

# Hawaiian Church Chronicle

VOLUME 101, No. 1

NEWS OF THE EPISCOPAL DIOCESE OF HAWAII

DECEMBER 2001/JANUARY 2002

## Bishop Richard S.O. Chang's Address to the Diocese at the 33rd Annual Convention

From St. Paul's Letter to the Church in Ephesus (Ephesians 4:1-3):

"Da Boss wen tell you guys fo come be his guys, an dass how you guys gotta live for real kine. Everytime put da odda guy first befo you. Make nice kine to dem. Hang in dea wit each odda. No get huhu wit each odda, cuz you guys get plenny love an aloha fo each odda. Go all out fo stay tight wit each odda, cuz God's Spirit wen make you guys stay tight awready. An you guys goin stick togedda, cuz you guys make good wit each odda."

This translation from Da Jesus Book is entitled, "Christ's Peopo Stay Tight Wit Each Odda". Eh, tanks, Frank!

From the New Revised Standard Version, these verses read, "I therefore, the prisoner of the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace."

At this 33<sup>rd</sup> Annual Meeting of the Convention of the Episcopal Diocese of Hawai'i, I challenge each of us to re-dedicate ourselves to work for "Unity in the Body of Christ". Ours is a unity in Jesus Christ. "There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all. (Ephesians 4:4-6) Words from Paul's Letter to the people of Ephesus repeated in the service of Holy Baptism.

wrongly used for profiling. Diversity misused becomes the basis for alienation, separation, and injustice. For some people, the events of September 11<sup>th</sup> justify "profiling" and make its practice a valid method for dealing with our differences and the threat they feel to their self-interest. All this is contradictory to our baptismal promise to respect the dignity of every human being.

Even before September 11<sup>th</sup> I was aware of how diversity might encourage injustice. This summer the Border Patrol and INS officers paid me more attention than other families in mini-vans driving north from San Diego. Our son-in-law, himself a Los Angeles Police officer, noted that special attention was because we were Asians (except for Dee) packed into a mini-van driving north from San Diego. We were viewed as possible transporters of illegal aliens from the Mexican border.

I remember Peter Pereira's expressions of fear about traveling to Indianapolis for a national church gathering last month. His fear of venturing outside of the hotel because of his looks. His fear of airport security because he could not pass through the metal detectors with his pacemaker. The question I knew plagued his mind, "Will my medical card be accepted as authentic?"

And just two weeks ago, my being singled out at airports in Manila and Tokyo for body searches when wearing a sports shirt but being passed through with every courtesy when wearing my purple shirt and clerical collar. Did I match a profile when wearing my sports shirt, and not in my purple shirt and dog collar?

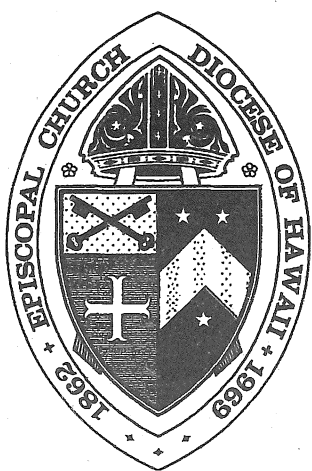
Without our unity as the Body of Christ, we will be unable to effectively fulfill our mission as the Church "to restore all people to unity with God and each other in Christ". Without trust for each brother and sister in Christ, we allow others to use diversity to separate us and keep us from faithful discipleship. Without truthful communication using the vehicles available to us, we encourage misinformation, rumor, and half-truths to divide and isolate us from each other. Think about the amount of misinformation transmitted over the Internet in the days following September 11. We will project our hidden agendas and even unconscious fears onto others who differ in order to dominate and control. We will transfer anger to innocent parties who look different or who think different, making them scapegoats for our own failures and anxieties. We will become captive to our own self-centered needs. Control rather than partnership will characterize our leadership and ministry. Racism, sexism, and all the isms of the world would

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We are a diverse people. We are a kaleidoscope of cultures, races, theologies, spiritualities, languages, needs, wants, and ages. The events of September 11<sup>th</sup> have made me even more conscious of the vast diversity of the Episcopal Diocese of Hawai'i, and the great dangers of separatism, isolationism, and congregationalism. I am fearful that because of world and community tensions we will become people alienated and separated from each other because of skin color, language, religion, or one of the other characteristics of humanity

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VOLUME 101, No. 1  
DECEMBER 2001/JANUARY 2002

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**Episcopal Life: The Hawaiian Church Chronicle** is prepared ten times each year by the Episcopal Diocese of Hawai'i and published by the Domestic and Foreign Missionary Society, Inc. (ISSN 1050-0057). US Subscriptions: \$1 per copy; \$10 per year; \$18 for two years. Add \$10 per year for foreign surface. Air mail rates available upon request. Gift subscriptions available. Periodicals postage paid in New York, NY, and additional mailing offices.

**POSTMASTER:** Send changes of address to Episcopal Life Subscription Office, P.O. Box 1337, Bellmawr, NJ 08099-1337.

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The Hawaiian Church Chronicle is the official news publication of the Episcopal Diocese of Hawai'i. All policy, editorial, and administrative decisions are under the direction of the Editor, in consultation with the Bishop and the Editorial Board.

The Chronicle welcomes suggestions, story ideas, and letters to the editor from its readers. Send articles, letters, news, and photographs to:  
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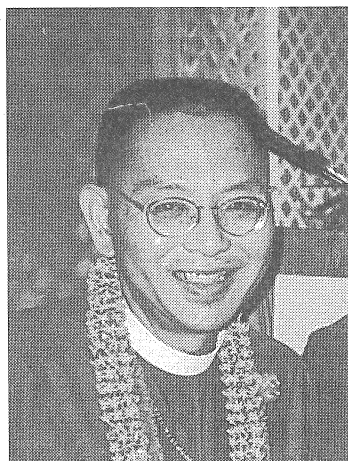
The Chronicle cannot assume responsibility for the return of photographs or manuscripts.

**Editorial deadline for the February issue of The Chronicle is January 9th.**

# Bishop's Letter

The Right Rev.  
Richard S. O. Chang

BISHOP OF HAWAII



Dear Brothers and Sisters in Christ,

When we gather to celebrate the Nativity of our Lord, I pray that we will appreciate the awesome love of God for creation. In these past months it has been difficult for many to think of a loving God.

The tragedy of September 11<sup>th</sup> and the threat of terrorism have raised questions in many people about the power of God.

The gift of God's Son is the ultimate expression of God's love for us. "For God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." *John 3:16*

It is the embracing presence of God's love that enables us to face into the uncertainty and ambiguity of the future. It is the power of that love that gives us the hope to continue our pilgrimage in faithful discipleship. It is the brightness of that love that lights our path when the clouds of hate, anger and despair would cause us to stumble.

It will be a special Christmas for each of us as we accept and share God's love with all people as God's beloved. Share the good news of God's love in word and deed with a world that desperately needs to be loved.

Yours in Christ,  
Richard S.O. Chang

### Bishop's Visitations

December

- 9 St. George's
- 16 St. Stephen's
- 23 Holy Nativity
- 30 St. Mark's

January

- 6 St. Barnabas'
- 13 Good Shepherd
- 20 St. Jude's
- 27 St. John's By-The-Sea

## Diocese Plans DOCC Conference for March 2002

By The Rev. Carol Arney

Disciples of Christ in Community (DOCC) is an excellent adult education program which has been used successfully in Hawaii. In March of 2002, the Diocese is organizing a conference to train presenters and facilitators to offer this program throughout the Diocese.

DOCC, as it is fondly known, began at Trinity Church, New Orleans, under the leadership of John Stone Jenkins, and is now under the management of the School of Theology Program Center in Sewanee, Tennessee.

The first year of the program is devoted to helping participants learn the basics of faith through focusing on themes, building a caring, accepting community and practicing listening, questioning, sharing and praying.

Weekly groups meet for one and a half to two hours. The first half hour consists of a presentation to the entire group after

which small groups of 8-10 meet to reflect on the topic.

DOCC is a shorter program than EFM (Education for Ministry), is less expensive and has a shorter time commitment. It is a good option for people who don't have the time to do the reading and homework of EFM. It is also a good ministry for people who have completed EFM and want to use their knowledge and experience as leaders in a formation program. DOCC is widely known in the Episcopal Church in the eastern United States and is beginning to grow west of the Rocky Mountains.

Training for the presenter and two lay facilitators per each small group is provided by The School of Theology in Sewanee. **The Program Center is planning to send their Director, the Rev. Linda Hutton, to train a team of trainers.**

They will then hold a conference from March 20 through the 23, 2002. The first two days (Wednesday and Thursday) will be training the team, and the Friday and Saturday sessions will be the conference for those who want to start a DOCC group in their congregation. Locally, The Rev. Carol Arney, Rector of Christ Church in Kealahou, Hawaii, is coordinating the conference. Christ Church is in their second year of a successful DOCC program.

Currently, Rev. Arney is looking for former DOCC presenters and facilitators who would like to make up the training team. People who are on the training team do not have to commit to running a program in their church, but will probably hold one conference per year after the training. For more information, you may contact her at Christ Church Episcopal, (808) 323-3429, or at her email: arneycm@aloha.net.

# AROUND THE DIOCESE

CONTINUED FROM PAGE A

use our God-given diversity as weapons to divide, alienate, and dehumanize.

Our diversity should be the strength of our unity in Christ, not separate us. God has blessed us with the gift of diversity to enable mission. The Sacrament of Holy Baptism shapes my understanding of ministry and our unity as the people of God. Each time I baptize a child of God it reminds me of our unity and commitment to live lives shaped by the promises of baptism and the baptismal covenant. Each baptismal candidate enhances the diversity of our community with new possibilities for ministry.

Our Diocese continues on a pilgrimage seeking to be a faithful Church in Hawai'i. It is a journey, like all journeys of faith, marked by ambiguity, risk, challenge, conflict and hope. Our mission and ministry will not be a faithful witness to the Good News of God in Christ if we are not one in Christ. Christ demands that we maintain our unity with all the challenges and tensions that seek to divide us. Our unity is focused in Jesus Christ as our Lord and Savior, not Dick Chang, not your rector, not your vicar, not the vestry, not the biggest pledger, not any one or anything but Jesus Christ. Our unity in Christ calls us to faithfulness to the Gospel, even as we may disagree on mission and ministry priorities. As I stated in my first Convention address, I do not expect everyone to always agree. But I do hope that none of us will "take our marbles and go home". That is schism, the greatest sin against God. United in faithful obedience to Jesus Christ we must continue to come to the Holy Table and share in the Eucharist as brothers and sisters in Christ even in our disagreement. I have a sense that we are in danger of being captives of alienation and separation since September 11<sup>th</sup>. Unity has become fragile.

During the past year I have come to acknowledge that I have been an "after pastor" as the Bishop of Hawai'i. An "after pastor" is someone who comes to a congregation or diocese where there has been a serious breach of trust resulting in broken relationships among the members of the congregation. In the history of our Diocese and our congregations, relationships have been fractured or are being damaged. It has been important for me in my ministry to do more than restore the financial stability of the ecclesial institution. It has been very important for me to dedicate myself to restore the trust between diocese and congregation, between congregation and

congregation, within congregations, between clergy and bishop, between clergy and laity, and between all lay persons. I have had to accept the reality that there was and is a great deal of unresolved anger. This anger is the result of a lack of trust and authentic personal relationships shaped by the Gospel imperative and faithful discipleship. Unity in Christ was not part of the daily reality of our identity as the church.

To some folks, I have described the first years of my episcopate as the guy at the end of the parade with the wheelbarrow and shovel. Following behind the horses, the elephants, the camels, and other animals, I "pick up" what was left behind by the parade that went before me. One gets only one perspective of unity from that position in the parade!

But the times are a changing. As a result of the conversations throughout the diocese earlier this year, I sense an emerging desire and hope from you – the people of this Diocese – wanting to come together as the Body of Christ in one shared ministry. And so, I call upon all the members of The Episcopal Diocese of Hawai'i to work for the unity of the Church – to do your part to bring unity based on trust, respect and love in Jesus Christ. I issue this call not only because there is a threat to our honoring and valuing our diversity within our church and our community. I issue this call because I believe that we are ready to move forward to reclaim our responsibility as a diocese dedicated to mission, not just maintenance. We must move from opening our hand to receive, to opening our hands to lift up and to welcome. For us to effectively use the diverse gifts and resources from God and to fulfill our diverse ministries, we must be one with God and one with each other. How can we be instruments of peace when we are in conflict with each other? How can we proclaim healing and reconciliation when we do not forgive or seek forgiveness of others? How can we seek justice when we mistreat those who look or sound different from us? How can we promote human dignity when we demonize those who disagree with us or are new to our community?

I believe that the Diocese of Hawai'i is ready to form a "new parade". We began that new parade by committing ourselves to enter into conversations about our common vision for mission and ministry. We have struggled with this undertaking as we move forward together. I am pleased to say that I'm not the only one pushing a wheelbarrow following the parade!

Because others have taken up shovels, and for that I am extremely grateful, I am able to now stand at the front of parade as your bishop. At the same time, I am not so naive as to think that we will never again need wheelbarrows. But I pray that it will be a ministry that we will share because of our unity in Christ and that there will be less to fill the wheelbarrows!

"Unity in Christ" will be the theme of the sixth year of my consecration as Bishop of Hawai'i. Our unity in Christ must be the foundation from which we move forward as a Diocese. We have a rich history. We can learn much from our past errors and blessings, but we cannot be held captive and victim to that past. We do not live in the darkness of Good Friday. We go forward in the light of the resurrection empowered by the awesome love of God for us. We must continue our person-to-person conversations using a common language that will clearly describe our vision as The Episcopal Diocese of Hawai'i in the 21<sup>st</sup> Century.

Let me recall for you, words that opened my first Convention Address five years ago. These are words from St. Augustine, Bishop of Hippo, on the occasion of his consecration in 396AD:

"For you I am a bishop, but with you I am a Christian. One is an office, accepted; the other is a gift, received. One is danger; the other is safety. If I am happier to be redeemed with you than to be placed over you, I shall, as the Lord commanded, be more fully your Servant."

Let us pray:

O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on The Episcopal Diocese of Hawai'i; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in the bonds of love through Jesus Christ our Lord; work through our struggle and confusion in ministry to accomplish your purposes on earth; and, in your good time, may each of us serve you in your heavenly kingdom; through Jesus Christ our Lord. Amen.





# AROUND THE DIOCESE

## Response to Bishop Chang's Convention Address

By Nancy W. Slain



Bishop Chang, it is a great privilege to be able to respond to your address. I would like to begin by acknowledging my fellow committee members: from Honolulu, Reverend David Kennedy who is not with us today as he is successfully recovering from a recent surgery; Hana Arce from Molokai; and Kala Holden from Kapolei. I am Nancy Slain from Kailua. Thank you.

Your message addressed three central themes: the need for unity in Christ, the value of diversity, and the importance of trust. All three are vital if we are to move forward as a diocese. Of these three, unity in Christ is clearly the center—the hub around which everything else we do or say rotates and depends.

You say, "I have a sense that we are in danger of being captives of alienation and separation since September 11<sup>th</sup>. Unity has become fragile." Clearly if we are to be unified, we in Hawaii must value our diversity. To value our diversity, we need to trust others and ourselves. This may sometimes involve a leap of faith. We need trust as individuals, as congregations, as a diocese, and as a church. We need to trust locally, nationally, and globally so that we do not fall prey to heartless profiling.

But how do we learn to trust? We learn to trust by paying careful attention to one another. By listening to one another with our eyes and our hearts instead of simply hearing with our ears and minds. You have started us on this path by initiating our conversations with one another. The second step is for us to act consistently with what we believe and with what we say we will do. And the third step is for us to witness to others as they do this, to acknowledge the progress a person, congregation or community makes. You have led us by your example in all three of the stages necessary to build trust.

Your leadership style is one of leading by example. You refer to yourself as an "after priest" and the man at the end of the parade with the wheelbarrow and the shovel that "picks up" what was left behind. You're probably right that the man with the wheelbarrow at the end of the parade is perhaps the person most aware of which units broke rank, the places where the procession faltered, and which groups showed up late.

But the man with the wheelbarrow is also one of the most valuable people in a parade because he makes it safe for others to follow in his footsteps. During the last 5 years as our bishop you have willingly picked up the wheelbarrow because you saw it needed to be done. You have walked through our parade ranks, acknowledged our strengths and encouraged us when we were fatigued. You have entered our procession with humility, gentleness, patience and love.

The events of September 11<sup>th</sup> changed the world forever. They thrust us into a global imperative that demands intense introspection and reflection about who we are, what we believe in, and where our allegiance lies as we are forced to respond to people who consider us infidels because we cherish religious freedom and diversity and because we treat men and women as equals.

In this time of reflection many have realized that we are all united; we all want the same things—a safe home, food, clothing, opportunities and freedom. And, we all want respect, trust, acceptance of our diversity, and commitment to a cause or purpose greater than ourselves. For this to happen, we must not become complacent. These desires apply to us individually, locally within our own congregations and our diocese, nationally within the Episcopal Church, and globally within our fragile earth home.

Robert Fulghum tells the story of traveling from Australia to Greece on a 747 jet. He is seated next to a professor from India who marvels that having just left Australia, a country where people worship the sun with most or all of their clothes off, he is now flying over countries where people believe it is the will of Allah that women be completely covered, even on beaches.

He comments that the name of God varies from country to country; that the holy books are not the same; and that the rituals, dogmas and routes to heaven are all different. And yet, the followers of these different religions are so totally convinced of their unique righteousness that they gladly war with or kill one another, simply to have their beliefs and metaphors prevail. The professor is dumbfounded and comments, "Despite all of this, here I sit, in this plane, flying peacefully along, with these same people."

As the professor looks out of the window he sees below him the vast Indian Ocean. Again he marvels. "Below us is water. Water is everywhere and in all living things. We cannot be separated from water. No water, no life. Period. Water comes in many forms—liquid, vapor, ice, snow, fog, rain, hail. But no matter the form, it's still water. We call it by different names, and we drink it in different vessels. Some like it hot; some like it cold; some like it with coffee or tea. It doesn't matter. It doesn't change the nature of water. What we have in common, what unites us is thirst. Thirst for the water of life!"

As we move into this next year as a diocese, let us remember what we have in common—what unites us—what we thirst for. Let us attend to one another as you have shown us—by listening with respect. Let us follow through with consistent actions, and let us acknowledge the progress others make as we march forward toward unity, recognizing our diversity for what it is—waves in a vast ocean where the waves and the water are one.

### After the Response to the Bishop's Address Kala Holden and Hana Arce sang this chant

Ano'ai ko kākou mea ho'okipa la eā  
A me na mea hanohano  
Ke ho'ohiwahiwa ia nei makou la eā  
E hui pā I ka waiwai  
O ko Kākou mau Kupuna la eā  
Iia hi'i pu'u iā kākou i ka lokahi  
Ka nalu imi iā kākou ma kihiki mai la eā  
Me ke aloha no kākou apau  
Ka nalu imi iā kākou ma kahiki mai la eā  
Me ke aloha no kākou apau  
Me ke aloha no kākou apau  
Me ke aloha no kākou apau

Greetings to our host and dignitaries  
We come in the tradition of our Kupuna  
That binds us in unity  
We are like waves that come from a far off place  
But we come with love for all  
We are like waves that come from a far off place  
But we come with love for all  
But we come with love for all  
But we come with love for all

- Written by Edith McKenzie



# AROUND THE DIOCESE

## St. John's Kula Sponsors Icon Workshop

January 25,26,27, 2002

Kathrin Burleson will for the 2nd year present an Icon Workshop at St. John's. It will be an opportunity to learn about and create an icon. The information, inspiration and materials will be provided.

Members of the Diocese are invited to come and join us for an experience which will unfold in the following way.

\* Sunday, Jan. 20 - Icons will be in the church and a bit about the icons and their meaning will be presented.

\* Friday, Jan. 25 - Information night - Kathrin Burleson 7:00 pm to 9:00 pm.

\* Saturday, Jan. 26 - A day of Icon painting with Kathrin Burleson for adults and children 9:00 am - 3:00 pm.

\* Sunday, Jan. 27 - Icons will be on exhibit and painting instruction will continue for adults and children, 11:00 am to 3:00 pm.

Enrollment fee: adults, \$100.00, children, \$25.00. Lunches will be served.



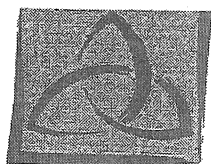
\* Kathrin Burleson will be working with us and teaching about Icons. She is a member of Christ Church in Eureka, Calif. and is an associate member of the Transfiguration Community. Her training was at the Iconography Institute at Mt. Angel Abbey, a Benedictine Monastery in Salem, Oregon.

\*Kathrin says "Traditionally, the icon is considered to be a window to the Divine, a door through which we experience the Holy. (This is in contrast to an idol, which is valued and worshipped in and of itself.)

Icons have been a part of Christian worship from the earliest days of the faith, and were instrumental in instructing believers in the stories and teachings of the Christian tradition.

Obviously the language of the icon is the image, and is therefore symbolic. It can touch us at a deeper level than words, since it speaks to the unconscious as well as to our conscious mind. I think that for me, this work is all about-seeing, experiencing, and celebrating the Divine in all of Creation.

Please e-mail (janetm@aloha.net) or call St. John's at 808-878-1485 or 878-6974 if you are interested in attending this experience with icons. You can enroll in any part or all of the events.



### What is Spiritual Direction?

Spiritual Direction provides an opportunity to intentionally reflect on one's relationship with God in the presence of another. The primary focus of spiritual direction is the relationship with God and the guidance of the Holy Spirit.

A *Spiritual Director* is a woman or man, clergy, religious, or lay, who is a servant of the Holy Spirit and of the one coming for direction. She or he listens in a humble and receptive mode, and responds with compassion. He or she may ask questions, comment, challenge, affirm, teach - or sit in holy silence.

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Head of the Virgin  
By Kathrin Burleson

# AROUND THE DIOCESE

## A Letter from the Diocese of Okinawa

For almost a two week period, from the 1st of August (Wednesday) to the 12th of August (Monday), the fellowship program between the junior and senior high school students of our diocese and yours took place here in Okinawa.

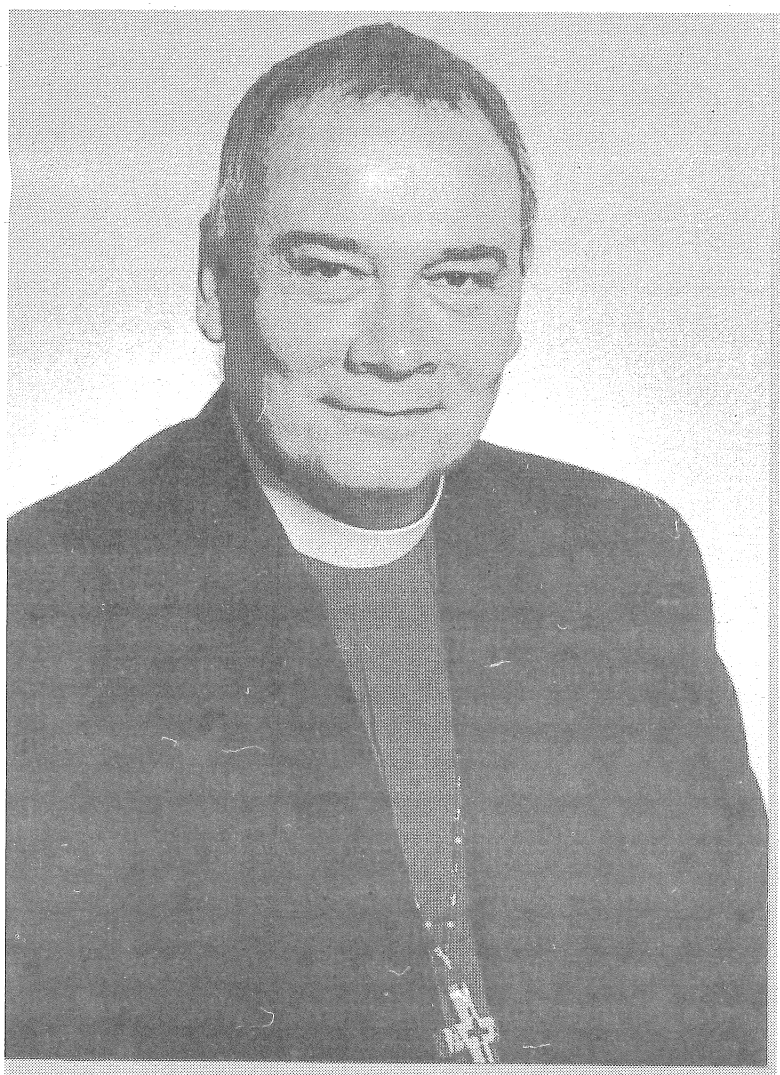
After our orientation program at the Sunrise Hotel in Chinen, we took a sight seeing trip (Peace Educational Tour) of the Battle of Okinawa memorials in the southern part of Okinawa and the US Military Bases on our way to Airakuen at Yagaji Island. At Airakuen, we enjoyed singing and dancing with the residents of their community at a party which our brothers and sisters at the House of Prayer held for us. We were moved by the stories which Deacon Matsuoka and Haru Iramina told us of how God had blessed them through their sufferings from contracting the Hansen's disease and experiencing the Battle of Okinawa. On the 7th and the 8th we joined the Diocesan Sunday School Camp after which we proceeded to All Souls' Church where we did crafts, cooked and went shopping together. On the 10th, after the Appreciation Dinner the Hawaii Group hosted, the youth and adults from Hawaii went to stay with their home-stay families. The Mission ended with a pot luck dinner the Diocesan Women hosted at St. Matthews' Church on the evening of the 12<sup>th</sup>.

As we look back, it seems as if we had been together for a much longer time. But we also remember the challenges brought about by our language and cultural differences. To those from Okinawa who participated in HOPE, meeting these challenges together made this mission a much greater success. We thank you, the Diocese of Hawaii, from the bottom of our hearts for the wonderful youth and leaders, Father Carr and Lucille Tamura, whose guidance and leadership contributed a lot to the wonderful experiences we all had in this Mission.

Our youth are looking forward to going to Hawaii next. God has generously blessed us in this Mission. He gave us good weather and good health and He protected and guided us all through the end. Our youth felt His presence through out. They were also blessed with friendship. We can expect much from them.

HOPE was a success because of the strong support from Bishop Chang, the members of your Companion Diocese Relations Committee and everyone in your diocese. We really thank you for your support and cooperation. May God's blessing and protection be upon us all.

David Eisho Uehara,  
Chairman of the Diocesan Relations Committee, Diocese of Okinawa



## Windward Revival

**Friday, Saturday and Sunday,  
January 11, 12 & 13, 2002**

**Three days and three locations:**

**Friday, 7:00 PM: "Who Is Jesus?"**

Calvary Episcopal Church, Kaneohe (247-2733)

**Saturday, 7:00 PM: "Who Am I?"**

St. Christopher's Episcopal Church, Kailua (262-8176)

**Saturday: Youth Beach Gathering**

Time and Beach to be announced

**Sunday, 4:00 PM: "Who Are We?"**

**Joint Community Eucharistic Celebration**

Castle High School Theater, Kaneohe (247-2733)

with The Rt. Rev. Steven Charleston  
President and Dean, Episcopal Divinity School,  
Bishop of Alaska (1991-1996)

Co-Sponsored by the Congregations of the Windward Episcopal Churches

Bishop Steven Charleston was born in Oklahoma as a citizen of the Choctaw nation, one of the five tribes removed to this state in the 1830s on what is known as "The Trail of Tears." Like many members of his tribe, his family was Presbyterian. Both his grandfather and great-grandfather were ordained Presbyterian ministers who preached only in their native language.

He has worked for the church in a wide variety of areas. Bishop Charleston is widely recognized as a leading proponent for justice issues (he is a member of the Standing Commission on Anglican and International Peace with Justice) and for spiritual renewal in the church. (He was recently elected Bishop Visitor to the Order of St. Helena, a community of Episcopal religious sisters.) He has been called "one of the best preachers in the Episcopal Church." He has written articles on Native American concerns and spirituality.



# DISCERNING GOD'S CALL

## One Day at a Time

by The Rev. John E. Turner

with Conny Santana, Senior Warden and Carol Trewman, BAC Member  
John currently serves bivocationally as Priest for St. Jude and owner of a hair salon.

Discerning God's call to serve is a continuing program. Learning how to listen to God's message helps to discern that message. Working with people, sharing thoughts and ideas can further our discernment. Surrendering to God and making ourselves available to be his instruments can be challenging, painful and oftentimes frustrating. Learning patience helps us to continue and persevere. Remaining faithful in prayer is vital to the discernment process. With God's help we can become this instrument of peace and be able to serve and love our neighbors as Christ Jesus loves us.

Discernment of gifts is vitally important to a shared ministry, as are dynamics of the small church, discipleship, and development of the community.

John, Conny and Carol attended the Small Church Leadership Institute Conference in Kansas this past August. The conference was designed to jump-start and avoid common pitfalls for newly ordained Canon 9 clergy. The overriding theme was that small churches are relational, building ever-widening relationships within the church community. Concentration was directed to focusing outwardly, and moving from maintenance to a viable mission. Attendees conducted interviews in small rural towns and attended other denomination's small-church services, facilitating views of their own church communities. Subsequent conference networking has built a support community around St. Jude's, Hawaii as well as with other new leaders from many other states.

Discernment of our strengths (gifts), helps all of us in the church community to prioritize the many new challenges so recently facing our world. As the Spirit manifests itself differently in each of us to work for the common good, we will grow in the Spirit of God.

### Conny writes:

I attend church for very selfish reasons. I desire spiritual nourishment, I want spiritual growth, and I need spiritual discipline. Our congregation is so small- it takes everyone's commitment to make it work. As time goes by, we grow closer.

We are a family in Christ, supporting and caring for each other and our house- which is God's house. Like any family, there's

*Editor's Note: This is the seventh in a series organized by the Commission on Ministry on discerning God's call. This is the Year of Discernment in the Diocese of Hawaii. Each month we will feature a person, lay or ordained, and how she/he came to her/his particular ministry. Mahalo to John, Conny and Carol for sharing with us their discernment stories.*

### John writes:

After saying yes to an invitation to attend church, I decided to get involved and become active with the congregation at St. Jude's, Ocean View, Hawaii. A few months later I was asked to become a lay reader, serve on the Bishop's Committee and start training to become the Priest. PRIEST??? "No way!" I responded. God's call to me was from left field and I wasn't ready for that much involvement.

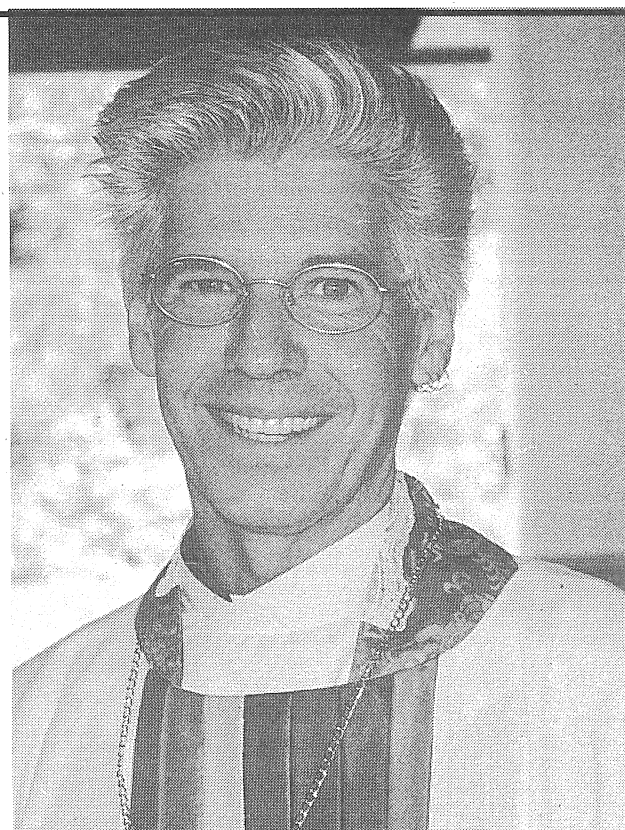
Two years passed and I became more involved and more committed to St. Jude's. The Senior Warden retired and moved to Oahu. I submitted my name for consideration for Senior Warden. Again, I was asked to consider becoming the Priest. This time I said Yes. I began attending classes and took it ONE DAY AT A TIME- not really knowing if I would finish or not.

As time went on, members of the elderly congregation either moved away or died. The Laborers were becoming fewer and fewer. The job of ministry at St. Jude's was enormous and I couldn't do it alone. How can we accomplish so much with so few? I kept at it, ONE DAY AT A TIME. Soon, new faces appeared.

My course work in Honolulu was completed and ordination was achieved. The possibilities for ministry were great and still, the workers were few. How am I to make this church grow so that we can do God's work? ONE DAY AT A TIME. I had to keep reminding myself that it was not up to me but up to God. Among the new faces came new leadership skills.

always a lot to do and over time, our roles change. We may be very active today, but at another time we will be on the receiving end of other's efforts.

Over all though, there is the desire to know God and to grow in God's grace through time. When people come to our church, there is an excitement in the congregation to share what we have with them. And what we have is a love for God.



### Carol writes:

John and I were in the church kitchen discussing a recent newsletter when he stopped the conversation suddenly and asked, "Why are you doing all of these things?" "What things?" I said. "What do you mean, John?" Then, the "A ha" moment. Light bulbs descended all around me as the meaning to the question became apparent. Why indeed was I working on the many varied tasks required in a small church? Why was I in this church at all? Then I realized that I was looking at the answer all around us. (There were people talking together in small groups). "There's your answer John". Now it was his turn to be taken aback.

"See, John, all of those people are sharing information within their small groups, but not all of the information (that could be shared) is shared with everyone". I realized that I was there because of a need in that small church for communication. My husband Cris and I were new to the island and attended regularly every week. We were fascinated by the interpersonal dynamics among the church members and shortly became members ourselves.

I visualized the congregants as spokes of a wheel with the church acting as the axis and the rim. Any missing part causes the whole wheel to wobble (if it would move at all). But, a complete wheel is then capable of movement- like a well functioning church!.

"So John, that's why I'm here-I guess I never really thought about it". Now I think about it all of the time (my background is in communication). How can I help to improve communication among God's people, in God's house, and in God's community.

# COMING SOON

DECEMBER		JANUARY	
<u>1 Saturday</u>	<u>15 Saturday</u>	<u>24-26 Monday - Wednesday</u>	<u>16 Wednesday</u>
♦Bishop - CREDO for Bishops ♦Senor High Retreat, Kauai	♦Council Dept. Meetings, 9:30 am ♦Diocesan Council, 12:00 pm	♦Christmas Holiday - Diocesan Offices Closed	♦Support Dept. Mtg., 11:30 pm ♦Oahu Clericus, 12:00 p.m.
<u>2 Sunday</u>	<u>18 Tuesday</u>	<u>3 Thursday</u>	<u>17 Thursday</u>
♦Kamehameha & Emma Conversation 6:30 pm	♦Hawai'i Clericus, 9:30 am	♦Commission on Ministry, 3:00 pm	♦Cathedral Chapter, 4:30 pm
<u>4 Tuesday</u>	<u>19 Wednesday</u>	<u>4 Friday</u>	<u>18 Friday</u>
♦Support Department Meeting 3:00 pm	♦Oahu Clericus, 12:00 pm	♦Vocare Weekend - to Sunday ♦Maui Clericus, 9:30 am	♦Standing Committee, 9:30 am
<u>7 Friday</u>	<u>20 Thursday</u>	<u>9 Wednesday</u>	<u>19 Saturday</u>
♦Maui Clericus 9:30 am.	♦Cathedral Chapter, 4:30 pm	♦Chronicle Deadline ♦Province VIII HOB, to Thursday	♦Council Dept. Meetings, 9:00 am ♦Diocesan Council, 12:00 pm
<u>8 Saturday</u>	<u>24-26 Monday-Wednesday</u>	<u>10 Thursday</u>	<u>21 Monday</u>
♦ECW Christmas Party Hale Koa ♦HSSD, 9:00 am	♦Christmas Holiday - Diocesan Offices Closed	♦Commission on Ministry, 3:00 pm ♦Campus Ministry, 4:30 pm	♦Martin Luther King Diocesan Offices Closed
<u>10 Monday</u>	<u>27 Thursday</u>	<u>11 Friday - 13 Sunday</u>	<u>25 Friday</u>
♦Diocesan Clergy Retreat, 12:00 pm	♦Stewardship Committee, 12:00 pm	♦Windward Regional Revival	♦Kauai Clericus, 9:00 am
<u>13 Thursday</u>	<u>28 Friday</u>	<u>12 Saturday</u>	<u>29 Tuesday</u>
♦Campus Ministry, 4:30 pm ♦Commission on Ministry 3:00 p.m	♦Kauai Clericus, 9:00 am	♦HSSD, 9:00 am ♦ECW, 9:00 am	♦Volunteers' Thank You Luncheon 11:00 am
<u>14 Friday</u>	<u>31 Monday</u>		<u>31 Thursday</u>
♦Standing Committee, 9:30 pm	♦UTO Grant Applications Due		♦Stewardship Committee, 12:00 pm

## Election Results from the Convention

Submitted by Pam McCoy

All balloting was done on Saturday this year. Dwayne Bueno was Chair of the Elections Committee. The results are as follows:

**Diocesan Council, Lay Order:** On the first ballot, Rogelio Evangelista (Good Shepherd), Ernest Knutzen (All Saints), Joel Merchant (St. Andrew's), Sylvia Rowland (St. Elizabeth's), and Keane Akao (St. Philip's), were elected for three-year terms. Genny Bader (St. Augustine's) was elected to fill a one-year unexpired term.

**Diocesan Council, Clerical Order:** The Rev. Walter Stevens (Calvary) and the Rev. Lynette Schaefer (Grace), were elected for three-year terms, the Rev. Alison Dingley was elected to fill a one-year unexpired term.

**Regional Diocesan Council:** West Oahu, Susan Duffy (St. George's) and Maui, Peter Lee (Good Shepherd) for three-year terms; Hawai'i, the Rev. Jeanette Myers (Holy Apostles) to fill a vacancy for a two-year term, and Windward Oahu, Nancy Rowe (Emmanuel) also to fill a vacancy for a two-year term.

**Standing Committee, Lay Order:** Cynthia Salley (St. Jude's) was elected for a four-year term.

**Standing Committee, Clerical Order:** The Rev. Darrow Aiona (St. Mark's) was elected for a four-year term.

**Cathedral Chapter, Clerical Order:** The Rev. Dr. Gerald Gifford (Retired) was elected for a two-year term, and the Rev. Robert DeWolfe (Good Samaritan) was elected for a one-year term.

**Cathedral Chapter, Lay Order:** Marilyn Kunitake (St. Paul's) was elected.

**Ecclesiastical Trial Court:** The Rev. Robert DeWolfe (Good Samaritan) was elected for a five-year term.

**Secretary of the Convention:** Sandy Souza of St. Clement's was elected to a one-year term

**Deputies to the General Convention, Clerical Order:** The Rev. Canon Robert Fitzpatrick (St. Barnabas), The Rev. Morley Frech, Jr. (Trinity by-the-Sea), The Rev. Carol Arney (Christ Church), and The Rev. Darrow Aiona (St. Mark's). The Rev. Joseph Carr (Calvary) is First Alternate, The Rev. Alison Dingley (St. Stephen's) is Second Alternate, and The Rev. Donor Macneice (Christ Memorial, St. Thomas) is Third Alternate.

**Deputies to the General Convention, Lay Order:** Arthur Kusumoto (St. John's, Kula), James Putnam (St. George's), Bettye Jo Harris (St. Christopher's), and Cynthia Salley (St. Jude's). Linda Sproat is First Alternate, Nancy Slain is Second Alternate and Nelson Secretario is Third Alternate.