

HAWAIIAN

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HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

CHRONICLE

About the Diocese

Helen Edwards, wife of the Rev. Sarge Edwards, died Sunday, March 21, after a long battle with cancer.

The Burial Office was said and Eucharist celebrated by Bishop Hart and the Rev. Jonathan Ogujiofor on March 26 at Calvary Church, Kaneohe, where Fr. Sarge is rector and Helen also exercised her ministry.

"The people of Calvary Church, and others, reached out in a beautiful ministry during this year of her illness. In fact, the nurse who came to their home told Elizabeth that she had never seen such excellent home care," Bishop Hart reported.

"Please continue to remember Sarge, their two sons, Paul and Steve, and their families, in your prayers," the bishop asked.

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The Rev. Alan Donor MacNeice is the new vicar of Christ Memorial, Kilauea, Kauai, Bishop Hart announced. Fr. MacNeice is a native of Ireland, ordained in the Church of Ireland, and received into the Episcopal Church in 1983. His ministry has been in Ireland, New Zealand, Jamaica, England and the USA. Most of his service in the American Church has been in the Diocese of Newark, New Jersey.

The bishop's committee of St. Anne's, Mililani, has recommended to Bishop Hart a call to Michael Ferguson, a senior at the Virginia Theological Seminary. The call has been extended and accepted. He will be ordained deacon in Virginia. He served here in the Navy and was a member of St. Timothy's, Aiea. His arrival date has not been announced

"I am grateful to Morley Frech and Barbara Vlachos for their preparation of these materials and their efforts to help us participate in this program," wrote Bishop Hart of their facilitator's handbook for the Christian dialogue on human sexuality mandated by the last General Convention.

"I am also grateful for all of you who take part and fill out the survey at the end. Hawaii needs to be heard on the national levels of our church on this important subject -- and here is our chance," the bishop noted.

St. John's Luau is May 8 at He'eia State Park (Ulu Mau Village). There will be two seatings -- 4 and 6 p.m. --

(Continued on page 5)

The Rev. Mueller-Fitch elected President of the Hawaii Council of Churches

The Rev. Heather Mueller-Fitch, rector of St. John's, Kula, Maui, was elected president of the 1993 board of directors of the Hawaii Council of Churches Feburary 21.

Other Episcopalians on the board are Nita Hogue, ECW president; the Rev. Timoteo P. Quintero, vicar of St. Paul's, Oahu; and Joan K. Stebbins of the Cathedral, who is coordinator for the council's homeless program.

The Rev. Mueller-Fitch is a 1978 graduate of the Church Divinity School of the Pacific in Berkeley, California, who interned at All Saints', Kapaa, Kauai, during her seminary years.

Following graduation, she served as chaplain and teacher at Seabury Hall, Makawao, Maui (1978-1981) and as assistant at Holy Innocent's, Lahaina (1981).

She has been at St. John's for the past 12 years, is presently president of the Standing Committee, and has long been active in the Hawaii Council of Churches.

The aim of the council is to:

- Invigorate the people of these island through the Christian spirit by sponsoring cooperative events and ministries;
- Enable and participate in com-

munications among denominations, faiths, organizations and individuals; and,

--- Influence governments and social structures to move toward a peace-making and just society.

The Episcopal Church in Hawaii will contribute \$10,000 to the council in 1993.

Among local churches supporting the council in 1992 were Holy Nativity, Emmanuel, Epiphany, St. Andrew's, St. Christopher's, St. John's (Kula), Waikiki Chapel, and St. Luke's.

Among the Episcopalians active in the work and programs of the council are Bishop Hart; the Revs. Alice Babin, Robert Goode, Tom Van Culin, Morley Frech, Alison Dingley, and Lee Kiefer; Gordon Johnson, Mark Wong, David Kayner, John Brough, Paul Kath, Lani Apodaca, Len Howard, and Lucille Tamura.

Executive Director Patricia Mumford, with 20 years of service to the council, was honored at the annual meeting.

Council programs include Boadcast and Communications, Easter Sunrise Service, Ecumenical AIDS Advisory Committee, which sponsored a conference for teenagers entitled "Teens, Sex, and AIDS," and Hawaii Ecumenical Coalition.

Also, Homeless Program, Human Needs Ministry, International Association for Mission Studies, Iniki Recovery Task Force, Interfaith Network Against Domestic Violence, 1992 Oahu Church Choir Festival, Women in Ministry, and the Clinical Pastoral Education program at the Hawaii State Hospital.



A patchwork of pain and loss: 15 acres of the memorial quilt commemorating 150,000 Americans who have died from AIDS-related illnesses. More Americans have died of AIDS in the past decade than in the Korean and Vietnam Wars combined. (ENS photo: James Solheim).

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A Change of Pace

Most times in this space I write a description of one of the vehicles of planned giving and by using an example show how you can make a gift, generate an income for life, get an immediate tax deduction, avoid capital gains taxes, and more.

The advantages of planned giving go on and on.

However, during the recent diocesan stewardship conference, I was struck and intrigued by a discussion of why people give to the church.

There are probably as many ways to describe why people give as there are letters in the alphabet.

We are motivated to give out of love, anger, ambition.

Often we give for recognition or out of a sense of duty or commitment, to gain stature or position, to reduce taxes, and more.

What then is the proper motivation for giving to the church?

Well, it seems to me that we give in thanks for what we receive.

Throughout our lives, the church provides healing, comfort, understanding, nurture, a place to find meaning when life seems to have none, a place to grieve, a place to celebrate, a place to learn, and the list could go on.

Most important, though, it is a place that we can always count on for love.

No matter our personal circumstances, the church will always be there to provide us with the love of Christ and the love of our fellow Christians.

It would seem then that the church is the giver. We give to the church for what it gives us in return; and in a word that is love.

In one of the most beautiful passages of I Corinthians, chapter 13, we are told that all gifts are governed by love.

"And though I have the power of prophecy, to penetrate all mysteries and knowledge, and though I have the faith necessary to move mountains -- if I am without love, I am nothing.

"Though I should give away to the poor all that I possess, and even give up my body to be burned -- if I am without love, it will do me no good whatever."

By giving we truly live and, while our immediate motivation may take different forms, down deep we give out of love, love for the the church has given us.

One of the greatest acts of love and giving is to include the church in your will.

You have probably given to your church for most of your adult life, just as you have cared for your family.

When you decide on how your assets will be distributed at your death, consider your church as part of your family

Your bequest will help to insure that your church will continue to provide the many gifts of love to future generations.

— Don McKenne, Diocesan
Planned Giving Officer.

The Presiding Bishop's Easter Message 1993

Alleluia. Christ is risen.
The Lord is risen indeed. Alleluia.

And where are we to look for the risen Lord?

Mary wept outside the tomb. And when she saw that Jesus was not there, she said to the angels, "They have taken away my Lord and I do not know where they have laid him."

Jesus, you were not where she thought you were. She did not know where to find you, and then you stood before her. This shouldn't surprise any of us, really. All these years, you are so often not where we think you are, though you stand before us, and with us, arms outstretched, seeking us.

Where are we to find you -- you who defied death and redeemed us, reconciled us to you and to one another? Not in a distant place or a dim memory. Easter is here. Where are we to look for our risen Lord?

You are in the circle that opens to let the stranger in.

You are in the tears of those who suffer, the hurts, the wounds, the brokenness.

You are in the accused and the victim, in the forgiver and the forgiven.

You are in the hands of those who heal.

You are in the reconciling act.

You are in the compassionate response.

You are in the certainties, and in the ambiguity.

You are in the breaking of the bread, and the sharing of the cup.

You are in our joy at loving, being loved, knowing, being known.

You are in our delight and wonder at your whole created order: the opening of a flower, the sure flight of a bird, the laugh of a child.

You are in the darkness of the wakeful night, and the brightness of the new morning.

Your name is written on our hearts, and we find you in our prayerful obedience and in our proclamation of you Holy Word.

You are here. You are now.

Alleluia. Christ is risen.
The Lord is risen indeed. Alleluia.

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

Observations on Gambling

Once again I have submitted testimony to the Legislature against the most recent gambling bill. This one concerns a state lottery.

This is the form of gambling which proponents feel has the best chance for success, and this bill therefore becomes a test case to open the door for more virulent forms, such as casino gambling.

I am against gambling because it is the antithesis of what we teach in terms of stewardship.

It breeds a quick-fix, "I deserve something for nothing" attitude.

It is as addictive as the most lethal drugs, and every community reports increases of crime to pay gambling habits and debts, and increased suffering for women and children as family life degenerates.

The cost of gambling on the community in terms of social welfare, quality of life, and values is enormous.

In the short run, gambling looks good -- and a state lottery seems the most innocent.

It does bring in revenue, and the cry always goes up when funds are short.

Clearly that is why we are seeing such a push for gambling now.

It is not because it enhances quality

of life, or is even fun (just look at the faces of those in Las Vegas or Atlantic City to see if they are having fun).

It produces money, at an enormous price to the citizenry. --- *Bishop Hart.*

Sherman Elbridge Johnson 1908-1993

The Very Reverend Sherman Elbridge Johnson, dean emeritus of the Church Divinity School of the Pacific in Berkeley, died March 24.

Services were held in St. Paul's, Benecia, on the 27th; in San Francisco's Grace Cathedral, on the 29th; and in All Saints' Chapel, CDSP, on April 1.

Dean Johnson was a distinguished New Testament scholar and teacher. Among his publications are the commentary on the Gospel according to Matthew in the *Interpreter's Dictionary of the Bible* and a commentary on Mark

(Continued on page 7)

Hawaii named children's ministries model diocese

The diocese has been chosen by the Episcopal Church Center staff as a model diocese for children's ministries, Bishop Hart announced.

This program "asks congregations to recognize not only the need to train children and share our faith with them but that they also have a ministry by virtue of their baptisms," the bishop noted.

"The ministry of children is an exciting concept. Here is our chance to discover and affirm another resource that God has put in our midst," he added.

The Christian Education Committee, chaired by Jenny Wallace, and the Diocesan Institute (Lucille Tamura, staff) have worked to bring this project to the diocese.

The Rev. Lynette Schaefer, vicar of Grace Church, Molokai, "went to the training meeting and brought back the expertise to start us off," the bishop reported.

What does it mean to be a Hawaii parish participating in the Model Diocese for Children's Ministries Project?

It means that we need to enrich the context in which children's Christian formation happens, in which children are respected as persons made in the image of God, and in which their ministries are recognized, lifted up and celebrated, states the handout "The Vision."

Christian formation in children happens as children and adults journey together, and as children learn Christian behavior and information from those more experienced.

It means that while we value the imparting of information regarding practice, tradition, faith story, and church history, we give even higher esteem to the whole process of spiritual formation.

An important element in the vision lies in making new connections between adults and children in the classroom, coffee hour, worship space, and outside the church in ministry and outreach....

We are asked to be intentionally involved in establishing a community of Christian caring where the needs of those who have been entrusted to us can be lovingly met and where their ministry among us can be honored and secured.

The mission of Children Ministries in the Diocese of Hawaii is:

To inspire the whole church community in its awesome responsibility of nurturing the spiritual growth and Christian formation of all children, and to encourage the rightful place of children in the church areas of

Service
Worship
Education
Evangelism
Pastoral Care
Stewardship

so as to celebrate and to proclaim the gospel of Jesus Christ.

Participating parishes will:

--- Complete the Evaluation for Children's Ministries in Congregations;

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"We've stopped talking melting pot...recognizing the salad bowl"

Dear Sisters and Brothers in Christ:

A year ago at the Provincial Synod which met here in Hawaii, the Hawaiian Commission was asked to present a program on indigenous ministry.

They chose to celebrate a service of communion which used many elements of Hawaiian culture, including chants and stories from Hawaiian mythology and the use of poi and coconut milk in place of the usual elements of bread and wine.

The occasion was clearly not a normal celebration of Holy Eucharist.

People came with the expectation of experiencing an indigenous event, to look through a particular culture's eyes and heart.

I thought the presentation meaningful and appropriate.

In fact, I was impressed that the Commission took a very western, Anglo-European asking to put on a program, and turned it into a service of worship and experience into which all were invited to participate.

They heard our asking, quietly rejected the form, and offered us a more honestly indigenous experience.

That was last year and a special event.

This year at the time of Queen Emma's birthday on January 2nd, when the Commission planned to celebrate her birthday and remember the overthrow of the Kingdom, I heard only at the last moment that poi and coconut milk were again going to be used for the communion elements.

Unfortunately time was short, and I acted more abruptly that I would have wished in stopping the use of poi and coconut milk and insisting on the use of bread and wine as the more universal elements of communion.

I did not mean to embarrass those who planned the service or disparage their good work in helping the diocese celebrate the Queen's birthday and lift up the concerns of Hawaiians for the loss of their Kingdom and their hopes for some kind of sovereignty in the future.

I saw the service on January 2, 1993, as a different occasion than the Synod last spring.

The Cathedral regularly recognizes the Queen's birthday and had used it a year earlier as the beginning date for its year-long 125th Anniversary.

This was a regular celebration of the church's Holy Eucharist.

The service contained many Hawaiian parts, including the new translation of the American Prayer Book.

The use of the Hawaiian language is appropriate in our churches, even though it is not the language "understood of the people" -- not the majority of the people at any rate, or even by most Hawaiians that worship among us -- because our use of it is a way to honor our roots as a church invited by the monarchy.

It is a way for us to give thanks for our opportunity to live out the Gospel here.

It gives Hawaiian Episcopalians the chance to express their spirituality in their ancient language.

The use of the Hawaiian language, of the conch shell, of chanting -- those are one thing.

The elements of communion are different.

We are a church of Word and Sacrament. Those are the essentials of our worship, of our community, of the unity we seek, however fragile that may be sometimes.

Word and Sacrament stand preeminent in our life throughout the Anglican Communion.

We do not change our Scriptures, although holy scriptures from other religions and cultures are available.

We do not change the water of baptism for some other liquid.

We do not change the bread and wine, expect under unusual circumstances of deprivation.

Bread and wine as the elements of communion are given to us Scripturally.

They are not an Anglo-European invention of culture.

Germans might choose beer and pretzels; the English, mead and muffins; the Scots, scotch and oatcakes; the Irish whisky and potato bread, if the elements were the invention of Anglo-Europeans.

Bread and wine is Middle Eastern, but more importantly, they are what Jesus used and they have been universalized by the Church, spreading to all cultures.

Bread and wine, as a common food of communion, give us a unity with brothers and sisters around the world.

They have become one of the great bridges across racial and cultural and national boundaries, as well as across the personal chasms of our own sin.

We cannot give up the bread and wine to something that is narrowly cultural and that cannot carry the theology of our worldwide communion, not when we sit in a crossroads of the world with people of many races and cultures, who are welcome and who are likely to come to one of our services.

Privitization of our sacrament goes against basic nature as a communion.

In the midst of this, a more general question remains.

We have become increasingly aware, especially with remembrances such as the 500th anniversary of Columbus' arrival in the Americas and the 100th anniversary of the overthrow of the Hawaiian Kingdom, that western culture has brought problems as well as much good.

The particular kind of colonialism which developed because of Anglo-European trade and profit motives, and the form of Christianity which accompanies that colonialism has had some negative effects, a few of which are emerging now in the late-20th century, several hundred years after the initial work of the church.

No one apologizes for the Gospel when it has been preached and lived out faithfully.

We now are aware that in too many cases the Gospel has been packaged in ways that have been disrespectful to other non-western cultures.

In a pluralistic society such as ours, where people with roots in many different cultures come together, is there any way for us to honor those diversities?

The answer coming from the 1940-50-60's was to assimilate.

We had worked so hard in the United States to pull together in the effort to win World War II, so many boundaries had been crossed between people in order to achieve that common goal, that many felt the future lay in everyone melting together.

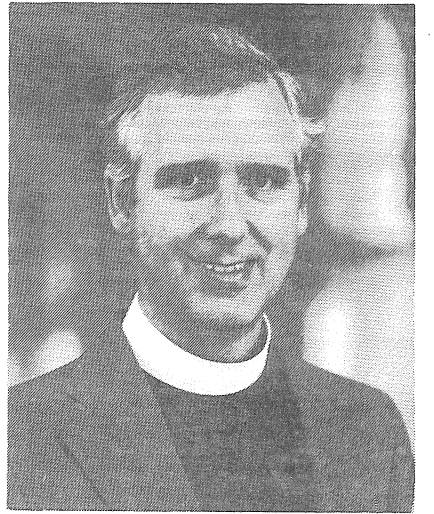
In the late 1960's, into the 80's, we became painfully aware that not everyone in the great American melting pot has had an equal chance.

Assimilation does not solve racism, and it can become a handmaid to those who misuse power.

The pendulum has swung to the other side now and each group, whether it is racial or cultural or gender-based or of a particular sexual orientation or almost any other special interest is claiming its right to maintain its identity, to honor its history and traditions and its place as a distinct group in the larger whole.

We have stopped talking of the melting pot and started recognizing the salad bowl or the rainbow coalition.

The swing to distinct groups -- to black power; to red-, yellow-, woman-, child-, gay-power, to whatever concern for people who have suffered in the melting pot -- this swing has had a liberating effect, and the conscience of the church has been stung and awakened by much of what has hap-



Bishop Hart of Hawaii.

pened.

This diocese is a strong supporter of the need for distinct groups.

The Hawaiian Commission and HEPAM (which pulls together our ethnic Asian congregations) are examples.

I believe the need for these distinct groups is still warranted.

We can too easily slip back into melting pot racism.

In worship, this will mean that Hawaiians and Filipinos and Japanese

(Continued on next page)

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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

January

18-23 We are asked to ring the Cathedral bells on Martin Luther King Day as the community remembers the witness of this man. On Wednesday, the inauguration of President Clinton conveniently was televised early enough that I caught his speech and that magnificent poem, and still arrived at work shortly after eight o'clock.

Meetings fill most of the rest of the week -- to do with Kapolei Christian Center, the Cathedral chapter, and a quick trip to Seabury Hall on Maui for their board meeting. I am home to talk to some individuals and then back to Maui for my visit to Trinity By-the-Sea.

24 It is a beautiful day at Kihei. No chance of rain -- lucky for this roofless church! Good brunch and fellowship afterwards in their new parish hall. Then in the afternoon we took to the sea to find whales. This time of year they are plentiful in these warm waters.

25-28 One of the candidates for vicar at Christ Memorial comes through this week. Hopefully they will be able to recommend to me their choice soon. The Camp Mokuleia board meets with further discussion about the acreage we lease and plans the city may have in the area.

29-2/3 Elizabeth and I fly to Guam for my annual visit to the three con-

gregations and school there. I find the church and school in good condition, exercising a vital ministry. On Sunday they join in one service for confirmations, and then I have services Monday and Tuesday evenings at the other congregations in conjunction with meetings of the bishop's committees. We catch the Superbowl live Monday morning on Guam! We are home on Wednesday and rested to take part in a memorial service for Associate Justice Thurgood Marshall.

February

4-6 Early Thursday we make a quick trip to Kauai to see Ramona Walden in the Hospital. Her health problems are serious and suddenly life threatening. Home for the Commission on Ministry and Standing Committee and a number of other meetings. The Cathedral has Madeleine L'Engle visiting and we are glad to hear her. On Saturday we are off to the Big Island and St. James', Kamuela. A vestry dinner this evening, and a wonderfully cool night for sleeping!

7 It's downright cold in church for the early service! How often do I wear a sweater under my vestments? Good services and luncheon, followed by their annual meeting. The schedule included me primarily to hear their plans to build affordable housing on church property. Much needs to be decided still, but the concept is helpful and challenging.

9-13 A week of many activities besides catching up from being away. I have a meeting with St. Stephen's vestry as they work through some difficulties. On Thursday, Bishop Keyser of the

Armed Forces and I ordain George Clifford to the priesthood. George is one of our Navy chaplains and he and Susan have become a close part of our diocesan family. The parochial clergy meet, then a stewardship conference for all the churches, and finally on Saturday evening twenty-five people to our house for a potluck dinner.

14 On this Valentine's Day we are at Good Samaritan mission for two services, with baptisms and confirmations, and wonderful Japanese hospitality.

16-20 The Oahu Clericus meets early this week. At midweek I make an afternoon trip to Seabury Hall for the dedication of their new library, which is the old chapel building. Future plans call for a new chapel, multi-purpose meeting hall. In the meantime they are using the dining hall and a smaller room in Cooper House. The deacons meet and also the Diocesan Council, to round out the week.

21 We travel to mid-island early Sunday morning to be at St. Stephen's for two services, including baptisms and confirmations, and delicious breakfast. In the afternoon I attend the Hawaii Council of Churches' annual meeting. Heather Mueller-Fitch is elected president, and I share on a panel concerning the churches' response to Hawaiian sovereignty.

23-27 Two visits to Iolani School to preach at their chapel services. Ash Wednesday at the Cathedral with more people than in recent years. Elizabeth and I share the class on prayer for Spiritual Development, making this a full week. We also talked to a number of architects, as we move ahead with plans for a new diocesan center.

Bishop's Word (from page 3)

and all the other ethnic groups will struggle with the best ways to indigenize the liturgy. The question here is not loyalty to the Anglican Communion or the Episcopal Church, but how to express the deepest spiritual longings and joys of the heart in a worship form that is primarily western. Clearly, language is the most powerful symbol we have to use because of its value in expressing our faith. Song and musical instruments and dance and silence and what is offered at the Offertory, these can be used in many creative ways to express the values and dignity of a particular group. And we can extend communion beyond the service. That is what Americans have done with coffee following worship. The ethnic foods I experience after services are a wonderful witness to the extension of communion in a way which honors roots and heritage and even the spirituality of who we are as caring, welcoming people. Indigenization of our worship is a basic part of the ministry in a place like Hawaii.

It will continue, and I encourage it. Western spirituality is not the only path to God, though it has been a good one for many people, including non-westerners. The caution I must raise, however, is that not all things we may want to try are helpful to the Gospel. The test for Anglicans is always Scripture, reason and tradition. I decided against the use of poi and coconut milk, not because it wasn't an extremely creative indigenization, but because they have a rich history in Hawaiian culture related to their creation stories which are not unlike the Judeo-Christian ones. They are associated with the "first Adam" of Hawaiian religious history. But our Holy Communion is not with the first Adam (if it were, maybe apples would be the food of choice). Our communion is with the second Adam, with Jesus Christ, who

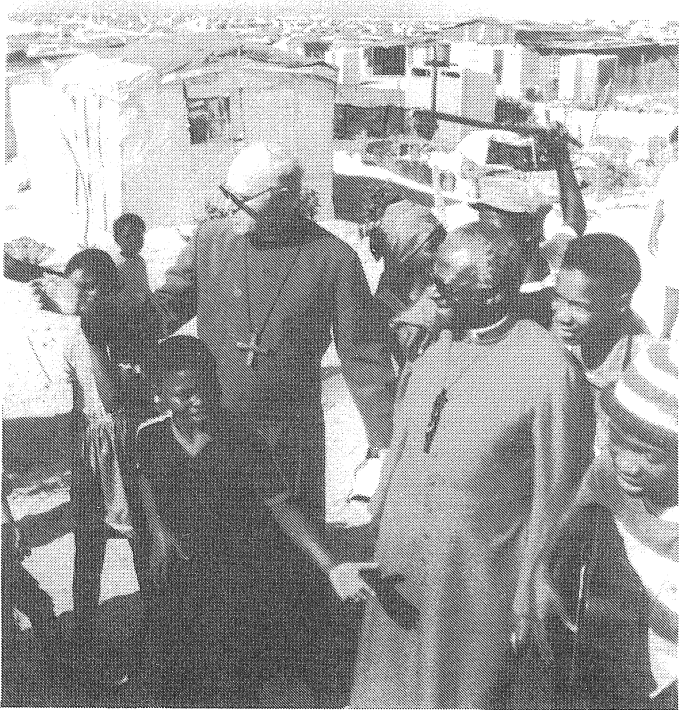
redeemed the world and has given us a new creation. That is why we have bread and wine. Does that mean poi and coconut milk are bad? Certainly not. Can they be used to extend communion after the service or at other times? Why not, given the right circumstances of teaching where people can understand the symbolism. Might taro bread be used? What an amazing Anglican compromise! The point is to keep Christ at the center of what we are doing, Christ supported by Scripture, reason, and tradition. After all is said, I believe we are still in transition and the pendulum of ethnic concerns must swing back to another place. I hope it will not be to the problems of assimilation, and I do not think we can continue too long in distinct groups. Already the social analysts are showing us the troubles with every group claiming its right to be separate and maintain its identity. The very fabric of American life is being shredded from our school systems to our courts to our churches.

What I hope will emerge is an appreciation of being a pluralistic society: multi-cultural, multi-racial, multi-sexual, multi-generational, multi-talented. The signs are already present that we have people who think this way, and define themselves this way, and honor others this way. They are bridge people, path finders, loving people. Our churches are raising them up, and we rejoice in them. Indeed, I rejoice in all of you and give thanks to God for all your ministries.

Faithfully,



The Rt. Rev. Donald P. Hart
Bishop



Archbishops Tutu and Carey on tour through a black township during the recent meeting of Anglican primates in South Africa. (ENS/ACNS photo: James Rosenthal).

About the Diocese

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and takeout orders may be requested. Tickets are \$15 for adults, children over twelve, and for all take-out orders. Call 239-7198 for further information.

The following ordinations are recent or scheduled:

--- The Rev. Jonathan Ogujiofor, priest, March 19, at Calvary Church, Kanohe. As deacon and doctoral candidate at UH, he assisted at St. Clement's and Calvary.

--- The Rev. Gregory Johnson, deacon, March 23 in St. George's, Pearl Harbor. A Sewanee School of Theology graduate and former Air Force chaplain, he teaches religion at Hawaii Loa, now Hawaii Pacific University.

--- Paul Kath, to be ordained deacon at St. Timothy's, Aiea, Sunday, April 25. He is a graduate of the Diocesan Institute, with a special ministry among alcoholics and others in 12-step programs.

--- Cynthia Castle-Young, to be ordained deacon at Epiphany Church, following graduation from the Church Divinity School of the Pacific, Berkeley. She is an attorney and a member of the state bar.

The Rev. Richard S.O. Chang, assistant to the Presiding Bishop and former executive officer of the Diocese of Hawaii, has been made an honorary canon of the American Cathedral of the

Holy Trinity in Paris. Canon Chang works closely with the churches in the Convocation of American Churches in Europe, and this is recognition of that work.

The Holy Nativity Community Lecture Series continues. On May 8 at 9 a.m. Anthony F. Garcia of Episcopal Homes of Hawaii speaks on local and national trends in caring for elderly, life-care facilities, and financial considerations.

Church Building Fund President the Rev. Charles Fulton will visit the diocese May 19-26. He will meet with congregations to discuss the use of space in construction or renovation and how to avoid common errors. On Tuesday, May 25, he will speak to interested laity and clergy in the Von Holt Room of the Cathedral, 11 a.m.-3 p.m. He will visit Kauai, Hawaii, and Oahu according to present plans, but "we are checking with Maui County on a schedule for that island," reports Executive Officer the Rev. Peter Van Horne. For more information, call him at 536-7776.

The national Episcopal Youth Event will be July 27-August 1 in Amherst, Massachusetts. This is the time to start identifying youth in your congregations who would benefit from this conference. The cost: registration \$200 (including room and board), travel \$837, and miscellaneous expenses \$50. The

diocese will pay one-third and has budgeted for seven youth and one adult leader, so there will be a selection process. The deadline is April 26. Call Lucille Tamura (536-7776 or 1-800-522-8418) for further information.

Education for Ministry (EFM) mentor training is scheduled for April 16-18. EFM enables women and men to relate their Christian faith to their lives and

ministries in the world through study of Scripture, church history, systematic and ascetical theology, ethics and liturgics. For further information call Lucille Tamura at the numbers listed above.

A hearty thanks to part-time helpers and volunteers in the Diocesan Office: Nancy Napu'unoa, Louisa Quintero, Jean Lee, and Simeona Geston. More volunteers are needed.



At the consecration of Washington's Suffragan Bishop Jane Dixon (center): Diocesan Bishop Penelope Jamieson (left) of New Zealand and Suffragan Bishop Barbara Harris of Massachusetts. (ENS photo: James Solheim).

ECW resumes Newsletter; UTO Offerings May 9, Nov. 14...

After a hiatus, the ECW Newsletter reappeared in February, with Janet Kath as editor, "to disseminate information of what women are doing for, with, and through their churches."

Each church is encouraged to submit this news to the editor, care of the Diocesan Office, 229 Queen Emma Square, Honolulu, Hawaii 96813.

Gertrude Tyau, chairwoman of the Diocesan Altar Guild, thanks the many churches and individuals who have supported the guild.

She notes that an offering taken All Saints Day traditionally helps support the guild. Contributions from individuals and individual church ECWs also support the guild.

Altar guild members were honored, along with other diocesan volunteers, at a thank-you luncheon March 2 in the Von Holt Room. Many guild members have served over 15 years.

The guild meets Tuesday mornings in the Von Holt Room of the cathedral.

Many remarked on their joy in belonging to that fellowship.

The Mardi Gras Ball February 20 at the Church of the Holy Nativity featured delightful cajun food and music by Allen Fisher.

As part of the Angel Network, St. Clement's helped insure a joyful Christmas for "our family." Church members pitched in with money, household items, toys and gifts, tree and turkey to insure "a joyous holiday

for the family of five which includes 3 young children." The Women of St. Clement's contributed \$500, and parishioners added to that amount.

United Thank Offering Sundays are May 9 and November 14. Please mark your calendars and get blue boxes, the newsletter advised.

No UTO grants were made in 1992. 1993 applications include St. Philip's request for UTO assistance with their kitchen.

Any church without blue boxes should call Janet Kath at 677-6812 for a starting kit.

Roberta Nobleman, an Episcopal laywoman, presented her one-person play "All That I Am" at the Star of the Sea Church this February.

The four women portrayed were the mistress of Augustine of Hippo, wife of St. Peter, wife of John Donne and mother of 12 (she died at 33), and the fiancée of Dietrich Bonhoeffer, a victim of the Nazis.

Karen Huston has joined the Hawaii presenters of Women of Vision (WOV), an education program on living out the Baptismal Covenant.

WOV consists of eight modules of four hours each. Each is available for presentation to churches, Christian education classes, women's and men's groups, and vestries and bishop's committees.

The eight are:

(1) Building the Foundation -- shar-

ing who we are; building trust.

(2) Differences Do Count -- increasing the awareness of the multitude of difference in people; identifying your own interpersonal/communication style.

(3) Communicating the Truth in Love -- differentiating between passive-aggressive, aggressive, non-assertive behavior; learning attentive listening; using "I" messages.

(4) Let Your Light Shine -- identifying your talents and skills; claiming the spirituality of these talents and skills.

(5) Accepting Your Grace-full Gifts -- recognizing spiritual gifts; identifying your spiritual gifts.

(6) The Group Needs You -- recognizing the dynamics of a group/different types of leadership, and examining your responses to power and authority.

(7) Creating Order Out of Chaos -- exploring and defining productive meetings, how to plan meetings, developing agendas, steps in team building.

(8) Getting Our Act Together and Taking It on the Road -- assessing and managing your skills, and reflecting and describing the ministries to which you feel called.

The cost per participant is \$10 for all eight modules, or \$5 for a four-hour segment.

Call Geri Tom (732-7394) or Janet Kath (677-6812) for further information.

The Daughters of the King (DOK) now have three Hawaii chapters: St. Timothy's (488-5747), St. Barnabas' (689-7464), and Calvary Church (247-2733).

"DOK in Hawaii is growing as women feel the call to pray, praise, and grow together in our walk with the Lord," notes Judy Kaupp.

For DOK information, call the church office numbers listed above.

Please save your Royal Stamps from Times Markets. In 1992 Annette Jim was able to redeem enough stamps to obtain some very nice gifts for the ECW Fun(d) Day. Please leave stamps loose. Send to ECW care of the Diocesan Office.

St. Elizabeth's youth are planning to join other parishioners and Fr. Laun on a tour of England this summer.

The tour expenses are being defrayed by a t-shirt and sweatshirt sale.

These shirts come in two styles, one with the Episcopal Church Emblem and then the name of St. Elizabeth's in the upper left front side.

The other style features a turtle carrying a banner within a circle, on the outside of the circle are the words, "I'm One of Those Crazy Episcopalians."

"The t-shirts come in navy, red, royal blue, black, purple, jade, white and ash. Costs: youth (sizes 6-16) \$7.95; Adults (s to xlg) \$8.95, xlg \$10.95, and xxxlg \$12.95.

The cost of the sweatshirts is youth \$11.95, adults \$13.95, xlg \$15.95, and xxxlg \$17.95.

To order shirts call St. Elizabeth's at 845-2112.

Good Samaritan, Palolo

1801 10th Avenue at Paalea Street
Honolulu 96816

Sunday Services:
7 a.m., Holy Eucharist, Rite II (said);
9:30 a.m., Eucharist, Rite II (sung).
Last Sunday at 8 a.m.: Eucharist
(said, in Japanese).

The Rev. David Y. Ota, vicar.
The Rev. Morimasa Kaneshiro,
associate vicar.
The Rev. Kenneth Jackson, deacon.
Assisting clergy: The Revs. Charles Hal-
ter and George Lee.
Bishop's Warden: Hatsune Sekimura
Office telephone: 735-5944.



Presently, Good Samaritan in Palolo Valley is enjoying a resurgence in community life, with an active Sunday school and youth program, and children's choir and an adult choir.

The Women of Good Samaritan are very strong and active. They have an annual luncheon meeting to plan their programs for the year.

Christian education programs focus on Bible study, spirituality, and an inquirers' class.

We are presently developing a program for mentors to new Christians.

Service programs include volunteers at Hale Pulama Mau, serving dinners at the Institute for Human Service, the operation of a preschool with its weekly chapel service, participation on the Palolo Interagency Council and its programs of service to the local community.

Stewardship at Good Samaritan involves people's sharing their skills and talents, as well as their time and treasure. This year we painted the church ourselves. The grounds are watered by volunteers each morning.

And once a year we have Consecration Sunday to dedicate our pledges for Christ's mission and ministry among us.

In 1992 we did not need a diocesan grant and were self-supporting.

Beginning in October 1992, a Japanese language liturgy has been celebrated monthly at 8 a.m.

Central to our life is our common worship in which young and old are welcome and recognized. Good Samaritan is primarily a family-style congregation.

The present community is composed of young and old, and is becoming much more diverse than the original Japanese-speaking congregation of 61 years ago. Members are from any ethnic groups: Japanese, Chinese, Korean, Filipino, Hawaiian, Tongan, Chamorro and Caucasian.

Challenge

The current challenge of Good Samaritan is to care for the aging part of its membership, while at the same time integrating into its life a much

younger and diverse membership.

The hope is to increase membership, so that the church can be self-sustaining with full-time clergy. The church's mission field is Palolo Valley, and wherever its members take them.

Good Samaritan is fortunate to be part of the Episcopal Asiamerica Ministry (EAM) network of congregations in the United States and has been quite active in it, as well as in the Hawaii Episcopal Pacific Asiamerica Ministry (HEPAM). It is also in a companion relationship with St. John's, Eleele, and St. Paul's, Kekaha, in West Kauai.

Good Samaritan Preschool is open all year for children two and a half years to age five. Licenced for up to 44 children, the school maintains an adult to child ratio of approximately one adult to each eight children.

The current tuition is \$340 for a full day (7 a.m.-5:30 p.m.), including breakfast, lunch and a snack. The director is Mrs. Debbie Kawamae. The preschool phone number is 732-0517.

Good Samaritan was founded in 1930

and dedicated by Bishop Samuel H. Littell on January 4, 1931.

The first priest was the Rev. Benjamin S. Ikezawa from Osaka, and the first congregation was entirely Japanese-speaking.

Full-time vicars following Fr. Ikezawa were the Revs. Andrew Otani, James Nakamura, Richard Humke, and George Hayashi. In 1970 funding from the national church disappeared, and the Rev. Morimasa Kaneshiro was installed as part-time vicar.

During this period, it was diocesan strategy to close missions and regroup. Holy Trinity, Honolulu, and Holy Spirit, Waipahu, were both closed.

Good Samaritan was slated for closure also, but escaped and remained a mission with part-time clergy until 1989.

Fr. Kaneshiro was followed by the Revs. James Nakamura, Jerry Reynolds, and Charles Halter.

During Fr. Halter's tenure, the current church building was constructed.

He was followed by the Rev. David Ota in 1983, who, from 1983-1988, was vicar half-time, until the decision was made to make him full-time in 1989.

Since its inception, Good Samaritan has evolved naturally into a predominantly English-speaking and worshipping community, composed of first, second, third, and fourth generation members of the original Japanese membership, with members who joined the community along the way.

The current mission of Good Samaritan Church is "to be a loving community of people who witness and proclaim the gospel of Jesus Christ through its worship, fellowship, service, stewardship, and pastoral care."

The focus of our ministry is on God in Christ Jesus and knowing ourselves. From this sense of community of Christ Jesus, we hope to be a witness in our communities.

--- The Rev. David Y. Ota.

Q. Should ethnic organizations in the church limit membership to their own groups?

Yes

The Rev. David Y. Ota wrote this answer in the affirmative, which appeared in the March 1993 issue of Episcopal Life.

Three Yesses, three Noes, and one Ab-sention were printed.

Fr. Ota is vicar of Good Samaritan, Palolo, a member of the Diocesan Council, twice delegate to General Conventions, and past convener of the Japanese Convocation of the Episcopal Asiamerica Ministry.

Ethnic organizations should be able to limit membership to their own group.

They are created when the general structures of society fail to meet the needs of a particular people.

In the "melting pot" mentality of America, many non-Anglo Europeans gave up their ethnic roots for the sake of assimilating into the larger Anglo-oriented American culture.

People of color, however, had difficulty passing as Anglos and were

fortunate that they could not forget their ethnic origins.

In today's pluralistic mentality, all people must be encouraged to meet God through their own history, culture, language, and values.

Although we all share some common history, culture, language, and values, we have experienced that in different ways.

In January, people of Hawaiian ancestry and the Episcopal Church in Hawaii commemorated 100 years of the overthrow of the monarchy.

This event could easily be swept aside by other groups with their own agenda.

The church community itself was probably unaware of the historical developments that surrounded the overthrow of the monarchy.

In organizing their constituency, the Episcopal Hawaiian Commission solicited names of Episcopalians of Hawaiian ancestry.

I believe they did this, first, to get a mind of this group.

I believe they chose to limit their

membership to those of Hawaiian ancestry so they could develop an atmosphere of trust with those who share the same culture and history.

The commission's work has been a gift both to the diocese and the province.

It has been sensitive to those issues and concerns of Hawaiians that another group might have overlooked.

It introduced a resolution to diocesan convention regarding sovereignty for the Hawaiian people, which the diocese supported.

Its members shared their faith and culture with the provincial synod by celebrating a Eucharist in a Hawaiian way.

By limiting its membership, it was able to address issues of concern.

As more confidence develops that the church will listen to concerns, it may not be necessary to limit membership.

I believe that the church's ethnic organizations should do what best promotes their intended purpose and mission.

The church needs to include all people in their diversity.

Voluntary ethnic groups should be seen as a positive sign.

They want the church to be responsive and sensitive to their needs and concerns and want to offer their unique gifts to its ongoing life.

No

Writing in the negative was Richard Miller, public administrator and lay leader, three times deputy to General Convention, and former board member of the Union of Black Episcopalians.

The primary function of ethnic organizations within the church is to ensure that such groups become fully incorporated into the main fiber and structure of the church.

Generally, organizations operating within the church depend on the formal

(Continued on page 7)

Sherman Johnson

(from page 2)

published by A & C Black. An issue of the *Anglican Theological Review* was in his honor.

As dean of CDSP (1951-1972), he brought a provincial theological school to national and international standing, both in itself and as a member of the Graduate Theological Union, he helped to create.

When he arrived in Berkeley, the seminary was a small property on a block just north of the University of California. When he retired, CDSP owned all but one parcel of that block and had modified or replaced the fraternity and sorority houses with buildings better suited to a seminary.

As dean he gathered a distinguished faculty: Massey Hamilton Shepherd, Jr., in liturgics and early church history; Sam Garrett, in church history; James Pritchard, in Old Testament; Robert Rodenmayer, in pastoral care and homiletics; Norman Mealy, in church music; Max Pearse, in Christian education; and Greer Taylor, in Pauline studies and canon law.

Assisted by Robert Fortna, Dean Johnson taught Greek and New Testament. To his classes he brought wide-ranging scholarship, deep pastoral insight, and respect and affection for his students.

He was a gentle gentleman, with a twinkle in the eye, whose guidance and leadership of that Christian community brought the best out of students and faculty. He was as gifted a pastor as he was a scholar. Rodenmayer once remarked in admiration, "He is the sort of man I would be judged by." Such was the respect for the man and his fairness.

Dean Johnson was born in Hutchinson, Kansas, and educated in Illinois at

Northwestern University, Seabury-Western Theological School, and the University of Chicago (Ph.D 1936).

He was awarded honorary degrees from Nashotah House (STD), Occidental College (DD), Episcopal Theological School (DD), CDSP (STD), and Berkeley's Pacific School of Religion (DD).

He taught New Testament at Nashotah House (1936-1940) and in the Episcopal Theological School in Cambridge, Massachusetts (1940-1951), prior to coming to CDSP.

Dean Johnson was a visiting professor at Union Theological Seminary, New York (1945); the American School of Oriental Research, Jerusalem (1947-1948); Yale Theological School, New Haven (1950, 1967-1968); and CDSP, in his retirement (1980 to his death).

He was not just an armchair scholar, but knew the Holy Land and the sites of early Christianity. He was assistant director of Pritchard's 1956 expedition to El Jib (Gibeon), Palestine, and an archaeologist with G.M.A. Hanfmann's 1958 expedition to Sardis, Turkey.

Dean Johnson was the Fullbright Lecturer in the University of Utrecht in Holland in 1962 and visiting scholar at the Ecumenical Institute in Jerusalem (1971-1972).

Chaucer's words on the clergyman from Oxford apply to Dean Johnson, "Gladly wolde he lerne, and gladly teche" -- to the benefit of many.

"A teacher affects eternity; he can never tell where his influence stops," observes Henry Adams.

Dean Johnson was among the great teachers of the past generation in the Episcopal Church, with an influence that is on-going. — JPE.

The *Chronicle* is sent to each Episcopal household on lists submitted by each church. Suggested annual donation is \$6. Readers are asked, if they can, to help defray *Chronicle* costs by contributing that amount, or more, to the Episcopal Church in Hawaii (designated for the *Chronicle*), 229 Queen Emma Square, Honolulu, HI 96813. Mahalo.

Diocesan Altar Guild, Office volunteers honored

The Diocesan Altar Guild and Diocesan Office volunteers were honored with a luncheon in the Von Holt Room on March 2.

Bishop Hart spoke of his and the church's appreciation for their dedication and good work. Many have volunteered for over fifteen years.

The volunteers in the diocesan office assist the staff in answering phones, xeroxing, and preparing mailings.

The guild provides vestments for newly ordained clergy and fills orders for altar linens, paraments, and vestments for the various churches.

Both office and guild welcome more volunteers. Call the bishop's secretary, Ruby Nakamura, if you are interested in volunteering in the diocesan office (536-7776).

The guild meets Tuesday mornings in the Von Holt Room at the Cathedral. Members come from many Oahu Episcopal churches, as well as from other denominations to enjoy the weekly fellowship and work.

For further information on the guild, call Gertrude Tyau, chair, at 595-2818.

The work of the guild is supported by the sale of its products and by contributions from each church.

Traditionally, the All Saints Day offering goes to the guild, but contributions are needed and welcome at any time.

Write the guild care of the Diocesan Office, 229 Queen Emma Square, Honolulu, Hawaii 96813.

Clergy, parish altar guild members, and others are welcome Tuesday mornings to meet the guild and purchase its products.

Children's ministries

(from page 2)

--- Have an opportunity to try new things to enhance appreciation and values of the spiritual gifts children offer -- really a new way of looking across the generational gap, bridging, making connections, seeing each other in new and vital ways, forming relationships;

--- Be able to take advantage of regular meetings of participating parishes to exchange ideas, brainstorm, and to give support -- both moral and practical; and

--- Benefit from the flow of information that comes from this diocese and from other participating dioceses in the U.S. and Mexico.

For further information, consult Jenny Wallace (524-2822), the Rev. Lynette Schaefer (567-6420), or Lucille Tamura (536-7776).



Archbishop George Carey of Canterbury visits the only Cambodian parish in the Episcopal Church, Holy Family of Jesus, Tacoma, Washington. (Photo: Tacoma Morning News Tribune via ENS).

Church ethnic organizations

(from page 6)

structure for support. Organized work should seek to unify rather than separate.

Members or prospective members of an organization usually share common goals and objectives, irrespective of their physical features.

Members normally want to be part of an organization to contribute their time, talents and resources in spite of ethnic diversity.

These members often come from different ethnic groups.

While there are many examples outside the church of organizations with limited memberships, within the church we work for the mutual kingdom.

In my opinion, it is acceptable to limit membership to those who subscribe to and want to further the goals and objectives of ethnic organizations in the church.

However, I believe that limiting mem-

bership of church-related organizations solely on the basis of ethnicity is wrong and can severely restrict that organization's success.

It limits resources and talent.

Restricting membership conveys to others that they are neither "good enough" nor "qualified" to be considered with members of the ethnic group.

It glaringly perpetuates bad, exclusionary practices of the past -- and present -- and inhibits the strength of diversity.

Restricting membership seems to imply a fear of those who are not like others in the group, perhaps because people are most comfortable being with those whose appearance is like themselves.

But the byproduct of such exclusionary practices is the perpetuation of division within the church.

The presiding bishop has set the tone on membership in the church general by declaring that there shall be no outcasts.

To me, this is a call of healing to end division.

Membership is based on a commitment to serve God and not on physical characteristics or ethnicity.

If a group wants to maximize its growth, worth and contributions to the church and its members, it should not limit its membership to members of its own group.

In the coming of the Pentecost, all believers were gathered together in one place and were of different languages.

Yet each heard and understood the others in their own language speaking about the great things that God has done.

I hope that one day there will be no need for ethnic organizations in the church.

THE CALENDAR

	April	9	Good Friday. Diocesan Office closed.	18	2nd Sunday of Easter.
2	Diocesan Institute, 6:30-9:45 p.m.	10	Holy Saturday & Easter Eve.	21-25	Conference of Diocesan Executives, Washington, D.C.
3	Diocesan Institute, 8:30 -11:45 a.m.	11	Sunday of the Resurrection: Easter Day. Bishop at St. Andrew's.	25	3rd Sunday of Easter. Bishop at Holy Nativity.
4	Sunday of the Passion: Palm Sunday. Bishop at Kohala Mission.	14	Cursillo Ultreya, St. Timothy's.		Ordination of Paul Kath to the diaconate, St. Timothy's,
5	Bishop with Big Island clergy.	14-24	Compensation Review, 12 noon.		Aiea, 3:30 p.m.
6	Bishop with Maui clergy.		Bishop Hart in the Philippines with Standing Committee		HECA, St. Clement's, 6:30 p.m.
7	Bishop with Kauai clergy.	15	on Peace with Justice.	26	Cursillo Ultreya, Calvary, 5 p.m.
8	Maundy Thursday. Bishop with Oahu clergy, Von Holt Room, 10 a.m.-12:30 p.m.		Chronicle deadline.	29-31	St. Mark the Evangelist.
	Eucharist, 12:30 p.m., with blessing of oils and renewal of vows.	16	Episcopal Homes board, 9 a.m.	30	ECW retreat.
		17	Real Estate & Finance, Rm. 8. ECW Board, St. Clement's.		Kapolei Christian Center board of directors, UCC
			Education for Ministry (EFM) mentor training.		Conference Office, 3:30- 5 p.m.
			Diocesan Council & Department meetings.	5/1	Diocesan Institute, 6:30- 9:45 p.m.
					Diocesan Institute, 8:30 - 11:45 a.m.

Population & Prospects
for the 21st century

"As the Cold War fades away, we face not 'a new world order' but a troubled and fractured planet, whose problems deserve the serious attention of politicians and publics."

So Paul Kennedy concludes his book *Preparing for the 21st Century* (Random House, 1993. \$25).

First among these problems, and the origin or element of so many others, is population.

The earth now has over 5.3 billion inhabitants.

In 1825 the earth supported 1 billion.

A hundred years later the population had doubled to 2 billion.

In the next 50 years (1925-1976), it doubled again to 4 billion.

In less than 15 years (1976-1990), 1.3 billion people were added, for a total of 5.3 billion.

Low, middle and high estimates of the world's population in 32 more years (2025) are 7.6 billion, 8.5 billion, and 9.4 billion.

If Oahu's population (842,000 in 1989) follows suit, in 2025 it will be about 1.2 million, 1.35 million, or 1.5 million.

Predictions are that by 2025 Bangladesh, with the land area of Wisconsin, will have a population equal to that of today's United States.

India will surpass China as the most populous nation.

So great an earth population stresses the land to provide food, leads to destruction of forests (Ethiopia had 30 percent cover 40 years ago and is now down to "a mere 1 percent"), increases pollution and ozone depletion, and exacerbates competition for the world's resources, water included.

Each of these effects of over-population has its own unhappy

consequences.

Overpopulation "also tends to produce regional conflicts, global warming, flows of refugees and great pressures on developed countries to admit emigrants from the underdeveloped," Anthony Lewis observed in commenting on Kennedy's book in the *New York Times*.

One element in population control is the education and status of women.

The more education and the higher that status, the fewer the children.

Afghanistan, for example, with female literacy at 8 percent has a fertility rate of 6.9, while Hungary with a female literacy rate of 98 percent has a fertility rate of 1.8.

In Haiti women with no education average 6.0 children, while those with 7+ years of education average 2.8.

In Jordan the fertility rates are 9.3 and 4.9 respectively.

Churches and religions which subordinate women work against global health, as do those which forbid birth-control, in the perspective of populationists, feminists, ecologists, and others.

Other problems considered by Kennedy as part of preparing for the 21st century, are the communications and financial revolutions, rise of the multi-national corporation, world agriculture, robotics and automation and the new industrial revolution, dangers to the natural environment, and the future of the nation-state.

Kennedy has digested and gracefully presented an immense amount of data for those interested in the future of humanity and the essential problems, which religion also must address.

--- JPE.

Upcoming ECW Events

June 10 -- Statewide luncheon with IHS Director Debbie Morikawa as speaker. Place to be announced.

July 8 -- Board meeting, St. Elizabeth's.

BOMA sponsors
forum on aging
May 8

The Board of Ministry on Aging (BOMA) is sponsoring a forum on aging on Saturday, May 8, 9:30 a.m.-12:30 p.m. in Davies Hall, St. Andrew's Cathedral.

It is open to all, old and young, members and non-members, who are concerned with the growing elderly population in the community and the church.

Forum format is:
--- 9:30-10:30 -- National Health Care Reform. A representative of the American Association of Retired Persons (AARP) will make a presentation, followed by discussion.

--- 10:30-11:30 -- Aging Concerns in the Local Community. Mrs. Lynette Kurren, director of the Elderly Affairs Division, City and County of Honolulu, will make the presentation, with discussion following.

--- 11:30 a.m.-12:30 p.m. -- Ministry on Aging in our churches and community. Several board members will make a presentation, followed by discussion.

Refreshments will be provided, but bring your brown bag lunch if you intend to stay for the last hour.

A forum on Hawaii and another on Maui may be held if there is sufficient interest.

The churches on those neighbor islands will be notified.

For additional information, please call Father Kaneshiro, BOMA chairman, at 395-4329.

Mary MacIntosh
now at
Montessori
School

Mary MacIntosh, longtime secretary in the Diocesan Office and assistant to the editor of the *Chronicle*, has taken the position of administrative assistant at the Montessori Community School on Nehoa Street in Honolulu.

Mary is well-known to many Hawaii and Province 8 Episcopalians for her work with Diocesan Convention, Synod, and the *Chronicle*, whose mailing list she maintained.

She transferred that list from metal plates to computer in those days of metal trays and the iron monster upstairs, days which seem far off indeed.

Parish secretaries remember her also for the secretaries' conferences she developed and led in years past.

She was honored by Bishop Hart and diocesan staff at a luncheon and given a Waterford vase in appreciation for her years of work.

The *Chronicle* also thanks her, and bids her aloha and good fortune.

--- JPE.

Fr. Damien's
beatification set for
mid-May 1994 in
Brussels

Father Damien is to be beatified by Pope John Paul II in a ceremony in Brussels, Belgium, on May 15, 1994, the *Hawaii Catholic Herald* announced.

"This pope is fond of canonizing saints and beatifying church heroes of all types. He has declared more saints and blessed by far than any other recent pope," a *Herald* editorial indicated. "But he does not declare saints

merely to glory in past deeds but to create examples for today. 'Our age has an urgent need for authentic witnesses of the Gospel,' he said...

"In these times, when diseases needlessly ravage poor indigenous populations, when human life is so callously discarded and abandoned, when true commitment is fleeting and true courage rare, ...we desperately need examples like Damien, who with mind and heart, body and soul, relentlessly 'followed the call to holiness,' " the *Herald* editorial observed.

Fr. Damien of the Sacred Hearts Fathers and Mother Marianne of the Sisters of St. Francis, in their heroism and holiness in the face of the challenge posed by leprosy in Hawaii, are examples for all the world in this age of AIDS.

--- JPE.