

Hawaiian Church

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# Chronicle

VOLUME 105, No. 8

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF HAWAII

OCTOBER 2006

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For more comprehensive information about the Diocesan Convention, including a schedule of events, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Diocesan Convention.

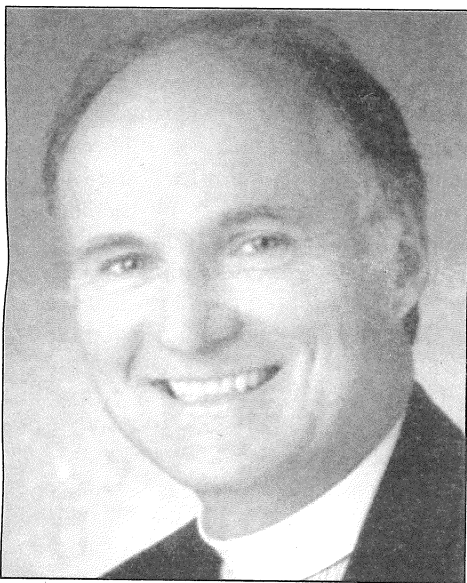
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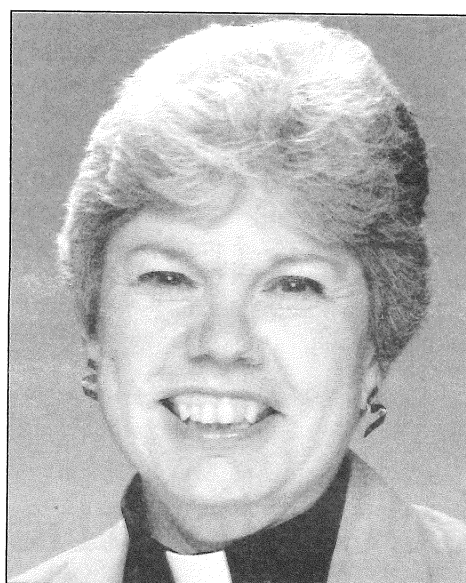
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## THE CANDIDATES FOR BISHOP



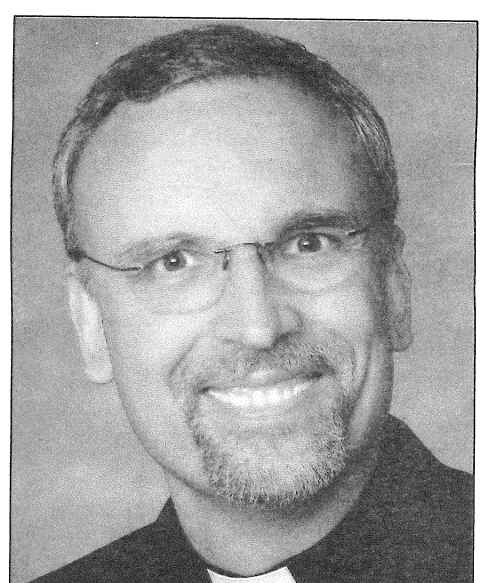
**THE REV. CANON HOWARD ANDERSON, PH.D.**

President and Warden of Cathedral College of Washington National Cathedral



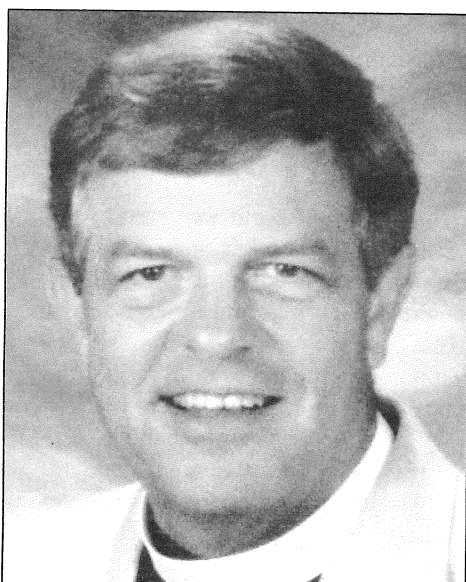
**THE REV. CANON KATHLEEN CULLINANE**

Associate Dean and Canon Missioner, Christ Church Cathedral, Indianapolis, Indiana



**THE REV. CANON ROBERT L. FITZPATRICK**

Canon to the Ordinary, Office of the Bishop of Hawai'i



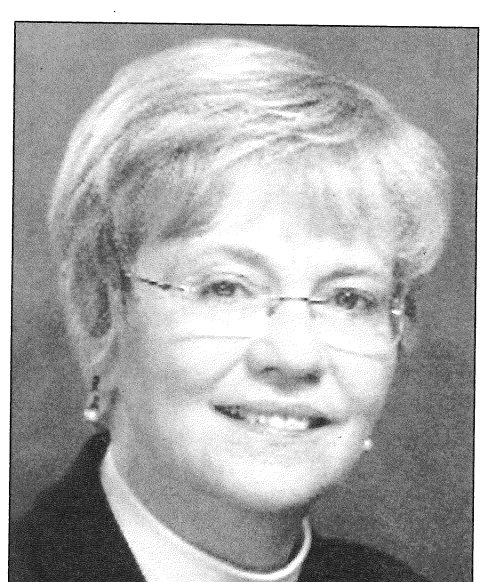
**THE REV. DR. DAVID C. MOORE**

Priest-in-Charge, St. Margaret's Church, Bellevue, Washington



**THE REV. DAVID Y. OTA**

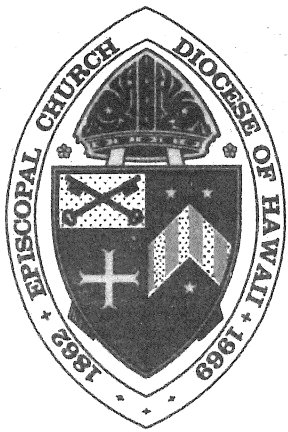
Rector, St. Ambrose Church, Foster City, California



**THE REV. DR. JOY ROGERS**

Rector, St. Thomas Episcopal Church, Battle Creek, Michigan





## Hawaiian Church Chronicle

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OCTOBER 2006

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[www.episcopalhawaii.org](http://www.episcopalhawaii.org)

**November 2006  
issue deadline:  
September 29**

# Pray to be the faithful baptized

Dear Brothers and Sisters in Christ,

Twelve days after arriving in the Dio-  
cese as the Bishop-elect, I was nominated  
by the Secretary of the Standing Commit-  
tee and elected by the Convention as the  
President of the 28th Annual Meeting on  
October 25, 1996. When I convene the  
38th Annual Meeting of the Convention  
of the Episcopal Diocese of Hawai'i on Fri-  
day, October 20, it will be my eleventh con-  
vention. I approach this 2006 meeting  
with less anxiety than my first in 1996 be-  
cause I sense that the transformation of  
the Diocese of Hawai'i is well underway as  
we live into the Strategic Plan adopted by  
the 2004 Annual Meeting.

The business of the 38th Annual Meet-  
ing of the Convention of the Episcopal  
Diocese of Hawai'i will address more than  
the election of the V Bishop of Hawai'i. At  
our Annual Meeting on October 20-21, we  
must be prepared to meet as the members  
of the Episcopal Diocese of Hawai'i seek-  
ing to do the business of the Church: Mis-  
sion. "The mission of the Church is to re-  
store all people to unity with God and  
each other in Christ. The Church pursues  
its mission as it prays and worships, pro-  
claims the Gospel, and promotes justice,  
peace, and love. The Church carries out  
its mission through the ministry of all its  
members" (Catechism, page 855, *Book of  
Common Prayer*).

Everything that we do and experience  
at our Annual Meeting should witness to  
our commitment to Jesus Christ and our  
commitment to the mission of the  
Church. As we gather in the Cathedral for  
Eucharist on Friday morning, we must  
pray and worship as the community of the



**The Right Rev.  
Richard S.O. Chang**  
BISHOP OF HAWAII

faithful baptized and affirm our faith in  
our Risen Lord and Savior. We must be  
ready to hear the Good News of the  
Gospel proclaimed by our preacher, The  
Most Rev. Edmond L. Browning, XXIV  
Presiding Bishop and II Bishop of Hawai'i.  
Our decisions on resolutions, the budget,  
and the elections for Diocesan Council,  
Standing Committee, Cathedral Chapter,  
and Ecclesiastical Court must be made for  
the purpose of doing the mission of the  
Church in Hawai'i and the world. We must  
undertake the election of the next Bishop  
of Hawai'i with the spirit and purpose of  
the mission of the Church, not personal  
agenda.

Since the 37th Annual Meeting last Oc-  
tober when I announced my intention to  
resign my jurisdiction for the purpose of  
retirement, I have continued to hold our  
diocese in daily prayer. In addition to the  
Prayer for the Search and Transitions  
Committees, I have used the Ordination  
Prayer that is printed on the bookmarks  
that I have been distributing at the time of  
my annual visitation and at other diocesan  
events. I invite every member of the Dio-  
cese of Hawai'i to pray daily for the 38th  
Annual Meeting of the Convention. Pray  
that the members of the Convention will seek  
God's will and not our own. Pray that the  
members of Convention will truly be the

## BISHOP'S VISITATION SCHEDULE

### October 2006

Oct 1 .....St. Michael and All Angels,  
Lihue, Kaua'i  
Oct 8.....St. Philip's, Wai'anae  
Oct 15 .....St. John's, Kula, Maui

### November 2006

Nov 12 .....St. James, Kamuela,  
Big Island  
Nov 19 .....St. Luke's, Honolulu  
Nov 26.....St. Andrew's Cathedral

### December 2006

Dec 3 .....St. Nicholas, Kapolei  
Dec 10.....St. George's, Pearl Harbor  
Dec. 17 .....St. Clement's, Honolulu  
Dec. 24 .....St. Andrew's Cathedral

faithful baptized gathered to do the mis-  
sion of the Church. Pray that our decisions  
will proclaim to the whole world "that  
things which were cast down are being  
raised up, and things which had grown old  
are being made new, and that all things  
are being brought to their perfection by  
him through whom all things were made,"  
Jesus Christ our Lord.

Faithfully yours in Christ,  
+Richard



## Look for the envelope in this issue

One of the items in this issue of the  
*Chronicle* is not an article or an announce-  
ment. It's an envelope. Once a year we in-  
sert a donation envelope in the issue and  
ask you to consider making a donation to  
the *Hawaiian Church Chronicle* and the gen-  
eral ministry of communications in the  
Diocese of Hawai'i.

We are what is called a "printing part-  
ner" with *Episcopal Life*. This means that  
every member of the Diocese automatically  
receives *Episcopal Life*, the official newspa-  
per of the Episcopal Church, with the  
*Hawaiian Church Chronicle* "wrapped"  
around it. The benefits are many: they han-  
dle printing, mailing, and subscription  
maintenance; we do not have to have staff  
people to cover national or international  
news of the church, for it is already covered.

It also means you, as a member of the  
Diocese of Hawai'i, do not pay a subscrip-  
tion fee to receive either *Episcopal Life* or the  
*Chronicle*. Instead of subscription fees, we in-  
clude a donation envelope in the *Chronicle*  
once a year to ask for contributions toward  
the cost of the *Chronicle* and the Diocese's  
communications ministry.

This ministry has expanded in the past  
several years to include a Web site,  
[www.episcopalhawaii.org](http://www.episcopalhawaii.org), and a biweekly  
"E-News," an electronic newsletter of the



**The Rev. Liz Beasley**  
CHRONICLE EDITOR

latest events that is sent by e-mail to clergy,  
congregations, and lay leaders.

We continue to seek to improve com-  
munications in the Diocese of Hawai'i. In  
the months to come, we hope this will in-  
clude further improvements to the Web  
site, as we work with our webmaster, West  
Coast Technologies in Los Angeles. We also  
are investigating making the E-News more  
attractive in its format, and easier to access.

The communications staff consists of  
three part-time people: Edith Vargas, the  
Management Information System Clerk in  
the Office of the Bishop, who handles tech-  
nical issues and database management;  
Elizabeth House, who very expertly handles  
the layout and design for the *Hawaiian  
Church Chronicle*; and myself, the Commu-  
nications Officer.

Your donation to this ministry will help  
spread the budget further and will enable  
us to keep improving communications in  
the Diocese of Hawai'i. Mahalo nui loa!

As for what else is in this issue, other  
than the envelope:

Most prominently, we have information  
on the six candidates for the Fifth Bishop of  
Hawai'i. Each has his or her own page, con-  
taining a picture, biography, and the an-  
swer to one of the questions posed by the  
Search Committee.

These statements are presented to give  
you more of a sense of who the candidates  
are. Be sure also to check out the diocesan  
Web site, [www.episcopalchurch.org](http://www.episcopalchurch.org), and  
click on Bishop Search. The candidates' an-  
swers to the five questions from the Search  
Committee are posted there. Perhaps each  
church could print the answers and make  
them available to those who do not have a  
computer or access to the Internet.

Check out the report on the implemen-  
tation of the diocesan Strategic Plan. It re-  
lates some of the progress toward the Plan's  
goals and makes suggestions for the future.

And we have information on the nomi-  
nees, as of press time, for diocesan posi-  
tions: Diocesan Council, Standing Commit-  
tee, and Cathedral Chapter.

And if that's just too much meaty stuff,  
then perhaps you'd like some chocolate.  
See the announcement on the last page  
about Emmanuel Church's 4th Annual  
Chocolate Extravaganza.



# Diocese prepares for annual meeting

On Friday and Saturday, October 20–21, the Diocese of Hawai'i will hold the annual meeting of its Convention, as clergy and congregationally elected delegates gather to conduct the business of the Diocese. This year, the Convention has a special task: to elect the Fifth Bishop of Hawai'i.

The Bishop Search Committee nominated five candidates to the Standing Committee in mid-August. After this, members of the Diocese had until September 1 to nominate other candidates by petition. One additional candidate resulted from this process, for a total of six candidates. The Convention will elect one of these to be the next diocesan bishop. There is no provision for nomination of candidates from the floor of Convention. Biographies of the candidates for bishop are presented in this issue, beginning on Page D.

The Convention begins at St. Andrew's

Cathedral on Friday, October 20, at 9 a.m. Delegates must be present before 9 a.m. in order to register. Registration begins at 7:30 a.m., ending at the start of Eucharist at 9.

Former Presiding Bishop Edmond Browning will be the preacher at the Eucharist and the chaplain for the annual meeting.

Following the Eucharist, and after some preliminary business, balloting will begin for the bishop election. Voting will take place in the Cathedral and will be conducted by orders, lay and clergy. A candidate must receive a majority of votes among both the laity and the clergy in order to be elected the Fifth Bishop of Hawai'i.

Following the election of the bishop, Convention will proceed with its other business, including the election of diocesan positions. (See short bios of candidates, pages J and K.)

## ECW Meeting

The Episcopal Church Women (ECW) will hold its Annual Meeting at Tenney Theater on Saturday, October 14. Registration begins at 8 a.m., with Morning Prayer and the United Thank Offering In-Gathering at 8:30 in Parke Chapel. After the business meeting, the Rev. Moki Hino, Chaplain at Seabury Hall, Maui, will be the keynote speaker.

At 12 noon will be a luncheon in Davies Hall, during which the 2006 Kupuna Awards will be presented.

## Go to:

For more information on convention and ECW meeting, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Diocesan Convention.

## Fly-about for bishop candidates scheduled

The six candidates for the 5th Bishop of Hawai'i will be in Hawai'i for a "fly-about" of the Neighbor Islands from October 1-7.

Here is the schedule for the fly-about:

**Sunday, Oct. 1:** at Iolani School in Honolulu, 4-7 p.m.

**Tuesday, Oct. 3:** at St. Michael and All Angels in Lihue, Kaua'i, 6:30 p.m.

**Wednesday, Oct. 4:** at Trinity By-the-Sea in Kihei, Maui, 6:30 p.m.

**Thursday, Oct. 5:** at Grace Church on Moloka'i, 6:30 p.m.

**Friday, Oct. 6:** at Holy Apostles in Hilo, Big Island, 6:30 p.m.

**Saturday, Oct. 7:** at Christ Church in Kealahakua, Big Island, 3 p.m.

# Task Force report: Implementing the Strategic Plan

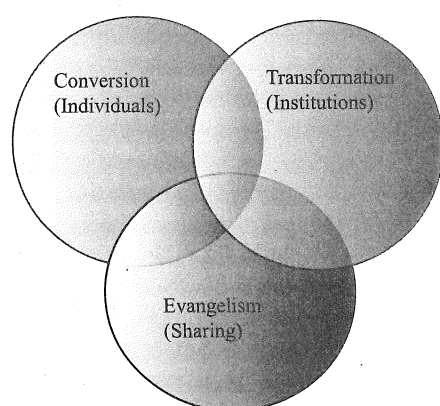
**Task Force Report on Resolution 15**  
**On behalf of the Diocesan Council**  
**October 2006**

Resolution 15 was adopted by the 36th Annual Meeting of the Convention of the Episcopal Diocese of Hawai'i on October 30, 2004. The Resolution requires an evaluation of the "Plans" described in the Strategic Plan and implementation of as many of those "Plans" that are appropriate and fiscally prudent. The Resolution further requires that the Diocesan Council report to the Diocese in the Chronicle and to the Annual Meeting of the Convention any of those "Plans" that are not implemented and provide reasons for the inaction. This Diocesan Council Report is a statement in fulfillment of Resolution 15. This is the second annual report since enactment of the resolution and is prepared by the Strategic Plan Task Force of the Diocesan Council.

The Hawaiian values of *mana* (spirituality from God), *malama* (to care for), and *pono* (righteousness) helped shape our early church in Hawai'i. Pono is achieved when we successfully malama all our relationships within God's creation so that the mana is strengthened. Together with our Anglican heritage, our faith is strengthened by scripture, tradition, and the power of reason that God conferred on us. We return to these values today.

## Achievement of Task Force Goals for Year 2

By this 2nd year, the Diocesan Strategic Plan called for employment of a youth and young adult director. The development of a position description began with a diocesan retreat in February 2006 and is in the process of development. However, any selection process will await involvement of the new Bishop. The Commission for Emerging Generations has provided consistent programs and gatherings for the youth from across the Diocese. Additionally, the MacCray Center has offered consistent fellowship, formation, and ecumenical connections for students in Honolulu; however, this ministry lacks the personnel for regular hours of operation and avail-



ability.

The Commission on Congregational Health and Growth held two Strategic Planning workshops. The workshops achieved two major goals of this Task Force: increased awareness of the Diocesan Strategic Plan by people in the pews and provided a "road map" for individual churches to align their programs and ministries with the Convention-approved Diocesan Strategic Plan. However, the best strategic plan will not make a church healthy or give it vitality. The process of developing a plan demands thoughtful reflection, and the Diocesan Strategic Plan provides a road map to follow so that everyone will be going in the same direction with the same basic priorities. It is in implementing the strategic plans that the churches may be made healthier. But, it depends on the people, especially the leadership.

The following is a partial list of accomplishments in 2005 reported by congregations responding to questions on the 2006 Resources Request Application or a survey questionnaire.

### Goal 1: Convert our hearts to accept Jesus' gospel message

- St. John's By-the-Sea Church sent more youth to diocesan retreats and provided scholarships to community and congregation youth who could not afford fees
- St. Nicholas Church covenant groups met weekly all year and offered two Christianity 101 and one Christianity 201 classes
- The Parish of St. Clement invited several speakers: Dr. Peter Gomes, Dr. Ellen Wondra, Dr. Elizabeth Schussler-Fiorenza,

and Rev. Jerry Drino.

### Goal 2: Transform the Episcopal Church in Hawai'i

- Grace Church offered mentoring in life skills training in unusual ways — kalua pig cooking and poi pounder making, facilities maintenance and repair, team sports coaching
- Holy Innocents offered a new evening Eucharist, began an 8:30 a.m. combined service, and continued the 10:00 service for tourists
- St. Matthew's Church continues to support the Kokua Food Basket program so important to Waimanalo
- Good Shepherd organized a children's choir, handbell choir, acolyte program, and youth bible study

### Goal 3: Evangelize to share God's love

- Emmanuel welcomed 18 new people and grew in average Sunday attendance; St. George's Church gained 10 new families; Holy Apostles increased in membership in both youth and families; St. Philip's Church worship attendance increased 5%
- Episcopal Church on West Kaua'i erected new sandwich board and church signs for St. John's and St. Paul's and provided meals and lodging to volunteers working on Habitat for Humanity houses
- Camp Mokule'ia, a ministry of the Diocese, continues to offer its facilities to schools, churches, non-profits, and other community groups for education, worship, and recreation; approximately 12,000 people use the camp annually, only 10% of whom are Episcopal Church related; the camp underwrote the cost of the military family camp and the church-sponsored summer and youth leadership camping programs

### Goal 4: Reducing structure and administrative costs

- Exterior maintenance assumed by parishioners
- Bookkeeping responsibilities taken on by unpaid parishioners

### Goal for Year 3: Toward a Fullness of Life as a Diocese

Although we have made real progress

toward achieving awareness of the Strategic Plan, approximately 15 of our 40 congregations are still dependent on the Diocese. Additionally, as a Diocese we have identified keys areas of attention — ministry and resources, specifically ministry to youth and campuses, but still come up short to bring effective transformation. For the sake of the Gospel and the expansion of God's kingdom, we must seek a means to be more effective in our life together of mission and worship. As we strive to be faithful to our mutual call of ministry, particularly as stated in the Strategic Plan, we must bear in mind the two key concepts of sustainability and interdependence.

Congregations and ministries must be directed towards sustainability instead of self-sufficiency. Self-sufficiency means we have no need for others. Self-sufficiency ties our ministries and communities to concerns of financial resources and holdings. Instead, we must desire and expect sustainability in our congregations and ministries. The various expressions of our Diocese must strive for ministry and life together that is sustainable. In the simplest terms, sustainability means that we meet our needs while expressing our greatest potential. Sustainability in ministry calls us to change our expectations and assumptions so that our present needs do not impede our future ministry of the Gospel.

The various entities of the Diocese must seek interdependence rather than independence. Interdependence is the dynamic life together where we are responsible and dependent on one another. Interdependence cultivates the synergy of life and mission together. Congregations and leadership must open themselves to the sharing of resources, experience, worship, and ministry, instead of maintaining parochial territories and insular achievements. For the sake of the explosion of God's transformation and grace which we receive in Jesus Christ, we must become a Diocese unabashedly interdependent. Congregations cannot be wary of sharing resources or success. We cannot be threatened by the proximity or ministry of others, but can allow their vitality to stoke and drive us from our own inertia.



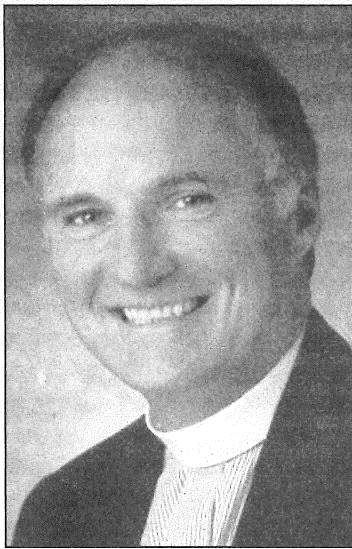
# CANDIDATES FOR BISHOP: The Rev. Canon Howard Anderson, Ph.D

Diversity shapes my life. Biologically, I am Celtic, but have been adopted five times. By my parents. In Baptism. By a Hawaiian ohana. By the Episcopal Church. By the Standing Rock Lakota Sioux. I was raised on the shores of a Minnesota lake bordering the White Earth Indian Reservation. I met Linda when we were 14. We are still together. I attended college as an athlete and discovered I was a scholar.

Graduate school — an M.A. and Ph.D. in American Studies at the University of Hawai'i. Linda taught in Manoa and Kalihi.

Our daughter, born in Honolulu, became the national church staff officer for Children's Ministries and Christian Education and is now at Virginia Seminary.

My adult life has been intertwined with the Episcopal Church. My calling is to accompany people on our shared spiritual journey. I led a program to assist Native American students to complete seminary. I've been a lay professional on diocesan staffs, in stewardship, congregational development and Indian ministry. My theological training was at an Anglican seminary in Winnipeg.



I have experience with diverse parishes and dioceses. I was rector of a large church with five clergy. I led programs for Native American and small congregations doing Total Ministry. I created a national conference for "tiny" churches (under 25 attendance). Now I'm at The National Cathedral to launch the Cathedral College—the sixth time I have been the founding leader of a church-related organization.

Some beliefs which guide me: I experience the mana of The Holy One powerfully in creation. Baptism, not ordina-

tion, is what creates "ministers." Everyone has a ministry to offer the world and the Church. Ministry is primarily about presence and relationships. I love people. I love the Church. I love the Holy One more. I am transported, and healed, by celebrating the Eucharist with the people of God. Hawai'i has a unique theological and cultural gift to share with the world. And I love being a grandpa to Will, who is five, who calls Linda "tutu."

*Anderson was nominated by the Search Committee.*

**Q:** Describe your call to the priesthood. Has your call grown or changed? Describe your personal theology, including your current relationship with the Trinity. Provide an example of how your theology guides your spiritual and vocational life. Describe your approach to self-care.

## Becoming a priest:

### Discernment and commitment

At first, I admit, I fought against the call to priesthood. That was an important lesson: that when one path opens, it means we turn away from other possibilities. Like Jonah, I had strong ideas about the direction my path through life should lead.

I had finished my Ph.D. in American Studies at the University of Hawai'i. I was happily developing a teaching career in Honolulu — until my Native American friends lured me back to the Mainland.

My first position, back in my home state of Minnesota, was Founding Executive Director of the Native American Theological Association (NATA). That position provided a springboard from which I plunged into the life of churches all across North America.

NATA was a consortium of Protestant denominations, schools and seminaries which developed a program for Native Americans people to receive seminary education without being culturally "white washed."

Through NATA, I came to know Bishops, judicatory heads, priests and pastors across the continent. I first experienced the power of "call" — I was profoundly called into a ministry in administering and providing theological education to the Native community.

Imagine: I was a newly minted Ph.D., not yet thirty years old, at the head of an international theological education consortium. It was there that I had my first encounter, in earnest, with the Episcopal Church. I was welcomed by the Episcopal Church with such grace, such radical hospitality that I could not be a part of any other Church, but I didn't feel a call to ordination.

The process of being called to the priesthood is as varied as individuals' lives. For me, the important elements included a taste for the richness of the Episcopal Church; Bishops and clergy who spoke boldly to me about ordination; my perception of the Church's rich sacramental life, full of mystery and power; encouragement from the Native Americans with whom I worked, who helped cultivate the call to priesthood; the Church's hospitali-

To see Howard Anderson's responses to four other questions, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Bishop Search.

ty — inclusive and radical, leaving out no one. These experiences made the idea of call seem plausible. Even when I was just confirmed, Bishop Bob Anderson of Minnesota, who continues to be a close friend and mentor, said that he thought I was called to priesthood; but more importantly, he had already heard this from the Native Americans in Minnesota, Dakotas, and beyond.

If, as the saying goes, life is what happens when you're busy with other things, the call to priesthood is complicated with life-events. Here's the way some of the threads weave the fabric of my story.

- My career path led me from being executive director of NATA to the Episcopal Diocese of Minnesota, where I became one of Bob Anderson's remarkable staff, with responsibility for coordinating Indian ministry. This, I thought, was a perfect match. At the same time I was elected as a deputy to General Convention and as a member of the Executive Council of ECUSA largely on the strength of the network of people I had met in my NATA days.

- Former Hawai'i Bishop Edmund Browning had just been named Presiding Bishop and, as a result, became a trusted mentor. I confided in him about sensing a call to be a priest. Even he advised against it. "Howard," he said, "The issue was not because I don't think you have a call. My hesitation is this: there are a lot of priests, but very few theologically literate and experienced lay people in your position."

- Friends and colleagues urged me to be ordained. I used Ed Browning's comment to resist their encouragement. But two other experiences tipped the scales toward priesthood.

- I had a revelation about the call to priesthood. In my American Studies Ph.D. work, I'd studied the role of kahunas and shamans in indigenous spiritual traditions. In his work, an author named Terry Holmes, who was at the time of his death the Dean of the seminary at Sewanee,

wrote about significant parallels between the roles of shaman and priest. This realization was like a revelation.

- A delegation of Native clergy and lay leaders with whom I worked came to me and formally asked that I consider ordained ministry.

- I sensed the Holy Spirit guiding a process of which I remained unclear. Thus, for four years, I participated in vision quests in the Black Hills of South Dakota under the guidance of a Lakota medicine man. The visions I received made the connection inescapable: both the Holy One and the Episcopal communities I served desired that I move toward discernment. I did so. I "made a deal" with God that, if doors opened, I would walk through them. My unconscious part of the deal was this: I thought I would then be let off the hook and remain a happy, engaged lay minister (silly me).

The doors swung open. Seminary in a Canadian Anglican school was free in exchange for my consulting on the establishment of a Native American ministries program. I could continue working for the Dioceses of Minnesota and North Dakota while I studied. And, when I stood before the congregation at my ordination, blessing the people, breaking the bread, I knew I had done the right thing. Like finding my home in the Episcopal Church, I found my home in the priesthood.

## (B) My Theology

### A call which deepens and matures

Participating with the Holy Mysteries as a priest, I am aware that sacramental ministry is mystery. And the longer I am a priest, the less I know — and the less concerned that I cannot know for certain about such things. I am becoming a practical mystic, grounded in a creation centered theology and participating in the mysterious life of the Body of Christ.

What I know for certain, through observation and experience, is this:

God has created a luminous web of being, overflowing with mana. As a result of that extravagant act of Creation, our Church offers the identity of ohana. I have been blessed with my experience of

ohana — in baptism, in being adopted by wonderful parents, in being adopted by the Kealoha ohana when we lived in Hawai'i and into the Lakota people in a making of relatives ceremony, in my ministry among Native Americans, with my congregation at St. Paul's (Duluth), and in my work at the National Cathedral. Ohana is not an abstract concept — it has the power to transform lives. To live and work, as an ordained person, at the center of ohana, whether we call it "parish" or "diocese," is a privilege and a gift, for which I am enormously grateful. Only by participating in this community we call the Body of Christ can we sustain our service of God by serving the least of these God has entrusted to us.

### The Trinity of Love

Our relationship with all things — including with God — changes naturally with time. My personal theology has changed in nearly 30 years of ministry. I know far less than I did when I was younger. I now see the relationship between God and God's people as an expression of love, which began at the time of creation.

My theology has matured to include teachings from those mystics who understood the ineffable mystery of God's love for us and all creation. I agree with my long-time spiritual director, who thought our task as Christians is to learn to "slow dance" with God. The 14th century mystic and saint, Catherine of Sienna, expressed God's longing in this way:

*"I won't take no for an answer, God began to say to me, when He opened His arms each night, wanting us to dance."*

The power of the Eucharist as an expression of God's unconditional love can be seen in Meister Eckhart's poem, written 700 years ago.

*"I could not bear to touch God with my own hand when he came within by reach, but He wanted me to hold Him. How God solved my blessed agony, who can understand? He turned my body into His."*

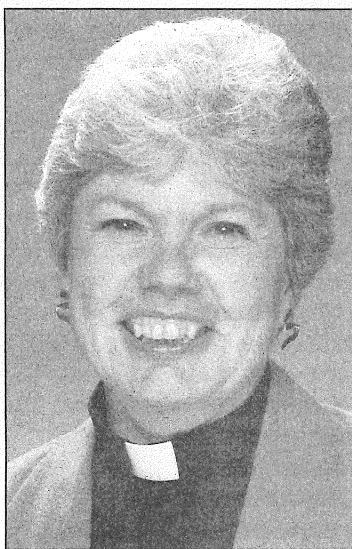
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# CANDIDATES FOR BISHOP: The Rev. Canon Kathleen 'Kate' Cullinane

The Rev. Canon Kate Cullinane is associate dean and canon missionary at Christ Church Cathedral, Indianapolis, a congregation diverse in race, income, sexuality and political opinion. She is responsible for all mission and outreach beyond the walls of the Cathedral (including local, diocesan, national and global mission projects), overseeing a budget of more than \$1 million. As associate dean, she serves on the Cathedral's senior management team, directs programs, provides personnel supervision and serves as primary adminis-

trative lead for Cathedral clergy. Before Christ Church, Kate served 12 years as rector of St. Mary's, a primarily Japanese-American and Belizean congregation in the Koreatown area of Los Angeles. She has spent all of her 23 years of full-time professional ministry in multi-cultural contexts as religion teacher, hospital administrator, homeless ministry director, a United Way social-service refugee-resettlement agency executive director, and Presiding Bishop's Fund for World Relief field representative. She also served as campus minister and



HIV/AIDS education coordinator at Makerere University, Uganda.

For the Episcopal Church, Kate currently serves as Social Responsibility in Investments Committee chair and Brazil/USA Bilateral Committee member. She is a member of the Program Committee for Kanuga Camp and Conference Center, the Episcopal Network for Stewardship, and the diocesan Global Missions and Restructure committees. In 2006, she was elected deputy to her fourth General Convention; she was appointed the co-chair of the

Ecumenical Relations Legislative Committee.

Kate has an M.Div. and S.T.M. (Spiritual Direction) from The General Theological Seminary, New York, and Bachelor of Science degree in biology and theology from Loyola Marymount University, Los Angeles.

She enjoys cooking, gardening and spending time with friends.

*Cullinane was nominated by the Search Committee.*

**Q:** Describe your call to the priesthood. Has your call grown or changed? Describe your personal theology, including your current relationship with the Trinity. Provide an example of how your theology guides your spiritual and vocational life. Describe your approach to self-care.

## My Call to the Priesthood

Somewhat like St. Paul, I had the experience of being knocked off my horse on the road to Damascus. Not literally, but metaphorically, it was a Damascus experience. By my freshman year of college, I had become quite the dedicated atheist after two to three years of seriously questioning God's existence during high school. The experience and sudden realization of God's presence in my bedroom while studying one afternoon did, literally, knock me off my feet and onto my knees. It was only after this experience that, in retrospect, I could see where God had planted the seeds of my call to priesthood much earlier in my life.

I believe my initial call to priesthood came when I was in eighth grade. I couldn't recognize it then; it is only upon reflection that I can identify it. I was a very serious eighth-grade Roman Catholic sitting in the pew on a late afternoon. Out of our church parish hall window I could see the priest walking up and down and reading from a book with lots of ribbons hanging out of it. It seemed so holy to me at the time that I wanted to be a part of it. I now know that it must have been an office book, and he was saying his evening prayers. I can also see now, reflecting upon that memory, how that was part of my call to priesthood.

After my Damascus experience as a freshman in college, I decided that I wanted my knowledge of my new-found faith to grow along with my academic learning. I transferred from my state university to Loyola Marymount University, where I could take theology classes. I was still planning to be a doctor and so, I was a biology major. But I also wanted to be academically informed about my newly discovered faith, and, therefore, I added a theology major.

One evening during my senior year of college, I was sitting up late watching the 11 p.m. news on television. The newscast covered the story of the first 11 Episcopal women being ordained. It included a photo of Time magazine with a portrait of Carter Heyward, one of the first Episcopal women priests, on the front cover. I just absolutely had to have that magazine that night. I got out of bed, changed into my

To see Kathleen Cullinane's responses to four other questions, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Bishop Search.

clothes and drove down to the drug store to get a copy of Time magazine that very evening. This too, I realize now, was part of my call to priesthood.

Being Roman Catholic, priesthood was not an option for me. After graduating college, I entered a religious order, The Sisters of St. Joseph of Orange, to pursue what I believed was a call to serve God in the church. After two to three years I left that order, convinced that it was close, but not quite, what I was being called by God to do. I then explored the Episcopal Church. After six years of attending and working full-time for the Episcopal Church as a director of an Episcopal homeless ministry and executive director of an Episcopal refugee resettlement agency, and after growing through the ordination process, I went to seminary.

## Has My Call Grown or Changed?

I don't believe my call has changed. My relationship with God has changed over the years, and my experience and sense of God's grace in that call has changed, but I don't experience my call as changing.

My idea of ministry in priesthood has always been one of servant leadership. Michael Buckley, a Jesuit priest, wrote an article entitled, "Because Beset by Weakness," based on the Hebrews passage describing the weakness of Jesus. I believe this one article has had more influence on my thinking about my own priesthood than anything else I have read. In the article, Buckley describes how it is through our own weaknesses, failings and sufferings that we come to learn how to go about ministering to others. Has my own call changed? I don't think so. Has how I go about being a priest changed? Certainly!

Every time I succeed or fail at something, I learn more about how to go about ministering to and with others. I agree with Buckley; I learn more every time I fail than when I succeed, or at least succeed according to our culture's under-

standing of success.

## My Personal Theology

I would describe my personal theology as incarnational. I believe that the Incarnation itself is the basis for our salvation. God is present to us in the flesh and present to us in creation. When God chose to unite God's self with the creation in the Incarnation, God chose to bring all things created into union with the Godhead. All of creation is incorporated into the divine through that incarnation, and that incarnational process lifts us all upward toward the omega point and into God's intended salvation for all humankind.

The conventional wisdom in seminary was that we should each be especially knowledgeable of one theologian in order to approach the General Ordination Exam (GOE). I prepared by reading Karl Rahner, a theologian who largely represented my own theological thinking. I ended up answering most of the GOE questions by referring to John S. Pobee (an African theologian from Ghana). I believe my theology is incarnational, represented in systematic theology by Rahner and represented in contemporary reality by the theology of Pobee. I was introduced to Pobee during my year of studying, living and working in Uganda. I also believe that my personal interest in reading Pobee, while his theology was never taught to me in seminary in the U.S., demonstrates my early desire to experience theology and Christianity beyond just a Western cultural mindset.

## My Relationship With the Trinity

My relationship with God is primarily through my experience of Jesus. I worship through my relationship with Jesus and primarily focus my relationship with God through my relationship with the Son. I note from time to time how my relationship with God/Jesus changes in the name I use for God in my own personal prayer with God. I call God by different names — Jesus, Lord, Holy One, Gracious Lord, Loving Father, Dearest Lord, Brother, Friend, etc. I find that the name I use for Jesus or God in prayer usually depicts how I am feeling about our relationship at that particular time. I don't think about the name I am going to use for God or Jesus

in prayer; it just surfaces in the moment. Much like a parent might call a child Johnny, John or John Robert Smith, depending on when the parent was feeling lovingly tender or when the parent might be feeling angry or disciplinary. My name for God changes in a similar way. My name for God changes in my prayer as my feelings change in the relationship. It would be really, really helpful for me if God would share with me from time to time the names God uses for me in our relationship together.

## My Approach to Self-Care

My approach to self-care is basically the working of a schedule of blocks of time (a block of time equals four hours of work). Most clergy are aware of this approach to using blocks of time as a way to monitor parish work. A morning block, afternoon block and evening block of time dedicated to ministry is planned for in my calendar. I work an average of 13 to 14 blocks of time, which equals 52 to 56 hours per week. I currently record my blocks of time on a spreadsheet, not because I want anyone in the parish to see it or review it, but because I want to review it for myself. Once in a while I catch myself giving up just too much personal time to be healthy, and then give myself permission to say "no" to something.

As self-care within the context of my personal time, I also try to foster and build what seems creative for me. I love to cook. I've attended cooking school in both Thailand and Bali for amusement and as a means of creative activity. In addition, I spend quite a bit of time planning and hosting dinner parties. This is creative, fun and enjoyable to me. I realize it would not be so for others. I love planning and cooking for small dinner parties of six to eight, and I love hosting them. I love to invite parishioners and clergy colleagues over for these dinner parties.

Planning these dinner parties meets both a pastoral and social need for members of my congregation, plus it gives me a creative outlet that is thoroughly enjoyable for me. I have found that it meets my personal needs for creativity and fun, and it also meets needs for social interaction with parishioners and colleagues.



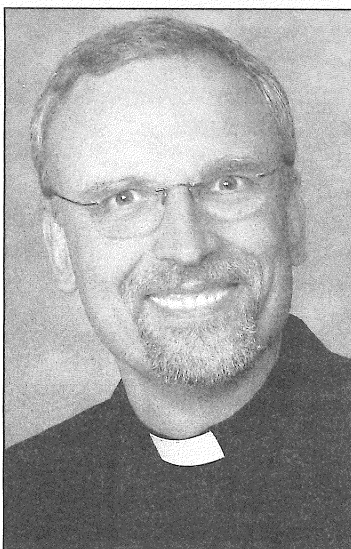
# CANDIDATES FOR BISHOP: The Rev. Canon Robert L. Fitzpatrick

Canon Fitzpatrick is the Canon to the Ordinary and Deployment Officer for the Bishop of Hawai'i. He has been on the Bishop's staff since 2000. His ministry includes working with congregations in times of transition and conflict, overseeing mutual ministry reviews, supporting clergy, and conducting workshops and programs throughout the diocese. His ministry in Hawai'i has included serving as the non-stipendiary priest-in-charge of St. Barnabas Church, Kapolei, and St. Luke's Church, Honolulu.

Canon Fitzpatrick was born

in Decatur, Illinois. He graduated from DePauw University, Greencastle, Indiana. He received a Master of Divinity degree from the General Theological Seminary. He also has a Doctor of Ministry in Preaching degree from Seabury-Western Theological Seminary. Significant continuing education has included the Clergy Leadership Project, Industrial Areas Foundation and Upward Bound: Leading Congregations through Change, Decisions, and Conflict.

Canon Fitzpatrick taught as a Volunteer for Mission at Trini-



ty Theological College, Umuahia, Nigeria. He was the Assistant to the Rector at St. Peter's Church, Morristown, New Jersey, from 1986 to 1990. From 1990 to 2000, he served as Rector of Grace Episcopal Church, Fort Wayne, Indiana. He has served on the boards of soup kitchens, homeless shelters, food banks and other organizations in New Jersey and Indiana. He served on various diocesan boards and committees. He has chaired the Hawai'i deputation to General Convention twice and is currently on the board of Church Divinity School of the

Pacific.

Canon Fitzpatrick lives in Honolulu with his wife, Beatrice Elizondo Fitzpatrick. She teaches medical technology at a local business college. They have two sons: Edward, a sophomore at Macalester College, Saint Paul, Minnesota, and James, a senior at Iolani School, Honolulu.

*Fitzpatrick was nominated by the Search Committee.*

**Q:** *Describe your call to the priesthood. Has your call grown or changed? Describe your personal theology, including your current relationship with the Trinity. Provide an example of how your theology guides your spiritual and vocational life. Describe your approach to self-care.*

A person's vocation to any ministry — lay or ordained — arises from one's experiences, a nurturing faithful community, and wise mentors. Together these allow the needed discernment that directs our lives. My journey toward ordination began in college at DePauw University in Greencastle, Indiana. My family never attended church when I was growing up. Members of my parents' families, those who attended any church, were Pentecostals and Evangelicals. My father was a carpenter and my mother worked as a bookkeeper for a family doctor. Weekends were devoted to second jobs and keeping the household together. There just never seemed to be time for church. There was no hostility to religion and my family sometimes used the language of faith. My mother would often play the hymns of her youth on the record player. We just did not go to church.

I was the first person in my immediate family to go to college. I went to college on an academic scholarship and it was a great adventure. I loved going to class and tried to study as many different things as possible—from computer science to classical Greek. My second year, I happened into a class entitled "Western Thought" in the Philosophy and Religion Department. Professor Newton was engaging and challenging; he was also, I was to learn, an ordained United Methodist minister. As I began to ask questions about God, evil, and the meaning of life, he urged me to try attending church. What a novel idea! I visited all of the churches around the campus. After listening to my accounts of the visits and fielding even more questions, Professor Newton suggested I try the Episcopal Church.

St. Andrew's Church is a small stone church just off campus. I walked by one Wednesday at noontime as the bell was ringing. I went in and sat at the back of the church. The church smelled sweet from years of burning incense. In front of me sat a couple of students and a few gray-haired folk. They rose when a figure entered who looked for the life me like W.C. Fields dressed in lace and a purple satin dress. I watched the whole service, confused by the standing, sitting, and kneeling as if on cue. The service ended with

To see Bob Fitzpatrick's responses to four other questions, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Bishop Search.

the abrupt words, "Go in peace to love and serve the Lord."

Father Harlan came right up to me and began a conversation. In his late sixties, he was married to a piano instructor in the Music Department. He was open and pastoral. He had, I learned over time, spent his entire ordained ministry along a stretch of U.S. Highway 40 in Indiana. He had served as a chaplain at both a university and a prison. He had served as a curate in a large urban parish and as the vicar of a small rural mission. He could explain matters of faith and ministry to a questioning college student. I began to regularly attend church. Within weeks I was baptized and was confirmed before the semester ended. I became an acolyte and lay reader. Soon I was serving on parish committees and organizing the small Canterbury Club for the few Episcopal students on campus. In my senior year, Father Harlan was the first person to ask about the possibility that I might have a call to the priesthood. He also convinced me of the duty of the Episcopal Church to have vital ministries on college campuses.

After college, I decided to forgo graduate school to explore further the possibility that I was called to the ordained ministry. I was hired by a small family-owned bank in Indianapolis to work in the Trust Department. Thanks to Father Harlan, I was introduced to the newly arrived Rector of Trinity Church, Indianapolis: Roger White. He was a large, gregarious man who looked like Michael Caine with a working class Yorkshire accent. His new parish was in the inner city with a Norman gothic sanctuary, an elementary school, and a large commuter congregation. Roger immediately offered me a small apartment above the offices — once the curate's rooms when the space was used as the rectory — if I agreed to become the youth minister. The only problem was that the only two high schoolers in the youth group were his children. It was the time at Trinity that affirmed my call to the priest-

hood. It came from Roger and then the Associate Rector, Jim Lemler. Most importantly, however, it came from the young people as the youth group grew, from the parents, from members of the vestry, and from Mr. Venible, my deeply spiritual Quaker boss at the bank. The people of God kept saying, you should be a priest. So off I went to the Bishop, the Commission on Ministry, the Standing Committee, and finally seminary.

Beatrice Elizondo and I were married just a couple of months before going to New York City and seminary. My vocation as a husband is entwined with my vocation as a priest. We met in college: she was a nursing student and I was in the pre-law track. She faithfully attended church and lived her faith working her way through school as an E.M.T. When I questioned and doubted, she loved. Bea walked with me and affirmed my calling as a priest.

Being at the General Theological Seminary was much like college — very intellectually exciting. I had mentors such as the Dean, Jim Fenhagen, and the professor of preaching, Patricia Wilson-Kastner. I served as the seminarian in a multicultural congregation in Queens and volunteered at the Catholic Worker House on the Lower Eastside. Bea and I enjoyed the city. My calling was to be a priest in the Episcopal Church and it seemed that it would be a fine career.

My faith and vocation were shaken when Bea and I had the opportunity to go to Nigeria and serve as Volunteers for Mission in a theological college. After my second year in seminary, we were invited to Trinity Theological College in the Diocese of Aba because of a companion relationship with our home Diocese of Indianapolis. The college needed a college nurse and someone to teach for a faculty member coming to the United States for a year to finish an advanced degree. The plan was that I would teach history and then return to finish seminary. We were the only "Europeans" in the area except for three Americans, who were across a broad valley at a training school operated by the Assembly of God, and the German brew master in the local brewery. The Principal, an Oxford-educated Anglican priest, informed me that I would be teaching

pastoral theology because the students had to pass a comprehensive exam from London that included a section on Western-style pastoral care. The level of education of most of the students was about high school, though some had much less and a few were trained as teachers. The students were Wesleyan Methodists, Presbyterians, and Anglicans; all were men except for two Presbyterian women. The faculty members were all Nigerian clergy from the representative churches and me.

I spent hours preparing for the classes. I tried to connect what the students needed for the exams with their lives. I listened to the other faculty members and to the students—much of the time all I could do was listen. We taught in English because the students spoke different languages. I prayed and read the Bible—our shared story—with the students. Bea cared for the students and the workers on staff of the College. She helped an American-trained doctor in a local clinic. In a land of great oil wealth, we saw abject poverty, and were even called upon to help a young boy dying of malnutrition who had been abandoned for cultural reasons. Bea and I had short-term cross-cultural training at a Presbyterian center and with a Roman Catholic order before heading to Nigeria, but I was struggling with a living faith and not an academic program or a career path. What did this all have to do with being a priest?

Several months into our time in Nigeria, I fell ill. It appeared to be a simple respiratory infection all too common in the dry season with its dust-filled skies. The doctor prescribed an antibiotic. Whether I was just allergic to the medicine or reacting to tainted drugs, all too often dumped into the third world, I went into shock. Bea and my students took a harrowing journey to get me help. I was not aware of all that was going on as I was folded up unconscious in the back of an old VW bug. I do remember seeing the words of Paul in Romans 7 in my mind: "Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!" And then I felt the reality of Romans 8: Nothing

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# CANDIDATES FOR BISHOP: The Rev. Dr. David C. Moore

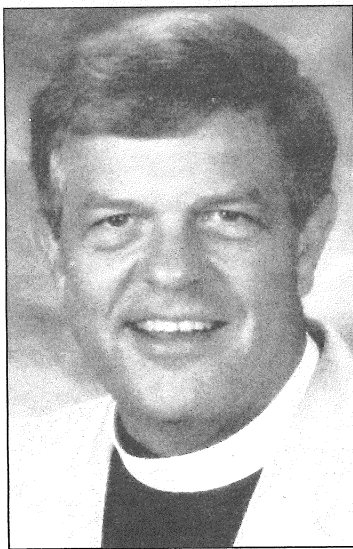
David has devoted his ministry to developing healthy congregations, theological education and next generation leaders for the Episcopal Church. He seeks to share Christ with sensitivity, justice, compassion and laughter.

From 2002-2005, David was chaplain at Iolani School, exchanging wisdom, faith, and delight with K-12th graders, parents, faculty and staff. Here he learned the blessing it is to serve Hawai'i.

Now priest-in-charge of St. Margaret's, Bellevue, Washington, he leads this robust and

lively Eucharistically centered community as they reconcile from crisis, sustain diverse ministries, and focus toward the future God opens for them.

David has a B.A. from New College, and M.Div., and D. Min. from Sewanee: University of the South. He studied at the University of Edinburgh and Vanderbilt. He served parishes in the dioceses of Southwest Florida, Eastern Oregon, Michigan and Olympia. He was Canon for Education and Program and Planning Officer for the Diocese of Utah where he also directed the Local Clergy



Formation program. For six years as Associate Dean at Sewanee's School of Theology, he coordinated programs, planning and management for seminary, doctoral, extension and continuing education and taught seminarians Christian education and pastoral theology. He chaired the Province VIII Program Council, has been an Education for Ministry (EFM) leader for three decades, and, in three dioceses, led formation, education and training of deacons and priests for non-traditional ministries. He established college chaplaincies in

Florida, Oregon and Utah and hospices in Florida and Oregon. He worked with hunger outreach, children's advocacy and AIDS support programs in Oregon, Utah and Michigan.

David and his wife, Sarah, a religious communication professional, have been married for 30 years, and share life's surprises with four children and six grandchildren who live across the mainland.

*Moore was nominated by the Search Committee.*

**Q:** *Describe your call to the priesthood. Has your call grown or changed? Describe your personal theology, including your current relationship with the Trinity. Provide an example of how your theology guides your spiritual and vocational life. Describe your approach to self-care.*

**Foundation, identity and vocation:** My life is rooted in Christ's love and grace, and confidence in Christ's promise that he reveals himself in Scripture, in the fellowship, and in the breaking of the bread. Life and ministry is response to his love and invitation to share that love with the world.

I was baptized into Christ Jesus as an infant. From earliest awareness, I have known and been known by God. My mother and father were devoted persons of faith, who gave me a deep sense of God's love, and God's call to build up a just and compassionate society. My spirituality was formed and nurtured by my family and church, in worship, choir, youth group and camp.

As long as I can remember I have understood that God has called me to serve God. My sense of call is one of being claimed, deeply loved and graced by God, then drawn to use the resources and grace I've received for God's purposes—to be about the work of building up God's world. Discerning where, when and how to do that is a continuing process. Many paths to serve Christ have held great interest for me: medicine, urban planning, university teaching, international development and relief, political leadership, and ministry in the Church.

**Call to Priesthood:** I came to the decision to follow the path of ordination and priestly ministry in my mid-20's, through a long time of spiritual growth and struggle and a persistent sense of call. As our nation grappled with civil rights and racism, economic injustice and threat of nuclear war, more and more I was convinced of the need for the church to be about reconciliation, justice and the transformation of the world in the hard places, and to recognize that Christ is so often found

To see David Moore's responses to four other questions, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Bishop Search.

among the dispossessed and powerless. The internal dialogue with God intersected with external conversations with friends and priests and mentors, as God called me to be a priest, to build up and nurture and guide this community of Christ's love that had shaped my own life.

This call has led me into rich and varied ministries in rural, town and urban environments, diocesan and educational settings, and wonderful communities of grace, healing and new life. Over the years, my vocation has focused in several areas. Key among them have been to form and nurture congregational life, and to build up baptismal ministries at the heart of the Christian life. Thus, a major emphasis has been to equip and support the people of God in their ministries — spiritually, educationally and organizationally. Over time, I have more and more focused on supporting clergy and lay leaders. As I have discerned opportunities for ministry, this focus often has been a major and determining component.

The invitation from Bishop George Bates to serve as his Canon for Education and Program in Utah was an opportunity to concentrate on my interest and passion to support congregations and work with clergy in uniquely challenging ministry settings.

In the School of Theology, my work had two closely-related emphases: the formation and training of clergy, preparing them to lead and equip the people of God for ministry in many places; and guiding and coordinating a creative staff

that provided educational, congregational development and spiritual formation resources for the whole church.

I have developed skill and experience with children and youth ministry, adult theological education, hospice care, campus chaplaincy, program and project management, spiritual and vocational discernment, staff management, mentoring of new clergy, conflict management and leader development. I have acquired skills to mobilize people, helping individuals and communities listen and seek out the mind of Christ, and then craft responses.

**Spiritual Life:** My spiritual life flows in and around my family and friends, the people I serve, the ministries we share, and the land. Centered in God's grace and Christ's invitation to join in the loving transformation of the world, it is a conversation with God, sometimes gentle, sometimes urgent, against the backdrop of God's boundless love and unceasing demand for compassion, justice and mercy. In Eucharist, all this somehow comes together and my life is connected with Christ's and with the whole people of God.

**Self Care:** The primary way I take care of myself is staying in touch with what matters, with the sacred in my life. Being connected with the sacred brings me joy, nurtures me, and fills me with passion. My experience of the sacred is most frequently in the company of others.

Especially I am blessed in sharing life with Sarah, best friend and companion, colleague in ministry, and beloved soul mate. Sarah and I make time for each other, to talk, to care for each other, to share the concerns of the soul, and the momentous and minutiae of daily life. Our children and grandchildren are now far-flung, so we spend a good deal of time

and energy keeping up with their lives. They surprise us with joy, as their compassion, creativity and care touch our lives and so many others.

Loving and prayerful friends sustain me, near and far. I seek out the counsel of friends and colleagues, and draw emotional and spiritual strength from our friendship. We enjoy travel a great deal, and often combine vacation or business with seeing family and friends.

I love working with my hands. I enjoy carpentry — building and restoring structures. And I love gardening, and working with nature's life forces.

It is vital for me to draw away, frequently, for quiet and prayer and reflection, which I often do in the early morning. So, too, at times I draw away for extended periods. Sometimes this is in retreat and spiritual direction. Sometimes it is for focused study and reflection.

**Beauty of Creation:** Most often I draw away to places of beauty, especially to wild places. The wilderness renews and refreshes me. The sea, the forests, the mountains, the land and its creatures, fill my soul with joy and wonder. I love being outdoors, swimming and snorkeling, camping, fishing, hiking or simply walking on the beach or along a forest trail. In Hawai'i, we were continually drawn to the sea, and the astonishing variety and beauty of the islands. We regularly swam and walked the beaches in Kailua and the North Shore. We were privileged to visit the forests of Hana and summit of Haleakala, see the sunrise at Makapu'u Point, swim with turtles at Mokule'ia, experience the volcanic forces of Kilauea, stand on top of the stunning sea cliffs of Moloka'i and hike down to Kalaupapa, visit the Na Pali Coast and Waimea Canyon.



# CANDIDATES FOR BISHOP: The Rev. David Y. Ota

Aloha! I now serve as Rector of St. Ambrose Church, Foster City, Calif. During my nine-year tenure, we have created a vibrant youth and children's ministry, expanded our outreach ministries, and improved our Sea Breeze School. We now seek to plant a Pan Asian American congregation aimed at 2nd, 3rd and 4th generation Asian Americans.

I have served the Diocese of California as a member of the Bishop Search Committee and continue to serve on the Department of Missions and the Asian Commission. I served as

Coordinator for Asian Ministries in Province VIII for two years. I am a four time deputy to General Convention. I am a certified Anti-Racism trainer for The Episcopal Church.

I seek to build the community of the church by inviting and empowering others to participate in leadership. I have helped clergy to organize their own colleague groups, created a vocational retreat for persons of color, and worked with others to develop a diocesan event celebrating the ethnic and multicultural ministries.

I began my ordained min-



istry in Hawai'i in 1983 as half-time Chaplain of the University of Hawai'i at Manoa and as half-time Deacon-in-charge, then Vicar and finally Rector of Good Samaritan Church, Palolo Valley. During my 14 years in Hawai'i, I served on the Diocesan Council and led the then Department of Congregational Development. My approach is to empower and collaborate with other church leaders.

My M.Div is from the Church Divinity School of the Pacific, Berkeley, CA. My continuing education experiences include: Clergy Couple Conference,

Clergy Leadership Project, Interim Ministry Training, Upward Bound, Anti-Racism Training, and the Church Planting Conference.

I am married to the Rev. Karen S. Swanson, Vicar of St. Andrew, San Bruno, CA. We have been a clergy couple for 22 years. Our son, Paul Ota, is a high school sophomore. I am an avid fan of athletics and enjoy parenting. We began our ministry in Hawai'i, and would be honored to serve among you again.

*Ota was nominated by petition.*

**Q:** Describe your call to the priesthood. Has your call grown or changed? Describe your personal theology, including your current relationship with the Trinity. Provide an example of how your theology guides your spiritual and vocational life. Describe your approach to self-care.

My calling to the priesthood is the result of my formation as an Episcopalian in Christ Church (Sei Ko Kai) San Francisco; my college experience with an evangelical campus ministry; my visit to the Japanese Protestant Church as a young adult; and my awareness of the need for clergy to serve the Japanese American Episcopal congregations. Christ Church, Sei Ko Kai, is the Japanese American congregation which resulted from missionary efforts of Japanese priests who traveled to the San Francisco Bay Area. I was born and raised in San Francisco, and baptized and confirmed at Christ Church. My uncle, the Rev. Joseph Tsukamoto, was my godfather and Vicar of Christ Church. In Christ Church I learned that the church is both God's family and mine.

As a freshman at U.C. Davis I was involved in a campus ministry known as the Navigators, an evangelical ministry sponsored by the Baptist Church. There I encountered a biblically based theology which was sincere, but narrow in its understanding of God's grace and love. For the first time in my life I feverishly studied the Bible. However, I could not reconcile this narrow theology with my experience of God through the church. By the end of my freshman year, I left the Navigators because of their narrow and judgmental attitude towards others. Their image of God was not the image of God I knew and worshipped as an Episcopalian.

Upon graduation from U.C. Davis I enrolled in the Teacher Credential program at UCLA with the intention of becoming a high school teacher and basketball coach. I was unable to complete my course of study because of my unresolved grief over a broken relationship and an emergency appendectomy. I returned home to San Francisco defeated and discouraged.

In time, I went back to work, managing a pizza restaurant where I had worked since high school. At the same time I served my home church as a youth minister. It was during this period of my life that I went to Japan with the group of Japanese American young adults in order to celebrate the 100th anniversary of Japanese missionary efforts in the United States. I was the only Episcopalian, and

To see David Ota's responses to four other questions, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Bishop Search.

was mentored by two United Methodist Church pastors. This three week trip visiting the church in Japan made a great impression upon me. The church members in Japan made such sacrifices for their faith as members of a minority religion. They could not take their faith for granted. Upon my return to San Francisco, I began to ask if my calling was to serve in the church.

I had also served on the Bishop's Committee of Christ Church. We had sought to call a few Japanese and Japanese American clergy to serve as our Vicar, but we were turned down. I had often been in leadership roles, and I began to wonder if I could use my leadership ability as a priest. I explored my vocation on a retreat with the Diocese of California's Commission on Inter-racial and Ethnic Affairs. The Rev. Henry Bayne, a worker priest and researcher, and a man of African American ancestry became a mentor and encouraged me to continue. I worked for two years to save money to attend seminary.

When I entered seminary, I had a deepening of faith. The narrow theology I learned from my own limited understanding of scripture from my college days could not help me deal with all the theological questions I encountered in seminary. I then realized how my limited theology of God was inadequate, and I had a crisis of faith. I had to learn to trust not in my theology, but in God through Jesus. Like so many, I had confused my theology of God, for God who is always beyond our understanding. Each time my theology of God was inadequate, I had to trust in God instead of my understanding. After my theological crisis in seminary, I was ready to go forward towards ordination.

My call to the priesthood was formed by my early life in Christ Church, expanded by my college experience with the Navigators, given a context by my pilgrimage to Japan and my youth ministry at Christ Church, and nurtured by faithful mentors

such as the Rev. Henry Bayne, my uncles, the Revs. John Yamazaki and Joseph Tsukamoto, and my aunts Margaret Yamazaki and Jane Tsukamoto. I felt called to serve God in the Episcopal Church within the Japanese American community.

During my senior year at seminary, I was looking to serve a Japanese American congregation. My bishop, the Rt. Rev. William E. Swing, had suggested that I become the chaplain at Grace Cathedral's Boy School. However, I did not feel called to that ministry. Fortunately, I met Bishop Browning during the Province VIII Bishops meeting at C.D.S.P. and he told me about Good Samaritan, Honolulu (a Japanese American congregation). He arranged for me to be interviewed by the Rev. Richard Chang to be half-time deacon in charge of Good Samaritan and half-time Campus Minister at the University of Hawai'i, Manoa. I served in both capacities for five years from 1983-1988. I then left the campus ministry to focus on Good Samaritan Church. During these years I also served as the convener of the Japanese Convocation of the Episcopal Asiamerica Ministry from 1985-1991, as a deputy to General Convention from the Diocese of Hawai'i in 1988, 1991 and 1994, on the Diocesan Council and as the chair of the Department of Congregational Development.

I met my wife, the Rev. Karen Swanson, in seminary; we were classmates. She came out to Hawai'i initially as the chaplain to St. Andrew Priory School for Girls in 1983. We were married on February 4, 1984 at St. Mary the Virgin, San Francisco. She became Rector of Epiphany Church, Honolulu in 1986, and Canon Pastor of St. Andrew Cathedral in 1992 after we adopted our son, Paul, in 1991.

I accepted a call to be the Rector of St. Ambrose Episcopal Church, Foster City in September 1997. St. Ambrose Church had gone through a difficult time of conflict with its first rector, and I was called to help rebuild the congregation and its ministries. I had to learn how to serve a primarily Caucasian congregation. However, during my almost nine year tenure, St. Ambrose has welcomed more people of color. It is now about 20% persons of color. My call has grown from serving as a

priest for the Japanese American community to serving as a leader in the larger church. I actively support those involved in ethnic and multi-cultural ministries, as well as mission congregations. I am also interested in planting new communities of faith. I have been trained as an anti-racism trainer by the national church. I [was] a deputy at the 2006 General Convention.

My personal theology is Trinitarian. I believe in a God who continues to create, redeem, sustain and inspire us. Jesus as the incarnate Son of God has made it possible for us to be restored to a relationship with God, a reconciliation we could not achieve for ourselves. Jesus also is our model for a faithful life. I believe the Holy Spirit inspires and empowers us to be God's people. The Trinity expresses to me the divine relationship of love, which is creative, redemptive and inspiring. This theology informs me that God is the primary actor and we are called to participate in God's work. My practice of Bible study, reflection and prayer helps me to discern what God is doing among us today. I believe God continues to transform the church and the world. As individuals God calls us to grow into citizens of God's kingdom.

Finally, my personal approach to self-care is to take time for relationships, for study and reflection, for worship and prayer, for exercise and relaxation. My primary relationships are with my wife Karen and our son Paul. I find my marriage to Karen who is both a priest and a pastoral counselor a comfort and great support. We are able to talk with one another about our ministries as well as our lives. I enjoy being Paul's father, and spending time to watch and nurture his growth. I am involved in three clergy support groups: an Episcopal clergy group of eight priests who meet monthly; the Clergy of Color; and an inter-faith clergy group which includes a Roman Catholic priest, a Conservative Jewish Rabbi, and a Japanese Buddhist priest. I have been mentored and nurtured by other clergy and spiritual directors. I have found that although I love my parishioners, I cannot be their

**Continued on Page L**



# CANDIDATES FOR BISHOP: The Rev. Dr. Joy Rogers

The Rev. Joy Rogers is a native of Pennsylvania, a life long Episcopalian. She married Nat in 1967, and they lived in locales throughout the Midwest during his career as an engineer/sales rep. They have two grown children and one granddaughter. Before ordination, she was a critical care nurse. After seminary, Joy served parishes in the Diocese of Chicago as Associate Rector for Program in a large parish and as congregational development missionary for a small rural mission. She was called, in 1995, to be Rector of St. Thomas, Battle Creek, a

downtown parish in a small industrial city.

Rev. Rogers earned a Doctor of Ministry in preaching from Seabury-Western, taught preaching in several seminaries, in a diocesan deacon school, and at annual preaching conferences for Episcopal seminarians. She lectures on the theology of worship and the meaning of liturgy at national gatherings for Anglican musicians and developed special liturgies for gatherings of diocesan teens. She has been preacher and commentator for the ecumenical television show, the Chicago



Sunday Evening Club and will be the keynote for the 2007 Province V, Episcopal Church Women's conference. She has been a regular contributor to the *Battle Creek Enquirer*, writing about faith-based approaches for 21st century issues.

She serves on the Diocesan Commission on Stewardship, Commission on Ministry, and as trustee of Seabury-Western Theological Seminary. She has done leadership training in various venues, including national church Stewardship leadership conferences. She founded a faith-based community organiz-

ing group in Battle Creek, to effect changes in systems that perpetuate poverty and racism in communities.

In very different contexts, Rev. Rogers has nurtured congregations into new understandings of evangelism and hospitality, into stewardship practices that invigorate a parish's ministries, into a renewed sense of Gospel mission, and into an appreciation of the spiritual quest of younger generations.

*Rogers was nominated by the Search Committee.*

**Q:** Describe your call to the priesthood. Has your call grown or changed? Describe your personal theology, including your current relationship with the Trinity. Provide an example of how your theology guides your spiritual and vocational life. Describe your approach to self-care.

My soul has been shaped by a lifetime within this Church, the rhythms, disciplines and spirituality of the BCP, the public worship of a faith community that gives me identity, energy and direction for gospel witness, an ethos that communicates the goodness of creation, the unconditional love of God, and an incomprehensible mercy that wills justice and forgiveness for all, even me. I need the sacramental community to keep me in touch with the Trinitarian Mystery who holds all that we see of the messiness and harshness of our world and our lives, and who glimmers in the beauty and wonders that we know. The engagement with Scripture is an act of both intellect and devotion for me and moves me between study and contemplation. Prayer most powerfully emerges for me out of that time I spend with Scripture, and that is where my preacher's consciousness is formed as well.

From childhood I had a sense of being drawn to the altar, to the heart of a mystery that held God and people together. Adolescent disillusionment at the institutional church came with an awakening to the gap between a tradition that had taught me about the nature of God and the value of persons and how the church ordered its life and work around realities like gender and race. Other traditions seemed no better at those troubling issues and too much else was missing — sacramental imagination and openness to hard questions. I might have remained an unenthusiastic communicant, but the 'irregular' ordinations of eleven women in Philadelphia gave me reason to recommit to this feisty Church. There have been other disillusionments with the institu-

To see Joy Rogers' responses to four other questions, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Bishop Search.

tion, and again and again a grace filled insight reaffirms that the call is to live with the contradictions and work to change a system in light of the Gospel. That has been an opening for me to reach out to others in their own crises with an institution, whatever the concrete circumstances of our "differentness."

In my early thirties, an insightful parish priest and a marvelously attentive parish community began to push me to other possibilities for ministry. I was a critical care nurse with a cardiac specialty. I was still drawn to mystery, and the hospital arena placed me daily at the center of life and death drama. I believed that the church could use my particular gifts and passions for ordained ministry in changing times, and that given my own faith journey, I could help others hold together a precious heritage and the newness emerging in our midst.

In 20 years of ordained ministry, the shape and the location of ministry have been the crucible for spiritual and vocational growth. As a former nurse, there have been those who thought I should move into some form of chaplaincy or hospice work. I looked carefully at pursuing an academic route, for I have done some teaching at the seminary level and I enjoy it enormously. I also enjoy working with young adults, from teens to graduate students and young professionals. I wondered if university chaplaincy would use my gifts in productive ways.

It is an identity as parish priest that has held those varied aspects together for me for two decades. It is a vocation that uses the most of who I am, and that keeps me grounded in community, in prayer and study, and in the realities of human struggles and passions and quest for God.

My parishioners might say they best know my way of faith in how worship happens in our church. It is a complex mix of preparation that calls us to do the best we know how for God's sake and for the people of God — not a rigidity about being perfect, but a passion for offering our best. And there is the pulpit — week in and week out, I am called to preach the people of God to an experience of God, to articulate our Christian identity and to give voice to our corporate mission. The preaching task is my most demanding spiritual discipline and one that has accountability. They will know if I do not practice what I preach; they will know if I am not engaging the Gospel with my whole heart and mind; they will know if I am not taking their lives and struggles seriously.

I love the teaching work of my vocation — helping the novice Christian discover the excitement of the Gospel and working with the veterans to enhance our capacity for theological reflection. At St. Thomas, it became clear that we needed ways to support lots of our folk in the enterprise of spiritual growth. That meant inviting lay people into leadership of DOCC and EFM programs — investing money and energies in developing those leaders who would minister to others. And doing the same in the children's arena — programs like Godly Play and Saving Wisdom and Journey to Adulthood that call for adults

who are mature Christians to do the work of spiritual formation with our young Christians.

These programs and processes work when we listen to the yearnings, invite the gifts of those who know they are called to something more, provide the support and resources required to give them space and structure. They grow when others recognize that lives are being changed, when our corporate life is being enriched and when the access to such possibilities is clear and open and ongoing. They fail when they are only clergy "bright ideas" (lets all get more spiritual now and this is the "quick fix"), or when they become closed off from the community's larger life and mission.

The community value becomes a call for spiritual growth for all of our people, to new awareness of the mission of the Church and a new trust in the power of the Gospel to change lives. The next step is supporting an awareness of the power of the Gospel to change the world.

For me, self care is about maintaining a rhythm beyond my working life between time alone, time apart for prayer, contemplation, for reading of all kinds — poetry, learned theological tomes, and English murder mysteries — and time together with my husband, with friends, near and far, and with my children and our granddaughter. I exercise at a local gym regularly (Michigan weather makes outdoor ventures a bit tricky in the winter), and I get to a big city every month or so for a fix of museums and music. Sometimes, I head overseas for a visit with good friends in England — getting out of the country is a wonderful way to regain perspective.



# CANDIDATES FOR DIOCESAN POSITIONS: To be elected at Convention

## STANDING COMMITTEE

Elect 1 clergy and 1 lay for 4-year terms

Serves as the Bishop's Council of Advice. Performs duties as specified by the General and Diocesan Convention, and the Constitution and Canons of the Episcopal Church and the Diocese of Hawai'i, including giving consents for all bishops elected in the Episcopal Church, recommending persons for ordination, giving the bishop advice and consent on the purchase, sale or encumbrance of any property held by a congregation or the diocese, and giving advice and consent to the bishop as to any judicial sentence given to clergy. Serves as the ecclesiastical authority when there is no bishop.

### LAY NOMINEES



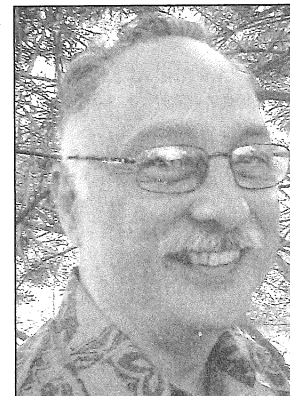
**Margaret Heidi Caglayan**

**Job/Vocation:** Psychologist

**Church:** Christ Memorial, Kilauea, Kaua'i

**Church/community ministries:** Clerk of the Vestry; Altar Guild Chair; Facilitator, North Shore Caregivers Support Group

**Statement:** I love our church community and feel my sincere faith and 36 year career as an Educational/Psychologist have given me special experience in developing skills of care filled listening and discernment. I hope my desire to support others achieve their goals with greater clarity and deeper understanding could be useful.



**K. Peter Lee**

**Job/Vocation:** Retired

**Church:** Good Shepherd, Wailuku, Maui

**Church/community ministries:** Diocesan Council, Delegate to Convention, Vestry  
**Statement:** Positive progress is the result of willing participation and having been involved at the Diocesan level and in the changes that have taken place. I feel that the

experience gained will be of some use as a member of the Standing Committee.



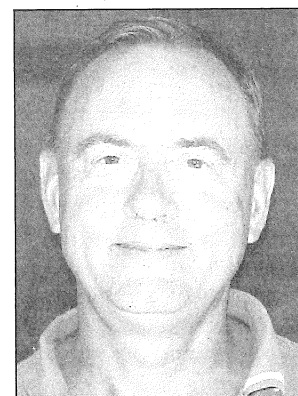
**Cynthia M. Salley**

**Job/Vocation:** Rancher

**Church:** St. Jude's, Ocean View, Big Island

**Church/community ministries:** President, Director, & Development Committee of Family Support Services of West Hawaii; Senior & Junior Warden, Vestry, Christ Church, Kealahou; Standing Committee President (twice); Mokule'ia Camp Board

**Statement:** In order to help the Bishop-elect with the transition into a new ministry, it is important to have people with Diocesan experience on the Standing Committee. I feel that my many years of work in the Diocese qualifies me for this position. Through much prayer and with the grace of God, I seek your support.



**Bill Skelton**

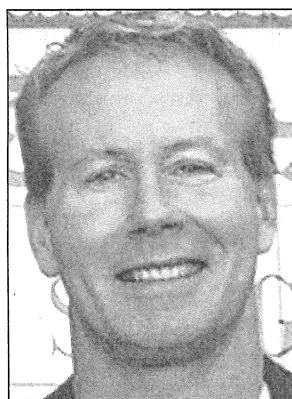
**Job/Vocation:** Retired Engineer

**Church:** St. Michael & All Angels, Lihue, Kaua'i

**Church/community ministries:** Convention Delegate (2004, 2005,

2006); Bishop Search Committee; Vestry

**Statement:** Now that I am retired, I would like to offer the training, skills, and experiences of my professional career to my diocesan community. In addition, having served as a member of the bishop search committee, I would like to assist the new bishop as he/she begins a new ministry.



**John A. Williamson**

**Job/Vocation:** Director of Admissions, Mid-Pacific Institute

**Church:** The Parish of St. Clement, Honolulu

**Church and/or community ministries:** Global Ministries – Convener; Stewardship; Mission Group to Palestine

**Statement:** As we move towards accomplishing our Diocesan Strategic Plan, I can bring a new set of eyes and ears to the issues. I believe my current activities at St. Clement's, my present position as Director of Admissions for Mid-Pacific Institute, and my experience in Stewardship at Trinity Church, Copley Square, Boston, will be useful to the Standing Committee.

### CLERGY NOMINEES

No nominations received at press time.

#### Go to:

For information on any additional nominees, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Diocesan Convention.

## DIOCESAN COUNCIL

Elect 2 clergy and 4 lay to 3-year terms

Diocesan Council exercises the power of the Convention and performs planning and policy making between meetings of Convention. It oversees the policies, programs, mission, and budget of the diocese and may initiate new work. It is the legal corporate body of the Episcopal Church in Hawai'i and, as such, is responsible for the business and property of the Church. Departments of Council are: Resource Development; Justice, Peace and Partnership; Congregational Transformation and Evangelism; and Youth and Young Adult.

### LAY NOMINEES



**Beverly M. Davis-Amjadi**

**Job/Vocation:** Retired psychiatric nurse educator, and legislative aide

**Church:** The Parish of St. Clement, Honolulu

**Church and/or community ministries:** Commission on Ministry; Vestry, The Parish of St. Clement; Co-facilitator, The Parish of St. Clement Global Ministry

**Statement:** The experiences of serving at the parish and diocesan level for the past 20 years, whether ushering, chairing a diocesan committee, facilitating a mission trip to Palestine, or baking bread with Sunday School children, motivates me to commit myself to the hard work and time-consuming responsibilities of Council.



**Rogelio G. Evangelista**

**Job/Vocation:** Retired

**Church:** Good Shepherd, Wailuku, Maui

**Church/community ministries:** Transition Committee member; Eucharistic Minister; Lay Visitor

**Statement:** To support the Diocese more with the use

of my time and talents. To spread the gospel of our Lord and to strengthen this Diocese in God's love for all. To support our new Bishop in his



undertakings.

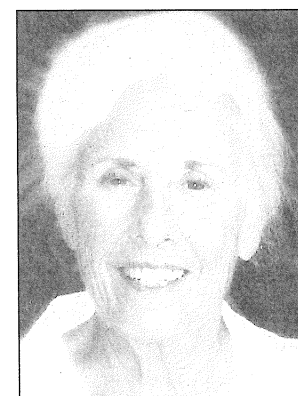
**Jay W. Jackson**

**Job/Vocation:** Self-employed

**Church:** Trinity By-the-Sea, Kihei, Maui

**Church/community ministries:** Vestry; Youth Group Leader; Sunday School Teacher

**Statement:** I'm called to serve our Lord and our church in any way I can. I think Diocesan Council will be a fun and rewarding experience!



**Mary W. Schulz**

**Job/Vocation:** Retired Psychologist

**Church:** All Saints, Kapa'a, Kaua'i

**Church/community ministries:** Diocesan Council (2001, 2002); Standing Committee (current, through October 2006); Diocesan Stewardship Chair (2005)

**Statement:** As indicated, I previously served on Council. Since that time, my diocesan experience has been broadened on Standing Committee, Diocesan Stewardship

chair, and a current ministry on All Saints Vestry. I wish to again serve on the Diocesan Council, and am much better prepared to do so.



**Amado Yoro**

**Job/Vocation:** Organizer, Union Representative

**Church:** St. Paul's, Honolulu

**Church/community ministries:** Commission on Stewardship (since 2000); Bishop's Warden, St. Paul's (current); Credential & Election Commissions of Convention; Episcopal Relief & Development (since 2000)

**Statement:** Community volunteerism and church service is my love. I want to share my experience working with the community and continue learning as I give back to the community. I am willing to learn, listen and participate. I want to be part of the action and implementation — to be a part of a positive result.

### CLERGY NOMINEES

No nominations received at press time.

#### Go to:

For information on any additional nominees, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Diocesan Convention.



## CANDIDATES FOR DIOCESAN POSITIONS: To be elected at Convention

### CATHEDRAL CHAPTER

Elect 1 clergy and 1 lay for 2-year terms

Serves as the Vestry for St. Andrew's Cathedral Parish.

#### LAY NOMINEES

Photo  
not  
available

#### Eddie L. Agullana

**Job/Vocation:** Supervisor,  
City Mill Company

**Church:** St. Paul's,  
Honolulu

**Church and/or community  
ministries:** St. Paul's  
Laymen's Organization  
President; Former Bishop  
Committee member

**Statement:** I wish to serve  
in this office because I  
want to be involved in  
planning and evaluating  
programs and tasks that  
need to be worked on as  
well as to gain experience  
and a sense of belonging.



#### Willis H. A. Moore

**Job/Vocation:** Educator

**Church:** St. Paul's,  
Honolulu

**Church/community  
ministries:**

**Statement:** In Cathedral  
ministries since 1963,  
Christian Formation,  
Becker discernment,  
musician search  
committees, Hawaiian  
choir, and continuing as  
reader/Eucharistic  
minister, I believe lay  
chapter members must  
understand and have  
vision for the roles of the  
Cathedral in the Diocese at  
large ... moving Cathedral  
from "edifice complex"  
toward ministry.

#### CLERGY NOMINEES

No nominations received  
at press time.

### SECRETARY TO CONVENTION

Elect 1 clergy or 1 lay for 1-year term

Records minutes, enters them in the Journal and, under the supervision of the Bishop, attends to the publication and distribution of the journal, and performs other duties as prescribed in the diocesan Constitution and Canons. Chairs the Committee on Convention Plans for planning the agenda and making physical arrangements for the Convention. Maintains various directories of Diocesan officers, commissions, departments, etc.

No nominations received at press time.

### ECCLESIASTICAL TRIAL COURT

Elect 1 clergy to 5-year term

Presides over the trial of any priest or deacon under Diocesan jurisdiction after a presentment of said clergy has been made, according to the provisions of Title IV of the National Canons and Canon 43 of the Diocesan Canons, and referred to the Diocesan Ecclesiastical Trial Court for a determination.

No nominations received at press time.

#### Go to:

For information on any additional nominees, go to [www.episcopalhawaii.org](http://www.episcopalhawaii.org) and click on Diocesan Convention.

## Fitzpatrick

CONTINUED FROM PAGE F

"will be able to separate us from the love of God in Jesus Christ our Lord." My Lord. I relaxed. Thanks to students waking up shop owners throughout the area and bringing the needed medicine to the local hospital and Bea's constant care, I survived.

We returned home a couple of months early because of visa problems and my health. We lived for a time in Indianapolis before returning to New York for my last year of seminary. Seminary was not the same. My vocation had changed because my relationship with Jesus Christ had changed. Thanks to guidance from Brother Timothy Jolley of the Order of the Holy Cross and, especially, Sister Rachel Hosmer, an Episcopal priest and member of the Order of St. Helena, I was able to bring my near-death experience into my calling as a priest. I am certain that I am saved by Jesus Christ and therefore a beloved of God. That is the basis of my calling as a priest. In the years since, my ministry has taken me to small congregations and large, to being a church planter, and canon to the ordinary. The constancy is that my calling as a priest is a gift of God's love and I must share the gift. I am a preacher, teacher, and evangelist.

My understanding of my vocation as a priest and theology are, of course, closely intertwined. What does my understanding of ministry have to do with basic Christian beliefs? In the early 1930s the Archbishop of York, later Archbishop of Canterbury, William Temple, proposed we can see four basic Christian principles in the Christian life that impact our understanding of ministry, mission, morality, and social and economic justice. These principles have helped to shape my ministry as a priest and my understanding of the ministry of all the Baptized. They are: (1) the sacredness of personality, (2) the fact of fellowship, (3) the duty of service, and (4) the power of self-sacrifice.

The sacredness of personality is the principle which affirms the value of each of us as individuals before God. The basis for this principle in our Christian life is the Incarnation of God in Jesus Christ. The Incarnational Principle affirms the sacredness of individual human persons as products of creation and the foci of redemption. "In the beginning was the Word, and the Word was with God, and the Word was God...and the Word became flesh and dwelt among us" (John 1:1, 14). These words from John's Gospel graphically express the reality of a God who lived, laughed, suffered, and died within our human lives. All humanity — each of us individually — is sanctified by the mere fact of the Incarnation. We each are a sacred personality. This principle places Jesus Christ at the center of the integral

relationship between the Trinity and all creation. Ministry is about finding ways to share the love that comes from that relationship. It is the valuing of every person.

The second principle — the fact of fellowship — reminds us that we live in Community. This is the Pentecost Principle. There is no such thing as a natural human being: a lone wolf — especially a Christian lone wolf. One cannot be a Christian outside of the fellowship of believers. Our relationships do matter; the conduct of each of the individuals within the fellowship is the concern of the whole. We are not a collection of individuals, but a community created at Pentecost. We are responsible for one another. In John's Gospel, Jesus says, "I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another" (13:34-35). The Holy Spirit is the vital presence of the Trinity creating the fellowship. The Spirit is the gift of love that unites the Father and the Son, the Creator and the Beloved. The Spirit is the gift of God that loves freely and absolutely. This love binds us and drives us as the Church and the individual believers. Ministry, lay and ordained, is about the preservation and expansion of the sacred fellowship. This is the ministry of the Great Commission (Matthew 28:16-20).

The third principle — the duty of service — reminds us of our collective responsibility for one another. This is the Apostleship Principle. The fact of fellowship is preserved by the duty of service. We are gathered for mutual support and the enhancement of our sacred personalities. We are also moved by God's love to serve others. This is the message of Matthew 25. In caring for the hungry, the rejected, and the homeless, we care for God. By sharing the story of our own salvation we invite others into the fellowship of God's love. Ministry is apostleship.

The fourth principle—the power of self-sacrifice—reminds us that in all aspects of our lives we are, as Christians, called beyond our egotistical beings to the service of others and God. We meet self-sacrifice as a divine imperative at the foot of the cross. God in Jesus Christ gives us the living love of self-sacrifice. We are bonded to God in the sacrifice of His Son. "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave..." (Philippians 2:5-7). This is the Atonement Principle. Ministry must include the willingness to take risks and to turn the world upside down in order to share the message of salvation.

My own calling as a priest is to strengthen others in the sacred fellowship to live out their own Baptismal ministries. Michael Ramsey, the Archbishop of Canterbury during the 1960's, wrote that "[l]iving

through dying is what faith means; it is what baptism means, it is what Holy Communion means; it defines the life to which every Christian is called. ... He [every Christian] will, in following Christ, devote himself to the removing of suffering from his fellows whenever possible, supporting every effort to reduce its causes and its incidence." For that ministry and understanding of faith to be vital there must be discernment and spiritual care. My calling as a priest must not overwhelm my vocation as a husband and a father. My marriage promises are just as important as my ordination promises. Being with Bea and honoring her is sacred. Likewise time with my sons, Ed and James, take priority. For the last few years that has meant attending football games, wrestling tournaments, and, this year, judo matches — not something that comes naturally to me. It also means being a supportive parent at Iolani School.

Personally, I have sought continuing education opportunities, some of which have been life changing, to enhance my growth as a priest. Attending community organizing training with the Industrial Areas Foundation, being a member of the first class of the three-year Clergy Leadership Project, and participating in the test project of Upward Bound, were all important experiences. Being supported by my congregation in completing a Doctor of Ministry in Preaching degree was formative.

I keep a rule of life that I revise every five years or so. This rule usually includes personal and ministry goals. It always includes daily Bible study (usually early in the morning) and saying Morning Prayer. I try to study or read one hour a day — usually just before bed. I have maintained a spiritual director or spiritual support group through my ordained ministry. Since moving to Hawai'i in 2000, I have begun exercising regularly and eating healthfully. I see all of this as part of strengthening my Baptismal ministry so that my egotistical self can get out of the way to serve God and others. If I am healthy spiritually, physically, and emotionally, I am more likely to discern the movement of the Holy Spirit, to see the face of Jesus Christ in others, and to welcome God's creative love that can rock the world.

<sup>1</sup> William Temple, *Religious Experience and other Essays and Addresses* (Cambridge: The Lutterworth Press, 1958), pp. 105-106.

<sup>2</sup> Arthur Michael Ramsey, *Through the Church Year with Michael Ramsey*, edited by Margaret Duggan (London: Hodder and Stoughton, 1975), p. 197.



# Ota

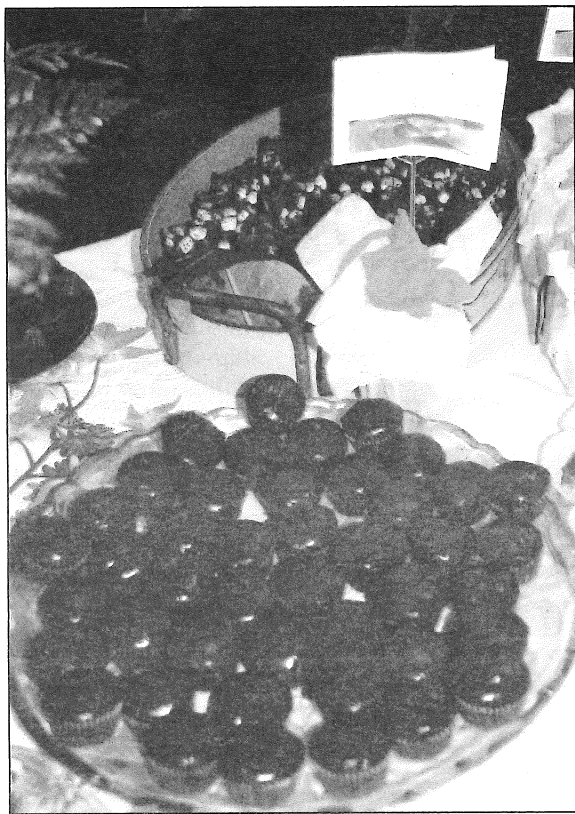
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friend in a mutually vulnerable way. I will always be their priest. I have found friendship with other parents of boys the age of Paul. My time for study and reflection often is related to my ministry. I enjoy preparing sermons as it gives me an opportunity for reflection. I continue to take my two weeks a year for continuing education, and over the past few years I have taken a sabbatical month to focus on different areas of ministry.

Regular Eucharistic worship feeds me. My prayer disciplines include chanting, quiet meditation, reflection on my dreams and centering prayer.

I need to exercise three times a week to stay physically healthy. I enjoy movies and following sports, especially the San Francisco Giants. I no longer am able to play basketball as I did in my early years; now I enjoy watching our son Paul in his athletic endeavors.

## ‘Chocolate Extravaganza’ returns to Kailua



SUBMITTED PHOTO

These chocolate chip cupcakes were a big hit at last year's "Chocolate Extravaganza" at Emmanuel Episcopal Church in Kailua. This year's event is scheduled for Saturday, Nov. 11.

The 4th Annual Chocolate Extravaganza is just around the corner. This year's event will be on Saturday, Nov. 11, at Emmanuel Episcopal Church in Kailua.

Entries for the competition are encouraged. There are four categories for competition: cakes, cookies, brownies, and specialty desserts.

Tickets for the event, which are now on sale, are \$15 in advance or \$20 at the door. Children 6 and under are free. Proceeds from the event will be shared between Emmanuel, Hale Kipa, and Honolulu Habitat for Humanity.

For more information on the event, or to obtain a form for entering the competition, call the church at 262-4548.

### Go to:

For information on how to enter, go to [www.emmanuelkailua.com/Chocolate\\_Extravaganza.php](http://www.emmanuelkailua.com/Chocolate_Extravaganza.php)

## COMING SOON

(SELECTED EVENTS AROUND THE DIOCESE)

[www.episcopalhawaii.org/calendar/calendar.php](http://www.episcopalhawaii.org/calendar/calendar.php)

### OCTOBER

- |           |  |
|-----------|--|
| Oct 1-7   | Fly-about of Bishop candidates   |
| Oct 6-8   | New Beginnings #9, Camp Mokule'ia  |
| Oct 14    | ECW Annual Meeting, St. Andrew's Cathedral, 8 am<br>ECW Luncheon with Kupuna Awards, 12 noon |
| Oct 20-21 | 38th Annual Meeting of the Diocesan Convention; Election of 5th Bishop of Hawai'i            |
| Oct 23    | Office of the Bishop closed  |

### NOVEMBER

- |        |   |
|--------|---|
| Nov 4  | Installation of Presiding Bishop, Washington National Cathedral |
| Nov 10 | Veterans' Day holiday; Office of the Bishop closed              |
| Nov 11 | Chocolate Extravaganza, Emmanuel, Kailua 6:30 pm                |

For a full schedule of events, activities and meetings around the Diocese, check out the Calendar of Events on [episcopalhawaii.org](http://episcopalhawaii.org). Updated regularly, event submissions welcomed.

# Anderson

CONTINUED FROM PAGE D

### The Holy Trinity

God the Creator gives life and energy to all that is and the mana of God is that entity in which all things live and move and have their being. The Creator did not need the creation to be whole, because the Trinity was already a community, so The Holy One created, and still is creating the universe as an act of profound love.

But God still has a deeper longing. Read Psalm 139 to see an eloquent statement of God's searching, transforming love for us and all creation. God becomes the hound of heaven. Desiring our love in return, having loved us first, God pursues us.

*"Lord, you have searched me and know me... Where can I go then from your Spirit?... If I climb up to heaven, you are there; if I make the grave my bed, you are there also. If I take the wings of the morning and dwell in the uttermost parts of the sea, Even there your hand will lead me and your right hand hold me fast.."*

As an expression of this longing, God assumes the form of human flesh in the person of Jesus Christ, that we might know God in a more intimate way, to eat with Him, to walk dusty roads to hear his teaching, break bread and drink wine and laugh and cry with God. To touch, and be touched – the kiss on the cheek, the hug, imparting his breath to the disciples, the knowing look of God, *emmanuel*, God with us.

But even there, God's desire for us did not end. God in Christ experiences not only the joy, but also the disappointment, pain, suffering, and death of being human. When he ascends, the Holy Spirit is

left with us. "That he might dwell in us, and we in him," that we might learn to "slow dance with God." We are now assured that never again will we feel our suffering or the suffering of the world is beneath God's notice.

The Holy Spirit, an inseparable part of us, represents God's ultimate loving act. The love affair that began in creating a creation that is good, and human kind which was "very good," discovers — in the Holy Spirit — an even more intimate relationship than either Father or Son embodied. And it is this Spirit that I believe animates and moves through the Councils of the Church, including Bishop's discernment processes, Bishop's Committee and Vestry meetings, Diocesan Conventions. Sadly, we often become fearful and unable to follow where the Spirit leads us, but one primary role of leaders in the Church is to hold out the power of God's love to overcome our human fear, to say "Be not afraid."

In the pantheon of theological language, the closest word which embodies the way the Trinity relates to all of creation, and to us, is: *aloha*. This word — beyond *agape*, beyond the abstract theological terms — speaks to the depths of the love of God for the creation and implies that this love needs to be extended to all. *Aloha* is love, compassion, hospitality. Similar to many important elements in our Anglican faith, *aloha* is best acted out rather than defined.

### The Holy One

My theology, based upon my intimate relationship with The Holy One, calls me to imitate Christ's relationship to us and to creation. We are called to be compassionate. We are called to be radically inclusive. We are called to break down the barriers that society has set up between God's people, whether about race, gender, ethnicity, sexual orientation or class. Marcus Borg and John Dominic Crossan's

new book *The Last Week*, points out that Jesus planned his triumphal entry with his largely peasant band of supporters to coincide with the pre-Passover entry of Pilate and the Roman legions with all their military might and power and affluence. The important question for one's life and theology, and for an American Christian, is: "Which procession are you in? Are you in the one with the trappings of wealth and power? Or, are you in the one which Jesus led, made up of 'the least of these'?" My theological and faith affirmations calls me to be part of the *ohana* Jesus showed us, governed by *aloha*, a love which overcomes differences. This idea guides my life and theology.

### Self Care and Wellness

An important part of my core is family. Linda and I have been married for 36 years. We treasure time together. We have supported each other. We have always given each other emotional and spiritual support; for example, during her tenure in the Minnesota Governor's cabinet as Commissioner of Human Services; or when I became Warden of the Cathedral College. Should I display unhealthy work patterns, she is the ally and companion who knows how to remind me I cannot be effective when I am exhausted. Time with my children and grandson is precious, and helps remind me what is important. We live an active lifestyle. In the Islands, I surf and dive; on the mainland, I'm a regular participant at in-line skating marathons. We both love to water ski. To do anything other than model this active, healthy life style violates our leadership role. Lily Tomlin has said, "the trouble with this rat race of a life of ours is that even when we are winning, we are still rats!" In all my years of ministry, I have never heard anyone, on their death bed, say they wished they had spent more time at the office.

Our Church Pension Fund established

the program called CREDO of which I'm honored to be a conference leader. (A number of Hawai'i clergy have attended CREDO conferences I have led.) CREDO has an important personal effect on me. Each year, as a conference leader, I remind myself and encourage others to be mindful that we are called by God to Sabbath and wellness. CREDO, until now, has been for clergy. I have created the team which will now work with lay people, making real the idea that it is in baptism that we become "ministers," not in ordination. Without the discipline of self-care, we are not able to serve God or the Church effectively, or for long. The Sabbath was made for us, not us for the Sabbath. Clergy should take time off for themselves during which to rest, re-create, and connect with *ohana* and God.

I once supervised the nearly two dozen Native churches in North Dakota and Minnesota. I encouraged clergy to take off two days a week, a change that the Canon to the Ordinary and other long time clergy fought. We won! The mission clergy proved to be far more effective when they were rested and had taken the time for professional reading and study. It is during my private time that I keep current in reading and study, and tend relationships. Praying the daily office with clergy colleagues each morning is a reminder that personal and corporate prayer is a foundation of wellness. I have found that chanting prayer takes me to a deeper place of prayer, and I often share that meditative practice with others.

I have been speaking on wellness and Sabbath around the country, for dioceses and organizations such as the National Association of Episcopal Christian Education Directors. To talk about wellness and self-care keeps the need fresh in my consciousness.