

HAWAIIAN CHRONICLE

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HAWAII HISTORICAL SOCIETY
560 KAWAIAHAW STREET
HONOLULU, HI 96813

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Western New York's diocesan convention opposes casino gambling

A position paper opposing casino gambling was adopted by the convention of the Diocese of Western New York.

It said that gambling is immoral, invites law-breaking, political corruption and infiltration by organized crime, and it can lead to personal and family tragedies.

The paper claimed that the long-term evil associated with gambling far outweighs the short-term good.

"It is a well-balanced statement that gives our position and explains why we oppose casino gambling," said Bishop David Bowman, whose see city is Buffalo.

The diocesan council said the paper was intended to "heighten awareness of the many issues involved in the complex matter of casino gambling and publicly express the opposition of the diocese."

The diocese felt it had to address the issue because of increased interest by some communities in New York in gambling as a way to stimulate stagnating economies.

"We continue to believe that an increased dependence on gambling revenues, whether privately sponsored and promoted, or state regulated and taxed, is not an equitable and moral answer to our economic and social problems," the document argues.

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OUR INTERIM BISHOP

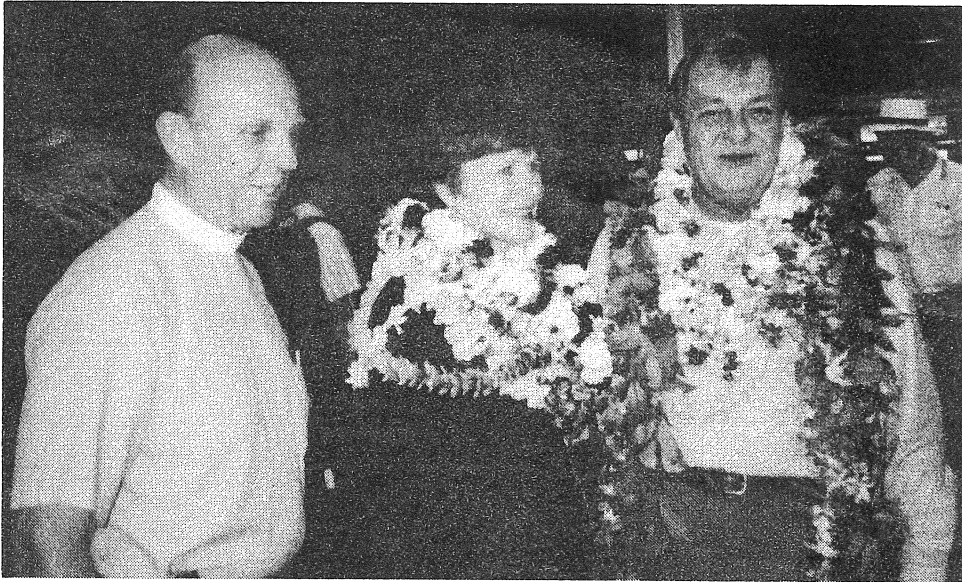
We had met him very briefly at Convention last October, and we had heard about him for weeks, but meeting the man on a face-to-face basis for something over an hour would be a different matter.

The original intention was to have a straightforward interview with Bishop Hunt, but instead the time was occupied with an informal discussion that covered many topics.

Bishop Hunt is a widely travelled person. During the past fifteen years, the Bishop and his wife have travelled extensively in the Middle East and Latin American to mention but a few areas.

Bishop Hunt spoke about his visit to Nicaragua with some of his fellow bishops during the Sandinista regime in that country. It was a time when he learned much about Governments and their non-communication to their people. He visited with the General Ortega, and found him to be a Castro-like firebrand in public, and an intelligent quiet-spoken person in private.

The conversation covered some of the current issues facing the Church today. The obvious one was the same sex marriage issue. Bishop Hunt echoes the stand that this Diocese has



Interim Bishop George N. Hunt (right) with his wife, Barbara, on arrival in Hawaii, January 30, with the Rev. David Kennedy (left), president of the Standing Committee. (Photo by Winifred Burgess).

taken all along, that human rights is the issue, and a person's rights should not be taken away because of their sexual orientation.

On a similar vein, the Bishop feels strongly that someone should not be barred from serving in any capacity in the Church simply because they are female.

As we sat and talked with the Bishop, we found him to be a sympathetic listener who understands the many viewpoints of people. He is a relaxing

conversationalist, with an excellent sense of humour. In this Diocese where there has been so much hurt and anger, we came away with the firm opinion, that here was a man who will lead our Diocese back on to an even spiritual keel.

We wish a warm Aloha to the Bishop and Mrs. Hunt as they travel through our islands and visit our parishes.

--- The Rev. Donor Macneice, rector, Christ Memorial, and vicar, St. Thomas', on Kauai.

Bishop Hunt opposes gambling

The state shouldn't roll the dice when it comes to legalized gambling, according to the new interim bishop of Hawaii's Episcopal Church.

The Right Rev. George Nelson Hunt says Hawaii should forget gambling as a way to solve the state's fiscal crisis because gambling revenues rarely solve government financial problems and the activity brings with it a host of social and moral question.

"I'm opposed to it," said Hunt, who arrived last week [January 30] from Rhode Island to oversee the 11,000-member Hawaii diocese during the next year.

"I think it's a quick fix that isn't a fix at all."

Last fall Hunt helped fight a Rhode Island referendum on casino gambling and said he could get involved in lobbying against gambling proposals here.

"I really would rather see an increase in taxes," Hunt said, explaining legalized gambling is a form of taxation, one that hurts those least able to pay it.

"And I don't really like paying taxes more than anyone else."

The Episcopal Church of Hawaii faces its own money problems after backing a \$4-million loan to a troubled project for elderly housing.

Hunt's predecessor, Bishop Donald Hart, resigned after the project hit rough times.

The church had to assume responsibility for the loan with its \$360,000 annual payments.

The local problems were of interest to former Hawaii Bishop Edmond Browning, now presiding bishop of the Episcopal Church.

He turned to Hunt, a friend from days when the two were students at the University of the South in Sewanee, Tenn.

Hunt had been looking forward to his retirement as head of the Rhode Island Diocese.

He and his wife, Barbara, had hoped to settle down on the East Coast near their five grandchildren.

Hunt declined Browning's request twice before agreeing to a one-year

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George Nelson Hunt

Job: Interim Bishop of the Episcopal Church in Hawaii.

Age: 63, born in Louisville, Ky.

Work: Churches in Wyoming and California; Diocese of California (Bay Area) executive officer; Bishop of Rhode Island.

Education: University of the South, Virginia Theological Seminary.

Family: Married to the former Barbara Noel Plamp; three grown children; five grandchildren.

Fun: Hopes to learn deep-sea fishing and scuba while here
--- Honolulu Advertiser, reprinted with permission.

Aloha for Bishop Hunt at the airport, January 30



Photos by Winifred Burgess.

Briefly Noted

Ellen F. Cooke, National Church treasurer and treasurer of the General Convention, has resigned effective January 31. Her husband, the Rev. Nicholas T. Cooke III, has accepted a call to the Diocese of Virginia.

The surprise and suddenness of Ellen Cooke's resignation may be explained in that there appears to have been a "misuse of church funds" by her, in the words of Presiding Bishop Edmond Browning.

The evidence of possible financial impropriety during "some portion of her tenure as treasurer" was discovered only after her resignation, Browning noted in a statement issued February 15.

"I hope that our investigation will be completed in a matter of weeks, and that I can make a full report to the [Executive] Council, the staff, and other appropriate leaders of the Church at that time," the Presiding Bishop said.

On December 17 in six cathedrals the Scottish Episcopal Church ordained 42 women to the priesthood. With four more to be ordained in January, one in seven Scottish clergy will be a woman.

Archbishop of Canterbury George Carey welcomed the new secretary general of the Anglican Communion, the Rev. Canon John L. Peterson, at a celebration at Lambeth Palace January 4. Peterson succeeds the Rev. Canon Samuel Van Culin who served as secretary general for the past 12 years.

The Joint Nominating Committee charged with choosing candidates for the 1997 election of the next presiding bishop had its first meeting January 8-10 in Delray Beach, Florida. Presiding Bishop Browning's successor will be elected at the 1997 General Convention in Philadelphia.

A recent procession and foundation ceremony led by Russian Orthodox Patriarch Alexy II signified the church's decision to push ahead with its \$150 million plan to rebuild Moscow's Church of Christ the Savior despite controversy concerning the financial and architectural practicality of the venture. The original cathedral, with room for a congregation of 10,000 people, was the world's largest Orthodox place of worship until it was destroyed on Stalin's orders in 1931.

"We must deal with violence in our society, but we must do so in a way that strives to follow the mind of Christ and the leading of the Holy Spirit," said Bishop Richard Grein of New York, in opposing the death penalty. "By focus-

ing on the death penalty as a solution to crime, we are prevented from concentrating on genuine crime prevention programs," he added. "Instead of tackling crime by killing other human beings, I believe we should act with Christian conscience and pursue measures that dig at some of the roots of crime -- unemployment, poverty, drug abuse." For the past 18 years, Governors Hugh Carey and Mario Cuomo has shielded New York State from the death penalty. "But now this shield no longer exists," noted Grein.

The leaders of all the main Christian

Geri Tom elected to national ECW board

During the national ECW convention in Indianapolis, Geri Tom from St. Mary's, Honolulu, was elected to serve on the national ECW board.

Geri is the third woman of color and the first Asian to serve on the board.

Since her election, Geri has been to a board meeting in Richmond, Virginia, and to Honduras on a Woman to Woman informational seminar.

Geri is very excited to be serving, although she admitted she did not realize that she would be required to write reports.

Geri does not have either a

typewriter or computer.

Well, we know Geri will take care of this small problem.

Geri is a lifelong Episcopalian, having been born and raised in Hawaii.

She is retired from the Army and has been involved in a variety of positions with the Diocese of Hawaii's Episcopal Church Women, most recently having served as chair for the Christian Social

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In Memoriam

Josie Calag, wife of the Rev. Domingo P. Calag, died Monday, February 13, after a long bout with cancer.

There was a wake 6-9 p.m. Saturday, February 18, with the wake services at 7 p.m.

Funeral services were 2 p.m. Sunday, February 19, at Holy Apostles', Hilo, with the Rev. Dr. Thomas H. Taylor, rector, officiating.

Please keep Domingo and the Calag family in your prayers.

Fr. Calag is vicar of Resurrection/St. Columba's on the Island of Hawaii.

The Rev. Steven Bonsey named rector of St. Clement's, Honolulu

The Rev. Steven Charles Keller Bonsey -- Episcopal chaplain at Tufts College, Medford, Massachusetts, since 1991 -- has been elected the new rector of St. Clement's, Honolulu.

He will assume this ministry in July.

Fr. Bonsey is a kama'aina, born on Molokai May 24, 1956, while his father, the Rev. William Edwin Bonsey, Jr., now retired, was vicar of Grace Church.

At St. Clement's, he succeeds the Rev. Stephen M. Winsett.

Fr. Bonsey married Elisabeth Wilson Keller in 1982. They have three children -- Noah, Samuel, Josiah -- and one due this April.

He was educated at Iolani, Harvard (AB, 1978) and the Berkeley Divinity School at Yale, New Haven, Connecticut (M.Div., 1984; STM 1987).

During the interim between rectors, the Revs. Leroy D. Soper and Gregory M. Johnson served St. Clement's.

"Healing the Soul" A Quiet Day

Led by

The Rt. Rev. George Hunt
Interim Bishop
Diocese of Hawaii

When: Thursday, March 9, 1995

Where: St. Anthony's Retreat Center, Conference Hall, 3351 Kalihi Street, Honolulu, Hawaii.
Telephone: 845-0065.

Lunch & Registration: \$15.
Make checks payable to ECW and mail to ECW, Diocesan Office, 229 Queen Emma Square, Honolulu, Hawaii 96813.

Reservation Deadline: March 6.

Reception, Diocesan administrator, Office relocation...

From the Standing Committee's February 1995 *Newsletter*:

Reception

There was a reception for interim Bishop of Hawaii George Hunt and his wife Barbara and interim Dean of St. Andrew's Douglas Fontaine and his wife Jeanne on Sunday, February 19, from 11:30 a.m. to 2:30 p.m. in the Cathedral's Davies Hall.

Diocesan Administrator

As announced in a special letter to congregations and to those on the Bishop's *Newsletter* mailing list, the Standing Committee has appointed a subcommittee to search for a new Diocesan Administrator.

Applicants should contact the Rev. Tom Van Culin, convener, Search Committee.

Diocesan Office Relocation

The Standing Committee and Diocesan Council have been studying the possibility of relocating the Diocesan Office.

To date no decision has been reached.

All parties involved -- the Cathedral, Priory, and Diocese -- are earnestly seeking a mutually agreeable solution.

Standing Committee meets with Bishop Harold Hopkins

All day Friday, February 24, the Stand-

ing Committee met with Bishop Harold Hopkins of the Episcopal Church Center in New York City for assistance in laying the groundwork for the search for our next bishop.

More details will be forthcoming following this initial meeting.

4th Annual Stewardship Conference

The fourth Annual Stewardship Conference was held February 24-25 in Davies Hall and the Von Holt Room at the Cathedral.

Community of Episcopal Clergy

On February 24, preceding the Stewardship Conference, the clergy met in the Von Holt Room. The topic: Collegiality.

Diocesan Office Volunteers Needed

The Diocesan Office needs volunteers who can work on Monday, Tuesday and Wednesday afternoons.

The work consists of answering the telephone, helping with mailouts,

photocopying, and other office tasks.

Anyone who would like to volunteer should contact Alice Cowperthwaite in the Diocesan Office (536-7776).

Desk and Bookcase Needed

If you have a small desk and bookcase that you can donate for Bishop Hunt's use in his apartment, please contact Alice at the number in the item above.

Chaplains to Retirees

The Standing Committee has asked the Rev. Gerald Gifford and the Rev. Norio Sasaki to serve as chaplains to our retirees. Both men have accepted the appointment.

Hawaii Pacific University Scholarship

The Schools Commission is accepting applications for a full scholarship at Hawaii Pacific University (HPU) for an Episcopalian.

This annual scholarship is available to the Episcopal Church in Hawaii for ten years beginning 1994, as the church was a founding denomination of Hawaii Loa College, now included in HPU.

January's Diocesan Council Meeting

At its January meeting the Episcopal Church, through its Diocesan Council, indicated its opposition to legalized gambling in Hawaii.

On motion of Gretchen Jong, chair, Church in Society Department, the Council passed the following resolution:

The Church in Society Department moves that the Diocesan Council send a statement to the members of the 18th Legislature which informs them that the Diocesan Council of the Episcopal Church in Hawaii is strongly opposed to all forms of legalized, state-supported gambling in Hawaii, and that the Council will work with the Hawaii Council of Churches in their efforts on this concern.

Signatures of church members were to be solicited in the various congregations on a paper with the statement,

"I will not vote for, or encourage anyone else to vote for, any elected official who supports any form of legalized, state-supported gambling in Hawaii."

Also at the January Council meeting:

Minutes. The minutes of December's meeting were not approved and will be reconsidered at the February meeting.

Planned Giving. Planned Giving Officer Don McKenne asked that the members of the council "consider and suggest to others" the making of planned gifts to benefit the Episcopal Church.

He noted that when leadership does not participate in a program, that program generally does not work well or even at all.

The legal work involved and the management of investments and trusts will be done by the Episcopal Church, McKenne noted.

Mary Ing Trust (\$1.3 million). The council by resolution thanked "the Ings for foregoing the remaining income interest in the trust and making this gift possible to the Episcopal Church in Hawaii."

Fund Resolutions. Chancellor Hugh Shearer emphasized the necessity of dated, signed, and certified council resolutions filed with the records of the church corporation when setting up a fund or placing some restriction on one.

Directors and Officers' Liability Insurance. This \$2-million insurance covers, among others, members of council and has been renewed for 1995. The premium increased from \$2,000 to \$8,500.

New Deputy Vice-Chancellors. On nomination by the chancellor, the council approved as vice-chancellors:

---Thomas Dunn, a communicant of St. Andrew's, member of the cathedral chapter, and a director of the St. Andrew's Cathedral Foundation.

---George E. Hilty, a communicant of St. Timothy's, who is with the attorney general's office.

Chaplains to Retirees. The Rev. Norio Sasaki and the Rev. Dr. Gerald G. Gifford II have been appointed chaplains to retirees by the Standing Committee, the Rev. David Kennedy announced at council.

\$4-million debt. Fr. Kennedy reminded the council that "we all should think of fund raisers to reduce" that debt arising from the church's guaranty of a loan to Episcopal Homes of Hawaii, Inc.

Task Force Appointed. The council appointed a task force to: (1) develop a diocesan-wide planned giving policy, such policy to be reviewed by the chancellor; (2) address how to facilitate or encourage planned gifts; and (3) address the Ing gift (see above) in conjunction with the new policy and current diocesan fiscal needs.

David Chung, Keoki Kellerman, Don McKenne, and Jane Smith are among task force members.

Hawaiian Church Chronicle. The communications department has assigned itself the following respon-

Hawaiian Church Chronicle

ISSN 0274-7154

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

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

Suggested annual donation: \$6.00.

Copies this Issue: 7,600

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

Publisher: The Standing Committee as Ecclesiastical Authority.

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

Editors: The Editorial Board.

Editorial Board: Members of the Communications Department, Diocesan Council: Winifred Burgess, chair; Kayko Hanano, Vikki Secretario, the Rev. Donor Macneice, and Runa Lemmin.

Circulation Manager & Assistant to the Editor: Alice Cowperthwaite.

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

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

Please include the writer's name, address, and phone number(s) to facilitate confirmation and checking.

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

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

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

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

Second Class Postage paid at Honolulu, Hawaii.

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

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An Interview with Madeleine L'Engle

Madeleine L'Engle is a world-renowned Episcopal playwright, poet and author of fiction and non-fiction books.

Her novel *A Wrinkle in Time* won the Newberry Award in 1963 and *A Swiftly Tilting Planet* received the American Book Award.

She travels widely from her home base in New York, leading retreats, lecturing at writers' conferences and addressing church and student groups.

[Her travels have included several visits to Hawaii.]

Neil M. Alexander is vice-president and editorial director of the United Methodist Publishing House. His interview of Madeleine L'Engle appeared first in *Cokesbury's Good News Catalog Fall/Winter 1994-1995*.

Neil: What are you seeking to discover and share through your writing?

Madeleine: I wrote my first story when I was five, because I wanted to know why my father was coughing his lungs out from mustard gas he was exposed to in the First World War.

Why is it that people hurt each other? Why don't people love each other?

I learned quickly that a story is the best place to explore these unanswerable questions.

Facts are limited; they don't carry us very far. Story is where we look for truth...

Neil: Which questions do you find yourself asking over and over again?

Madeleine: All the big ones. The questions that adolescents ask -- and that we should never stop asking.

Unless we continually bring questions to our faith, it will become sterile and cold.

And so we ask: Why did God create the universe? Is there a purpose to it? Why did God take the incredible risk of making creatures with free will?

And this leads us to ponder why, if God is good, do terrible things happen?

Of course, there are no simple answers. If you have people with free will, they are going to make mistakes, and our actions do have consequences.

Neil: Is too much emphasis given to the importance of individual freedom? Would it be better if our communities provided more narrow boundries?

Madeleine: I remember many years ago being in Russia with my husband. After a concert we were walking back to our hotel late at night, with no fear whatsoever, through tunnels beneath Red Square.

When we came up on the other side of the square, I turned to my husband and said, "The price for this sense of security is too high."

With freedom there also comes risk, but it is worth it.

Neil: Where do you find the resources to sustain your search, to help you struggle with the ambiguity of being human?

Madeleine: Reading the Bible has always been a part of my daily life. My



Noted author and Episcopalian Madeleine L'Engle. (Episcopal News Service photo by James Solheim).

parents were Bible-reading people, and I grew up reading the Bible as a great storybook, which indeed it is.

It is remarkably comforting to me that of all the protagonists in scriptural stories, not one is qualified to do what God is asking. In a sense we are all unqualified.

If you are going to start a great nation, would you pick a hundred-year-old man and a woman past menopause?

That's the kind of thing God does.

I also read in the area of quantum mechanics and particle physics, because these are disciplines where people are dealing with the nature of being.

These writers describe a universe in which everything is totally interrelated, where nothing happens in isolation.

They have discovered that nothing can be studied objectively -- because to look at something is to change it and be changed by it.

I find such discussions helpful in framing theological responses to questions about the nature of the universe.

Neil: You have an incredible ability to draw upon your memory, to discern truth from events in your own life. How might others be helped to develop this capacity?

Madeleine: One thing that is helpful is keeping an honest and unpublishable journal.

What you write down you tend not to forget. I've been keeping journals since I was eight. It is a way of having a say in the telling of our own stories.

The act of writing it down helps set it in our memory. For storytellers, memory is very important, because we can't write a story without drawing on our own experience.

Neil: How does that apply to our spiritual pilgrimage as Christians? Do you think the faith community has developed a good memory to draw upon?

Madeleine: I don't. I think we have forgotten far too much.

I am concerned, for example, that we take Jesus' parables out of context. We treat them as isolated illustrations in and of themselves, but they make much more sense if you know when they were given in the course of Jesus' ministry and to whom he was speaking.

I don't believe you can be a Christian in isolation from the support and collective memory of the believing community.

My church is very important to me, and so is the group of women I meet with every Monday for study and prayer.

We are in this life together, not alone.

Neil: Some time back there were reports about folks speculating that you are a 'new age' thinker. What was that all about?

Madeleine: I haven't the faintest idea. I once asked someone what led people to say I was promoting "new age" concepts. The response was, "You mention the rainbow, and that's a sign of new age thinking."

I said, "Hey, wait a minute. The rainbow is the sign of God's covenant with his people. Don't hand our symbols over to those promoting 'new age' spirituality. Don't let faddish groups take away what God has given us."

I was sent a newspaper clipping that cited my book *A Wrinkle in Time* as one of the 10 most censored books in the United States.

When it first appeared in 1962, it was hailed by many as a Christian work. In the intervening years not one word of that book has changed. So what has happened to cause people to want it banned?

Neil: What do you think happened?

Madeleine: I think there are some people who are terribly afraid ... afraid

that they cannot control or manipulate God, that God might love people they don't love, that God's love is too all-embracing, and that we don't have to earn it.

All we have to do is say we are sorry, and God throws a big party. That is frightening to some people. They seem to feel that they can't be happy in heaven unless hell is heavily populated. I don't really understand that.

Neil: Do you worry that an overemphasis on unconditional grace might lead to giving license for the self-centered pursuit of personal comfort without accountability?

Madeleine: Unconditional grace is not the same as permissiveness, though I think it gets confused with that sometimes.

We are creatures who sin. I don't think that makes God angry. On the contrary, I think that makes God incredibly sad.

I think we hurt God by our sinning and by manipulating the idea of unconditional grace into something that makes it easier for us to go on sinning.

Grace does not give us permission to be destructive people. God's grace ought to give us the courage to try to give pleasure to God.

At night when I read my evening prayers, I ask myself, "What have I done that would have hurt God today?" and "What have I done to give pleasure to God?"

Neil: How do your books help people experience God's grace and grow in faithfulness?

Madeleine: I have had many letters from people who say that the loving God revealed in my books has changed their lives. They tell me that they have discovered that they no longer have to be afraid of God.

The *Summer of the Great Grandmother* is about my mother's 90th and last summer. I was very angry about what was happening to her. I wrote about walking down the dirt road in front of the house shouting, "God, don't do this to my mother. You take her!"

I have received letters from readers who said, "I didn't know I was allowed to be angry." Well, of course, we are allowed to be angry, but we are also called not to stay stuck in our anger.

Neil: In *The Irrational Season* you say that male and female will not be completely reconciled until Christ returns. Yet in *Two Part Invention* you describe the extraordinary harmony of your own marriage.

We seem to be in our time of struggle over male and female roles and relationships. What are your current thoughts on the subject?

Madeleine: There is a lot of antagonism in the world between male and female. I think we are paying much too much attention to gender conflict.

What I hear people asking is: Does

(Continued on page 8)

Finances, Carol Arney, Sabbatical...

MAUI

"The financial report and the rector's report" at the annual meeting of St. John's, Kula, this January "reflected the fact that St. John's is going through a challenging time just now," reported the parish newsletter *Nuhou O Ka Ohana/Family News*.

"The newly formed mission St. Paul's in Makawao has pulled some strong people away from St. John's.

"The high cost of living in Hawaii has caused some active members to move to the mainland, and the financial crisis in the diocese has affected people at St. John's.

"There was a resolution passed to address the financial needs.

"It was msp that St. John's members should look at the possibility of increasing pledges 14 of 15% across the board to offset the deficit."

The Rev. Heather Mueller-Fitch is rector of St. John's.

Carol Arney, a candidate from Hawaii, is attending the University of the South in Swannee, Tennessee.

She began a six weeks' internship at St. John's January 11, during the course of which she will do some teaching, preaching, and pastoral and hospital visiting, the parish newsletter reported.

As previously, Good Samaritan, Wailuku, supplied coffee and rolls for a Christmas roadblock of the Maui Police Department, as they were protecting everyone from drunk drivers. The parish also took breakfast New Year's morning for the police

department's change of watch at 0600, reports *The Shepherd Staff*, the parish newsletter.

Rector of Good Shepherd is the Rev. Layton Zimmer.

HAWAII

The Rev. Reg Rodman, rector of Christ Church, Kealahou, will be on sabbatical from January 16 to June 16, 1995, the January *Nu 'Oli* reported.

Slated for his sabbatical were:

--- February: Conference on Creation Spirituality, Matthew Fox; and training and designing television presentations, Center for Ministry, Oakland, California.

--- March: Taping tv spots, writing, individual study.

--- April: Final presentation of manuscript for publication. Easter services at Christ Church.

--- May: Meeting with Church Pension Fund (retirement planning), New York City. Visit and audit classes at Union Theological Seminary.

--- May & June: Paris, Provence, London, Scotland, and return to Kona in the second week of June.

Mickie Kimball led a workshop February 11 at Holy Apostles, Hilo, on learning how to make bedrolls/sleeping bags for the homeless. Already over 7 bedrolls has been taken to the East Hawaii Coalition for the Homeless for distribution.

"Sometimes we forget our homeless are still in Hilo and still in need...

"This is an Outreach Project that's easy and pleasurable, which you might teach others!" noted the February issue of Holy Apostles' parish newsletter.

The Rev. Dr. Tom Taylor is rector of

Holy Apostles'.

KAUAI

All Saints', Kapaa, can boast of several ties with Queen Emma and the Kamehameha Dynasty, reported the December issue of *The Kauaian*.

The lovely chalice and paten used in the first communion service at All Saints' bore the inscription, "Presented by Queen Emma to the first Anglican Church of Kauai, September 6, 1863."

[There was a church on the grounds of Foreign Minister Wylie's Princeville plantation.]

Before their return to Kauai, chalice and paten were used by Dean Ault in ministering to the sick in Honolulu.

It was sent by him to Archdeacon Wille, when All Saints' became the first modern Anglican Church on Kauai.

All Saints' also has two other ties to Queen Emma:

--- The beautiful koa prayer desk in the sanctuary, which was used by Queen Emma, a devout churchwoman, in her home in Honolulu.

She bequeathed it to a lady-in-waiting, a relative of whom later presented it to All Saints'.

--- Another tie with Queen Emma is the memorial stone in the founders' porch of the church school memorial building bearing the inscription, "In memory of Her Majesty Emma, 1836-1885, Queen of Hawaii, through whose instrumentality the Anglican Church was established in these Islands. The gift of Iolani Guild."

The Rev. Robert E. Walden is rector of All Saints', Kapaa.

(Continued on page 7)

Cursillo Highlights

The bi-monthly meeting of the Cursillo Secretariat was held on Kauai at St. Michael and All Angels' Church on January 14, 1995.

The officers for 1995 were elected and then commissioned. New officers are:

- Joan Lennox, chair;
- Sandy Smith, vice-chair;
- Kua Apple, treasurer; and
- Claudie Lui, secretary.

A leadership workshop is planned for all day on April 8, 1995, at the Cathedral in Honolulu.

It was decided to cut the number of meetings a year to four instead of six.

Scheduled meetings for 1995 are:

- April 7, 5:30 p.m., potluck at Fr. John Connell's in Ewa Beach;
- July 22, 10 a.m. in Kamuela on the Big Island; and
- October 22, 10 a.m. on Oahu. --- Lyn McKinney.

Elaine Ohlson: A Profile

Our profile this issue is on Elaine Ohlson, who is acting President of the Diocesan Council.

Originally from Denver, Colorado, Elaine has lived on Oahu since 1967.

A self-described "process-oriented workaholic who likes to keep busy", she began working with the Church when her children were very young and her work has since mushroomed into being acting President of the Diocesan Council (getting 27 people to work together in harmony is no small feat).

In this capacity she is also a member of the Special Review Committee which is an arm of the Diocesan Council. This committee acts as a liaison between the Diocesan Council and the lawyers on matters relating to the \$4 million debt.

In addition, Elaine is also part of the Interim Management Team which meets weekly concerning the day-to-day running of the Diocese.

Elaine's greatest joy is working with the youth group at St. Anne's as

Bishop's Warden.

When she's not working with the Church, Elaine works full-time as a United Airlines ticket representative.

In her spare time (such as it is), Elaine enjoys reading, travel and theatre. --- Runa Lemminn.

Every issue of the *Hawaiian Church Chronicle* will feature a person who works hard behind the scenes in our churches across the state.

If you know someone who you feel should be profiled, send a brief letter with the person's name, church and phone number, along with the reason why he or she should be profiled, to:

Runa Lemminn, P.O. Box 57, Hanalei, HI 96714.

Letter to the Editors

Rothauge's Recent Workshop

The Department of Congregational Development would like to give *Chronicle* readers a summary of Dr. Arlin Rothauge's workshop, as many people were unable to attend, because of the lack of lead time.

Dr. Rothauge is currently director of the Program for Advanced Studies in Congregational Development at Seabury-Western Theological Seminary in Evanston, Illinois.

Previously, for 14 years, he served as national officer for Congregational Development at the Episcopal Church Center in New York City.

His workshop in Hawaii was "Ministry in a Time of Crisis and Change."

One of his basic theological assumptions is that God is present in all times and conditions of life.

As with the individual, congregations also have life cycles.

The stages in the life of both are birth, formation, stability, decline and death.

Vision and energy are required for starting a congregation, for bringing to life a congregation out of a vision.

During the formation stage, traditions for future generations of the congregation become formed.

Unless the leaders during this stage are conscious that they will be establishing patterns, they may miss the opportunity to lay down helpful traditions.

The task during a time of stability is growth. This is the time when the peaks in attendance, budget and program occur.

The task during a time of decline is to break away from traditions and heritage that have peaked and are no longer relevant.

The task during a time of death is to move onto new life and to let go of tradition and heritage.

This allows a congregation to move into new life or a rebirth.

Dr. Rothauge applies to congregational life the categories from Kubler-Ross's studies on death and dying.

In a congregation in crisis, denial and a self-imposed isolation come first.

This time of denial allows the self or the congregation to redefine itself.

Following this period comes anger. At this stage, focusing on resolving the problem is more productive than assigning blame.

After anger comes bargaining, which -- according to Rothauge -- has two modes, that of the skunk and that of the turtle.

Both modes are bargaining a way out of a problem -- either by threatening and making trouble to get a better bargain (skunk), or by hiding anger, putting on a good front, and trying to appease to get that better bargain (turtle).

After the bargaining stage runs its course, reality sets in.

Often this is the realization that we cannot bargain ourselves out of the pain.

Depression and sadness may follow. However, the expression of sadness and grief in the face of crisis is healthy,

(Continued on page 8)

God, Kobe & Evil: Some Reflections

On All Saints Day (November 1) 1775, with the churches thronged on this holy day of obligation, the greater part of Lisbon

was reduced almost in an instant to a heap of ruins. A tidal wave at the same time broke over the quays and wrecked the shipping on the Tagus; fire broke out to complete the work of destruction; between 30,000 and 40,000 persons lost their lives; and the value of the property destroyed was about 20,000,000 English pounds sterling. The shock was felt from Scotland to Asia Minor (*Britannica*, 11th edition, XVI, p. 773). Twenty million pounds was then about \$100 million.

However, when one remembers the great purchasing power of pound or dollar in American colonial times, the financial loss resulting from the Lisbon earthquake was immense, a few billion dollars or so in our time.

However, what troubled all thinking persons at that time was more than the dollar loss and the loss of life, which was about eight times that of the Kobe earthquake.

What troubled so many was that the Lisbon 'quake posed a difficult, even intractable, religious question and problem.

Who, where and what was God in the face of all this destruction?

Where was the goodness, justice or omnipotence of God in an earthquake loosed on Lisbon with the churches thronged?

Theodicy

The word *theodicy* applies here. It is an early modern compound of the Greek *theo*/God and *dike*/justice. My



One of several Anglican churches damaged in the Kobe earthquake. Christ Church, Kawaguchi, lost the tower and suffered damage to the parish hall. (Episcopal News Service photo by Nathaniel Uematsu).

dictionary defines theodicy as a defense of God's goodness and omnipotence in the view of the existence of evil.

The word was coined in 1710 in the book title *Essays of Theodicy on the Goodness of God* (Gottfried Wilhelm Leibniz).

The problem is more simply stated by the title of a popular recent book, *When Bad Things Happen to Good People*.

The contents of that book by a rabbi form a theodicy, a maintaining and defense of belief in God and God's goodness in the face of "bad things" (evil).

Considerations

While we each may have our own theodicy or solution to the problem of God's justice and goodness in the face of the existence of evil, there is no generally accepted, widely persuasive one.

This should not surprise us. --- First, I do not think certain problems can be solved.

For example, it is said that one cannot geometrically trisect or divide an angle into three, nor square a circle, using compass and straight edge.

Nor are certain life-problems solved. Rather, they are compensated for or creatively coped, or lived, with.

Genetic givens -- like great shortness (dwarfism) or extraordinary height (gigantism) or annoying inherited ailments or weaknesses -- are not generally changed or cured, but lived with, creatively and positively, one hopes.

In short, not every problem can be solved.

However, this fact is no excuse for mental torpor or intellectual cowardice in failing to try.

But this fact is great comfort when one encounters the intractable.

So great an intellect as Immanuel Kant, after surveying the attempts and considering the problem itself, noted the failure of all attempts at theodicy -- of any real or final reconciling God's goodness and omnipotence with the existence of evil.

Some problems cannot be solved.

--- Second, one mark of the mature and healthy mind is the ability to handle ambiguities, the grays in life, as well as contradictions in human thought-constructs.

The immature and unwell demand that everything is, and must be, black or white.

However, everything is not neat, tidy or congruent in nature or life.

Light is not either discrete particles or energy waves; light is both particles and energy waves.

Physics -- which one ordinarily thinks a most certain science -- has its loose ends, its untidinesses.

They are so important that Niels Bohr developed the Principle of Complementarity -- that is to say, "two aspects of a description...are mutually exclusive, yet both are necessary for a full understanding of what is to be described" (Abraham Pais, *Niels Bohr's Times*, p. 24).

God's goodness, justice and omnipotence and the existence of evil "are mutually exclusive, yet both are necessary for a full understanding of what is to be described" -- our world and cosmos.

--- Third, there are limitations to the exactness human knowledge can attain.

The physicist Werner Heisenberg is known for his Principle of Uncertainty.

We humans really know what we know within areas of probability, some very high indeed as to approximate certainties, but probabilities none-the-less, he demonstrated.

The very act of seeing can change the seer and the object seen.

The light photon which bounces off an electron to tell us what and where it is, distorts the electron's place and path.

Bronowski called Heisenberg's principle the Principle of Toleration.

Machinshop items are crafted to certain tolerances, never exactly.

A pie or cake is made within certain tolerances, never exactly as the same pie or cake before.

Our faces change in the course of the day. If absolute exactness were required, we could not recognize each other. We are different from the last time we were seen.

In short, human knowledge faces limitations, not only in itself, but also because tolerances, uncertainties, insolubles, and contradictions are part and parcel of the reality we call creation.

God has placed them there, and that is why the church ultimately speaks of faith.

Moreover, the inexactness of human knowledge makes toleration an ethical necessity.

For me, all this physics means that:

--- I must acknowledge the intractability of the problem of the goodness, justice and omnipotence of God in the face of the existence of evil. The problem cannot be solved with any finality.

--- I must maintain the full existence of both evil and the goodness, justice and omnipotence of God, in accordance with my (presumed) maturity and mental health, and in accordance with the Principle of Complementarity.

--- I have my own solution to the problem of God and Kobe or Lisbon, but, in accordance with the Principle of Toleration or Uncertainty, I must be tolerant of other solutions and do not consider my own solution either exact or ever to be imposed on others.

A Hazarded Solution

I think this. There are Things That Are (TTA) -- earthquakes, tsunamis, hurricanes, accidents, misadventures during surgery, and such.

God is not in these, although insurance policies and the law may term some of them Acts of God.

They are so termed on the basis of the Old Testament, for there we read of God's sending plagues, defeats and natural disasters out of his wrath at moral lapses or as explanations of events.

This is natural where everything, one way or another, is ascribed to God.

This is natural where nearly everything is seen in moral perspective, with evil punished and good rewarded, theoretically at least.

This is also natural in a society without any inkling of science, with no knowledge of the earth's plates, and quite without any idea of viruses or bacteria.

Then, God must have done it.

But I doubt that any modern is going to make the case that that temblor punished Kobe for its sins.

I doubt that Kobe is more sinful than Fresno, Manila or Hong Kong, or that there even is an earthquake-sin connection.

God is not in the cancer; God is in the cure and the comfort provided.

God is not in the accident, but in the care and love of those responding.

God is not in accidental death, but in the comforting of those who mourn.

God is not in every defeat or economic collapse, but in mutual sharing and banding together to recover upon different economic bases or political principles.

God did not take away; the TTA did.

But always and ever, in disaster or success, Blessed be God.

This is the Christian's great cry in response.

(Continued on next page)

Diocese receives \$1.3 million gift

The Episcopal Church has received \$1.3 from the charitable remainder trust established some years ago by Mary Y.C. Ing.

Mary Ing, who died in 1983, was a long and devoted member of Epiphany Church and very active at the parish and diocesan levels.

Her brother Mr. Jacob Ing and her sister Mrs. Hannah Ching, who were income beneficiaries to the trust, chose graciously to forgo any further income from the trust, allowing the assets to be distributed to the Church.

The diocesan authorities will decide soon how best to use the generous gift of Mary Y.C. Ing.

--- From News & Comments, Hawaii Council of Churches (January/February 1995).

See also article on Diocesan Council's January meeting in this issue.

No Micromanaging

There is the question of God's omnipotence or almightiness, but I find no trouble here.

God grants us freedom in our individual lives, to choose this or reject that.

God does not hover over us and compel us to the good.

God leaves us areas of free action, having provided general moral laws, while insisting that acts have consequences.

Moral growth comes by the use of freedom, and God is interested in such growth.

The command to love -- Christ's Summary of the Law -- is meaningless without freedom, the freedom to choose, for love cannot be compelled.

God is there, but for good reason, God has withdrawn from micromanaging our lives.

Similarly, God has left nature an area of free action, it seems to me.

As with people, God does not hover over the earth's plates, intervening to speed motion here, or to retard it there.

Almighty God created nature; only the Almighty could.

But almighty does not mean micromanaging.

God is not in the earthquake, but in the response of those who feed, comfort, shelter, and otherwise sustain the victims of that 'quake.

Humbling Circumstances

There is something else to be said.

Humankind is often very proud of its accomplishments and with good reason.

Being in God's image and likeness, we share capacities with God.

The works of our hands and minds can be and are stunning.

But we humans often overreach ourselves.

We have the account of the Tower of Babel and its humbling consequences.

Greek drama deals with *hubris*, human pride, transgressing of limits, and their tragic consequences. "Pride cometh before a fall."

We humans are often whittled down to size by the TTA. We are put, so to speak, in our proper place.

The unsinkable *Titanic* sank. The

Things that Are sent the pride of British engineering, industry and technology to the bottom.

Prideful engineers in Japan, so scornful of American anti-earthquake building technology, as seen in the Northridge, Los Angeles, 'quake a year ago, now have much to contemplate in the ruins of their Kobe constructions.

We take our health for granted and think we own it, until it is interrupted or begins to drift away.

Life has its walls which we run into, leading to re-evaluation and a more correct appraisal.

In fact, we humans are defined by what we run into and our response thereto.

We begin as marbles, rolling about. Life chips us. These facets add character, quality and lustre, if our response is good.

God is not in the walls we run into, the TTA, but in our response to these unavoidable collisions.

Long ago, Job held onto the goodness of God and his own goodness in the face of all that he ran into.

He refused to let the TTA undermine his love for and trust in God.

I know that my Redeemer liveth, and and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger (9:25-27; BCP)..

My faith is rather simple. I hold that God makes all losses up to us out of his love and justice, as the Book of Job and St. Matthew (19:27-29) also suggest.

And I follow Paul:

I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Romans 8:38-39).

We all await the day that all things, including the TTA, will be put in subjection under his feet (Hebrews 2:8; Philipians 3:21).

Thoughts on God, evil, and the earthquake in Kobe.

--- The Rev. John Paul Engelcke. A sermon delivered in the Church of the Holy Cross, Malaekahana, Oahu.

Massachusetts begins healing after bishop's suicide, news of extramarital relationships

Still reeling from the January 15 suicide of Bishop David E. Johnson, the Diocese of Massachusetts was rocked further 11 days later by revelations of the late bishop's extramarital relationships.

The January 26 statement, highly unusual in its candor, was signed by Bishop M. Thomas Shaw, Johnson's successor as bishop of Massachusetts; Suffragan Bishop Barbara C. Harris; Bishop Edmond L. Browning, presiding bishop of the Episcopal Church; and the diocesan standing committee.

Shaw said that information of "several extramarital relationships," at least some "of the character of sexual exploitation," was released with the blessing and support of Johnson's family.

"Our purpose in sharing this information now is to begin the critical process of healing," the statement indicated.

"Our years of struggling in the church with the issue of clergy sexual exploitation and many other issues that cause such pain and division have shown us again and again that such healing can only take place when we begin to face such truths together.

"There is no truth in the human condition that lies beyond the reach of God's unfailing love and redemption," the statement observed.

As part of that healing process, 550 clergy and lay leaders of the diocese gathered at a retreat center in Newton, February 1, for a day-long conference.

The program focused on the personal issues confronting individuals as a result of Johnson's suicide and the revelation of his extramarital relationships.

The session also addressed ways clergy could respond pastorally to the concerns and pain of their congregations.

First of 5 presentments filed against bishops who ordained homosexuals

Ten diocesan bishops have delivered a letter of presentment to Presiding Bishop Edmond L. Browning charging that a now-retired bishop violated his ordination vows by teaching erroneous doctrine when he ordained an openly gay man to the diaconate 5 years ago.

Bishop Walter Righter, retired bishop of Iowa, was assistant bishop of the Diocese of Newark at the time of the questioned ordination.

The four others against whom presentments are expected are Bishop Ronald Haines (Washington), Bishop Allan Bartlett (Pennsylvania), Bishop John Spong (Newark) and Bishop Stewart Wood (Michigan).

If found guilty, the bishops could face admonition, suspension of episcopal or ministerial functions, or deposition.

Signing the presentment were the Bishops of Central Florida, Eau Claire, Dallas, Florida, San Joaquin, Rio Grande, West Tennessee, Ft. Worth, Texas and Quincy.

Council of Churches installs new executive director

On February 12, the Hawaii Council of Churches installed the Rev. Donna Faith Eldredge as its fourth executive director.

The Rev. Eldredge is a pastor of the Christian Church (Disciples of Christ).

Born and raised in New Hampshire, she received the degree of Master of Divinity *cum laude* in 1977 from Andover Newton Theological School.

Post-graduate studies have taken her to the Catholic University of Louvain in Belgium, College of Preachers in Washington (D.C.), Pacific School of Religion in Berkeley, the Claremont School of Theology in Southern California, and the Institute for Pastoral Studies at Loyola in Chicago.

She has served parishes in Belgium, Norway, Massachusetts, and Indiana, as well as in Hawaii.

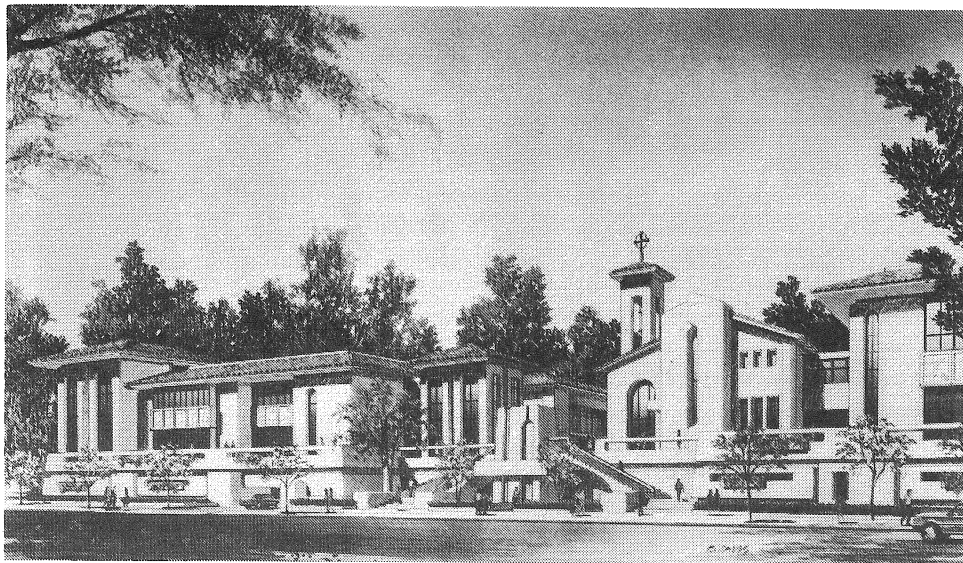
For eight years she was pastor of Christ Church Uniting Disciples and Presbyterians in Kailua.

KAUAI (from page 5)

Sometime between Saturday afternoon, January 7 and the 8 a.m. Sunday service at St. Paul's, Kekaha, someone opened the mauka sliding doors and took "the chalice (original one), Host, purificator and the cruet filled with wine."

The communion vessels will now be prepared and left in the sacristy, and "motion lights...to ward off trespassers will be purchased," reported the February 1995 issue of *The West Kauai Episcopalian*.

The Rev. Frank B. Cowell is vicar of the Episcopal Church on West Kauai, which also includes St. John's, Eleele.



The Diocese of Los Angeles's new Cathedral Center of St. Paul. The \$13 million center includes a church as well as diocesan offices and a wing dedicated to outreach ministries. (Rendering by Barry Zauss).

THE CALENDAR

March					
1	First Day of Lent: Ash Wednesday.	14	Stewardship Committee, noon.	3	Interim Bishop at Calvary.
2	Commission on Ministry, 3 p.m.	16	Diocesan Institute Board, 3 p.m.		Council Departments' budget recommendations due.
3	Mission & Program Grants due. Interim Management Team, 8 a.m.	18	Interim Management Team, 8 p.m.	4	Ecumenical AIDS Advisory Committee.
3-5	Happening 7: Puu Kahea.		Diocesan Council Departments & Council	7	Interim Management Team, 8 a.m.
3-31	Grant applications reviewed by Council Departments.	19	3rd Sunday in Lent. Interim Bishop at St. Elizabeth's.		Standing Committee, 11 a.m.
4	Vestry Workshop.	24	Interim Management Team, 8 p.m.	9	Sunday of the Passion: Palm Sunday.
5	1st Sunday in Lent. Interim Bishop at St. Peter's.		Diocesan Institute, Priory, 6 p.m.		Interim Bishop at Kohala Mission.
6	Finance Department, 2 p.m.	25	The Annunciation. Diocesan Institute, Priory, 8:30 a.m.	11	Finance Department, 3 p.m.
7	Ecumenical AIDS Advisory Committee.			12	Compensation Review Com- mittee, noon.
8	Ember Day.	26	4th Sunday in Lent. Interim Bishop at Christ Memorial & St. Thomas'.	13	Maundy Thursday. ECW, St. Anne's, 9:30 a.m.
9	ECW Retreat, St. Anthony's, 9:30 a.m.	27	Prince Jonah Kuhio Kalaniana'ole Day. Diocesan Office closed.	14	Good Friday. Diocesan Office closed.
10	Standing Committee, 8 a.m. BACAM, Cathedral, noon. Ember Day.	30	St. Andrew's Priory Golf Tournament.	15	Holy Saturday & Easter Eve.
11	Ember Day. BACAM, Cathedral Mission Congregations meet to review 1996 grant requests, 9 a.m.-2 p.m.	31	Standing Committee, 11 a.m.	16	Sunday of the Resurrection: Easter Day.
12	2nd Sunday in Lent. Interim Bishop at St. Barnabas'.		April		Interim Bishop at St. Andrew's Cathedral.
		2	5th Sunday in Lent.	19	Stewardship Committee, noon.
				20	Diocesan Institute Board, 3 p.m.
				21	Standing Committee, 11 a.m.
				22	Interim Management Team, 8 p.m.
					Diocesan Council Departments & Council.
				23	2nd Sunday of Easter. Interim Bishop at Holy Apostles', Resurrection & St. Columba's.
				23-29	National Educators Conference.
				25	St. Mark the Evangelist.
				28	Interim Management Team, 8 a.m.
					Diocesan Institute, Priory, 6 p.m.
				27-29	Honolulu '95 (Ecumenical).
				28-30	Junior High Retreat, Puu Kahea.
				29	Diocesan Institute, Priory, 8:30 a.m.
				30	3rd Sunday of Easter. Interim Bishop at St. John's, Kula.
					Interim Bishop at St. Christopher's, 2:30 p.m.
					St. Christopher's 50th Anniversary Celebration.
					--- Prepared from material furnished by the Diocesan Office.

Geri Tom elected
(from page 2)

Concerns Committee (Specials).
Geri attends ECW meetings at St. Timothy's and gave a report on the "Woman to Women Program."
In that program one ECW group from a church within the United States adopts as penpals an ECW group from another nation.
While some of the groups have helped to fund small industries, Geri explained that any monetary needs can be referred to the national WTW board, and they will help.
The primary purpose of the local church women is to write, send photos, and explain what they do for their church, city and the world
Geri signed St. Timothy's up on January 7, 1995.

Geri is also working on the national UTO/ECW committee, a newly formed group, having been voted in at the convention in Indianapolis.
If you would like Geri to talk with your group about her experience in Honduras and/or to answer questions about what the national ECW board is doing, please contact her.
She is very interested in getting the message to women of the church.
--- From the ECW Newsletter (January 1995).

Letter to Editors
(from page 5)

when it is tempered with hope.
Hope is found in God's future and the new possibilities.
While at the Church Center, Dr. Rothauge produced the five-part *Congregational Vitality Series*:
--- *Sizing Up a Congregation for New Member Ministry* (#1).
--- *The Life Cycle in Congregations* (#2).
--- *Parallel Development* (#3).
--- *Making Small Groups Effective* (#4).
--- *All Doors Open* (#5).
These are available through Episcopal Parish Services, P.O. Box 269, William Penn Annex, Philadelphia, PA 19105-0269.
--- The Rev. David Y. Ota, chair, Department of Congregational Development.

"I realized I could/should celebrate my differences.
"There were times growing up, and later in my profession as an occupational therapist, when I was required to 'conform'/be like everyone else.
"I sometimes found it difficult when it was against my personal ethics.
"I now know that I do not need to 'conform' and can explain my views and the reasons I need to hold on to my personal goals."
--- Geri Tom in the column "Women of Vision Update" in the Winter 1995 *ECW Communique*.

L'Engle
Interview
(from page 4)

God really love me?
Will I continue as who I am after death?
Will God continue to help me grow?
Why is there so much pain?
Why, if God is good, do we do so many wrong things?
I wish the church would address itself to that.

Neil: We see violence, deprivation, suffering and hatefulness close to home and across the world. As you survey what is happening, how do you dare to be hopeful?

Madeleine: I am hopeful because I don't think God is going to fail with creation. I think somehow or other love is going to come through. Christ is with us.
After my husband died, I lived several years with my two granddaughters who were in college. They questioned things, and sometimes we didn't agree, but at least we were all struggling to find truth.
Because we are human and finite, and God is divine and infinite, we can never totally comprehend the living, wondrous God whom we adore.
So there are always unanswered questions as God pushes us along and helps us grow in love.
But my granddaughters and the other young people I meet are willing to ask and struggle with the important questions. That gives me hope.
--- From the Episcopal News Service. Used by permission.

Hunt opposes
gambling
(from page 1)

posting here.
"He (Browning) was very concerned, given his experience here," said Hunt.
"He cares very deeply for this diocese and this part of the world."
Hunt had never been in Hawaii before an October visit [at the time of the diocesan convention].
The \$4-million debt worries him, although technically it is the responsibility of the church's eight-member ecclesiastical committee [the Standing Committee, the ecclesiastical authority in the absence of a diocesan bishop].
Hunt believes the 20-year loan must be paid off faster.
He hopes an insurance settlement will cover some of that debt, but said the church may also have to look at selling some property.
--- By Greg Willes, Advertiser staff writer, reprinted with permission.

Diocesan Council
(from page 3)

sibilities as editors of the *Chronicle*:
--- National news -- Runa Leminn.
--- Parishes -- Kayoko Hanano.
--- Editorial/Letters -- The Rev. Donor Macneice.
--- Diocesan news -- Winifred Burgess.
"Should you have any items of interest, please send them to: *The Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813."