

HAWAIIAN CH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

JAN 14 1993

Hurricane Iniki Update

Recovery is slow.

I believe many do not understand the magnitude of what we have experienced. Many includes people on Kauai!

"Normal" will be a long time coming.

The farther one gets from Lihue, the more one's awareness is confronted with the struggle to put some order in life.

Several people in Kilauea remain without power. Over 500 persons are living in tents at the beach parks, while over 100 sleep in cars.

No one has a roadmap for this recovery.

How long will it take? What is the cost in broken dreams? Who will be around when "normal" arrives?

The church exercises its primary function as a worshipping community, and this was hardly interrupted even on the Sunday following the Friday that was Iniki.

The adjunct life of the church -- potlucks, fellowship events, "the getting together" -- is yet limited.

St. Michael and All Angels' continues to house outreach organizations -- Habitat for Humanity and the Kauai Inter-faith Iniki Project.

The parish hall and community rooms are used by many 12-step groups, the Jewish community, and most recently the Boy Scouts for a troop affiliated with Lihue Christian Church, whose parish hall is no longer safe.

Pray for us, contribute to the Bishop's Discretionary Fund for Iniki Relief, call us June, and come to convention on Kauai in October '93.

--- The Rev. Jan C. Rudinoff

Diocesan Convention focuses on racism

The 24th Diocesan Convention of the Episcopal Church in Hawaii addressed itself to institutional racism, passed a \$1.3 million budget, approved planning for a diocesan center, established seven deaneries, each with representation on the Diocesan Council, and raised St. Michael's, Lihue, to parish status.

Convention opened in St. Andrew's Cathedral, Honolulu, 8:20 p.m., Friday, October 23, following the celebration of the Eucharist and Bishop Donald Hart's annual address.

Bishop's Address

In his address, the bishop:

--- Asked convention to "concentrate on one central issue -- racism -- and...spend significant time and energy opening ourselves to understand what racism is, how it manifests itself among us, and what needs to happen in us for the situation to improve."

--- Stated that, in view of "the racism that is still part of the fabric of life in these islands" and the upcoming 100th anniversary of the overthrow of the Hawaiian monarchy, "this church, which supported the monarchy then, I believe needs to be especially sensitive to the issues of Hawaiians now."

"We need to listen carefully to what they are saying, and even to their silences."

--- Observed, "Never has dis-unity been more a plague for the church... Never has our church suffered more from the privatization of religion, from people thinking that the purpose of the

church is to make us feel good -- or from individualization, in which individuals or single-issue groups use the church for their own agendas."

--- Noted, "Racism is a combination of ingredients that come together to make one racial group more powerful than another, and from that position of power springs the lie, the deception, the un-truth, that justifies the abuse of that power to cause harm on other racial groups. The ingredients that come together are prejudice and power."

--- Suggested, "Politeness, common decency, the willingness to say 'I am sorry' and the willingness to accept that apology, normal friendly interchange between people will go a long way in helping us live with the prejudice and preferences we all have."

--- Said, "The institution, the system, comes to favor a particular racial group, not because any of us as individuals planned it that way, but because we have maintained it, never asking who is excluded or who is harmed."

--- Indicated, "The essential question, I believe, after we have raised our awareness of racism, after we have finally looked around and seen who is excluded and hurting, is to ask how we share power."

--- Insisted that "we need to understand why some feel pushed to the sidelines of decision-making because our system of doing business favors those who are competitive and value individual achievement. We need the willingness to slow down enough to

look at what we are doing -- not in programs, or in financial matters so much -- but in what we are doing to one another, to brothers and sisters in Christ... We cannot continue 'business as usual' and be faithful to the Gospel and Jesus' prayer for oneness."

--- Suggested, "The person of the future lives beyond the narrow limits of one ethnic distinction. We are called to live into the oneness of being in Christ -- at one with a diversity of others, not because it is comfortable, or profitable, or easy, or even polite, but because that is our calling from God in order for the kingdom to be known. The new person, the new institutions and systems we maintain must be multi-cultural, reflecting who we are in the wholeness of God's people."

(The complete text of the bishop's address is on pages 4-7.)

Quorum Present

In attendance were delegates -- clergy and lay -- from the diocese's 41 churches. A quorum of the 87 canonically resident clergy and of the 168 lay delegates were registered, reported Dr. William Foltz, chair of the Credentials Committee.

Bishop Hart then:

--- Invited all from Kauai, Oahu's Waianae Coast and Guam to stand. These areas were hard hit by Hurricane Iniki and Typhoon Omar.

--- Recognized the Rev. Robert Moore, the Rev. Lee Kiefer, and

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Botticelli. Detail of Mystic Nativity. 1500.

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You, Your Church & the National Debt

If you have been on this planet for the past couple of months, you know that we, the United States, have a large debt.

We heard about it from both sides of the traditional political fence, and a third party candidate wrote a book about it.

Paying off the national debt is a big problem.

You do not have to be the sharpest knife in the dishwasher to realize that the most likely source of money to pay this huge debt is taxes.

They will be in all forms, shapes, and sizes; but they will be taxes.

You might legitimately ask, What has all this got to do with me and my church?

Well, the answer is this. Probably the largest pool of money existent today is that which makes up our retirement accounts.

The money represented by IRA's, 401K's, Keogh plans, SEP's, TSA's and all other retirement plans amounts to \$3 trillion [\$3 thousand billions]. This number grows by billions each year.

Over the next decade or two, this money -- which is part of one's estate -- will be transferred from one generation to the next, as the older generation dies.

The people who have to worry about paying the national debt see this as a great opportunity for tax revenue.

Estate taxes are fairly painless. After all, those taxed will not be around to complain; the burden to pay falls on the heirs.

Currently, estate taxes are deferred on the first \$600,000 of anyone's estate. That means you can pass on \$600,000 to your heirs before any estate taxes come into play.

By simply lowering this deferred amount, there will be a tremendous increase in tax revenue.

The retirement money pool represents a huge source of potential tax revenue, and it is almost a sure bet that the amount of money that can be passed on free of estate taxes will be lowered -- current rumor says the new limit will be \$200,000.

This means a lot more people will be concerned about estate taxes.

So, if you have not done your estate planning, you may want to do it now.

And consider this, finally: Would you rather leave something for your church, or pass it to the government in taxes?

For a free brochure on estate planning, please call or write me at the Diocesan Office.

--- Don McKenne, Diocesan Planned Giving Officer.

To the Reader

The November/December *Chronicle* was delayed because of production difficulties. The next *Chronicle* is the January/February 1993 issue. Deadline: January 15. A healthy, happy, and prosperous New Year to all. --- The Editor.

The Archbishop of Canterbury's Christmas Message 1992

I write my second Christmas letter as archbishop of Canterbury to the Anglican Communion only a few weeks after returning from a visit to the Episcopal Church USA. It was a wonderful visit, and wherever we went Eileen and I were overwhelmed with the hospitality we received.

One of the focal points of the visit was an invitation for me to speak by TV satellite to 50 locations in 31 dioceses of the Episcopal Church. The wonders of the electronic age made it possible for me to receive and answer questions from people in seven of the locations. The theme of the conference was "Values in Vocation" and it stressed the role of the laity in the work, witness and ministry of the church.

Hundreds gathered in a Washington, D.C., hotel to be the live audience as this successful electronic experiment came to life. What a pleasure it was to meet and hear from people who have so much energy and enthusiasm to offer the life of the church. It is my firm conviction that the laity hold the key to the advancement of the kingdom in our day, and one of my hopes for the Decade of Evangelism is that we should learn how best to release their huge potential more effectively in God's service.

I realize that the Christmas story may seem centuries away from our electronic age. Nor of course does the gospel depend upon satellite communication. The gospel of the kingdom is spread through the self-offering of women and men to God, people who give themselves whole-heartedly to his truth and love and who are prepared to put their minds and hearts at his disposal.

"Values in Vocation" was the theme of the Washington conference, and vocation is a Christmas theme. What better model could we have of loving obedience and compete self-offering to God than Mary's giving of herself? She said "Yes" to what must have seemed an unbelievable request, a request fraught with danger and risk and uncertainty. She gave herself freely and joyfully. She did not stop to count the cost; and when the pain and grief came, she bore them with quiet patience.

Soon after you read this letter, a meeting of great importance for the Anglican Communion will be held in Cape Town, South Africa. In January 1993 there will be a first joint meeting of our primates and the Anglican Consultative Council. We shall gather from all our churches under the theme "A Transforming Vision: Suffering and Glory in God's World," and I can think of no better place for us to meet than South Africa. Like Mary, the Church of the Province of Southern Africa has been faithful to its vocation, with all its pain and suffering. During the terrible years of apartheid, and the present birth pangs of a new order, Christians of the Church of the Province of Southern Africa have stood for justice and reconciliation fearlessly and without compromise. We need to continue to pray for Africa, that, in Mary's words, "the lowly may be raised up, and the hungry filled with good things."

We cannot speak of Mary's vocation without speaking of the vocation of women in our church today. One thing is certain. God does not undervalue half the human race. Whatever our view on the ordination of women to the priesthood, he who was born of a woman would wish his church to honor them highly, and value the wonderful variety of gifts they bring to the Body of Christ.

As we struggle with our different perceptions and theologies of the priesthood, let us renew our obedience to God's creative Word, praying that we may be the kind of communion in which differences can be redeemed and overcome by God's grace.

Mary's obedience gave birth to Christ. His was the new life that was born from her, and no doubt she forgot all her pain in the joy that she had been given a son.

As Christians we also are to present Christ to our world -- in what we say or write or do. That is what evangelism means. We can talk about him with our neighbor next door, or by satellite TV; we can testify to our experience of him in ourselves or other people; we can serve him in our prayer, in loving our neighbor and in our daily work. But that is our vocation and our privilege, both in our personal and in our public life -- to make Christ known.

"Values in Vocation." Our value comes from God's love in us, in that while we were yet sinners, God was born for us, died for us and was raised to give us new life. Our vocation, like Mary's, is to magnify his name and rejoice in God our Saviour.

--- The Most Rev. and Rt. Honorable George Carey,
Archbishop of Canterbury.

Bishop's Journeying

September

22-26 Home from the Big Island to a week of many appointments and meetings.

On Friday Iolani School has a celebration of a new ministry in recognition of the new headmaster, Tom Miller, beginning his first year. It was a moving moment to have this tall man, with injured knees, kneel down before the school of 1,700+ students and ask God's guidance and strengthening Spirit.

The Clergy Family Project continues its work on Saturday.

27 Elizabeth and I travel to St.

Michael's on Kauai. It's my second trip in as many weeks, but her first since the hurricane. Much has been done to clean up. The damage is still very evident.

Jan and Paula's ministry, and that of the congregation, are a wonderful witness to the value of the church's ministry in a crisis. St. Michael's building, which is very new, came through well -- only broken windows. Many people are not so fortunate.

29- I dedicate a large piece from
10/3 the middle of this week to work on my convention address.

Commission on Ministry, Standing Committee, and my first meeting of the Governor's AIDS Commission also claim my attention.

October

4 We drive over the Pali to Kaneohe and my visitation to Calvary. A delicious breakfast with the candidates for confirmation starts the morning, and then the service. Helen Edward's struggle with cancer is much on our minds and prayers. Luckily, she is feeling well enough to visit her kids on the Big Island.

6-10 I have a puka in my schedule and decide to return to Kauai for a Sunday at Christ Memorial which was hit severely by Hurricane Iniki. The church building is in fairly good shape. The parish hall across the road is a mess, but we use a part of it -- carefully. I am glad to be able to visit with parishioners, and then tour the island checking in again with the other clergy.

I also remember this is the 130th anniversary of the arrival of Bishop Staley in the islands.

13-17 This week the Episcopal Homes Board meets as work continues on this project.

I share in the celebration honoring the birthday of Princess Ka'iulani at the Royal Mausoleum.

The Diocesan Council also meets for the last time before convention.

18 My visit to St. Peter's includes two services and then the opening talk at the Healing Conference in their parish hall in the afternoon. I am delighted to see this emphasis on healing -- here, and in many of our churches.

(Continued on page 10)

Christmas, Incarnation: 'the defining moment of history for us'

Dear Sisters and Brothers in Christ:

The birth of Jesus Christ nearly two millennia ago, by any reckoning, changed the course of history.

It was a watershed event that has touched lives on every continent worldwide.

The nativity in Bethlehem was certainly humble enough to have been overlooked by most people, and the years of growing from child to adult attracted no great attention and no recording, and the ministry, death and resurrection were only important to a few followers.

In spite of that not-too-promising start, the message spread that God had done something in human history in the person of Jesus of Nazareth that was definitive.

It defined an ethic of relationship and the importance of love.

It defined God as One who enters human life as Father, Son and Holy Spirit, as One "from whom no secrets are hid," whom we can "perfectly love."

It defined power in terms of servant-hood and Passion, in terms of healing and the cross.

It defined the ultimate government of our souls under the reign of God, established and among us already, and yet still to come in full recognition.

History records other definitive times, pivotal moments when leadership was able to give focus to essential truths.

Elizabeth I brought that to England in the 16th century with her Settlement establishing Anglicanism and a rare unity for the nation.

Lincoln did this in the Emancipation Proclamation and in his Second Inaugural Address, when he laid out the spirit of recovery after the Civil War: "with malice toward none: with charity for all: with firmness in the right, as God gives us to see the right."

I believe (though I realize any example can be questioned, and those closest to our own day most of all!) that the Kennedy-Johnson years of presidency also were a time that helped us focus our priorities by defining a great nation as one that had to pay attention to its poor and racial minorities.

Martin Luther King, Jr., was certainly one who helped make that focus in those years.

The same potential comes again in a new administration this year, and time will tell if we will experience a defining moment in our history.

All of them, at least that I have mentioned, drew their inspiration, their energy, their compelling power, from that most essential moment in human history that began with a holy birth in Bethlehem.

The Hawaiian Monarchy, particularly under King Kamehameha IV and Queen Emma, was another watershed for life in these islands.

Their faith which "inspired and enabled them to be diligent in good works for the welfare of their people and the good of your Church," as the collect for their feast day says, brought a focus to the monarchy and to the government that had tremendous potential for good.

Their reign was sadly short-lived. Successors carried on that rich tradi-

tion until the overthrow one hundred years ago this January 1993.

As we draw closer to the hundredth anniversary of the overthrow of the monarchy, feelings about the injustice of what was done, anger at the slowness on the part of the U.S. government to acknowledge its actions, to make reparations, or to give any apology, sadness over the loss of an ancient monarchy that was recognized by nations around the world -- all of this, and more, will be expressed or will fill the hearts of Hawaiians and many others.

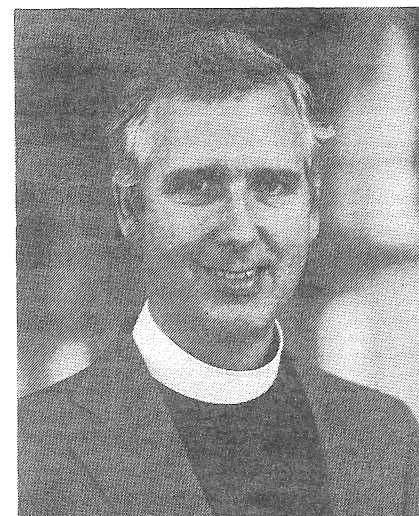
And in the midst of this is another loss: the loss of a defining presence, the lack of leadership which gives focus to essential truths about what makes life good.

Can we imagine a Hawaiian monarchy allowing Hawaiians to become the negative statistic in almost every category from health, to education, to prison inmate population?

Can we imagine a Hawaiian monarchy looking at dollars spent in advertising per visitor as compared to other vacation destinations, and not also looking at dollars spent per child in education or mental health care?

What is missing is a defining moment, leadership able to focus on essential truths.

Christmas and our recognition of



Bishop Hart of Hawaii.

God's incarnation in Jesus are *the* defining moment of history for us.

It is what has inspired so much that is great in our past.

It is what gives us hope for the future.

I wish you all a blessed Advent and a joyous Christmas, and great hope in the New Year.

Elizabeth joins me in sending our love and deep affection.

Faithfully,

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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The Presiding Bishop's Christmas Message 1992

"I am bringing you good news of great joy for all the people."

So said the angel herald, proclaiming the birth of the Savior who is the Messiah, the Lord.

God sent Jesus into the world. The Word was made flesh, and thus *hope* came to God's people in a way that would change the world forever.

Jesus came bringing a radical new understanding of what it means to be alive in the world. Jesus came and showed us how to live in the hope and promise of the kingdom.

Who is there to proclaim the good news of great joy for all the people today? Who will speak of the hope that is in us and call us to search for glimpses of the kingdom?

My sisters and my brothers, God's gift to us is Christ. Our response to that gift is to proclaim and to live the message of hope that Christ was then and is now. We, a Christian community in a world full of sorrow, are challenged again with the coming of Christmas to ring out the news the angels first told.

God sent the hope; it is we who must speak of it. We do not proclaim a narrow sort of institutional optimism that is born in earthly efforts and successes. We proclaim the message of the living Christ. We show forth a vision of the kingdom by living each moment as Christmas.

Let us rejoice in God's gift to us and make our thanksgiving by being God's angel heralds here on earth. Let us show forth the hope that is in us and bring good news of great joy for all people.

May the hope God gave us in the Holy Child fill your heart this Christmas-tide and forever.

— The Most Rev. Edmond L. Browning
Presiding Bishop and Primate.

Bishop's Address: 'Racism the major work of this convention'...

I greet you with great joy in the name of Jesus Christ, and welcome you to your Cathedral Church and to this 24th Convention of the Diocese.

Let me extend a special welcome to our new clergy and laity who are attending this gathering of the Episcopal family for the first time.

I am also very pleased that we can welcome back into our midst the Reverend Brian Grieves, whom I hope we have only loaned to the Church Center in New York for some years until he can return to us.

Brian will help us focus tomorrow morning as we start our work, and I have asked him to share something of his work for the Presiding Bishop on the world scene at our banquet tomorrow evening.

One other official guest comes to us after Convention to be at the clergy and spouses' retreat. The Reverend Margo Maris is the executive officer for the Bishop of Minnesota. She is a national resource in helping churches understand the issues in helping church-related sexual misconduct. Minnesota is also having their convention this weekend and she will have to travel here on Sunday afternoon.

Different Convention

We meet at an extraordinary time, when our nation and the church face many difficult issues, issues which do not lend themselves to resolution by debate and vote.

Issues of sexuality, of professional integrity, of racism, of sexism, of ethnic sovereignty, issues about authority relating to Scripture, or hierarchy, or the systems by which we do business.

These are not issues which we can resolve in confrontational debate and think we have accomplished anything with a mere vote of 51%.

These are issues of the heart and spirit, having to do with our personhood.

When we are in error on these issues and other people are being damaged by the consequences of our action, we do not need a vote, at least not at the level of diocesan convention.

We need conversion, a change of heart, to make a difference.

And so I have asked that this convention be different from the recent past.

Racism

I have asked that we concentrate on one central issues -- racism -- and that we spend significant time and energy opening ourselves to understand what racism is, how it manifests itself among us, and what needs to happen in us for the situation to improve.

That is our center-piece of activity tomorrow, the major work of this convention.

I hope we will also pass a budget and elect people to positions of leadership and share information which is helpful for the continuing life of our church.

I do not in any way belittle these activities, and I am tremendously grateful for all the people who work at those things.

Our canons, and our committees, and our accounts are not the primary business of our church.

They are supportive, enabling, necessary structure in the background, allowing us to witness to the power of the Gospel in the world.

We could have picked another issue, another central issue, perhaps one more important to you as an individual.

But I believe if we can deal with this one, of racism, honestly and openly, even in just a preliminary way, we will touch on the other issues as well, and at least give ourselves a sense of the depth of their harm and the need for conversion to deal with them.

The other day at the newspaper office I was asked why we are dealing with racism now, this year.

One reason is that our national church has asked us to gain insight into the issue and work to overcome it.

Another is that we deal with it day in and day out as we live in this unique and special place.

We will do that better if we understand the problem better and raise our consciousness.

But most of all I think we need to make this effort because the time is right.

Celebration of Survival

A couple of weeks ago a group from the diocese went to Washington, D.C., to be a part of the 500th Anniversary Celebration of Survival that marked our church's recognition of Columbus' discovery of the new world in the Americas.

We acknowledge that while the discovery of the new world by western Europeans has brought much that is good, including the Gospel and knowledge of Jesus Christ, much harm also came to those who already lived in the Americas.

Native Americans today are survivors, not only of virulent diseases, but of a rampant racism which accompanied the explorers and those who followed them.

This 500th Anniversary raises an enormous surge of memories, that are filled with suffering and degradation.

Most of that history touches us in

Hawaii only in so much as we are willing to feel the pain of brothers and sisters on the mainland.

For Hawaiians the focal point is 100 years ago and the overthrow of the Hawaiian monarchy on January 13, 1893.

We are a few months away from that anniversary, and we have already witnessed at Iolani Palace, early in the summer, some of the deep feelings that surround that date.

This church, which supported the monarchy then, I believe needs to be especially sensitive to the issues of Hawaiians now.

We need to listen carefully to what they are saying, and even to their silences.

If nothing else were pointing us toward the issues of racism, this event, the memory of it, the consequences of it, the weight of it still on the hearts of Hawaiians, is enough for us to be willing to face the racism that is still part of the fabric of life in these islands.

In the great priestly prayer in the 17th chapter of John's Gospel, Jesus asks that his disciples be strengthened for the work of ministry which lies ahead of them. And he prays for all who believe.

"May they all be one, Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me" (John 17:21).

May we know a oneness, a unity, a connectedness, that is also found in God.

May you and I know in our lives a commitment to one another that we witness in the unity of Father, Son, and Holy Spirit.

That continues to be Jesus' prayer for us and, for me, those words become the clarion call that goes out across this church.

Never has disunity been more a plague for the church. Never have we allowed issues to divide us as we have in these past years, at least on the national level, and some of that inevitably seeps into our diocesan life.

Never has our church suffered more from the privatization of religion, from people thinking that the purpose of the church is to make them feel good -- or from individualization, in which individuals or single-issue groups use the church for their own agendas.

This is a pattern we can see in government, in industry, in the business of sports, to name a few, and the church has not been exempt from this influence.

Our calling is higher. I believe we must live out, in our daily lives, the unity, the oneness, to which Jesus Christ calls us.

It is our particular calling in these days as we face the issues of our time.

Clearly, we know something about being in communion with one another.

The response to the terrible destruction of Hurricane Iniki on Kauai has been a magnificent outpouring of generosity in money and in time and in work and in prayer.

Not only did the Presiding Bishop's Fund provide an immediate \$25,000 in aid, but this diocese quickly went beyond that in personal contributions

of money and volunteer time and effort.

We are not strangers to commitment for one another. That effort will need to continue in the months ahead.

Not only do buildings have to be put back together; so do lives that have seen too much wreckage.

I am particularly concerned about the children and their problems with post-traumatic syndrome.

I have suggested to both Iolani and the Priory that they might develop ways to invite youngsters for a few days of rest and recreation.

I put that to you in our congregations as well.

A simple weekend, with a movie, some normal television, and the chance to talk, can make a tremendous difference.

We know about communion when the need is clear. We become muddled when the issues are more complex.

Racism

I want to take a few minutes to open the subject on racism, not with any illusion that I can describe it accurately for all or that I can resolve it.

You and I will have to keep working on it for at least all of our lifetimes!

A survey was done shortly before I came to the diocese almost seven years ago.

That survey basically said there was no racism in the church, or if there was, as Bishop Browning articulated the problem, no one was committed to working on it.

Now a few years later, depending on whom you talk to, there is racism everywhere and it goes back a long, long way in people's lives.

(Continued on next page)



Bishop Hart and Dean Knight, Convention service, St. Andrew's Cathedral.

Presiding Bishop's Fund

announces

Annual Appeal

January 17, 24, & 31

This is the Presiding Bishop's effort to invite every Episcopalian to make a special gift to the mission of our church.

A minimum of \$20 from one million Episcopalians could give the Fund an income of \$20 million in one year!

The first three Sundays of January will be used for giving out the brochures.

January 31 will be the Sunday for the gathering of the gifts to the Fund.

Prejudice + Power Misused = Racism

The climate has changed.

I hope this means the trust level has gone up and now we can talk at a deeper level, with a new sense of commitment.

Without question we still have great fear around this issue.

We are not sure what will happen if we open it up and take an honest look at it.

The Reverend Diana Akiama, who spoke on the videotape panel from the ECW meeting at last General Convention (that I hope most of you saw at your regional meetings), said something of particular interest to our situation.

She said that the communities in which she grew up used politeness to avoid dealing with issues like racism.

I suspect that is true not just of Asian families. It has been true of my own family of birth. We have legitimate fear about what might happen to us if we let politeness go.

I hope we can let go of our fear and not let go of our politeness as we discuss racism.

Politeness based on fear is a fragile thing at best, but unfortunately it can block us from dealing with problems of enormous consequences, like racism.

I think we can still be polite to one another, with a politeness based on commitment, to honoring each other, and deal with this grave wrong in our society.

Racism is a combination of ingredients that come together to make



Lucille Tamura and Bettye Jo Harris.

one racial group more powerful than another, and from that position of power spins the lie, the deception, the untruth, that justifies the abuse of that power to cause harm on other racial groups.

The ingredients that come together are prejudice and power.

All Have Prejudices

All people have prejudices, likes and dislikes, experience with a variety of people or no experience, preferences based on the families from which we come.

We cannot be human and not have these biases.

Blacks and Asians and Native Americans and Hawaiians and Anglo-Europeans have preferences, prejudices, and most of the time we keep them to ourselves.

They become part of our uniqueness, or our good natured humor about ourselves, or one of our interesting qualities.

Now and then, they lash out in hurtful ways, and they can come from any group or sub-group or individual.

They may be racial in nature, because we are all of some race or other.

At the best of times we can deal with them by a healthy politeness, by better knowledge of one another and appreciation of the values that form us.

This kind of racial prejudice is pervasive among us, coming from many directions in a place like Hawaii.

When you come together tomorrow to share your stories, you will probably talk most about this kind of racial prejudice, incidents, small or large, which have caught us unaware, caused hurt.

Politeness, common decency, the willingness to say "I am sorry" and the willingness to accept that apology, normal friendly interchange between people, will go a long way in helping us live with the prejudice and preferences we all have.

Self-discipline must be an ingredient of the love we profess and show for one another.

In a pluralistic society such as ours,

there is no substitute for knowing each other better and growing in our appreciation of each other's cultures and backgrounds.

White Male Problem

But that is not racism, at least not in its full blown ugliness.

Prejudice plus power gives birth to a new dynamic, which does not have to be misused, but easily can be abused.

I am talking about power which gives some groups an economic advantage or a political advantage, or a social or educational advantage.

When that advantage is used to the disadvantage of another racial group we have racism.

On the mainland, to put it bluntly, racism is primarily a white male problem.

All kinds of others, including them, have racial prejudices, but basically only white males have the power, the influence, the protection from the institutions and systems that make up our society.

White males, for instance, may fail in job promotions or elections or appoint-

ments like anyone.

They fail on their own lack of merits, not because of their race.

Others are disadvantaged by their color or language or culture.

The riots in Los Angeles earlier this year were a classic example of racism on the institutional as well as the personal prejudice level.

The structures of our society, the institutions of government and of helping agencies and of schools and of churches, have all neglected the issues of the inner-city minorities.

The voice of the poor was not heard until it erupted in violence on the streets.

Our situation in Hawaii is in some respects more complex, because power and influence and protection are in the hands of several different racial groups.

That looks good to visitors. We are held up as a model.

We also know that any power can be misused.

Here, as well as elsewhere, the problem is not simply the person. In fact, the person in power, in a position of advantage, may be marvelously free of racial prejudice.

The problem is that the person has power and influence and protection because the business, the political party, the school system, the church, the social neighborhood, give that power; and it is maintained in order to continue giving that power to the same kind of person.

The institution, the system, come to favor a particular racial group, not because any of us as individuals planned it that way, but because we have maintained it, not asking who is excluded or who is harmed.

Essential Question

The essential question, I believe -- after we have raised our awareness of racism, after we have finally looked around and seen who is excluded and hurting -- is to ask how we share power.

How are those of us in positions of influence and protection going to share our advantage with those who do not

(Continued on next page)

The Holy Eucharist available in Hawaiian

The Holy Eucharist (Rites I and II) is available in Hawaiian from the Commission on Hawaiian Ministry, 229 Queen Emma Square, Honolulu, HI 96813.

Individual copies are \$12, plus \$2.50 for postage and packaging when mailing is necessary.

Bulk orders from churches for congregational use are \$10 per copy, plus postage and packaging, which will vary according to the size of the order.

"The translation by Pua Hopkins and the designing and typesetting of the publication by Malcolm Chun were in response to a request from Hawaiian Episcopalians throughout the diocese for more material in Hawaiian that could be incorporated into the liturgical life of the church.

"The Commission urges congregations and individuals to purchase and use the translation in part or in total as it meets their needs and abilities.

"Parishes, missions, schools and clergy may wish to have at least one copy in their libraries for reference.

"The initial press run was 500 copies of which almost half have been purchased as of this writing" (11/5).



The Rev. Franklin Chun and Dean Knight.

No more 'business as usual'

have it?
How are we going to give up some of what we have, at least enough to include others?
How are we going to be one in Christ?

Power and its use are a central Gospel issue that Jesus addressed time and again.

The Jews as a chosen people, the Pharisees as a privileged class, religious windbags who called out, "Lord, Lord," and who said their prayers in public to gain the esteem of others -- these people were anathema to Jesus.

He pointed to Samaritans, and widows with their tiny offerings, and the poor, and the injured, as people with God's blessing of power and influence and protection.

It was a reversal of the world's understanding of how society works, a reversal of the racism the world takes for granted.

Those with authority among you shall be servant, the one who gives up power. That is Jesus' message.

Paradox

How do we give up power? How do we invite others into it? How do we share it in a healthy, helpful way that all may be included, that we may be one, as Jesus and the Father are one?

In a hierarchical church, with its carefully described orders of ministry, we have special problems.

I confess that my eyes, my understanding, my values, are as racial as anyone else's.

The system that brought me here into your midst, I now begin to see also excludes others.

We do not all share the same advantages, even though we claim our supreme advantage is in knowing Jesus Christ.

How we can change? How we can create a better church? That is a vision still filled with much I do not understand.

I hope my blindness on this issue is like St. Paul's on the Damascus Road -- ready for a revelation, about how to give up power in order to make something more powerful for the Lord.

I invite you to share in that paradox as we wrestle with racism, as we explore the meaning of a conversion of the heart, not only tomorrow, but for a long time to come.

What lies ahead for us, I believe, is a rich opportunity to respond to the Gospel in new ways.

We need to listen to each other at a level that is unfamiliar.

We need to speak with an honesty and a compassion that does not happen often.

We need to appreciate why some have a hard time putting themselves forward in our system of elections -- whether that is for a committee of leadership in the diocese or in the congregations -- and why some find our system of choosing clergy uncomfortable, even de-valuing.

We need to understand why some feel pushed to the sidelines of decision-making because our system of doing business favors those who are competi-

tive and value individual achievement.

We need the willingness to slow down enough to look at what we are doing -- not in programs, or in financial matters so much -- but in what we are doing to one another, to brothers and sisters in Christ.

Can we afford not to have a change of heart, a conversion, in how we treat one another -- a conversion that will show itself in our elections, in our deployment system, in our raising up of clergy and other leadership, in our priorities for ministry?

We cannot continue "business as usual" and be faithful to the Gospel and Jesus' prayer for oneness.

Different Kind of Person

I believe, God invites us into a future where we must be a different kind of person.

We live in a pluralistic society, in a multi-cultural community.

God does not want us to deny our ethnic roots. They are a rich part of who we are and of the values which allow us to serve Christ.

At the same time that we rejoice in our race and clan, God calls us to the newness of being a multi-cultural people.

The person of the future lives beyond the narrow limits of one ethnic distinction.

We are called to live into the oneness of being in Christ -- at one with a diversity of others, not because it is comfortable, or profitable, or easy, or even polite, but because that is our calling from God in order for the Kingdom to be known.

The new person, the new institutions and systems we maintain, must be multi-cultural, reflecting who we are in the wholeness of God's people.

Professional Sexual Misconduct

Racism is an abuse of power, a misuse of position and influence. That is exactly what professional sexual misconduct is as well.

They are two faces of the same problem, manifesting itself in different ways, attacking a different victim, but rooted in the same wrong.

During my years as your bishop, we have not had a cover-up of an incident of misconduct, and I hope and pray we will never compound the tragedy in

such a way.

We need guidelines to help us react in the fairest way possible for all involved.

No issue, across the country, has put greater strain on the relations between bishops and their priest than this one; and this has hit the church -- or at least our awareness of its harm has finally dawned on the church -- only in the last year or year and a half.

I am committed to taking this seriously.

I want no doubt in anyone's mind that our churches are safe places, places where one can be vulnerable, places where people can go, where their children can be, without fear of victimization.

We should be advocates of our people, not defenders of a wrong.

At the same time, I have been committed and will continue to be committed to a pastoral response to all involved.

Sexuality Study

Our continuing study of this problem is just one piece of a larger study about sexuality which our national church has asked each diocese to carry out in the triennium before the next General Convention.

The Reverend Morley Frech and Mrs. Barabara Vlachos went to be trained in the process which is suggested.

They in turn will train people from each congregation, and then all of us will have the chance to learn more and give feedback to our national church on this subject.

We plan to use the season of Epiphany for this study.

Human sexuality, like racism, is not an easy subject for many of our people.

For most of us it is a part of our private lives and such open discussion is not only difficult but distasteful.

I want to honor that and not force anyone into a situation that is repugnant.

The purpose of this study is not to embarrass people. It is not to vote for one sexual lifestyle or another. It is not to roll out our favorite Bible verse and hit others over the head with it.

The purpose, I believe, is, as with racism, to listen to one another struggle

(Continued on next page)

HEPAM Statement on Racism in the Church

To: Delegates to the 23rd Diocesan Convention, Episcopal Church in Hawaii, Oct. 23rd-24th, 1992
Re: A Statement on Racism, Institutional and Personal, in the Church
From: HEPAM (Hawaii Episcopal Pacific-Asiamerica Ministry)

Our Presiding Bishop, the Most Rev. Edmond L. Browning, said, "You cannot be a Christian and a racist at the same time."

Archbishop Desmond Tutu said of the same subject, "Racism is a lie and a sin."

And how do we define racism?

"Racism is prejudice plus power; the intentional or unintentional use of power to isolate, separate, and exploit others. It is the use of power based on a belief in superior racial origin, identity, or supposed racial characteristics and gives certain privileges and defends the dominant group, which in turn sustains and perpetuates racism" (National Council of Churches' statement).

Often, it is that "unintentional use of power" which expresses itself and "isolates, separates, and exploits others," because many of us deny the existence of discriminatory policies within and without the church.

Living in Hawaii, a state which takes pride in this seemingly harmonious multi-cultural and multi-ethnic society, we may feel and believe that racism does not exist in the church.

Because there has been a disproportionate representation in the leadership of the church by one segment of the total membership, HEPAM feels that this Diocesan Convention needs to consider ways in which power and

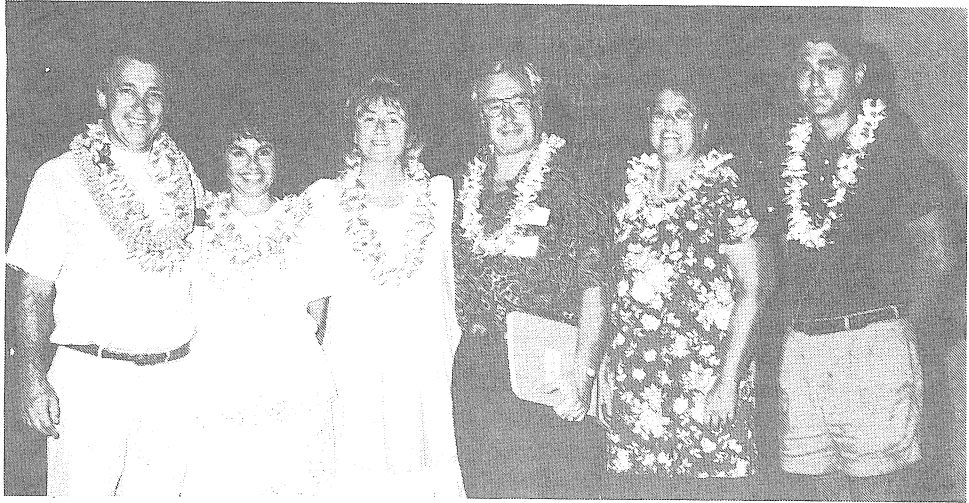
leadership can be shared by all the ethnic and culturally diverse groups of the church.

Then, surely, we can make real the words of Hymn #529:

"Join hands, disciples of the faith, what e're your race may be, who serves my Father as His child is surely kin to me."

Thank you, fellow delegates for participating in this discussion and study.

--- Gretchen Jong.



The Rev. Jan Rudinoff and Paula Rudinoff and delegation from St. Michael's, Lihue, Kauai, raised to parochial status by the 1992 Diocesan Convention.

Bishop's Address

Church needs to hear our multi-cultural voice

(from page 6)

with an important and complex part of our lives.

It is to hear what the issues are, to understand better why this area of life is in such turmoil today.

We believe that human sexuality is a gift from God, yet we see all around us in our society such terrible exploitation of this gift.

I hope that people of compassion and good sense will come together all over this diocese from every ethnic group and share their wisdom on this most complex of subjects.

The larger church needs to hear our multi-cultural voice.

Issues

Racism, human sexuality, the use of power, how we give up power to allow God's power in our lives, our need for conversion and change of heart in order to be more faithful to the Gospel -- these are issues worthy of our time and energy.

We have hurricanes, and we have an economy that is faltering, causing all kinds of difficulties for our congregations. Roofs leak and budgets are stretched to the limit.

In the midst of that are basic Gospel issues about how we care for each other, about our capacity for compassion, about our willingness to bring healing to a damaged world.

I rejoice in the privilege of meeting with you, in the name of Christ, to claim our high calling, to be faithful to the supreme advantage of knowing God's Son among us.

Workshop on Racism: A Response

I read about it some place, sometime ago, that people of ancient times, including those of the Bible, believed that knowing the name of another person or another thing meant that the knower had gained power over the known.

It is no wonder then, that in the creation story of the Book of Genesis, chapter 2, God gives man the responsibility of naming each of God's creations.

The implication of such was "to name them is to have dominion or power over them."

We still do that; for in the sacrament of Baptism, Satan and the forces of evil are identified and named.

Thus, in effect, the baptized has been given in Christ the power over the forces of evil in whatever form it takes.

This is to say, to be able to name someone or something for what it is, is to have power over the one thus named.

Last year at the 23rd Convention of the Episcopal Diocese of Hawaii, my good friend and younger colleague, the Rev. David Ota, presented a resolution to convention which asked for a study of institutional racism in the church and of its possible effects on our common ministry in Christ.

Father Ota, in effect, had named a practice which may have evolved unintentionally, but nevertheless has had, I believe, adverse effects on our ministry in Christ.

For the practice has contributed in making our church somewhat of an exclusive rather than an inclusive institution in our larger society.

They say that statistics can often be misleading, but they also can help us to interpret and to understand trends and practices of our communities.

For example, according to the 1990 census figures, Kailua on this island [Oahu] is the only sizable community in Hawaii with more Caucasians than Asian/Pacific Islanders living there.

The latter, the Asian/Pacific Islanders, represent just under 40% of the total population in Kailua.

Mililani, Kapaa on Kauai, Kaneohe, for example, come close to a 40-60 percent breakdown, with the lower figure representing the Caucasian population.

Most of the other communities in the state show a 30-70 percent, or even a 20-80 percent breakdown, with the Caucasian population again representing the lower percentages.

How reflective of the racial population of the people of Hawaii is the membership of our churches in the Episcopal Church today?

If it does not come close to being reflective of the total population, the question is, "Why isn't it so?"

Are we perceived to be too exclusive, racially and culturally, by others?

What about the leadership of the church, both lay and ordained?

Again, the question we need to ask ourselves is, "If it isn't so, then why not?"

Or, are we saying that the approximately 70 percent of the state's population, the Asian/Pacific Islander portion of it, that they are not able or are unwilling to assume leadership roles in the church?

I've been the interim-rector of the Church of the Epiphany in Kaimuki since January of this year.

It is a parish which has been in existence over 80 years, thus making it one of the older churches in Hawaii.

I'm told that it has had 16 different priests serve the congregation over the years. But I am the first "local boy," the first priest of Asian or Pacific Islander descent to serve it as its priest-in-charge, vicar, or rector.

And I am an interim-rector at that, and only after I have been officially retired as an active priest in this diocese for 4 years!

Maybe it says something about me, rather than of the church. You know, "If at first you don't succeed, try, try, and try again!"

But I suspect that Epiphany's story is not unique here in our diocese -- ironically, in a state that takes pride in billing itself as a multi-ethnic, multi-racial, and thus a very open and inclusive society.

You may recall, those of you who were in church last Sunday, that the first biblical lesson was the story of the brothers Esau and Jacob.

In the lesson, Jacob is returning home from a long absence, but was doing so in fear of what his brother Esau might do to him in revenge.

On the journey home, Jacob finds himself in a lonely place, and there, a man appears mysteriously and then wrestles with him until the breaking of the day.

"And the man asked Jacob, 'What is your name?'"

"He said, 'Jacob.' Then he said, 'Your name shall no more be Jacob, but Israel, for you have striven with God and with men, and have prevailed...'"

And the stranger released Jacob, now renamed Israel.

Perhaps in like manner, we all have wrestled with the adversary which has been named and identified by that resolution that Fr. Ota presented last year; named and identified as institutional racism in our church.

You may recall also from the biblical story of Jacob, that he limped away from that long and strange wrestling match with his opponent.

Perhaps we, too, may have limped away from what may have been an emotionally draining encounter with other members of the church this morning,

wrestling with that adversary named and identified as institutional racism in the church.

But like Jacob, who was renamed Israel, we too "will have striven with God, and with men, and have prevailed."

I trust that we, who in Christ are the New Israel, may be led by his Holy Spirit to continue to "strive with God, and with men, and then to prevail."

For such is the Kingdom of God.

--- The Rev. Norio Sasaki.

Expanded AIDS definition better recognizes women, drug users

A more comprehensive definition for AIDS was proposed by federal health officials in October to go into effect in 1993.

The new definition adds a test of immune function and three illnesses to 23 other complicating ailments listed in the current definition, which was devised in 1987.

The three new conditions are invasive cancer of the cervix, pulmonary tuberculosis, and two or more episodes of bacterial pneumonia.

These illnesses are peculiar to women or are often found among drug users.

The previous definition was based on the opportunistic infections primarily found in gay men.

"Women, injection drug users and other populations have been systematically excluded, and [were] unable to be officially diagnosed as having AIDS," said Terry McGovern, director of the HIV Law Project.

This new definition will mean "a more equitable distribution of funding to the populations throughout this country that desperately need resources to deal with this epidemic," said Dr. Carola Marte of Beth Israel Hospital's Methadone Clinic in New York City, the *New York Times* reported.

The new definition will also include any adult infected with HIV, the virus which causes AIDS, who has 200 or fewer CD-4 cells per microliter of blood, or about one-fifth the normal level.

Federal health officials have estimated that at least one million Americans are HIV-infected.

Under the existing definition, more than 230,000 have developed AIDS. About 150,000 have died.

Have you taught your children and grandchildren about AIDS prevention? If not now, when?



Bishop Hart installing ECW officers at the 1992 Annual Meeting at the Church of the Holy Nativity, Aina Haina, Honolulu.

Diversity and Community

An Address
by
The Rev. Charles G.K. Hopkins, chair,
Commission on Hawaiian Ministry
to the
Diocesan Convention
October 24, 1992

It is written in the Book of Proverbs that "Where there is no vision, the people perish" (29:18).
I am here to tell you that the Commission on Hawaiian Ministry has a vision for Native Hawaiians.
It is a vision of rediscovery and acceptance of the rightful place of Native Hawaiians in the life of the Episcopal Church, the church which has been our home since our very own ali'i brought about its establishment in 1862.
It is the church where our membership is formative of our very identity.
This is a vision that claims no more than what is rightfully due all peoples and cultures in Hawai'i.
It is a vision exemplified by the words of Bishop Steve Charleston at the Celebration of the 500 Years of Survival in the National Cathedral.
Six members of the commission travelled to Washington, D.C., to join other Native American Episcopalians

in this celebration.

Afresh & Anew

In his sermon Bishop Charleston called for the renewal of the contract between two continents begun with the arrival in the Americas of Christopher Columbus 500 years ago.
He called for a new community of God's people to start afresh and anew for another 500 years as Americans, a community that eradicates the status of conqueror and conquered and replaces them with a partnership, a partnership void of racism, oppression, and exploitation -- the legacy of Columbus -- a partnership dedicated to reconciliation, peace, hope, justice and love.
Bishop Charleston went on to say that such a community, such a partnership, begins with remembering.
So the vision of the commission does not ignore, but rather embraces, the past.
It is a vision fueled by the history of Western contact. Like American Indians, Native Hawaiians are a so-called "discovered people."

Among these people we are the "new kid on the block," having struggled to survive for just 214 years.
And like American Indians, Native Hawaiians know what it means to be dispossessed by wave after wave of voyagers and settlers who crashed upon our shores.
Native Hawaiians suffered the loss of population.

Our hearts still ache for the hundreds of thousands of our kupuna who died from imported communicable diseases against which they had no immunity -- influenza, whooping cough, mumps, measles, small pox, to name some.
Eighty percent of the native population died in these mass deaths during the first 45 years of contact.
Land was lost because our kupuna believed land was to be used and cared for, not owned.
So they were exploited and disenfranchised in the Mahele, the great land division.
After the overthrow of the Hawaiian Kingdom, Native Hawaiians controlled

less than 10% of all land in Hawaii.
Native Hawaiians were the victims of racism. They were told to set aside their language and culture because there was no place for them in the new order dominated by American Anglo-Saxon norms, and in most cases there was no room for our culture in a life in Christ.

History Miswritten

The heirs of those who overthrew the Hawaiian Kingdom wrote Hawaiian history and in doing so portrayed their ancestors as innocent and generous bearers of civilization.
And what did they write about the native people of this land? The natives were called practitioners of infanticide without a single eyewitness or piece of credible evidence.
They wrote the glaring untruth that the native population was on a decline from starvation, infections, diseases, and warfare long before the arrival of Europeans.
The Rev. Sereno Bishop wrote at the time of the overthrow, that Native Hawaiians were:

mentally and physically incapable of supporting, directing, or defending a government... Such a weak and wasted people prove by their failure to save themselves from progressive extinction...their consequent lack of claim to continued sovereignty.

Overthrow Centennial

The vision of the commission looks to the centennial of the overthrow of the Hawaiian Kingdom in 1893.
In 1893 racism reared its ugly head again when Manifest Destiny had its day in Hawai'i.
American settlers, aided by the U.S. Commissioner and the firepower of marines who just happened to be aboard an American warship anchored in Honolulu harbor, overthrew the Hawaiian monarchy whose sovereignty had international recognition.
The commission wonders why this great nation of ours ignores its own history when it acts to keep the military

power of one nation from overpowering and controlling the people of a defenseless, small nation?
When will it acknowledge its past and undo the wrong?
Our vision looks to the 1990s as the decade when self-governance will be granted to Native Hawaiians, and the United States will acknowledge, apologize, and compensate Native Hawaiians for its role in the illegal overthrow.

Episcopal Church

The commission's vision looks to another form of self-determination for Native Hawaiians.
It looks forward to a full partnership in the Episcopal Church, a partnership that is inclusive of all the diverse peoples and cultures in the State of Hawai'i.
We proclaim in the Renewal of Baptismal Vows to "seek and serve Christ in all persons."
But it is easier said than done.
The one big hurdle is learning to value diversity. It is easier to wish diversity away with statements like "we are all one in Christ."
We may be one in Christ, but we are far from being all equal. Not everyone's cultural norms and behavior based on those norms are accepted or even recognized.
But they are all there, and they won't go away.

All of us growing up had family and friends who taught us how to act and what to believe. And the total package we end up with is our culture.
Everyone has their own version of this kind of culture. It is how we treat other people, how we use our time and money, and how we communicate.
And since we start learning our culture from the moment we come into the world, we don't even realize that it is something special, something unique to the time and place and people to which we are born.
So each of us is born into a culture which has its own set of values and patterns of behavior which reflect and reinforce these values.
When people of different cultures come in contact with one another, there is immediate recognition of different behavior and a total lack of recognition of the different value systems which underlie that behavior.

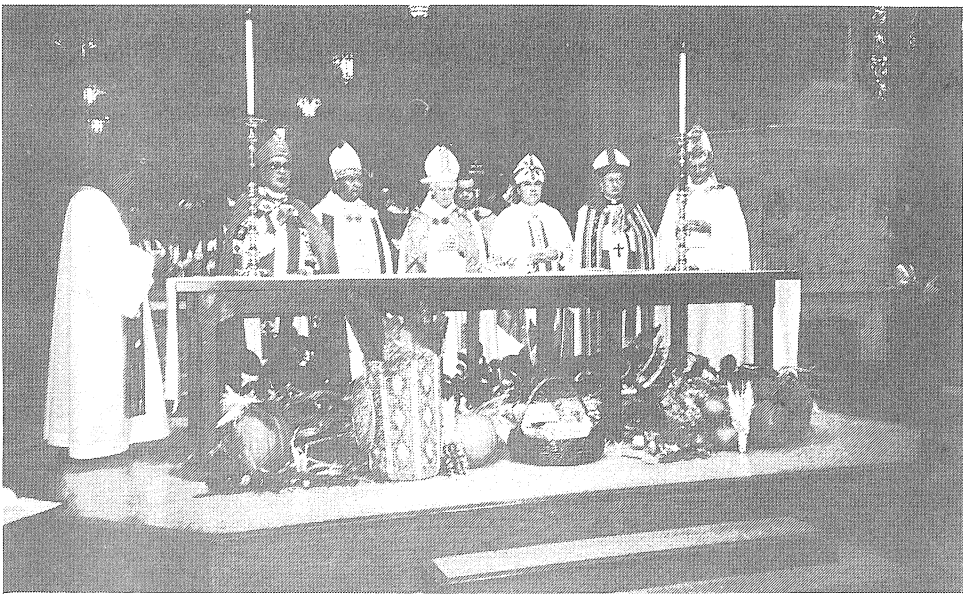
Domination by One Culture

The problem is magnified and the situation gets messier when one culture dominates the other.
In that cross-cultural situation the behavior of the dominant culture is viewed as being right, while the other's is put down and dismissed as misbehavior, because it does not reflect the dominant culture's value system.
This has been the case when the affiliation-oriented culture of Native Hawaiians -- where building a network of relationships has priority over all other concerns, and where personal gain is minimized to maximize interpersonal harmony -- come up against the

(Continued on next page)

Damien beatification delayed, moved

The time and place of Father Damien DeVeuster's beatification have been changed.
Instead of October 1993 in Rome, the ceremony is slated for May 1994 in Belgium, the *Hawaii Catholic Herald* reported this November.
The exact date has not been announced.
Born in Belgium, educated there and in Paris, and priested in Honolulu, Fr. Damien, a Sacred Hearts Father, is the hero of Hawai'i's dreadful leper years. The names Damien and Molokai are forever linked.
The Roman Catholic process leading to declaration of sainthood has three stages: venerable, blessed, and saint. In May 1994 Damien is to receive the title "Blessed."
In the Roman Catholic process, a saint is canonized when he or she is found, and declared by the pope, to be worthy entry onto the list, or canon, of saints.
Episcopalians celebrate two Hawaiian saints each November 28: King Kamehameha IV and Queen Emma.
The canonization of Father Damien and, eventually, of Mother Marianne of the Franciscans would dramatically hold up to the world powerful examples of sacrificial ministry and compassionate and effective health care so much needed in this age of AIDS.



In the National Cathedral celebrating 500 years of survival: (left to right) the Rev. M. Brokenleg (Sioux), Bishop H. Jones (Sioux), Bishop S. Plummer (Navajo), Presiding Bishop Browning, the Ven. P. Allen (Sioux), Bishop S. Charleston (Choctaw), Bishop W. Wantland (Seminole); and host Bishop R. Haines of Washington (D.C.). (ENS photo: James Solheim).

'A new community...with parity among the diverse cultures'

achievement-oriented American Anglo-Saxon culture, where it is important to make the best of yourself, to be all that you can be, where success is measured by how well you achieve personal goals in education, career and family.

Those Hawaiians who have chosen to be Episcopalians were either assimilated into that dominant culture, or became cultural schizophrenics, or if they couldn't do either, left the church. Over the years attrition has been high.

As schizophrenics in the church we behave as the American Anglo-Saxon culture expects us to, but when with our own people, we switch into the behavior of an affiliation culture.

This same thing was said differently in the opening statement of the World-Council of Churches' Traditional Culture Consultation held in 1982 in Hawai'i:

When Christ is not present within the cultural norms of the person, we tend to live, as one participant puts it, 'with two heads and two hearts,' one at the service of the church and one at the service of the traditional culture.

Vision

But our vision calls for a new community to start afresh and anew for another 200 years as Episcopalians in Hawai'i, a community that recognizes and values diversity amongst its people, a community that seeks to understand and accept and maintain parity among the diverse cultures, and a community where each culture with its unique gifts is necessary for the very survival of this community of Episcopalians.

So in this renewed community the Episcopal diocese will have to reflect the society it lives in. If not, it will eventually die.

Ordained Ministry

In this new community, the leadership will have to mirror the population of Hawai'i. If not, it will eventually disappear.

In order to help bring about this renewed community of Episcopalians, the commission envisions Native Hawaiian leaders who will not only develop the native arm of the community, but will also serve as bridges between native culture and Western culture, infusing the latter with different values and helping it deal with the discomfort of diverse behavioral patterns.

At the present time, there are too few Native Hawaiian leaders and bridge builders, especially in the ordained ministry.

This lack of ordained leadership is attributable to cultural differences.

In the Native Hawaiian culture -- where the group's welfare takes precedence over personal quests -- individual assertions of leadership are not the norm.

It is the group, the community, that confers leadership status.

Maori Example

I share with you a situation where this difference is recognized and

legitimized.

Like Hawaiians, the Maori of New Zealand are taught from birth to be unassuming and never to put themselves forward by discussing their own accomplishments.

The Institute for Maori Studies at Victoria University discovered that this deeply ingrained cultural value kept Maori faculty from applying for promotion, because the process required the applicant to blow his own horn.

In an act of sensitive and intelligent responsiveness to the Maori culture, the university changed the process!

Peers and colleagues were allowed to apply on behalf of Maori faculty members, preparing their dossiers and describing their accomplishments.

This conformed perfectly to the Polynesian system wherein status is never actively sought by an individual, but is conferred by one's peers.

But the truly happy ending to this story is that non-Maori faculty who had similar inhibitions about promoting themselves asked for access to the same process, and Victoria now offers two options to all faculty -- the Western self-nominating process, and the traditional Polynesian peer-nomination process.

There is no reason why a similar dual process cannot be developed in this renewal community for identifying and enabling leadership.

Inflexible Training Process

Another stumbling block for native leadership is an inflexible training process for ordination.

This is not only a Native Hawaiian contention, for it has been echoed from several quarters in the Episcopal Church.

The general consensus seems to be that current seminary training does not adequately meet the needs of non-white persons.

For example, in a move to overcome the stumbling blocks, the Diocese of Los Angeles in conjunction with the Evangelical Lutheran Church has provided Hispanic Americans with an alternative track to the ordained minis-

try.

This in part is what its rationale says:

One of the most central facts of our current training procedure is that 'ethnic' persons, when sent to seminaries, become 'de-ethnicized,' resulting in either higher attrition rates, or loss of the individual's cultural identity and background. This process renders them unable to minister to the very people who encouraged them to seek ordination.

In past years the Diocese of Alaska and Navajoland have pioneered new models of ministry training.

Outside the U.S., the Vancouver School of Theology in British Columbia, with other segments of the Native Ministries Consortium, is taking the lead in providing native people with alternative training for the ordained ministry.

Te Pihopatanga o Aotearoa, the Maori Bishopric in New Zealand, has a unique procedure.

Unlike our system of seminary, graduation and sporadic continuing education, the Maori process has no graduation.

Year-long formal education continues throughout the career of clergy. Ordination occurs in the early years of training.

Tackling Problems

A steering committee for the Network of Indigenous Peoples in the Anglican Communion presently consists of Maori, Native Hawaiians, American Indians, and Native Canadians.

The steering committee met at St. John's By-the-Sea, Kahalu'u, last December and developed a list of mutual concerns.

On November 12-15, 1992, an expanded steering committee will meet again at St. John's By-the-Sea to move beyond describing native peoples' situations to actually tackling the problems.

One of the concerns to be addressed and strategized is self-determination,

empowering native people to determine how candidates are selected and trained for ministry.

With the aid of this strategy and drawing from other alternative tracks, the Commission on Hawaiian Ministry proposes to develop an alternative procedure for selecting and training Native Hawaiian leaders for the ordained ministry.

It is the commission's vision that this alternative training track will not only facilitate ministry development among Native Hawaiians, but will also provide bridge builders who will enhance the life of the renewed Episcopal community in Hawai'i.

This is the vision of the Commission on Hawaiian Ministry. A vision of a renewed community that truly recognizes, values and embraces all the diverse people and cultures in Hawai'i, a community that realizes that it needs all these cultures in order to survive, a community that is open to alternative ways of training for ministry.

It is our hope that our vision will become your vision so that you too can find your rightful place in this community.

C of E approves women priests

The Church of England approved women in the priesthood this November 11, becoming 19th of the Anglican Communion's 28 churches to do so.

The three houses of the England's General Synod approved: bishops by 75 percent, priests by 70.4 percent and laity by 67.3 percent.

The Rev. Heather Mueller-Fitch, rector of St. John's, Kula, Maui, was so happy at the news she cried, reported Murry Engle in the *Honolulu Star-Bulletin* (11/14).

Mueller-Fitch had helped lobby for women priests while visiting England during the 1988 Lambeth Conference.

"Some bishops had never seen a woman priest before," she said.

"I preached in two churches. I read Scripture and did as much as I could do legally...

"I could not celebrate communion, do the blessing at the close of the service, or pronounce absolution -- all priestly prerogatives," Mueller-Fitch noted.

"I am very, very happy for the women and for the men and for the Church in England," she added.

"Women and men working together present a wholeness in the ministry that alone is not as complete."

Some 360 qualified women are waiting to be ordained in the Church of England, said Mueller-Fitch.



Native Americans celebrate 500 years of survival on Columbus Day in the National Cathedral. (ENS photo: Ruth Fremson).

Women priests, Indigenous Anglican network...

Missionary diocese leaves Episcopal Church, forms new denomination. A year after the formation of the traditionalist Episcopal Missionary Diocese of the Americas (MDA) by the Episcopal Synod of America (ESA), the diocese has left ESA and the Episcopal Church to form the Episcopal Missionary Church (EMC). Also breaking ranks with Episcopal Church and the House of Bishops, and now leading EMC, is retired Bishop Archibald Donald Davies, formerly bishop of Fort Worth (1983-1985) and bishop of the Convocation of American Churches in Europe (1986-1988). "We still maintain that we are Episcopalians, although not in communion with the Episcopal Church in the United States. We have not abandoned the faith -- I think the Episcopal Church has," said Davies in a telephone interview with the *Episcopal News Service*.

Australian Anglicans vote to ordain women to the priesthood. Following a day-long debate on November 21, the General Synod of the Anglican Church of Australia approved legislation allowing its 24 dioceses to ordain women to the priesthood. The vote came 10 days after the Church of England approved similar legislation. The first ordinations of women as priests will likely occur during Advent, observers report, and that by Christmas there may be as many as 90 women ordained to the priesthood. Ten women were ordained as priests in the Diocese of Perth by Archbishop Peter Carnley, a recent visitor to Hawaii, prior to the adoption of the legislation by the Australian church. Archbishop of Sydney Donald Robinson, who will soon retire, indicated that he will not ordain or recognize women priests.

Support for women priests grows in the Anglican Communion. Worldwide, 19 of the 28 provinces of the Anglican communion have approved legislation recognizing the ordination of women as priests. Among them are Canada, the United States, Uganda, Ireland, New Zealand, Australia, Kenya, the Philippines, West Africa, Southern Africa,

Burundi and Brazil. Rwanda, the Sudan, and England have approved legislation for women priests but have not yet ordained any. The Diocese of Hong Kong/Macao has ordained women priests and deacons, but without authorization from the Province of East Asia. Japan, Scotland, Wales, and the West Indies are considering legislation to allow women priests within the next two or three years. In the United States, 5 out of the 98 dioceses will not ordain women to the priesthood -- Eau Claire, Fort Worth, Quincy and San Joaquin. Fond du Lac refuses to ordain women also to the diaconate. Three dioceses (Georgia, Springfield, and Albany) have yet to ordain women, but have women in the ordination process or license women priests from other dioceses. In the United States, women are 12 percent of the clergy (including priests and deacons) and about six percent of rectors. Among seminarians, nearly half (311 of 683) are women.

MLK Legacy Fund shifts into 'high gear' to raise funds for students. The Episcopal Church's special scholarship fund to aid young people of color, the Martin Luther King Legacy Fund, has begun a major new fund-raising drive, which hopes to raise a minimum of \$2 million by the spring of 1994. Under its "Legacy 1,000" program, the fund will solicit small and moderate-sized contributions from a large number of Episcopalians. This project will seek to raise \$1,000 at each of 1,000 fund-raising events across the church. These events are planned for January to April 1993. A second part of the fundraising drive will seek another \$1 million from "committed individuals or corporations."

Indigenous Anglicans form new net-

work in consultations at St. John's By-the-Sea this November. As a prelude to the 1993 United Nations Year of Indigenous People, Bishop Sir Paul Reeves, Anglican observer at the UN, convened a consultation of 21 representatives of indigenous Anglicans from Canada, Aotearoa Maoris (New Zealand), and American churches. The new network of indigenous English-speaking Anglicans addressed issues of self-determination, liturgy and worship, indigenous ministries and resources, the Episcopal News Service reported. The consultation adopted a mission statement that asserted, among other things, a commitment to "the Anglican tradition while affirming our own traditional spirituality." Participants also said that they discovered how many things they had in common -- common spirituality, concerns, gifts and hopes. "We believe that God is leading the church to a turning point in its history and that the full partnership of indigenous peoples is essential," the mission statement said. "Therefore, we pledge to work together to exercise our leadership in contributing our vision and gifts to transform the life of the Christian community." Reeves, himself a Maori, will take a report of the consultation to the January meeting of Anglican primates and the Anglican Consultative Council in Cape Town, South Africa.

ECW Annual Meeting

A report of the ECW annual meeting will appear in the January / February *Chronicle*.

Bishop's Journeying (from page 2)

November

19-24 Along with a couple of sessions of physical therapy, this week also includes our convention. The Priory School gives me fifty Prayer Books and Hymnals, which I will send on to Kauai to help replace rain-soaked books there. The events of the convention go well, and I am grateful for the good cooperation of so many as we wrestle with the difficult subject of racism.

25-27 I am at the Cathedral with Bob Walden and Jan Rudinoff, preaching at different services following convention. This is their reward for surviving Hurricane Iniki!

For the next few days the Clergy and Spouses Conference at Makaha listens to the Reverend Margo Maris, from Minnesota, on the subject of sexual exploitation in the church. It is a subject on which we, and all dioceses across the nation, must grow more and more knowledgeable.

28-31 Back to the office and follow-up on the convention. St. Andrew's Market is always a happy Saturday event.

1 I am at All Saints', Kapaa, on Kauai actually on All Saints Day! Here, too, the church building is in good shape. I am in favor of lava rock construction! Now the rectory is repaired. The gym is a disaster but still standing! The ministry of the church shines through again as people tell their stories of survival. Kauai's clergy and their families are folk of true grit, physically and in the faith.

3-7 Monthly committee meetings come round again. I am glad for the chance to visit with Bil and Anne Aulenbach. Seabury Hall's trustees meet, and on Saturday Elizabeth and I do a duet, teaching portion of the Layreaders' Workshop. What a dedicated group this is, and I am grateful for their ministry!

8-11 We make our annual visit to Holy Apostles' and Resurrection, and as usual enjoy their fine hospitality and spirit. Being on the Big Island and with a holiday in mid-

Mokuleia in the black, new campground opened

Camp Mokuleia is in the black and reorganized, reported Thomas E. Bastis, president and director of the camp's board, on October 23.

"The new campground annex (21 acres) was opened on Labor Day of this year and is available to all Episcopal members to use free of charge," he noted.

Moreover, the Camp is planning "an aggressive, program-oriented marketing campaign to attract clients in both the religious and non-profit sector to use our programs, facilities, and services."

As of September 30, the camp's operating fund had a surplus of \$27,670. This contrasts with a 1991 deficit of \$38,704 and a 1990 surplus of \$10,277.

Adults account for 65% of camp usage, youth 34% and the military 1%. Camper nights totalled 23,581, as of September 30.

The old swimming pool has been removed, because of excessive repairs and costs. A basketball court has replaced it.

A permanent swimming pool is part of the next building project.

A comprehensive master plan for Camp Mokuleia is underway and will be presented this January by Charles Stott, professor emeritus of North Carolina State University, who is donating his services.

Camp Director Ken Zitz has initiated a revised organization of the staff "that will be more effective and efficient and much better serve our clients...," Bastis noted.

"We are excited and extremely optimistic as the camp moves into the new year and are going to try to provide programs, facilities, and camp services that will truly make Camp Mokuleia "a place apart."

week anyway, we stay a few days and enjoy the splendor and beauty of the volcano at work. We were able to go at night and watch the lava entering the sea. Awesome! And how many bishops can watch their dioceses grow...geographically?

12-14 Home to lots of office work. I have a few hours only to sit in on discussions at St. John's By-the-Sea on indigenous ministry organized by the Most Rev. Sir Paul Reeves and many others, including Hawaiians, Native Americans and Maoris.

15 Confirmation at Good Shepherd, Maui, this morning. Layton Zimmer has gone to a Saturday evening service, which gathered nearly

(Continued on page 12)

How many dioceses are there?

An investigation of the "official number" of Episcopal Church dioceses turned up the following figures:

Dioceses in the U.S. 98.
Overseas dioceses, including the Convocation of Churches in Europe: 19.
Total: 117 dioceses.

However, when you add the Navajoland Area Mission to the total, it is correct to refer to the "118 dioceses and jurisdictions" of the Episcopal Church.

Convention: Planning continues for Diocesan Center...

Elizabeth Hart, who had coordinated the church's relief effort.

--- Introduced as guests of convention Elizabeth Hart, the Rev. Canon Brian Grieves (formally, Camp Mokuleia director), and the Rev. Anthony Gomowad (vicar, St. Andrew's By-the-Philippine- Sea).

--- Honored the Revs. George Lee and W. Edwin Bonsey. Both retired since the 1991 convention.

--- Honored Nancy Minuth for 25 years' service as diocesan bookkeeper.

--- Introduced Ken Zitz, Camp Mokuleia's new director.

--- Introduced clergy and spouses new to Hawaii: The Rev. Frank Cowell and Barbara (St. John's and St. Paul's, West Kauai), and the Rev. Rich Lipka and Susan (St. Mary's, Oahu), and the Rev. Beverly Dexter (Chaplain, St. Andrew's Priory School).

On motion from Dr. Foltz, convention granted seat and voice to 16 licensed clergy, 6 members of the diocesan council, 4 lay members of the Standing Committee, Chancellor Michael Porter and Diocesan Treasurer Peter Pereira.

Appointments

The convention confirmed the following appointments by Bishop Hart:

Chancellor: Michael Porter.

Vice Chancellor: Walter Beh II.

Historiographer: The Rev. Norio Sasaki.

Registrar: The Rev. Dr. Gerald Gifford.

Commission on Ministry: The Revs. Charles Hopkins, John Millen, Robert Moore, and Dan Smith; Dr. Rhoda Hackler, Sharon Gaines, Barbara Vlachos, and Arthur Awai.

Commission of Episcopal Schools: Jan Motoshige, Warren Na'au, Constantino Dela Cruz, and Gail Pottenger.

Diocesan Compensation Review Committee: The Revs. Dan Smith, David Kennedy, and Robert Walden; Guy Hogue, Betty Hirozawa, and Clarence Kusumoto.

The bishop announced the retirement of long-time historiographer, the Rev. Kenneth Perkins. Convention expressed their appreciation for Fr. Perkins' church historical work and archival ministry with applause and a standing ovation.

Elections

The bishop noted that some had asked for voting to be conducted after the racism program on Saturday. It was decided, however, to proceed as planned, as there was too little time after the Saturday program for transacting the business required.

Elected to the Standing Committee were the Rev. Morley Frech and Wallace Doty.

Elected to the Diocesan Council were: The Rev. Canon Timoteo Quintero and the Revs. David Ota and Gerhard Laun; Richard Hagemeyer, Winifred Burgess, Constantio Dela Cruz, Gretchen Jong, and Alice Kaumaheiwai.

An additional council member will be elected from each of the seven deaneries.



The Rev. Brian Grieves speaking at Convention.

Elected as delegates to the General Convention meeting in 1994 in Indianapolis were the Revs. Franklin Chun, David Ota, Timoteo Quintero, and Thomas Van Culin; Bettye Jo Harris, Arthur Kusumoto, Gretchen Jong, and Richard Hagemeyer.

Elected to the Cathedral Chapter were Priscilla Kurihara and the Rev. Imelda Padasdao.

Resolutions

Four resolutions (#5-8) were approved for consideration by convention, in addition to the four (#1-4) submitted earlier and printed in the October 1992 *Chronicle* (pp. 4-5).

Resolutions were acted on as follows:

#1 -- Establish Deaneries. Passed as printed, becoming Canon 13A.

#2 -- Ministry to and with the Elderly. Passed as printed.

#3 -- Shift of 1993 Convention to Oahu. Defeated. The 1993 diocesan convention meets on Kauai, October 22-23, at the Sheraton Kauai, Poipu, as previously planned "to show solidarity with Kauai," battered by Hurricane Iniki.

#4 -- Compensation Schedules for 1993. Passed as printed.

#5 -- Lay Pension Plan. The convention voted to provide "retirement benefits for all regular lay employees," with plan details to be worked out by the Finance Department.

#6 -- Diocesan Center. Passed by unanimous voice vote, following amendment.

Dean Lin Knight of St. Andrew's Cathedral, current site of the diocesan offices, spoke in favor of the resolution and announced that the Cathedral Foundation has pledged \$50,000 for the project.

The bishop said there were indications of significant gifts, and passing this resolution will enable the planning committee to pursue the project.

The present Cluett Building, he said, needs \$400,000 to \$500,000 to repair it, and there are lead gifts of \$50,000 and \$100,000.

Dr. Moheb Ghali of St. Mary's proposed an amendment (accepted) which insured voluntary congregational participation, unless otherwise voted by convention. The resolution, as amended and passed, reads:

"Be it Resolved, that the Bishop and Diocesan Center Committee, being accountable to the Diocesan Council, be

given permission to proceed in its planning to build a new Diocesan Center on the site of the Cluett Apartments on Queen Emma Square.

"The Center will house the Bishop's office and related staff, as well as provide room for meetings, growth, storage, and a guest apartment for visitors to the diocese.

"Funding will come from a number of sources, including: private gifts, memorial gifts, congregational support, and other interested sources

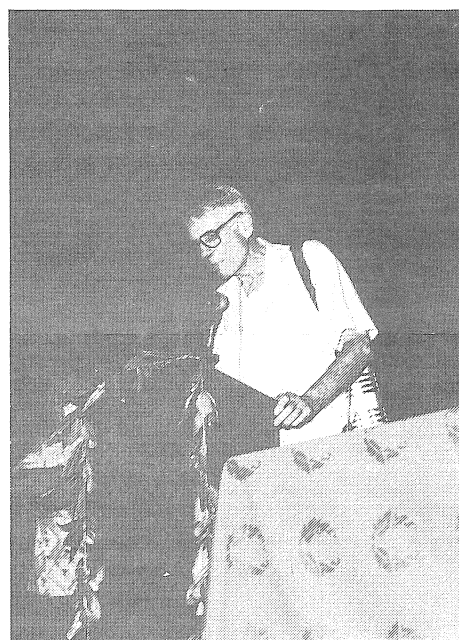
"The Diocesan Council will determine the means and amount of voluntary congregational participation, providing that any mandatory quotas or amounts can only be imposed by Convention."

#7 -- Pooling Endowment Funds. Withdrawn and referred to the Finance Department.

#8 -- Income from Endowment Funds. Withdrawn and referred to the Finance Department.

Saturday

Morning Prayer led by the Rev.



The Rev. William Grosh introducing winners of the 1992 BOMA awards.

Beverly Dexter and Bible study led by the Rev. Canon Brian Grieves opened Saturday's sessions.

The new headmaster of Iolani School, Tom Miller, and his wife Roz were introduced by Bishop Hart.

Racism was the chief focus of the morning session. Dr. Loren Ekroth, who assisted the diocese's Committee on Racism devise the morning program, explained the small group format and encouraged people to "speak from the heart, not to argue or try to 'fix' anyone, and to share from experience."

Following the small group meetings (75 minutes), in which people were to share their perceptions and experiences of racism, "we will come back together in the Priory gymnasium, and individuals, as may be moved to do so, can share what came to them by participating in small groups," Ekroth said.

Delegates viewed 20 minutes of an ECW videotape on racism, before Bettye Jo Harris, chair of the Committee on Racism, introduced the small group facilitators, and delegates then left for their small groups.

New Vision, New Ways

After the luncheon break, the Rev. William Grosh, chair of the Board of Ministry for Aging, presented the 1992 Makule E Akamai Awards. This year, seniors Beryl St. Sure of Holy Nativity and W. Glynn Todd of St.

Christopher's were honored for their devoted church and community work.

Bishop Hart then called on the Rev. Charles Hopkins, chair of the Commission on Hawaiian Ministry, to share its concerns.

He spoke of the struggle of Native Hawaiians to survive these last 214 years, mentioning their loss in population because of Western diseases, their losses at the Mahele and the overthrow of the kingdom, and their victimization by racism and false histories.

"Our vision looks to the 1990s as the decade when self-governance will be granted to Native Hawaiians, and the United States will acknowledge, apologize, and compensate Native Hawaiians for its role in the illegal overthrow," said Hopkins.

As to the Episcopal Church in Hawaii, Hopkins reported that the commission's vision "looks forward to a full partnership in the Episcopal Church, a partnership that is inclusive of all the diverse peoples and cultures in the State of Hawai'i."

He noted the tensions between the affiliation-oriented culture of Native Hawaiians and the achievement-oriented American Anglo-Saxon culture and the psychological and spiritual dislocations therefrom.

"Our vision calls for a new community...with parity among the diverse cultures, a community where each culture with its unique gifts is necessary for the very survival of this community of Episcopalians," noted Hopkins.

"In this renewed community the Episcopal diocese will have to reflect the society it lives in. If not, it will eventually die," he added.

He indicated that in this new community, leadership will have to mirror the population of Hawaii, and will have to be selected and trained in ways congenial to each culture, citing a Maori example.

The vision of the Commission on Hawaiian Ministry is "a vision of a renewed community that truly recognizes, values and embraces all the diverse people and cultures in Hawai'i, a community that realizes that it needs all these cultures in order to survive, a community that is open to alternative ways of training for ministry," Hopkins concluded.

(The full text of Hopkins' address begins on page 8.)

At Bishop Hart's invitation, the Rev. Norio Sasaki spoke in response to the workshop on racism. Fr. Sasaki is the retired chaplain of Iolani School (1978-1988).

He noted that "institutional racism" had "contributed in making our church somewhat an exclusive rather than an inclusive institution in our larger society."

He noted that neither in membership nor in leadership, both lay and or-

(Continued on next page)

THE CALENDAR

January

1	The Holy Name of Our Lord. New Year's Day. Diocesan Office closed.
2	Observance of the 100th anniversary of the overthrow of Queen Liliu'okalani, St. Andrew's Cathedral. Birthday of Queen Emma.
3	2nd Sunday after Christmas. Bishop at Waikiki Chapel.
3-11	Youth Ministry Leadership Academy, Florida.
5	Diocesan Institute board, 3:30 p.m.
6	The Epiphany. Celebration of New Ministry, the Rev. Lee Kiefer, Epiphany.
7	Commission on Ministry, 3 p.m.
8	Standing Committee, 3 p.m.
	Diocesan Institute, 6:30 p.m.
9	Diocesan Institute, 8:30 a.m.
	Maui County Deanery.
10	1st Sunday after Epiphany: The Baptism of Our Lord. Cursillo Ultreya, St. Timothy's, 5 p.m.
11-15	Province 8 bishops' continuing education.
14	Real Estate & Finance Dept. meets, Room 8, Cathedral.

	ECW board.
15	<i>Chronicle</i> deadline.
16	Diocesan Council & Depart- ments. Clergy Family Project, noon
17	2nd Sunday after the Epiphany. Bishop at St. Philip's, Maili. PB's Fund appeal.
18	Confession of St. Peter. Beginning of the Week of Prayer for Christian Unity. Martin Luther King, Jr. Diocesan Office closed.
19	Oahu Clericus, Cathedral.
23	HEPAM, Canterbury House, 9 a.m.
24	3rd Sunday after the Epiphany. Bishop at Trinity By-the-Sea, Kihei. Cursillo Ultreya, Calvary, Kaneohe, 5 p.m.
25	Conversion of St. Paul. End of the Week of Prayer for Christian Unity.
28-2/3	Bishop on Guam.
29	Diocesan Insitute, 6:30 p.m.
29-31	ECW Retreat, Pu'u Kahea, Waianae.
30	Diocesan Institute, 8:30 a.m.
31	4th Sunday after the Epiphany. HECA, St. Clement's, 6:30 p.m.

February

2	Presentation of Our Lord in the Temple.
4	Commission on Ministry, 3 p.m.
5	Standing Committee, 3 p.m.
5-6	Clergy Seminar -- The Rev. Dr. William Countryman.
5-7	Happening V, Camp Homelani.
7	5th Sunday after the Epiphany. Bishop at St. James', Kamuela.
11	Ordination to the Priesthood: The Rev. George Clifford, Holy Nativity. ECW board.
11-14	Provincial Youth Council, Sacramento, California.
14	6th Sunday after the Epiphany. Bishop at Good Samaritan. Cursillo Ultreya, St. Timothy's, 5 p.m.
15	Presidents Day. Diocesan Office closed.
16	<i>Chronicle</i> deadline. Oahu Clericus, noon. Conference on violence against women, Mercy Center, Burlingame, California.
17	Leeward Deanery, 7:15 p.m.
18	Real Estate & Finance Dept., Room 8, Cathedral, 3 p.m.
20	Diocesan Council & Departments.

21 Last Sunday after the Epiphany.
Bishop at St. Stephen's,
Wahiawa.

24 Ash Wednesday.
First Day of Lent.

Bishop's Journeying
(from page 10)

40, and one service Sunday morning, with over a hundred. It is working well for them, and I was glad to experience both. As police chaplain, he was called out until very late Saturday evening on a tragic accident. He was kind to say awake during my sermon!

Home in the afternoon with just time to repack for the cold of Minnesota and catch the plane.

16-18 I am in the diocese of Minnesota for a national conference on sexual exploitation. It is tremendously helpful meeting with other bishops, chancellors, and therapists trying to understand this intolerable problem that too often hides as a secret in the heart of the church. Hearing victims share their stories was one of the most moving experiences of my ministry. I am more than ever committed that our church will be a place of safety for all people. We must be "instruments of peace" on this issue.

L'Engle speaks at Cathedral February 3rd, 6th, Convention told

dained, did the Episcopal Church in Hawaii accurately reflect "the racial population of the people of Hawaii."

He noted that the Church of the Epiphany in Kaimuki, where he was presently interim-rector, had had 16 priests over the years, and he was the first "local boy," the first priest of Asian or Pacific Island descent to serve it as its priest-in-charge, vicar, or rector."

And this he is only after four years' retirement, Saski remarked.

(The full text of Fr. Sasaki's remarks is on page 7.)

On motion from the Rev. Thomas Van Culin, Bishop Hart was commended by unanimous vote of convention for "helping us confront institutional racism within our diocese" and asked to "communicate with us regarding appropriate further action for us to take."

Concluding Business

The 1993 diocesan budget of \$1.3 million was passed by unanimous voice vote. (See September *Chronicle*, pp. 7-8, for details.)

David Chung of Calvary Church and Bishop Hart explained that the delegates were voting block grants, not individual line items, to facilitate reallocating funds by departments, as needs change during the year.

Jenny Wallace of St. Andrew's Cathedral and chair of the diocesan Christian Education Committee, was introduced by Bishop Hart.

She in turn introduced members of the committee, offered their newsletter *Shout Hosanna* to all who wished to be on the mailing list (call 524-2822), indicated that help, consultations and speakers were available through the committee, and announced the February visit of Madeline L'Engle, under the sponsorship of the cathedral's Pegg Kai Memorial Fund.

The Rev. Morley Frech and Barbara Vlachos reported on the church's conference on sexuality they attended in Washington, D.C., in October, and on the local implementation of the General Convention's mandated study and information-gathering program.

The dates and site for the 1994 diocesan convention were set: St. Andrew's Cathedral, October 21-22, 1994.

The Rev. Norio Sasaki read the necrology.

The Rev. Canon Timoteo Quintero
moved resolutions of aloha for:

--- Katharine Kittle Kennedy, widow of Bishop Harry S. Kennedy, and Puanani Hanchett, widow of Bishop E. Lani Hanchett.

--- Presiding Bishop Edmond L. Browning, 8th bishop of Hawaii, and his wife Patti.

--- Katherine Morton, longtime secretary of Bishop Kennedy.

--- Sisters of the Transfiguration, who for so many years ran St. Andrew's Priory School, Honolulu.

--- St. Andrew's Cathedral and the Priory, sites of this convention, for the

help and hospitality.

--- Bettye Jo Harris, "for her diligent attention to the affairs of convention as secretary and convener of the Ad Hoc Committee on Racism."

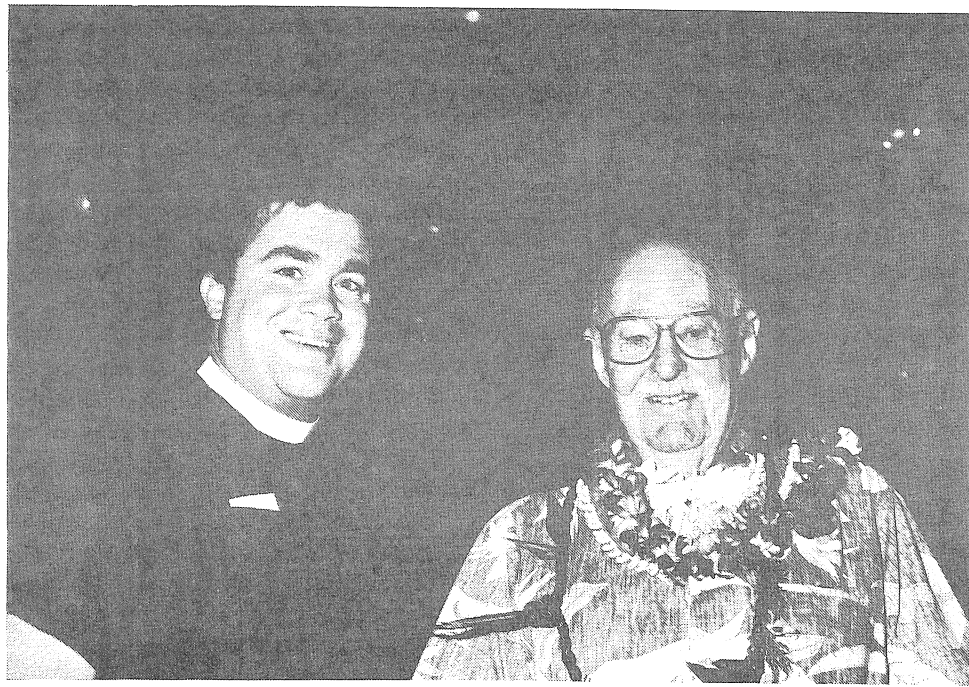
--- Diocesan staff -- Ruby Nakamura, Mary MacIntosh, Nancy Minuth, Lucille Tamura, Peter Pereira, and the Rev. Peter Van Horne -- and to the Rev. John Paul Engelcke, "for their openness and availability to the rest of us in the diocese, emphasizing our oneness in the household of God and in

particular at this time for their devoted and long hours of service given in preparation of this annual meeting."

--- "All Oahu people, families and friends in Christ, who provided hospitality" for neighbor island clergy and delegates.

--- Andrea and the Rev. Brian Baker on the birth of a daughter, Laura Elizabeth, born on the eve of convention.

Convention was adjourned by Bishop Hart at 4:10 p.m.



The Rev. Dan Smith of St. Christopher's, Kailua, with BOMA award winner W. Glynn Todd.