of the paganism she had found *pupuka*, only words appropriate to a faithful follower of Christ. (Penrose C. Morris, *Hawaiian Annual for 1926* [1925], p. 40+).

When people speak about Kamehameha I and Princess Ruth, who like that Kalapana shopkeeper made offerings to stop a lava flow, then:

--- I remember the First Commandment: "Thou shalt have none other gods but me."

--- I also remember the Second Com-

Concerned about church's "uncertainty, confusion in faith, morals" 58 bishops form Irenaeus Fellowship

In response to what is seen as "present-day uncertainty and confusion in faith and morals in the Episcopal Church," 58 American bishops have formed the Irenaeus Fellowship and signed a statement which confirms their "dedication to biblical faithfulness, creedal orthodoxy, and traditional Christian moral

"The Christian faith is evangelical because it leads persons to faith in Christ Jesus as the only Savior and Lord," says the statement.

"The Christian faith is catholic because it witnesses to the life of Christ to all people at all times. This faith is expressed in and through the creeds,

The Nature of Christian Belief

As the House of Bishops we are united in our adherence to the apostolic faith which the Church of England has received and in which it lives. That faith is uniquely revealed in the Holy Scriptures, and set forth in the Catholic Creeds, and to it the official formularies of the Church of England bear witness.

We affirm our faith in the Resurrection of our Lord Jesus Christ as an objective reality, both historical and divine, not as a way of speaking about the faith of his followers, but as a fact on which their testimony depends for its truth.

As regards belief that Christ's tomb was empty on the first Easter Day, we acknowledge and uphold this as expressing the faith of the Church of England, and as affirming that in the resurrection life the material order is redeemed, and the fullness of human nature, bodily, mental and spiritual, is glorified for eternity.

We declare our faith in the affirmation of the Catholic Creeds that in Jesus Christ, fully God and fully human, the Second Person of the blessed Trinity is incarnate.

As regards the Virginal Conception of Our Lord, we acknowledge and uphold belief in this as expressing the faith of the Church of England, and as affirming that in Christ God has taken the initiative for our salvation by uniting with himself our human nature, so bringing to birth a new humanity.

We accept wholeheartedly our mutual responsibility and accountability as bishops for guarding, expounding and teaching the faith to which God has led us to commit our lives, and for doing so in ways which will effectively 'proclaim it afresh in each generation', while at the same time distinguishing in our teaching the ideas of theological exploration from the beliefs which are the corporate teaching of the Church.

--- Statement of the House of Bishops of the General Synod of the Church of England.

standards."

This fellowship arose from informal discussions amongst the bishops at the last General Convention. It has met three times since, most recently in March in Charleston, South Carolina, with 27 bishops in attendance.

"Apart from worship and informal fellowship, these meetings have been devoted to biblical, theological and ethical studies with application to some of the practical decisions which face the church and which may affect the quality and degree of the church's faithfulness to its divine mandate," write Bishop Alex Dickson, Jr, of West Tennessee and Bishop Mark J.M. Dyer of Bethlehem in a joint statement.

mandment. One worships God alone, not creation, nor any created thing, nor any personification, nor any natural process.

--- And I remember the High Chiefess Kapiolani at Kilauea and the ridicule heaped upon a Pele priestess and her followers by Kaahumanu and the Chiefs (Ellis, *Narrative*, p. 186).

The noblest and wisest of Old Hawaii rejected Pele to follow Jesus Christ -- something none of us should forget.

"Thou shalt have none other gods but me."

--- The Rev. John Paul Engelcke.

sacraments, order, and fellowship of the historic universal church.

"The Christian faith relates the reconciling love of Christ in the power of the Holy Spirit to the breaking down of the dividing walls of hostility within the human family.

"We seek continually to rediscover, in a changing society, the power and truth of God in this classic faith and practice. We dedicate ourselves to expressing it with apostolic authority."

The bishops of the Irenaeus Fellowship adopt as their own a statement of the House of Bishops of the General Synod of the Church of England (see box) and conclude,

"With trust in Christ's atoning death and resurrection and with hope in his coming again, we are committed to meet together, to pray and to seek God's will and direction in the study of scripture and tradition.

"We are further committed to approach all the specific issues before the contemporary church from this base of commitment.

"We heartily welcome others who may wish to join this fellowship."

The signatures of 58 American and 2 Canadian bishops (Montreal and Fredericton) follow.

Among those whose signatures appear are former Presiding Bishop John M. Allin and Province 8 Bishops of Oregon, San Joaquin, San Diego, and Arizona.

THE CALENDAR

October		Bishop at Cathedral.	
14	19th Sunday after Pentecost. (Proper 14) 5th National Day of Prayer for persons living with AIDS & those who minister with them. Bishop at Good Shepherd.	28-30	Clergy & Spouse Conference, Makaha, 7 p.m.
16	Oahu Clericus, Cathedral, 3- 5:30 p.m.	28	St. Simon & St. Jude, Apostles. Diocesan Office closed.
17	Diocesan Planned Giving Committee, Rm. 8, Cathedral, noon.	November	
18	St. Luke the Evangelist.	1	All Saints' Day. Diocesan Committee on the Environment, 4 p.m.
19-20	Diocesan Institute.	2	Commemoration of All Faithful Departed. Bishop's at St. Mark's. Commission on Ministry, 1 p.m.
20	Council Departments, 8-10 a.m. Diocesan Council, 10 a.m.- 3 p.m.	3	Standing Committee, 8:30 a.m. St. Andrew's Priory Ho'olaulea, 8:30 a.m.-3 p.m.
21	20th Sunday after Pentecost. (Proper 24) Bishop at St. James' & St. Columba's, Island of Hawaii.	4	22nd Sunday after Pentecost. (Proper 26) Bishop at All Saints', Kapaa.
22	West Oahu Regional Council, St. Timothy's, Aiea, 7:30 p.m.	5	West Oahu Regional Council, 7:30 p.m.
23	St. James of Jerusalem.	6	General Election.
26	ECW Annual Meeting, Cathedral, 8 a.m.-3 p.m LEAD Lab, 10 a.m. Diocesan Convention, Cathedral: Registration, 4:30 p.m. Dinner, 5 p.m. Eucharist & Bishop's Address, 6:30 p.m.	11	23rd Sunday after Pentecost. (Proper 27) Veterans Day Bishop at Christ Memorial. Veterans Day celebration. Diocesan Office closed.
27	Diocesan Convention, Sheraton-Waikiki, 8 a.m.-4 p.m. Convention Banquet, 5:30 p.m.	12	Celebration of Life in Recovery, potluck dinner, Eucharist, open 12-step meeting, 6-9 p.m., site tba.
28	21st Sunday after Pentecost. (Proper 25)	14-16	Province 8 Deployment Officers meet in San Diego.
		15	Text/photo deadline for Nov/Dec Chronicle.
		16-17	Diocesan Institute.
		16-18	Diocesan Council Planning

Need help with evangelism? (from page 2)

congregations which are unable to make a 2-year commitment, are short, one-time workshops on specific subjects of interest to a particular congregation -- e.g., shepherding, visiting, integrating, planning, and more.

The consultants also have access to a wide variety of human and material resources which might be helpful.

If you have any question about either of these programs, contact the consultant coordinator, the Rev. John B. Connell at St. Barnabas' in Ewa Beach (681-5314).

The other consultants are the Rev. Eleanor Akina, Patrick Coyne, Nancy Jenks, Charles and Charlotte Kippen, Pamela Junge, the Rev. Dr. Elsbery Reynolds, Lucille Tamura, Hatsune Sekimura, and Ernest Uno.

A Calling, Caring Ministry

The third major help available is the L.E.A.D. (Learning, Education and Development) Lab which teaches communication skills in the language of healing and reconciliation.

While this program was initially designed to minister to the lapsed, it has broad application to other aspects of church and secular life.

The full program requires a 40-hour workshop and is usually done over a period of several weeks.

However, shorter, more focused mini-

workshops can be arranged to meet the specific needs of the particular congregation.

The coordinator for the L.E.A.D. Lab is the Rev. Dr. Elsbery Reynolds at St. James', Kamuela (885-4923).

Other certified instructors are Lani Apodaca, Dottie Beenken, the Rev. Ed Bonsey, the Rev. Shep and Nancy Jenks, and the Rev. Marcia Lockwood.

Diocesan Evangelism Commission

These three programs are offered under the auspices of the Diocesan Evangelism Commission, chaired by the Rev. J. Sarge Edwards of Calvary Church (247-2733).

Other members of the commission are the Rev. John B. Connell, the Rev. Kelly Crawford, the Rev. Richard W. Lipka, the Rev. Dr. Elsbery W. Reynolds, Nelson Secretario, Hatsune Sekimura, and the Rev. Edith Sewell.

The commission is staffed by Lucille Tamura, ministry development officer.

If every congregation would take advantage of these valuable resources, we might be more effective in going to "make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything (Christ) has commanded (us)."

--- Diocesan Evangelism Commission.

Traditionalist Province 10 Pushed

Bishops of the Episcopal Synod of America (ESA) have reiterated to Presiding Bishop Browning their request for a tenth, traditionalist, non-geographic province within the Episcopal Church.

Fort Worth Bishop Clarence Pope, Synod president, requested in his July letter that a task force to implement this province be convened before Advent 1990.

The Bishops of San Joaquin, Eau Claire, and Quincy endorsed this request.

The ESA legislative body, meeting in Denver in April, first called for this organizational solution "to resolve pastoral dilemmas created by controversy over the ordination of women to the priesthood and their consecration to the episcopate."

Groups plan for Phoenix

Also in July leaders of ESA, the Prayer Book Society, and Episcopalians United met in Fort Worth to co-ordinate their efforts.

"The thing that unites us all is our concern for the revealed faith according to the Bible," said Fr. Jerome Politzer, president of the Prayer Book Society. "We see the threat by leaders of the Episcopal Church to alter the revelation of God as we have received it."

Bishop Pope observed that the connection between this Fort Worth meeting and next years General Convention was obvious.

The Prayer Book Society sponsored a national meeting of traditionalists in Washington, D.C., September 28-30 to discuss ways and means of influencing the 1991 General Convention in Phoenix.

Retreat.

18	24th Sunday after Pentecost. (Proper 28) Alcohol Awareness Sunday. Bishop at St. Christopher's.
20	Oahu Clericus, Cathedral, 3-5:30 p.m.
21	Diocesan Planned Giving Committee, Cathedral, noon.
22	Thanksgiving Day.
22-23	Diocesan Office closed.
24	Deacons' meeting, 9 a.m.-noon. HEPAM meeting, 1-3 p.m.
25	Last Sunday after Pentecost. (Proper 29)
28	King Kamehameha IV & Queen Emma.
30	St. Andrew the Apostle.

Bishop's Journeying (from page 3)

Plans for the convention in October move ahead.

I take the day flight to L.A. and use it to catch up on accumulated reading. On Saturday morning in L.A., I go back out to the airport at 4:30 a.m. to see our daughter pass through on her way to Boston and graduate school in social work.

26-31 The first meetings for me are to chair the Cross-Cultural Ministry Development Board. This board, on which Pua Hopkins also serves, does creative work in promoting and developing ministry among the many ethnic congregations of the province.

Monday is a fairly free day, and I finish a good deal of correspondence, mailing Ruby a dictation tape. The synod begins on Tuesday and runs through Friday noon. Dorothy Nakatsuji and Elaine Ohlson join me in representing the diocese. On the flight home I work on Sunday's sermon.

September

2 Elizabeth and I are at St. Elizabeth's today. Along with baptisms, confirmations and other special recognitions, I am pleased to welcome the new rector and his wife, the Reverend Gerhard and Hiroko Laun. They come to us from Utah and their presence among us is a great help.

4-8 Early eucharist and staff meetings put me back in touch. The regional council presidents also meet to report on the various concerns and activities of the regions of the diocese.

Later in the week I am off to the Seabury Hall trustees meeting, back for our Commission on Ministry and Clergy Family Project, and then return to Maui for their regional council meeting.

I am able to fly back and join the cathedral retreat at Camp Mokuleia in time to hear Elizabeth present the second half of her workshop on the theology of ecology -- and we celebrate our 28th wedding anniversary in that beautiful spot!

9 We spend the night on the north shore and drive the short distance to Holy Cross -- my furthest mission on Oahu.

Father Engelcke has been telling me about increased numbers attending here, and I am glad to see many new faces along with the familiar ones. A goodly number of young people, too.

10-14 Son Tom is on his way back to the east coast, and I am still catching up on summer mail and recent events.

On Tuesday, the dean and I put together a service of prayer for the community on the crises in the Middle East, and we are glad for the participation of our chaplains, other military personnel, and the governor.

Elizabeth and I are off for Washington, D.C., at the end of the week for the annual House of Bishops meeting.