

HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

About the Diocese

The Rev. Ed Bonsey is on the mend, following surgery in early February, Bishop Hart reported in his recent newsletter.

Also, Ramona Walden, wife of the Rev. Robert Walden, rector of All Saints', Kapaa, is recovering slowly in Wilcox Hospital.

Josie Calag, wife of the Rev. Domingo Calag, vicar of St. Columba's, Paauilo, resumes treatment for new cancer in her throat.

Fran Wheeler, widow of the Rev. Paul Wheeler, longtime rector of St. Clement's, Honolulu, has been in and out of the hospital with a small stroke and is doing well.

Fr. Kaneshiro has succeeded the Rev. William Grosh as local liaison with the Episcopal Society of Ministry to the Aging.

The Rev. Thomas Van Culin has accepted the call to be vicar of St. Matthew's in Waimanalo. He will be vicar part-time, in addition to his full-time position as religious affairs coordinator with the Hawaii State Department of Public Safety.

A Requiem Mass was celebrated for Robert Goode, Sr., at St. Mark's, Kapahulu, on January 23. He was the father of the Rev. Robert J.M. Goode, rector of that parish.

Oahu Clericus Schedule

The Oahu Clericus, an organization of Oahu's clergy, plans meeting as follows:

--- Friday, March 12 (evening), and all day Saturday, March 13, Dr. William Countryman of the Church Divinity School of the Pacific: "How Can Christians Talk about Sexual Ethics?"

--- Maundy Thursday, April 8, 10 a.m.-12:30 p.m., Von Holt Room. Annual clergy gathering with the bishop, including sharing, blessing of oils, and renewal of ordination vows.

--- Tuesday, May 18, 12 noon-1:45 p.m., Von Holt Room. Topic to be announced.

Hawaii, Church Commemorate Overthrow, Hawaiian Sovereignty

The rights and wrongs of the overthrow of Queen Lili'uokalani and the Hawaiian monarchy will be debated until the end of history, but never have the thoughts and feelings of Hawaiians been presented so forcefully and effectively to the larger community than this January, as the 100th anniversary of the overthrow was commemorated.

'Onipa'a (Steadfast) was the commemoration's motto, as it was the

queen's herself, but the watchwords this January were also sovereignty and land.

For the Episcopal Church, the commemoration began January 2, the birthday of Queen Emma, royal patron -- together with her husband, King Kamehameha IV -- of the Episcopal Church in Hawaii.

At their request Anglicanism was introduced to the Islands in 1862.

The columns of the sanctuary of St. Andrew's Cathedral were draped in black and the royal colors red and yellow -- not the usual decorations for the 9th day of Christmas.

The service was largely in Hawaiian and included a lesson drawn from the queen herself:

Oh honest Americans, as Christians hear me for my down-trodden people! Their form of government is as dear to them as yours is precious to you... Do not covet the little vineyard of Naboth's so far from your shores, lest the punishment of Ahab fall upon you, if not in your day, in that of your children...."

And the Prayers of the People clearly expressed Hawaiian concerns (see page 2).

On Sunday, January 17 -- the actual anniversary of the overthrow of Queen Lili'uokalani, Associate State Supreme Court Justice Robert G. Kline, Hawaiian in ancestry and a cathedral member, spoke to the cathedral congregation of the Hawaiians' need for, and right to, sovereignty, self-determination, and status as a nation within a nation, like that of the American Indians.

Near the cathedral, Iolani Palace -- residence of Hawaiian monarchs -- stood draped in black, and for the first time since annexation, the Stars and Stripes did not fly over state government offices in Honolulu's capitol district, on order of the state of Hawaii's first Hawaiian governor, John D. Waihee. There the Hawaiian flag flew alone from January 13 through January 17.

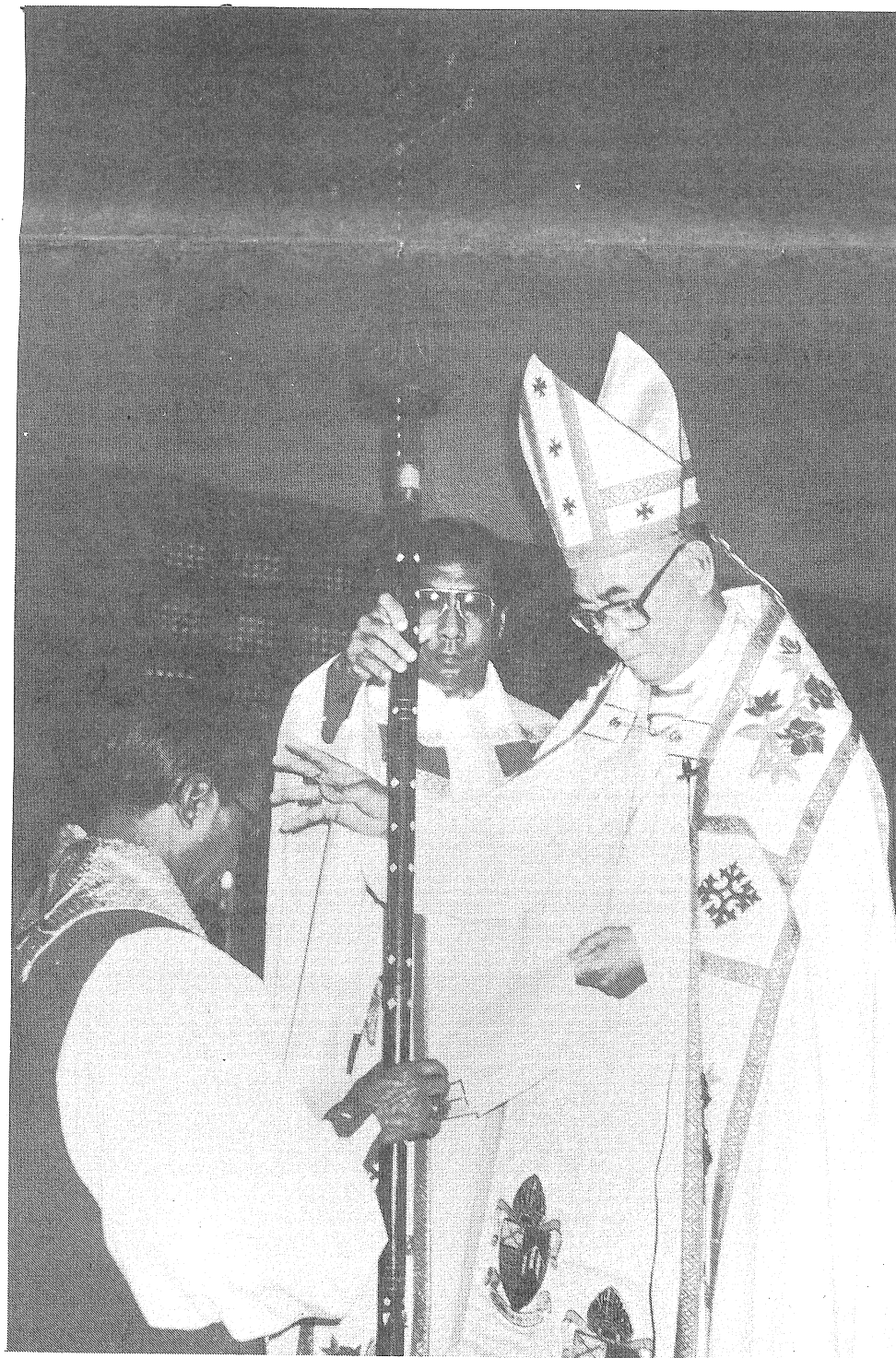
Over city offices the American flag flew with the Hawaiian at half staff, "as a tribute to Queen Lili'uokalani and Hawaiians who are seeking redress of grievances through recognition of some form of sovereignty," said Honolulu Mayor Frank F. Fasi.

The absence of the American flag in the capitol district caught everyone's attention, including that of the Cable News Network (CNN), and the ceremonies from January 13 through the morning of January 18 put the sovereignty question before the peoples of Hawaii.

Sovereignty

Hawaiians themselves -- some 20 percent of the state's population -- are not all agreed on what Hawaiian sovereignty means today, but a sum-

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Prime Bishop Richard Abellon passes the primatial staff to his successor, Bishop Narciso Ticobay, during installation services in Manila January 6. Note the seal of the Diocese of Hawaii (ENS photo: James Solheim).

The Time is Right

Charitable gift annuities have been around for a long time, but their popularity as a way to make a gift has risen recently to levels not seen in twenty years.

Why is this so? There are a couple of basic reasons, but first let me review with you what a charitable gift annuity is.

Basically, it is an agreement -- a contract, actually -- between you the donor and the Episcopal Church to help the church by a gift and, *at the same time*, insure the payment of a fixed sum to one or two beneficiaries for the rest of their lives.

The amount of the fixed payment received annually depends on the age of the beneficiaries. The older the beneficiary, the greater the payout rate.

For example, a 60-year-old person would receive a 7 percent payout rate, a 70-year-old person would receive 7.8 percent, and an 80-year-old person would receive a 9.6 percent payment.

Back to the question of why Charitable Gift Annuities are gaining in popularity.

First, prevailing interest rates are significantly lower than payment for Charitable Gift Annuities, as listed above.

That is, a Charitable Gift Annuity can provide a much better payment than CD's or savings accounts.

Second, inflation rates are low and are expected to remain that way for some time. This reduces the fear that the value of a fixed payment will be eroded with time.

Some other benefits are freedom from concern about money management matters and a current tax deduction for the charitable remainder or gift portion of your annuity.

Also important is the fact that a sizable portion of your annuity payment is *free of taxes*.

Gift Annuities may be funded with cash or securities and are very easy to set up.

If you would like an informative brochure on this popular gifting vehicle that pays much better than CD's or savings accounts and, at the same time, helps your church or some other part of the Episcopal Church, please call the diocesan office at 536-7776 (Neighbor Islands call 1-800-522-8418). I will send you one, or write me at 229 Queen Emma Square, Honolulu, Hawaii 96813.
--- Don McKenne, Diocesan Planned Giving Officer.

On January 6, the U.S. Postal Service issued a 19-cent postal card commemorating the act of Congress granting a charter for the establishment of Washington National Cathedral.

Presiding Bishop Browning, commenting on the deportation of 415 Palestinians by Israel, called this "collective punishment...an affront to decency, and the use of deportation...a violation of their human rights."

"The long-standing differences between the Israeli and Palestinian people can only be settled at the peace table," Bowning said.

Prayers of the People

A service in St. Andrew's Cathedral on January 2 -- largely in Hawaiian, with the sanctuary pillars draped in black, red, and yellow, with representatives of the Hawaiian Societies among those in attendance -- commemorated the 100th anniversary of the overthrow of the Hawaiian Kingdom, prior to the six days of generally secular commemorations (January 13-18) closer to the anniversary of the overthrow itself.

January 2, 1993, was the 157th anniversary of the birthday of Queen Emma, who -- together with King Kamehameha IV -- was the royal founder or patron of the Episcopal Church in Hawaii. They invited the Church of England to send a mission to Hawaii. Bishop Thomas N. Staley and the first Anglican missionaries arrived in 1862.

The service included *Kuiaikulani*, "Hewahewa's Prayer," composed by Ka'eleowaipi'o about 1820; "The Four Direction Song" of the Lakota (Sioux) Nation, led by the Rev. Canon Martin Brokenleg, the preacher; *Kaleleonalani*, a chant in honor of Queen Emma, during which "lei, flowers, or other tribute for Queen Emma" were brought forward; and hymns composed by Queen Liliuokalani.

Hosting the vigil and reception were St. Andrew's Cathedral, St. John's By-the-Sea, St. Matthew's, St. Mark's, St. George's, St. Phillip's, and the Hawaii Council of Churches.

Originally planned with pa'i 'ai (cooked, mashed taro root) and wai niu (coconut water) as the elements of Communion, the Eucharist was celebrated with bread and wine.

The Prayers of the People gave voice to Hawaiian concerns and aspirations and the concerns of Native peoples generally:

Dr. Richard Kekuni Blaisdell: Lord, God of justice and peace, who stands with those who are oppressed, who asks us to be the voice of the voiceless, we call upon you for those who have suffered the injustices of the past one hundred years.

People: From the depths of our being we cry to you, Lord. Hear our cry, and listen to our prayers.

Malcolm Naea Chun: There is no peace without justice. The Native peoples of the world stand in need of peace and justice. Peace is not just the absence of war. Peace cannot be built on foundations of injustice. Peace requires a new order based on justice for and within all nations, churches, and societies, and respect for God-given humanity and dignity. Peace is, as the Prophet Isaiah has taught us, the effect of righteousness.

We are called to proclaim the truth. Let us together on this new day proclaim peace and justice. And let us believe: It is not true that these Islands and its Native people are doomed to die and to be lost.

People: This is true: There is a future for children of peace.

Patricia Trask: It is not true that we are simply victims of powers of evil who seek to rule the world.

People: This is true: The Lord gives strength to the people of God; the Lord blesses us with peace.

Yvonne Kaiahua: It is not true that we have to wait for those who are specially gifted, who are the prophets of the church, before we can do anything.

People: This is true: This is what the Lord says, I will pour out my spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit.

Ikaika Akiona: It is not true that our dreams for liberation and sovereignty, for justice, dignity and of peace are not meant for this earth and this history.

People: This is true: The hour comes and now is, that the true worshippers shall worship the Lord in spirit and in truth. They are the kind of worshippers God seeks. So let us dream, let us prophesy, let us see visions of justice. And let us seek peace, love with joy, with faith and with courage.

Dr. L.A. Ha'aheo Guanson: Jesus was left alone with the woman, who remained standing there. He looked up and said, "Woman, where are they? Has no one condemned you?" "No one, Sir," she replied. "Neither do I condemn you," said Jesus, "go away, and don't sin anymore."

Lord, we remember all indigenous peoples of the world who are exploited and marginalized -- the forces of oppression that trample Native peoples and the unjust systems that break the spirit of Native peoples, and rob us of our rights and dignity.

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Cathedral's Heritage Campaign a Success

St. Andrew's Cathedral's Heritage Campaign ended February 1, with \$1,267,382 raised or pledged, with some pledges still forthcoming. The goal was \$1.3 million.

Professional fund raisers had said the cathedral could not expect to raise more than \$750,000 and that a \$400,000 lead gift was needed.

The cathedral parish itself raised nearly \$1 million. The largest gift to the campaign was \$50,000.

After that, it was easy to go to foundations, corporations, and other friends in the diocese and on the mainland and say, "See, we believe in this effort to help restore St. Andrew's. Will you help us?"

Restoration work has already begun, with first emphasis on the Memorial Building, which houses Tenney Theatre and the Von Holt Room, as well as both the diocesan and cathedral offices.

Tenney Theatre has been completely renovated, as have the restrooms.

There still is work to be done in the Memorial Building, but in 1993 cathedral restoration will receive the major emphasis.

If you would like to be part of the restoration and refurbishing of the cathedral and have not already pledged, and would like to, or if you would like to increase your pledge to put the campaign over the top, please call the cathedral office (524-2822) for a pledge card.

--- Don McKenne

Cathedral Music Associates

It hardly seems possible that almost two years have passed since the formation of the St. Andrew's Cathedral Music Associates (CMA).

1992 was an exciting year for the cathedral -- its 125th anniversary year -- and the Associates played an active role in the celebration.

Two concerts focused on the cathedral's royal and British connections. In June the Cathedral Choral Society and Orchestra performed Honegger's *King David*. This concert was dedicated to board member Rosabelle J. Kekuewa, who passed away suddenly in June.

In July the National Youth Choir of Great Britain gave an outstanding concert to a filled cathedral.

The cathedral was filled again on Hallowe'en, when John McCreary accompanied the silent movie *Nosferatu*. This event was especially popular in the community.

The Honolulu Brass and Mark Wong gave a brass and organ con-

(Continued on page 8)

A Multi-Cultural Church for a Post-Colonial Era

Dear Sisters and Brothers in Christ:

January has been an extraordinary month with our remembrances of the overthrow of the Hawaiian Kingdom and the ceremonies of inauguration of our new president in Washington.

The two events have presented us with a telling counterpoint of American history.

I wrote to then President-elect Clinton sometime before Christmas, urging him to move swiftly during the first days of his administration to begin the process of making an appropriate apology to Hawaiians for the federal government's part in the overthrow.

Many others I am sure did the same. Perhaps in the first hundred days in office we will hear something.

At last I think we have a president who has the mind and heart to begin this process. Let us hope he also has the will.

These events have made us more conscious of the effects which colonialism has on indigenous people wherever it takes place, but especially the colonialism that the United States government has played out in the last hundred years.

Social historians like to talk about the "Gay '90's," remembering the lavish parties and idleness of the rich. It may have been a good time for some.

In 1890 the Battle of Wounded Knee ended the last Indian attempt to gain justice from the government over broken treaties.

In 1893 Hawaii came under a Provisional Government seeking annexation by the United States accomplished in 1898.

By 1898 Cuba, Puerto Rico, and the Philippines had followed as part of America's colonial empire.

In 1901 the United States government had moved into Panama to begin the Canal.

All of these ventures have come back to haunt us in the hundred years since!

The late 1800's were also great missionary years for Anglicans and the Episcopal Church.

The church was given a remarkable opportunity to follow in the colonial wake.

At its best, the Gospel was proclaimed, and health, education, and social reform were brought to people who needed them.

At its worst, and often the two went hand in hand, the church supported colonialism and the domination of non-western people by the west.

It became part of the system by which the west oppressed a subject people and helped keep order and gain profits.

Much good came from that missionary work, and, now a hundred and more years later, we are beginning to appreciate the harm that was also done.

A good many articles in church publications and letters to the editor, and even in sermons today, we hear people talk about how we live in a post-Christian era.

Evidence for that abounds: the laws against prayer in schools and at public functions, the eroding of Sunday as Sabbath time in favor of Sunday as a national day of sports, Christmas turned into a two-month commercial binge.

The list goes on and each of us can complain about our own sign of post-Christian evidence.

I was struck, in viewing the Inauguration, by the Rev. Billy Graham as the one invited to say the prayer. He is the heart of old-time religion, of the tried and true, of the way we wish we were in America.

He has been a significant voice for conservative religion. He has given tirelessly of himself in calling us back to a more fundamental expression of our faith.

His style of preaching is not that of most Episcopalians, but we cannot help but respect him -- and who could question his right to be at the podium on Inauguration Day?

And yet, here was a young president calling us to a new beginning in our national life.

He was willing to be up-staged by a poet and her magnificent poem.

He had appointed women and Hispanics to his cabinet in recognition that we are a country that has changed.

But when it came to religion and the saying of prayers, he went back to one who was safe and expected.

Religion is far more than Billy Graham in America today.

We have eloquent Black voices and feminist voices and Native American and Hawaiian and Asian voices who could have stood in that secular pulpit of our nation and prayed out of the heart of who we have become as a multi-cultural people.

Thank goodness the President was willing to do that in terms of poetry.

The nation missed the chance to be excited by the new religious voices who call us to be faithful in today's world.

The heart of the matter for me is that we do not so much live in a post-Christian world, as we live in a post-colonial world, and many of us do not appreciate how Christianity is going to work without colonialism, without domination of one group over another, without one set of values and standards winning-out over others.

Christianity has been hooked to colonialism for so long in western minds that we think it is dying when in actuality the "old order waneth making way for the new."

The challenge for us, the new beginning which we must make in the church, is to claim a post-colonial Christianity. No place do we have a better opportunity than here in Hawaii.

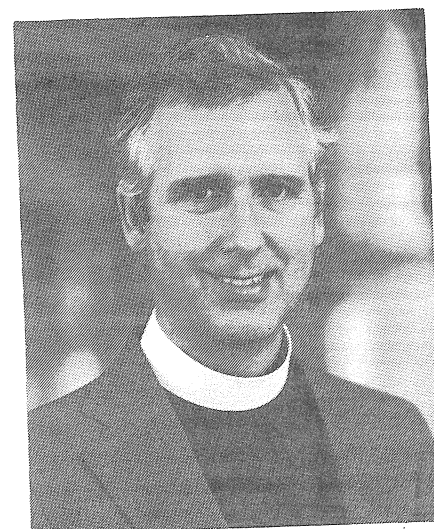
Many of our churches have already started on this road.

We took a large step in concentrating time at our convention last fall on racism and particularly becoming more aware of the dimensions of institutional racism in our church.

This is not a comfortable journey, especially for those of us who have worked hard to master western theology and western liturgics and western ethics.

Without those tools we would not be at this new beginning.

In this post-colonial time, our church must weave a new fabric of inter-cultural faith, with our theology, liturgics,



Bishop Hart of Hawaii.

ethics and all the rest grounded in the Bible and reflecting the context of our pluralistic society.

If we do not, the results may truly be a post-Christian era.

I give you all my great thanks for the rich and varied ministries which you carry out faithfully in the name of our Lord.

Faithfully,

The Rt. Rev. Donald P. Hart
Bishop

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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 & white or in color. A glossy finish is preferred. Every effort will be made to return photos, as requested.

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Bishop's Journeying

November

22 The trip over the Pali this morning to St. Christopher's for my visitation was more like a trip through the Scottish Highlands. A Pacific storm has ruined our usual image! The congregation is in good spirits. Renovations on the sanctuary are half done, but show great promise.

24-28 I make a quick trip to Maui to meet with the vestry at Holy Innocents', then back early next morning for more meetings.

A three-year-old child with leukemia, and her family, have come in from Guam to receive treatments. I have several visits with them.

(Continued on page 4)

Kauai's St. Paul's vandalized

Vandals destroyed what Hurricane Iniki left at St. Paul's, Kekaha, on Kauai.

Either Monday or Tuesday in the week of February 7, intruders destroyed the church's two stained glass windows, broke the pews, smashed the altar rail, and damaged the altar.

In addition, the prayer books and hymnals provided by the Priory following Iniki were all ripped apart.

This vandalism is the fourth incident in that community. St. Teresa's Roman Catholic Church has been similarly trashed three times, Fr. Frank Cowell reported.

On Sunday, February 14, Fr. Cowell spoke on reconciliation, and the service was opened to church members' sharing their bewilderment and grief.

It was hard to understand any reason for this, many said.

Others indicated how they felt awful and violated.

There were many tears. The police have no suspects, Fr. Cowell reported.

Hawaii Priest's Autobiography published

The Queen Emma Bookroom at St. Andrew's Cathedral has copies of the just-published autobiography of former dean, the Rev. John J. Morrett.

In paperback and entitled *Soldier-Priest*, it has 312 numbered pages of text and 23 pages of photos. Cost: \$12.95.

Currently, in retirement and interim vicar of the Kohala Episcopal Mission, Fr. Morrett was dean of St. Andrew's Cathedral, Honolulu, from 1962-1970 and the founding priest of the Church of the Holy Nativity from 1949-1962.

From 1981-1982 he was interim rector of St. George's, Pearl Harbor.

In addition, Fr. Morrett has served churches in China, Ohio, and Thailand.

Of particular interest to members of the Episcopal Church in Hawaii are the chapters "The Church of the 'Holy Activity'" (pp. 177-194), "A Cathedral Dean" (pp. 205-217), and "Controversy" (pp. 218-233).

They provide important data and a viewpoint, which taken with others, will

lead to that complete history of Hawaii's church, which we now so sorely lack.

Bishop Restarick's work goes only to 1920.

Besides Meiric Dutton's *90 Years of Service*, which in brief compass updates the history of the church to about 1952, Hawaii's Episcopalians have no modern history and certainly no com-

prehensive one.

Fr. Morrett is to be commended for his important personal contribution to the history of the Episcopal Church in Hawaii and for sharing an interesting life, which includes the Bataan Death March and imprisonment as a POW under the Japanese.

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The Institution of the Na Po'omaika'i Chapter of the Daughters of the King, the third in the diocese (right to left): Helen Edwards, Mary Anne Memminger, Karen Huston, Judy Kaupp, Edith (Buttons) Wood, Ruth Miho, Vicki Millard, Mary Glennie Marriott, Shauna Jones, Janet Kath, Neva Wong, Janis Loo, Patricia Osgood, Eloise Caldwell, and Lolly Bitteringer. Not pictured: Eula May (Skippy) Sweet and Fr. Sarge Edwards, chaplain.

Bishop's Journeying (from page 3)

Elizabeth's dad is with us for Thanksgiving. Several others join us to make a festive and happy occasion. I am able to sneak in the Iolani-Kahuku football game. Congratulations, Iolani!

29 My visit to St. Matthew's just happens to be the Rev. Lee Kiefer's last Sunday as vicar before he moves across the Koolaus to be rector of Epiphany Church. It gives me the opportunity to affirm the good job both he and the congregation have done.

December

1-5 Elizabeth and I stop in to see Helen Edwards and have prayers with her. She is having serious difficulties in her gallant fight with cancer.

That night I am off for a meeting in Washington, D.C., with the Standing Commission on Peace. I am able to travel with my father-in-law as far as Chicago. He went on to New England, and I turned south to a blustery capital.

As always, these meetings were excellent. One outcome was the decision for a few of us to travel to the Philippines in the spring to understand how U.S. policy has affected peace and justice issues there.

I was also able to visit our son Tom in D.C. Home on Saturday and immediately off to Kauai.

6 This is my regular visit to Christ Memorial, but because of the hurricane, I have been here several times this fall. Life is calmer. The long-term recovery will take many months, maybe years. Their search for a new vicar continues. The job description now includes the challenge of new buildings and rethinking what is most important in ministry.

8-12 Bishop Hannen of Caledonia, British Columbia, stops by and we talk about learning possibilities for me when I am on sabbatical next year in Vancouver.

The rest of the week is loaded with meetings as the calendar is cleared for Christmas later in the month.

13 Elizabeth is down with a bad cold and unable to accompany me to St. Jude's on the Big Island. One of her few missed visitations.

This is our most isolated mission, yet on this Sunday two bishops celebrated. I am fortunate to have Jackson Gilliam, retired bishop of Montana, living here and helping at the mission. The turnout is excellent and life is obviously improving under his experienced hands.

15-19 Many meetings, including one with a college student who is contemplating going to seminary next year. This would be our first college-to-seminary, "young" candidate for ordination in many years. This is something we hope will become more possible for others.

I make a quick trip to visit with Holy Apostles' during the week and arrive home in time to help (a little) with dinner for the diocesan staff at our house, as we celebrate Christmas and appreciate the support we give one another. The Diocesan Council meets on Saturday.

20 I know it is the 4th Sunday of Advent because I am at St. John's By-the-Sea, enjoying their wonderful music and hospitality and wall-to-wall full church. Baptism and confirmation and many reaffirmations mark this joyful morning.

The afternoon is equally happy as Tom Van Culin and Tina Williams

celebrate their wedding at St. Christopher's.

22-26 The Rev. Sarge Edwards and I visit at Pohai Nani retirement center and celebrate the first Christmas services with them.

On Christmas Eve I am at the Cathedral for the early service and then across the mountain to St. Matthew's, who is without a vicar, for the midnight service.

We are back to celebrate and preach at the Cathedral on Christmas morning. The privilege of celebrating these special services, no matter where they take place, is awesome.

The Sunday after Christmas I have no visitation. I am also suffering from a bad sore throat and do not inflict it on anyone but my own family. Morning Prayer at home is not terrific, but it is not bad either!

29-1/2 The old year closes quietly in our office with some mail answered and a few people seen. We enjoy Honolulu's version of First Night and, particularly, the good music at the Cathedral.

Queen Emma's birthday on the 2nd becomes a meaningful time for the Episcopal Church to remember not only her but the overthrow of the Kingdom one hundred years ago this month. The Hawaiian Commission, assisted by several Hawaiian congregations, celebrated a moving and helpful service, using the new translation of the Prayer Book. Later that day we attended the Burial Office for Peg Rowe, who died suddenly at Christmas time.

January

3 We drive the short four-mile trip into Waikiki for my

visitation to the Waikiki Chapel. It is another world from where most of us live, and a vital ministry to so many away from home. The chapel is full at the later service with an international congregation sharing Anglican roots.

We enjoy the Van Horne's open house in the afternoon and then dinner discussing the Chinese Ministry and its future.

5-15 This week is highlighted by Lee Kiefer's institution as the rector of Epiphany Church on the feast day itself. Wisely, he decided to have a double ceremony: one in the afternoon to include the school children, and the normal Celebration of a New Ministry at night. Both went well and the turnout of supporting clergy was excellent.

Elizabeth and I leave for San Francisco Thursday night -- me to the CCMD meeting and then Province VIII bishops' continuing education, Elizabeth to do some studying, and both of us to visit family in the Bay Area. It was a full time. We froze and enjoyed every moment!

We were home on Friday and to the Diocesan Council on Saturday.

17 On this weekend the commemoration of the overthrow of the Hawaiian Kingdom, I am glad my visitation is to St. Philip's, one of our Hawaiian congregations.

The issues surrounding the overthrow and future sovereignty are profoundly emotional and complex. The trust we were given by King Kamehameha IV and Queen Emma makes the Episcopal Church particularly sensitive to these issues, and I was privileged to lift them in prayers.

Violence Against Women

In the tranquil setting of the Mercy Center in Burlingame, California, some 135 men and women gathered on January 16 to discuss the timely and frightening subject "Violence Against Women."

It was heartening to see four bishops and about a dozen or more male clergy and lay people at the conference.

Sponsored by the Committee on the Status of Women of the Executive Council, in cooperation with Province VIII, the conference was part of a series of regional hearings funded by a United Thank Offering grant to give opportunity for the church to listen to women who have been victims of violence.

Moreover, it allowed for theological reflection on the relationship between sexism and violence, and to get responses from the church through specific action.

The personal testimony by an incest victim, who is a teacher and Episcopal lay woman from the Diocese of Los Angeles, was particularly moving.

She shared her personal journey of discovery and search for healing from incest trauma, and offered invaluable faith and hope for other victims.

The dynamic and knowledgeable panelists provided a wealth of information on such subjects as: Economic Violence, Homophobic Violence, Men's Work, and Spiritual Violence.

The highlight of the conference was

when the small groups responded to the big conference question:

"What do you want the Committee on the Status of Women to advocate for, or promote, at the national level to help the church respond better to the problem of violence against women and its underlying causes?"

Everyone participated as a member of a small group. The response was tremendous.

Among the many responses were:

--- Women need to be empowered in the church as well as in the society and not treated like objects.

--- We must break the silence and educate the public to take a more positive and concerted action to prevent violence to women.

--- The church should provide a safe place for women.

--- Inform victims and survivors about available resources and choices.

--- Promote legislation to prevent violence against women.

--- Engage in some theological reflections on the status of women in the Bible and prepare seminarians, as well as priests, to be able to support and counsel women who have been abused.

Hatsune Sekimura, convenor for the Episcopal Asiamerica Ministry Commission; Gretchen Jong, past convenor of Hawaii Episcopal Pacific Asiamerica Ministry; and Geri Tom of St. Andrew's Cathedral were participants from Hawaii. --- *Hatsue Sekimura.*

The Episcopal Women's Caucus (EWC) has issued a statement urging women and their organizations to commemorate the life of the first woman to be ordained to the priesthood in the Anglican Communion, the Rev. Florence Li Tim Oi, on the first anniversary of her death, February 26, 1993. The statement says that Li Tim Oi was "a role model for all women by her humility and persistence in spite of intense persecution and discrimination. She was ordained in the Portuguese colony of Macau during the Japanese occupation of China during World War II and was required to cease functioning as a priest after the war. Her ministry was recognized by Archbishop Robert Runcie in 1988, 40 years after Lambeth 1948 declined to do so. The EWC is making available two collects for her and *Return to Hepu*, a videotape of her story.

Autobiography (from page 4)

One hopes others -- both lay and clergy -- will recount their own personal histories of church life in Hawaii, whether for publication or for grandchildren, as well as for filing in the church's archives. So many important stories go untold and unshared.

The Queen Emma Bookroom's address is Queen Emma Square, Honolulu, Hawaii 96813. Telephone: 538-1774.

Soldier-Priest is published by the Old Rugged Cross Press of Roswell, Georgia.

--- *The Rev. John Paul Engelcke.*

Prayers of the People

(from page 2)

People: Out of the depths we cry to you, Lord. Hear our cry and listen to our prayer.

The Very Rev. Hollingshead Knight: Now a priest happened to be traveling down the same road, but when he saw the man, he passed on the other side.

Lord, we bring before you the churches and the Christian people of these islands. Often they have remained silent, passing by on the other side; often indifferent, and often the very part of the forces that destroy Native life.

People: Out of the depths we cry to you, Lord. Hear our cry and listen to our prayer.

The Rev. David Kaupu: Jesus stood up to read. He opened the scroll and found the passage which says, "The Spirit of the Lord is upon me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favour."

Lord, we affirm with hope your presence now, during this year of Your favour. You see the hurt and the broken, and say, "These are my brothers and sisters."

People: Lord, inspire us with your love. Challenge us with your truth. Empower us with your strength to live for life in the midst of our sufferings.

The Rt. Rev. Donald Hart: Eternal God, whose image lies in the hearts of all people, we live among peoples whose ways are different from ours, whose faiths are foreign to us, whose tongues are unintelligible to us.

Help us to remember that you love all people with your great love, that all religion is an attempt to respond to you, that the yearnings of other hearts are much like our own and are known to you.

Help us to recognize you in the works of truth, the things of beauty, the actions of love about us.

I pray through Christ, who is a stranger to no one land more than to another, and to every land no less than to another.

People: Out of the depths we cry to you, Lord. Hear our cry and listen to our prayer.

Brother Franklin Pao: Confront us, O Christ, with the hidden prejudices and fears which deny and betray our prayers. Enable us to see the causes of strife, remove from us all false sense of superiority. Teach us to grow in unity with all God's children.

People: Out of the depths we cry to you, Lord. Hear our cry and listen to our prayer.

The Rev. Tom Van Culin: We pray to you that Native and non-native peoples may enjoy the freedom to set forth their convictions with integrity and listen to one another in humility; that the Church may perform a reconciling ministry in a world divided by suspicion and misunderstanding, and bring healing to where there is intolerance that fractures our communities; that the Church may bear a true and loving witness to the One it calls Lord, in whose name we pray.

People: Out of the depths we cry to you, Lord. Hear our cry and listen to our prayer.

Nick Brokenleg: Grandfather, Look at our brokenness. We know that in all creation only the human family has strayed from the Sacred Way. We know that we are the ones who are divided and we are the ones who must come back together to walk in the Sacred Way. Grandfather, Sacred One, teach us love, compassion, and honour that we may heal the earth and heal each other.

*All: Lead us from death to life, from falsehood to truth.
Lead us from despair to hope, from fear to trust.
Lead us from hate to love, from intolerance to peace.
Let peace fill our hearts, our peoples, our world.*

Celebrating the Eucharist was the Rev. Charles Hopkins (St. John's By-the-Sea), with the Revs. Darrow Aiona (Waikiki Chaplaincy), Tom Van Culin (St. Matthew's), David Kaupu (UCC) and James Merseberg (UCC) assisting. Malcolm Naea Chun was liturgist. The choir was comprised of members of the Cathedral and St. John's By-the-Sea, under the direction of Dr. Thomas Gething, with Mary-Kay Gething the organist.

Nominations for '93-'94 ECW Specials asked

Requests by organizations to be considered for financial assistance as ECW Specials for the 1993-1994 year are being received, announced Geraldine Tom, chair of the ECW Christian Social Relations Committee.

The deadline is June 1, 1993.

Information required is as follows:

1. Name of organization, with a brief description of its background and services.
2. Special purpose of the request.
3. Specific amount of financial assistance required, together with a financial statement of the past year.
4. Other available funding already receiving or received.
5. Plans if the request is not selected by the committee this year.

"All requests will be prayerfully considered and presented to the ECW Board at the Annual Meeting this fall," Tom reported.

Applications should be sent to Ms. Geraldine Tom, CSR chair, Episcopal Church Women, Diocesan Offices, 229 Queen Emma Square, Honolulu, Hawaii 96813.

AIDS pandemic continues its deadly march worldwide

Meeting this January in Cape Town, the Anglican Consultative Council (ACC) and the Anglican Communion's primates have called on "all governments, all churches, all religious bodies to do all in their power to fight" against AIDS.

The resolution endorsed "the work of HIV/AIDS education and prevention throughout the Anglican Communion both locally and internationally."

It also rebuked governments that have been unwilling to admit the extent of AIDS's inroads in their countries, like Japan and Indonesia.

"We urge them to disclose the facts regarding HIV/AIDS...as a first step towards developing the measures and means necessary to deal with this disease," the resolution stated.

Africa

The toll of AIDS in Africa is terrible and evidence of what is coming everywhere, if corrective action is not taken.

For example, in 1992, 32 percent of all adults tested in the capital of Kampala, Uganda, were positive for HIV, the virus causing AIDS.

According to figures released in January 1993, almost 32 percent of the young women between the ages 15 and 19 who were tested in greater Kampala were HIV-infected, reported the Rev. John Lathrop, executive secretary of the Church Commissioners for the Province of the Church of Uganda.

"At Makerere University (the country's largest), the newest job is that of coffin-maker to serve the student body," Lathrop said.

One survey found that 38 percent of the children were HIV-positive with the expectancy of life not past the age of five.

Education and behavior modification are presently the only bulwarks against AIDS.

AIDS takes a particularly cruel toll on the young and the aged. Uganda has about 200,000 AIDS orphans and uncounted elderly bereft of support because of the deaths of their children.

America

The AIDS epidemic is expected to leave 80,000 American children mother-

less by the end of the decade, including 30,000 in New York City, researchers predict.

Unless more resources are devoted to these children, a social catastrophe is unavoidable, they insist.

The epidemic has been particularly devastating in the Black and Hispanic communities. Seventy-four percent of women with AIDS are from these two

miracle economies and could condemn other, less fortunate Asian nations to another generation of grinding poverty, as their governments struggle to care for the millions of people who are now destined to become ill and die, the *Times* reported.

A Thai study showed that as much as \$9 billion, or the equivalent of one-seventh of Thailand's gross national

product, would be lost to the Thai economy by 2000 as young, productive laborers grow ill and seek medical treatment at government expense.

AIDS Coalition Conference

The Rev. Morley E. Frech, Jr., rector of Trinity Church By-the-Sea, Kihei, and Gordon Johnson of St. Andrew's Cathedral represented Hawaii at the National Episcopal AIDS Coalition Conference.

This bi-annual conference brings together Episcopalians who spend a great portion of their time and ministry in the fight against HIV/AIDS.

Among the data the conference provided were the estimates that:

--- One in seven teenagers could be infected with HIV by 1998, according to the National Institute of Health, and

--- By the year 2000, AIDS will be the number one killer of young adults in the United States.

During the conference, the AIDS Quilt was shone on the Mall -- some 21,000 panels (each panel 3 feet by 6 feet) bearing the names and emblems of persons dead of AIDS. At present the AIDS Quilt covers the area of 12 football fields.



Hawaii panels in the AIDS Quilt: commemorating members of Dignity, a support group for Roman Catholic gays, and a panel for Aaron (above).

groups, the *New York Times* reported.

Of children born to HIV-infected women in the United States, the vast majority are not infected with the AIDS virus, researchers said. At most, 36 percent are infected, and infections might be as low as 13 percent.

For the children, the death of the mother can be the latest in a series of blows inflicted by poverty (a majority of women with AIDS are poor) and the AIDS epidemic.

The supports available for women with AIDS and their children are limited. "Once the mother with AIDS dies, any supports that she and her family had while she was alive are removed. So any supports the children may have relied on are removed when they are most vulnerable," Carol Levine, executive director of the Orphan Project, said.

Asia

The World Health Organization (WHO) estimates that more than 1 million people in India, out of a population of 860 million, are infected with the AIDS virus -- more than in all of Europe and about as many as in the United States. WHO projects that 20 to 50 million Indians will be infected with HIV by the year 2000.

In Thailand the government estimates that 200,000 to 400,000 people of a population of 58 million are infected with the AIDS virus. Experts say that number could reach 2 to 4 million, or as much as 6 percent of the Thai population, by the end of the decade.

No part of Asia is exempt. AIDS is now found in remote Nepalese villages, for example.

AIDS threatens some of Asia's



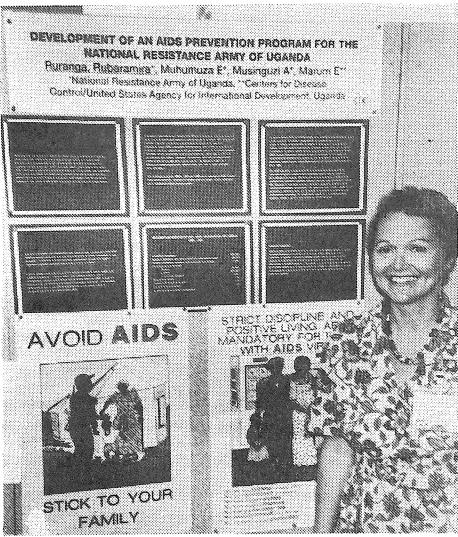
Fr. Morley Frech views the AIDS Quilt on the Mall in D.C. (below).

The Rev. J.. Robert Williams died on December 28 of an AIDS-related pulmonary infection at Beth Israel Hospital in Boston. Williams, 37, was the center of an international controversy in 1989 when he was ordained by Bishop John Spong in the Diocese of Newark. Soon after Williams's ordination, he was forced to resign as director to a Hoboken ministry for homosexuals because of his criticisms of monogamy and celibacy. Williams renounced his affiliation with the Episcopal Church and joined the Western Orthodox Catholic Church in America. He was the author of *Just as I Am: A Practical Guide to Being Out, Proud and Christian*. He was a 1988 graduate of the Episcopal Divinity School, Cambridge, Massachusetts.

In a letter released on December 11, the two top leaders of the Episcopal

Church -- Presiding Bishop Browning and Mrs. Pamela Chinnes, president of the House of Deputies -- announced their support for observer status at the National Council of Churches for the Universal Fellowship of Metropolitan Community Churches, a predominately gay and lesbian church. At its November 11-13 meeting, the Council's General Board declined action on the Churches' application. The Episcopal Church delegation voted 5-3 against the application.

Roman Catholics, United Methodists and Baptists remain the top three religious groups in the present Congress. Episcopalians number nine fewer than in 1990, a 30 year low. There are 15 Episcopalians in the Senate and 35 in the House, for a total of 50. Roman Catholics number 141; United Methodists 65, Baptists 62, and Presbyterians 54.



Fighting AIDS in Uganda: Elizabeth Marum, an Episcopalian, with the U.S. Agency for International Development (ENS photo: Gene Robinson).

Overthrow, Sovereignty *(from page 1)*

mary of the broad range of opinion by the *Honolulu Advertiser* found these commonalities:

--- That sovereignty, in almost everyone's vision, is about land -- control of land set aside for Hawaiian homesteaders, as well as return of lands ceded to the American government from the vast holdings of the deposed Hawaiian crown.

--- That the proceeds of these lands should be used to benefit Hawaiians.

--- That the first step should be reunifying the Hawaiian people who over the past century, have drifted apart. Hence, in part, the watchword 'Onipa'a (Steadfast).

--- And that sovereignty, as some fear, does not mean all the non-Hawaiians have to get out of town.

The days of commemoration of the overthrow involved no breach of Hawaiian aloha, nor any violence to the multicultural community Hawaii has built up over the years.

In the course of the commemorations, the events of the overthrow were staged at or near the historical sites themselves, day by day, as they had originally happened, January 15-17, one hundred years ago.

Apology

On the 17th, the anniversary of the overthrow, the Rev. Paul Sherry, president of the United Church of Christ (UCC), made a formal apology to the Hawaiian community for that church's complicity in the overthrow of Queen Lili'uokalani.

Descendants of the missionaries had played a large part in the overthrow.

"We stand before [you] this day, we of the United Church of Christ, to repent for wrongs done to the *Kanaka Maoli* (Hawaiian persons) by the United Church of Christ," Sherry told the more than 10,000 persons gathered on the palace grounds.

"And we pledge our support for self-governance and we pledge our support and solidarity with you as we seek justice and peace and mercy," Sherry concluded.

The 100 UCC churches in Hawaii are divided over this apology by their national church -- a subject for their next convocation.

The UCC is the successor to the American Protestant missionaries who arrived in Hawaii in 1820.

Whatever the wisdom of apology, none was necessary on the part of the Episcopal Church, because Bishop Alfred Willis was a monarchist.

His ministry to the deposed queen, then and in her later imprisonment, led her to become an Episcopalian, and a member of the St. Andrew's Cathedral.

On January 17, Queen Lili'uokalani yielded, under protest, "to the superior force of the United States of America" and "to avoid any collision of armed forces and perhaps the loss of life," insisting that she remained "the constitutional sovereign of the Hawaiian Islands," as she wrote the Provisional Government.

She fully expected to be restored to the throne, but the native royal sovereignty was over.

Western ways and republican govern-

ment were now the norms, and the Hawaiian felt even more a stranger in his native land.

Traumas

Foreign contact (since 1778) brought with it many dislocations:

--- Diseases ravaged the Hawaiian people. The population plummeted. Caucasians and (later) Asians gained political and economic ascendancy. Other peoples were imported to meet labor needs (Chinese, Japanese, Koreans, Portuguese, and Filipino).

--- The economy and land tenure shifted to Western ways, and Hawaiians were generally the losers. In the great land division called the Mahele (1846 +), the common people ended up with only 3/4ths of one percent of Hawaii's lands.

--- Public schooling shifted to English in the mid and late 19th century. Natives were discouraged from using Hawaiian and at school were often punished for doing so.

As had been predicted in 1864, substituting "the English language for the Hawaiian, in order to educate our people is as dangerous to Hawaiian nationality, as it is useless in promoting the general education of the people," wrote Mataio Kekuanaoa, father of Kamehameha IV and Kamehameha V.

--- Pride in being Hawaiian eroded and, in many cases, vanished. Hawaiians came to form the group with the highest percentage of prison inmates, the lowest level of health, the highest unemployment, and the greatest welfare dependency.

Hope & Change

However, the mainland civil rights movement in the 1960's led by the Rev. Dr. Martin Luther King, Jr.; the nation status of Native Americans and reparations paid by the American government for lost lands and broken promises; and the example of the Maori, the Polynesian people of New Zealand -- all gave hope. Black is beautiful; so certainly is Brown.

In the early 1960's the first substantially-new Hawaiian-English/English-Hawaiian dictionary, that of Mary Kawena Pukui and Samuel H. Elbert, was published in 100 years.

Use of the Hawaiian language spread, and with it ethnic self-confidence and -respect, most clearly seen in the revival of the popularity of the hula and its festivals, the rediscovery of ancient canoeing ways, and the restoration of Iolani Palace.

In the Episcopal Church, Queen Emma and King Kamehameha IV were added to the Calendar of the Book of Common Prayer, with their feast day November 28 celebrated nationally.

Hawaiian again became a liturgical language, having lapsed in the 1930's.

Associate Professor Pua Hopkins of the University of Hawaii, wife of the Rev. Charles G.K. Hopkins, vicar of St. John's By-the-Sea, Kahalu'u, translated Eucharistic Rites I and II, and the Standing Liturgical Commission authorized these services in Hawaiian.

At the 1992 Synod of Province 8 in Honolulu, this liturgy was celebrated by

Hawaiian clergy, with Native American bishops participating.

In his address to the 1992 diocesan convention, Fr. Hopkins, chair of the diocesan commission on Hawaiian ministry, indicated the need for an ordination selection and training process better suited to Hawaiian needs and realities.

A Hawaiian renaissance has been underway since the Pukui-Elbert dictionary, both in society generally and in the church

Ceded Lands & Trusts

At issue for Hawaiians and Hawaii generally are the ceded lands.

These are the kingdom's crown lands and government lands, totalling 1.8 million acres.

They passed to the Republic and were ceded to the United States at annexation (1898).

Originally dedicated to the maintenance of the monarch and monarchy, and to the benefit of the people, these ceded lands were returned at statehood (1959) in trust for "the inhabitants of Hawaii," with Native Hawaiians specified as beneficiaries in one of the trust's five provisions. Hence, the 20 percent income figure below.

These lands now form a public trust totalling 1.4 million acres. At statehood 400,000 acres of the 1.8 million were retained by the federal government.

Of these, about 200,000 acres comprise Hawaii's national parks, and the bulk of the remaining 200,000 forms Hawaii's military reservations.

The state of Hawaii has agreed to a revenue trust in favor of Hawaiians, paid to the Office of Hawaiian Affairs (OHA), at one-fifth or 20 percent of the income, currently on 1.2 million acres.

That 1.2-million-acre figure is the 1.4 million trust less about 200,000 acres dedicated to the Hawaiian homes lands by Congress in 1920.

The state has allocated \$112 million as the 20 percent "back rent" for the years 1981-1990, of which \$5 million has been appropriated to date but not paid.

Hawaii's land area is 4.1 million acres. The 1.2 million acres comprise

about 29 percent of the state's total acreage.

The original 1.8 million acres, or about 44 percent of Hawaii's land, remain at issue as a proper income base.

Although efforts to repair the two existing trusts are slowly proceeding, underlying issues related to the loss of the lands and self-determination at overthrow are yet to be addressed.

There are outstanding land claims resulting from the overthrow which are not met by either existing native Hawaiian trust, and these lands are still subject to trust and to the terms of the trust, in the eyes of many.

Under the Hawaiian Homes Act of 1920, 192,000 acres, or about 5 percent of Hawaii's land, were set aside for qualified Hawaiians.

By 1990 only 33,000 acres were in homestead use, with only about 6,000 lessees.

Seventy years after the act, a total of nearly 19,000 Hawaiians remain on the waiting list.

Articles in the *Wall Street Journal* in 1992 called this unsatisfactory state of affairs to the attention of the nation.

The rights and wrongs of the overthrow and annexation will be endlessly debated, but Hawaiians understandably feel that they can do better for themselves than has been done for them.

The overthrow was commemorated throughout the islands -- on the Island of Hawaii, for example, on January 16 at Hulihe'e Palace in Kailua-Kona, and on the following day in Hilo's Edith Kanakaole Stadium.

The January 2 service in St. Andrew's Cathedral and the commemorations on six other days in January -- from the opening service at the Royal Mausoleum in Nuuanu on the 13th to the program "A New Beginning" at the Iolani Palace bandstand on the morning of the 18th -- put forcefully, dramatically, and peacefully before all Hawaii the issues of the overthrow of Queen Lili'uokalani, sovereignty for Hawaiians, the status of the ceded lands and the income from them, and the reunifying of the Hawaiian people.

A New Beginning indeed.

--- The Rev. John Paul Engelcke.

Anglican Communion at U.N.

One of the most important factors in the promotion and protection of human rights is the large number of non-governmental organizations (NGOs) that participate in the U.N. deliberations at various levels....

The Anglican Consultative Council (ACC) is one of these NGOs and it is represented by the Office of the Anglican Observer at the United Nations.

Human rights advocacy is one of the four priorities of the Office along with the

--- empowerment of indigenous peoples,

--- protection of the environment, and

--- peacemaking.

Most significant, however, is the fact that through this Office, the provinces, dioceses, parishes, and members of the Anglican Communion can make their voice heard and their influence felt at the United Nations.

(The Anglican Observer at the United Nations is the Rt. Rev. Sir Paul Reeves. His office is 815 Second Avenue, New York, NY 10017. Telephone 212/922-5164. Fax: 212/687-1336.)

--- The Rev. Dr. William L. Wipfler in OAUN (Dec. '92).

THE CALENDAR

February

- 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 Chronicle deadline. Oahu Clericus: The Rev. Phyllis Roe, speaker, 12 noon, Cathedral. Conference on Violence against Women, Burlingame, Calif.
- 17 Leeward Deanery, St. Barnabas', 7:15 p.m.
- 18 Real Estate & Finance Dept., Room 8, Cathedral, 3 p.m.
- 19 Deacons meet, 7 p.m.
- 20 Diocesan Council, Department, 8-10 a.m. Diocesan Council, 10 a.m.-2 p.m.
- 21 Last Sunday after the Epiphany. Bishop at St. Stephen's.

- Deanery Convocation on Children's Ministry, Trinity By-the-Sea, Kihei, 2-4 p.m.
- 24 Ash Wednesday. First day of Lent.
- 25 St. Matthias, Apostle.
- 26 Diocesan Institute, 6:30-9:45 p.m.
- 27 Diocesan Institute, 8:30-11:45 a.m.
- 28 1st Sunday in Lent. Bishop at St. Elizabeth's. HECA, St. Clement's, 6:30 p.m. Cursillo Ultreya, Calvary 5 p.m. Church.

March

- 4 Commission on Ministry, 3 p.m.
- 5 Standing Committee, 3 p.m.
- 6 Vestry/Bishop's Committee Retreat (sponsored by Diocesan Institute), Von Holt Room, Cathedral. Cursillo Secretariat, Holy Apostles', 10 a.m.

- 7 2nd Sunday in Lent. Bishop at Grace Church.
- 8-12 House of Bishops, Camp Kanuga, North Carolina.
- 9 Evangelism, Cathedral Library, 11:30 a.m.
- 11 ECW Board, Holy Nativity.
- 12-13 Clergy Seminar: The Rev. Dr. William Countryman.
- 12 Deadline for Mission & Program grant applications for 1994 diocesan budget.
- 12-13 Clergy-spouse retreat, St. Anthony's Center.
- 12-14 Junior & Senior High retreat Pu'u Kahea.

- 21 4th Sunday in Lent. Bishop at St. Mark's.
- 25 The Annunciation. Prince Kuhio Day. Diocesan Office closed.
- 26-27 BACAM, Cathedral.
- 27 Maui County Deanery.
- 28 5th Sunday in Lent. Bishop at St. John's, Eleele, & St. Paul's, Kekaha. HECA, St. Clement's, 6:30 p.m. Cursillo Ultreya, Calvary Church, 5 p.m.

Upcoming in April

- Sunday of the Passion: Palm Sunday. Good Friday. Diocesan Office closed. Holy Saturday & Easter Eve. Sunday of the Resurrection: Easter Day.

CDSP's Countryman to lecture, lead workshop at Cathedral

"How Can Christians Talk About Sexual Ethics?" is the theme of a lecture and workshop by the Rev. Dr. L. William Countryman, professor of New Testament in the Church Divinity School of the Pacific, on Friday evening, March 12, and Saturday, March 13.

Sponsored by the Episcopal Church in Hawaii, the event will begin with an ecumenical worship service at 7 p.m. on Friday in St. Andrew's Cathedral.

Dr. Countryman will speak from 7:30-8:30 p.m., with questions and answers following in the Von Holt Room.

The Saturday workshop is 8:30 a.m. - 4 p.m. in Davies Hall. It includes case studies and Bible work, as well as lectures.

Participants should bring a Bible.

The cost of the workshop is \$10, which includes luncheon.

To reserve a place in the workshop, send \$10 to the Episcopal Diocese of Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813.

From 6-7 p.m. Friday, Dr. Countryman will be in the Queen Emma Bookroom to sign copies of his books.

He is the author of *Dirt, Greed, and Sex: Sexual Ethics in the New Testament and their Implications for Today*, *The Mystical Way in the Fourth Gospel: Crossing Over into God*, and the recently published *The Good News of Jesus: Re-Introducing the Gospels*.

For further information, call the Rev. Canon Karen Swanson at 524-2822.

ECW Lenten Study Meeting March 11 at Holy Nativity

Hawaii's Episcopal Church Women will meet 9:30 a.m., Thursday, March 11, in Glanz Hall at the Church of the Holy Nativity for their annual Lenten Study Meeting, ECW President Nita Hogue announced.

The Rev. Richard Lipka, rector of St. Mary's, will lead the meditations.

Luncheon will be served.

At the ECW Annual Meeting at Holy Nativity, the following were elected officers for 1993:

Nita Hogue, president.

Laura Jacks, First Vice President.

Florence Sasaki, Second Vice President.

Mary Wilson, Vice President for Kauai.

Harriet Kaleiipu, Recording Secretary.

Helen Hagemeyer, Corresponding Secretary.

Also at that meeting, the following Specials for 1993 were voted and funded by pledges as follows:

--- Bishop's Discretionary Fund, \$2,680.

--- Project Mustard Seed, \$1,205.

--- The Order of St. Luke, St. Peter's Chapter, \$875.

--- Children's Model, \$1,710.

The above facilitates Hawaii's being on of the church's model dioceses for children's ministry.

The Executive Committee of the Association of Diocesan Liturgy and Music Commissions (ADLMC) of the Episcopal Church voted unanimously at its recent meeting to decline an offer to hold its 1995 meeting in Colorado. That state's recent referendum withdrawing legal protection from gay and lesbian citizens was cited as the reason.

Cathedral Music Associates (from page 2)

cert in November.

Two sing-ins were included in the year's progrms -- Verdi's *Requiem* and, of course, the annual sing-along *Messiah*, which had its largest crowd ever.

The CMA is involved to some degree in all musical happenings at the cathedral. Scheduling and approval of all musical events occur through the Associates.

Some other events included an organ recital and concerts by the Army Band, Iolani School, Honolulu Vocal Arts Ensemble (HVAE), KHPR Fundraiser, and the University of Hawaii.

The cathedral participated in First Night festivities with a marathon organ recital and two concerts by the HVAE, conducted by John McCreary.

Membership grew and the board worked diligently to be fiscally responsible. As a result, the Associates remain in the black.

The board will continue to support John McCreary in his endeavor to keep the cathedral and its music progm the finest in the state of Hawaii.

With the assistance of all of the parish members, we continue to be optimistic about future of this organization. --- Ella Edwards.



Art Kusumoto (Holy Nativity), Hatsune Sekimura (Good Samaritan), and Gretchen Jong (St. Elizabeth's) in front of the Holy Family of Jesus Episcopal Church in Tacoma, Washington. Inset: Hatsune Sekimura and Gerri Tom (St. Andrew's) in Burlingame, California (see article on page 5).