

HAWAIIAN CHURCH CHRONICLE

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DIOCESE GEARS UP FOR CONSECRATION

When The Rev. Canon Richard S.O. Chang was elected Bishop of Hawaii on June 29, 1996, many people were ready to celebrate and have the consecration right then. "Why do we have to wait until January 4?" was the question asked over and over again. January 4th 1997 seemed such a long time into the future.

However, since the election in June, things have not been sitting still. It was necessary to obtain what is called *The Consents* to the Election. In the Episcopal Church, a majority of the Standing Committees of all the diocese of the Church, as well as a majority of the Diocesan Bishops must give their consent to the election of a Bishop before the consecration of the newly elected bishop may take place.

The reason for this is that when a bishop is elected, he is elected to serve the whole church, not just one area. In addition, a date has to be found that is suitable to the Presiding Bishop. All this takes time.

All this takes time, but while it is going on, the Consecration Committee is working hard with the organization of the event, and there is a great deal of work to be covered in that



area. Now it seems as if the time has flown by, and the date is but a mere few weeks away. People are looking forward to having a Bishop of Hawaii once again.

The service will be an impressive one held in St. Andrew's Cathedral. During the service, the Bishop-elect will be presented to the Presiding Bishop, who will confirm the election and the consents. Bishop Chang will reaffirm his belief in the Scriptures as containing all things necessary to salvation, and will promise to conform to the doctrine, discipline and worship of the The Episcopal Church.

The Presiding Bishop will ask whether there are any objections to the consecration, and will then ask the congregation to undertake to uphold their new bishop. After a catechism in which

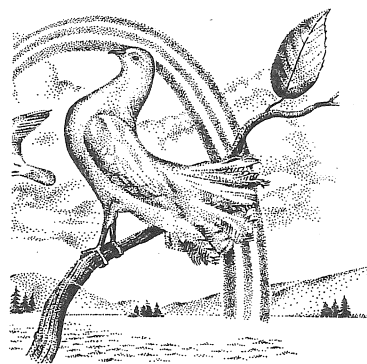
Bishop Chang will be reminded of, and will accept, his duties in his new role, the bishops present will lay their hands on his head, asking God to pour out on him the power of the Holy Spirit. He will then be vested as a bishop, and will receive various gifts symbolic of his new place and duties in the Diocese.

The co-consecrators at the service with the Presiding Bishop will be *The Right Rev. George N. Hunt*, Bishop of Rhode Island (Retired) and formerly Interim Bishop of Hawaii, *The Right Rev. Rustin Kinsey*, Bishop of Eastern Oregon, *The Right Rev. Harold A. Hopkins*, Executive Director of the Office of Pastoral Development, and *The Right Rev. Robert D. Rowley*, Bishop of North Western Pennsylvania, and formerly rector of St. Timothy's Aiea, and Chaplain to the St. Andrew's Priory

School. The preacher at the service will be *The Rev. Canon Charles Caesaretti*, of Trinity Cathedral, Trenton, New Jersey.

The service will begin at 10:00 a.m. and those holding tickets are asked to be in their seats by 9:40 a.m., after which time the seating will be open to all. There will be over-flow seating in the Tenney Theater where the service can be seen on a closed circuit television. The Holy Eucharist will be brought to those seated in the Tenney Theater by the Presiding Bishop and the newly consecrated Bishop Chang.

After the service, there will be an Island Style Pot-luck reception held in the grounds of the Cathedral, during which those who would like to do so may greet the new Bishop of Hawaii personally.



Recognition Awards Given at Convention

At the Diocesan Convention in October, the Episcopal Ministry on Aging, on behalf of the Diocese of Hawaii, presented the Makule E. Akami Award to fourteen members of the church. The Makule E. Akami Award is presented each year to older church members in recognition of their exemplary ministries in church and community.

This year, those who received the award were: Marjorie Altar, Diocese of Hawaii; Eleanor Anderson, St. Philip's; Elsie Ching, Church of the Nativity; Thelma Chu, St. John's-by-the-Sea; Eunice Gee, St. Elizabeth's; Ed Hanohan, Church of the Epiphany; Wilda Hodgins, Christ Church; The Rev. Morisma Kaneshiro, Diocese of Hawaii; Clint Marantz, St. Clement's; Kimiko Okutani, St. Mary's; George Wiggins, Diocese of Hawaii; Jackie Wiggins, Emanuel Church; Marion Wright, Holy Innocent's.

The Awards were presented by the Bishop-elect, The Rev. Canon Richard Chang and leis were given to the recipients by Mrs. Frances Grosh.



Hallowe'en 'oollees & goolleees" at St. Jude's

St. Jude's, Oceanview, was the halloween host to all varieties of little creatures (and a few of them go bump in the night). The church has been the host for the community halloween party for five years as a part of its outreach program.

The church is turned into a fun house with a chamber of horrors, food bar with hot dogs, sandwiches and soft drinks. The little people come decked out in their halloween finest and so do the moms and dads. They come early and stay late. Live music and if not live then lively canned, provides interludes of rythmn. A good time in the name of the Lord is had by all.

Being an Episcopalian Means WHAT?

Adult Education in 1995 and 1996 at Emmanuel Church, Kailua and Enchanted Lake, has had as its theme, "Being an Episcopalian Means WHAT?" The purpose of the monthly classes is to learn and discuss the history and teachings of Anglicanism and The Episcopal Church.

The classes meet at 7:30 p.m. on the fourth Wednesday of each month, although the participants occasionally asked for more frequent meetings when there was much to be learned.

Among the topics covered in 1995 and 1996 were: *Human Sexuality, Statements by General Convention Concerning Homosexuality, The Trial of Bishop Walter Righter, The Church's teaching about Marriage, Doctrine and Discipline of The Episcopal Church: what is it, where do we find it? Statements by General Convention Concerning Capital Punishment, The process for electing a Bishop according to the canon law of The Episcopal Church, (Windward Deanery congregations were invited to attend this session), General Convention Statements on War and Peace, The History of The Church of England, The History of The Episcopal Church, The History of The Book of Common Prayer, The Prayer Book and Our Spirituality.*

The history of the development of The Book of Common Prayer aroused the group's interest in using the Communion service of the Prayer Books of 1549, 1662, 1789, and 1892 one Sunday per month for four months in order to learn more our Anglican liturgical heritage.

On All Saints' Day, 1996 Emmanuel held a special service at 7:30 p.m. to recognize St. Margaret's Altar Guild for its untiring, year-round work and to dedicate new sanctuary candles donated by many parishioners. The former candles were tubes with spring-loaded candles. Apart from the continual mess of melted wax in the mechanism, one candle recently fired a volley at the start of a sermon several Sundays ago, making their replacement all the more urgent.

Live Nativity at Trinity-by-the-Sea

Trinity by-the-Sea, Kihei, will once again present a live Nativity Tableau on Sunday evening, Dec. 15 and 22 from 7-8:30 p.m. on the grounds of the church. This tableau features choral singing, a Christmas hula and, of course, a full costumed cast of Shepherds, Wise Men and the Holy Family.

This production, under the direction of Susie Davis, has become a Kihei Community tradition.

UPCOMING ECW EVENTS

The Episcopal Church Women will hold its annual Christmas party on December 14th. at 11.00 a.m. at Holy Nativity Church. Those attending are asked to share a Christmas gift with a child from Hale Lokahi. The ages of the children are 6 to 12. Please wrap and label your gift accordingly. Luncheon will be \$10.00.

On January 19, 1997, the ECW Board will meet at St. Timothy's Church. An invitation is extended to join in the celebration of the Holy Eucharist at 10.00 a.m., prior to lunch and the meeting at noon. The guest speaker will be Mrs. Suzette Yamasaki, who will speak on the subject of Kuakini's geriatric programs. Please call St. Timothy's Church (488-5747) by January 15, 1997 if it is your intention to be present for lunch.

CHURCH FURNITURE FOR SALE

When St. Barnabas' sold it's building in Kapolei several years ago, it put some of its furniture in storage. The Bishop's committee has now voted to offer the furniture for sale. This is sturdy, beautiful, handcrafted koa wood furniture and includes the following: One Altar (90" x 36" x 40") Best offer over \$1,500; one two-person pew \$300; two two-person kneeling desks \$150 each or \$250 for both with black leather pads. Please contact The Rev. John B. Connell at 674-0917 for more information.

COLUMBARIUM BEING CONSTRUCTED AT EMMANUEL CHURCH

The construction of Emmanuel Church's columbarium, "Pa Ilina O Emanuela," started in October, 1996 and is nearing completion.

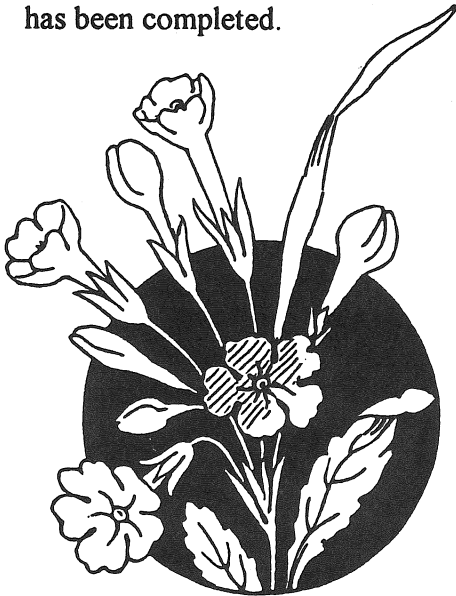
The proposal for a Memorial Garden at Emmanuel was first raised by the family of Mr. Bill Seto after his death in 1990. Mr. Seto advocated the use of columbariums as a better use of land than cemeteries of many acres.

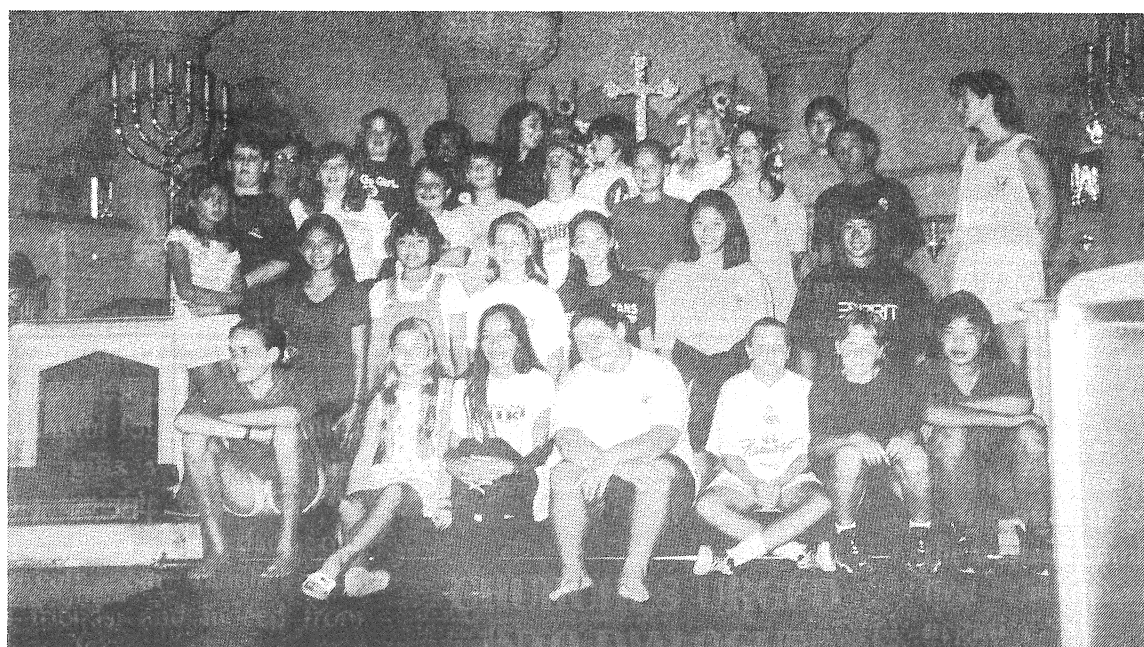
In 1991 the congregation voted to support the construction of a Memorial Garden at Emmanuel, using the land on the mauka side of the church. A five year timetable was adopted for raising the necessary funds for the project. Members of Emmanuel who have served on the Columbarium Committee through the years include Mr. Robert Merriam, Chair, the late Dr. Malcolm Oliphant, Mr. Chandler W. Rowe, Jr., Mrs. Muriel Seto, Mrs. Sandy Pang, The Rev. Dr. Gerald G. Gifford, and The Rev. Peter E. Van Horne.

The design of Emmanuel's columbarium is similar to the columbarium at the Cathedral Church of St. Andrew, Honolulu. The layout incorporates the Doracas Barton Lanai and the Matthew Long Memorial Fountain and Garden Area on one side of the new Memorial Garden, and the Chandler W. Rowe Memorial Garden on the other side.

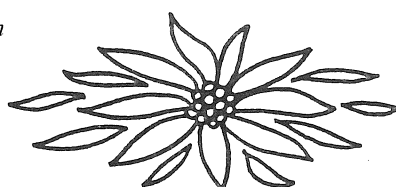
The Memorial Garden will have space for 350 burials.

A service of dedication and blessing will be scheduled after construction has been completed.

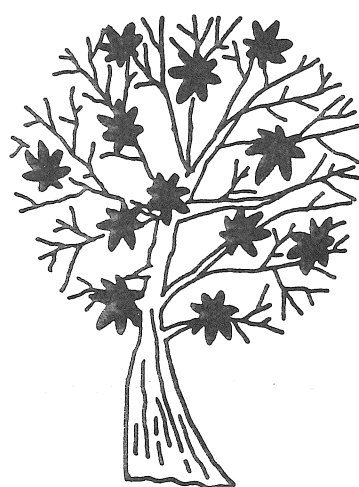




Diocesan youth who took part in the lock-in at the St. Andrew's Cathedral.



Mrs. Tiare H. Ono, who has been appointed secretary to the Bishop.



Some of the oolles and goolles at St. Jude's Halloween Party.



The Diocesan Institute Board with Andrew Weeks, evangelist, who conducted workshops in the Diocese on "the magnetic church."



The Rev. Canon Brian Grieves with the Bishop-Elect, during Canon Grieves' visit to the Diocese this month.

St. Michael and All Angels' Church receives grant for new Women's Center.

St. Michael and All Angels Episcopal Church in Lihue has just received notification from the Atherton Family Foundation that they have been awarded a grant of \$2,500 for start-up expenses for a new outreach program.

St. Michael's is planning to offer a daytime women's center where women and children may drop in and have a safe place for respite and hospitality while in Lihue. The center will be known as Martha and Mary's House, after the two sisters who were Jesus' disciples, and offered hospitality from their home in Bethany near Jerusalem. Martha and Mary's House, the Women's Center, will be located on the grounds of the St. Michael's property in Lihue, centrally located next to the Public Library. The center tentatively is scheduled to open in January of 1997. It will be open to women and children of all faiths. The Women's Center has also received funding from Episcopal Charities of Hawaii and the Hawaii Hotel Industry Charity Walk.

The proposed space includes a reception area, large living room, separate clerical work space, bathroom, and two small additional rooms. All rooms are air conditioned. The large living room will be set up with couches and chairs, telephone, books, magazines, puzzles and games, a radio and possibly a television. Additional folding chairs will be available for special classes or meetings. In the reception area, the director or a volunteer will greet the guests. Eventually the area will contain a photocopy machine and computers for self-training. The two small rooms can be used for additional children's rooms or space for counseling or small meetings. There will be access to a fenced yard with plastic playground equipment.

During the hours from 10:00a.m. to 4:00p.m., the director and volunteers will be available and the center will be open. The following services will be initially available:

- A clearing house for other services in the area.
- A place offering friendship and

understanding.

- * A refrigerator for light snacks and beverages. An endless supply of coffee.
- * A place to use the rest room.
- * A play area for children.
- * A place to pick up emergency food supplies (We are a Kauai Food Bank agency.)
- * A place to make short phone calls and receive messages.
- * A place to cool off or get out of the rain.
- * A place to learn. The YWCA and the Kauai Community College Department of Nursing have both suggested that they will be willing to offer support groups and/or classes. We plan to seek donated computers for women to take computer assisted tutoring in computer skills and typing.
- * A place for meetings. The facilities will be available by reservation for other agencies such as 12-step groups, Hospice bereavement groups, or other support groups to meet after hours.
- * A place with a sewing machine, laundry facilities, and a typewriter at low or no cost.

Anyone who is interested in working with the Women's Center outreach ministry is invited to call The Rev. Carol Arney, at St. Michael and All Angels Church at 245-3796. Volunteers and donations of time, furniture, and money are gratefully accepted.

HIGH MASS HONORS ALL ALTAR GUILDS

A High Mass was celebrated on All Saints' Day, November 1st at St. Andrew's Cathedral honoring all Altar Guilds in the Diocese of Hawaii. Members of the different Altar Guilds participated in the service.

During the service new members came forward and were commissioned by the Bishop-elect, The Rev. Canon Richard S.O. Chang. The new members were: Tahmi Broadhead, Delia Chang, Leonilda Chang, Daphne Kennedy, Charlotte Maehara, Doris Onaga, Kay Park, Geraldine Tom and Barbara Vlachos.

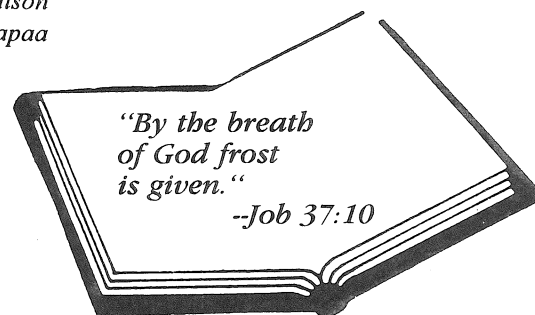
Beginning in 1918, offerings from the All Saints' Day service in each church were given to each Altar Guild to sustain its work. Following this tradition, the offering at this service was given to the Diocesan Altar Guild. The

members would like to thank all those who supported this ministry so generously.

The Diocesan Altar Guild meets every Tuesday morning in the Von Holt Room at St. Andrews' for the purpose of serving God. The members feel that the Holy Spirit is with them as they sew the linens and vestments for the churches and clergy. They are always cheerful and willing to do any other work that needs to be done for the glory of God.

A big mahalo to Elsie Ching and her committee, Dean Peter Courtney and his staff, and to Bishop-elect Richard Chang for making this service to meaningful. Delicious refreshments were served after the service.

- Mary Day Wilson
All Saints', Kapaa



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: \$10.00.

Copies this issue: 7,600

Published: Monthly, except August and 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. Telephone: 808-536-7776. For Neighbour Islands: 1-800-522-8418. Fax: 808-536-2099.

Editors: The Editorial Board.

Editorial Board: The Communications Department of the Diocese: Rev. Donor Macneice - Chair, Mrs. Winifred Burgess, Mrs. Kayoko Hanano, Mrs. Mary Day Wilson, Ernest Dobbs, Gregory Harris.

Circulation Manager & Assistant to the Editor: Mrs. Marie Elesarke.

Web-Site for Women

The Episcopal Church Center office of Women in Mission and Ministry, director Ann Smith, has opened a web site and welcomes your visits and comments.

The address is:
<http://www.ecusa.anglican.org/woman>.

Contents include announcements and reports of meetings, workshops, and other events; brief reviews of books, movies, videos, and music primarily --though not exclusively-- done by women for women.

"By the breath of God frost is given."

--Job 37:10

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 to facilitate confirmation and checking.

Photos may be either black and 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 of issue.

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

Mailing prepared by Hagadone Printing Co. Inc., 274 Puuhale Road, Honolulu, Hawaii 96819

Second Class Postage paid at Honolulu, Hawaii.

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

NATIVE HAWAIIANS FIND NICHE

As the result of seven years of collaboration with the Indian desk of the National Church and the ministries it serves, Native Hawaiians are now recognized by the Episcopal Church as one of the indigenous peoples who inhabit the lands that are now part of the U.S.A. Unlike other Pacific Islanders who came to this country as immigrants, Native Hawaiians still dwell on the land where their ancestors were born, and like our Indian cousins we experience the trauma of being dispossessed and stripped of our lands, languages and cultures. Building on this common history we have been able to work together to support each other and develop programs to achieve our rightful places in the life of the Church.

Because of the openness and generosity of our Indian family, Native Hawaiians had a representative on the Episcopal Committee on Indian Ministry (ECIM) before it was downscaled in 1995. By their invitation, we have continued to participate on all levels in meetings and events for indigenous peoples. Young Native Hawaiian have been present at the national conferences for Indian youth and have provided young adults and elders as chaperons. Our women have attended gatherings for indigenous women, and one of our women elders was present at the 1995 Niobrara Convocation. For the last three years there has been a Native Hawaiian presence at Winter Talk. Native Hawaiian proposals are eligible for ministry development funds admin-

istered by ECIM. Several projects have been funded.

Native American scholars, including The Rev. Dr. Martin Brokenleg and The Rev. Mark McDonald, have strengthened our Native Hawaiian Ministries Training Program by teaching courses on site in Hawaii.

We have also worked collaboratively in planning and hosting international gatherings of the Anglican Indigenous Network in Hawaii and Alaska.

Over the years, as our interpersonal networks have developed and our knowledge of each other's cultures has grown, we are finding that beyond common problems, we share common values. Most pervasive of

these is our sense of connectedness to the earth; and all that dwells on it; and the acknowledgement of the sacredness of all God's creation. The similar spirituality of our ancestors that was lived out in their daily lives in their interactions with their environment, now serves as a binding force as we continue to work together as indigenous people to share our vision of what the Church should be for all its members.

- by Pua Hopkins, Native Hawaiian Representative on Executive Council Racial/Ethnic Committee.



Canterbury's Christmas Message to the Anglican Communion 1996.

"Into the darkness of the Roman Empire the little church of Jesus Christ went forth as a star into the night." That lovely sentence by the historian Philip Schaff is as graphic a picture of the beginning of the Christian story as it is of the Church of Jesus Christ today. The miracle of Christianity never ceases to amaze me. When you think that from those tiny and, oh so fragile beginnings of a family trapped so far from home, we have become the largest religious family of some 2 billion people, we can marvel at the strength of God's protecting hand.

It is this thought that keeps me going when I see our Anglican family in some of its most vulnerable manifestations. The darkness is there so tangibly in those places in our Communion where our brothers and sisters are caught up in civil war, trapped in dire poverty or marooned far from home as refugees. Yes, these are some of the images I have of the Anglican Communion I serve and love. This year took me to Mozambique where Eileen and I were guests of Bishop Dinis Sengulane and Bishop Paulino Manhique.

Mozambique is one of the poorest countries in the world. Strongly

Roman Catholic, one might wonder how and why Anglicanism survives there. It more than survives; its practical and outgoing faith is an inspiration for all, and Bishop Dinis' contribution to peace in Mozambique is well known.

Through such programmes as "Turning Swords Into Ploughshares", the Church lives peace and attempts to bring the light of Christ into the darkness of our world.

Prior to going to Mozambique I was a guest of the Province in Cape Town, and had the joy to preach at Archbishop Desmond Tutu's farewell service. What a wonderful occasion that was, and what a marvellous service of thanksgiving (tinged with sadness), as we paid tribute to a man of peace; a man whose smile, laughter, and tough unflinching opposition to apartheid made him, like his Lord, a light in the darkness.

It is because so many of our brothers and sisters suffer in the darkness that we need a strong Anglican Communion. In October this year, ACC-10 assembled in Panama, another part of the world where Anglicanism has taken root and become a strong, though small, diocese. There as representatives of each of our 36 member Churches, we heard the story of the Communion.

From the suffering of Sudan; through the eyes of the very poor in

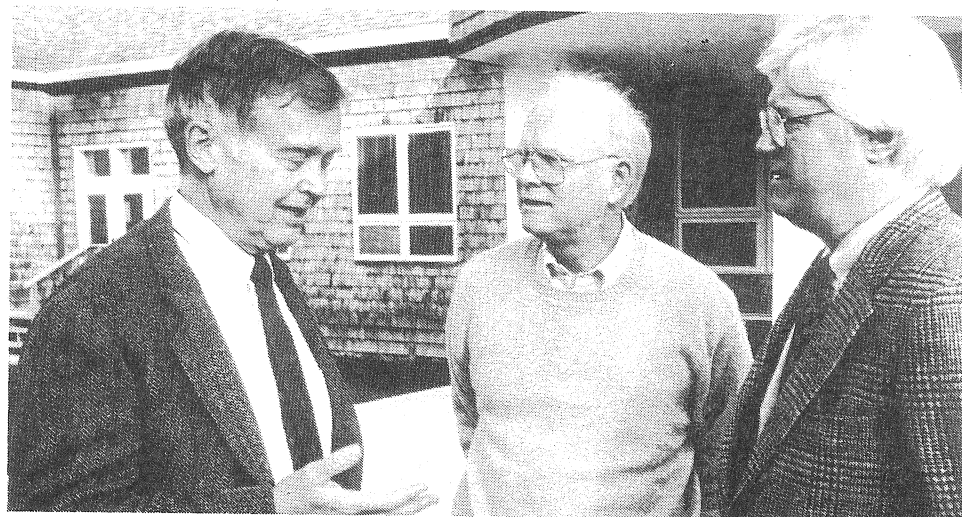
India and Pakistan; through the tears of Rwanda; through the testimony of those who find it a daily problem to be faithful in places as they breathe the spirit of the early Church. And yet ACC-10 heard another story. A story of an unwillingness of some Provinces to pay their full share of the costs of maintaining this family of Churches. What a humbling example it was when the representatives of the suffering Church of Sudan not only paid their quota in full, but also gave \$100 to the UN Office in New York to continue the vital ministry of Bishop Jim Ottley! My brothers and sisters, I leave you to draw out the challenge of that wonderful testimony from Sudan. If they need our help so much and yet from their slender resources year after year pay their quota, how can any Provinces say "we're sorry. We

can't support the Communion this year because we must balance our books first.'

I can hear some say "That doesn't sound like a Christmas message from the Archbishop!" No, it isn't, if the balancing of our books takes precedence over the message of Christmas - that God is love and calls from us an answering love for him and for each other.

The Christmas story tells us that the darkness will only be overcome when we light up the sky with Christian living which puts others first.


May God bless us all and through each one of us may our Communion grow stronger.



LUTHERAN-EPISCOPAL COMMITTEE COMPLETES FINAL VERSION OF CONCORDAT (96-1608)

Bishop Ted Jones of Indianapolis (left), Episcopal co-chair of the Lutheran-Episcopal Coordinating Committee, and the Rev. Richard Jeske (right), Lutheran co-chair, welcome Presiding Bishop H. George Anderson of the Evangelical Lutheran Church in America to the three-day meeting where the Concordat proposal for full communion was revised. (Episcopal News Service photo by James Solheim)

HUM-BUG HOW TO MAKE CHRISTMAS LAST

 by Canon James M. Rosenthal,
Director of Communications,
The Anglican Communion

One of the highlights of the Christmas season for me is the annual appearance of Charles Dickens' beloved story *A Christmas Carol*. The transformation and conversion of one Ebenezer Scrooge is so poignant that Dickens says of the once miserly gentleman, "that he knew how to keep Christmas well, if any man alive possessed the knowledge." The author adds, "May that be truly said of us, all of us."

I am not sure if it is nostalgia, just a gut-level feeling or whether it is Tiny Tim or the narrator, but I find a powerful confrontation with this Christmas tale.

How does one keep Christmas well? Is it a process that begins as early as October with shopping and decorating trees? As a proper Anglican, does your Advent celebration lead to that perfect Christmas? Is it a gift or party on all 12 days of Christmas? What makes for a person's 'right celebration' of Christ's Mass, the nativity of the Saviour?

The keeping of Christmas by the transformed Scrooge is clearly spelled out in the story. This nearly unredeemable man is now seen on the great December 25 morning greeting people on the street, going to Church (Anglican of course!) and providing for the poor and less fortunate of his day. Dickens tells us "He became a second father to Tiny Tim." That is more than a seasonal task or vocation.

Keeping Christ-Mass is allowing ourselves to grow-up just as the Child Jesus did. To unfold and journey ahead. We all have our own nativity in the Lord, our conversions and our confrontations with the living Christ, the lowly child who becomes lowly enough to take our sins with him to Calvary's Hill, all to become the one to conquer all that is evil and to lead us to heights we never dreamed possible. We all have flights into

our own Egypts for escape. Yet in the Eucharistic community, Christ's own body, the Church, we are brought back home to receive the necessary strength, equipment and power to reach for the heights and to share that with others.

Keeping Christmas calls us to be grateful for the gift of Jesus as "word-made-flesh". It also involves being thankful for the many other Christmas gifts we receive, yes even the tangible ones from St Nicholas, mom and dad, our grandparents, our families and dearest friends, and indeed from creation itself.

Proclamation is clearly the call for maintaining the way of life Dickens tells us Scrooge now exemplifies. From creche to the empty tomb, we meet a living Lord who can transform and enable us to open our eyes, hands, purses and talents to help this much distressed world. Tiny Tims confront us daily.

Our liturgy allows us to hear the redemption story each Sunday in The Great Thanksgiving. In our society we hear the great carols wafting through the aisles of every department store in December, in restaurants and in elevators. Christmas appears in print and on the TV for weeks. Even the secular world provides a starting point - our task is to run with it as the shepherds did when they first heard of the Child's birth. Christ is present in the busy-ness of the holidays. The name Christ is there, the carols are heard, it confronts, yet indeed many simply ignore.

So keep Christmas well. Keep it on your lips and in your hearts for the whole year. Watch the Child who is Christmas grow, live and touch the world. Watch him die and suffer for you and me. All the more watch him spring back to life as the power that no darkness can overcome. Watching him and responding to his challenging call to new life will allow others to see that resurrected life in us. We, like Scrooge, then can become caring and concerned, active and ready to serve the world as the Holy Child of Christmas invites us to grow up in Him. Our response can lead us to be sensitive to those who find the clamour of Christmas depressing. Let no one be left out of the real joys of the feast.

So don't let the post-Christmas blahs bother you. Keep a remembrance of the season out in sight all year, a small creche, a star. Look at your special gifts. Remember Dickens tells us Scrooge first went to church and then out to proclaim the joys of that Christmas Day. Do the same. May it be said each of us "that really knew how to keep Christmas well."



CHURCHES URGED INTO DIALOGUE WITH ISLAM

There could be no one fixed or stereotyped Christian response to the challenge of Islam in the multi-religious, multi-lingual, multi-racial and multi-cultural situation prevalent in most of the advanced countries of the world, the Anglican Consultative Council, meeting in Panama, was told. "There would be many and varied responses depending on the situation," said The Rt. Rev. Alexander Malik, Bishop of Lahore in the Church of Pakistan.

"The main point in this response", the Bishop added, "is that it has to be open, liberal and flexible. This openness and flexibility does not mean that we should accept the ideology of Islam without its critical evaluation, or reject it without reason, or compromise with it at the expense of Christian principles and 'kingdom values'. The presence of other religions or ideologies should not deter us from sharing our religion or faith with others; but it needs to be done with love and humility on the pattern of our Lord and Saviour Jesus Christ."

With estimates of about 1,000 million Muslims all over the world, Islam is the second largest religion both in number and in spread. Islam is a political and economic force to be reckoned with and a religious and spiritual force that deserves attention and study, Bishop Alexander noted.

Most Islamic countries are torn between modern, open, liberal, democratic government and the 'Islamic State' run on laws and principles on the pattern of the first four Caliphs of Islamic history.

"Islam as such becomes an all encompassing philosophy of life", the Bishop said, "including religious, social, economic and political."

"Christians and their Churches are quite confused and puzzled as to how to respond to the growing challenge of Islam", explained Bishop Alexander. "They become quite nervous when they see mosques and Islamic centres being built in great numbers in the western countries. Thus, their first response is usually negative."

"Others responded more positively," continued the Bishop, "based on a rationale that all have a right to subscribe to whatever faith or belief they wish, going out of their way to help, to be kind and considerate to the people of Islam. This diaconal response of service to challenge Islam, proclaiming faith through action, was advocated both in the Western Churches where Muslims are in a minority and in Islamic countries where Christians are in a minority."

The third response was dialogue, though viewed by both Christians and Muslims with apprehension.

"In an ecumenical context, inter-religious dialogue is one of the significant ways of engaging in mission", said Bishop Alexander. "As the Church's mission is basically addressed to those who do not know Christ and His Gospel and God in Christ calls all peoples to Himself, inter-religious dialogue becomes a means to proclaim and present Christ. In the light of the economy of salvation, the Church sees no conflict between proclaiming Christ and engaging in inter-religious dialogue."

Recognising the different situations in which Christian Churches find themselves, Bishop Alexander emphasised that there were two major responses Churches could make: by proclaiming their faith in Christ through acts of service, and through dialogue. "They should also take pride in their faith and boldly preach Christ," he added.

- Episcopal News Service



SOMA MISSION TO INDIA

Pat Osgood, a member of Calvary Episcopal Church in Kaneohe, shares her recent experience in India. This article initiates the Chronicle's addition of a regular column to highlight the outreach and mission activities of individuals and congregations in the Diocese.

Sharing of Ministry Abroad, more commonly known as SOMA, is one organization that provides short term ministry to the church. It was established as an evangelical arm of the Anglican church and has branches in the USA, UK, Australia, Canada, Ireland, Europe and South Africa. Hawaii has been linked with SOMA Australia ever since The Reverend John Wyndham, National Director, visited Calvary back in the 80's. SOMA sends teams of lay and ordained members to minister at the invitation of a bishop and local church. Teams have been to many places throughout the world including Fiji, Solomon Islands, Vanuatu, Rwanda, Madagascar, Bolivia, and most recently to Ladakh, India.

I was part of a team which ministered in Ladakh, India from October 15-29, 1996. Ladakh is located in the Himalayan mountains along the China border near the area known as Tibet. On the India side, one of the main cities is Leh, located at 12,000 feet in the Indus River Valley. Leh is closed to outside visitors for most of the year due to heavy snows in the mountains making the roads impassable. Because the valley is narrow and the mountains high, the daily flight from New Delhi has difficulty landing in windy or cloudy conditions. When the flights are canceled, the area is completely isolated. The area has a population of 20,000 of which only about 150 are Christian. The major religion in the area is Tibetan Buddhism with Muslim and Hindu second and third.

There were five of us on the team. The Rev. Captain John McKim from Victoria, Australia, Mrs. Glennis Traill also from Victoria, Mrs. Beverly Webster from Brisbane, Jeremy Greening from Maroochydore, and me. The team met for the first time in New Delhi.

We spent a day in prayer and planning and then flew to Leh. We were greeted in Leh by Reverend

Elijah Gergan and representatives of his congregation with traditional Ladakhi silk stoles placed around our necks similar to our custom of giving flower leis. After a day of rest in which our bodies adjusted to the altitude, we started the program of ministry that had been laid out for us by the local planning committee. Our day started with ministry to the family hosting us. Jeremy, our 20 year old, youth minister and guitar player led us with rousing choruses over breakfast. Under normal circumstances I might not be ready for this camp like activity first thing in the morning but at below zero temperatures, with no heat in the house, and only a bucket of water for my bath, it was wonderful to start the day with praise!

After breakfast we walked up the street (dirt roads with a variety of vehicles, animals and other obstacles) to the only Christian church in the area, where we led a daily devotional before the congregation headed out to school, work, or daily chores. After the devotional we were available for intercessions and personal ministry. For lunch we either went to one of the local restaurants for a combination of Indian and Chinese food or we fixed our own lunch from our stocks of dried soups and the like. I usually had saimin but the Australians were never far from their Vegemite! Every day at 2 p.m. we were on the road again, visiting the home of a parish family. These were precious opportunities to fellowship with them and share their concerns and prayer needs. We always shared from scripture and sometimes we were able to share similar experiences from our own lives. We always prayed, sang a few praise songs, and enjoyed their hospitality. Tea and snacks such as dried apricots, roasted lentils, and cookies were usually served by the family.

At 4:30 p.m. we were due back at the church for the evening worship service. The Reverend Gergan led the service and we added music, testimonies, and a sermon. After the service we were available again for personal ministry. The Reverend McKim also preached at both Sunday services during the mission and Jeremy and I provided Sunday School classes for the children. In the evening we had

dinner at the rectory or with one of the parish families. These were also precious times of fellowship where we learned much about our common concerns and the unique circumstances of Christian life in Leh. After dinner the team got together to plan the next day's activities and pray for the Lord's guidance in the ministry.

We were all blessed as we shared our lives and the love of Jesus Christ with each other. Language is not a barrier in this type of situation but an obstacle to be overcome. There are five languages spoken by members of the congregation in the Leh church. The Reverend Gergan provided translation of all of our teachings and prayers into Ladakhi during the services and home ministry and there were many in the congregation who are fluent in English, particularly the young people.

In addition to being the pastor for the church, The Reverend Gergan is the principal for the Christian school in Leh. He has 1100 students from kindergarten to high school. His college preparatory school has an excellent reputation and so attracts students from non-Christian families as well as his congregation. We enjoyed visits to the school and got to meet many of the teachers and staff.

There were only five of us who went to Leh but the actual team was much larger than that. We were fortunate to have a large group of dedicated intercessors praying for our travel, good health, and ministry. The success and ease of the mission was due in large part to the work of our friends as they lifted us up in prayer.

For me, short term mission work is very special. I do not think of myself as an evangelist or missionary but I do love the Lord and want to serve Him in whatever way he wants to use me. Short term missions have allowed me to do that in ways that stretch my faith and force personal growth. Do you have a vacation coming up? If you want a vacation with a purpose, short term missions may be for you!

St. John's Kula Retreat House

St. John's Church in Kula is located in a beautiful and quiet part of Maui. We have converted the rectory into a Retreat House where people can come to rest, reflect and ponder about God. One of the great advantages to having a Retreat House is that with it we can have flexibility with outside speakers and programs. We believe some of our upcoming programs are very special and that there are people in the Diocese who may want to attend. These activities are: Quiet Day - Hildegard of Bingen: Saturday December 7 from 9 a.m. to 3 p.m. We'll spend some time learning, listening and focusing on Hildegard's Spirituality. She was a mystic, teacher, stateswoman, healer, artist and musician.

The Rev. Matthew Fox (who is now serving as an Episcopal Priest at Grace Cathedral, San Francisco) will be speaking at St. John's on Dec. 13, 7:30 p.m. to 10:00 p.m. The cost for the evening is \$17.00 pre-enrollment and \$20.00 at the door. Father Fox is the author of many books including *A Spirituality Named Compassion*.

Our Labyrinth: Our temporary labyrinth has been a great success. St. John's members have been walking it on a regular basis and many other people have walked it as well. We have seen people at all times walking it and even in the moonlight! Some Labyrinth events are planned and we invite church members to attend. We will also extend the invitation to the larger community, so if you are interested please sign up as soon as possible. **Dec. 22 - We'll have an evening of prayers, teaching and walking the labyrinth by moonlight. This event will begin at 7:00 p.m.**

January 10, 11 & 12 - The Rev. Lauren Artress will lead a workshop at St. John's.

Jan. 10 - Friday evening is open to anyone - general information - \$25.00 - 7:00 p.m. to 9:00 p.m. - Lauren Artress.

Jan. 11 - Saturday is a workshop with Lauren. There is limited space on this day. 9:00 a.m. to 5:00 p.m. & \$75.00 tuition - scholarships are available.

Jan. 12 - Sunday - The Rev. Lauren Artress will preach at both services 7:30 and 9:00 a.m. She will be available after the services at coffee hour.

Presiding Bishop's 1996 Christmas Message

A thought for Christmas

The commercialization of Christmas has made the weeks before and after December 25 so complicated. Activities intended to be pleasurable become chores to be checked off the endless list. The potent message of Christmas risks getting lost in the attendant clamor. And, we may have trouble listening for it because we are just too exhausted.

Let us step back for a moment of quiet. What is the message of Christmas? What was God trying to say to us? My dear sisters and brothers, the answer is in the messenger. The message of Christmas was embodied, made incarnate, in the messenger, who was Jesus. God spoke to us through Jesus, the Word made flesh. With the birth of Jesus the all holy was enfleshed: made human.

Therefore, and for all time, Christianity is not a religion of disembodied spirituality. Our theology is fundamentally incarnational. Because God took on human flesh, our own flesh, our own humanity, has a potential for participation in the holy. And our bodies are important. When we honor them we give honor to what has been made flesh through God's love.

What we do with our bodies has meaning in the universe. What we think is not the whole story. It needs to fit together with how we act. As the old saying has it: the road to hell is paved with good intentions.

Because we honor the body there is blessedness in weeping with the grieving. There is blessedness in the smile we give to the stranger, the bread we share with the hungry, the walk we take for our health, the food we ask God to bless which we then eat for our sustenance.

The message of Christmas is a song of joy because all of the simple, ordinary activities of life have the potential for participating

in the marvel of the incarnation.
May your Christmas be a celebration of the birth of Jesus into the world and of your own birth and life as well, with all the marvelous opportunities you have been given to participate in the miracle of the incarnation. Rejoice!

The Most Rev. Edmond L. Browning, Christmas, 1996.



Ecumenical News Highlights November 1996

Protestant churches urged to act against racism in France: The president of the organisation that represents France's Protestants has called on the country's churches to spearhead a "resistance movement" against the rising tide of racism. He issued his call after the leader of the National Front, Jean-Marie Le Pen, made comments about "the inequality of races" which received widespread attention in the French media. Monsieur Le Pen won 15 per cent of the vote in the first round of last year's presidential elections.

Rome gets its first woman priest: Rome has its first woman priest. However, news reports have hastened to point out, she was ordained as an Anglican priest. The Bishop of the Convocation of American Churches in Europe, told reporters: "We are not trying to send a message to the Vatican. We are trying to be faithful to what the Spirit is saying to us."

German tax cut could spell financial disaster for churches: Plans by the German government to cut income tax from 1999 means that the country's main Protestant and Roman Catholic denominations stand to lose millions of Deutsche Marks every year in church income. Church tax, which is collected by the state authorities, is a calculated percentage of church members' income tax. As a result, cuts in income tax will lead automatically to reductions in church tax.

- Episcopal News International

Episcopal Church recovers all but \$100,000 from Ellen Cooke embezzlement.

--Ed Stannard, News Editor, Episcopal Life.

The Episcopal Church has recovered all but about \$100,000 from the \$2.2 million embezzlement by former treasurer Ellen Cooke, according to a report to Executive Council meeting in Toronto, November 7-11.

After deducting about \$320,000 in costs associated with the case, the net loss to the church has been \$422,094, the church treasurer's office reported. The treasurer's report did not include interest that would have been earned on the lost funds. "Those are the figures, and that ends it as far as we're concerned," said Bishop Don Wimberly of the Diocese of Lexington, speaking for the Council's administration and finance committee.

Staff at the Episcopal Church Center discovered in February, 1995, that Mrs. Cooke had embezzled the \$2.2 million. She is serving a five-year term in a prison in West Virginia after pleading guilty to income tax evasion and transporting stolen money across state lines.

"We promised that we would make a full report on the situation," said Presiding Bishop Edmond Browning. "I consider this a closing of the door on that chapter." Bishop Browning noted that he was "very pleased with the way it has come out," and added that Cooke "continues to be in my prayers."

Dr. Pamela Chinnis, President of the House of Deputies, pointed out the personnel changes and improvements in the functioning of the treasurer's office since Mrs. Cooke's departure. "While that particular chapter had been one we'd rather not have lived through, I think the Presiding Bishop can be very pleased that he is leaving the Episcopal Church in a much stronger position financially," she said.

The final report breaks down as follows:

* Misappropriated funds (according to Coopers & Lybrand audit): \$2,203,884.

Recovered funds:
* \$1,000,000, proceeds from insurance.
* \$295,060 from sale of New Jersey house.
* \$217,462 from sale of Virginia farm.
* \$485,000, settlements with commercial institutions (the church agreed not to identify the institutions involved).
* \$105,283 from sale of jewelry, cash and other proceeds.
Total recovered: \$2,102,805.

Costs:
* \$139,361 to Shea & Gardner law firm.
* \$107,713 to Coopers & Lybrand, auditors.
* \$28,855 to Kroll & Associates, asset-recovery firm.
* \$45,086, other costs.

Total costs: \$321,015.

ENGLAND: LANDMINES PROTEST

A one-and-a-half-ton mountain of shoes, representing lives and limbs lost by landmines, was built on the steps of St Martin-in-the-Fields, Trafalgar Square, London, in October.

The pile and accompanying vigil were intended to highlight the British Government's perceived ambivalence to the banning of landmines. The event was ordained by the UK Working Group in Landmines, which includes organizations such as Save the Children, Christian Aid, Oxfam and Cafod.

It is estimated that more than 100 million landmines are planted throughout the world, and 26,000 people are killed and injured each year. The majority of victims are civilians, and one in five are children.

The London vigil coincided with the start of a three-day conference in Ottawa, Canada, which aimed to adopt an action plan for working towards a global ban on antipersonnel mines.

The Anglican Consultative Council meeting in Panama this month also called for Governments not to engage in the manufacture, import, export, storage sale or purchase of land-mines. A resolution also urged people to support programs which help rid countries of landmines.

- Anglican News Service
