

HAWAII HISTORICAL SOCIETY SSE KAWAIAHAG STREET HONOLULU, HI 96413 bka/Alian mistofitua 560 Kawalahan Sirsa Hanotau, til 19813

CHRONICLE

BISHOP HUNT ANNOUNCES CAPITAL

FUNDS DRIVE



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

CAPITAL FUND DRIVE UPDATE

Already eight churches and twentyone individuals have contributed to the Capital Fund started to abolish the \$4-million EHH debt. The following is an alphabetical list of those churches and individuals. The Bishop, Standing Committee and Diocesan Council thank these churches and people for their leadership.

Churches:
CANTERBURY HOUSE
EMMANUEL
GOOD SAMARITAN
HOLY NATIVITY
ST. CLEMENT'S
ST. GEORGE'S
ST. THOMAS', HANALEI
ST. TIMOTHY'S

Individuals: **CAROL ARNEY** AINSLIE BALDWIN DAVID CHUNG GEORGE 7 SUSAN CLIFFORD **DIDIER & JENNY DECLER** PAUL & JANE FIELD KATHLEEN STEARN FRIDAY GERALD & PAULINE GIFFORD RICHARD HAGEMEYER DONALD & ELIZABETH HART **NELLIE HARTMAN** NADINE KAHANAMOKU MARY MILLER ROBERT MOORE MICHAEL PORTER JOSEPH SUZUKI KAREN SWANSON STEPHEN SWANSON THEONE VREDENBURG **ENID WILFORD**

Following his announcement to the Diocesan Council regarding a Capital Funds Drive, Bishop Hunt sent the following letter to all clergy and wardens.

Dear friends,

In the brief six-week period since I came to be a part of the life of this diocese it has become quickly apparent that the \$4 million debt which we are carrying is sapping our spiritual energy, even as it drains our capacity to be expansive about the mission of the Church. In our Bible study at the meeting of the Diosecan Council this past Saturday, the Feeding of the 5000 opened again for us both the dangers of a "theology of scarcity" and the possibilities of a "theology of abundance."

Because we are presently captive to a theology of scarcity...

...we cannot look seriously for property for St. Barnabas' mission;

...we cannot adequately help St. Anne's find an appropriate location for their worship and other activities;

...we are inhibited from assisting several congregations which are facing temporary financial difficulties;

...we have had to pare our staff to the bone - and some of the bone has been shaved off as well; and

... we have adopted a depressed mentality which immobilizes us as a community. I believe we must move immediately from our theology of scarcity to a theology of abundance. We do indeed have "five loaves and two small fish." We need to bless and use them now for the Kingdom.

If we are to move from our depression we must immediately address the task of wiping out our \$4 million debt.

I have proposed, and the Council has approved, a simple plan to raise the \$4 million we need to "clear the decks" that we might get on with the mission of the Church.

To be successful we will need to move together, enlisting the cooperation of each priest and deacon, warden, vestry and Bishop's Committeeindeed, every Episcopalian in the Diocese of Hawai'i.

As I mentioned to Council on Saturday, I don't want us to spend thousands of dollars on a consultant to tell us to do what we already know needs to be done. Simply, we need to dig deep in our pockets and give the money which will free us to be about our mission and ministry as Christians. The management for this effort will have to come from the clergy and wardens in each congregation.

Further we need to remember that leaders must lead. This means Bishop, Standing Committee, Council, each priest, deacon, warden and and Vestry/Bishop's committee person must take a leadership role in giving for this effort, and then spread the word of support and encouragement

in your congregation. Of course, if you need help, advice, or just someone to share with, please give me a call.

Eight churches and over twenty individuals have already made gifts to this capital fund (their names are included in (this) issue of the Chronicle), totaling \$25,957. Barbara and I have talked over our own gifts and decided to pledge \$1,000 each to this effort- in addition to our usual church giving. One member of council has already pledged \$500. So we only have \$3,971,543 to go.

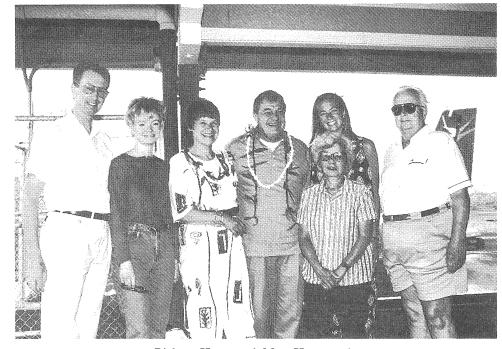
I believe we can do it! I believe we can do it before the end of this year! I believe we can make our Christmas services a great celebration of our Lord's birth and our rebirth as a diocese on mission for Christ, a celebration of our success.

We'll ask from time to time, "How's it going?" so we can report to the whole diocese on our progress. And, in each congregation, someone should be responsible for keeping records about who gives what (for tax purposes) and so that we may thank everyone in due course. In the next few weeks you'll be receiving information about how to send in checks for this fund. Again, if you want to talk about this give me a call.

In the meantime, remember to make your own pledge first, and know you are in my prayers and of my confidence that together with God's blessing we can conquer this challenge.

Affectionately,

P.S. I truly wish this could be a personal letter to each of you, but given our circumstances the cost would be prohibitive. Please receive it as a personal communication. Many thanks.



Bishop Hunt and Mrs. Hunt paying their first visit to Kauai, were met at Princeville Airport when they arrived on Island Air, by the Rector and members of Christ Memorial Church, Kilauea.

Within

The Rt. Rev. Jackson Gilliam	p. 2
Planned Giving	p. 2
ECW	p. 2
UTO	p. 2
Letter to the Editors	p. 3
St. John's Lenten Story	p. 4
AIDS Candlelight Service	p. 5
A Typical Sun. School Teacher	p. 6
Restoration of an old Cemetery	p .7
Diocesan Council	p. 8

266.305



The Rt. Rev. Jackson & Mrs. Gilliam

The Right Rev. Jackson Gilliam: A Profile

Our profile this month is on The Right Rev. Jackson Gilliam, who hails from St. Jude's Mission Parish, which overlooks the south point of the Big Island of Hawaii (the southernmost Episcopal congregation in the U.S.).

Bishop Gilliam had retired from 17 years as Bishop of Montana when he received a call from a friend named Dick Kirkhoffer. Dick suggested to Bishop Gilliam that he come out to the Big Island and fill in for a few months to "get away" from the stress in Montana. The Bishop accepted the position, and a few months turned into eight years at St. Jude's, with no end in sight!

Very active with Cursillio (a renewal movement in the church) as well as the Big Island Deanery, his greatest love is preaching, and the people with whom he works.

• UTO 1995 IN-GATHERINGS

May 14th and October 15th have been selected for the United Thank Offering Ingatherings. Each church in our Diocese will receive information about the work of the United Thank Offering as it funds grants to meet pressing needs for which no other funds are available. The ingatherings help express our gratitude for all blessings, great and small, and members of all our churches are urged to participate.

Although Bishop Gilliam's accomplishments are too numerous to list, one of which he is particularly proud was being appointed Companion to the Order of the Cross of Nails - bestowed by Coventry Cathedral in England. (This Order is a network of centers throughout the world that is dedicated to reconciliation. For example, the Order arranges dialogue between Catholics and Protestants in Northern Ireland). He was also Chairman of the House of Bishops Committee on Pastoral Development, Chairman of the Council for the Development of Ministry as well as being a Member of the Presiding Bishop's Advisory Committee.

When he is not working with the Church, the Bishop enjoys computers and photography. His wife Marky, whom he met when he came to Hawaii, is a member of the Diocesan Council. Mahalo Bishop Gilliam for all your work

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.

"JUSTDOIT"

Today there is a funeral at the Cathedral. The staff asks, "who died?" Others answer, "I don't know but he was young - early fifties they say." A discussion ensues around the fact that according to the statistics we are living longer, social security will run out for the younger generations, people in their 60's 70's are starting new and different careers, yet this person dies in his fifties.

As I listened to this, it struck me once again - we are all going to die and we don't know when. The Lenten Season reminds us of this often and forcefully " ashes to ashes, dust to dust," "where moth and dust doth corrupt."

So what is a proper response to this reminder of our immortality?

Rev. Hugh Magers, the stewardship officer for the National Episcopal Church tells us he and his wife review their wills every year during the Lenten season to make sure these important documents are up-to-date and reflect how they wish their assets to be distributed when they die.

We know from good statistics that many of us do not have a will to review. Now is a good time to have one prepared, our Book of Common Prayer on page 445 tells us it is our duty as Christians.

By putting off making a will perhaps we are saying I've still got plenty of time yet--Oh! Do you know something God doesn't?

The best time to make a will is now. Once completed it brings a feeling of satisfaction, a calmness, an acknowledgement of our immortality.

Preparing a will also provides you with a wonderful opportunity to provide continuing support to your church; to make a statement of the importance you place in the Church's ministry. Consider naming your church in your will, continue your generous giving at your death.

There are various ways that your parish or other related organizations of the Episcopal Church can be helped through your will.

If you would like more information about the different ways to include the Church in your will, including the specific wording to be used, please call me at 536-7776, or neighbour islands 800-522-8418, and I will provide you with this material.

- Don McKenne - Planned Giving Officer

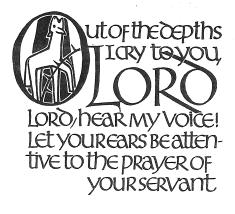


Education for Ministry Mentor Training

Mentor training for the Education for Ministry (EFM) program will be conducted on Friday through Sunday, May 5th - 7th. The training, for both prospective and continuing mentors will be held at Holy Nativity Church. Details as to time and cost will be announced later.

EFM is intended to assist persons deepen their understanding of God's call to ministry, based on the baptismal covenant, and to equip them for that ministry. It combines guided study of the Bible and church documents with theological reflection on events occurring in the on-going ministries of participants. The EFM program itself requires four years to complete, with commitments made one year at a time. EFM is designed and administered by the School of Theology, University of the South (Sewanee).

EFM groups currently meet at Emmanuel, Kailua, with Jean Compton and The Rev. Eleanore Akina as mentors; and St. Timothy's, Aiea, with David Caldwell and the Rev. Mike Ferguson as mentors. Persons interested in learning more about EFM may contact one of those individuals. Other EFM groups can be formed with a minimum of eight participants.



ECW SPECIALS DUE

Requests for financial assistance (ECW Specials) for 1995-1996 are due June 1, 1995, Grace Iwami, chair of the ECW Christian Social Relations Committee announced.

Requests should be by letter, including the following information.

- 1. Name of Organization, with a brief description of background and services.
- 2. Special purposes of request.
- 3. Specific amount of financial assistance requested with a financial statement for the past year.
- 4. Other available funding already received/receiving.
- 5. Plans if request is not selected by committee for this year.

All requests will be prayerfully considered and presented to the ECW Board at their Annual Meeting in the Fall, Mrs. Iwami noted.

The letter, with the information should be sent to Grace Iwami, ECW Chair, Diocesan Office, 229 Queen Emma Square, Honolulu, Hawaii 96813.

LETTERS TO THE EDITORS:

During the past weeks, I have been researching our archives to prepare for a Senior Honors Thesis. My topic is the Episcopate of the Rt. Rev. Harry S. Kennedy, Bishop of the Missionary District of Honolulu from 1944 to 1969, and a most influential man in making our Diocese what it is today. During the years of his leadership, we both doubled in the number of churches and the number of communicants.

Throughout my research, one thing has become very clear. Bishop Kennedy recognized that in Hawaii, the most important factor for growth, for stability and for a strong future was the ownership of land. Land, our aina, is a precious and finite thing, and for many of our communicants, it has a spiritual connection with all that we hold dear. Through Bishop Kennedy's twenty-five years of leadership, he concentrated on the acquisition of land for our churches, and to insure room for us to grow. Time and time again, he was able, through his influence to get land donated for the church.

Now, in this time of financial stress, many are suggesting that we consider selling some of our land. It would seem a practical, no nonsense solution to our dilemma. I am afraid that if we turn to this solution too easily, we may find ourselves regretting our decisions, as we lose our heritage and our aina, just as our Hawaiian founders did. Wherever possible, we must seek other solutions.

One such solution is the Capital Fund set up to reduce the principle of the debt for the Episcopal Homes Hawaii loan. Although this fund was set up last October before the Convention, I find there are still many Hawaii Episcopalians, who are unaware of this fund. For their information, money paid to this fund goes directly to the payment of the principle of the loan within the same month it is received. This fund has already received over \$22,000.00 from individuals throughout our islands, mostly in the form of small contributions.

I have heard people say that they don't feel good about paying for someone else's mistakes. However, many people don't see it that way. We are all part of the church, and it is her life that we are paying for. I would rather pay my share to preserve her legacy, won by such hard work, than turn my back when our church needs us. said that Someone every Episcopalian paid \$500.00, the debt would be gone. Not everyone can do that, but we should each try to do what we can.

> - - Carol M. Arney School of Theology, Sewanee

Rontius' Puddle





I was dismayed to read the following passage from January's Diocesan Council Meeting minutes in the January/February issue of the Chronicle:

"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".

The Episcopal Church has indicated its opposition to legalized gambling. If a survey of members of the general congregation is needed to reinforce the Church's stand, an informal question such as "Do you support legalized, statesupported gambling in Hawaii?", would have sufficed. It is no one's business who I vote for; and to encourage me or anyone else to sign a statement like the above is not in keeping with the decision to separate Church and State. I hope the Diocesan Council will rethink its decision to solicit signatures on the above statement.

> - - Jeanette Stowe Figueroa Haleiwa, HI. 96712

Comment from the Chairperson of the Church in Society Department -

The Church in Society Department and the Diocesan Council appreciate the column in the January/February issue of the HAWAIIAN CHURCH CHRONICLE regarding the opposition of the Council to all forms of legalized State-supported gambling in Hawaii. The petition forms provided by Hawaii Council of Churches stated: "I will not vote for, or encourage anyone else to vote for an elected official who supports any form of legalized State-supported gambling in Hawaii." The intention was to express dismay to any legislator who encouraged legalized gambling in Hawaii. The Church in Society Department thanks the HAWAIIAN CHURCH CHRONICLE reader who sugge an alternative statement such as: "We do not support legalized, State-supported gambling in Hawaii."

Mrs. Gretchen Jong, Chairperson of the Church in Society Department, has received letters acknowledging and supporting our stance on legalized gambling from Representatives Barbara Marumoto, Bob Nakasone, Dennis Arakaki, Cynthia Thielen, and Senators Mike McCartney and Richard Matsuura. Representative Thielen and Senator Matsuura have shared copies of speeches made in dissent. Copies of these speeches are available by calling the Diocesan Office.

• Bishop Hunt's Visitation Schedule.

April

- 2 Calvary
- 9off island
- 16 St. Andrew's Cathedral
- Grace Church Molokai
 St. John's Kula, Maui
 St. Christopher's 50th.
 Anniversary

May

- 7 St. Michael's & All Angels Kauai
- 14 St. Stephen's (4.00 p.m.)
- 19 Iolani School (Friday)
- 21 St. George's 28off island

The GOSPEL according to ROCK

On Friday April 14th., from 6.00p.m. to 7.30p.m. a Passion Narrative set to contemporary rock music and video will be held at PARK CHAPEL (ST. ANDREW'S).

The is an event that will definitely appeal to teenagers, and it is hoped that many of the Oahu churches will send their young people. Light refreshments will be available.

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; Kayoko Hanano, Vikki Secretario, the Rev. Donor Macneice, and Runa Lemmina.

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 doublespaced, 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.

THE PEACE

The Peace of the Lord be always with you.

When we talk about God's purpose in Jesus Christ - His life, death, resurrection and ascension - we are talking first and foremost about reconciliation. As one surveys life, from the history of the human race to one's own experience, it is not difficult to see that, simply put, things are not as they should be, nor could be. Further, the root of the problem might well be characterized by the term estrangement. As the understands Church estrangement is but a consequence and a condition of sin. As it is, pervades estrangement relationships: our relationships with each other; our relationship with Creation; our relationship with ourself, and, of course, our relationship with God, where the whole problem began in the first place.

Continuing with the Church's understanding of things, the antidote to estrangement is Jesus Christ. As St. Paul puts it in Colossians;"...through (Christ) God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death...(I:20-21),

In this sense, the exchange of the Peace would be an important preparation for Holy Communion. This exchange would be initiated by the leader of the worship, who used the following words, known as the "pax": 'The Peace of the Lord be always with you,' to which the congregation would respond, "And with thy spirit."

The first English Prayer Book (1549) included the pax but with no mention of any accompanying gesture. The 1552 Prayer Book completely eliminated any form of the Peace. The current Book of Common Prayer (1979, Episcopal Church USA) has restored the pax to its ancient position on the liturgy, preceding

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

the Offertory under the designation, The Peace.

Taking a look at the Peace in the Prayer Book, (pp 332, 360), we find the following. The Celebrant initiates the Peace with the words "The Peace of the Lord be with you." The people respond "And with thy spirit/ And also with you." Next the rubric say simply Then the Ministers and People may greet one another in the name of the Lord. Two things to note here. First, as indicated by the word "may" in Rite I, amongst the people any additional exchange is optional. Second, if local custom dictates or the people are so moved, then greetings amongst the people and ministers are to be "in the name of the Lord:"

The qualifier 'in the name of the Lord' is especially important because it indicated the particular nature of this greeting. When a Christian greets another within the Holy Eucharist it is in recognition of Christ as Reconciler and Peacemaker. Furthermore, in a very concrete way the passing of the Peace, especially when it is accompanied by a gesture such as shaking hands, reminds us that we are the reconciled, those who are free to greet one another openly, respectfully, and grace-fully in the knowledge that it is Christ who makes possible all true reconciliation.

It is important to realize that the passing of the Peace is a *liturgical* action, not to be confused with a social interaction. As Professor Leonel Mitchell points out in his book *Praying Shapes Believing*, "[The exchange of the Peace] is not a 'folksy' greeting of one's friends and neighbors but a solemn liturgical rite." Unfortunately, many Episcopalians do mistake the Peace for a time to say "Good morning" or even to strike up a conversation.

Again, the Peace is a liturgical act: it functions as a part of the larger liturgy of the Holy Eucharist. As such, the Peace is a ritualistic realization of the purpose of Christ, which is reconciliation. It is not a social exchange, because if it were, it would then be governed by our own personal inclinations: whom we happen to favor, how we happen to feel, what we happen to presume about ourselves and others, and so on. In stark contrast, the liturgical exchange of the Peace is governed by one foundational reality: Christ. This never changes. The only question is whether we will participate in this reality, which is the Peace of Christ.

> _The Rev. Lupton P. Abshire Christ Church Georgetown, Washington, DC

A FUN AND TRUE STORY ABOUT ST. JOHN'S PEOPLE

By The Rev. Heather Mueller-Fitch, Kula, Maui

Prologue:

We were sitting at the inter-island terminal. We were waiting for our ride. (We neighbor island folks do quite a bit of this activity.) Donor Macneice turned to me and said, "Heather, would you like to write an article for the Chronicle?" Since I had raved, in my previous breath, about how much I had enjoyed the participatory nature of the latest issue, I found I could not in good conscience refuse his request.

Then I began to ponder quickly as the article was due in four days!

First, I thought a nice quiet reflective Lenten peice would be good . . . but there are an abundance of those already printed. Then I thought, "how about an article describing the leadership style of our interim bishop?" "Leadership" makes an interesting theological subject. However, the Alban Institute has done banner work in the area already.

Then it seemed obvious. I wanted to write a fun piece about ministry in the parish. This kind of story can be enjoyed by the readers and there must be an inexhaustable supply. Bishops, priests, deacons, and lay people can contribute such a column and stories all the churches can delight us for a long time.

A PALM SUNDAY STORY

We begin three years ago, one month before Palm Sunday. For many years St. John's has shared an ecumenical service of palm blessing and pageant with the Roman Catholics. It takes place at Keokea Park, which is stategically located halfway between our churches. The man with the long hair and full beard who had ridden the horse and played the Palm Sunday part of Jesus in previous years had tangled with the bottle that year and had lost the fight. So a new Jesus-substitute had to be found.

The Sunday School "Titans" took up the challenge; they all agreed that Jesus had to be a man with a beard. So on that day, they grouped together with their coffee, looked around the room and all in

the same instant their eyes riveted on Rik. They approached him with determination and I watched the requirement process from where I stood. Rik stepped back three steps and the three Sunday School enthusiasts moved closer to the only bearded man in the church. I heard no word from my vantage point, but I could see that the new Jesus had been found.

Four weeks later, the day of the Palms broke, and the man to be Jesus was nervous. He was to walk to the far-mauka corner of the park. There the horse (we keep trying to find a gentle donkey) would be waiting. A bit further up that hill stood a very large black cross. As the man who-would-be-Jesus walked toward it he began to wonder how much of this pageantweek he would need to play. Rik got to the horse and with some help from Kersten he climbed aboard. The horse-in-tow, and Rik, began the journey to the other side of the park. The large community of worshippers had gathered and was singing, "The King of Glory Comes". Rik was feeling very confident as Jesus and he begins to enjoy his ride. He expressed his delight to ten year old Kersten who was leading the beast. (She is dressed in a pink lace dress with matching pink patent shoes. She also knows more about horses than any other ten year old in Kula.) She looks up at the man who is dressed like Jesus in a white choir robe and sandals and says "this is Linnet, the school horse." The bearded man had been put in his place. His journey then halted as he was led into the circle of singing palm-wavers. . . a very humble Jesus. The role for this man during the blessing service was to look pious, of course. The palms were reverently blessed by God using Roman Catholic smoke and Episcopalian water and then the people started to process to their separate tables for (communion?!). This Palm Sunday splitting-of-the-Crowd is a bit of irony which is noted by many of the people.

On this Palm Sunday as previous Palm Sundays, the procession split north to St. John's and south to Our Lady Queen of Angels. The brass cross, held high by the crucifer, led the procession and the Jesus person on the horse was led right behind. The assorted vested clergy, lay readers, acolytes, and church members processed on with deliberate dignity toward their churches. Suddenly from far down the road we head the truck . . . it was barreling down at tremendous speed. Then the characteristic banging of the engine started when the driver took his foot abruptly off the gas, braked. The truck slowed

Continued on Page 5

International AIDS candlelight memorial and mobilization

Honolulu will join over two hundred thirty cities in over forty nationals in observance of the International AIDS Candlelight Memorial and Mobilization on Sunday, May 28th.

This year marks the 12th Anniversary of the world's largest annual community-based AIDS event, and the 10th year its has been celebrated in Hawaii. Caring people around the world, from Argentina to Zimbabwe, will join in remembrance of those who have died of AIDS, and in support of those who are living with HIV and AIDS. The event will be observed in all fifty states in the US.

The Honlulu observance of the event will be hosted by the hawaii Council of Churches Inter-Faith AIDS Advisory Committee at 4:00 p.m. at St. Patrick's Catholic Church, 1124 7th Avenue (Waialae). The Interim Dean of St. Andrew's Calthedral, The Very Rev. Douglas Fontaine, will take part in this service, along with The Rev. Edward Popish, SS., CC., Chaplain, St. Francis Hospital, who will deliver the homily. They will be joined by The Most Rev. Joseph A. Ferrario, Retired Bishop of the Roman Catholic Diocese of Hawaii, spiritual leaders from the Jewish community and many other denominations from around the state. Music will be led by Neil Rasmussen, organist, St. Patrick's Church. The event will also serve as an opportunity for the people of Honolulu to learn about the HIV/AIDS service offered locally, and about the opportunities they have to volunteer.

For further information about the event, or to volunteer to help organize or staff the event, call Gordon Johnson at 524-6969, or Honey Becker at 254-4756.

THOUGHTS ABOUT LENT

For hundreds of years the Church has set aside the six weeks before Easter as the Lenten Season. Originally, this pre-Easter fast lasted only a few days, but by the fourth century a forty day period (it does not include Sundays) had been established. One purpose of this special season is to give Christians an opportunity to recall the consequences of sin and to receive the assurance of God's love in Jesus Christ.

This season also gives us an opportunity to reflect upon the central message of the Christian Faith: that the life, death and resurrection of the Son of God are His atoning sacrifice for the sins of the world. This is what makes Christianity what it is. Take away the message of Christ's life, and death, and resurrection and Christianity becomes merely a service club looking for a cause.

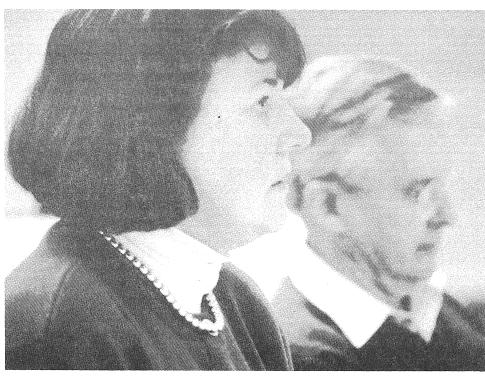
The message of Lent is simple and direct. Saint Paul said it best: "Christ dies for our sins according to the scriptures" (I Cor. 15:3), And Jesus himself sums up the message in these words: "I am come that they might have life, and that they might have it more abundantly." (St. John 10:10).

Here's a bold and simple suggestion for you: turn off the television set on Ash Wednesday- - unplug it - - and leave it off until Easter.

Lent is a wonderful time to restor a lost friendship, to mend a broken relationship, to look in the mirror and not be afraid to believe that the wrinkles and creases, the expanding middle and thinning hair are signs that you just might be growing wiser and more mature and not merely older.

A Parish Priest





Mrs. Ellen Cooke, - former National Treasurer

St. John's continued

to a crawl and from high up in the cab two faces peered out at the scene. They looked at each other a moment and then grabbed their hats off their heads and held them reverently over their hearts. Jesus slowly lifted up his hand and displayed a pontifical peace sign extended in front of his holylooking face. The truck continued its journey through the rest of Keokea at a snail's pace.

The procession got to St. John's, the palms were thrown down in front of the horse, the hosannas sung and ten minutes into the Passion Gospel there appeared at the door two anxiouslooking, unfamiliar faces. Two parents from our Lady Queen of Angels were looking for their boys. The usher pastorially led the parents to the Sunday School where he thought the boys might be found. There they were happily studying the lesson for that day with the Episcopalian kids. When asked by their worried parents why they cam to St. John's, they said, "we just followed Jesus"!

Church shaken by evidence of alleged misuse of funds by former National Treasurer

The Episcopal Church-still reeling from the suicide of the bishop of Massachusetts and facing a new campaign by conservative bishops against those who have ordained homosexuals - was further shaken by revelations that the church's former treasurer may have engaged in misuse of funds.

In a sobering presentation to a retreat of the Executive Council in Providence, Rhode Island, February 13, Presiding Bishop Edmond L. Browning and his chancellor or legal advisor, David Beers, said that they had evidence that appears to "indicate misuse of church funds" by Ellen Cooke, who resigned January 6 as treasurer.

Browning said that when several irregularities were brought to his attention, he "immediately retained legal council to assist me in an investigation into these and other possible financial improprieties." That initial investigation "disclosed sufficient grounds for concern" and led to a meeting with Cooke and her husband Nicholas in Virginia where he had recently assumed the call to St. John's Church in McLean. Evidence of the potential financial impropriety was discovered only after her resignation, Browning said, while she was serving as a consultant "to assist in winding up the financial affairs of the last trien-

Meeting in small groups during their two-day retreat, council members expressed shock and anger - but also a deep concern and determination that the situation not affect the wider mission of the church.

"We are trying to communicate to our people that those of us who are fiscally responsible are taking the necessary steps to get to the bottom" of the alleged financial misuse, said Bishop Don Wimberly of Lexington, Kentucky. Bishop Wimberly, who is the chair of the council's administration and finance committee said "we don't want this to damage the mission of the church." He added that the committee would take a close look to make sure that sufficient safeguards are in place.

Faith & Values Channel/ VISN-ACTS

Oceanic Cable channel 19 spends half the day in court, and half the day providing in-depth television programs of ecumenical faith and values interest.

Two recent programs were a film biography of Dietrich Bonhoeffer and an inquiry into the dogmatic norms of the Church of England.

Broadcast from 6 p.m. to 3 a.m., these programs are often a feast for the mind and refreshment for the spirit.

For example, Holy Week specials included same-day coverage from Rome with Pope

John Paul II on Good Friday and Easter Day; Brahm's German Requiem, conducted by Sir Colin Davis; Lizst's Via Crucis, conducted by Reinbert de Leeuw; Handel's Messiah, from the Reorganized Church of Jesus Christ of Latter-Day Saints; and a special for Greek Orthodox Holy Week - - Archbishop Iakovos on the significance of Christ's life, death and resurrection (Part One: April 24, repeated on April 28; Part Two: May 1).

Faith & Values is programmed 16 hours a day by the VISN network, owned by the

not-for-profit National Inter faith Cable Coalition, a consortium of 64 Protestant, Jewish, Roman Catholic and Eastern Orthodox faith groups, including the Episcopal Church.

Eight hours of programming a day is provided by ACTS, which is owned and operated by the Radio & Television Commission of the Southern Baptist Convention.

Of these hours Oceanic Cablevision broadcasts twelve. Check with your local cable company for Faith & Values/VISN-ACTS hours. -- JPE

THE ANGLICAN COMMUNION

The words "Anglican Communion" appear on the brick sign out in front of St. Mark's Church in Kapahulu. It actually reads:

St. Mark's Parish
Episcopal
Anglican Communion

That is because we frequently have visitors from other countries where the church is known by a different name than the Episcopal Church. This is to assure them that they are in the right place.

We are called the Episcopal Church in many places - La Iglesia Episcopal Costaricense - - The Episcopal Church of Costa Rica, La Iglesia de Mexico - The Episcopal Church of Mexico.. But in other lands the name is sometimes quite different.

Here is a list of some of sister churches in communion with us.

The Episcopal Church of Scotland

The Episcopal Church of Mexico

The Episcopal Church of Brazil

The Holy Catholic Church of Japan

The Lusitanian Reformed Church

The Church of England

The Church of Wales

The Anglican Church of Canada

The Church of Uganda

The Church of England in Australia

The Episcopal Church of the Philippines

The Filipine Independent Church

The Holy Catholic Church of China

The Church of New Zealand

The Province of the West Indies

The Church of Ireland

The Province of Central Africa

These are not all of them! There are many more national and regional churches and there are also detached dioceses which are looked after by the Archbishop of Canterbury such as Gibraltar, Hong Kong, Puerto Rico, Haiti, etc.

-- The Rev. Robert Goode Rector, St. Mark's Parish

A Sunday School Teacher's Typical Sunday

- Lani Bowman, St. Augustine's Hawaii

THE RITUAL 6.00a.m. Sunday morning ... I balance a cup of coffee in one hand and hit the buttons of the Xerox with the other. I frantically copy the activity pages while I read the instructions for the craft activity ... which are propped up behind the machine 'cause I forgot my glasses ... ah, life after 40! Arg, cotton balls, do we have enough? Oh no, paper plates too! I'll grab a couple from the kitchen. 8.30a.m. same morning ... It's the grind and gulp as I race to change my clothes while the kids brush their teeth. Can't remember if I wore this dress last week ... oh well, it's here. The last minute yelling ensues: "If you haven't found your socks, it's too late ... wear slippers! Your hair!!! Ever seen a comb? No, it's too late to ride your bikes. You should have asked earlier..." The rush to the car and we are there by 8.45. 9.00a.m. same morning ... our Sunday School class gathers for chapel. I take a deep breath knowing the prayer time I need to thank God for getting me here, semi-sane and hopefully prepared for our time together.

THE SITUATION ... A small rural church, with a small rural Sunday School, run by one not so small rural teacher. Children from ages 3-13 are all in one classroom. This is my eighth (or is it my ninth?) year of teaching. I've tried to retire, but there has been no replacement. I have been through the gamet in regards to curriculum (Living The Good News, Kid's Word, even stretched the Old Testament out for 2 years.) I began to feel guilty because I knew I should be better prepared. I didn't want to "serve the Lord ingladly," and I didn't want to resent teaching because I really loved the kids and helping them to learn about God. Yet, I looked at my personal life and hectic schedule. I recently became a single of three active young boys. I am one of those over committed "of course I'll help ... sure I'll serve on that committee ... O.K. I'll chair the event BUT this is my last year!" martyrs! So what is teaching one more year of that Sunday School???

THE SOLUTION ... this year I am going to do the best I can do with the time and materials I have. I am not going to try to turn out theological geniuses not the best crafts the world has seen. I'm going to teach from my heart about living and loving and Christ.

I've made it halfway through the year. No one has died from boredom, although I did see a couple of three year old's head nodding during our long winded discussions. I see 12-year olds eyes roll when hearing shrills of "let's sing 'Jesus Loves Me' with hand motions one more time!" We've all learned something, maybe not all the books of the Bible, or really understanding the Trinity. We have had some hands on experiences about living and loving. Like the day after the Country Fair, one of those "O.K., I'll chair the booth committee ... this last time!" I was too exhausted to even hit those Xeroz buttons. On the way to Sunday School, I decided our lesson would be on stewardship. We were stewards of our land. We drove to the Fair site, dicided into groups and had a litter gathering competition. We ende3d with a tour of the dump and a soda .. at 9.45a.m. SShh ... don't tell their parents. Then there was the Saturday afternoon I saw porpourri on sale. I thought of our local hospital and the long term patients. Eleven brave little souls marched into the hospital at 10.30a.m. Some of them had never seen really old people. We handed each patient a lottle porpourri ball. We ended our tour with a song. One of our oldest boys and one of the most persistent said, "Gee, we sure seemed to make even the grouchy ones smile." There was that Sunday morning I was really prepared. I had successfully gathered all my craft materials and Xerixed all sorts of activity sheets. As I cleaned our scuffedup white board, a child commented on how clean and new it looked. I admired it too. No, our lesson was not housekeeping 101. I am far from a teacher when it comes to housekeeping. It was on how Christ can wipe us all clean no matter how dirty and every

little thing the kids did sent me into tizzy. (I screamed and yelled at them up to the minute we jumped in the car and a little on the way.) As we sat down for chapel, I knew there was no way I could conveniently change as a chameleon and put on my "now this is your Christ-like example of a Sunday School teacher" sitting here. I confessed to all the kids how rotten I had been. We talked about how their parents act. BOY! I was glad to find out I am not alone! My kids also found our they too were not alone! We learned about anger, forgiveness and unconditional love!

I've learned some solutions about life from Sunday School teaching. One solution is knowing we are not perfect, and there are no perfect plans and/or days. Another solution is doing one's best to prepare these children for life and to instill in them a love and trust in God. A third solution is looking at the little things in life that are important and doing the little things that make a difference. And a fourth solution is in knowing that God has a purpose for putting me there. HOW-EVER, I have a feeling that next year He is going to slam dunk a new member into our church. A person so spirit-filled, fun and committed with a burning desire to teach and inister to young. children. Someone whose enthusiasm says "Move on over," and I will obligingly step aside. Yes, I know only HE has the solution!

with God and our neighbors. This conviction can even be found in some contemporary healers whose work was largely outside the Church, such as Carl Jung, the psychoanalyst, and 12-Step founder Bill Wilson.

The role of one hearing a confession may be compared to that of a mid-wife. She stands close, and her authority and skill can make the difference between death and new life. But in many ways she cannot take away the pain or the joy or the mystery between God and the one giving birth.

Hearing confessions and proclaiming God's abundant forgiveness in Christ is part of the ordained ministry of every bishop and priest. Our Prayer Book even provides for any Christians to hear a confession, with limitations. But some people have a particular gift for this ministry. It is therefore not uncommon to ask for a referral when one wishes to make a confession. If one's own clergy cannont assist, a call to one's bishop or an inquiry at a monastery or retreat center may lead to a person with this gift.

Confession may be appropriate at any time or place, but through many generations believers have viewed Lent as a fitting time to exercise this discipline.

From Forward Movement Publications

SACRAMENTAL CONFESSION

The Church's tradition of sacramental confession is meaningless to most of us. Maybe our image of what happens in the confessional has been shaped by Hollywood. (Film confessions are mostly sensationalized parodies.) Or maybe we grew up with confession as a required but hollow part of our religion. Or maybe we just never thought about it.

Some Episcopalians may be surprised to learn that private confession to a priest is practiced in our Church. Our Prayer Book provides two forms, titled "Reconciliation of a Penitent," starting on page 447. The notes on page 446 tell the who, where and how of confession.

But before looking at formalities, maybe we should ponder the basis of confession. We might start by recognizing that the hard work of becoming spiritually whole people necessarily includes a confessional process. This discipline includes 1) honest and thorough self-examination, 2) identifying and naming specific struggles and faults- sins, and 3) acknowledging these to God and to another human being.

The part about acknowledging our sins to another person might make us cringe. Can't we do it alone? Maybe. But many poignant Bible tales and the views of wise believers through the ages suggest otherwise. They suggest that opening our souls, faults and all, to another living, breathing, sinprone individual is essential to wholeness. Wholeness is impossible without reconciliation

CEMETERY RESTORATION

St. Augustine's Episcopal Church sits on a small hill around the 23-mile marker on Akoni Pule Highway in Puehuehu, North Kohala. The first service was held on February 10th. 1884, when it was dedicated. The congregation on that day marched around the boundaries of the cemetery, which surrounds the building, as it was consecrated. After 110 years of service to the congregation, the cemetery has been professionally repaired.

The Rev. John J. Morrett, Interim Vicar, explained that over decades the soil over graves had sunken and shifted, marker stones tipped and foundations cracked. One strong earthquake some time ago actually toppled the older tall obelisk-style monument, which lay for years where it fell. Trees growing too close prevented any equipment from getting near to raise it. That marker is now erect.

St. Augustine's has been fortunate to have received two bequests over the years specifically for cemetery upkeep. This fund paid for lifting the stones, filling and compacting gravesites, replacing concrete foundations, cleaning and repositioning the markers. All the gravestones are now level, squared off, erect and clean.

Dates on gravestones go back over a hundred years. In Hawaii where so little of our past remains, it is interesting to see dates from the 1880's carved into the marble and granite gravestones. Markers of the older graves are generally larger and taller than the modern ones. Some have iron fences; others are in the obelisk style or Celtic crosses. Many markers are for children who lived one year or less, or of young wives. Their elaborate designs imply how much their bereaved parents grieved. Names include many prominent families of the

sugar plantation era, many whose families no longer are around. Among them are the Hinds, Lukes, Mays, Treadwells, Wights and woods.

The first buriel, according to church records, was that of Rotomah Samley who died on April 22nd, 1885, whose gravestone, however, cannot be located. George Holmes and Jackie Brodie, both born in England, and members of the original congregation, are buried there. Some clergy and their families who served St. Augustine's and were buried there are Van Deerlin, Merrill and Walker.

When restoration was completed, a re-dedication service was held. At the conclusion of the service, the congregation held hands in a circle around the church while Father Morrett said a special prayer of re-dedication for the church and cemetery.

The completion of this project came at the end of a number of major improvements to the church property over several years. The vicarage was repaired and painted; the church repaired (steeple replaced) and painted inside and out; the parking lot paved and the office building painted.

Similar repairs to gravestones at the St. Paul's Church cemetery in Makapala is being undertaken by the men of Kohala Episcopal Mission. St. Paul's Episcopal Church is five miles east of St. Augustine's, and the congregations of both churches were merged into the Kohala Episcopal Mission several years ago. While St. Paul's is not actively used for services, the building and grounds are maintained regularly.

Families of people buried in both St. Augustine's and Dt. Paul's cemetries can be assured that those who are the church family now continue to care for their loved ones.

- Sandy Akamine
- St. Augustine's Church

"The care of all the churches"

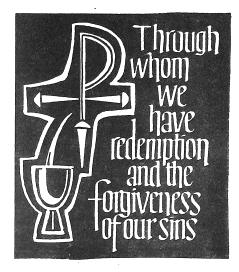
What a wonderful welcome Barbara and I have experienced these last several weeks. The glorious Reception of Friday 19th. February at St.

Andrew's. with the gifts of love literally overflowing the table; the extraordinary food from several ethnic traditions; the plants, aloha shirts, a muu muu, condiments, a wok, and many other reminders of loving congregations; all this plus finding our refrigerator stocked when we first arrived, has made us feel welcomed, indeed! We are happy to be here.

Over recent weeks, in addition to attending many meetings of the Standing Committee, Interim Management Team, Diocesan Council, BACAM, and other groups, I've had the delightful privilege of visiting churches in several communities on Oahu, and on Maui and the Big Island. Before the end of April I'll have visited Molokai and Kauai as well.

Each of the congregations visited is unique and holds an important place in the life of the larger church. Yet there has been a common theme in each of these visits: We want the opportunity to talk about our frustrations and the difficulties of the past year. And, we want to move on, putting this difficult period behind us and focusing once more on the mission of Christ to which we have been called.

It is clear that we need to work harder at communication. It's so easy to feel left out or marginalized, especially if some physical distance seems to separate us from the supposed center of activity. In the next few weeks I'll be visiting each of the Deaneries (along with a member of the Standing Committee, and the Special Committee working to secure some restitution from the insurance companies). These meetings have two purposes: to give everyone an opportunity to raise the questions which need answering, and to give your



representatives on the above bodies a chance to hear of your concerns.

Hopefully, we'll be able to answer most of the questions; and we promise to find the answers we don't know.

In meetings with four vestries over the past several weeks I asked the question: "How would you feel about a capital funds campaign to raise the money we need to pay off the debt? If we were to do this, we could then quickly focus our attention again on our mission as a church. And when, in due course, the money is received from the insurance companies, we would have the financial resources to move with dispatch to support several new missionary endeavors in the diocese." Interestingly, the uniform response has been, "Yes, we would support that." Alternatively, we will be facing several, and perhaps as many as 20, years of real austerity in our mission efforts.

Let's talk about this ... and whatever else is of concern ... when your deanery meets with us.

And, Barbara and I look forward to meeting, greeting and worshipping with you as we make our visits to each of the congregations over the next several months. Until we see you in person, know you are in our prayers.....

With love,

+ George Hunt (Interim Bishop)



Grave of Ella, wife of J. Hind 03/28/1858 - 01/02/1886



Grave of Frank W. Merrill Priest-Missionary 1857 - 1918

House of Bishops presses search for ways to live together despite disagreements.

For the fourth time since a contentious House of Bishops meeting at the 1991 General Convention threatened their collegiality, the Bishops of the Episcopal Church slipped away to the mountains of North Carolina, exchanged vestments for comfortable clothes, and wrestled with what it means to live together in community in the face of continuing disagreements.

The meeting assumed a special urgency in the wake of several recent developments that have deeply shaken the church - the suicide of Bishop David Johnson of Massachusetts; a campaign by conservative bishops against those who are ordaining noncelibate homosexuals; and revelations that former treasurer Ellen Cooke might be guilty of serious misuse of church funds.

"We arrived in anxiety, we lived together in honesty, and we emerged in community," said Bishop Steven Charleston of Alaska in summarizing how the bishops dealt with what appeared to be a threatening and divisive agenda.

"The Johnson suicide had a profound impact on the bishops," said Bishop Harold Hopkins, head of the office for pastoral development, during an interview at the end of the meeting. He and other bishops said that the suicide exposed a deep vein of vulnerability that crossed ideological lines. And it lead to what Bishop Hopkins called "trauma debriefing," personal sharing in small groups on how to deal with the unique pressures and the isolation of the episcopal office. - Episcopal News Service

Donald Burchell elected new treasurer for Episcopal Church

Donald P. Burchell, appointed acting treasurer of the Episcopal Church following the resignation of treasurer Ellen Cooke, was officially elected treasurer on February 16 by the Executive Council meeting in Providence, Rhode Island.

Burchell was also appointed treasurer of the Episcopal Church's General Convention by Presiding Bishop Edmond Browning and Pamela Chinnis, President of the General Convention's House of Deputies.

Council member Joyce Austin of New York called Burchell "the right person at the right place at the right time", and said "his skill at interpersonal relations is exceptional."

Browning underscored the faith he holds in Burchell's integrity, and Bishop Donald Wimberly, chair of the council's administration and finance committee, praised Burchell's style of interaction with the committee.

"We appreciate his openness and his wanting to be collaborative in the work of the committee," Wimberly said. The committee gave Burchell a unanimous endorsement.

-Episcopal News Service

LENTEN FARE -LOCAL STYLE

Discussions with some of you this year have revealed that there is a great deal of confusion about the traditional fast and expecially the whole business of abstaining from meat. Several of you expressed surprise that fish was allowed and some thought chicken was not considered meat.

Our local culture is full of perfectly good lenten dishes. Saimin is most frequently made with a fish stock and with the traditional garnishes of fishcake, green onions, Chinese parsley, etc. a perfect lenten dish - - just skip the Char Siu. Sui Mai can be made with crab or shrimp instead of pork hash. How about mushroom fried rice?

You can made a very delicious vegetarian version of fried noodles with peppers, onions and beansprouts and other meatless items. There are dozens of sushi items which make appropriate meatless snacks. There are lots of vegetarian curries and of course shrimp curry. Have you forgotten the joys of corn chowder?

Speaking of soups you can find vegetarian versions of vegetable and pea soups at your local market. There is also broccoli soup, cheese soup, cream of shrimp, cream of celery, potato and asparagus. Also the great standby of mushroom soup.

It is asparagus season and you can't find a healthier and more delicious lunch than asparagus on toast. Toast also lends itself to Welsh Rarebit which you can find in any cookbook.

Most kids like grilled cheese and tomato sandwiches and there are all kinds of macaroni and cheese products around as well as meatless versions of spaghetti sauce, beginning with marinara. Also in the Italian vein is pizza, which comes in all kinds of meatless topping and with a salad makes a very simple meal.

If you want to try something different, there are cream cheese and olive sandwiches, and cream and cheese and a host of things like chutney.

During World War II, a lot of us learned to make a dish called Spanish Rice because of the meat rationing. A version of it follows below - - it is quick and inexpensive to make, though I like to doctor it up with sweet red pepper.

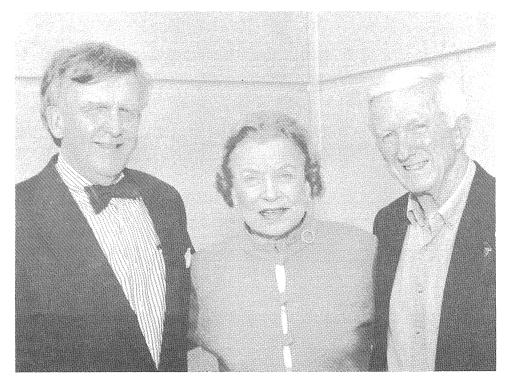
PANIOLO SPANISH RICE

1/4 C water

- 1 C chopped onion
- 3/4 C chopped green pepper
- 1 C raw rice
- 3 1/2 C stewed tomatoes chopped
- 1 t. salt
- 1 t. pepper
- 1 bay leaf
- 1 t. cumin
- 1 4 oz. can mild chilies
- 1/2 C grated cheddar cheese

Combine all ingredients except cheese and put a a 2 quart casserole. Cover and bake 1 hour and 15 minutes at 350 degrees. Stir occasionally. During last 10 minutes uncover and sprinkle on the cheese.

... Courtesy of Fr. Robert Goode St. Mark's Parish, Kapahulu



Don Burchell, Elected Treasurer by Executive Council

DIOCESAN COUNCIL Highlights of 3/95 Meeting

- * Mr. John Reid appointed Trustee to St. Andrew's Priory School Board.
- * Search process begun for new Headmaster of St. Andrew's Priory. This person will work with The Rev. David Kennedy until his retirement.
- * The lease of space at St. Phillip's Church in Ma'ili to Bishop Estate approved.
- * A capital Fund Drive to reduce the \$4,000,000 debt was approved.
- * The Rt. Rev. George Hunt, the Interim Bishop of Hawaii, Members of the Standing Committee, and Special Committee will be visiting the Deaneries soon. Date to be announced.

Diocesan Calendar

April

- 2 5th Sunday in Lent
- 3 Council Departments' Budget recommendations due.
- 4 Ecumenical AIDS Advisory Committee.
- 7 Interim Management Team
 8:00 a.m.
 Standing Committee, 11:00a.m
 Compensation Review Committee, 12:00 noon.
- 8 Cursillo St. Andrew's Cathedral
- 9 Sunday of the Passion Palm Sunday
- 11 Finance Department, 3:00 p.m
- 12 Compesation Review Committee, 12:00 noon
- 13. Maundy Thursday ECW St. Anne's
- 14 Good Friday Diocesan Office closed
- 15 Holv Saturdav & Easter Eve
- 16 Sunday of the Resurrection Easter Day17 Chronicle Editorial Board
- 1:00 p.m.
 19 Stewardship Committee
- 12:00 noon
- 20 Diocesand Institute Board 3:00 p.m.
- 21 Standing Committee 11:00 a.m22 Interim Management Team
- 8:00 a.m.
 Diocesan Council Departments
 9:00 a.m.
 Diocesan Council 10:00 a.m.
- 23 2nd Sunday of Easter
- 23-29 National Educators Conf.
- 25 St. Mark the Evangelist
- 27-29 Honolulu '95 (Ecumenical)
- 28 Interim Management Team8:00 a.m.Diocesan Institute Priory6:00 p.m.
- 28-30 Jr. High Retreat Puu Kahea
- 29 Diocesan Institute Priory
- 30 3rd Sunday of Easter St. Christoper's 50th Anniversary Celebration