

HAWAIIAN CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

Camp Mokuleia summer sessions July 4-August 14

Camp Mokuleia will have six sessions this summer between July 4 and August 14, announced Ken Zitz, camp director.

Sessions One and Two are for youngsters ages 7 through 10 -- July 4-10 and July 11-17.

Sessions Three and Four are for ages 9-12 -- July 18-24 and July 25-31.

Sessions Five and Six are for ages 11-15 -- August 1-7 and August 8-14.

"Camp Mokuleia is fully accredited by the nationally respected American Camping Association, which is your assurance of quality camping and safety for your youngsters," Zitz noted.

Camp Mokuleia is nine beachfront acres on Oahu's north shore. It has hosted thousands of summer campers during the past 46 years.

Among the camp's many summer programs are archery, canoeing, Hawaiian games, ocean swimming, arts and crafts, sports, reef explorations, snorkeling, campfires, ecology, conservation, new games, hiking and astronomy.

Sessions are also open to leaders in training (ages 14 and 15, August 1-14) and counselors in training (ages 16 and 17, June 24-July 10).

Costs of the summer sessions are:
--- General camping (ages 7-13), \$255 per week.

--- Leaders in training (ages 14-15), \$475 for the two-week session.

--- Counselors in training (ages 16-17), \$425 for the two-week session.

--- Horseback riding program (ages 7-15), \$150 per week in addition to the general camping rate.

--- Tent camping (boys only, ages 7-13), \$200 per week.

Fees cover food, lodging, 24-hour supervision, program supplies, transportation on excursions, Camp T-shirt, and \$6 at the camp store.

New this year are discounts to families with more than one child attending camp. The first child pays \$255, the second \$195, and the third and thereafter \$175.

For further information call Camp Mokuleia at 637-6241 or fax 637-5505.

Hale O Malia plans October '93 ground-breaking

Hale O Malia -- the new lifecare retirement community being built by Episcopal Homes of Hawaii, Inc. -- is off and running.

Well, almost.

This development of lifecare -- offering seniors 300 independent apartments, 60 beds of skilled nursing, and 20 personal care units -- is being built on the property of Star of the Sea Church and School in Honolulu's Waialae-Kahala district.

After the long public process of securing zoning changes, Episcopal Homes is moving ahead to secure the various permits required to begin construction.

Ground-breaking will be this October, it is hoped.

Although the public process was long and difficult, it proved an advantage.

Currently, with a slight building

slump, construction bidding is more competitive.

That, coupled with lower interest rates, means our municipal bond financing will be lower and construction costs less.

This cost reduction will be passed on directly to the the purchase cost of units.

The decision is to distribute this saving to charter residents, with a full 10% reduction of the entry fee to all residents selecting an apartment prior to ground-breaking.

Completion is expected by mid-1995.

The Hale O Malia sales office is in the Kahala Shopping Mall, above Liberty Bank, in the Kahala Office Tower, Suite 401 (735-9994).

The office is open weekdays, 8 a.m. to 5 p.m., and otherwise by appointment.

The architects (Wimberly, Allison,

Tong, and Goo) have prepared a full architectural model depicting the six and one-half acres with all apartments and amenities, including courtyard gardens, swimming pool, tennis court, library, dining rooms, game room, card room, fitness center, and the medical wing and wellness clinic, doctors' offices, personal care units and skilled nursing facilities.

Please call or come by, at your convenience, to see the current status of the project.

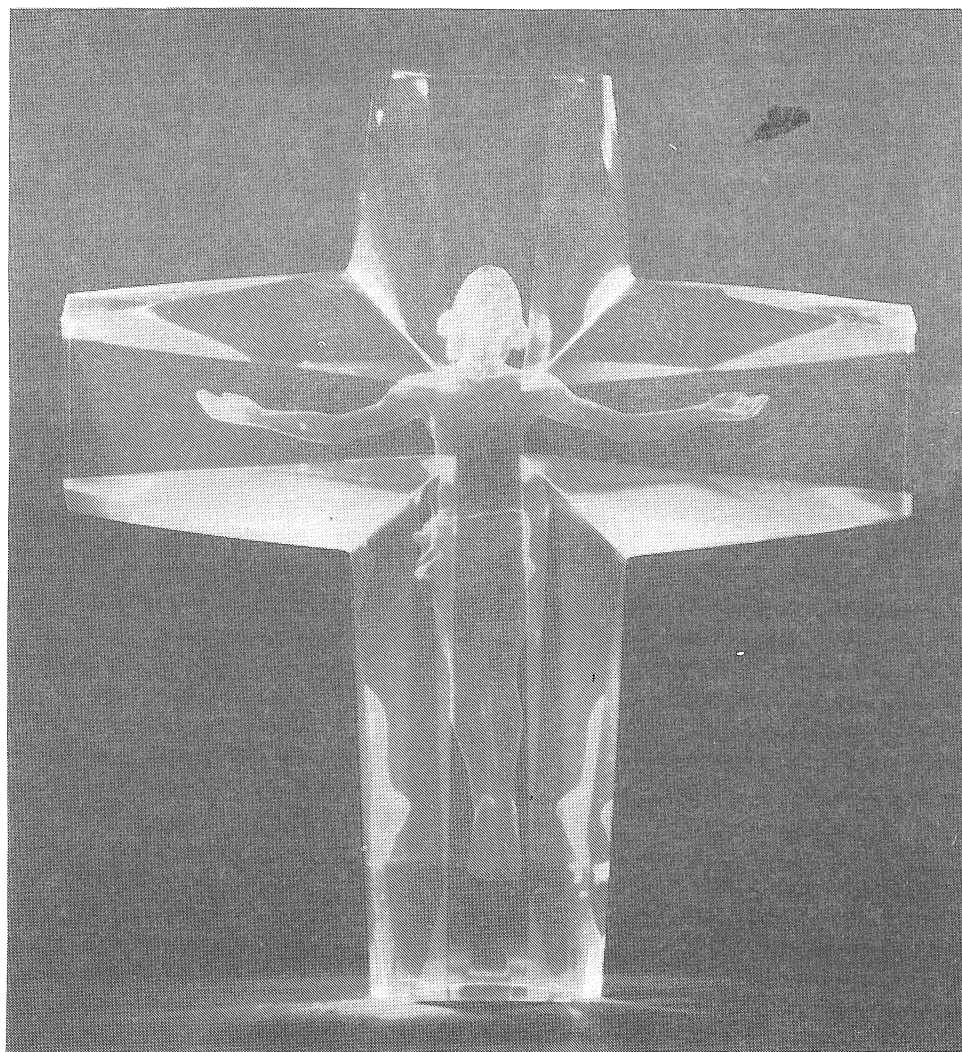
Jane Garcia, Tony Garcia, Father Rudy Duncan, or Frankie Jacobs will be happy to share with you the process of Hale O Malia.

Bishop Hart has selected an eleven-member board of directors comprised of very capable individuals from the community.

While the board has had many hurdles to cross, they look forward to bringing a much needed retirement community to Honolulu.

We all look forward to having you visit this new project of Episcopal Homes of Hawaii, Inc.

--- By our special Hale O Malia correspondent.



"Cross of the Millennium," in clear acrylic lucite, by Frederick Hart, whose creation sculptures grace the portico of the Washington National Cathedral (ENS).

Camp Pecusa 1993

Maui's Camp Pecusa has announced two sessions for this summer:

--- Session I, July 18-24, ages 7-10, and

--- Session II, July 25-31, ages 10 and up.

The camp is also offering a 3-week experience on Maui for counselors college-age (18) and up.

"We are looking for people to provide leadership in the areas of music, worship, swimming, hiking, cooking, crafts, or games," said the Rev. Heather Mueller-Fitch, rector of St. John's, Kula, and co-director (with her husband Rik) of the camp.

For further information, write R.R. 2, Box 212, Kula, HI 96790, or call (808) 878-1485.

Camp Pecusa is located on the ocean just outside Lahaina at Olowalu.

Beyond the Bequest

In some recent conversations with people who are interested in making a planned gift, I realized that what I assumed (always dangerous: to assume) to be straight-forward, crystal-clear information about planned gifts was often not understood by those unfamiliar with the idea of planned giving.

Some of this comes, no doubt, from some of the unfamiliar terms used to describe certain gifting vehicles -- remainder trusts, gift annuities, and pooled income fund, to mention only a few.

Certainly most of us understand the simplest and most common form of a planned gift to the church, the bequest made in our will.

The bequest in a will is a fairly straight-forward, well-understood way to make a gift to your church.

After the bequest, things get a bit more complicated and less easily understood.

Most people are accustomed to making an outright gift to their church, which they may or may not use as a deduction on their income tax forms.

On the other hand, the notion of making a gift to your church which results in an income for life for you, a reduction in your estate taxes, and immediate deduction on your income taxes, avoidance of capital gains tax, and the possibility of income which is free of taxes, can be a bit overpowering.

These things do not usually come to mind when we think of making a donation to our church.

These intriguing characteristics of a gift bear repeating, as they are very different from those of an ordinary donation.

All planned gifts have some, but not all, of the features listed below:

--- All planned gifts are just that, gifts.

--- Immediate income tax deduction, which you can use in the year you make the gift and, if necessary, for the five years following.

--- A lifetime income for you and -- if you choose, another beneficiary -- often times this income will be greater than that which is being currently produced by the assets you donate. For example, a donation of stock which pays 2 or 3 percent could easily result in a doubling or tripling of this return.

--- Lifetime income trust arrangements can be arranged with a gift as little as \$2,500 or more.

--- A reduction of estate taxes. When you make a gift from your accumulated assets, you are reducing the size of your estate and, thereby, reducing your estate tax liability.

Also one form of a planned gift, called a Lead Trust, can be structured so that your accumulated assets can be passed to your heirs tax-free.

--- Many planned gifts, primarily those that produce lifetime income, are irrevocable.

--- Capital gains taxes can be avoided. Next to the joy of actually making a gift, one of the strongest incentives for planned givers is being able to enjoy the full benefit of appreciated assets, instead of paying heavy taxes on any gain realized.

When you gift appreciated stock or real estate directly to the church, no taxes are paid when your gift is sold by



Bishop Martin Barahona of El Salvador (center), Michael Lent, and the Rev. Brian Grieves (right), the church's staff officer for peace and justice, on the 13th anniversary Archbishop Romero's murder (ENS photo: James Solheim).

the church to fund a trust that produces a lifetime income for you.

As you can see from the above, it is not unusual that a one-time exposure to planned giving can be rather mind-boggling.

The good news, though, is that there is something for everyone, and while it may take some investigation, you should be able to make a planned gift to your church and realize some additional benefits as well.

If you have any questions, or are interested in knowing more about how planned gifts work to your advantage, please call me at 536-7776 (neighbor islanders: 1-800-522-8418).

--- Don McKenne, Diocesan Planned Giving Officer.

The controversial constitutional amendment adopted by Colorado voters, known as Amendment 2, that overturned so-called gay rights ordinances in a number of Colorado cities, has forced planners of the 1997 General Convention to reconsider whether to include Denver as a contender, along

with Philadelphia and Orlando, for the meeting

After the passage of Amendment 2, Denver was dropped from consideration.

However, the amendment is currently under court-ordered legal review, and attempts to repeal it are under way, leading some observers to conclude that it may never become law.

In addition, convention planners have run into snags in negotiations with the two other sites.

"Because of this, we felt that we should at least look at Denver again," said Pamela Chinnis, president of the Episcopal Church's House of Deputies.

Representatives of 48 institutions from 13 nations recently inaugurated the Colleges and Universities of the Anglican Communion (CUAC), a new network linking those church-related schools in a cooperative venture that could have far-reaching implications for education in the 21st century.

Other colleges are expected to join.

A second conference is scheduled in the Pacific Rim in 1995.



The Most Rev. Narciso Ticobay, Prime Bishop of the Philippine Episcopal Church, amidst rejoicing following his installation. The PEC is an autonomous province of the Anglican Communion (ENS photo: James Solheim).

ECW News

Triennial Theme is "Unite us in Christ"

The theme for the 1994 ECW triennial meeting is "Unite us in Christ," announced Ginger Paul, national ECW president.

It is a phrase from Christ's high priestly prayer, "Father, ...the Glory that you have given me I have given them, so that they may be one as we are one" (John 17:1, 22).

"The unity that Christ prayed that his disciples and the universal church might have was surely not about the right canons and by-laws but the gift of divine love," she observed.

"The early church was not unlike our own, torn by discord," she added in the Winter 1993 ECW Communique.

Priestly Titles: Recommendation to abolish "Father"

The Committee on the Status of Women recommends eliminating "Father" as a form of address for male priests, in order to decrease the distinctions made between men and women in ordained ministry.

The committee notes that the most common terms used for ordained women in places where ordained men are called "Father" have been "Ms." and "Mother."

"Ms." is obviously not a parallel term, and the committee believes that "Mother" is not an appropriate equivalent to "Father" because of the very different values and roles assigned to male and female parents in our culture.

The committee also questions the appropriateness of parental terms for ordained persons, which imply that lay persons should assume a dependent or childish role *vis a vis* clergy.

If the secular Mr./Ms. form of address is deemed inadequate, the committee recommends use of "the Rev." (or the full "Reverend" when speaking) or "Pastor," noting that grammatical objections to "Reverend" reflect an upper class bias that is denigrating to many of our Protestant sisters and brothers....

The Committee on the Status of Women of the Executive Council of the Episcopal Church is charged with monitoring, investigating, advocating and recommending measures to promote the full participation of women in the life of the church and their corollary well-being in society.

For information, contact co-chair the Rev. Dianna Akiyama, Stanford Memorial Church, Stanford, CA 94305, 415/725-0090.

[ECW Communique editor's note: Isn't it nice that "Bishop" is a unisex word.] --- From the Winter 93 issue.

"Bishop Robert Longid, a champion of human rights"

Dear Sisters and Brothers in Christ:

Two days after Easter, Elizabeth and I flew to the Philippines for a ten-day visit to our churches there.

Also traveling with us were the Rev. Bill Rankin, chair of the Standing Commission on Peace and Justice; the Rev. Brian Grieves; Mrs. Carolyn Carlberg, a Los Angeles attorney and former senior warden of All Saints', Pasadena, also a member of the commission.

The new prime bishop, Val Ticobay, invited us so we could learn more about the peace process in which the Episcopal Church in the Philippines is involved.

We spent a short time in Manila and traveled for a longer period to Baguio, Bontoc, and Segada, in the Cordillera Region.

A report of our visit will be made, and it will become a part of the Blue Book in preparation for General Convention 1994.

Flying non-stop -- from this land of wealth and plenty, from this nation of laws that are obeyed (most of the time), from this environment that is slowly being renewed -- to the Philippines is a shock to the system!

The years of the Marcos regime are over, and attempts have been made to bring the nation back to democratic and humanitarian order.

Still glaring issues confront the citizens and everyone who lives and visits there.

Land reform has barely surfaced in the government, even though it is the highest priority and the first promise of those who want election.

Ninety-five percent of the country is below the poverty line established by the government.

Two percent are middle income and another two percent might be termed "upper" middle class.

The remaining percent are the wealthy land owners who control nearly all the resources.

They are the ones wealthy enough to seek political office, and they are not eager to implement land reform in any practical way.

Poverty is pervasive.

In the Mountain Province, where our church has been strongest, most of the people are farmers, growing rice or vegetables.

What a different look the Episcopal Church has when it is, and has been from the beginning, a church of the poor and peasants!

Our cathedrals are not on the Queen Emma Squares of Baguio and Bontoc! But they are present.

National debt -- much of it acquired during the years when the U.S. government supported Marcos with unquestioned loyalty -- now drains forty percent of the national budget and is crippling social and humanitarian and environmental programs.

The environment, air, water, and earth suffer from neglect and overuse.

Electric power is intermittent at best, with Manila experiencing 6-8 hours of brown-out daily, and the mountain towns have severe water shortages.

One answer is to dam rivers and flood towns that have been inhabited from pre-history.

Our church has protested, calling for more imaginative policy and technology, holding up the human environment as the value of last resort.

In the mix of these problems, a civil war is grinding away.

It is hardly visible to the casual visitor.

A "total war" policy on the part of the Philippine government commits huge amounts of money and aid from the U.S., to building a military that fights Filipinos.

The new president, Ferdinand Ramos, is trying to put energy into "talks." He has created the National Unity Committee and our bishops, as well as others in the church, have had opportunity to share in this process.

At the same time government troops and the New People's Army clash in small guerrilla battles.

Segada and its surrounding towns have known too much of this "war."

I could not help being struck by the similarity between Manila and the Mountain Province with its two primary church towns of Bontoc and the smaller Segada (from which Louisa Quintero comes) and the relationship of Jerusalem to Galilee and its two towns of Capernaum and Nazareth.

Galilee was a restless place of trouble for the authorities in the government center of Jerusalem.

Zealots in Galilee were terrorists to the Roman army and freedom fighters to the local Jews.

The situation is much the same, except in the Philippines there is no occupying foreign army -- all are Filipinos.

But I suspect what they are experiencing is, in part at least, a reflection of the tyranny that is inevitable from the colonialism Spain and the United States brought by their occupying armies, even though both are now gone.

The legacy of colonialism continues to bring its suffering to the land.

Our church ministers the Gospel to the people, to all the people, on whichever side they find themselves.

Bishop Robert Longid of the Diocese of Northern Philippines is a champion of human rights. He licenses

the colonel in charge of the government troops in the area as a lay reader in our church.

He has also put his body between the guns of those troops and his people.

The church is accused of being sympathetic to the poor and therefore as communist.

The accusation is transparent enough that the claim "communist" has been made against the bishop for wearing the same red vestment (chimere) that I wear Sunday by Sunday.

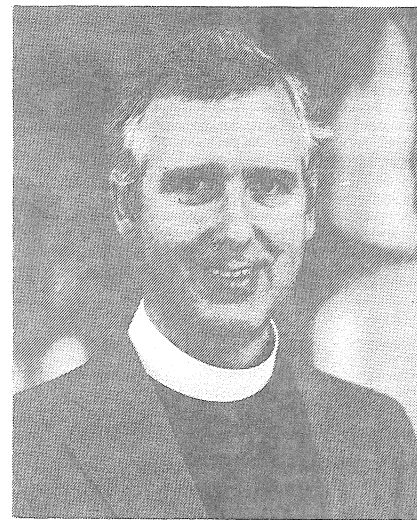
The church is an advocate for peace, not simply a peace in which one side wins and carries on without regard for those who have lost, not a peace which is only the silencing of guns; but a peace that is built on justice, on human rights, on respect and dignity for all people, as expressed in the baptismal covenant.

That is an extraordinarily difficult role in this volatile situation.

It was a difficult role for Jesus many years ago in those Galilean hills and in Jerusalem.

I assured the bishops and all with whom we spoke that they would be in my prayers, that we would do our best to help the American church be aware of the witness they were making for the Gospel.

I commend them to your prayers as



Bishop Hart of Hawaii.

well and to your efforts that our government may be a contributor to peace based on justice.

Colonialism is over.

The chance for something much better is possible.

My prayers and affection for each of you.

Faithfully,

The Rt. Rev. Donald P. Hart
Bishop

Hawaiian Church Chronicle

ISSN 0274-7154

Serving the Episcopal Church in Hawaii and continuing *The Anglican Church Chronicle* (1882-1910).

Sent to each Episcopal household on parish lists submitted by each church and to friends of the Episcopal Church in Hawaii.

Suggested annual donation: \$6.00.

Copies this Issue: 7,900.

Published: monthly, except bimonthly in January/February, April/May, and November/December by the Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304.

Publisher: The Rt. Rev. Donald P. Hart, Bishop of Hawaii.

Publication/Circulation Office: The Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii, 96813-2304. Telephones: 808/536-7776. For Neighbor Islanders: 1-800-522-8418. Fax: 808/536-2099.

Editor: The Rev. John Paul Engelcke.

Editorial Board: Members of the Communications Department, Diocesan Council -- Ella Edwards, chair; Winifred Burgess, Scott McCoy, and Alice Kaumeheuiwa.

Circulation Manager & Assistant to the Editor: Ms. Ruby Nakamura.

Subscriber: *Episcopal News Service* (ENS, New York City). *Episcopal Life* (EL, NYC). For Anglican Communion news: *The Compassrose* (C, London); *Anglican Communion News Service* (ACNS, London); *Anglican Observer at the UN* (AOUN, NYC).

Stories and articles submitted should be written legibly in ink and double-spaced, or typed and double-spaced, on one side of the paper.

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.

Deadlines (text & photo): The 15th (or next weekday) of the month previous to the month of issue. For the double issues: Jan. 15, April 15, Nov. 15.

Printed by Hawaii Hochi, Ltd., 917 Kokea Street, Honolulu, Hawaii 96817.

Mailing prepared by Oahu Bindery, Inc., 2278 Hoonee Place, Honolulu, Hawaii 96819.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send address changes to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304.

Bishop's Journeying

February

28 I celebrate baptisms and confirmations at St. Elizabeth's today -- and dedicate a magnificent new stained glass window in the west end, which symbolizes all the major religions from which parishioners have come.

The Lenten program explores ways the ministry of the congregation can reach out to this changing neighborhood.

March

2-6 I have the early Parke Chapel service and then a breakfast meeting concerning Episcopal Homes' life-care project.

(Continued on page 8)

The Common Cup: Issue of health or theology?

The headline of an April 2 front-page article in *USA Today* shouted "Communion shares bacteria."

The article cited research by Dr. Terrance G. Furlow and Dr. Mark J. Dougherty of Furlow's parish, St. Michael's Episcopal Church in Lexington, Kentucky.

Cultures taken from chalices before they were cleaned at the conclusion of several eucharistic liturgies indicated the presence of pathogenic bacteria.

The researches concluded that "the safest method for communicants is to use clean, individual cups."

Their letter in the *Annals of Internal Medicine* raised once again the health issues surrounding the wide use of the communion cup in many parishes of the Episcopal Church.

But it also raises deeper, theological issues.

First of all, what are the health risks?

Several years ago the Rev. Dr. Jennifer M. Phillips of Boston wrote an article, "The communion cup: should we



be worried about infection?" that dealt with the health issue.

She began by reminding the reader that the healthy human body is able to cope with the ingestion of reasonable quantities of micro-organisms.

The research she describes admits that bacteria are likely to be present on cups used in the eucharistic liturgy, but concludes that the numbers of organisms present are insufficient to cause concern.

The article contends that "...potentially one is more likely to catch a contagious disease from shaking hands after the service than from communicating during the Eucharist."

Citing several scientific studies, she said that wiping the rim of the cup removes about 90 percent of any harmful bacteria.

Theological issues

What about the larger theological issue?

The Catechism in the Book of Common Prayer reminds Christians that "the mission of the church is to restore all people to unity with God and each other in Christ."

The nature of this awesome task is symbolized most profoundly in the Eucharist.

When the church gathers around the Lord's Table for worship, as loaf and cup are shared, the church is reminded of what it means to gather as God's people, and to welcome all persons as God's children.

Splintering the corporate image of the eucharistic assembly into individual acts of devotion destroys the element of corporate wholeness at the center of the church's eucharistic theology.

The unintentional spread of disease is a concern to be taken seriously.

But so is the liturgical behavior that identifies and energizes the church.

Only people willing to totally isolate themselves from public exposure can be safe from the possibility of infection.

The church, whose task it is to gather Christ's Body, cannot adopt foolproof methods to insure complete protection from exposure to disease.

In reporting their research, Drs. Furlow and Dougherty assert the obvious -- a shared cup is more likely to spread germs than an individual cup.

But their contribution to the corpus

of data on the topic doesn't even deal with the contention of other scientists who suggest that it may be more dangerous to shake hands at the door than to drink from the common cup.

What about AIDS?

The AIDS epidemic is of concern to everyone but especially to those living with the disease who are part of the worshipping community.

Those with weakened immune systems are especially vulnerable to infection.

While there is no evidence to suggest that the AIDS virus can be passed through the use of the common cup, there is reason for anyone with a high risk of infection to exercise extreme caution.

While intinction (the practice of dipping the bread into the wine) is often thought to be a helpful alternative, it may be more dangerous than consuming wine from the common cup.

If the communicant dips the bread into the chalice, it is easy to dip fingers as well.

If the person serving the wine dips the bread and places it on the communicant's tongue, contact with saliva is possible.

Receiving the bread alone, which is understood by the church to be complete reception of the Eucharist, is the safer alternative.

The issue of the common cup and its safety arises every time disease threatens to become epidemic.

However, a worse epidemic would be the spread of unwarranted fears about risks that are really marginal for most people.

The common cup reminds us that we share a common life in Christian community and that the benefits of that common life far outweigh the risks.

--- The Rev. Clay Morris, program coordinator for liturgy and music at the Episcopal Church Center, through the Episcopal News Service.

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Communion in both kinds -- bread and wine -- and from a common cup was general until about the 12th century.

But there were already exceptions in the 3rd century.

Writers of Christian North Africa then report that the laity took con-

secrated bread home for communions during the week or when persecution made eucharistic gatherings impossible.

This practice is known in Alexandria and Rome (4th century). It survived until the 8th in the East.

In the early church "the sick and the children seem also to have been habitually communicated under one species only, in the case of infants usually that of wine," notes the *Oxford Dictionary of the Christian Church*.

"But communion under both kinds separately was normal at the liturgy everywhere until the seventh-ninth century, when the barbarous behaviour of the times caused so many profanations that various devices were tried to protect the contents of the chalice, e.g. the use of a spoon (in the East) or a metal tube (in the West), intinction, and so forth" (Dom Gregory Dix, *The Shape of the Liturgy*, pp. 629-630 fn).

"None of these were very satisfactory, but this did not much matter because lay communions were very rare," adds Dix.

From the 7th dipping the bread into the consecrated wine (intinction) became widespread, although councils legislated against it.

During the 13th century wine was withdrawn from the laity. Canon 1 of the Council of Lambeth in England (1281) restricted the consecrated wine to the celebrating priest.

In the 14th and 15th there was agitation for the restoration of wine to the laity by followers of John Wycliffe in England (c. 1329-1384) and John Huss in Bohemia (c. 1369-1415).

The Protestant Reformation made more frequent communion and in both kinds -- bread and wine -- one of its major planks, citing Scripture and the earliest and longest traditions of the church. (See Article XXX. Of both Kinds. BCP, p. 874).

Separate communion cups emerge in the 19th century in response to the new sanitation, medicine and germ theory associated with Louis Pasteur, Lord Lister, and I.P. Semmelweis.

However, the common communion cup has remained the almost-universal practice of the Church of England and her daughter churches.

Those unable to take wine for a variety of reasons (alcoholism, AIDS, etc.) or, conversely, those only able to take a liquid at communion (a sick person, etc.) are to know that if they "cannot receive either the consecrated Bread or the Wine, it is suitable to administer the Sacrament in one kind only" (BCP, p. 457).

Clearly, any communicant with a cold carefully intincts or declines the common cup, out of consideration for fellow communicants. --- JPE.

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A Priest Comments

The following comments on Fr. Morris's article are by the Rev. Robert J.M. Goode, rector of St. Mark's, Honolulu, and former chair of the diocesan liturgical commission.

(Continued on next page)

The History of the Church of the Holy Nativity, Aina Haina, Hawaii, 1949-1989

by Rhoda E.A. Hackler (1993, pp. iii + 124, with 8 pages of photos). \$12.

Dr. Hackler has written an elegant, clear, and comprehensive history of one of Honolulu's major Episcopal churches and made an important contribution to the history of the Episcopal Church in Hawaii.

This book will also interest Episcopalians who are not members of Holy Nativity.

Moreover, by its organization, completeness within modest compass, and clarity and charity of expression, Dr. Hackler has provided a model for other parish histories, so badly needed.

The contents are:

- I. Buildings & Grounds.
- II. The Clergy.
- III. Finance.
- IV. The Sunday School.
- V. Youth Groups.
- VI. The Day School.
- VII. Worship.
- IX. Evangelism.
- X. The Mission/Outreach Committee.
- XI. The Men of Holy Nativity.
- XII. The Women of Holy Nativity.

Speaking of the decline in church membership nationally and locally, Dr. Hackler writes, "Recently there have been some signs of a turnaround in the protracted slide in church membership, but the burning question remains: 'Why doesn't the church grow?'"

"Perhaps the answer is that we Episcopalians are better at building than at nurturing.

"If so, perhaps we had better start honing our nurturing skills" (p. iii).

Call or write the Church of the Holy Nativity, 5286 Kalaniana'ole Highway, Honolulu 96821 (373-2131, fax 373-1284) for the book's availability and postage and handling costs.

--- JPE.

If there were any merit in the idea that the chalice is a source of infection, then clergy -- who must ablate and purify it after all have received* -- should always be among the sickest members of the church.

We should have evidence of them dropping like flies at every contagion.

The parish priest should be down with a cold or flu all during the winter season of respiratory maladies.

In this time of AIDS, most of the clergy should be HIV-positive.

As anyone can observe, this is just not so.

Communicants ought to be worried about other germ-bearing objects.

Before approaching the altar, they handle Prayer Books and hymnals, which have passed through many hands.

They have also handled the dirtiest thing there is -- money.

Yet, we do not see people putting bills in the plate with tweezers, or using disposable gloves to deposit their offerings.

Pastorally, we have always been very tolerant of those who approach the chalice in fear.

One can certainly appreciate the concerns of people with AIDS for whom even a slight infection can be fatal, or cause untold suffering.

Tender consciences should continue to be respected.

However, when the opportunity presents itself, time should be taken to make people aware of another problem.

Those who intinct** or avoid the chalice because they feel that God allows it to be a source of infection and death cause scandal and offense to the faithful who believe it to be what Christ says it is -- His Blood of the new covenant.

One wonders if those who have a failure of faith and trust at this most basic level should be approaching the sacrament at all.

*Following communion itself, the priest traditionally consumes (1) what remains of the consecrated Bread that is not to be reserved, (2) what remains of the consecrated Wine in the chalice, and (3) the ablutions.

These traditionally are two and consist of

(1) a little unconsecrated wine, which is circulated about the inside of the cup and then consumed by the priest, and then

(2) wine or water poured over the priest's thumbs and forefingers held over the chalice, more water in the chalice, and water over the paten, held so the water flows into the chalice. The priest then "drinks this second ablution" (Percy Dearmer, *The Parson's Handbook*, 1931, p. 352).

**Intinction is the dipping of the Bread into the Wine in the chalice.

It is a frequent, long-standing, and widespread practice, which the present Prayer Book permits "within certain restrictions (pp. 407-408)," notes M.J. Hatchett, *Commentary on the American Prayer Book*, 1981, p. 383

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What about the Peace?

A communicant in windward Oahu has written the Chronicle, "There has been a lot of attention paid to the question of the spread of germs via the Common Cup, but there seems to be a more obvious way the germs are transmitted."

The writer explains in the following letter:

Dear Fellow Churchgoer:

When my husband and I sat in the pew behind you two Sundays ago, we noticed you were coughing and sneezing.

You stroked your throat to show your companion that you had a sore throat, too.

Then you got up, turned, and shook our hands in a neighborly way, wishing us "Peace."

Unfortunately, you passed us more than the Peace.

Several days later my husband and I were coughing, sneezing, and had sore throats...

This week our teenager caught the cold/flu from us...

You didn't mean to make anyone sick.

This has happened before in our church.

Same scenario: an ill parishioner coughs, sneezes, and shakes everyone's hand. Two days later, others have the cold.

Maybe our church can facilitate a "passing of the peace" that is verbal, with handshakes and hugs optional.

At present, social pressure does not allow all the options.

We don't want to become "God's frozen people."

We do want a church where people can share more in their lives than their faith.

But please, let's have those things that are shared be love and kindness, not viruses!

President meets Church leaders

A group of the nation's top religious leaders, Presiding Bishop Edmond Browning among them, met March 24 with President Bill Clinton and emerged from the hour-long meeting buoyed by what they termed a new openness to the church's moral agenda.

Clinton told the church leaders that they would find a welcome in every agency of his administration, asking the top officers of the 14 Protestant and 5 Orthodox bodies to "share your insights and tell me what you think is important."

The presiding bishop spoke of his frequent trips to the Middle East.

"I told him that violence was hindering the peace process and that the voice of the moderate Palestinians was being lost, the delegation was being marginalized. At this point the Palestinians have nothing to show for their involvement in the peace process," Browning reported.

Belle Miller McMaster, director of the social justice and peacemaking unit of the Presbyterian Church (USA), also spoke of the global concerns of the churches -- peace in the Middle East and the Balkans, justice for Central America and parts of Asia, and food for the hungry in Africa.

Metropolitan Theodosius, primate of the Orthodox Church with historical ties to Russia, delivered a personal letter from Patriarch Alexi of Moscow and All Russia expressing appreciation for U.S. support for democratic movements in Russia.

Bishop Melvin Talbert, secretary of the United Methodist Council of Bishops, recalled that the president was elected on a platform of change.

"For that change to take place, all of us will need to be involved. And we pledge the support of the churches, support that can play a significant ethical and moral role. Together we can rebuild our country," he said.

In his concluding comments the president said that feeding and housing people, providing meaningful jobs and learning to accept diversity as a strength and not a weakness are not only domestic problems but world issues as well.

"These are problems of the spirit," Clinton said, "that can best be met through a partnership between the churches and those of us in public service."

Kaiahua, Tom now GATES presenters

Yvonne Kaiahua and Geri Tom received Women of Vision/GATES training recently in Reno, Nevada.

GATES -- Gaining authority through education and service -- is a continuing program of Women of Vision.

Hawaii's representatives had the opportunity of renewing friendships with former trainees, now experienced presenters in their own dioceses, and gaining new friends from Province 8 and Texas.

Trinity Church, Wall Street, funded this training session for 21 presenters.

"We had to work harder than I expected, but gained a lot experientially," Geri said.

Yvonne appreciated the opportunity of reaffirming and reclaiming the ministry of Christian women.

The six modules of GATES, each of which can be presented alone, are:

--- The Bible and Book of Common Prayer: Resources for our Spiritual Growth;

--- Your View of Change: Crisis or Opportunity;

--- From Anger to Grace;

--- What Am I Called to Be?

What Am I Called to Do?

--- Celebrating the Magnificence of All Women; and

--- Power: The Threat and Promise.

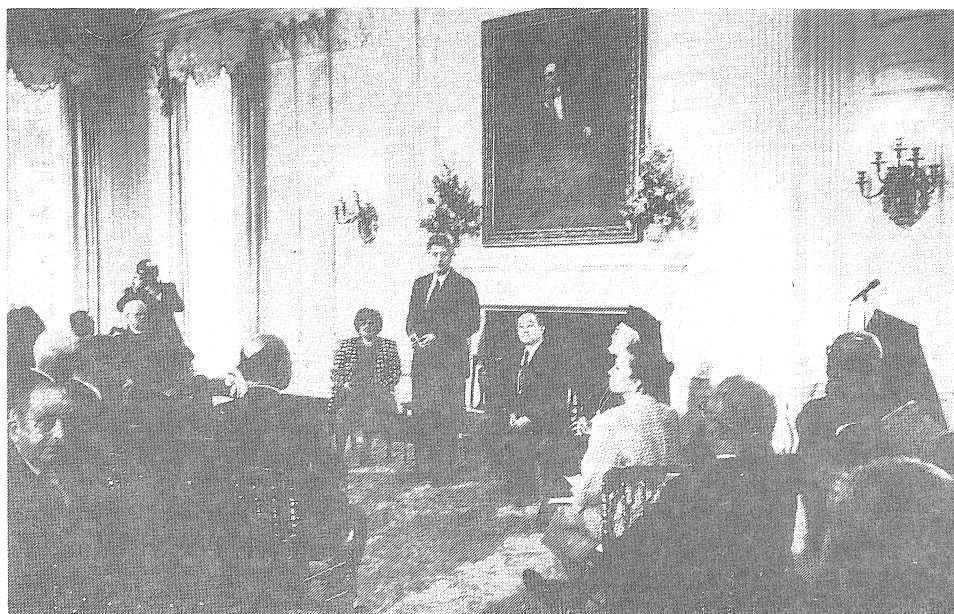
GATES participants must have had at least the first three modules of Women of Vision and, ideally, all eight modules.

The programs emphasize the creation of a supportive, nurturing environment where women, and men, will be encouraged to acquire skills and to understand their motivation and commitments, helping them incorporate their Baptismal Covenant in their daily lives.

They are based upon the belief that women in all their diversity have varieties of gifts which must be included in the total ministry of the church.

Trainers at the Reno conference were Helen Young, Sharon Monks, Mary Louise Smith, and Jenny Ladefoged.

Hawaii's presenters of Women of Vision/GATES are Janet Kath, Karen Huston, Yvonne Kaiahua, and Geri Tom. --- Y.K. & G.T.



President Clinton with leaders of 19 denominations that are members of the National Council of Churches (NCC), White House, March 24. NCC General Secretary Joan Campbell (at Clinton's right) (ENS: James Solheim).

HAWAII

Writing of attendance at the Easter Vigil and Easter morning, the Rev. Dr. Thomas Taylor of the Church of the Holy Apostles', Hilo, notes, "We had an increase in attendance from 1992 by 14 percent, and more people at these two services than we've had since 1985."

Continuing about the parish generally in the parish newsletter, Fr. Taylor adds, "Several exciting things are happening in our family."

"We have more (and new) Sunday school teachers, the children's attendance is on the rise, and we are about to embark on a youth group and explore ways to involve our younger members more in our worship services (acolytes, children's choir, etc.)"

"We are in the process of forming a worship committee, composed of people representing the several areas of ministry in our family, so we can involve more people in planning our worship services in consultation with the rector."

"Our community building process with the Rev. Phyllis Rowe has been quite helpful and the vestry and rector have learned some better ways to do our ministries together."

"I feel better about being your rector in our Holy Apostles' family than ever before and for that I thank our living-God and all of you."

Christ Church, Kealahou, hosted the diocesan Christian Education Workshop at Kaula Farms May 8. Presenters were Greg Harris, Alice Ann Rice, Jenny Wallace, and Chuck and Danni Stone.

The 9:30 a.m. Eucharist Mothers Day was also at Kaula Farms.

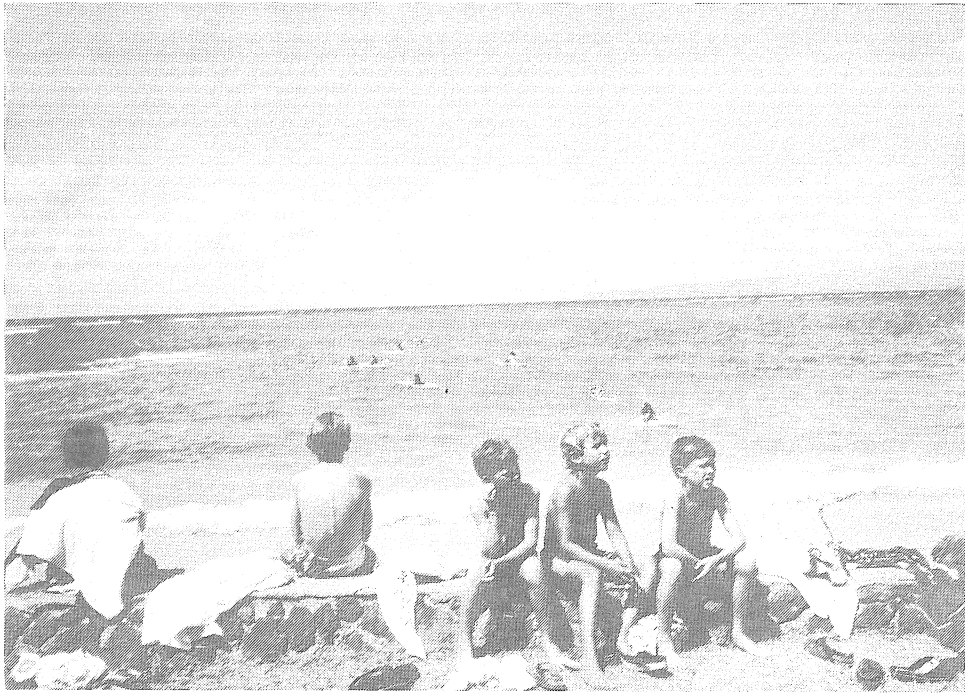
Fr. Reg Rodman, rector of Christ Church, is "offering a teaching on the Gospel according to St. Matthew every Sunday between the two morning services," the parish newsletter, *Nu 'Oii*, reports.

During his holiday the Rev. John Morrett of the Kohala Episcopal Mission (St. Augustine's & St. Paul's) will "attend a Morrett reunion honoring my older brother, George Pixley Morrett, who enters his eightieth year this month."

Fr. Morrett and his wife Joani will also go to Pittsburgh, Pennsylvania, to attend the national Bataan-Corregidor convention. We then go to St. Alban's Church, Columbus, Ohio, where we will see many old friends and I will autograph my book *Soldier-Priest* for those who have purchased copies."

Also on the itinerary are St. Louis, Missouri, with Christa in a musical *Smoke on the Mountain*; Jacksonville, Florida, to visit Joani's family, with preaching at St. John's Cathedral; Dallas, Texas (where son Dan lives), with speaking at St. Luke's Church; and Buellton, California (where son Scott lives).

The Rev. David Coon, retired headmaster of Iolani School and the Rev. Paul Barthlemy, chaplain at Hawaii Preparatory Academy, will celebrate and preach in Kohala during Fr. Morrett's month away.



Youngsters at beachside and kyaking, summertime, Camp Mokuleia, with Waimea Bay and Sunset Beach in the distance.

KAUAI

"Ramona is home but is very weak, tires quickly and sleeps most of the time. She is stable at the moment and is holding her own," writes the Rev. Bob Walden, rector of All Saints', Kapaa, in *The Kauaian* concerning his wife.

"I want to thank everyone for all the prayers and acts of caring you have been doing for Ramona and myself. We both appreciate very much all the loving things you have been doing for us."

"I feel very lucky in life to have a wonderful wife, a great son, and the friendship and counsel of two of the greatest people I have ever met, Father Bob and Ramona Walden," writes Peter Bernier in the latest *Kauaian* in the column "Witness."

"How do you thank somebody who has given you back something priceless that you lost?"

"I had lost my faith and these folks helped me find it. Thank you doesn't seem enough. Thank you and God bless you all."

MAUI

Bishop Hart celebrated the Requiem Eucharist for Francisco Melchor, father of the Rev. Ricky Melchor, deacon at the Church of the Good Shepherd, Wailuku, May 1. The Rev. Layton Zimmer, rector, gave the homily.

OAHU

The Rev. James Furman, rector of St. Peter's, Honolulu, and president of the Inter-Anglican Study Programme, will be in England for the September 12-18 conference "Evangelism & Bible: Exploring the Fourth Gospel."

Speakers include the Rt. Rev. Richard Harries, Bishop of Oxford; Dr. John Muddiman, Mansfield College; and the Rev. Hugh Wybrow, St. Mary Magdalene, Oxford.

The conference meets at St. Stephen's House, Oxford.

At St. Andrew's Cathedral, the Rev. Canon Arthur Ward preached at all services in celebration of "Age in Action Sunday" May 2.

Canon Ward retired from Iolani School in 1979, where he taught for 20 years. He was ordained in 1938, served as a Navy chaplain during World War II and parishes in Montana, New Jersey and Wisconsin before coming to Hawaii.

Today, in retirement, he is active as a canon pastor at the Cathedral.

Honored Age in Action Sunday at the 10 a.m. service was the Rev. William Grosh.

Born in Atlanta, Georgia, and graduated from Maryville College (Presbyterian) in East Tennessee, "Bill" married Frances Harris in June 1943.

From 1942-1945, he was a Navy aviator attached to the *Bataan* and the *Hornet*.

"His entire ministry has been in Hawaii -- St. Matthew's, Waimanalo; St. John's-by-the-Sea, Kahaluu; Calvary, Kaneohe; Holy Apostles', Hilo; Campus Ministry (Leeward Community), Diocesan Urban Ministry," reports *Ka 'Upena*, the Cathedral newsletter.

Bill retired in 1985 and since has been active with IHS and BOMA.

"Bill is presently an active member of the Cathedral, with Frances, and their daughter Susan Pestana. Bill and Frances had 5 children (four of whom survive), and are also grandparents," *Ka 'Upena* reported.

Support group meetings of New Creation Ministries (NCM) meet each second and fourth Thursday of the month, 7 p.m. to 8:30 p.m., in the fellowship hall of St. Mary's Church, 2062 South King Street, Honolulu.

"New Creation Ministries is a Christian ministry" that seeks "to bring Jesus Christ's healing grace to lesbians and homosexuals and to help the Body of Christ in reaching out to those caught in homosexuality." NCM telephone: 944-3832. The Rev. Richard Lipka is rector of St. Mary's.

Camp Mokuleia announces summer employment opportunities for 24 persons as aides, counselors (junior and senior), and directors (land sports, waterfront, arts & crafts). For further information, call the camp at 637-6241.

The Rev. Jack Shoemaker "has decided to retire as chaplain at Punahou, following the current school year; this is a year earlier than his previous plan," reports the May *Malamalama o Emanuela* under the headline "Vicar to retire from Punahou but not Emmanuel."

"Roxanne will continue at Punahou at least through the new school year, '93 and '94. If there is still a Honolulu Symphony next fall, she will continue to play flute and piccolo on a per-service arrangement. And, from time to time, she will be available to augment our organist's efforts at the 9 o'clock Eucharists. Time marches on," the Kailua parish newsletter adds.

"Christmas in April was a success!" reports *Keeping Watch* of the Church of the Holy Nativity. "Eddie L. now has safe stairs, a clean yard and a watertight roof over his head."

Christmas in April assists low income elderly and disabled homeowners with house repairs.



Cecelia Jordan, St. Andrew's Sunday School, writing cards to people on the Cathedral's prayer list.

About the Church

The Rev. Jack Iker was consecrated bishop coadjutor of the Diocese of Fort Worth on April 24, despite protests of six people during the service and a demonstration of nearly 100 others who lined the sidewalk outside the church, some wearing gags and carrying placards in support of women priests.

Iker, 43, has said that he does not accept women priests and bishops and that arguments in favor of women in the priesthood are an effort to rewrite the faith according to a feminist perspective.

Presiding Bishop Edmond L. Browning, who participated in the service as chief consecrator, advised Iker that he must apply "great leadership and sensitive ministry" to heal the diocese's divisions.

Browning urged the diocese not to isolate itself from others which have women priests and bishops, and urged parishes in the diocese not to distance themselves from one another over the issue.

At the annual meeting of the Associated Church Press (ACP), James Solheim, news director of the Episcopal Church, was elected to a two-year term as president.

Michael Barwell, director of communication in the Diocese of Southern Ohio, was elected to a three-year term on the ACP board.

Interchange, the diocesan newspaper of Southern Ohio, received an award for its in-depth coverage of the financial recession and its affect on churches in Ohio.

The *Virginia Episcopalian* received an award for newspaper graphics, and the *Episcopal Times* (Massachusetts) received one for newspaper photography.

The *Anglican Journal/Journal Anglican*, newspaper of the Anglican Church of Canada, received the highest overall award for general excellence.

The ACP is comprised of nearly 190 member publications across the ecumenical spectrum and met in Milwaukee, April 18-21.

The Episcopal Church's Joint Commission on AIDS/HIV is sending out about 800 letters in its attempt to assess the church's ministries in the first decade of the epidemic. The commission is also seeking to answer one question: "Through your work with others and your own prayer life, what do you believe God is calling the Episcopal Church to do in response to HIV and AIDS by 1997? By 2001?"

The Rev. Joan Brown Campbell, general secretary of the National Council of Churches, released a statement April 19 "mourning the fact that a peaceful resolution was not realized" at Waco.

Campbell expressed "deep sorrow at the loss of lives" and offered "heartfelt condolences to the families and friends of all those who died."

She also said that, although "we cannot justify the creation of an arsenal in the name of faith or the use of children as pawns, we are concerned at an apparent lack of measured patience on the part of the federal authorities.

"We believe that patience should have been the first order of the day, given that lives had already been lost on both sides and that many more lives, including those of children, still hung in the balance.

"We would welcome a thorough investigation into the entire incident and would hope one outcome will be lessons helpful toward the peaceful resolution of any future similar situation."

National Council of Churches general secretary Joan Brown Campbell has called on Christians to "get to know your Muslim neighbors" and to resist generalizations and stereotypes about any people -- including Muslims -- in light of the arrest of several so-called "Muslim fundamentalists" in connection with the bombing at New York's World Trade Center.

"We don't deny there are extremists," said Campbell, noting that "there are extremists of many different faiths, including Christian.

"But we must be clear that the problem is the extremism, not the faith group."

Campbell expressed her concern for the "very serious danger" that, in the wake of the New York bombing, "Muslims will become characterized as terrorists. It could lead to violence against people who have nothing to do with such events. We must never take the actions of a few and attribute them to a whole group of people."

The surge of Islamic fundamentalism has caught in its wake the largest and one of the most ancient religious minorities in the Middle East -- Egypt's 10 million Coptic Christians.

Churches are being vandalized and burnt, Copts are attacked and killed by roving bands, according to news reports.

Persecution of Christian Arabs has seriously diminished their social and economic participation in not only Egypt, but also Lebanon, Jordan, Iraq, and Syria, as well as among Palestinians

in territories occupied by Israel.

The assault against the Copts is part of a much wider strategy to bring down secular governments such as Egypt and replace them with Islamic republics like Iran.

Many Copts are fleeing. "They don't call it the church of martyrdom for nothing," said a judge who fled to Montreal.

Some Copts criticize church leaders for buckling under and avoiding confrontation, but church leaders reply that the church has gone through other periods of oppression, and it must "hunker down in bad times and wait until the oppression lifts."

The committee of the British parliament which must guide the legislation paving the way for the ordination of women in the Church of England has hit a political snag.

Lord Templeman, chair of the Ecclesiastical Committee of the House of Commons and the House of Lords, is accused by both sides of the issue with attempts to stifle debate and "steamroller the issue through."

Members of both houses said publicly that Templeman was showing "bias and ineptitude" and a lack of understanding of "the seriousness of the problem facing the church."

Proponents of the ordination legislation were hoping Parliament would debate the issue before summer recess and the first women priests could be ordained by Christmas or early in 1994.

British newspapers are suggesting that Archbishop of Canterbury George Carey, who admits he has "nailed his colors firmly to the mast" in his support of ordination of women, might be asked to appear before the committee to explain vital passages of the legislation.

Archbishop of Canterbury George Carey told a meeting of ecumenists in Belgium that "dreams and visions seem to have faded into a mist of disappointment and mood of resigned realism....

"Anglicans cannot pretend to be anything other than disappointed by the



Painting by Rik Fitch for St. Francis Hospital and Medical Center, with St. Francis, Mother Marianne, King Kalakaua and Queen Kapiolani.

Vatican response to the Anglican-Roman Catholic International Commission (ARCIC I)" published in 1981.

Carey said that "Roman Catholics are confused and disoriented by the movement throughout Anglicanism worldwide to ordain women to the priesthood."

As a result, "hopes for organic unity seem to have faded and the communion, for which our Lord prayed, sometimes seems as far as ever," he added.

"We have to face together the awkwardness and even unacceptability of believing that baptism unites but the Eucharist divides," Carey continued.

While acknowledging that Anglicanism had become "immeasurably the richer" for its exposure to the Roman Catholic tradition of peace and justice, Carey said that Catholics could learn that "the role of representative laity in [a] synodically-governed church complements" the role of bishops.

"Our tradition of tolerance, enriched by the Anglo-Saxon intellectual environment, offers a climate in which forms of theology can flourish which are both free and loyal to the tradition.

"And then our slow but eventual realization of the role of women within the church, both lay and ordained, does, I am convinced, point to a legitimate development within the tradition of Western Christianity," he concluded.

The Episcopal Church will sit down with its ecumenical partners this October for a five-day consultation.

"The purpose of the consultation is not to solve the problems we are facing, but to set an agenda for the future," said the Rev. William Norgren, ecumenical officer of the Episcopal Church.

Among the partners invited will be Orthodox, Roman Catholic, Lutheran, United Methodist, Reformed (Presbyterians and United Church of

(Continued on page 8)

THE CALENDAR

June		13	2nd Sunday after Pentecost. Bishop visits St. Barnabas'. Cursillo Ultreya, St. Timothy's, 5 p.m.		Council.		Bishop at Holy Innocents'. Big Island budget area meeting, 2 p.m.
3	Commission on Ministry, 3 p.m.			20	3rd Sunday after Pentecost. Fathers Day.		Cursillo Ultreya, Calvary, 5 p.m.
4	Standing Committee, 3 p.m. Epiphany School graduation, 7 p.m.	15	Chronicle deadline. Oahu Clericus, noon. Carolyn Sapp, Peggy Kai Speaker, Cathedral, noon. Topic: AIDS.	21-23	Bishop at St. Clement's. National Evangelism Con- ference, Roanridge: "Vision- ing for Mission."	29	Sts. Peter & Paul, Apostles.
5	Iolani School graduation, 5:30 p.m.		Carolyn Sapp, 7 p.m.	24	Nativity of St. John the Baptist.	About the Church (from page 7)	
6	1st Sunday after Pentecost: Trinity Sunday. Bishop at Epiphany. St. Andrew's Priory graduation, 5 p.m.	17	Episcopal Homes of Hawaii board meeting, 9 a.m. Real Estate & Finance, Rm. 8, Cathedral, 3 p.m.		"Praying & Preaching the Psalms," Dr. Ellen Davis, Professor of OT, Yale Divinity, 8:30 a.m.-3 p.m.	Christ), Disciples, Church of the Brethren, historic black churches, Old Catholic, Reformed Episcopal and per- haps Evangelicals, ENS reported.	
10	ECW Board.	17-19	Conference, North American Association for the Diaconate, Warwick, RI.	26	Maui County Deanery, 9 a.m. Budget area meeting.	Presentations are scheduled by Professor Henry Chadwick of the Church of England and Dr. Konrad Raiser, general secretary of the World Council of Churches.	
11	St. Barnabas the Apostle. Kamehameha Day. Diocesan Office closed. Executive Council visit, 10 a.m.- 2 p.m.	18	Clergy Family Project com- mittee meeting, 7 p.m.		Clergy Family Wellness Com- mittee, 9 a.m.-3 p.m.		
		19	Diocesan Departments &	27	4th Sunday after Pentecost.		

Bishop's Journeying

My staff (especially the women!) put on a delicious lunch for our volunteers and the diocesan altar guild.

On Wednesday, I am very pleased to be present when the Reverend Peter Fan, formerly of Hong Kong, becomes a U.S. citizen at the Federal Court House.

Off to Hilo on Thursday for the clericus and home for the commission on ministry.

The standing committee and the vestry workshop end the week, and on Saturday we fly in the puddle-jumper to Molokai.

Grace Church is full this morning as they remember the 39th anniversary of the use of their building.

I install the bishop's committee, using a liturgical form brought over by Lani Hanchett, then the vicar of Holy Innocents', Lahaina.

That evening I fly to the east coast for the special meeting of the House of Bishops at Kanuga, North Carolina.

This meeting of the bishops spends more time helping us examine ways we can discuss the issues of the day without using the old forms of debate and voting on resolutions.

Most of the time is spent on a presentation to do with racism and, because of our work in this diocese, the presiding bishop asked me to serve on a committee to write a pastoral letter for the church on this subject.

We retreat from the North Carolina hills just ahead of a huge spring snow-storm, and I am home late Friday night.

Junior/senior high retreat, the spouses' retreat, and Professor William Countryman's presentation are all going on this weekend as I return.

We drive over to St. Timothy's for their service this Sunday. It is followed by a remarkable brunch of corned beef and cabbage in honor of St. Patrick's Day later this week.

The Lenten mid-week program at the Cathedral invites Elizabeth and me, along with several others, to share on death and dying within the family, and we have the difficult, but always welcome, privilege of telling the story of our middle son, Andrew, who died at age five years -- now more than twenty years ago.

I make a quick trip with Lee Kiefer to Kauai to meet with the clergy and the Interfaith Council on progress since the hurricane.

I preach and celebrate the ordination of Jonathan Ogujiofor to the priesthood at Calvary on Friday.

The Diocesan Council meets and continues its work on next year's budget.

My annual visitation to St. Mark's takes place today with confirmations. The warm hospitality of this congegation is infectious, and new faces are present.

In the evening we enjoy a remarkable concert in the Cathedral of Jewish liturgical music. So many Scriptural passages are shared liturgically, especially in our Morning and Evening Prayer services.

This is a week of concentration on those preparing for ordination. It begins with the ordination to the diaconate of the Rev. Greg Johnson, who comes to us from the Disciples of Christ.

By the end of the week we have gathered all our aspirants in our annual BACAM conference. It is especially good to see our seminarians.

On Friday evening we take time out of these meetings for the funeral of Helen Edwards, wife of the Rev. Sarge Edwards. I preach to an overflowing Calvary Church, with almost all the diocesan clergy vested. It is a service of victory in the midst of great sadness.

Elizabeth and I are on the Big Island at Christ Church for a

great vestry dinner last night with good conversation about the church, local and universal.

Two services this morning to a full church both times, and many new faces.

Aloha Airlines delivers us back to the Honolulu airport with 30 minutes to spare to meet our daughter and friend returning from the west coast.

April

This is a week of meetings, including one with Bishop Ferrario of the Catholic Church about cursillo and other common concerns.

Work continues on the clergy family project, as it evolves into an emphasis on clergy wellness with the help of the Rev. Margo Maris and the excellent work done in the Diocese of Minnesota.

Palm Sunday, and as usual, we are with the Morretts at St. Augustine's, Kohala. The church is full and lively, thriving under the warm and steady leadership of this gifted retired priest -- and his wife!

We stay for the evening service and to meet with the Big Island clergy on Monday at St. James'.

Holy Week always brings a wonderful sense of connectedness for me as I visit each island and meet with the clergy groups. No surprise to them in saying they are very different, not just individually, but as island groups. The discussions are bright and deep and profoundly concerned with the welfare of the church.

By Thursday evening I am into syn-copation with the Cathedral, washing feet, preaching one section on Good Friday, and trying to find time to prepare for Easter Sunday.

When I was priest-in-charge of a small Alaskan Indian mission, I used to dream about a big service with music that sent shivers up the

back. Little did I know the treat in store for me! The Cathedral does a magnificent job on Easter -- largely because they have done well other times, too.

It is a great privilege to be able to share in these celebrations -- even if I had to rise at 4 a.m. this morning! Of course, now I have times of coveting the simplicity of these village services. The usual Easter snow, however, was not fun!

The "alleluias" were barely quiet when Elizabeth and I turned our attention to a ten-day trip to the Philippines. Others from the national church join us in Honolulu, including the Rev. Brian Grieves, and we leave mid-week.

Before departure we were briefed by our Filipino clergy and by the consul general here.

We were received warmly by the bishops, clergy, and laity, particularly of the Mountain Province, where we spent most of our time.

Our trip home by way of Seoul and Tokyo was more than adequate to solve our desire to be on a plane.

Holy Nativity people were kind and understanding in dealing with our jet-lagged selves this morning. They treated us to some magnificent music that helped bring us back to reality.

Later in the afternoon, I had the privilege of ordaining Paul Kath to the diaconate. Paul has studied hard in our program, and St. Timothy's does a wonderful job in celebrating this important occasion.

I am trying valiantly to catch up in the office. A short trip to Kauai fills one afternoon, but gives Elizabeth and me the chance to visit with Ramona Walden, who is home from the hospital but quite weak.

On Saturday morning I fly to Maui for the funeral of Francisco Melchor, father of the Rev. Ricky Melchor, deacon.