

# Hawaiian Church Chronicle

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF HAWAII

## Historian explores challenges of churches

**Diana Butler Bass calls Hawai'i diocese 'a place of change'**

By Leo Loyola

ST. JOHN'S BY-THE-SEA, KAHALU'U

Diana Butler Bass loved Hawai'i so much she named her daughter after Queen Emma. Now here she was, on a sunny St. Patrick's Day, lecturing to about 50 attendees at St. Andrew's Cathedral. She proudly deemed the Episcopal Diocese of Hawai'i a "place of change."

"It's fertile to creativity and hope in the most unexpected ways," she said. "(You are) the makers of wisdom that needs to be shared with the rest of the world." Her words were not merely a romantic view of the Islands. They were of a church historian and researcher.

### A woman on a mission

Butler Bass is an expert in American religion who works as an author, speaker, and independent scholar. She holds a Ph.D. in religious studies from Duke University.

In December 2002, the Lilly Endowment gave Butler Bass a grant to study the decline in mainline Protestant churches. During this time, two trends were occurring.

For 30 years, the news media called megachurches the hottest ticket in American Christianity. Thousands flocked to these conservative evangelical and Pentecostal churches all over the country. But when the media spoke of mainline churches, they were practically eulogizing.

Continued on Page C

## Fitzpatrick, priests talk about roles, expectations

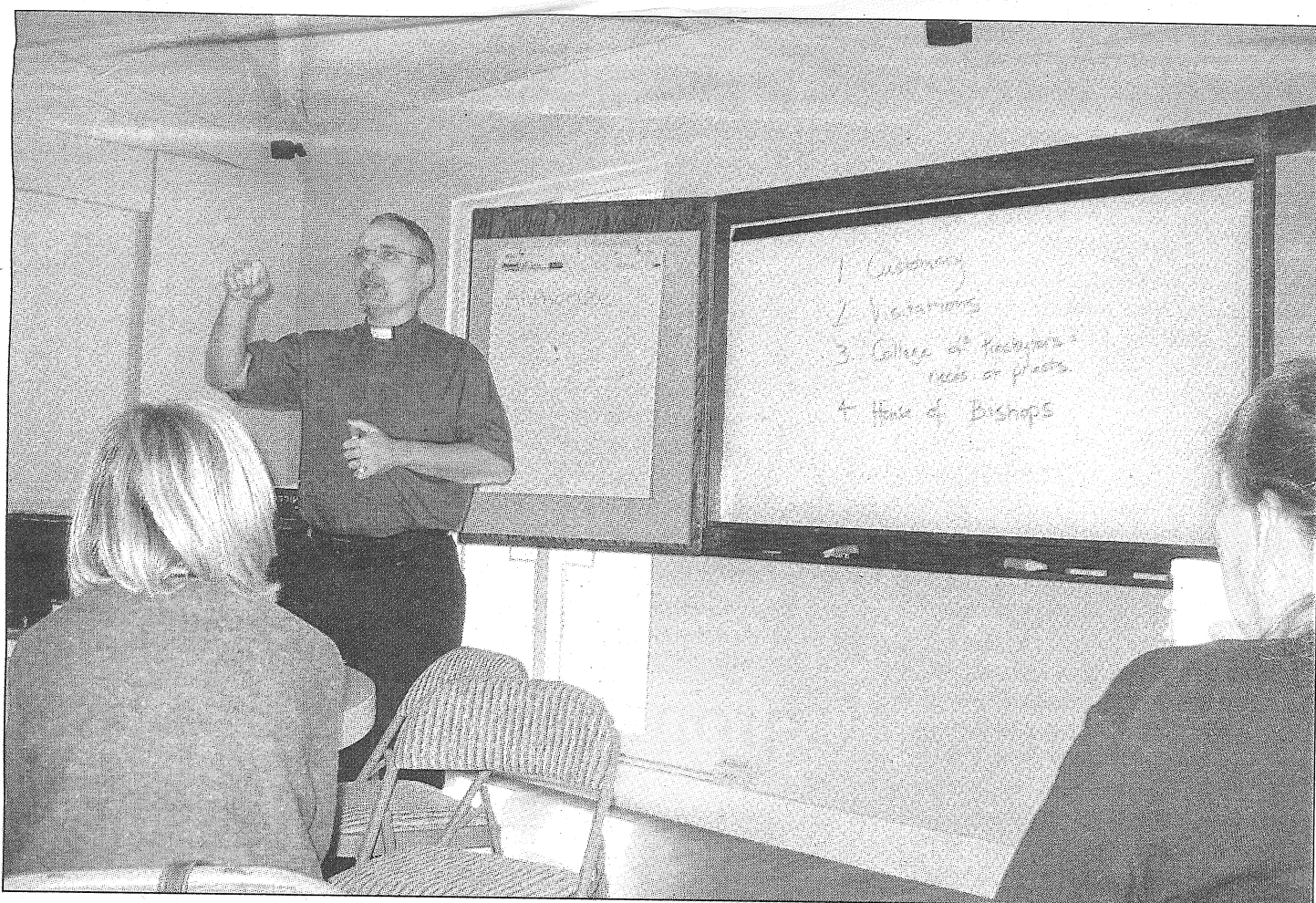


PHOTO BY THE REV. CANON LIZ BEASLEY

Bishop Bob Fitzpatrick discusses liturgy, priests' needs, and other matters in a meeting with the priests of the Diocese on April 3.

### Preliminary version of 'customary' given to College of Presbyters

By the Rev. Canon Liz Beasley

CHRONICLE EDITOR

A new kind of meeting for the Diocese of Hawai'i happened last month.

Bishop Robert Fitzpatrick had called a meeting of the "College of Presbyters" for the morning of Tuesday, April 3, before

the Chrism Mass, which was to take place at noon.

The Chrism Mass is an annual event, at which the Bishop blesses oils used for Baptism, the Catechumenate, and for healing, and all clergy of the Diocese renew their ordination vows.

The College of Presbyters simply means a meeting of the priests with their bishop. "Presbyter" is a word that means "elder," and it is the original term applied to those ordained people whom we now typically call priests. The word "college" is used because one of the important roles for priests

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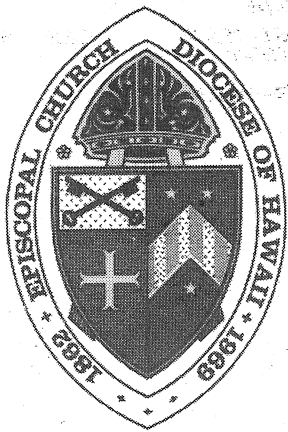
• Finding the path to priesthood isn't easy, especially for youth | Page B

• What is the role of a priest? | Page E

in a diocese is to be in "collegial" relationships with one another and with their bishop.

Bishop Fitzpatrick had called the meeting to begin this collegial relationship by hearing of the priests' needs and to answer

Continued on Page D



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# Share your faith stories with youth

*"It is the Catholic Faith — Faith in the one God, Father of us all. The Faith that demands Love and Justice and Sacrifice, on the part of the individual and the nation in their every transaction. The Faith that teaches us to live not for ourselves, but for God. Not for ourselves, but for others. This Catholic Faith educated you at the Priory. It educated you well if it has made you an active force for Fellowship, Righteousness, and Love."*

— Father Kenneth A. Bray (1879-1953)  
in his chaplain's address "To The Graduating Class of 1940," St. Andrew's Priory School, Honolulu

Springtime brings the Easter celebration and the beginning of the graduation season. Father Bray's words remind us of another age in these Islands. Preparations for graduation are still filled with expectation and new possibilities. Father Bray's ministry as a chaplain, coach, and parish priest reminds me of the impact of a priest on the individual lives of God's people. I repeatedly hear stories of Kenneth Bray, Claude DuTeil, Wai On Shim, and many others who helped incarnate the Gospel in such a way that believer's lives were changed. Furthermore, many more were called into the ordained ministry by the preaching, teaching, living example, and direct invitation of these priests.

Though times have changed, we still must call out priests to help God's people be "an active force for Fellowship, Righteousness, and Love." I have encountered only a couple of priests who were encouraged in their call by a bishop. When those few have described such encouragement it has been in isolated moments at camp and youth events. Even those few also recalled priests and significant lay folk who nurtured and celebrated the call to be priest.

I often hear folk bemoan the fact that so few individuals were called out to be priests from our own local communities in the 1980s and the years following. It was an era when late-in-life vocations were the norm. When I was in seminary in the mid-eighties, there were very few of us in our twenties. Interestingly, several of those younger seminarians over twenty years ago



The Right Rev.  
Robert L. Fitzpatrick  
BISHOP OF HAWAII

are now bishops in the Episcopal Church (Milwaukee, Tennessee, Lexington, Hawai'i). Our Diocese was not unusual. The canons of the Church made the process complicated with layers of committees and reviews.

The canons have been reformed to open the process. More young people are being called, formed, and ordained as priests for the Episcopal Church in other dioceses. The Episcopal Church has realized that more young people need to be called into ordained ministry. Now it is up to us in the Diocese of Hawai'i to raise up, call, form, and support new younger priests. We need to be clear that we are not raising priests for this Diocese alone, but for the whole Episcopal Church. Young people raised in Hawai'i have a unique social and cultural perspective that the whole Church needs. Some will return, some will be away for a time, and some will be raised up by us never to return to the Islands.

Local congregations and clergy call people into ordained ministry. For some, the call is a living reality from childhood — sometimes unclear and unidentified. I grew up in an unchurched family. I remember as a child loving Christmas and Easter programs on television, of being drawn to movies like "The Cardinal" and "The Keys of the Kingdom," reading the King James Bible given to me by my Baptist grandmother, and going to Vacation Bible School whenever invited by a neighbor. My faith and sense of vocation had no meaning until I was off to college. When I first entered the Episcopal Church and talked with the priest, I knew I was at home and soon understood my vocation — it took me a while to explain it to my family. I was fortunate to have an able loving priest, a generous congregation, a wise Bishop, and a very understanding girl-

## BISHOP'S VISITATION SCHEDULE

### May

May 6 ..... St. Michael and All Angels, Lihue  
May 13 ..... St. John's By-the-Sea, Kahalu'u  
May 27 ..... St. Andrew's Cathedral (Pentecost)

### June

June 3 ..... Good Shepherd, Wailuku  
June 10 ..... St. Timothy's, Aiea  
June 17 ..... Good Samaritan, Honolulu  
June 24 ..... St. James, Waimea

friend (yes, it was Bea) to help me follow where God was leading.

As your Bishop, I cannot see or call out everyone who may have a vocation to ordination. It is not my job. I must urge every priest, deacon, and lay person to seek out and talk with the young people of your congregations. Share your story of faith and encourage them in their ministries. Get the young involved in the life, work, and leadership of your church. Parents and grandparents can be particularly helpful in nurturing a vocation to ordination. I especially, however, call on the rectors and vicars to raise up, encourage, and advocate for young people in ministry. Sometimes — perhaps often — the discernment of a vocation will begin with a question or a word of encouragement from a person's parish priest. It is the responsibility of all of us!

For all the priests who have offered that word — and, in my case, for Father Allan Harlan — and nurtured the priests of our Church into ministry, may God's Holy Name be praised. Amen.

+Bob



## Chronicle's focus this issue is priesthood

With this issue of the *Chronicle*, we are starting something new. Bishop Bob Fitzpatrick and I have talked about having each Chronicle issue focused on a theme. These themes will tie in with the "Bishop's Reading List" that he has implemented for 2007.

The Bishop's book for the second quarter of the year is *A Ministry Shaped by Mission*, by Paul Avis. Avis discusses "ministry" in general, and then more specifically, ordained ministry. (By the way, if any of you have had a hard time getting this book, it comes from England and takes a while to reach the Islands.)

So in the April, May, and June issues we are focusing on ordained ministry. The April issue was on the episcopate (because we were reporting on Bishop Fitzpatrick's ordination). This issue is on the priest-



The Rev. Liz Beasley  
CHRONICLE EDITOR

hood, reflected in the Bishop's Column, and articles about what a priest does and about a meeting of the Bishop with the "College of Presbyters" (priests) and its implications for the Diocese as a whole.

In June, we will focus on the diaconate, or the ministry of deacons. This is largely a mystery to many people, so we hope to answer some questions about who deacons are and what they do.

And what about lay people, some have asked me. That may be touched on in June

but more likely will come in July/August, when the Bishop's book is *What Can One Person Do?*

In this issue, we also have a report on the visit of Diana Butler Bass to our diocese. Her book *Christianity for the Rest of Us* was the Bishop's book for the first quarter of 2007. The article, written by one of the lay leaders who attended her workshop at St. Andrew's, describes how she called on the Diocese of Hawai'i to be a place of hope for the rest of the Church. She called on all of us, ordained and lay alike, to be "practicing Christians" — people who intentionally put our faith into practice.

Finally, see the back page for how some churches around the Diocese practiced their faith this Holy Week and Easter. Alleluia, Christ is risen!



# Butler Bass

CONTINUED FROM FRONT PAGE

The other trend was a liberal-conservative divide in the Church, also emphasized by the media, which ignored anything in between.

Thus, she directed her research to debunk the myth of the “declining mainline church.” She sought to prove you didn’t need to be a megachurch to flourish.

She and a team of researchers spent the next three years exploring moderate and progressive mainline Protestant churches around the country. She documented the efforts of the Episcopal, United Methodist, Disciples of Christ, Presbyterian, United Church of Christ, and Lutheran denominations. Her work resulted in several books, including her most recent effort *Christianity for the Rest of Us: How the Neighborhood Church Is Transforming the Faith*.

## Her home church

Granted, the numbers of a megachurch are awe-inspiring. But the study revealed that “numerical growth didn’t necessarily translate as spiritual growth.” Newcomers were potentially anonymous figures in the crowd, in danger of not being spiritually fed.

Instead Butler Bass proposed that churches focus on “spiritual growth through the establishment of practices as the mission of the church.” Church of the Epiphany, her home church in Washington, D.C., now has that focus.

Like other mainline churches, Epiphany hit its peak during the 1950s-60s. By the 1990s, it had a dwindling membership and struggled to finance its 60-member choir and four clergy. By then, it was funded completely by endowments.

In 1994, the Rev. Randolph Charles came onboard to turn things around. His most drastic directive was to “extend hospitality to Washington, D.C., homeless,” stretching everyone’s comfort levels.

Eventually his progressive approach worked. The church became more multi-ethnic. Efforts of outreach to the professional community moved Epiphany closer to self-sufficiency. Charles even brought the church into the community with his regular “street services.”

What led to this drastic turnaround? Epiphany gradually realized that “for it to survive, it must be reflective of the culture surrounding it.” In their case, Washington, DC, was a cauldron of constant change. And so the church became a truer reflection of the city’s culture.

## Christianity in this century

Butler Bass discovered a steady change in the Christian landscape. For her listeners at St. Andrew’s, she drew a blue horizontal double-ended arrow on the dry-erase board behind her. Near the left arrowhead, she drew an “L”; near the other, a “C.” This “Axis of Belief” represented the Christian mindset between 1860 and 1960.

During America’s modern era, churches were either “Liberal” or “Conservative.” Over time, the line had graduated from theological belief to political ideology.

Butler Bass maintained that this line is quite antiquated. “In our study, modern American churches could no longer truly be labeled as ‘liberal’ or ‘conservative.’” No longer does it accurately describe “the

way communities within a church organize and do work.”

She drew another line perpendicular to the first one. Over the top arrowhead, she wrote an “E”; below the other, an “I.” She called this the “Axis of Cultural Style.”

The “E” represented what she called “established churches.” The DNA of an “E” church is one that rigidly “carried the Gospel and cultural style of ‘how’ to be a church (that was) dominant from 1865 to 1960.” Characteristics of the established church is that faith is considered a “personal, private” thing that no one really talks about; everyone is “assumed” to be Christian and to already know the traditions and the stories of the faith.

What the media actually focuses on in their obsession with a supposed liberal-conservative divide, she maintained, were these “E” churches.

Despite this, she found hope in churches tending toward the “I” side of the axis. These “intentional churches” weren’t necessarily growing in numbers, but in their openness to explore different ways to help

reflection of the changes facing people coming together today.”

“I” churches are “practicing churches.” Such churches help participants actively put meaning into their faith through such Christian practices as hospitality, healing, contemplation, diversity, justice, discernment, and worship. This intentional application of faith is a sign of vitality seen in churches in and outside the US.

The study showed the E-I axis defining 21st-century Christianity. The 50 churches researched generally appeared in the left-bottom quadrant of the diagram. They tended to be centrist to progressive, were open to innovation in its outreach, and were flexible to change. Such churches are where she sees “growth now and in the future.”

## The third axis

Butler Bass found her model needed a third axis, one that “no one is really talking about.” The “worldview axis” acknowledges that the individual sees the world from the point of view of either a modernist or a

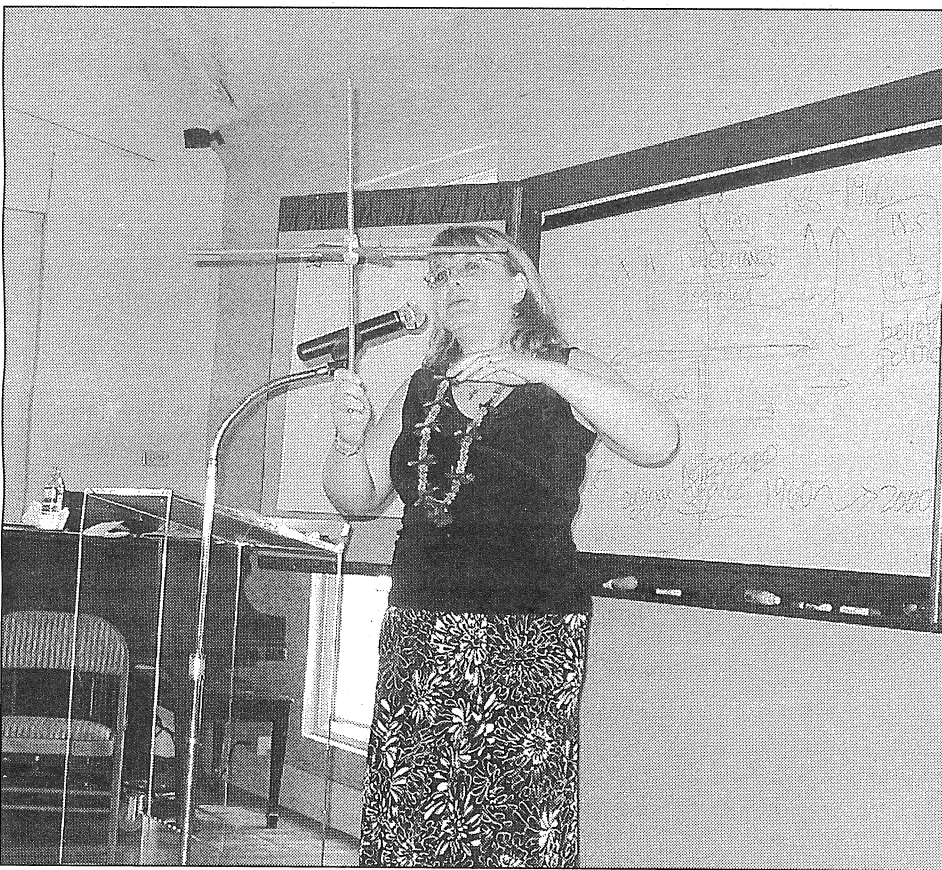


PHOTO BY THE REV. CANON LIZ BEASLEY

**Diana Butler Bass uses a Tinkertoy model to illustrate her three-axes theory of how belief, cultural style, and worldview interact in American Christianity when the two-dimensional board behind her could not easily show the third axis of “modern-postmodern.”**

people experience and express their faith. “I” churches seem to move away from tradition.

And what’s wrong with tradition? Butler Bass said there is nothing inherently wrong.

“The danger of church tradition is in going through the motions and assuming that people know what they symbolize,” she explained. “Otherwise it would be like a family heirloom. It only has relevance to younger generations if they know its significance.”

Members of “I” churches tend to “share the experience, but still maintain their own personal views.” “We choose our identity,” she said, referring to how we view our own Christian experience.

Through this experience, one “does not necessarily go to church to find answers, but to be in a safe and secure place to ask questions. Individual Christians carry with them the culture of the times and thus this change is occurring... this ‘vitality’ is a

postmodernist.

Simply put, a modernist views the world as black-and-white. A postmodernist sees the world in shades of gray. Truth for the postmodernist is “embedded upon one’s perspective, defined by one’s culture, gender, age, ethnicity, language, assumptions, and upbringing.”

Both viewpoints co-exist yet struggle against one another in everyday society. You need only turn on the news to see this power play happening in national and world events. “How does one talk with one another with differing viewpoints? How do we get along? How do you do diplomacy in a postmodern world?” she asked rhetorically.

Such existential issues already appear within the church.

Author Phyllis Tickle, age 70, was lecturing at a church in Atlanta. Mostly older adults filled the pews. The youth group busily prepared refreshments. After the talk, someone raised his hand and asked

for Tickle’s view on Bishop Spong’s controversial book *The Virgin Birth*. For Tickle, answering him would be a no-win situation.

Another person yelled out that the bishop was a heretic. A woman then called out praises for the bishop. Soon, a heated argument ensued with parishioners fighting over which view of the Virgin Birth was right.

Once it ended, people queued up to meet the noted author. Tickle noticed a lone teen in line and directed her attention towards him. He also had a question on the Virgin Birth.

She groaned, considered telling him her point of view, but stopped herself. “What is your question?” she asked diplomatically.

The teen replied: “I don’t understand what the grownups are arguing about. I believe in the Virgin Birth — it’s so beautiful, it just has to be true, whether it happened or not!”

The issues raised by this story will affect the Diocese of Hawai’i’s future. Which worldview of Christianity is right? That of the adults in the Tickle story? The teen’s? Both?

“Established churches produce programs that are in one quadrant (namely established-liberal-modern) but not touching upon other quadrants,” Butler Bass cautioned. If the church is unable to solve the riddle of the third axis, it will “undoubtedly lead to the church’s obsolescence and extinction.”

She then addressed church leaders. “Leadership needs to determine what line they are on. Issues that the church deals with are not found on the liberal-conservative line, but on a postmodern-modern line, maybe even a postmodern-modern-premodern one. What we have here is on a scale of Protestant Reformation proportions. When we get to the other side of it, the past would be unrecognizable. Our days (the church as we know it today) will be the equivalent of the Middle Ages.”

The soft features of her face contradicted her bleak message. As a church historian, she’s studied all the changes the Episcopal Church has gone through—and yet it has survived! Her tone was filled with awe of the exciting time this will be for 21st-century Christianity.

“Post-modernity will have its ups and downs as modernity does. What we have to do as Christians is to be prepared for that.” She held up a Tinkertoy model of her three-axed diagram. Each spoke represented the drawing on the board, including the third axis in the third dimension, which she didn’t know how to draw.

“The further we move in a postmodern and intentional direction on the quadrant, (the axis of) liberalism and conservatism as we know it will disappear...” She plucked out the spokes representing the first axis.

“...And so will the established axis and the modern axis...” She plucked out their represented spokes on the model.

She showed everyone the deconstructed model. “...All we’ll have left is this open space to make Christianity anew.”

And how does this affect the Hawai’i Diocese?

“I think you are there already in this space, and our job is to figure it out more, have some fun out there, and turn around and offer it to the rest of us!” Indeed Hawai’i has long accepted the beauty of its multi-ethnic and multi-generational culture. “This isn’t going to happen in Washington, D.C.!”



# Customary

CONTINUED FROM FRONT PAGE

some questions that he has received since becoming Bishop. He has begun to answer these questions by putting together a "customary": a document that details the expected norms for liturgy and other matters in a diocese.

Each of the priests received a copy of this preliminary customary. What follows here is a synopsis of the main points, using the questions that the Bishop quoted in the customary.

## Rites and Liturgies

*From a priest: Can I use liturgies from other Provinces of the Anglican Communion or write my own liturgies for worship?*

Bishop Fitzpatrick for now will authorize for public worship only the rites that have been approved by the General Convention of the Episcopal Church, used according to the rubrics (the directions that accompany the liturgies and are often in italics). Such rites are found in the *Book of Common Prayer* and the *Book of Occasional Services*.

Fitzpatrick also gave permission to any church to use the supplemental liturgical materials found in *Enriching Our Worship* (these are newly written liturgies under a "trial" use).

He asked that if they are used, the clergy-in-charge of a congregation tell him that the church is using them, and be willing to share with him an evaluation of the materials after six months.

The Bishop also noted that there is an authorized translation of the Eucharist in Hawaiian, and he is working with members of the Diocese to produce one in Ilocano.

## Holy Baptism and Holy Communion

*From a priest: I have received requests for private Baptisms. I was taught that Episcopalians don't normally do that anymore and haven't for over thirty years. What should I do?*

Fitzpatrick emphasized that Holy Baptism should take place in public worship and in the context of a service of Holy Eucharist, as the two sacraments go together. Private baptisms, while they used to be common in the Episcopal Church, are no longer accepted practice, except in cases of a pastoral emergency or "very rare pastoral necessity," as Fitzpatrick says, of which he gave examples in the customary.

He also hopes that Baptisms will be reserved for those days in the church year that the *Book of Common Prayer* specifies as especially appropriate (page 312): the Easter Vigil, the Day of Pentecost, All Saints' Day or the Sunday after All Saints', and the Feast of the Baptism of our Lord (the First Sunday after the Epiphany), or when the Bishop is present.

*From a priest: I have grandparents who want their grandbaby 'done' — I mean baptized. I don't even know the parents. What should I do?*

Because Baptism is initiation into the Christian life and into the Church, whenever children are to be baptized, the parents and godparents are to be instructed about its meaning, Fitzpatrick said, quoting from the *Book of Common Prayer*. The parents and godparents are responsible for helping the new Christian "grow in the knowledge and love of God." This means, he said, that



PHOTO BY DAVID W. JONES

**The Rev. Hollis Wright anoints Wyatt David Kamalei Cullison at his Baptism on Easter Sunday at St. Nicholas Church, Kapolei. Parents Chuck (left), Debbie (holding Wyatt but not visible), and godparents Clay and Naomi Reale look on. Easter Sunday is one of the primary Sundays for Baptism in the Prayer Book, a point reiterated by Bishop Bob Fitzpatrick in his new customary.**

someone must regularly attend church with the child, whether in Hawai'i or not or even in the Episcopal church or not.

Adults and older children are to be instructed themselves about the meaning of Baptism. "The promises of the Baptismal Covenant are life-changing," Fitzpatrick wrote, "and are not to be taken on lightly or unadvisedly. Baptism is a gift with responsibilities, including being an active part of the Body of Christ manifest in a local congregation."

*From a layperson: At your ordination, you said that 'all baptized persons are welcome to receive Holy Communion.' Don't you think everyone should be welcome?*

This question reflects a current debate in the Episcopal Church, often called the question of "open Communion." The Canons of the Church say that Baptism is a prerequisite for receiving Communion. Some people believe that anyone should be allowed to receive Communion, whether or not they are baptized, as a means of evangelism.

Fitzpatrick said, "I assume that the canon regarding Baptism and reception of Holy Communion will be followed throughout the Diocese."

He also explained why: "...we have a clear teaching in which the gifts, promises, and responsibilities of Baptism are clearly tied to the Lord's Supper. The two great Sacraments are intimately interlinked. They are together the marks of being in the Body of Christ and have meaning beyond the individual."

"I am sensitive to this issue because I was baptized as an adult in college and I very consciously took on the promises of the Baptismal Covenant (then in the *Proposed Book of Common Prayer*). I steadfastly believe that to take Holy Communion one is bound to the Body of Christ and to the promises of Baptism. ... We cannot impose the promises

of life in Christ upon someone who has not willingly accepted them as an adult or who is not being raised in them through childhood having been baptized as an infant."

## Relationships between Clergy and Congregations

*From a Priest: "...Can [a snowbird] serve when she is on island? ... Can [a retired priest] be on the vestry?"*

According to the Bishop's customary, a "snowbird" could serve on a Vestry if his or her official membership is with the congregation here in Hawai'i. As he says, "An Episcopalian can only be a member of one Episcopal congregation at a time."

Clergy, however, "are never members of a congregation." They are members of the Diocese. That means that other than the clergy who officially serve a congregation, other clergy (retired and non-parochial clergy) may not serve on the Vestry or Bishop's Committee.

Fitzpatrick also addressed the question of the relationship of clergy to former parishioners, students, and friends. He noted that the way he was trained, and still in some dioceses, clergy are expected to never return to a congregation they formerly served.

He noted, however, that "since we live on islands, relationships are built over years and are clearly important ... The custom in our diocese has emerged that one will certainly not return for at least one full year with as limited contact with former parishioners as possible and yet still respectful."

With regard to former clergy officiating at sacramental rites, Fitzpatrick said that the current clergy-in-charge should officiate at any Baptism because "Sacraments come through the Body of Christ as expressed in the local congregation." The current clergy may invite the former clergy to participate in the rite, however.

With other rites, such as weddings and funerals, the current clergy-in-charge has the say of whether to invite the former clergy to participate in the rite. Fitzpatrick says that in such situations, he will always support the current "incumbent."

The priests gathered asked a number of questions about the items in the customary, venturing into theological discussion about some of them. Fitzpatrick suggested having a theology group to continue talking about these and other issues.

## Lectionary

*From a Priest: "When can we start using the Revised Common Lectionary?"*

The Episcopal Church has been using a lectionary — a system of providing the readings for each Sunday — that is located in the Book of Common Prayer. Other Protestant churches use the Revised Common Lectionary (RCL). Since 2000, Episcopal churches have been able to use the RCL with the permission of their bishop. The 2006 General Convention of the Episcopal Church decided that from the First Sunday in Advent 2007, the Episcopal Church will change to a slightly modified version of the RCL.

Fitzpatrick authorizes all congregations to begin using the RCL even sooner — "as soon as possible."

### Go to:

The Episcopal Church has modified the RCL slightly for Episcopal usage. For a description of the differences, and the reasons for changing, go to the following Web site from the Office of Liturgy and Music of the Episcopal Church: [http://ecusa.anglican.org/19625\\_19606\\_ENG\\_HTM.htm?menu=menu19605](http://ecusa.anglican.org/19625_19606_ENG_HTM.htm?menu=menu19605)



# What, exactly, is the role of a priest?

## The Examination

By The Rev. Canon Liz Beasley

CHRONICLE EDITOR

In his column on Page B, Bishop Fitzpatrick mentions several priests who had an impact on the lives of others. How did they do that? Just what is the role of a priest?

The specific "tasks" of a priest are outlined in the Examination part of the ordination rite in the Book of Common Prayer. Last month's article on the role of a bishop said that to know what Episcopalians believe on these (or any other) matters, we look at the liturgies in our Prayer Book.

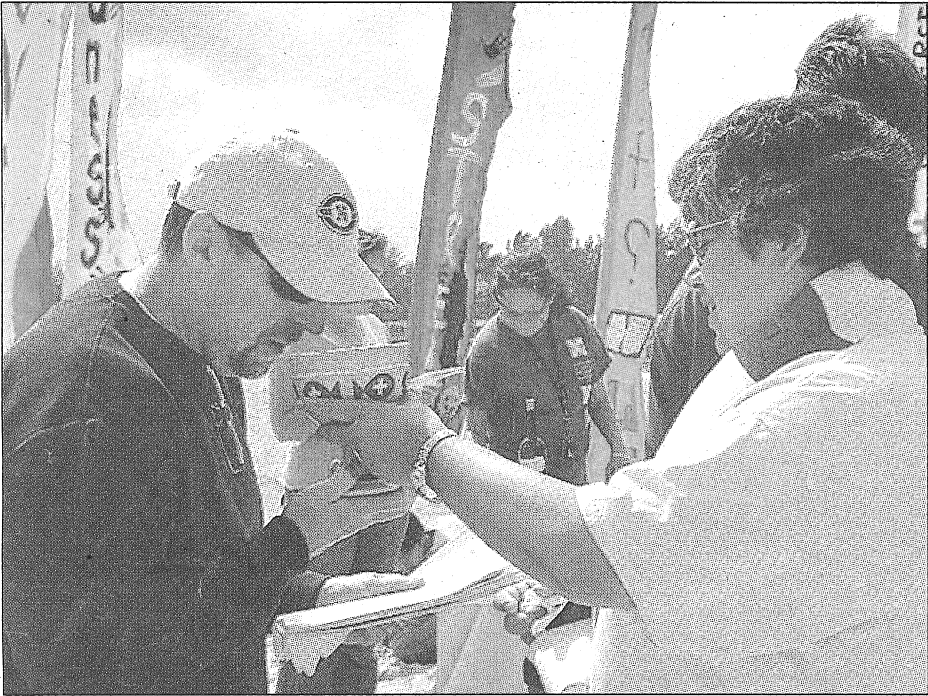
The Examination, printed at right, begins with words telling the priest-to-be that he or she is to be a "pastor, priest, and teacher" and to "share in the councils of the Church."

The first words encompass what are the most basic tasks of the priesthood: "to love and serve the people..." (being a pastor); to declare absolution of sins, to bless, and to celebrate the sacraments, especially Baptism and the Eucharist (being a priest); and to help form people in the faith (being a teacher).

Preaching, which is a basic task, involves elements of all three. In the Episcopal tradition, preaching the Gospel is intimately connected with celebrating the Eucharist; the Word and the Sacrament go together, we say.

But what a priest "does" — the specific tasks — are not what is most important. What matters more is who the priest is. (The same can be said of bishops, deacons, and laity, but in different ways and for different purposes.)

Thus, the Examination says that the priest is to proclaim the Gospel of Jesus Christ not just in word but also in deed, "and to fashion your life in accordance with its precepts." Throughout the Examination is the implication that the priest is to immerse him or herself in prayer and holiness. The priest is to live and carry out



ST. CLEMENT'S PHOTO

The rector of St. Clement's, the Rev. Liz Zivanov, right, offers the cup of wine to Richard Shields during a St. Clement's retreat at Camp Mokule'ia last year. Celebrating the Eucharist is considered one of the basic tasks of the priesthood, so much so that one Archbishop of Canterbury said the priest is to be "a person of the Eucharist."

one's ministry — all the many tasks of preaching, and leading worship, and evangelism, and pastoring, and even administration — in such a way that the people among whom one ministers come to know God.

Michael Ramsey, the late Archbishop of Canterbury, described this in another way. He said that the priest is a person of theology, prayer, reconciliation, and the Eucharist. To say that the priest is "a person of" these things is different from saying the priest studies, prays, pronounces absolution, and celebrates the Eucharist. It is to say that instead of these just being tasks the priest performs, they are orientations of the priest's entire being.

Ramsey said in an address to priests he was about to ordain: "Through the years people will thank God for you. And let the

reason for their thankfulness be not just that you were a person whom they liked or loved but because you made God real to them" (from *The Christian Priest Today*).

It is the task of the priest to "make God real" in all the situations in which human beings find themselves: in celebrations, in death, and in times of crisis; in work and in love; in family life and in solitude. One is connecting the Gospel of Christ and the faith of the Church to people's life and experience, so that they come to know what a difference Christ can make in one's life.

And the final purpose is to build up the church (meaning the people of God, not the building). As the Examination says: "In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come."

All are seated except the ordinand, who stands before the Bishop. The Bishop addresses the ordinand as follows

My brother [or sister], the Church is the family of God, the body of Christ, and the temple of the Holy Spirit. All baptized people are called to make Christ known as Savior and Lord, and to share in the renewing of his world. Now you are called to work as a pastor, priest, and teacher, together with your bishop and fellow presbyters, and to take your share in the councils of the Church.

As a priest, it will be your task to proclaim by word and deed the Gospel of Jesus Christ, and to fashion your life in accordance with its precepts. You are to love and serve the people among whom you work, caring alike for young and old, strong and weak, rich and poor. You are to preach, to declare God's forgiveness to penitent sinners, to pronounce God's blessing, to share in the administration of Holy Baptism and in the celebration of the mysteries of Christ's Body and Blood, and to perform the other ministrations entrusted to you.

In all that you do, you are to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and in the life to come.

My brother [or sister], do you believe that you are truly called by God and his Church to this priesthood?

Answer I believe I am so called.

Bishop Do you now in the presence of the Church commit yourself to this trust and responsibility?

Answer I do.

Bishop Will you respect and be guided by the pastoral direction and leadership of your bishop?

Answer I will.

Bishop Will you be diligent in the reading and study of the Holy Scriptures, and in seeking the knowledge of such things as may make you a stronger and more able minister of Christ?

Answer I will.

Bishop Will you endeavor so to minister the Word of God and the sacraments of the New Covenant, that the reconciling love of Christ may be known and received?

Answer I will.

Bishop Will you undertake to be a faithful pastor to all whom you are called to serve, laboring together with them and with your fellow ministers to build up the family of God?

Answer I will.

Bishop Will you do your best to pattern your life [and that of your family, or household, or community] in accordance with the teachings of Christ, so that you may be a wholesome example to your people?

Answer I will.

Bishop Will you persevere in prayer, both in public and in private, asking God's grace, both for yourself and for others, offering all your labors to God, through the mediation of Jesus Christ, and in the sanctification of the Holy Spirit?

Answer I will.

Bishop May the Lord who has given you the will to do these things give you the grace and power to perform them.

Answer Amen.



PHOTO BY DEE CHANG

Priests of the Diocese gather around the Rev. Moki Hino at his ordination to the priesthood on February 4, 2006, at Good Shepherd Church, Wailuku. Although only bishops can ordain, in the ordination of a priest, other priests join in the laying on of hands as a symbol of collegiality in the "College of Presbyters."



## Diocese sends \$28,000 to rebuild Guatemala

The Diocese of Hawai'i sent \$28,307.82 to Episcopal Relief and Development from its collection through the Mission Fund 2006 for relief in Guatemala from Hurricane Stan in 2005.

A thank you letter from Robert Radtke, President of ERD, says, "ERD is partnering with the Diocese of Guatemala on a reconstruction program in the aftermath of Hurricane Stan which caused heavy rain, and flooding in Mexico and parts of Central America.

"Guatemala was hit hard by the storm which impacted people living in poverty, particularly indigenous Guatemalans in rural areas.

"Your contribution is helping ERD build 19 new homes and repair 55 roofs in villages such as Chumanzana, Xajaxa, and San Juan Atitan. You are providing the tools for long-term recovery — enabling people to be agents of change in their own lives. ...

"For each of the lives your contribution has touched, thank you and God bless you."

## Preventing Sexual Misconduct training set

The diocesan-required workshop on Preventing Sexual Misconduct will be held on Saturday, May 19, at St. Timothy's, Aiea, from 8:30 a.m. to 1:00 p.m. The trainer is the Rev. Al Miles of Pacific Health Ministries.

This training is required of all Eucharistic Visitors, Vestry/Bishop's Committee members, clergy, youth workers, church staff, and church leaders who have not previously had such training through the Diocese.

Please note that this is different from the Safeguarding God's Children training because this one focuses on preventing sexual misconduct and sexual harassment with adults.

To register, please download the registration form from the diocesan Web site and send it to the Rev. Canon Liz Beasley at [LBeasley@episcopalhawaii.org](mailto:LBeasley@episcopalhawaii.org).

### Go to:

For more information about the sexual misconduct training, go to [www.episcopalhawaii.org/ViewArticle.php?key=694](http://www.episcopalhawaii.org/ViewArticle.php?key=694)

## Mission Fund 2007 gets gift from Mississippi

The Mission Fund 2007, designated for the repair and restoration of St. Augustine Episcopal Church on the Big Island, has received an initial donation of \$1,000 from the Episcopal Church of the Redeemer of Biloxi, Miss. Our sisters and brothers of the Church of the Redeemer are well acquainted with the trauma and trials of rebuilding following Katrina.

St. Augustine, which is located in Kapa'au, North Kohala, sustained damage



PHOTO BY BISHOP RICHARD CHANG

This retaining wall at St. Augustine, Kapa'au, on the Big Island, as well as the church, was damaged in the October 15, 2006, earthquake. Repair and restoration of the church, which is estimated to cost \$50,000, is the goal of this year's Mission Fund, to which all members of the Diocese are asked to contribute \$1 per day for the 50 days of Easter.

after the October 15, 2006, earthquake. The repair and restoration of the historical church will cost \$50,000.

In early April, the Mission Fund Commission and the Justice, Peace and Partnerships Commission of the Diocesan Council sent to all churches (primarily through the clergy) posters for the Mission Fund 2007 collection. The Mission Fund Commission will send more fliers and envelopes during the 50-day season of Easter, the duration of the collection.

All members of the Episcopal Diocese of Hawai'i are asked to donate one dollar per day for each of the 50 days of Easter. The ingathering for the donations will be on Pentecost Sunday, May 27.

Churches should count their collections and send one check for the entire amount to The Episcopal Diocese of Hawai'i, 229 Queen Emma Square, Honolulu, HI 96813. Please mark "Mission Fund 2007" in the memo line.

## Clergy transitions

The Rev. Daniel Leatherman, Chaplain at 'Iolani School, and his wife, Charmaine, welcomed the birth of their daughter, Annaliese Marie on Friday, April 6. Baby, Mom, and Dad are all doing fine.

The Rev. Darrow Aiona, Rector of St. Mark's, Honolulu (Kapa'hulu), will retire as of June 30, 2007, because he will have



Aiona

reached the age of 72. All clergy (bishops, priests, and deacons) are required by the Canons of the Episcopal Church to retire at the age of 72.

Aiona is the most senior active clergy in the Diocese, having been ordained in 1963. He has been serving St. Mark's since 1996.

## Jubilee Ministry grants available in diocese

The Diocese of Hawai'i in 2007 has become affiliated with Jubilee Ministry. Jubilee Ministry is a part of the Peace and Justice Ministries Office of the national Church (directed by Hawai'i's own Brian Grieves) and a part of the Justice, Peace, and Partnerships Department of the Diocesan Council of the Diocese of Hawai'i. The Rev. Tom Buechele, Vicar of St. Augustine, North Kohala, is the Diocesan Jubilee Ministry Officer.

The mission of Jubilee Ministry is to make a dynamic link between our theology and our ethics — or, said another way, Talk of Our Faith and the Walk of our Faith. The national Jubilee Ministry Office will give grants up to \$5,000 to Episcopal congregations, an ecumenical cluster with Episcopal presence, and/or an agency with connec-



tions to the Episcopal Church. The monies of the grant must be directed to at least one or more of the following:

- a. human rights advocacy
- b. human service or outreach program
- c. lay leadership/empowerment

program

- d. evangelism in action

Jubilee Ministry Centers participate in the fulfillment of the Episcopal Church commitment to the Millennium Development Goals. Grant applications are due in New York by June 1, 2007. The application is not complicated. See the application form (the link is below) and then call Buechele at (808) 889-5390 or e-mail him at: [tomb6@hawaiiintel.net](mailto:tomb6@hawaiiintel.net).

### Go to:

For an application form to apply for a Jubilee Ministry grant, go to [www.episcopalhawaii.org/ViewArticle.php?key=693](http://www.episcopalhawaii.org/ViewArticle.php?key=693)



# Planned giving can be ultimate gift

THE EPISCOPAL CHURCH  
FOUNDATION

Within the church, as in other institutions, people make charitable gifts at three levels: to annual appeals, to capital campaigns, and through planned or deferred gifts. Translated into the language of the Church, this becomes ordinary, extraordinary, and ultimate giving.

Ordinary gifts are given by people on a regular and ongoing basis to support the annual operations of the church. Capital gifts usually are given in response to a special campaign in which there is a definite beginning and an end.

The planned gift is the ultimate form of Christian witness. It may be the largest gift one makes to the Church and is often a once-in-a-lifetime gift. The motivation for arranging a planned gift is often a person's response to an affection and concern for the Church and in support of its ministry. Since planned gifts are almost always given from accumulated assets, they are most often given through one's will or living trust.

But some people have such a

## PLANNED GIVING IN THE DIOCESE OF HAWAII

For more information on planned giving in our diocese, contact one of the members of the Planned Giving Commission:  
Art Kusumoto, Maui (chair): E-mail: artkusu@gmail.com  
Bill Lucas, Big Island: E-mail: WillyLucas@aol.com  
M'Liss Moore, O'ahu: E-mail: mhualanimoore@gmail.com  
Nelson Secretario, Kaua'i: E-mail: RetireRichHi@aim.com  
Peter Pereira, Office of the Bishop: 536-7776, ext. 307, or from Neighbor Islands: (800) 522-8418. E-mail: PCPereira@episcopalhawaii.org

For the names of additional Planned Giving Resource people and other information, go to the Office of the Treasurer page on the diocesan Web site: <http://www.episcopalhawaii.org/DisplayPage.php?PageName=OffTreas>

large asset (often paying little or no income to the person,) that to give it away outright, even at death, would cause adverse tax consequences to them or their estate. In this situation, the person can establish what is generally known as a life income gift.

With such a gift (such as a charitable gift annuity, pooled income fund, or charitable trust), the person gives the asset away but keeps the income being generated by the asset. By giving it away they bypass all or a portion of capital gains, receive a charitable income tax deduction, re-

move the asset from their estate and receive an income stream for their life and the lives of others if that is needed or desired.

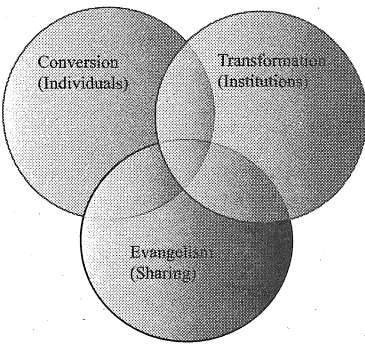
The ultimate or planned gift is an excellent way for anyone to leave his or her own legacy. Such gifts do not need to be used for the annual operations of the parish or for any special capital needs. In fact, in most cases they are restricted from such use. The parishioner's planned gift is pooled with other gifts to expand and grow the parish's endowment, the income of which can be used to fund future ministry.

## Vision for Our Diocese

All Episcopalians in Hawai'i shall work together to create a Church filled with visible and spirit-driven Christians — Christians who are eager to share our Episcopal tradition and faith, and traditional Hawaiian spiritual values, with those who have not yet found a spiritual anchor in their lives.

### Goals of our Diocese

1. Convert our hearts to accept Jesus' gospel message and to live in a deep relationship with God.
2. Transform the Episcopal Church in Hawai'i and congregations to vital and vibrant faith communities.
3. Evangelize to share God's love in our communities.
4. Reduce the structure and administration costs of the Diocese so that its operations, including its bodies, are directed to supporting transformation and growth.



### The Five Marks of Mission of the Worldwide Anglican Communion

1. To proclaim the Good News of the Kingdom
2. To teach, baptize and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

[Bonds of Affection: 1984 Anglican Consultative Council (#6), p. 4;  
Mission in a Broken World: 1990 Anglican Consultative Council (#8), p. 101]

## COMING SOON (SELECTED EVENTS AROUND THE DIOCESE)

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

### MAY

- May 3 Resource Development Dept., 11:30 am  
May 4 Spring Banquet & Silent Auction, Christ Church, Kealahou, Big Island  
May 10 Commission on Ministry, 2 pm  
May 11 Standing Committee, 10:30 am  
May 12 ECW monthly meeting  
May 15 Deadline for submission of Resource Requests for 2008-2010 diocesan budget  
May 16 Priory Senior Class Reception, 4 pm  
May 17 Ascension Day  
May 19 Preventing Sexual Misconduct training, St. Timothy's, 8:30 am - 1 pm  
Council Dept. meetings, 9 am  
Diocesan Council, 12:30 pm  
May 25 Seabury Hall Baccalaureate, 4:30 pm  
May 26 Seabury Hall Graduation, 10 am  
May 27 Pentecost Sunday  
Priory Baccalaureate, 3 pm  
May 28 Memorial Day holiday; Office of the Bishop closed.

### JUNE

- June 1 Deadline for July/August issue of Hawaiian Church Chronicle

- June 2 Iolani Graduation, 5 pm  
June 3 Priory Graduation, 5 pm  
June 7 Resource Development Dept., 11:30 am  
June 8 Standing Committee, 10:30 am  
June 9 ECW monthly meeting  
June 11 Kamehameha Day holiday; Office of the Bishop closed  
June 14 Commission on Ministry, 2 pm  
June 16 Council Dept. meetings, 9 am  
Diocesan Council, 12:30 pm

### JULY

- July 4 Independence Day holiday; Office of the Bishop closed  
July 5 Resource Development Dept., 11:30 am  
July 12 Commission on Ministry, 2 pm  
July 13 Standing Committee, 10:30 am  
July 14 ECW monthly meeting  
July 21 Council Dept. meetings, 9 am  
Diocesan Council, 12:30 pm  
July 26 Church Administrators' Day Workshop, 9 am - 3 pm  
July 27 Deadline for September issue of Hawaiian Church Chronicle

### AUGUST

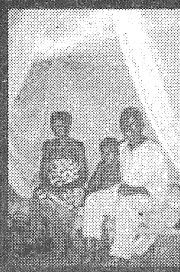
- Aug. 2 Resource Development Dept., 11:30 am  
Aug. 9 Commission on Ministry, 2 pm

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.

## Save Innocent Young Lives. Give "Safety" Nets Today.



Malaria kills up to 3 million children annually.



Insecticide-treated bed nets lower deaths from malaria by as much as 30 percent.

A growing number of people die each year of malaria. Its primary victims are young African children.

Please give the most generous gift you can today to save as many lives as possible. Thank you.

 **EPISCOPAL**  
Relief and Development  
[www.er-d.org](http://www.er-d.org)

#### YES, I want to save lives by preventing and treating malaria.

- ☐ \$25 will provide a bed net, malaria education and medicines for one person.  
☐ \$80 will provide bed nets, malaria education and medicines to a family of four.  
☐ \$\_\_\_\_\_ To provide bed nets, malaria education and medicines to as many children and families as possible.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_ CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

EMAIL ADDRESS \_\_\_\_\_

Please mail your check to: Episcopal Relief and Development, c/o Department 3204, PO Box 12043, Newark, NJ 07101. OR DONATE BY Credit Card — ONLINE AT [WWW.ER-D.ORG](http://WWW.ER-D.ORG), OR CALL toll free 1.800.334.7626, EXT. 5129. THANKS FOR ALL YOU ARE DOING.



# Holy Week in Hawai'i

Episcopal churches across the Islands celebrated the holiest week of the Christian year with a variety of activities. Palm Sunday began the week, which ended on Easter Day, with celebrations that included uplifting Eucharists, lots of color, and egg hunts.

## Palm Sunday



PHOTO BY DAVID W. JONES

Palm Sunday was a great day for the kids at St. Nicholas in Kapolei. This church plant, which meets in at the Island Pacific Academy, has lots of activities for children.

## EASTER DAY!



PHOTO BY KEVIN CHUN

ABOVE: JR Pasalo, Lisa Kau, Katie Finrock, and Corin Hooper (L-R), dress up in some classy clothes for Easter to go with the magnificent flowered cross at St. Peter's, Honolulu. Kau is a senior high student, and Pasalo, Finrock, and Hooper are young adult college students.

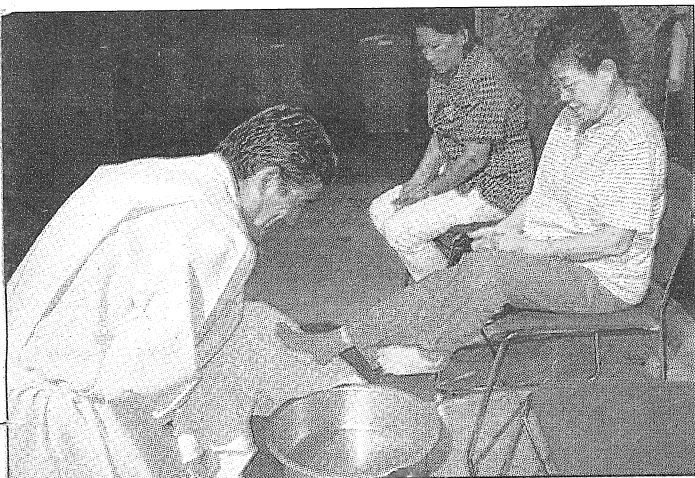


LEFT: White Easter lilies and flowers of many colors adorn the altar at Good Shepherd, Wailuku. Easter Day at the church included the Baptism of infant Angilina Agapay, a bountiful potluck meal, and an Easter egg hunt for the children.

BELOW: Kaumaka Maunakea, age 3, finds an Easter egg to add to his basket during the egg hunt at St. John's By-the-Sea, Kahu'u. The assembled children had a number of eggs to find, some of which were more well hidden than others!

PHOTO BY CINDY FOLTZ

## Maundy Thursday



SUBMITTED BY ST. ELIZABETH'S

Pearl Kau of St. Elizabeth's has her feet washed by the Rev. David Gierlach at the church's Maundy Thursday service. The rite is a symbol of humble and loving service, given to one another as Christ has given to us.

## Good Friday

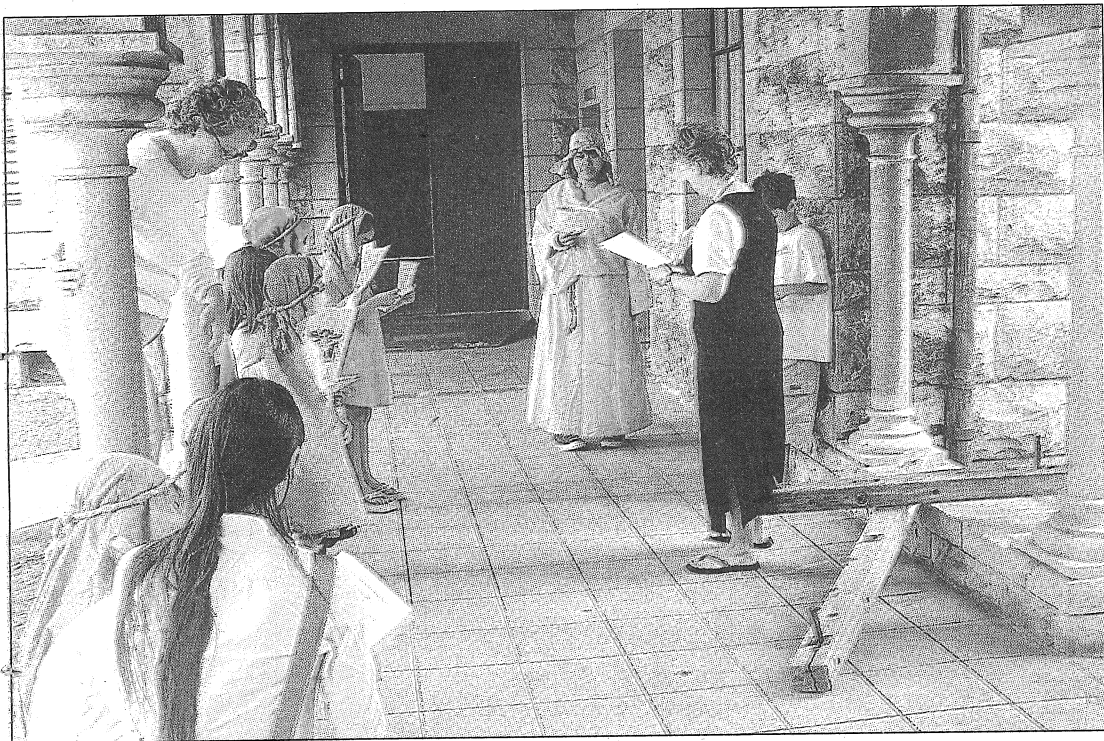


PHOTO BY SUSAN HAYS

Children dress up in costumes to reflect the clothing in Christ's times and join with Christian education director Jenny Wallace (in black at right) in St. Andrew's Cathedral's "What's So Good about Good Friday?" event. This program is held annually to help children understand the meaning of this holy day.

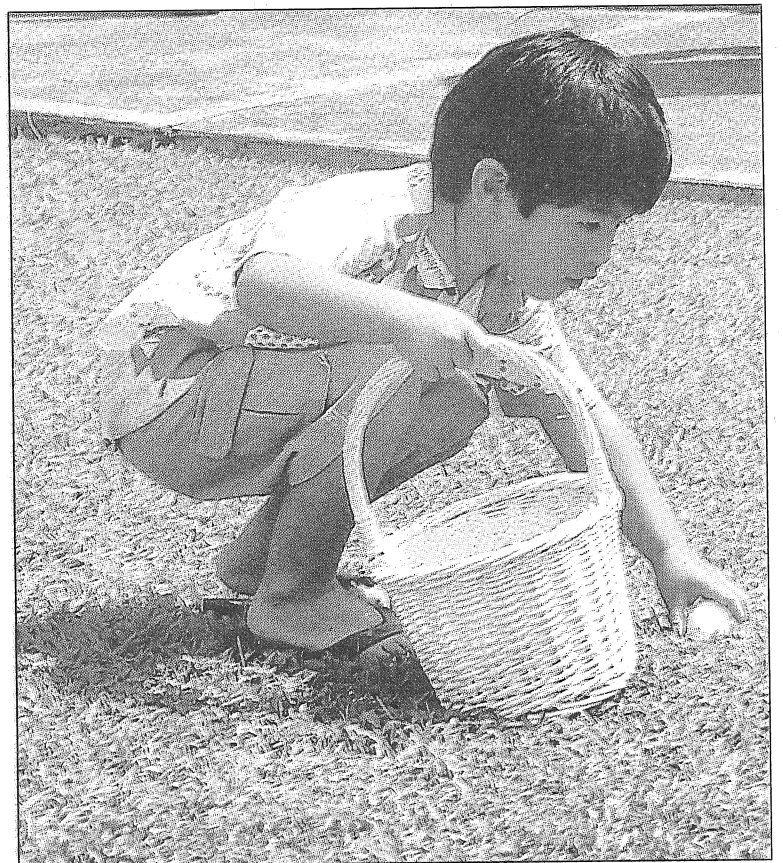


PHOTO BY LEO LOYOLA