

HAWAIIAN CHRONICLE

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HAWAII HISTORICAL SOCIETY
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HONOLULU, HI 96813

Executive Council takes steps towards reshaping national program

Faced with evidence of anger and frustration emerging from diocesan visits and the projection of a \$4 to 5 million shortfall in 1995, the Executive Council took steps towards a total reexamination of the church's program and structure at its November meeting in Hartford, Connecticut.

"We have reached an open door -- we can either slam it shut or walk bravely through," Presiding Bishop Edmond L. Browning said in his address from the chair.

While commending the council for its commitment to the long-range planning and listening process, he said, "Now we are called to make hard and courageous decisions. Some will be extremely painful. Others will be very exciting. All will be renewing."

The immensity of the task facing the council and staff took on a whole new meaning when the treasurer, Ellen Cooke, reported that more dioceses each year are unable to meet their financial obligations to the national church (33 dioceses in 1994) and that they are questioning the whole funding process.

If the gap between askings and receipts and the "lack of enthusiasm for current funding procedures" continue, Cooke projected that revenues in 1995, the first year of the new triennium, would be 65 to 68.5 percent of the asking.

"We could be facing a shortfall of almost \$5 million in 1995," the presiding bishop reported to the staff after the council meeting.

"We are being called to make drastic changes, even revolutionary changes," Browning told his staff last fall in reporting early responses from the dioceses.

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No October Chronicle

There was no October *Chronicle* because of sickness and deaths in the editor's family and parish.

Kauai Convention hears Presiding Bishop, tackles racism, passes \$1.4m budget

The 25th Diocesan Convention of the Episcopal Church in Hawaii:

--- Expressed the church's aloha for and solidarity with the people of Kauai by meeting on that island, ravaged just over a year ago by Hurricane Iniki;

--- Welcomed home Presiding Bishop Edmond L. Browning, his wife Patti Browning, and members of the Church Center staff, also clergy of Hawaii -- the Rev. Canon Richard S.O. Chang, and the Rev. Brian Grieves;

--- Addressed once again the problem of racism generally and specifically institutional racism within the church;

--- Passed a \$1,443,316 balanced budget for 1994.

--- Honored two retired clergy, the Rev. Claude F. DuTeil (now a mainland resident) and the Rev. Bill Grosh, and others, with BOMA (Board of Ministry on Aging) Awards.

Presiding Bishop's Address

Convention opened in St. Michael & All Angels' Church in Lihue, Kauai, at 7 p.m., Friday, October 22, with the celebration of the Convention Eucharist.

In his address to diocesan convention, the Presiding Bishop:

--- Spoke of his joy at his homecoming to the diocese where he was bishop from 1976 through 1985;

--- Commended Bishop Hart, "a dear friend and colleague in the House of Bishops," for "the leadership he offers the national church in a variety of ways, especially for his part as we struggle as a church to address the issue of racism";

--- Affirmed "that it is the place of this church to be in solidarity with our Hawaiian brothers and sisters, within and without the church, and to acknowledge their right to see justice and dignity of personhood...";

--- Emphasized the need for all to have compassion, which "means, literally, 'feeling with,' feeling the pain of other people";

"Compassion feels dangerous to the powerful. If I begin truly to feel your pain, I run the risk of having to change.

"Compassion is inconvenient..., prevents us from objectifying other people, ...forces us to face the reality...that violence toward others always does violence to us..."

(The text of the Presiding Bishop's address begins on page 6.)

Quorum & Guests

Following the Presiding Bishop's address, Ms. Winifred Burgess (St. Mark's), chair of the Credentials Committee, reported a quorum of clergy and delegates present.

There being a quorum, Bishop Hart declared the convention was open for business.

The following were introduced as special guests of convention and presented leis:

--- The Presiding Bishop.

--- The Rev. Canon Richard S.O. Chang, presiding bishop's deputy for administration;

--- The Rev. Brian Grieves, national staff officer for peace with justice and liaison to the Diocese of Hawaii;

--- Mrs. Elizabeth Hart;

--- The Rev. Ramona Rose-Crossley, vicar, St. John the Divine, Agana, Guam;

--- The Rev. Jan Rudinoff, host pastor for the opening service and rector of St. Michael's;

--- Mrs. Paula Rudinoff, his wife;

--- The Rev. Tony Gomowad, vicar, St. Andrew's Church, Guam.

Clergy new to the diocese were introduced:

--- The Rev. Donor MacNeice, vicar, Christ Memorial Church, Kilauea;

--- The Rev. Michael Ferguson, vicar, St. Anne's Church, Mililani, and his wife Carolyn.

Those ordained since the 1992 convention were also introduced:

--- The Rev. Gregory Johnson, assistant, St. George's, Pearl Harbor;

--- The Rev. Paul Kath, deacon at St. Timothy's Church, Aiea, and his wife Janet;

--- The Rev. George Clifford, chaplain, USN, and his wife Susan.

New to the diocese are:

--- The Rev. Clyde Elledge, lower school chaplain, St. Andrew's Priory, and Ms. Ajuko Ueda, seminarian intern from the Episcopal Divinity School, Cambridge, Massachusetts.

Elections

Elected by convention were:

--- Convention Secretary: Ella Edwards (St. Andrew's);

--- Diocesan Council, clergy: The Revs. Gerhard Laun (St. Elizabeth's) and E. Daniel Smith (St. Christopher's), for three-year terms; and Donor MacNeice (Christ Memorial), for a one-year term.

--- Diocesan Council, lay: Roy Barker (St. Christopher's), C. Jennie Boiodo (St. Michael's), William Grindle (Holy Nativity), Robert Husselrath (St. Andrew's), and Keoko Hanano (Kohala Missions), for three-year terms; and Sylvia Rowland (St. Elizabeth's), for a one-year term.

--- Standing Committee, clergy: The Rev. Canon Karen Swanson (St. Andrew's).

--- Standing Committee, lay: Bettye Jo Harris (St. Christopher's).

--- Cathedral Chapter, clergy: The Rev. James Furman (St. Peter's).

--- Cathedral Chapter, lay: Nita Hogue (St. Anne's).

(Continued on page 4)



Botticelli. Detail of 'Mystic Nativity.' 1500.

The Archbishop of Canterbury's Christmas Message

One of the great hymns of the church proclaims:

The world has waited long,
Has travailed long in pain;
To heal its ancient wrong,
Come, Prince of Peace, and reign!
--- G.W. Briggs (1875-1959)

My message to our Anglican Communion family in 1993 comes as the world seems engulfed in conflict, yet the possibility of peace, in some parts of this broken world, seems just over the horizon.

We rejoice with the signs of progress in the Middle East, while the situations in the Sudan, Northern Ireland, Somalia and in Eastern Europe demand our

The Presiding Bishop's Christmas Message

Our God is a God of surprises.

The Word was made flesh and God's holy word of sacred scripture was given to us -- a further revelation and an invitation to ponder how it was in the beginning, what came to pass, and what God is even now doing among us.

Since then streams of other, lesser, words have followed. Still, we cannot explain the reality of the Incarnation, let alone contain it in our human understandings and constructions. Who would have thought?

*Oh God, your ways are surprising, and too wonderful for us.
We rejoice and we marvel.*

Our God is a God of surprises. The Word was made flesh and if we had planned it, God's Son would hardly have come bursting into the world from the womb of a virgin, herself amazed, and been sheltered in a dwelling made for sheep. Who would have thought?

*Oh God, your ways are surprising, and too wonderful for us.
We rejoice and we marvel.*

Our God is a God of surprises and our assumptions and conjectures limit only our description of God, not God. God has given us to know things we don't understand, and to rejoice in the knowing of them.

Oh God, we rejoice at your marvelous and wonderful ways in our world, which is your world, and which you renewed by giving us the Word made flesh.

Our God is a God of surprises, and our understanding of the Word and the Word made flesh is constantly renewed. The Body of Christ of which we are a part has dimensions we cannot measure, depths we cannot fathom. We can only respond in wonder and celebration.

We are surprised by God, yet we truly know a love beyond any other and beyond our understanding of it. We know our lives, in the way of Jesus, are of God, in God, and for God. We know as well of God's covenant with us. We are God's people and God is, forever, our God, as made known to us in the Word given and the bread broken.

Oh God, we rejoice that we are your people and you are our God.

Our God is a God of surprises. Yes, but also a God of the covenant, a God of steadfastness, a God who is faithful.

We know God will come to those who suffer, and can be found in our bitterest tears and our worst moments of doubt.

The surprise is not that God comes to us, but only how, and when. Unexpected, in a stable. Unexpected, each day, as grace showers into our lives and God again surprises us with love.

Oh God, we praise you and thank you as we rejoice in your presence here with us on earth. Surprised by your grace and strengthened by your love, may we turn from all that draws us away from you toward the the glory of your Word made flesh.

The Most Rev. Edmond L. Browning
Presiding Bishop and Primate
Christmas 1993

utmost attention and concern.

We see the former Soviet Union struggling to maintain peace and to prosper as a people following the long rule of Communism. We pray for street children in parts of South America and for the homeless everywhere.

As Archbishop of Canterbury I have had the privilege of witnessing firsthand some of the pain and sorrows, as well as to see hope and sense of accomplishment that is apparent in parts of God's world.

My recent visit to Romania, Russia, Armenia and Georgia made me realize that strong faith and determination can bring about change and that a reliance on God does sustain people in their struggle. A church in exile has surfaced with vigor and strength.

In Warrington, England, I visited the site of a terrorist bombing in which young children were killed, yet at the same time saw a community rise to decry the act and to support and uphold the people devastated by such senseless behavior.

During the Primates Meeting and the Anglican Consultative Council gathering in the Province of Southern Africa last January, we as Anglican leaders, experienced a vibrant and alive church.

Yet this church has felt the pain of injustice and has been victimized by the sin of hatred for far too long.

Hope is on the horizon, but the struggle continues. What can we learn from our fellow Anglicans in the strife-torn parts of this world?

In my visit to the United States I was made aware of the increasing problems of street crime and found people simply afraid to leave their own homes after dark.

Early next year my visits around the Communion, God willing, will allow me to see firsthand the situation in the Sudan and Nigeria, two parts of the Communion that have been in the prayers of many for a long time.

Why then, in the midst of all these struggles, is the Church of Nigeria, the Episcopal Church in the Sudan, the Church of the Province of Southern Africa flourishing with a vibrant fellowship of faith and an example of perseverance and dedication that can be a model to us all?

We see an upward trend in church attendance in England and the United States of America, and support for the world from these countries continues to help the less fortunate.

In Canada, Australia and New Zealand, we find the church in constant dialogue with the original inhabitants of these great lands, working for a common purpose and with a common hope of the future.

The reality of AIDS strikes a somber note as we hear of much suffering and misunderstanding, yet in my visits to places of care for such persons, I have seen people receiving Christ-like care and who are able to find a new hope in the midst of their living with this disease, because the Church is there to say that we care.

As our efforts of evangelization continue during this special decade, what is it that the churches are finding? The answer -- a people longing for God, for the Prince of Peace.

Thanks be to God for that is just what we have to offer -- the Word made Flesh, Jesus, Son of God and Savior.

Because of the faithfulness of Joseph and the obedience of Mary, this gift of peace came as Emmanuel, God-with-us, through the power of the Holy Spirit.

The challenge to me and you is -- can we, do we know how, to share what we have seen, what we have experienced in Jesus?

Frankly, in some places, the fire of Jesus' love must be rekindled, set alight once again for the sake of the world Christ came to redeem.

Our relationships with each other and with those with whom we encounter must share the same spirit of intimacy as Elizabeth shared with Mary in the Gospel account of the Visitation. Mary, scared, full of a desire to understand God's working in her life, rushes to Elizabeth her cousin, after hearing the shocking news of the Angel Gabriel at the Annunciation.

Are we there, like Elizabeth, ready and willing to greet, console and aid those whom we meet on life's journey?

I ask each and every Anglican Christian, as you make your Communion this Christmastide, to renew in yourself a commitment to "the living bread that came down from heaven" -- to pledge anew your allegiance to the Prince of Peace. Truly this is Holy Communion.

Remember our worship at the Holy Eucharist is to be a thanksgiving for all we have received and are called to be as Christians. Christ can and does make a difference.

Our pledge for the coming year must be to do all in our power to live that life of peace and share it with a world in great need.

We must continue to be fervent in prayer for each other as a family and for the whole of God's creation.

My wife Eileen joins me in wishing you a Happy Christmas and a peaceful New Year.

Thank you for your affection and prayers during the past year.

The Most Reverend and Right Honorable George Carey
Archbishop of Canterbury
Christmas 1993

Christian's first duty: to show up, to worship

Dear Sisters and Brothers in Christ:

The Scripture readings during this Advent Season all point to the Lord's coming among us in great glory.

Hebrew prophets expressed that hope, and Jesus fulfilled it in ways more profound and glorious than anyone expected.

You and I will celebrate "God with us," Emmanuel, when we come together at Christmas in services as beautiful and rich in meaning as any in the church year.

I always rejoice in the participation of so many people at Christmastime.

Perhaps we joke sometimes about Christmas and Easter (C & E) Christians, who only turn up on those days and are missing when so much of the rest of the story of our salvation is told.

Still we are glad to have whoever comes.

The full churches of Christmas are a tremendous encouragement, and they are a sign that people are seeking something more for their lives than the endless chatter of television and the half-truths of so much of our advertising.

The church has the awesome privilege of presenting God's goodnews and the truth, which is Christ, at a moment of great potential during the holiday season.

I am impressed once again how clear-

ly the Advent readings on Sunday anticipate God's coming among us and state God's willingness to be a part of human life.

Israel understood that visitation in different ways from the Christian community, but the essential truth of God's willingness to come is central to both.

It is the first act in the story of Israel's chosen-ness and in Christian salvation. God was willing to show up!

People will show up at Christmas, and for that we rejoice.

What about in Epiphany and Lent and the rest of the year?

What about the in-between times, when the rest of the story of our salvation is being told, including the parts that are not so comfortable, the parts about suffering and discipleship.

God comes perhaps most powerfully when we walk alone on difficult paths.

God shows up. How about us?

I was at one of our small missions several Sundays ago and over seventy people turned up!

That is better than some of our parishes at any one service.

What a wonderful witness that was. People were excited.

They had enough children present to make plans for a worthwhile education experience, to involve others in the worship, to have a sense that they were touching a significant portion of the people they know.

It was a true gathering of the worshipping community.

How discouraging if they drop back to twenty a few Sundays later.

The first duty of Christians is to worship, to show up.

Certainly we can worship at home or on the golf course, and perhaps we can justify that for good reasons on occasion.

With the football game blaring at home, or your foursome giving advice on the next shot, I seriously question anyone's ability to listen to what God has to say.

That requires us to be in the midst of the worshipping community, more often than not.

Episcopalians need to go to church. We are not going to be much of a church if we don't.

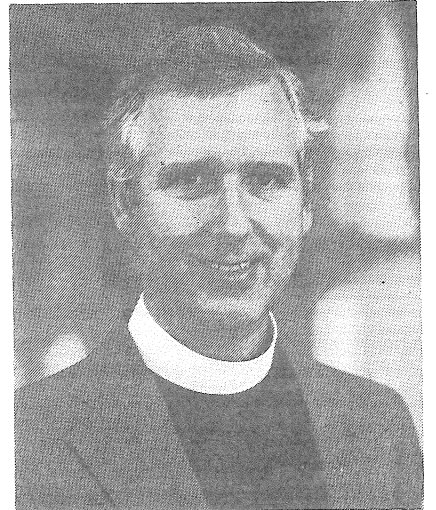
Show up because God has shown up!

That is God's first act in our salvation. It needs to be our first response.

And I suspect if we doubled our attendance next year -- which would not be difficult on the basis of our numbers, except in a few of our churches -- I suspect the life in our congregations would improve significantly.

I think we would surprise ourselves by what a difference just showing up can make.

Showing up is God's first strategy. It is not a bad one for us.



Bishop Hart of Hawaii.

This is the holy season that celebrates how important that is, and it sets the pattern for all that follows the rest of the year.

I wish you all a blessed Advent and Christmas, and I give special thanks for your prayers and your witness to the Gospel.

Faithfully,

The Rt. Rev. Donald P. Hart - Bishop

Bishop's Journeying

September

1-4 Elizabeth and I returned home two days ago from three weeks of strenuous, relaxing, and completely refreshing vacation.

We bicycled nearly four hundred miles out of Vancouver around the Straits of Georgia, camping and ferrying from island to island, staying in B and B's when we smelled rain!

Magnificent country, time to reflect and restore our energies, and now we are more than glad to return home to Honolulu.

The first few days are filled with "catch-up."

I am able to meet with Jong Kim and Phil Jackson before they depart for seminary. Three others left before I was back. This is our largest number in seminary in several years.

I saw Florentino Caytap just before he returned to the Philippines after his year of clinical pastoral education.

And I welcomed Clyde Elledge to the diocese as he moves into the lower school chaplain position at the Priory.

5 We can walk to church and my visitation to Queen Emma Chapel this morning. The congregation of thirty or forty meets in the Queen Emma Preschool just down the street from our house.

They are an enthusiastic group, well used to "setting up" and "taking down" their church in the midst of the preschool.

7-11 I start the week with my turn celebrating the early service at Parke Chapel and then a host of meetings with people throughout the following days.

Elizabeth and I manage to celebrate our thirty-first wedding anniversary in mid-week after first going to the funeral of the lady Elizabeth has served with Communion, as a Lay Eucharistic Minister, for several years.

I am on the Big Island for clericus on Thursday, take part in just a little of the new clergy ecumenical orientation at Kamehameha Schools, meet with our deacons, our adult youth leaders, the regional deans, and finally fly to Kauai for a vestry potluck with St. Michael's folk.

12 One year, plus a day, after Hurricane Iniki slammed into Kauai.

Our prayers at St. Michael's today are filled with thanksgiving for God's mercies during this year and for continued recovery for so many who still need attention.

The effects of the storm on people's lives, as well as property, are in abundant evidence.

We stop to see Ramona Walden on the way out to Kilauea and Christ Memorial Church in the afternoon.

There we celebrate a New Ministry for the vicar, Donor Macneice, and have a wonderful dinner afterwards for the whole congregation's thanks to the

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Kauai Convention: BOMA Awards, Resolutions *(from page 1)*

Appointments

Appointments by Bishop Hart were all confirmed, as follows:
 --- Chancellor Emeritus (lifetime appointment): Hugh Shearer.
 --- Chancellor: Michael Porter.
 --- Vice-Chancellor: Walter Beh, II.
 --- Historiographer: The Rev. Norio Sasaki.
 --- Registrar: The Rev. Dr. Gerald Gifford II.
 --- Commission on Ministry: Clergy: The Revs. Alex Geston, Charles G.K. Hopkins, John Millen and Robert Moore.
 Lay: Warren Naai, Rhoda Hackler, Arthur Awai, Barbara Vlachos.
 --- Commission on Episcopal Schools: Constantino Dela Cruz, Gail Pottenger, Jean Compton, and Alida



Elizabeth Hart with Ella Edwards, Secretary of Convention.

Gandy.

--- Diocesan Compensation Review Committee: The Revs. David Kennedy, Robert Walden, and Lynette Schaefer; Euclid Lee, Charence Kusumoto, Betty Hirozawa.

Second Session

The second session of convention met in the Outrigger Kauai Beach Hotel, 8 a.m., Saturday, October 23.

During ballot-counting, the following announcements were made:

--- The Rev. David Ota asked support in raising \$1,000 for the Legacy Fund of the Episcopal Church. Gretchen Jong asked support in raising \$2,000 for that fund.

--- Robert Husselrath of the Diocesan Committee on Alcohol and Drug Abuse announced the address by the Rev. Dr. Vernon Johnson sponsored by the Cathedral's Peggy Kai Speakers Fund.

--- The Rev. Charles Hopkins of the Commission on Native Hawaiian Ministries called attention to the Presiding Bishop's address and to the singing of the Queen's Prayer.

He noted that we sang only three of the four verses, as is true of most churches, because the second verse is not in *Na Himene Hawaii*, published by the

Congregational Church, as it refers to her imprisonment.

"To restore our memories," Fr. Hopkins urged congregations to sing all four verses.

The commission will circulate to all congregations all four verses and an English translation, Hopkins said.

--- The Rev. Morley Frech noted that two copies of the Human Sexuality Survey report are going to every congregation to share with parishioners.

--- Fr. Frech, also chair of the Diocesan Institute Board of Directors, announced that three persons were receiving their certificates of completion of the three-and-one-half-year Institute program: Deacon Paul Kath, Dr. Leonard Howard, and Ms. Pamela Junge, all of St. Timothy's, Aiea.

Special Orders of Business

Bishop introduced Ms. Leo Akana to convention. She presented a dramatic and moving portrayal of a speech by the Queen, as the convention's first special order of business.

The Bible study following was based on I Kings 21:1-17, 25, the stealing of Naboth's vineyard, to which the Queen herself made reference,

The Rev. Thomas M. Van Culin, chair, Committee on Racism, then presented the committee's report.

Committee members are: Elizabeth Hart, Donald James, Gretchen Jong, and Leonilda Chang; the Revs. David Ota, Lee Kiefer, and John Park, and the Rev. Canon Timoteo Quintero.

Donald James explained the Racism Audit.

Fr. Van Culin made reference to the printed work *Institutional Racism in Hawaii* for those wishing further information.

The second special order of business was the presentation by the Rev. Morimasa Kaneshiro, chair, Board of Ministry on Aging, of the BOMA Awards.

The awards go to those seventy years or older whose examples uphold and affirm the ministry of older members of the church and community.



The Rev. Peter Van Horne, Executive Officer, with Alice Cowperthwaite, of the Diocesan Staff.

Recipients of BOMA's 1993 Kaule E Akamai Awards were:

Nominated by BOMA: Bob Burnz, the Rev. Dr. Claude DuTeil, and the Rev. William Grosh.

Nominated by the Rev. Donor MacNeice: Muriel Ames, Helen Mitsui, and Toku Gushiken.

Nominated by the Rev. Robert Walden: Carol Albao, Yoshiko Nagahiro, Clarence (Gadget) Takashima, Sakae (Maggie) Watanabe, Richard Wong, and Harriett Albao.

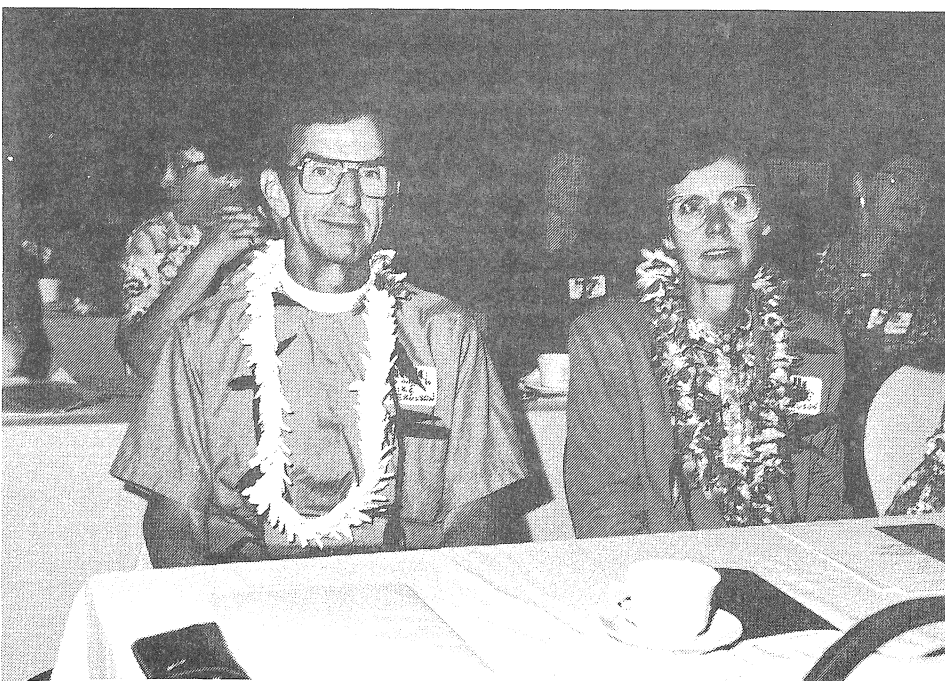
Nominated by the Rev. Jan Rudinoff: Mary Mildred Jones and Mariano Calidayan.

With the exception of the BOMA clergy nominees, all recipients are members of the churches on Kauai.

In addition to the chair, the members of the board are Mary Day Wilson, Robert Burnz, and Beatrice Ware.

Budget & Resolutions

After presentation by David Chung of the Finance and Real Estate Department of the diocesan council, the 1994 diocesan budget was passed by voice vote.



The Rev. Michael B. and Carolyn Ferguson, St. Anne's, Mililani.

Resource persons assisting Chung were diocesan council department chairs -- the Rev. Lynette Schaefer, Relda Loomis, Lorna Lubawski, Ella Edwards, Elaine Ohlson; Guy Hogue, chair, Compensation Review Committee; the Rev. Peter Van Horne, executive officer; Peter Pereira, diocesan treasurer; and Lucille Tamura, ministry development officer.

Resolution #2 entitled "Family Hope Program" was tabled after discussion.

Fr. Kaneshiro of BOMA "emphasized that all that is being asked is support of the intent of the Family Hope Program."

Some speakers pointed out that it was not wise to have the diocese advocate a program that requires an income tax increase in order to be funded.

One speaker asked approval of this program, because it would prevent senior citizens from watching their accumulated assets dissipate while they receive care.

The text of this tabled resolution reads:

Be it resolved, that the Episcopal Church in Hawaii support the intent of the Family Hope Program, a proposal for a state program which would enable the people of Hawaii to pay for the high cost of long-term care for their grandparents, parents, spouses and themselves.

Be it resolved, that every congregation in the diocese become acquainted with the proposal and be given the opportunity to convey their concerns and views to their respective state legislators and the Governor of Hawaii before and during the 1994 State Legislature.

Be it resolved, that the Board of Ministry on Aging be the diocesan resource and coordinator to implement this resolution.

Resolution #3 ("Restructuring Time Frame of Convention") was referred to the diocesan council. (Resolution #1 concerned 1994 clergy compensation.)

The text of this resolution reads:

Be it resolved, that the convention of the diocese of Hawaii be lengthened by the time necessary, and in the most economical way, to provide adequate time for the dispatch of the corporate business of the diocese and discussions of issues deemed appropriate by the bishop, and/diocesan council, and/or the convention itself.

The Rev. Jerry Reynolds (St. James', Kamuela) noted that time is needed, not only for convention business and resolutions, but also for long-range planning, such as the diocese's "Three Days in May" in the 1980's.

Some delegates spoke in favor of the resolution, noting that time is needed for the diocesan family to gather and accomplish necessary work.

Other speakers asked if telecommunications could be used for much of the convention's business, thereby saving travel expenses.

Others asked if the deanery could be used to accomplish much of the business of convention.

(Continued on next page)

Kauai Convention: Concluding business

Conclusion

In concluding announcements,
--- The Rev. Malcolm Miner spoke of the work of the Order of St. Luke in Hawaii and of its focus on Christian healing.

--- The Rev. Robert Goode (St. Mark's) spoke of AIDS and the healing and caring ministry that can take place with Persons With AIDS (PWA's) through a parish church.

--- Bishop Hart recognized the Rev. Jack Shoemaker, who is retiring next June as vicar of Emmanuel Church, and the Rev. Stephen Winsett (St. Clement's), who leaves November 1 to become rector of St. Charles Church, St. Charles, Illinois.

--- The Very Rev. H. T. Knight, dean of St. Andrew's, invited convention to meet at the Cathedral, October 21-22, 1994, which invitation was accepted.

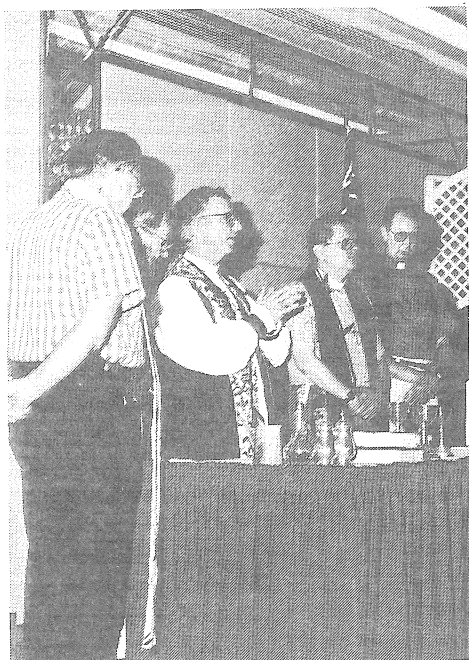
Following the reading of the Necrology, the Rev. Canon Timoteo Quintero, senior active priest of the diocese, moved the courtesy resolutions, as follows:

--- "Warmest greeting of love and aloha" to Katherine Kittle Kennedy, widow of Bishop Harry S. Kennedy, and Puanani Akana Hanchett, widow of Bishop E. Lani Hanchett, "for their many years of devoted and faithful service among us."

--- "Greetings and sincere aloha" to the Most Rev. Edmond L. Browning and his wife Patti, special guests of convention, "for their continued faithful stewardship of time, talent, [and] treasure; diligence and friendship to Christ and to his church throughout the world."

--- "Greetings and aloha" to the Sisters of the Transfiguration in "thanks to Almighty God for the many years of devoted service at St. Andrew's Priory School, and for their continuing work among children and young people."

--- "Greeting and deep appreciation" to Frs. Richard S.O. Chang and Brian Grieves "for their continued interest and participation in the life and ministry of this diocese by sharing their time and talents and by their presence."



Bishop Hart with Kauai clergy: Frs. Walden, Milner, Cowell and Macneice.

Point of Personal Privilege

The Rev. Dan Smith (St. Christopher's) rose on a point of personal privilege and asked convention to consider the following special resolution:

Be it resolved, that the Episcopal Church in Hawaii celebrates and gives thanks for the accomplishments that the establishment of the Religious Program Coordinator's position for the Department of Public Safety has made possible.

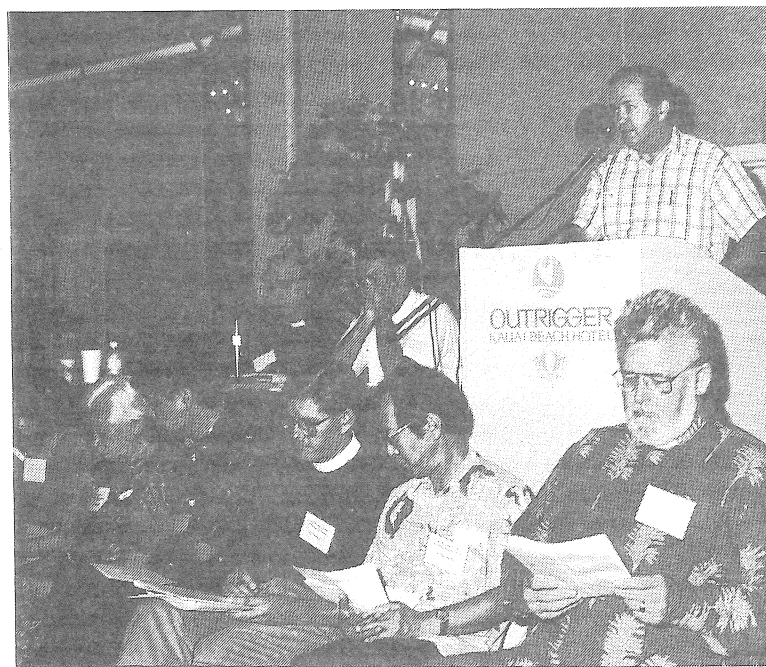
In particular, having a trained religious professional as a religious programs coordinator has provided a fuller understanding of the religious needs of both inmate and staff in corrections facilities.

Consequently, the variety, quality, and effectiveness of religious programs in meeting those needs has been dramatically improved over the past religious programming in those facilities.

Furthermore, having a trained religious professional who has been endorsed by that individual's faith group for ministry within an institution has insured that both constitutional guarantees of the separation of church and state and for the free exercise of religion have been met.

Be it further resolved, that this resolution be sent to the Governor of the State of Hawaii, the Director of Public Safety, and to the appropriate legislative oversight committees with the recommendation that the Religious Program Director's position continue to be filled by a religious professional.

The resolution passed unanimously by voice vote and expressed convention's concern that (1) inmates not be victimized by bureaucratic and political power plays, and that (2) the opening up of prison ministry to more denominations and viewpoints, as accomplished during the tenure of the Rev. Tom Van Culin (St. Matthew's) as director, not be lost.



Report of the Committee on Racism to the Diocesan Convention.

--- "Deep appreciation and great thanks" to all the clergy and members of the Episcopal Church on Kauai and their friends "for hosting this convention and for their gracious hospitality by sharing their time, talents, energy, resources, and especially that of the parish of St. Michael and All Angels, their rector and members, for the use of their church building and facilities."

--- "Sincere gratitude and thanks" to Ella Edwards "for her diligent attention to the affairs of convention as secretary."

--- "Deep appreciation and great thanks" to the members of the diocesan staff: Ruby Nakamura, Alice Cowperthwaite, Nancy Minuth, Lucille Tamura, Peter Pereira, and the Rev. Peter E. Van Horne; and to the Rev. John Paul Engelcke, "for their openness and availability to the rest of us in this diocese, reflecting our oneness in the household of God and especially at this time of convention for their devoted and long hours of faithful service...given in preparation for this annual convention."

--- "Warmest greetings of love and aloha" to the Rev. William R. Grosh

and to the Rev. Dr. Claude DuTeil, "giving thanks to Almighty God" for their "many years of devoted and faithful service among us."

Convention adjourned at 4 p.m. with prayer and the bishop's blessing.



Pua Hopkins and Kate Roberts.



Mayor of Kauai Joanne Yukimura (right).



Presiding Bishop Browning, Bishop Hart, and the Revs. Jan Rudinoff (right) and Frank Cowell.

Presiding Bishop's Convention Address: Solidarity with Hawaiians

My dear friends, my heart is so full to be with this diocesan family once again. It is, for Patti and me, a real homecoming.

And that homecoming is further warmed by a visit with part of the ever-expanding Browning family, some of whom Pati and I are so happy to have with us tonight.

When we first came to these islands in 1976, we had our four wonderful sons and an equally wonderful daughter.

Today we have four new daughters-in-law and one son-in-law, plus seven grandchildren, and counting.

So Patti and I feel we have done our part to support the youth ministry of the Episcopal Church, and it may be the best accomplishment of my term as presiding bishop.

Visit

Friends, I simply cannot begin this evening without acknowledging how wonderful it is to be on this island.

Those of you who host us this weekend have been through so much, and I know I speak for the whole church across the country, when I salute your bravery and your incredible energy that have and still are rebuilding the magnificent community that you are.

God bless you and thank you. It is a real moment of grace for all of us to be with you.

And the joy Patti and I have at being here is doubly felt because of the warm and wonderful way we have been embraced by Donald and Elizabeth Hart.

Bishop Hart has become a dear friend and colleague in the House of Bishops, and I am grateful for the leadership he offers the national church in a variety of ways, especially for his part as we struggle as a church to address the issue of racism. Thank you, dear brother.

This official visit must surely count as one of its highlights of eight years in this office of presiding bishop.

We, Patti and I, have waited for it with great anticipation.

We have looked forward to meeting new members of this diocesan family. And, of course, we have longed to see old friends.

My last convention in this diocese in 1985 was one mixed with sadness over leaving and celebration of the nine years we had together.

This convention is a joyful reunion of those wonderful days.

On behalf of Patti and myself, thank you for having us here.

We treasure so many memories, memories which are etched in those familiar faces we have seen this day and will see tomorrow.

Those memories are a source of great satisfaction and joy for us.

Memories

And now, friends, let me talk a little more about memories.

Let me share some things from the heart, some things I feel the need to say, although some of it is not easy.



Presiding Bishop Browning with the Rev. Jan Rudinoff, rector of St. Michael and All Angels', Lihue, Kauai.

You know, as we talk about memories, I am reminded that the fastest way to destroy a people is to destroy its memory.

That has been understood by despots and dictators throughout the history of humankind, and so the eradication of memories has always been an enterprise of the tyrant: stamp out the indigenous language, stamp out the indigenous names, educate the children in the traditions of the conquerer and not in their own traditions, and resistance to our rule will die out in a generation.

The people of Israel understood it when they were led away from their homes into exile: "How can we sing the Lord's song in a foreign land?" they asked each other.

How can we keep our memories alive, so that we will remain a people, even though, we are surrounded by a culture which is not our own, by people who are not our people, by a language which is not our language?

They tried to remember. The prophets among them kept alive the memory of who they were.

They lived among Babylonians. Learned to speak Babylonian. Became useful and valuable members of Babylonian society. Some of them even became rich and powerful in that society.

But always they remembered that they came from somewhere else. They always knew that they were a people.

Their traditions mattered. Their stories mattered. Their language mattered, and they taught it to their children.

And they taught it to their children.

And when it was time to go home again -- years and years later -- they knew who they were.

Pain and Blessing

I know that the power of memory to nourish our tomorrows is a source of some pain here.

There are ancestors here whose memories are silent, whose world has been pushed aside and forgotten.

We are deprived of the nourishment its memory might give us, and we are the poorer for it.

Whose memories will we use here?

Why have some of our memories been celebrated and valued and preserved, while others have been allowed to fade?

The twin evils of racism and greed have snatched away some of the memory which was the birthright of these beautiful islands.

And now, years later, those who live together here struggle together to find it again, to restore the memory of those who were here first to its rightful place alongside the memory of those who came later.

There is pain when we dig for these memories.

It is important that we acknowledge that pain. But it must not stop us from digging.

The memories are part of the life of this place. They are ours, wherever we have come from.

We cannot live together with peace and justice in the present, if we do not come to terms with the past, seeing and naming its sorrows and its wrongs, along with its joys.

The whole church owes much to Donald Hart, your bishop, to your racism commission, to your Hawaiian commission, for taking on the task of opening up the memories of the past, with its mix of pain and blessing.

If I were to regret anything about my episcopate in this place, it would be that we did not make enough progress on the issue of racism.

Overthrow and Sovereignty

Let me be specific here. What happened 100 years ago in these islands with the overthrow of a legitimate and sovereign government is a memory that challenges us powerfully today, the whole church, the whole country, not just this diocese or this state.

I want to affirm that it is the place of this church to be in solidarity with our Hawaiian sisters and brothers, within and without the church, and to acknowledge their right to seek justice and dignity of personhood, which is a trust the monarchy gave us in establishing this church in these islands. It is a trust which we must honor.

Further, we all need to participate with our collective memories in listening and discerning what justice requires and what sovereignty means 100 years later.

We recall the memories of the past to see God's justice for the future, justice that embraces the social, political and economic needs of the original peoples of these islands.

As the family of the church given a sacred trust to bring the message of the Risen Christ to these islands, we articulate our faith in the context of this present moment.

It is an act of memory which defines us as a community of Christians.

In our Eucharist we hear the story of who we are told over and over again. And we hear the familiar words --

"Take and eat this in remembrance of me."

Our collective memory, the history of all of us, has unfolded in the light of Jesus' saving act of self-giving, and we keep the memory of that act alive as we continue to experience its unfolding reality.

We are sons and daughters, brothers and sisters, of the first-born.

We have a history which has brought us here.

We have a past, not just some of us, but all of us -- and we have a future. All of us.

Riots and War

But the task of looking at what has happened to human relationships goes far beyond these islands.

Our country thought, a couple of years ago, that we were on the brink of world peace.

Our enemy of forty years had become our eager friend. We would not blow each other up in a nuclear holocaust after all.

But now we know that it's not that simple.

Tensions which were dwarfed by that long feud have erupted into bloodshed and murder, as the people of Eastern Europe take up causes that go back for centuries, killing and dying for them, as if they'd happened yesterday.

We see there and elsewhere evidence of ethnocide and genocide in Bosnia, Somalia, South Africa, Burma, the Amazon. And across our own country we are confounded by racism.

Since the civil rights days of the 1960's, we thought things had been much better. And in some ways they have been.

But the riots in Los Angeles in the spring of last year have been aptly described as a wake-up call for our country.

A few days after the riots, I visited the affected areas and heard the anguished cry of the people, both in community and in the church.

That visit was one of the two most emotional and difficult experiences of my term as presiding bishop, the other being the day we went to war in the Persian Gulf.

In Los Angeles, it was hard to know what to say in the face of such distress.

(Continued on next page)

Presiding Bishop: Necessity of compassion

I have thought a lot since that experience about this problem of racism that bedevils our country.

And I have come tonight to say this:

We may have fixed the problem of civil rights through changes in our laws. But we have not learned yet to love one another.

And that task is our very calling as followers of Christ. He commanded that we love one another.

So, if we are to be successful in addressing the issue, both in our nation and these islands, if we are to know what sovereignty must truly be, we must learn to love one another first, so that we can trust one another, so that justice may be done.

That is the true work of the church. And for love to flourish, we must have compassion.

Compassion

The word "compassion" comes from the Latin. It means, literally, "feeling with," feeling the pain of other people.

It is something you cannot have if you cannot see yourself in the other, if the other looks to you like something foreign to your own nature.

The more different I think you are from me, the less I am able to feel your pain.

The more distance I put between you and me, the less I am able to understand your suffering.

If I put enough distance between us, I don't even have to know you have any.

Your pain can become like something on TV to me, like the suffering of the victims of our nightly bombing raids on Baghdad two years ago, an abstract piece of news.

Suffering without a face cannot touch us. We just change the channel.

If we who have power cannot summon compassion for our brothers and sisters who do not have power, be you Iraqis, American Indians, Asian immigrants, or native Hawaiians, if we cannot bring ourselves to feel what you feel, is it any wonder that our talk of civil peace and social responsibility falls on cynical ears?

We shake our heads about the danger in the streets of our county, about how we don't feel safe walking out at night; but we do not talk as much about

--- the African Americans who are stopped on the street routinely every day, because they happen to be driving through the wrong neighborhood.

---- the social worker walking home from an evening with friends who is detained on suspicion of being a prostitute, simply because she is young, attractive and black.

There is probably not a city in this country in which this does not happen, not an African American brother or sister among us who has not, at least once, experienced something like this simply for the crime of being in the wrong place at the wrong time.

And we gathered here tonight know that below our seeming harmony, there are deep tensions among the various ethnic groups that make up this island community.

Until we understand our common ground and common interests to be more important than those things which make us different from one another, we cannot act from compassion.

We will act from suspicion and we will beget more suspicion, more and more.

And the only way to stop is to stop.

Did our forty years of mutual suspicion of the former Soviet Union teach us nothing?

Why do we still think that brandishing weapons makes us safe?

Why do we think that, either about our life among the nations or our life here at home?

It was not our weaponry which ended the cold war. I challenge anyone to explain to me what we gained by our stunning display of firepower in Iraq, besides a fleeting patriotic zeal and the enduring hatred of millions of bereaved Iraqis.

Does anybody really believe that the presence of armies and tanks in Los Angeles or any other city elsewhere calms people down?

Why on earth do we think that some-

one at whom we are pointing a gun will be calm?

We have responded defensively to offensive actions in the past. Why do we continue to think others will not?

Compassion feels dangerous to the powerful. If I begin truly to feel your pain, I run the risk of having to change.

I may have to stop doing something I'm doing now. Or start doing something I'm not. I may have to give over some of my power.

Compassion is inconvenient. It interrupts our smooth plans, causes us to listen and learn from what we are hearing, to grasp the whole effect of our actions.

Compassion prevents us from objectifying other people, the necessary first step towards killing them with whatever death we do that, the death of the body or the death of the soul.

Compassion forces us to face the reality power wishes to avoid: that violence toward others always does violence to us.

Always, in every case. And that there are no exceptions to that. Not even one.

I am not speaking of a wishy-washy sentimentality about other people or other nations. Compassion is not sentimental.

Compassion is not the antithesis of challenge. There are times when compassion demands it, times when compassion without challenge is condescension or even cruelty.

Center

So I come back to the center of what I want to say to this dear family gathered this evening.

While supporting equality through civil laws, the church seeks also understanding and reconciliation through love, so that justice may be done.

So simple and yet so hard.

In the hundred and more years of the church's witness in this place, grace has intertwined with sin more than once.

It was ever thus in human affairs, and life here is no exception to that unhappy rule.

Visitors often refer to these islands as "paradise," but we who know Hawaii well know that this is not heaven.

Heaven is another place.

But even now, mixed as we are, stumbling as we often do, we are still pilgrims on our way there, and the kingdom of heaven is the one that has a final claim on us, not the compromised kingdom of this world.

So when at least, we see a wrong, we must strive to right it.

If it is our wrong, we must repent of it.

May all of us here gathered still strive to show forth God's glory in the world, that everyone who sees us really will know that we are Christians by our love and that we proclaimed God's justice for these times. Amen.

— The Most Reverend Edmond L. Browning, Presiding Bishop and Primate.

Anglican leader apologizes to aboriginal peoples

Archbishop Michael Peers, primate of the Anglican Church in Canada, apologized recently to aboriginal Anglicans for the "pain and hurt" they experienced in church-run schools.

"I have felt shame and humiliation as I have heard of suffering inflicted by my people, and as I think of the part our church played in that suffering," Peers told nearly 150 native people who had gathered for the Anglican Church of Canada's second National Native Convocation.

"I accept and I confess before God and you, our failures in the residential schools," Peers said.

"We failed you. We failed ourselves. We failed God.

"I am sorry, more than I can say, that we were part of a system which took you and your children from home and family..., that we tried to remake you in our image..., that in our schools so many were abused, physically, sexually, culturally and emotionally." (ENS)

Affirming Anglo-Catholics renew commitment to tradition

Nearly 400 participants gathered for an Affirming Catholicism conference to celebrate their Anglo-Catholic heritage and to share a vision of the future at the University of York, September 1-5.

The Rev. Jeffrey John told the conference participants that they must "find self-respect as Anglicans" and escape the age-old neurosis of "are we the real thing?"

John affirmed the decision to ordain women as priests as a move that distinguished the group as Anglican rather than Roman Catholic or Orthodox.

Affirming Catholicism is a group of Anglo-Catholic clergy and laity, formed in 1990, that has supported the ordination of women to the priesthood. (ENS)

Bishop for Convocation of American Churches in Europe named

The Rt. Rev. Jeffrey W. Rowthorn, suffragan bishop of the Diocese of Connecticut, has been appointed bishop-in-charge of the Convocation of American Churches in Europe by Presiding Bishop Edmond L. Browning.

During the six-year appointment, which begins January 1, 1994, Rowthorn will have responsibility for Episcopal congregations located in Italy, Germany, Belgium, France and Switzerland.

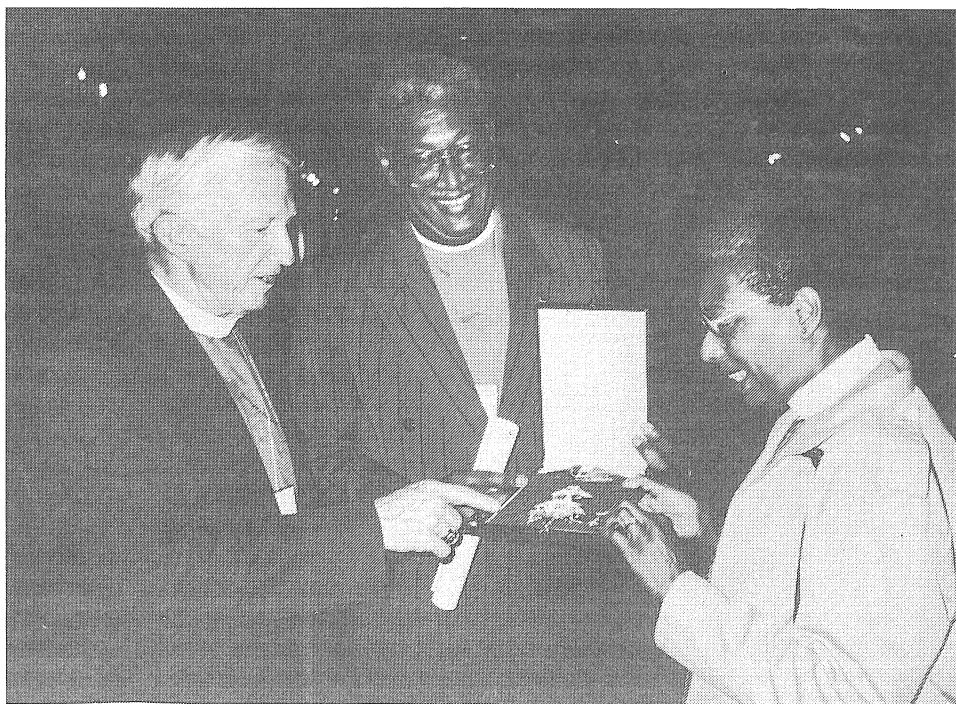
Rowthorn will serve directly under the presiding bishop, who headed the Convocation in Europe prior to becoming Bishop of Hawaii.

Rowthorn, a native of Wales who is now a U.S. citizen, has served as suffragan in Connecticut since 1987.

Before his election as bishop, he taught at Yale Divinity School and Berkeley Divinity School at Yale. (ENS)

Thanks to Fr. Laun

The *Chronicle* thanks the Rev. Gerhard Laun, rector of St. Elizabeth's, for the splendid photos of Diocesan Convention.



Presiding Bishop Browning and Suffragan Bishop Barbara Harris of Massachusetts admiring the Vasco Nunez de Balboa Medal awarded Panama's Bishop James Ottley (center) by President Guillermo Endara. ENS: Solheim.

Bishop Hart's Pastoral Letter: Sea change, Racism...

Dear Friends in Christ:

Grace and peace to you in our Lord Jesus Christ.

I greet you through this Pastoral Letter in order for our Presiding Bishop to address us at the Convention.

I am sure his remarks will be printed and distributed for those who are not present.

[They are to be found on page 6f.]

Thanks to Bishop Browning

Let me first of all express my great thanks to Bishop Browning for coming to visit us in this official way.

We are fortunate that he and Patti come to us on other occasions when they visit family members in Honolulu.

For their sake, and for their family, we have tried to make those quiet times.

On this occasion we pull out all the stops and welcome Ed and Patti back among us, as our Primate and Presiding Bishop and as our First Lady, as our former diocesan bishop, and as a close friend and colleague.

On a personal note, I feel extremely fortunate to have followed in Bishop Browning's footsteps after his episcopate here from 1976 to 1986 and to have served in the House of Bishops under his leadership these last seven years.

He is a man of extraordinary faith, pastoral sensitivity, prophetic courage, and sheer endurance at a time when the church and our society have been, and continue to be, deeply troubled.

If I can change the old image of bishop as "shepherd" to that of "navigator" (which may be more appropriate in this ocean-bound diocese), I would say he has navigated us through turbulent and tricky water during a time of sea change in the church.

We sit at his feet gladly and thankfully during this Convention.

Let me also say that we are equally happy to welcome back not only Patti Browning, but the Reverend Canon Richard Chang, Bishop Browning's ex-

ecutive officer, and the Reverend Brian Grieves, Bishop Browning's staff officer for the Peace with Justice Commission and also liaison to the Diocese of Hawaii.

Both Dick and Brian served as priests in this diocese and remain canonically resident here.

Sea Change in Diocese

I turn now to speak of elements in the sea change which we have experienced in our life as a diocese.

Some of this change we share with the larger church; some is uniquely our own.

I do not know all the answers to the questions we face, but I know one of the joys I have as your bishop is a strong sense that we share in navigating our lives through these times, and I am surrounded by a host of clergy and laity willing to give of their talents and energy to help in keeping a steady course.

Racism

The Convention will again spend time talking about racism.

The Presiding Bishop will help us see the great wrong in this persistent problem from a broader perspective, and we will have the chance to share with one another in an effort to gain community strength to stand against it.

Racism does not go away just because we name it and condemn it.

These are important first steps that must be taken again and again in order for new generations to be aware of the pain and dehumanization which come in overt acts of racism.

Racism, however, is more subtle, more pervasive, more ingrained in our society and church.

Few of us in positions of leadership, whether in our families, the community or the church, would consciously reject another person because of their color or cultural identity.

Our consciences and the laws of the land protect against that kind of racism

today.

Just the same, we all wrestle with differing cultural values in trying to maintain our own values in a changing time.

For instance, the western cultural values of individualism and competition -- which form the backbone of American history, government, economy, education, sports, and even church life -- are being seriously challenged in a society that is forced to become more environmentally responsible, that is aware of the rights of the poor and has opened its doors to a pluralistic population.

Dominant values in our country are evolving, like it or not.

It is a time when all of us can be helped by people with other values, as we find new ways to face the sea-change that comes to us.

Racism also has a momentum of its own because it is so thoroughly built into the structures of our society and church.

Individually we do not have to do anything to promote it.

It is just there in how we do business, in how we elect leaders, in how we reward and acknowledge the gifts of others, in how we talk, in how we relate and hold up "the dignity of every human being" (from the Baptismal Covenant).

If we do nothing but mind our own business, racism will persist in the institution of our families, our community, and our church.

We must act intentionally to overcome the barriers which exclude some people on the basis of race and cultural identity.

How to act intentionally is what we need to talk about together.

We will do that at our Convention, and I hope it will happen consistently at the grassroots level of our congregations.

The pain of racism is deep and damaging.

It is among us in stories of rejection, devaluing, invisibility, belittlement, in racial jokes and diminutive names, and the trivialization of language.

That pain will only find healing if it is shared in a community willing to listen and to love.

And then we must go to the next step and become intentional in opening doors for others to share in power, inviting a variety of ideas and values and leadership, welcoming a new day in which the dignity of every person becomes the resource God gives us to find holiness in life.

Study on Sexuality

During the past year we helped fulfill a resolution coming out of the last General Convention concerning a study on sexuality.

The entire Episcopal Church was asked to participate, and we joined many other dioceses in this endeavor.

It was not a referendum on a particular lifestyle and not a vote for or against selected verses from the Bible.

It was an attempt to engage people (in good Episcopal tradition) to think together, to join in dialogue about an area of life which in American society has many troubling and confusing aspects.

We are torn in America today between the glamorization of sex for commercial reasons, which comes to us through so much of our media, and our religious understanding of sex as a gift from God.

How are we going to navigate in these waters for the foreseeable future?

I am very grateful for the congregations which joined in this study and for the leadership given to our effort.

I am also disappointed that more did not participate.

The willingness to talk about sexual matters openly in public is a western phenomena, that is often not all that comfortable for westerners to do!

It certainly is not for other cultures.

We might have done better to have put this study -- really this dialogue -- in terms of the breakdown of families and family life, and the forces alive in our multi-cultural society which tear at the fabric of values undergirding the community.

The glorification of sex, marriage matters, new understandings of homosexuality, the destructive nature of sexual abuse and exploitation, as well as poverty and economic survival would all have been elements of the conversation which we would then have set in the context of our faith.

Families are having these conversations anyway -- or they are avoiding the subject because it is so confusing.

How can the church be helpful?

Can we do better by staying in dialogue, than suffering in isolation or beating each other into guilt and repression by simplistic "answers," biblical or otherwise?

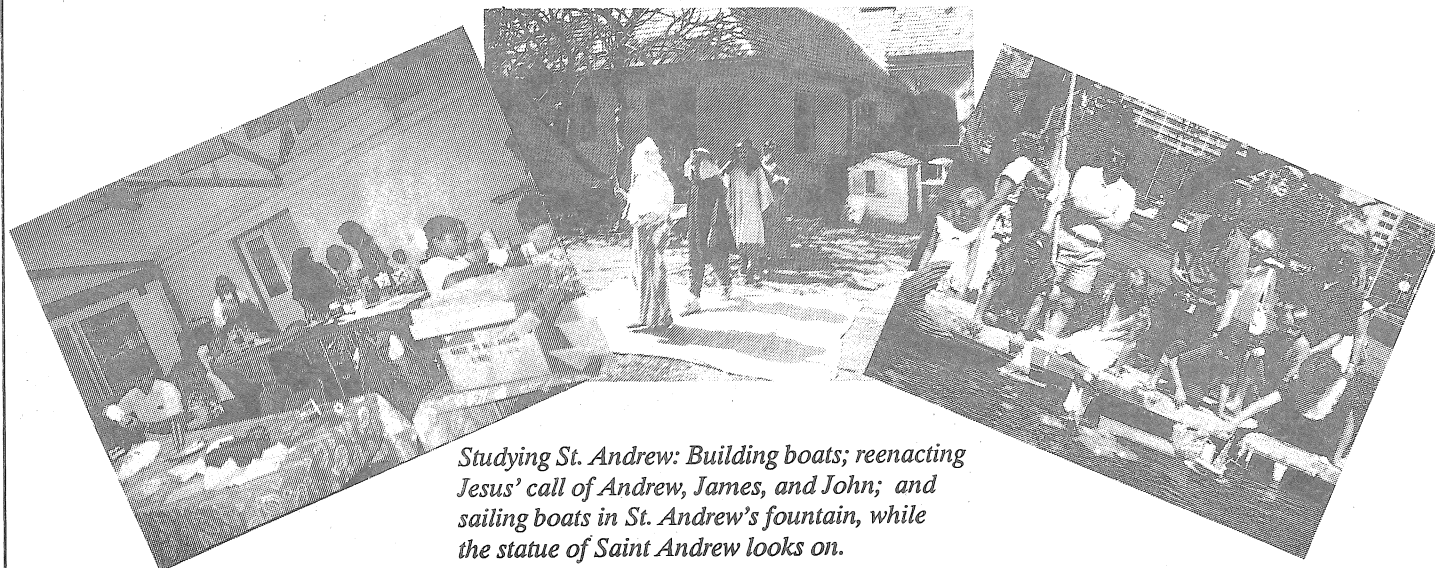
Issues to do with our sexual lives will not go away because of our silence or our shouting.

Even the winning of certain civil rights does not finish the difficulty for many people.

The State of Hawaii may, in the next year or five years, become the first in the nation to grant civil rights to gay

(Continued on next page)

St. Andrew's Church School Scenes



Studying St. Andrew: Building boats; reenacting Jesus' call of Andrew, James, and John; and sailing boats in St. Andrew's fountain, while the statue of Saint Andrew looks on.

Sexuality, Sovereignty, Economy, Assessments, Community...

couples by giving their relationship similar protection of law which now exists for married couples.

How will we respond?

What is our ministry in such a situation?

Clergy can always refuse to extend the pastoral services of the church in situations which they feel, in good conscience, do not fall within their ministry.

We also do not have liturgical rites in our Prayer Book to cover such a situation as a "gay union," and therefore no official service can take place now.

The issue can be avoided technically.

If we can bless cars and houses and businesses and animals on St. Francis Day, then surely not much pastoral imagination is needed to bless a couple who is trying to live as morally, as responsibly, as faithfully, as they know how, given their circumstances in life.

Should the church do more?

Should we understand the Bible from a proscriptive point of view or from a pastoral one?

Can we have differences of opinion?

We must talk with one another about this issue and others, and I hope that clericus meetings and deaneries will keep this dialogue going in order to enrich our ministry.

Hawaiian Sovereignty

Several years ago the Convention passed a resolution in support of our Hawaiian members in their pursuit of justice in regard to the overthrow of the Hawaiian Kingdom and issues of sovereignty.

In this year, which marks the 100th anniversary of the overthrow, I hope that we will not forget our solidarity with Hawaiians in seeking this justice.

Sovereignty has many faces and many voices.

The issues are complex and the implications far-reaching.

The sea change which is taking place in this area of life is enormous.

Next year at our Convention, the Right Reverend Sir Paul Reeves will be with us to share the experience of the Maori in New Zealand, and that will challenge us to think seriously about the treatment of indigenous peoples and their rights, as those whose ancestral homes have been largely taken over by others.

Sovereignty is a justice issue, an issue of dignity for human beings which relates directly to our Baptismal Covenant.

It cannot be put on the back burner for a year until we happen to have time for it.

We all need education about what sovereignty for Hawaiians might mean; and, because we are a church and not a municipality, we need help in relating this sovereignty to God's sovereignty and in understanding the meaning of this issue in terms of our faith.

In this, our Hawaiian members need to be our teachers and interpreters.

I hope you can make opportunities for this to happen, and I call upon our churches to be places and communities in which these issues can be discussed, prayed about, and when possible celebrated.

Our church was ardently pro-monar-

chy a hundred years ago.

Sometimes, undoubtedly, this was for self-serving reasons, but it was nonetheless true!

We have every reason still to be ardently pro-Hawaiian, without endorsing any political scheme.

The church's role to bring people together, to give them the chance to articulate their dreams, to add the perspective of faith -- this is a valuable role, and none more so than for us whose trust from the monarchy was to minister with the peoples of these Islands.

Major Issues

Somebody asked me awhile ago what the major issues were for Hawaii.

For once I was able to answer simply and directly!

On a moral level the sovereignty issue dominates, as I believe it does in other places where indigenous people seek justice for what has happened to them out of colonial histories.

On the everyday level of our newspapers and politicians, the economy is foremost.

Clearly this is an issue for the church as well.

On no other level are we so closely tied to the secular world than when it comes to income!

Particularly hard hit have been our tourist-ministry congregations and those with hotel and sugarcane workers.

St. Columba's on the Hamakua coast is down to a few families and the focus of that ministry has shifted to Hilo, where people have moved for employment.

Other congregations must begin to look seriously at their neighborhoods and adjust their ministries to meet the needs which are there and not depend on old patterns of involvement.

Clergy salaries and housing are issues, and that create a morale problem.

It is beginning to affect our ability to recruit new clergy and deploy them.

It is being felt in the diocesan budget.

A sea change is taking place.

Assessments

I know you will understand my sensitivity when churches do not pay their diocesan assessment!

But the worst of that is no phone call, no consultation, no sense that we are together in this ministry.

The diocesan budget lives as close to the bone as congregational budgets.

If money does not come in, we have to adjust our travel and our outreach and our programs -- and unfortunately some of that may affect our ability to provide help to those of you who are suffering through these difficult times.

We need to talk, to keep each other informed.

Yes, we are going to ask tough questions about stewardship programs, and planned giving, and the handling of investments.

Congregations must take advantage of every good tool to help people use their resources wisely in a poor economic climate.

Silence, while cutting the diocesan assessment, is unworthy of the relationship which binds us together.

Covenanted Community

The church -- this diocese -- is a covenanted community.

This is what distinguishes us from political units and sports teams and other groups of people.

Our covenant is found in the promises of baptism as we put Christ in the center of our lives.

A covenanted community, from Old Testament times forward, is held together by more than simply common interests, or family and tribal relationships, or our liking of one another and

the similarities which please us.

The Episcopal Church in the past, in certain places, has been guilty of basing its life on some of these, and then been surprised when they did not hold us together.

The covenant that binds us runs much deeper.

It is based on God's call and our response.

God will be our God, and we will be God's people; we are "sealed by the Holy Spirit in Baptism and marked as Christ's forever."

This is what commits us, even when our interests are in conflict, and we recognize how dissimilar we can be, and how at times liking each other is strained to the limit.

Agape love -- Christ's love -- and all it puts before us in terms of Word and Sacraments, mission and ministry, that is what makes us an exciting and dynamic community, a community that renews its life by reclaiming its calling.

Silver Anniversary

Twenty-five years ago the Missionary District became the Diocese of Hawaii. That is not very long in church time.

Tremendous changes have taken place nonetheless, and new ones are still affecting our life today.

This twenty-fifth year makes a good time to recommit ourselves to the calling God has for us and to affirm the covenant that binds us in such a special relationship.

I am tremendously thankful for the ministry we share, for your support and your prayers.

Please know that you have mine, with deep affection,

Faithfully,



The Rt. Rev. Donald P. Hart
Bishop

Briefly Noted

Less than two months after a thousand Episcopalians converged in St. Louis to talk about the church's structure and mission, several dozen bishops continued the discussion at their annual meeting in Panama.

East Tennessee Bishop Robert Tharp, host of the St. Louis symposium, said that he hoped the energy generated in St. Louis would "reform all structures of the church," with the "local congregation" the primary focus of ministry.

Several bishops expressed support for a regular, fixed meeting similar to this symposium, "where people can wrestle with issues in a non-legislative way," according to Bishop John Howe of Central Florida, who had invited bishops to a breakfast discussion of the symposium's impact.

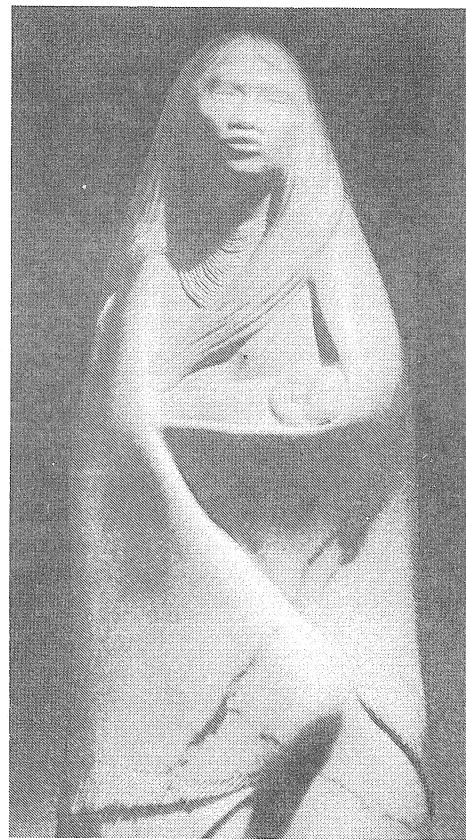
Howe also suggested that St. Louis participants might put their energies into drafting legislation to reform the General Convention, which he said was

"in dire need of restructure."

He reported that there was sentiment for a "smaller, less costly, less frequent" convention with limits on the legislative burden.

The Anglican Fellowship of Prayer announced its sponsorship of a national prayer vigil for the Episcopal Church and the 1994 General Convention. The text of the Prayer for General Convention follows:

Almighty God, you call your church to be One, Holy, Catholic and Apostolic. By your spirit guide the deliberations of General Convention that our church may be One because we find true oneness in doing your will, Holy because we seek inspiration through your Holy Spirit, Catholic because we maintain the universal truth that is in Jesus, Apostolic because we remember that our mission is to share by life and witness the good news of Jesus Christ, Our Lord and Savior. Amen.



Madonna and Child, by Apache sculptor Allan Houser, courtesy of Glenn Green Galleries in Santa Fe.

Ministry in Resort Communities

What to do when the tourist arrives at the parish doorway

A dedicated group of fifteen clergy from eight states met at Steamboat Springs, Colorado, for three days in late September to share and listen to one another about ministry in resort communities.

Among the pastoral challenges faced by these communities are the diversity within congregations; the plurality in communities; the conflict between growth and no-growth, newcomers and longtime residents, the retired and resting and the young and agile.

Each of us identified, to a greater or lesser degree, at least six unique groups within our parishes -- natives, retirees, seasonals, weekenders, day-trippers, and workers.

Natives are those who have resided in the area for two or more generations.

Retirees are retired persons who have chosen to move to the area and remain there because of the area's attractions.

Seasonals are those who rent or have a second home to which they return each year.

Weekenders come for the attractions and play, shop, eat, sleep and leave.

Day-trippers are those who are passing through for only a brief look-stop-and-eat and leave at dusk.

Workers are the support personnel -- the professional, skilled, and craft persons -- who make up the infrastructure of the community and keep it alive.

Each group has its particular concerns, needs and interests.

Each has expectations for the parish and its ministries (clergy and lay), which seldom coincide with the needs and expectations of the others.

(Note: In the listing above, we have not ventured into age and gender considerations, which complicate the matter even further.)

Ministry in the post-modern, post-denominational age is coming to grips with the realization that we cannot get a "grip" at all on the congregational problem.

It is no longer a problem to be solved, but has become a condition to be endured with faithful perseverance.

Moreover, resort ministry is cyclical and seasonal.

Some churches experience an ebb and flow of persons loosely connected with the parish, who care deeply or not at all.

Other attendees often provide a major source of funding.

Seating and parking can become issues during peak seasons.

Some parishes experience an ongoing flood of people, as their community offers year-round attractions, or manages to provide attractions geared to each of the four seasons, such as skiing, hiking, biking, canoeing, camping, as well as hot tubs, tennis courts, and golfing clubs.

The seminary-acquired paradigms of parish ministry, and in particular the definition so well laid out by the Rev. Arlin Routhage, do not always fit the complexity of life we described to one

another in this resort ministry conference.

Clergy from Vermont, Hawaii, Missouri, North Carolina, Utah, Colorado, Michigan and Minnesota attended and have formed a network of mutual support.

A fall meeting in 1994 is planned, tentatively for the Southeast.

If any one would like to join in the dialogue, has questions, or would like to comment, please contact me at fax (808) 245-6173 or at St. Michael and All Angels', PO Box 572, Lihue, HI 96766.

The Bible verse "Come apart and rest a while" is being interpreted by us as, "We (resort parishes) are the while those visit who have come apart in their attempt to recover some sense of stability in a world, where all that is nailed down seems to be coming loose," writes

--- The Rev. Jan Rudinoff.

Bishops meet in Panama

At their annual meeting in Panama, September 24-30, 137 bishops of the Episcopal Church continued their search for a new style of relating to each other -- and tested that style in reacting to drafts of pastoral teachings on two of the most difficult issues facing the church, racism and sexuality.

In keeping with the style which they developed in meetings at the Kanuga Conference Center in North Carolina over the past two years, the bishop met around 15 small tables for prayer, Bible study and discussion.

After they had visited the Panama Canal, Panama's Bishop James Ottley welcomed the bishops by stating that this first meeting of the house outside of North America was "a powerful witness and a sign for partnership," and came at a particularly appropriate time, since the Episcopal Church was celebrating 140 years of contribution to the life of Panama.

During the meeting, the house's racism committee used an overview of the Episcopal Church's relationship with its ethnic communities and a personal inventory to pull bishops into deeper discussion of the issue, before moving on to a draft of the proposed pastoral teaching.

The pastoral teaching is part of an emphasis on racism planned for three triennia (9 years), beginning with the 1991 convention in Phoenix, observed Bishop Arthur Williams of Ohio, a co-chair of the committee.

While admitting that some bishops think the issue has been adequately dealt with already, Williams said that he and the committee were "excited about what has happened here, convinced that the church is ready to address the sin of racism."

The same small-group technique was used to approach sexuality issues. "The committee sought a way to help the church continue the dialogue, rather than draw lines that would divide us," said Bishop Richard Grein of New York, chair of the committee, in discussing this approach.

Like the racism issue, Grein said that the bishops were trying to model a new approach in their small groups.

"We worked very hard, listened to one another -- and that's what we hope the church will do," he said.

Final versions of both statements will not be complete before the spring of 1994.

The bishops meet again in March 1994 at the Kanuga Conference Center. (ENS)

Growing, Giving, Going: Indicators of Vitality

Growing, giving, and going are three words which the Episcopal Church Center in New York indicates give a true picture of church membership and vitality, according to a recently released report.

--- Growing is indicated by the increase, or decrease, in baptized members.

--- Giving measures the total pledge receipts and plate offering per baptized member.

--- Going gauges the percentage of baptized members who attend church on four key Sundays -- First Sunday in Advent, First Sunday in Lent, Trinity Sunday, and Easter.

The report, entitled "An Overview of Church Membership for the Episcopal Church, 1988-1991," notes this and more.

Nationally

"The membership pattern of the national church over the past three years is one of steady improvement."

A loss of 13,000 members nationally for 1989 was offset in 1990 by a gain of 5,806 members and a further gain in 1991 of 25,600 baptized members.

"After many years of decline, two years of growth are certainly a positive development."

(In 1966 Episcopal Church membership stood at 3.4 million. Today it is approximately 2.5 million.)

The report suggests:

--- First, "keep doing what you are doing in membership growth, because growth spurts indicate potential."

--- Second, churches must see non-members as a source of new members.

--- Third, current members must be retained through programs designed to prevent them from leaving through the "back door"; that is, those who leave quietly or lapse without notice.

--- Fourth, churches should continue to work on reporting accurate statistical data.

Province 8 & Hawaii

The Province of the Pacific (Province 8), of which Hawaii is a part, is a region where, for the most part, things are going well.

It is a growing province, particularly in the Pacific Northwest, and especially in the Diocese of Olympia (Western Washington).

However, the going and the giving in Province 8 are average.

An analysis of the data for the Diocese of Hawaii (1988-1992) by the Rev. Peter Van Horne, executive officer, indicates:

--- First, for the most part we are going. The percentage of baptized members attending church on the four key Sundays rose from 47 percent in 1988 to 49 percent in 1992.

However, for the years 1990 and 1991, the figure was 50 percent.

--- Second, we are definitely giving. The average of plate and pledge income per baptized member has grown each year from \$236 in 1988 to \$297 in 1992. "The average has increased 25.8%, or \$61, per baptized member."

Giving should be singled out as

remarkable. Total net income of all congregations has grown four of the last five years, from \$3.6 million in 1988 to just under \$4.4 million in 1992.

--- Third, our growing has not been consistent one way or the other, as can be seen from the following:

Year	Baptized Members
1988	11,026
1989	11,078
1990	10,396
1991	10,352
1992	10,420

Overall, baptized membership in the diocese has decreased by 606 persons, but fewer people are giving more.

"We urge vestries, bishop's committees and pastors to re-examine their parish statistics from 1998 through 1992," says Fr. Van Horne, "in order to see what the data show as regards the congregation's growing, giving, and going."

"Accurate statistics serve as a 'reality check,' an indicator of the health and vitality of the congregation," notes Van Horne.

"These data help in the planning of future programs and efforts," he adds.

"Statistics show us where we are, and only then can we plan for where we want to be."

Those who wish assistance in such planning or wish the congregation's statistics from diocesan files, are asked to contact either Peter Pereira, diocesan treasurer, or Fr. Van Horne at 536-7776 (1-800-522-8418 from neighbor islands) or at fax 538-7194.

Bishop's Journeying (from page 3)

Akana-Sprout families.

We spend the night and return on the island-hopper Monday morning.

13-18 Willis Moore, a descendant of Bishop Alfred Willis, second bishop in Hawaii, invites us to hear his historical sketch of the founding of the Anglican-Episcopal Church in the Islands.

Willis is doing research on his controversial, ardently pro-Hawaiian monarchy, episcopal predecessor.

On Holy Cross Day, I have the pleasure of ordaining Greg Johnson to the priesthood at St. George's; and meet with the boards of the Episcopal Homes, the Priory School, Seabury School, Kapolei Center, and the Diocesan Council in the last three days of this week.

19 We travel out to Holy Cross on the North Shore this morning -- one of the most distant missions on this island, but still less than an hour's drive, especially on Sunday morning.

It is good to see new faces among the familiar, in a good spread of generations.

The potluck afterwards at the Pule home is becoming a welcomed tradition.

Later in the afternoon we are able to see the play *Jesus Christ, Superstar*, along with many from the Cathedral and other churches.

In spite of its being better theatre than theology, it is still powerful.

21-10/2 I rush to catch up at the office before leaving in mid-week for the House of Bishops, meeting in Panama City.

Elizabeth and I go as far as Houston together. Then I head south and she continues on to the east coast to see our son in Washington and her dad in Connecticut.

In a week, if all goes according to schedule, we will meet up again in Houston on our way home.

October

3 Elizabeth and I are on Kauai visiting the two missions on the west side -- at St. John's, Eleele, and St. Paul's, Kekaha.

The joint service this morning fills St. Paul's, which has been miraculously put back together after the hurricane and then vandalism a year ago.

These congregations are made of "true grit"! -- and also a great faithfulness, which has carried them through these difficult times.

5-9 A group from our national church and the Episcopal Church in the Philippines meets in Honolulu this week as they consult on the continuing relationship between the two provinces.

I am glad to attend part of their meetings and renew friendships with several from the Philippines with whom we visited last April, when there.

I spend a good deal of time this week working on my part of our Diocesan Convention, particularly the pastoral letter, which will serve instead of my usual address, since the Presiding Bishop will be with us and speaking.

The Commission on Ministry, Standing Committee, Committee on Racism, and Camp Mokuleia Board all meet throughout the week.

10 We cross the Koolaus to the windward side to visit St. Christopher's today for two services, including baptism, and their adult forum Bible study.

The new sanctuary space is a great improvement.

12-16 This is a week of many meetings as the normal work of the diocese goes forward.

The Episcopal Homes Board has an extra meeting to hear an excellent report from its accounting firm.

The Diocesan Council meets on Saturday for one last review of the budget and other concerns before the convention.

17 The nearest parish church to our home is St. Luke's, down stream from us in Nuuanu.

Their joint service this morning fills the church, as we acknowledge that this year is the 90th anniversary of their use of their present location and building.

This first Korean congregation in the USA is still going strong!

19-23 The activity in our office in preparation for the convention on Kauai is tremendous. Many long

hours for everyone on the staff this week.

Then we are off to Lihue and the opening events of our annual convention.

The ECW begins this time on Friday morning, with their eucharist at which I preach and celebrate. The Presiding Bishop speaks at their luncheon.

The opening service of the convention is held at St. Michael's, and the Presiding Bishop gives the keynote address on racism and related subjects, which stimulates our thinking for the remainder of our time together.

On Saturday we use the morning for a dramatic presentation on words from Queen Liki'uokalani, picking up a scriptural reference for Bible study, and then using small groups for discussion of ways we can eliminate racism.

The afternoon is dedicated to the business of the diocese, and we end the day with wonderful dinner at Kilohana Lodge, to which the diocese invites all the Kauai Episcopalians who can come as guests in recognition of all they have endured this past year since the hurricane.

24 The convention continues on this Sunday, as we send out our delegates to visit the five churches on the island, to support them and encourage them in their recovery.

I am at St. Michael's, thankfully benefitting from the preaching of the

rector, Jan Rudinoff.

In the afternoon the clergy and spouse conference begins and deals with clergy wellness and related issues.

26-30 The conference on Kauai ends at noon, and we are quickly back to Honolulu, and then I am repacking for a trip to Washington, D.C., for the Commission on Peace with Justice.

As always, these meetings are stimulating, and they give me the chance for a short but welcome visit with our son Tom.

Elizabeth and I are back on the plane to visit All Saints', Kapaa. It all seems very familiar from less than a week ago!

31 We celebrate All Saints Day and Hallowe'en wrapped up together (as they should be) at All Saints' Church today.

I am especially impressed by the young families involved here and by the numbers of children. It is a good sign.

November

2-6 Many people pass through the office this week, as I catch up on missed days last week.

I am pleased to have the chance to meet the Rev. Vernon Johnson and his wife. He is here for the Peggy Kai Lecture Series at the Cathedral, taking about the treatment of alcoholism.

On Friday, I am briefly at Seabury Hall School for their board meeting -- then on Saturday, over to Hilo and the start of my visit to Holy Apostles'.

7 We celebrate baptisms today at the joint service, which fills the church. It is good to see a number of new families among the familiar ones.

We are back just in time to drive from the airport to St. Timothy's and the ordination of Dr. Len Howard to the diaconate.

An excellent turnout of laity and clergy support Len and Marilyn, who have had ministries both at St. Timothy's and the Cathedral.

9-13 This morning is full with the early eucharist at Parke Chapel and then two Priory School chapels at the Cathedral.

With Veterans Day on Thursday and my visitation on Maui coming up, we decide to take Friday off for a little break and stay at an Alaskan friend's house in Hana.

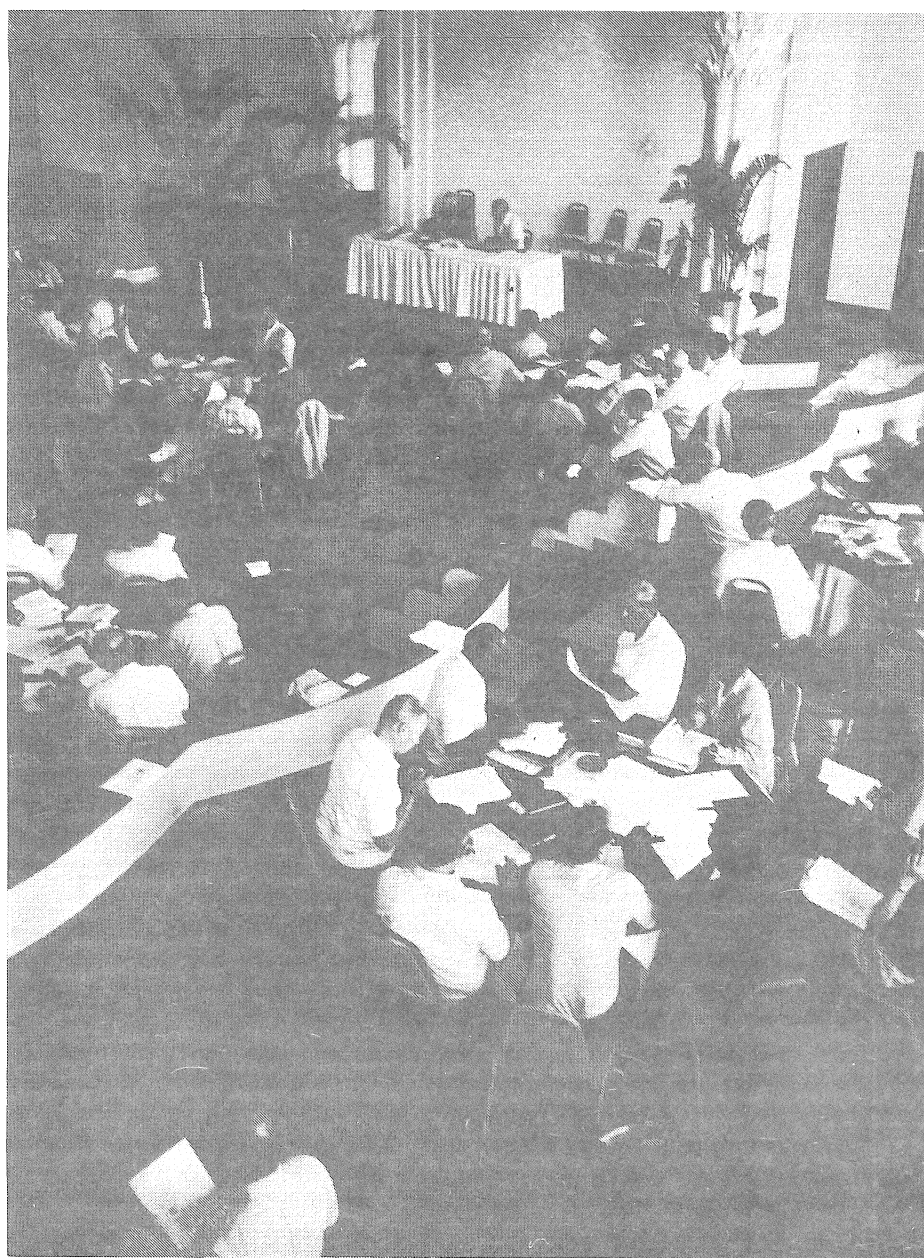
We have a wonderfully restful day-and-a-half in that remote spot -- which makes us more than happy to join forces with Good Shepherd, Wailuku, on Saturday for their evening service and dinner afterwards.

14 One service this morning at Good Shepherd and again a very full church with many young families, and therefore children.

We have a good number of confirmations.

Elizabeth headed for home because our home is to be "tented" tomorrow to kill the termites, and I head for Hilo

(Continued on page 12)



House of Bishops considering drafts of pastorals on racism and sexuality, at the recent meeting in Panama. ENS photo: James Solheim. See story, page 10.

THE CALENDAR

1	The Holy Name of Our Lord Jesus Christ. New Year's Day.	16	2nd Sunday after Epiphany. Big Island Ultreya, 2 p.m.		Regional Deans meet, 10 a.m.-12 noon
2	2nd Sunday after Christmas.	17	Martin Luther King, Jr. Office closed.	30	4th Sunday after Epiphany. Bishop visits Trinity Church.
6	The Epiphany Commission on Ministry, 3 p.m.	18	Confession of St. Peter the Apostle. Week of Prayer for Christian Unity begins. <i>Chronicle</i> deadline.		February
7	Standing Committee, 11 a.m. Deacons meet with Bishop, 7 p.m.	19	Committee on Racism, 4 p.m.	1	Parochial Reports due.
8	Diocesan Institute, 6:30 p.m. Diocesan Institute, 8:30 a.m. Cursillo Secretariat meets, Kauai, 10 a.m.	20-25	Bishop visits Guam.	1-5/16	Bishop on sabbatical.
		22	HEPAM meets, Canterbury House, 9 a.m.	2	The Presentation of Our Lord in the Temple.
9	1st Sunday after Epiphany. Baptism of Our Lord. Bishop visits St. Philip's.	23	3rd Sunday after Epiphany. EFM Mentors and past-Mentors meet, 5:30-8:30 p.m.	3	Commission on Ministry, 3 p.m.
11-13	Bishop at CDSP: Continuing Education.	25	Conversion of St. Paul the Apostle. Week of Prayer for Christian Unity ends.	4	Standing Committee, 11 a.m.
12	Stewardship Committee	27	Bishop visits Iolani. Diocesan Institute Board, 3:30 p.m.	4-6	Happening VI.
13	Finance Committee.	28	Volunteers honored, Noon-2 p.m.	6	5th Sunday after Epiphany. Big Island Deanery, St. Jude's, 2 p.m.
14-15	Province 8 Cross-Cultural Ministry Development Board meets in California.	29	Diocesan Institute, 6:30 p.m. Diocesan Institute, 8:30 a.m.	10-13	Province 8 Youth Conference, Diocese of Olympia.
15	Diocesan Council & Departments meet.			13	Last Sunday after Epiphany.
				15	<i>Chronicle</i> deadline.
				16	Ash Wednesday. Lent begins.
				19	Diocesan Council & Departments.

National Program
(from page 1)

In a special staff meeting following Executive Council, he said that a "great deal of anxiety" would accompany the impending changes.

And yet he contended that the downsizing following the last General Convention and the one looming in the future should be regarded as "an expression of solidarity with the dioceses we are called to serve," many of them caught between meeting obligations to the national church and carrying out their own mission.

No matter what happens, the resources given to the national program are a "sacred trust of partnership" with the local church, he said. (ENS)

Bishop's Journeying *(from page 11)*

and my visit to Resurrection congregation, which meets in the afternoon at Holy Apostles'.

Seventy-three people -- many young adults and children -- turn up in this congregation that we thought was all but dead just a short time ago.

A delicious potluck afterwards puts me too late for the last plane out of Hilo, and I return to my "tented" home Monday morning.

We spend that night in the bishop's apartment!

16-20 First thing Tuesday I attend the Governor's signing of a proclamation making December 1st World AIDS Day in this state.

Iolani School Board meets.

I am happy to teach two classes at the Priory on the English Reformation, and I sneak in a little about the reformation that still goes on in our church!

On Saturday the council welcomes its new members and reviews our work on behalf of the diocese.

That evening Elizabeth and I are invited to join others with Scottish roots (ours are Kerr and MacGregor) for a clan dinner. How ethnic can you get!

21 We are at Calvary for a service and confirmations. We begin with a delicious breakfast, always served by last year's class, and then the usual spirited service with great music.

23-27 Elizabeth's father, Stanley Howard, comes for Thanksgiving, as he has several other years. This year he has brought Zelda Guil-martin and announced their intention to marry. Both are widowed in the last five or so years, and both now are residents in a life-care retirement home in Connecticut, much like Hale O Malia will be for us.

The 70-something group is amazing!

They have lost nothing on the 30-something gang.

On Saturday after Thanksgiving, the Hawaiian Commission presents its proposal to encourage candidates of Hawaiian ancestry for ordination to the official diocesan groups who work with candidates. It is a creative proposal which I hope will raise up leadership for us all.

28 The new liturgical year beginning on this First Sunday of Advent finds us at St. Matthew's, Waimanalo, with a good number of confirmations and excellent fellowship around both the Lord's table and the potluck table.

I end the day reading one of the lessons at the Cathedral's annual service of Advent Lessons and Carols.



Episcopal bishops and spouses leading a parade of congregations and marching bands through Panama City prior to a Eucharist celebrating 140 years of Anglican presence in Panama. Bishop Robert Tharp of East Tennessee in foreground. ENS photo: James Solheim.

Estate Planning: Will & Living Will

There is a common misconception that the term "estate planning" is reserved for the very wealthy.

Not so. Although your estate may not be large enough to trigger the federal estate tax, there are other important factors which merit your concern.

Tax considerations should be secondary to your family and other heirs.

If you die without a will, the laws of the state take over and govern how your estate will be handled.

The consequences of this have been listed many times. Simply stated, you have no choice in the matter, and it will cost your estate time and money.

There are countless benefits for having prepared a will.

Yet, over half of the adults in America today do not have one.

If you have postponed planning your estate and having a will, think again, and get it done.

You will be glad you did.

Another document you may wish to have as part of your estate plan is a living will.

A living will allows you to determine in advance whether or not life-sustaining procedures should be used to prolong your life, when death becomes imminent or irreversible.

Living wills have become more popular, because of a person's fundamental right to control decisions regarding medical care.

This is especially so in light of the advance of technology, which makes possible the prolongation of life and, in so doing, increases the possibility of unnecessary pain, suffering, and loss of dignity.

Normally, valid living wills can be completed without hiring an attorney, if they are properly filled out and executed.

If you would like a living will form, just call me at the Cathedral (524-2822). Neighbor islanders may leave a message at no cost to the caller at 1-800-522-8418.

I will send you an up-to-date form with instructions.

--- Don McKenne, Diocesan Planned Giving Officer

ECW Annual Meeting

The ECW Annual Meeting will be covered in the January Hawaiian Church Chronicle.