

An edition of
episcopallife

JUNE 2007

Hawaiian Church Chronicle

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF HAWAII

A Priory tradition

Making Ascension Cross
is annual event for juniors

On Ascension Day, Thursday, May 17, St. Andrew's Priory School for Girls celebrated its Founders' Day with a time-honored tradition. Following an Ascension Day Eucharist service in St. Andrew's Cathedral, students, faculty, staff, parents, trustees, and others gathered in the Priory's courtyard.

Several students were recognized by the awarding of scholarships, to the acclaim of fellow students gathered not only in the courtyard but on two stories of balconies overhead.

The center of the ceremony was the Dedication of the Cross. Each year, the Junior Class spends the night before Ascension Day at the school decorating the large coral cross that stands in the courtyard. The design is kept a secret beforehand.

Go to:

For more photos of the 2007 Ascension Cross go to
<http://www.episcopalhawaii.org/ViewArticle.php?key=716>

Tracey Ige, Toka Beech, and Gia Coluccio decorate the top of the Ascension Day cross prior to the Priory's 140th Founders' Day celebration. The design, in the Hawaiian royal colors of white, red, and yellow, was of a butterfly ascending to the sky.

PHOTO BY LARRY PRADO



INSIDE THIS ISSUE:

The Diaconate

What is it? Who should be called to it? Bishop Robert Fitzpatrick discusses the issue in his column.

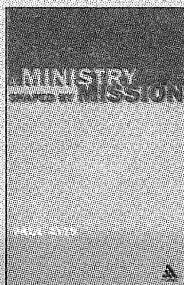
Page B

266.305
H313

Mission

Paul Avis' book, from the Bishop's Reading List, defines the mission of the Church and the ministry that fulfills that mission.

Page C



Tradition

Raymond Kaimi Ganotise, a kahuna from Epiphany, participated in the commissioning of the USS Hawaii.

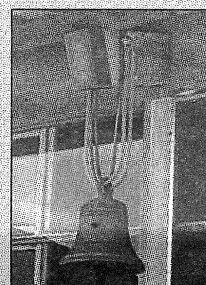
Page E

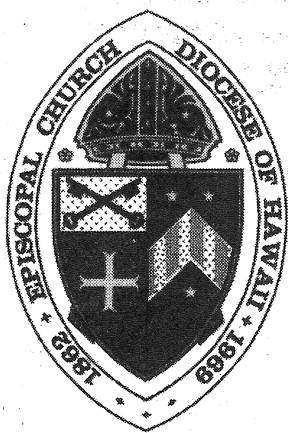


Celebration

Camp Mokule'ia turns 60 in August. Volunteers are needed to help plan the party. Want to help?

Page H





Hawaiian Church Chronicle

PUBLISHED CONTINUOUSLY SINCE 1901

The Rt. Rev. Robert L. Fitzpatrick
Bishop

229 Queen Emma Square
Honolulu, Hawai'i 96813-2304
Telephone: (808) 536-7776
Fax: (808) 538-7194

Volume 18, Number 6

Episcopal Life ISSN 1050-0057
USPS# 177-940 is published monthly
by the Domestic and Foreign
Missionary Society, Inc., 815
Second Ave., New York, NY
10017. Periodicals postage paid
in New York, N.Y., and
additional mailing offices.

POSTMASTER: Send change of
address to Episcopal Life, P.O. Box
2050, Voorhees, NJ 08043-8000.

READERS: To change subscription
address, contact:

Episcopal Life Circulation Department
P.O. Box 2050
Voorhees, NJ 08043-8000
email: elife@aflwebprinting.com
1-800-374-9510

The Rev. Canon Liz Beasley
Editor

Elizabeth House
Design/Layout

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

The Chronicle welcomes suggestions, story
ideas, comments and opinions from its
readers. Send articles, letters, news and
photographs to:

The Rev. Canon Liz Beasley,
Editor, Hawaiian Church Chronicle,
229 Queen Emma Square, Honolulu, HI
96813-2304.
E-mail: lbeasley@episcopalhawaii.org
Telephone: (808) 536-7776 ext. 326

The Chronicle does not assume responsibility for
the return of photographs or manuscripts.

www.episcopalhawaii.org

**July/August 2007
issue deadline:
June 1**

What is the Episcopal Diaconate?

Over the past 40 years the Episcopal Church has struggled with the place and role of the diaconate in the ordained ministry of the Church and as a force for mission in the world. While priests are ordained deacon in a transitional way, it has become clear that the Church believes there is a need for deacons serving in a full and final order of ordained ministry as a witness in our midst. What has the Episcopal Church declared this ministry to be? In the opening of "The Examination" in the ordination rite of a Deacon (The Book of Common Prayer, page 543; see page C), the Episcopal Church's teaching is clear:

God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.... You are to interpret to the Church the needs, concerns, and hopes of the world.... At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.

This understanding of the diaconate demands that those ordained as permanent, non-transitional deacons (those not preparing for ordination as priests) be the voice reminding the Church of Matthew 25:31-46:

Jesus said, "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' Then the righteous will answer him, 'Lord, when was it



**The Right Rev.
Robert L. Fitzpatrick**
BISHOP OF HAWAII

that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?' And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.' Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?' Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.' And these will go away into eternal punishment, but the righteous into eternal life."

The Anglican Consultative Council has defined "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.

While the demands of the Gospel and mission belong to all the baptized, it is for our deacons to be the incarnate reminder of Matthew 25, and to respond to human

BISHOP'S VISITATION SCHEDULE

See article on page F about a major change in future visitations by Bishop Fitzpatrick. Future visitation information will be listed in the "Coming Soon" calendar of the *Hawaiian Church Chronicle*.

need by loving service and to seek to transform unjust structures of society. Deacons are our icons of servanthood and of the Gospel imperative to care for others most in need.

As Bishop, it is my hope that the diaconate will be revitalized in our Diocese. The liturgical place of a deacon in worship is a reflection of the servant role of those called to such a ministry. Reading the Gospel, leading the Prayers of People (either in total or inviting the community into prayer with a lay person then reading the individual petitions), setting the Holy Table, administering the elements at Holy Communion, and announcing the dismissal are specific functions belonging to the deacon in the celebration of the Holy Eucharist.

Deacons are not ordained to serve a particular congregation nor are they called by congregations to a particular ministry. Deacons serve at the discretion of the bishop and are in a real sense an essential extension of the bishop's servant ministry.

In my understanding, preaching is not normally a part of the deacon's ministry unless the deacon has received special training and has the bishop's express permission to preach.

Continued on Page C



Increasing faith through adult education

Someone recently sent me some reflections on an adult education program she has been enjoying in her church. It made me think, as I prepared for upcoming issues, that we might publish comments about some of the adult education programs that the churches in the Diocese are using.

So what program has been particularly meaningful to you? Especially, what has increased your faith?

Examples of programs, from those I know have been offered in the Diocese in recent years, are the following: Alpha, Via Media, EfM, DOCC, Living the Questions, The Journey, Cursillo, New Beginnings, Happening, Emmaus (a British program), 40 Days of Purpose. What others?

Because most churches start their adult education programs in the fall, I hope to publish comments in the July/August issue. That doesn't give you much time to



The Rev. Liz Beasley
CHRONICLE EDITOR

send them to me! If that doesn't work, it'll be the September issue. The comments do not need to be long. They should be personal, however, rather than a "book review" type of response: What difference did this program make in your life and faith?

Email is the best way to send them: LBeasley@episcopalhawaii.org. Or, if you don't have email, mail them to me at Episcopal Diocese of Hawai'i, 229 Queen Emma Square, Honolulu, HI 96813. Or fax them to me at (808) 538-7194.

The July/August issue also will have another emphasis: Mission, as we begin to fo-

cus on the next book on the Bishop's Reading List: *What Can One Person Do?* After focusing on the ordained ministry in this and the previous two issues, we will turn to what some laity are doing to as ministry shaped by the mission of God.

And one final comment about programs — adult education or otherwise. They are not a "cure," not a magic bullet to increase attendance or revitalize a church. I remember being in search processes and having search committees ask me, if I were called there, what "program" I would begin that would help the church grow, bring in young people, bring back lapsed members, etc. I would always answer that this was the wrong question: the answer is not in the program. Programs are simply tools. What is needed, in any program that one uses, is for the Spirit of God to be present in the people and in the church's activities.

May the Spirit of God be with you.

Bishop

CONTINUED FROM PAGE B

Deacons may be asked to read a prepared sermon or to "respond to the Word of God" in light of a particular need in the community or concern related to their ministry. Likewise, while the rubrics of The Book of Common Prayer allow that "[w]hen the services of a priest cannot be obtained, the bishop may, at discretion, authorize a deacon to distribute Holy Communion to the congregation from the reserved Sacrament," I will not authorize this practice at this time. Theologically, I think that the practice does not reflect the Episcopal Church's understanding of Holy Communion or the appropriate role of the deacon in worship.

Specifically, I want us to call deacons who embody the servant ministry of the Church in the world and within the Church. Who in your congregation serves all people, particularly the poor, the weak, the sick, and the lonely? Who has the gift to interpret to the Church the needs, concerns, and hopes of the world in a way that is meaningful and understandable? Is there someone in your congregation now that by their very example teaches you and Christ's people that in serving the helpless they are in fact serving God?

There are deacons in our midst right now and we must raise them up for ordination. Who in your congregation is called to servanthood as a deacon of the Church?



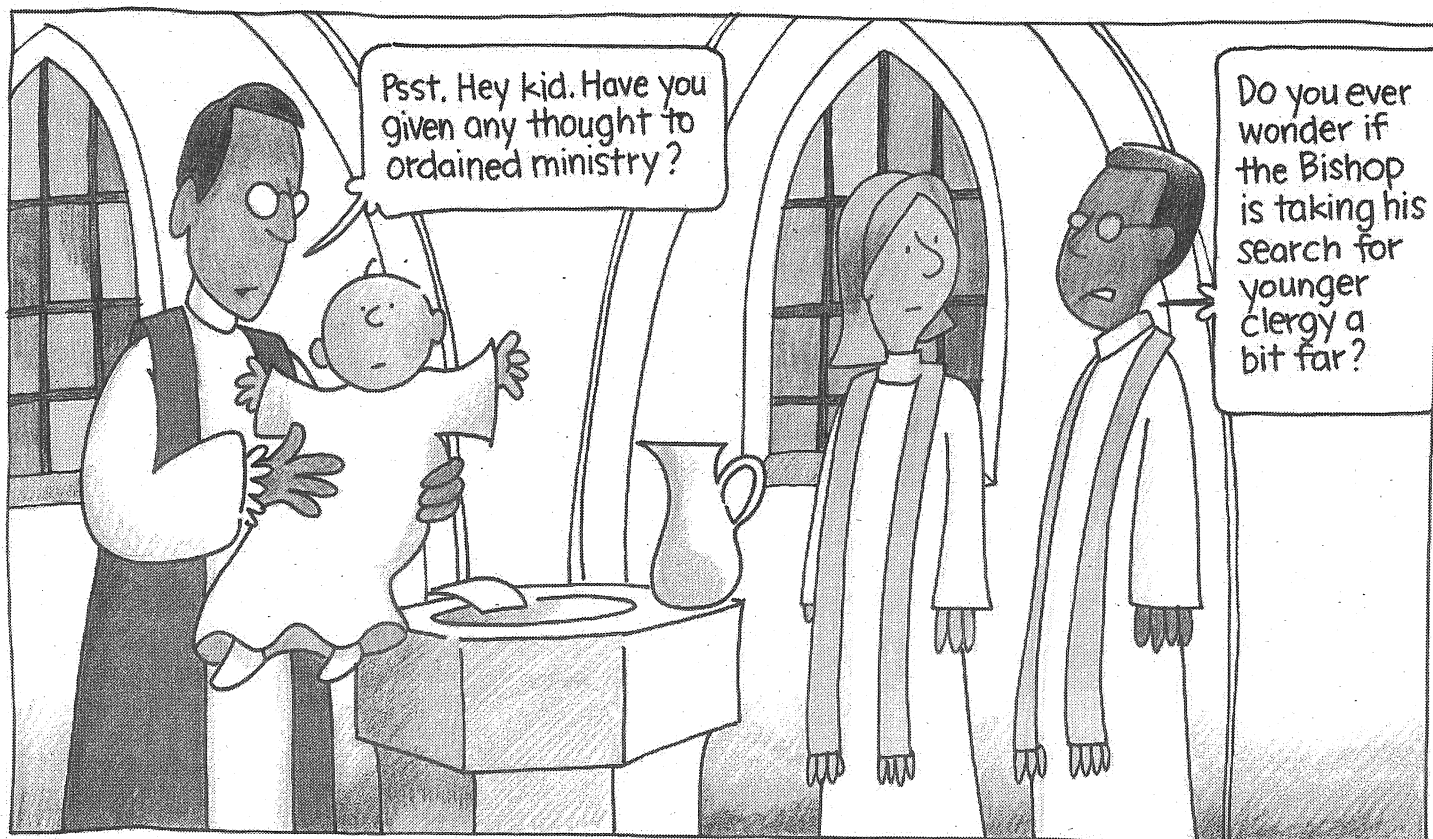
PHOTO BY GREGORY YAMAMOTO

The Rev. Honey Becker, Deacon, prepares the Table at the ordination service of Bishop Robert Fitzpatrick. Preparing the Holy Table for the Eucharist is one of the tasks of the Deacon, symbolic of the role of servant.



SUBMITTED PHOTO

The Rev. Sandy Honnold stands between the Rev. Walter Stevens and then-Canon Robert Fitzpatrick as the Deacon for the liturgy during the Big Island's 2006 Pentecost service. During the Eucharist liturgy, the Deacon also reads the Gospel and pronounces the Dismissal, symbolic of the Deacon's role as a bridge between the Church and the world.



Cartoon by the Rev. Jay Sidebotham. ©The Church Pension Fund. All rights reserved.

Examination for a deacon

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

My brother [or sister], every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit. God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.

My brother [or sister], do you believe that you are truly called by God and his Church to the life and work of a deacon?

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 be guided by the pastoral direction and leadership of your bishop?

Answer I will.

Bishop Will you be faithful in prayer, and in the reading and study of the Holy Scriptures?

Answer I will.

Bishop Will you look for Christ in all others, being ready to help and serve those in need?

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 all people?

Answer I will.

Bishop Will you in all things seek not your glory but the glory of the Lord Christ?

Answer I will.

Bishop May the Lord by his grace uphold you in the service he lays upon you.

Answer Amen.

Book of Common Prayer, pages 543-544

Exploring the meaning of mission, ministry

By the Rev. Canon Liz Beasley

CHRONICLE EDITOR

Mission and ministry. These have been ongoing themes in the Diocese of Hawai'i. We have advocated "mission, not maintenance." We have upheld "the ministry of all the baptized."

But what is mission? And what is ministry?

These are questions directly addressed by the book on the Bishop's Reading List for the second quarter of 2007: *A Ministry Shaped by Mission*, by Paul Avis (London: T & T Clark, 2005). The book, however, comes from England and so has been slow to reach Hawai'i. Since many may not have had an opportunity to read it, a synopsis follows here.

Avis writes about the mission of God, a ministry shaped by that mission, and being ordained to such a ministry.

Bringing Christ to the world

Avis begins by offering a comprehensive definition of the mission of the Church: "Mission is the whole Church bringing the whole Christ to the whole world." [p. 1] Thus, it encompasses the total life of the Church, with both "humanward" and "Godward" orientations. The Godward orientations are "prayer, praise, the celebration of the Eucharist and the confession of the faith." These are, indeed, the purpose of the Church. But Avis is more focused on the "humanward" orientations of mission.

"The whole Church" means *everything* that the Church does should be directed toward its mission. It also means that "every baptized believer is potentially... a minister" — although not automatically [p. 2], as Avis explains in more detail in the second chapter.

"The whole Christ." Christ is present in and with the Church; Christ works through the Church. [p. 3]

"The whole world." The mission of the Church is directed toward people, by people. It is personal and relational; it works face-to-face. "Ministry is not primarily a set of functions, but a self-giving of one's whole person, imperfect and in need of being made whole as it is." We are part of the world, Avis says, "but a part that has been touched by Christ already." [p. 4]

The word mission is commonly associated exclusively with "evangelism," which is primarily proclaiming the good news of Christ and bearing witness to it. Avis disagrees with this association. Evangelism is a part of mission. Even in the New Testament, "mission" is associated with liturgy, service, and fellowship, in addition to evangelism.

Word, sacrament, pastoral care

The tasks of the Church in mission are word, sacrament, and pastoral care. If "mission" were simply "evangelism," it would seem separate from these "bread-and-butter tasks" of the Church. But Avis is clear that these activities are part of mission. He quotes the Great Commission (Matthew 28:19-20), in which Jesus commands his disciples to "make disciples..., baptizing them..., and teaching them...." Making disciples, baptizing, and teaching correspond, respectively, with the ministries of

pastoral care and oversight, sacraments, and the word.

"The ministry of the word takes two forms, proclamation and teaching" [p. 27]. This ministry depends, however, on conversation; those proclaiming and teaching also must listen.

The ministry of celebrating the sacraments focuses on, first, "the worship offered by the Church," and second, "the public world and its needs" [p. 28]. Avis says, "The celebration of the sacraments is not the private ritual of an in-group. It is not the Church talking to itself. It is a primary act of witness and of evangelism" [p. 28]. Every baptism is a statement of witness to the world. And the Eucharist "is a public demonstration of Christ's death and resurrection" [p. 29]. Neither can be performed in secret.

The ministry of pastoral care is "to help Christians put their faith into practice." It "provides support and guidance amid the dilemmas, temptations and afflictions of life." It helps people apply Christian teaching "to daily life" [pp. 35-36]. Pastoral care

People have come to think that everything a Christian does in response to Christ and out of love for God is ministry. But often such activity is simply what a Christian would and should do "in his or her life of discipleship" [p. 44]. For example, Avis argues that saying prayers is something that all Christians should do as disciples of Christ and therefore is not a ministry. However, if a person, "known to be faithful and powerful in prayer, were requested by the Church to uphold a certain project in sustained intercession," then that could be called "ministry."

In short, Avis offers the following definition of "ministry": "Ministry is God-given work for the cause of God that is acknowledged by the Church. That is to say, ministry takes place when a person, whether lay or ordained, performs a role or task on behalf of the Christian community which the community recognizes as its own work" [pp. 58-59].

He adds to this that even though the Church acknowledges the ministry in some way, perhaps by a commissioning service,

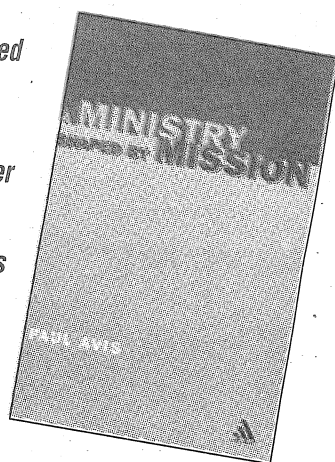
Excerpts from 'A Ministry Shaped by Mission'

"Ministry is not primarily a set of functions, but a self-giving of one's whole person, imperfect and in need of being made whole as it is." (p. 4)

"'Ministry' is now a seriously overused word. The notion of ministry has become so broad that it is in danger of becoming meaningless." (p. 43)

"Ministry is God-given work for the cause of God that is acknowledged by the Church. That is to say, ministry takes place when a person, whether lay or ordained, performs a role or task on behalf of the Christian community which the community recognizes as its own work." (pp. 58-59)

"All Christians are called to a life of discipleship and apostleship, to represent Christ, to speak and act in his name." (p. 88)



includes not only the healing, sustaining, therapeutic functions commonly associated with it, but also a moral and ethical dimension.

The Church is "to offer a moral framework for life, one that is grounded in biblical revelation and Christian tradition.... It belongs to the moral leadership of the Church to redefine, refocus, and carefully and responsibly critique, if necessary, the consensus of values espoused by society." [pp. 40-41]

We cannot say "my ministry"

"Ministry" is now a seriously overused word," Avis says at the outset of the second chapter. "The notion of ministry has become so broad that it is in danger of becoming meaningless." [p. 43]

"Ministry" has become broad in an attempt to avoid a previous clericalist tendency in the Church that said a "minister" is someone who is ordained. Avis wants to "rehabilitate" the word and in so doing has two main concerns: (1) "to distinguish ministry from the everyday Christian life, the calling to discipleship," and (2) "to avoid an individualistic...approach to ministry"; no one should be able to talk about "my" ministry. [p. 44]

whether formal or informal, the ministry "is not the Church's creation. It is crucially God's call that makes someone a minister." [p. 60]

And again, the ministry we do is not "our" ministry. Ministry, Avis says, "is thrust upon us." It, like baptism, is "given by grace; it is not a human achievement.... It never becomes our own to dispose of and is not our 'right' to claim." [p. 64]

The ministry is Christ's, not ours. We simply represent Christ. Jesus, as both fully divine and fully human, represented both God and humanity. He died on our behalf so that now we may work in the world on his behalf.

Both ordained and lay are Christ's representatives. Avis says that there is a paradox related to Christ's commission to ministry. The "commission and the gift of the Spirit were given to the whole Church," and yet there also needs to be a "distinct authoritative ministry" that calls the whole Church to ministry. Such a ministry would have a position of "recognized authority" to call the Church to "become what it is by focusing, reflecting and [embodying] that apostolicity for the benefit of the whole body." [pp. 80-81] This is the role of ordained ministry.

Ordained ministry

Both clergy and laity are called to a common task, "are united in a common calling." Avis says, "All Christians are called to a life of discipleship and apostleship, to represent Christ, to speak and act in his name." [p. 88] All are included in the people of God. But there are differences in the way various people are called to represent Christ. Avis understands the purpose of ordination in this way: "there is a diversity of gifts and callings and a distribution of responsibilities... in ministry and ... this is recognized in a 'sacramental' way. Holy order signifies that there is a distinction within the one body between the whole apostolic community of the baptized and those within that community who are commissioned to exercise a public, representative ministry." [pp. 90-91]

All Christians, lay and ordained, are called to represent and embody Christ. The ordained "are given authority to speak and act in a public way that goes beyond what lay people are authorized to do. The ordained are called, trained, commissioned, licensed and accountable to authority in a particular way. Through the ministry of word and sacrament and the exercise of pastoral oversight they carry out a public ministry of Christ in the congregation and in the local community." [p. 95] This is not something they can claim for themselves; they must be commissioned by the Church.

Reforming the diaconate

Avis devotes a special section to the diaconate — the ministry of deacons — because the understanding of this order of ministry is currently a matter of debate in the church, and the office of "deacon" has different understandings in different denominations. The word diaconate comes from the Greek word *diakonia*, which has come to be most commonly translated as "service," meaning humble service and compassionate care, especially to the needy.

Avis argues, however, that this may not be how the New Testament and the early Church understood the word. Instead, in its early usage, the word *diakonia* suggests that the person is a commissioned, responsible agent on behalf of another. Avis says, "A deacon in ancient usage is one who is commissioned to fulfill a vital task, to carry out a mission on behalf of another, an executive who acts on behalf of a constituted authority." [p. 107] This authority is ultimately God, and secondly the bishop. The office of deacon developed in the early Church as one who assisted the bishop, often in an administrative role.

The diaconate, Avis says, is "a sign of what the Church is," a "flagship ministry," because of this sense of being commissioned and sent forth to carry out a divine mandate. The diaconate represents "the fundamental divine commission of the Church to carry out the three central tasks [of word, sacrament, and pastoral care] given by Christ." [p. 113] The orders of bishop and priest build upon the ministry of the diaconate.

And finally, Avis offers three criteria for ordained ministry: It must encompass all three of the central tasks; it is a lifelong calling; and it is not a "local ministry," but a ministry of the Christian Church. [p. 116]

Ganotise participates in commissioning of USS Hawaii



Raymond Kaimi Ganotise of Epiphany Church, Kaimuki, offered a traditional Hawaiian blessing at the commissioning of the submarine USS Hawaii in Groton, Connecticut, on May 5. Ganotise is a kahuna who has often offered oli (chant) at events in the Diocese, including the ordination of Bishop Bob Fitzpatrick in March. He is also a former master sergeant of the Army National Guard. Ganotise was one of a contingent from Hawai'i who attended the commissioning, including Governor Linda Lingle and members of Halau Hula Olana. The USS Hawaii is the U.S. Navy's newest fast-attack submarine, and will likely be home-based in Hawai'i.

TIM COOK, THE DAY, NEW LONDON, CONN.

O'Neill receives police award

St. Timothy's rector named Reserve Officer of year by Honolulu Police

On Wednesday, May 16, at the Waialae Country Club, the Rev. Vince O'Neill was honored as Reserve Officer of the Year by the Honolulu Police Department. Bishop Robert Fitzpatrick and Mayor Mufi Hannemann were present at the ceremony, which also honored five other officers and employees. O'Neill is the rector of St. Timothy's Church, Aiea.

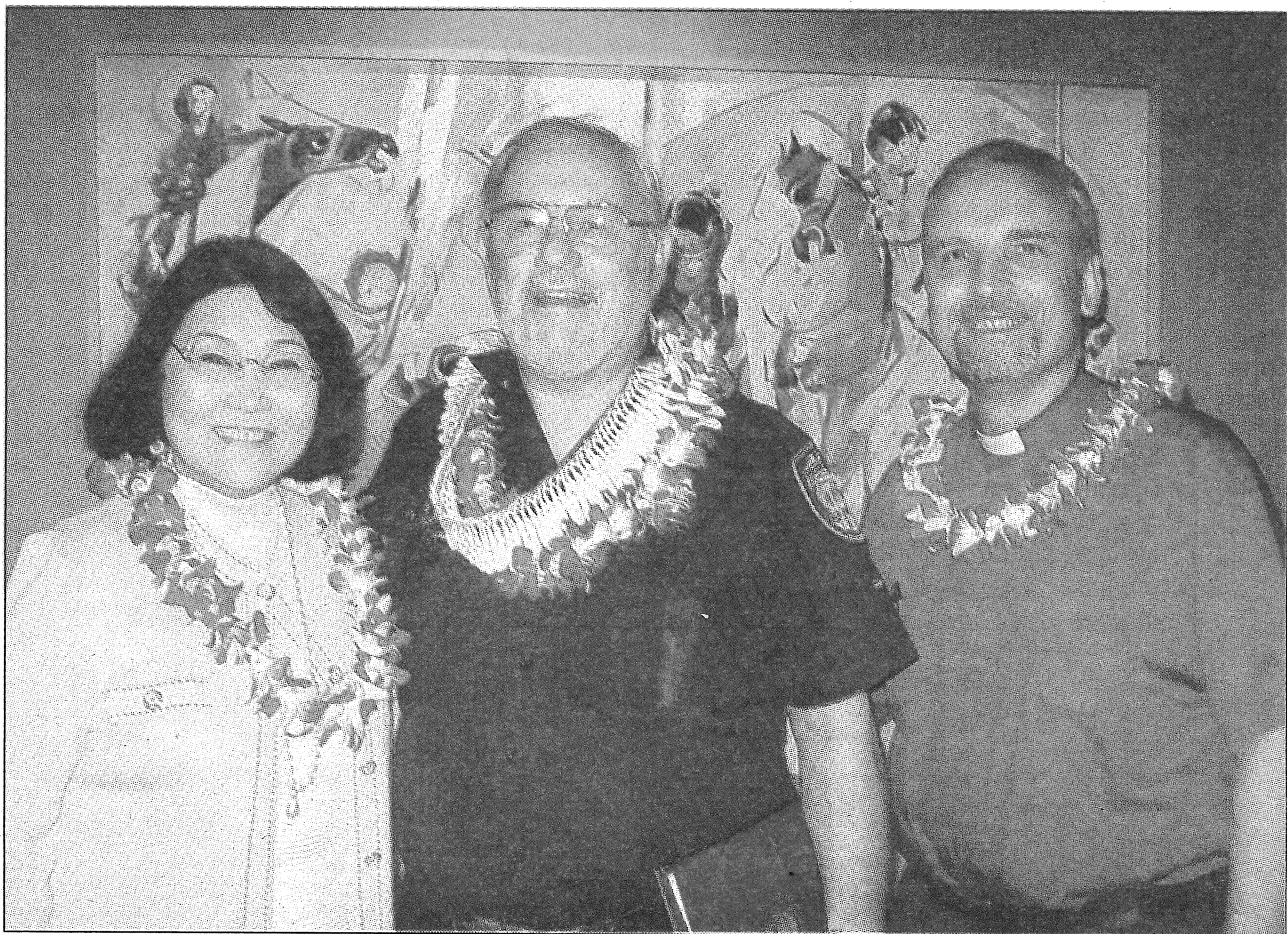
The citation to O'Neill said in part:

"Chaplain Vince O'Neill has served in the Chaplaincy Corps for 30 years, joining the Honolulu Police Department on May 16, 1977...

"In addition to the many hours Chaplain O'Neill serves every month, it is his positive attitude, respect for authority, and his diligence that magnify his efforts....

"Chaplain O'Neill has consistently and unselfishly performed his duties at an exceptional level as a Police Chaplain for the Honolulu Police Department. Chaplain O'Neill has never compromised his position as a Police Chaplain. His moral and ethical fortitude has served as an example of integrity for all who wear the HPD uniform.

"He has carried a positive mental attitude during the 30 years he has served as a police chaplain and continues to encourage his peers and those he swore to serve."



SUBMITTED PHOTO

The Rev. Vince O'Neill, standing between his wife Maria and Bishop Robert Fitzpatrick, celebrates after having been honored as the Reserve Officer of the Year by the Honolulu Police Department. O'Neill, who is Rector of St. Timothy's, Aiea, has served as a volunteer Police Chaplain for 30 years.

Fitzpatrick changes annual visitation policy

Bishop Robert Fitzpatrick has announced changes in the schedules and formats of Bishop's visitations. Formerly the Bishop of Hawai'i would visit each congregation in the Diocese once per year; then the schedule changed to once every 15 months or so, because of other commitments the Bishop had on Sundays. Confirmations would take place in each congregation during the Bishop's visit.

Fitzpatrick has made several changes: (1) Confirmations will take place in regional gatherings during the Easter season; (2) The Bishop will visit a congregation on a Sunday every other year; in the alternate years, his visitation will occur during the week; (3) The Bishop will have regularly scheduled meetings of deacons, priests, and all clergy during the year.

These changes have several advantages: They free up both the Bishop and the congregations to focus on matters other than confirmations during the visitation time, and it prevents the Bishop being seen solely as the dispenser of confirmations. Having weekday visitations during alternate years also gives the Bishop the flexibility of attending special congregational events that may happen on Saturdays or Sundays during the year.

Regional confirmations

The schedule shown below notes the dates and areas for regional confirmations during the Easter Season. The service for such confirmations could take place on Sunday afternoon or evening, on the Friday evening before, or sometime during the Saturday of that weekend — but will not take place during a regularly scheduled Sunday service. Congregations in each region will have the responsibility for jointly planning the regional confirmation service. The Bishop will be the celebrant and preacher (unless he invites a guest preacher). Such regional events also could include a teaching time for the Bishop or a question-and-answer session.

Answering a concern that individual congregations will no longer be a part of the service of confirmation, Fitzpatrick gave suggestions on how individual congregations can take an active part in the preparation for the confirmation:

"The week before the Confirmation, perhaps on Easter Sunday or, ideally, at the Great Vigil of Easter, those to be confirmed and sponsors could be especially invited to the home church for a special 'commissioning' of the confirmands with their sponsors. The preacher could focus on reaffirmation of Baptismal vows as a means of making public our commitment/recommitment as Christians. Each

Annual visitation schedule for Bishop Fitzpatrick*			
2nd Sunday in January 1. St. Clement's 2. St. Mary's	1st Sunday in March 1. St. Matthew's 2. St. Jude's	1st Sunday in November 1. St. Michael's 2. ECWK	some other Christmas services (celebrate) 2. Ash Wednesday (preach) 3. The Great Vigil of Easter (preach and celebrate) and perhaps some Easter Sunday services (celebrate) 4. Pentecost Sunday morning (preach) 5. The Sunday Observance of the Feast of the Royal Couple, King Kamehameha IV and Queen Emma, sometime in November each year (celebrate) 6. Other Sundays when not making visitations or with congregations in consultation, and as pre-arranged with the Provost
3rd Sunday in January 1. St. Paul's 2. St. Luke's	2nd Sunday in March 1. St. Mark's 2. Good Samaritan	2nd Sunday in November 1. Good Shepherd 2. Trinity by-the-Sea	
4th Sunday in January 1. St. Nicholas 2. St. Timothy's	Trinity Sunday 1. St. Stephen's 2. Holy Cross	3rd Sunday in November 1. Christ Church 2. Holy Apostles	
1st Sunday in February 1. Calvary 2. St. John's by-the-Sea	2nd Sunday in September 1. St. Peter's 2. St. Elizabeth's	2nd Sunday in December 1. Resurrection 2. St. Columba's	
2nd Sunday in February 1. All Saints 2. St. Thomas & Christ Memorial	3rd or 4th Sunday in September 1. Epiphany 2. Holy Nativity	3rd Sunday in December 1. Grace 2. Grace	
3rd Sunday in February 1. St. John's, Kula 2. Holy Innocents	1st Sunday in October 1. St. Philip's 2. St. George's	St. Andrew's Cathedral The cathedral is the Bishop's seat and Church, and he will be there at the following times: 1. The Midnight Christmas Mass (preach and celebrate) and perhaps	
4th Sunday in February 1. St. James 2. St. Augustine's	2nd Sunday in October 1. Emmanuel 2. St. Christopher's		*Note: This schedule is subject to change based on the liturgical calendar and other unforeseen conflicts that may arise.

individual candidate with their sponsors could be asked if they are ready to make this public reaffirmation personally before the Bishop and the Diocese to be gathered at a specific place and time.

"Candidates need to be reminded that confirmation is not about being a member of an individual parish; instead the rite is an occasion of publicly and personally taking on for oneself the privileges and responsibilities of being part of the Body of Jesus Christ before the Bishop, who serves as a symbol of the entire Church. This then places confirmation where it belongs: in the context of being a reaffirmation of that which was accomplished at Baptism."

Regions and weeks of regional confirmations, and the churches included in each region:

Easter 2: Big Island (all churches on the Big Island)

Easter 3: Windward O'ahu (Calvary, Emmanuel, St. Christopher's, St. John's by-the-Sea, St. Matthew's)

Easter 4: Kaua'i (all churches on Kaua'i)

Easter 5: Central Honolulu* (St. Andrew's Cathedral, St. Elizabeth's, St. Luke's, St. Paul's, St. Peter's)

Easter 6: West O'ahu* (Holy Cross, St. George's, St. Nicholas, St. Philip's, St. Stephen's, St. Timothy's, plus probably Grace Church on Moloka'i)

Easter 7: Maui* (all churches on Maui)

Pentecost: East O'ahu* (Epiphany, Good Samaritan, Holy Nativity, St. Clement's, St. Mark's, St. Mary's)

***Note:** There may be some adjustment of the timing of these confirmations depending upon the dates and times of baccalaureate services and graduations at St. Andrew's Priory, 'Iolani, and Seabury Hall.

Annual visitations

Annual visitations are noted in the accompanying box on this page. Congregations noted as "1" would have a Sunday morning visitation in Year One of the Daily Lectionary, and congregations noted as "2" would have a Sunday morning visitation in Year Two of the Daily Lectionary. (For the Daily Lectionary, see page 934 of the *Book of Common Prayer*.) In non-Sunday morning years, the congregations will arrange for a weekday visitation sometime during the following week. Confirmations will not normally take place during congregational visitations.

Meetings with clergy

In addition to the schedules of confirmations and visitations, Fitzpatrick is scheduling set dates for meeting with deacons, with priests, and with all clergy together. These are as follows:

Meetings of the Community of Deacons with the Bishop:

1. On a day near the Epiphany (Jan. 6)*
2. On a day near the Nativity of St. John the Baptist (June 25)*

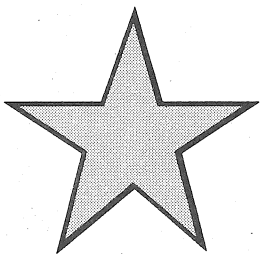
Meetings of the College of Priests with the Bishop:

1. On a day near the Feast of St. Matthias (Feb. 24)*
2. On a day near the Feast of St. Mary the Virgin (Aug. 15)*

All Clergy gatherings:

1. Saturday morning before Palm Sunday for renewal of ordination vows and blessing of oils, followed by lunch and talk story with the Bishop.*
2. Annual Clergy Retreat: Some three days near the Feast of St. Michael and All Angels (Sept. 29) beginning on Sunday afternoon to Tuesday ending after lunch.*

***Note:** These dates are general and will be adjusted based upon calendars, activities, and space availability.



**God
Camp
2007**

Making Fishers of Men

Join us for an enriching week of sun, team-building, bonding with others your age, roasting marshmallows, praying at sunrise and sunset — and loads of fun!

This event is sponsored by the Episcopal Diocese of Hawai'i

July 15-22
Camp
Mokule'ia
4th-8th graders

Cost: \$350*

*Scholarships are available
Space is limited

For more information,
contact Katie Finrock at
scdirector@gmail.com

ECW seeks applications for "Specials" funding

The Christian Social Relations Committee of the Diocesan Episcopal Church Women is now accepting applications from programs that want to be considered as a "Special." Requests for financial assistance (ECW Specials) for 2007-2008 are due on or before July 15. Assistance is given to church programs that are outreach-oriented.

Requests should be by letter, including the following information:

- Name of organization, including a brief description of background and services.
- Purpose of the request.
- Specific amount of financial assistance requested with a financial statement for the past year.
- Other available funding already received.

Requests will be prayerfully considered by the ECW board and announced at the ECW Annual Meeting in October. Then Churches and/or individuals pledge funds to the support of the "Specials."

Letters of request should be sent to Annette Jim, Chair of the ECW Christian Social Relations Committee, 2812-A Puuhonua St., Honolulu, Hawai'i 96822.

The ECW Specials already support the Bishop's Discretionary Fund (now called the Bishop's Pastoral Fund), St. Peter's Youth Ministries, and St. Elizabeth's Outreach Center for Children.

Remember the 'Short Course'?

If so, please contact the Office of the Bishop (try the Rev. Canon Liz Beasley at LBeasley@episcopalhawaii.org). The "Short Course" was a course in Christianity that the Rev. Claude DuTeil taught when he was Rector of St. Christopher's, Kailua. We are looking for any materials related to the course.

Update Chronicle mailing list

Sometime in June each congregation will receive its mailing list for the *Hawaiian Church Chronicle*. Please have someone in your congregation (for example, the secretary or administrator, the newsletter editor) review the list for accuracy and return it. Please add any new members or other additions, remove people who are no longer members, and make any needed address changes.

The list will arrive as a spreadsheet. You may make changes on this copy and mail it back. Alternatively, you may ask for an electronic version of the spreadsheet, make the corrections by computer, and then return it. Instructions for how to obtain the electronic version will be in the letter than accompanies the list.

This is the way that the *Chronicle's* mailing list remains up-to-date and accurate. Congregations may also make additions, deletions, and changes during the year by sending them to the address printed on page B of each issue of the *Chronicle*.

Mahalo for your kokua!

Planned Giving materials should have arrived by mail

Congregations should have recently received a packet of planned giving brochures and booklets from the Episcopal Church Foundation (ECF). Marketing ma-

terials may be also be downloaded directly from the ECF's Web site.

Please include the line "Have you remembered the church in your will?" in your church bulletins and newsletters. For more information, contact Peter Pereira in the Office of the Bishop. The names of the members of the Planned Giving Commission are posted on the diocesan Web site; they are available to come talk to your church about making wills and other information related to planned giving.

Go to:

To download materials from the ECF Web site, go to:
<http://www.episcopalchurch.org/library/The%20Episcopal%20Church%20Foundation's%20Gift%20Planning%20Subscription%20Service>

St. Andrew's rummage sale to benefit Family Promise

The June Rummage Sale at St. Andrew's Cathedral has become an annual and very popular event.

This year's sale, co-chaired by Susan Hays and Barbara Service and sponsored by the St. Andrew's Outreach Committee, will take place on Friday, June 22, from 4:30 to 8 p.m. and on Saturday, June 23, from 9 a.m. to 2 p.m. in Davies Hall and on the west lawn.

Books, toys, clothing, pots and pans, Hawaiiana, jewelry, kitchen items, linens, and much more will be for sale.

This year's proceeds will go to Family Promise, an interfaith, nonprofit organization committed to helping low income families achieve lasting independence. Since its inception just a year ago, Family Promise Hawaii has placed 18 families in stable housing situations.

Proceeds from the 2005 rummage sale went to the Ronald MacDonald House and in 2006 to IHS.

All members of the Diocese who wish to donate items, to volunteer, or simply to attend the sale will be most welcome. Please call the Cathedral office at 524-2822 for more information.

Summer continuing education

Looking for something to do over the summer? Want to learn something new? Take a class from the Church Divinity School of the Pacific; they have both online classes and weekend or five-day classes on site in Berkeley. The classes are offered through CDSP's Center for Anglican Learning and Leadership (CALL).

Go to:

www.cdsp.edu/call/

Clergy transitions

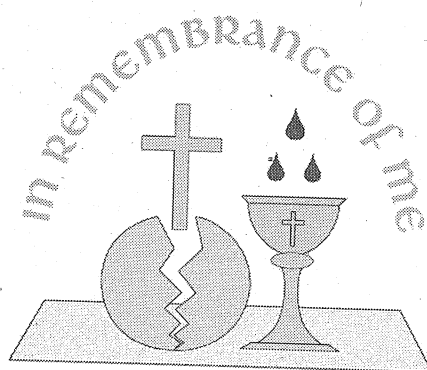
• The Rev. Robert "Moki" Hino has been appointed to serve as the Associate to the Provost at St. Andrew's Cathedral, beginning August 1, 2007. Hino has been serving as the Chaplain at Seabury Hall

since the fall of 2005.

• The Rev. Thomas Van Culin has left his position as Vicar of St. Matthew's, Waimanalo. Although the change is not effective officially until June 30, 2007, his last Sunday with the congregation was in April.

Vargas graduates from HPU

Edith Vargas, Management Information Systems Specialist in the Office of the Bishop, graduated from Hawai'i Pacific University on May 16 with a Masters of Science in Information Systems (MSIS). Edith has been working in the Office of the Bishop part-time while attending HPU and now becomes full-time. Congratulations, Edith!



Free church images to use

Four Episcopal artists, commissioned by the Office of Communication's web department, have each created a set of Christian symbols that may be used at no charge for non-commercial purposes. The symbols, one of which is pictured here, lend themselves readily to use on banners, posters, bulletin covers, postcard mailers, newsletters, study guides, Christian education curriculum materials, parish-produced devotionals, and church Web sites. The graphics are available in both medium and high resolutions from the Episcopal Church Web site.

Go to:

www.episcopalchurch.org/symbols/

Churches want old pictures

Both Christ Church, Kealahou, and Epiphany Church, Kaimuki, are preparing histories to celebrate a key anniversary. They both have requested that if anyone has old photos, documents, or anything else from the church's history, to please send it to them. They can scan photos and return them. (If you scan photos, please do so at a high resolution — 300 dpi or higher.)

Christ Church is celebrating its 140th anniversary this year. On May 4, they held an anniversary banquet in which they had net proceeds of more than \$13,000 (see story on page H). Please send any photos to the Rev. Carol Arney, Rector, at rector@christchurchkona.com, or by mail to her at Christ Church Episcopal, P.O. Box 545, Kealahou, HI 96750.

Epiphany Church is preparing for its 100th anniversary in the year 2010. Photos should go to the Rev. Canon Frank Chun, Rector, at frchun@hawaiiintel.net, or mail them to him at the Church of the Epiphany, 1041 10th Ave., Honolulu, HI 96816.

Five principles of Christian giving

Stewardship is about more than giving 10 percent of our income (a tithe) to God: it is about giving 100 percent of ourselves to God. Christian stewardship arises out of God's incredible saving love shown to us in Jesus Christ. Confronted with such love, the appropriate response is generosity, both with our financial wealth and the way we steward the gifts God has given us, including the natural world. The Psalmist's question in the 116th psalm is most relevant, "What shall I give the Lord for all his benefits towards me?"

The use of our money reflects our values and choices. Our use of it declares to the world who we are and what we value. It is a symbol of the work we have done and represents what we have accomplished. The question in the end, though, always remains — it is the question that God asks — "How did you use it?"

Here are five principles of Christian giving. None of these are anything new or original..., but they are principles that [are] ... helpful in providing a guide to our being faithful followers of Christ:

• The First Principle is to give oneself to God as a glad response to God's redeeming love for us in Christ. God loves a cheerful giver, and we are to give voluntarily, as St. Paul reminds us (2 Corin. 8:3).

• The Second Principle is not "Give — it will make you a better person," or "Give that you may prosper," or "Give until it hurts." Rather, it is "Give until it feels good." You'll know when you've reached that point.

• The Third Principle is that giving involves sacrifice. Do something for God that makes you do a trade-off in your life.

• The Fourth Principle is setting aside that portion you give to God first. Treat it just like the mortgage and the car payment. A haphazard giving program usually indicates haphazard commitment.

• The Fifth Principle is to use the tithe (10 percent of your income) as your standard for giving. You may not be there, but we can all make it our goal to move in that direction. And we must remember that, even though we talk about the tithe and use it as a standard, tithing is not ultimately what it's all about.

What it's all about is a "tithing life" (a term used by Norma Wimberly Gaskil in *Paying a Tithe or Living a Tithing Life*, from *General Board of Discipleship*, United Methodist Church, 3/1989). A tithing life is one that is open, accepting, giving and non-anxious. The difference is that to strive to just be a tither is a legalistic burden, but to live a tithing life is a spiritual blessing and liberating.

Reprinted from the March 2007 issue of Networking, the newsletter of TENS (The Episcopal Network for Stewardship)

Celebrating 60!

Camp Mokule'ia turns 60 this year; help the Diocese plan a celebration!

The Camp Mokule'ia Board of Directors is seeking input from interested members of the Diocese to plan a celebration of the 60th anniversary of our Camp, which falls on August 6, 2007.

We would like to invite anyone to participate in preparing to celebrate 60 years of great fun, lasting relationships, and divine service shared in the gift of this beautiful camp on the North Shore of O'ahu.

The celebration need not be held on the exact date, but we will need to move fairly quickly to determine a date and publicize the event. People interested in helping to plan such an event should contact the Rev. Marvin Foltz, rector of Good Shepherd Church, Wailuku, Maui, and a member of the Camp's board of directors, at (808) 244-4656 (office) or (808) 357-6756 (cell), or e-mail him at pastor@goodshepherdmaui.org.

The Dining Hall, behind the windows on the left, and the sea wall at Camp Mokule'ia on O'ahu's North Shore. The Camp, which has been an important part in the life of the Diocese and is being gradually refurbished, is celebrating its 60th anniversary this year.

PHOTO BY THE REV. CANON LIZ BEASLEY



Christ Church raises \$6,500 for Teshima scholarship fund

Christ Church, Kealahakua, is donating \$6,500 to the Mrs. Shizuko Teshima Scholarship Award for Konawaena High School. This donation represents one half of the net proceeds from the church's annual Spring Banquet fundraiser, held last month. The church partnered with the Kona Mauka Rotary Club to support the Scholarship.

The banquet and award celebrates several milestones: The church celebrates its 140th anniversary this year, and Teshima, who was present for the banquet, turns 100 years old this year.

Although Christ Church has held a fundraising banquet before, the gross receipts were almost \$10,000 higher than last year.

Rector Carol Arney attributed the increased income to additional publicity, including an article in *West Hawaii Today*, and especially to the church's decision to give half of the proceeds to help local students. The school's campus is visible from the church.

Arney wrote to the church's Vestry once the \$13,000 net proceeds had been determined: "I believe our success is largely due to our partnership with Mauka Rotary — but more than the 'who' is



SUBMITTED PHOTO

Christ Church member Peaches Schenck (right) joins with Mrs. Shizuko Teshima during the Christ Church fundraising Banquet on May 4. The church raised \$6,500 to contribute to a high school scholarship named for Teshima, who turns 100 this year.

the 'what' the proceeds have been promised for — the Teshima Scholarships to Konawaena High School."

Arney noted that even though they were giving away half of what they earned, they still ended up with more for the church than through last year's banquet.

Hawaii State Hospital invites all to memorial service

Hawaii State Hospital, Kane'ohe, is planning a community memorial service on Thursday, June 28, at Hawaii Memorial Park, from 10:30-11:15 a.m. All are invited.

The service will be led by clients, volunteers, and staff from the hospital. Two of the deacons in the Diocese of Hawai'i assist at the hospital through the Chaplains Department: the Revs. Nancy Conley and Pat Reynolds.

The purpose of the service is to remember 667 former clients who died at the hospital between 1930 and 1960 and whose ashes were inurned at the Hawaii Memorial Park on July 1, 1960.

Hawaii Memorial Park is located at 45-425 Kamehameha Highway, Kane'ohe. (Take the cemetery entrance closest to Kane'ohe Town.) Refreshments and fellowship will follow at the Hawaii State Hospital Auditorium.

COMING SOON (SELECTED EVENTS AROUND THE DIOCESE)

www.episcopalhawaii.org/calendar/calendar.php

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 12 Office of the Bishop staff retreat, 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, St. Mary's, Honolulu, 9:30 am-12:30 pm
- Jul 15-22 "God Camp 2007," Summer Camp, Camp Mokule'ia, O'ahu
- 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. 9 Resource Development Dept., 11:30 am Commission on Ministry, 2 pm
- Aug 10 Standing Committee, 10:30 am
- Aug 11 Council Dept. meetings, 9 am Diocesan Council, 12:30 pm ECW monthly meeting, St. Paul's, Honolulu, 9:30 am- 12:30 pm
- Aug 17 Statehood Day holiday; Office of the Bishop closed
- Aug 31 Deadline for October issue of Hawaiian Church Chronicle

For a full schedule of events, activities and meetings around the Diocese, check out the Calendar of Events on episcopalhawaii.org. Updated regularly, event submissions welcomed.

POSITIONS OPEN

• **Chaplain, St. Andrew's Priory School for Girls, Honolulu.** Receiving names and interviewing

• **Chaplain, Seabury Hall, Makawao, Maui.** Receiving names.

• **Interim Rector, Trinity by-the-Sea, Kihei, Maui.** Part-salaried, 12- to 18-month position. Receiving names.

• **Vicar, Emmanuel Church, Kailua.** Receiving names.

Completed profiles and/or position descriptions, in addition to other pertinent information, are posted on www.episcopalhawaii.org (Positions open/Ordained). Contact Bishop Robert Fitzpatrick at 808-536-7776, ext. 302, or email RLFitzpatrick@episcopalhawaii.org.