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Hawaiian Church Chronicle

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF HAWAII

Making a habit of your faith

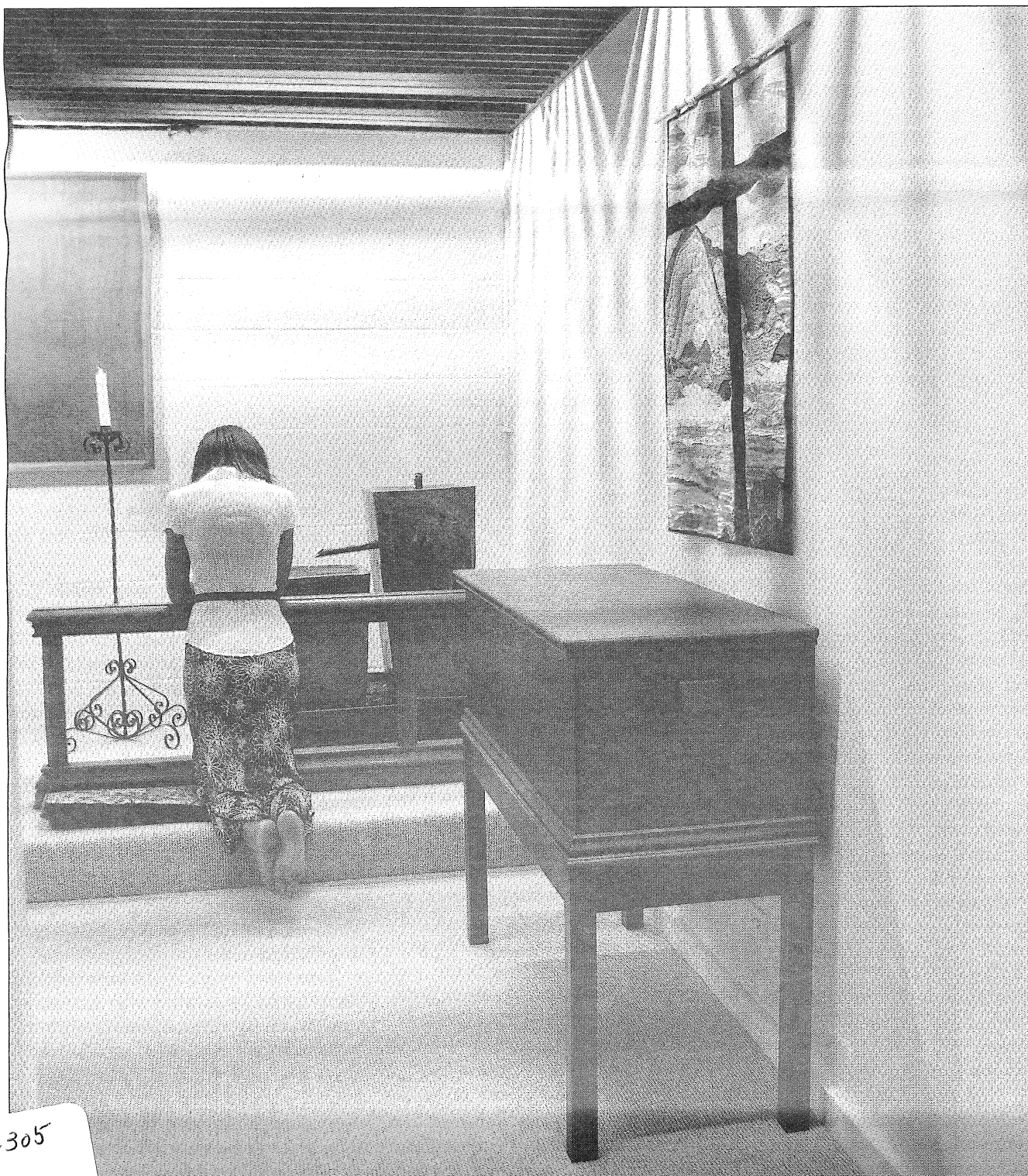


PHOTO BY THE REV. CANON LIZ BEASLEY

A member of St. Christopher's kneels at the rail in the church's newly created prayer room. The room, the renovation of which was completed in November, is open to any who wish to come and be in prayer.

Five essential actions to strong spiritual health

By the Rev. Canon Liz Beasley

CHRONICLE EDITOR

Daily personal prayer and study.
Sabbath.
Weekly corporate worship.
Tithing.

These are practices, or disciplines, of the Christian faith that have been called the "Holy Habits."

Habits are patterns of behavior that we do regularly, that become part of the fabric of our lives. Holy habits are spiritual practices that return our attention to our Christian faith and to our place in relation to God in Christ. They remind us of what is most important.

These habits, or spiritual disciplines, have come up before in the Diocese of Hawai'i. At its 2004 meeting, the Annual Meeting of Convention encouraged all people in the Diocese of Hawai'i to "develop a personal spiritual discipline that includes, at a minimum, the holy habits of tithing, daily personal prayer and study, Sabbath time, and weekly corporate worship."

In this issue, members from across the diocese write about their practice of one of these habits. They talk about what they do, and why.

None of these habits are initially easy. Giving 10 percent of one's income (tithing)? Reserving one day solely for God (Sabbath-keeping)? Making sure that every day I spend time in prayer and also in study and that I go to church once (at least) each week?

But they become "holy habits" because of the profound effect that they have on our spiritual lives — and, more importantly, because they honor God.

As we begin the season of Lent (which comes early this year!), it's a good time to take up one or more of these Holy Habits.

HOLY HABITS

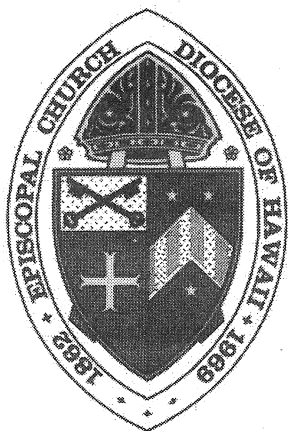
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Living our mission through strategic plan

Aloha i Akua,

As I began in my last Chronicle column,
the following continues my reflection from
my Convention Address presented at the
39th annual meeting of the Episcopal Dio-
cese of Hawai'i. It was my first meeting as
your Bishop.

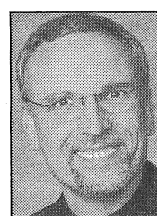
As I noted last month, the focus of our
common life together must be making the
love of God in Jesus Christ our primary mis-
sion. In 2004, we asserted that we would live
mission through the four goals of a dioce-
san Strategic Plan. The following continues
my reflection with goals 3 and 4.

GOAL 3: Evangelize to share God's love in our communities.

It is important for me to set our ministry
together in the context of Scripture.

First and foremost is The Great Com-
mission: "The eleven disciples made their
way to Galilee, to the mountain where Jesus
told them to meet him. When they saw him,
they knelt in worship, though some were
doubtful. Jesus came near and said to them:
'Full authority in heaven and on earth has
been committed to me. Go therefore and
make disciples; baptize them in the name
of the Father and the Son and the Holy
Spirit, and teach them to observe all that I
have commanded you. I will be with always,
to the end of the age'" (Matthew 28:16-20).

With the addition of the practical words
of James to govern individual actions and
common life: "But everyone should be
quick to listen, slow to speak, and slow to be
angry. For human anger does not promote
God's justice. ... If anyone thinks he is reli-
gious but does not bridle his tongue, he is
deceiving himself; that man's religion is fu-
tile. A pure and faultless religion in the
sight of God the Father is this: to look after
the orphans and the widows in trouble and
to keep oneself untarnished by the world.
... So with faith; if it does not lead to action,
it is a lifeless thing" (James 1:19-20, 26-27,
2:17).



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

The last of the secondary questions (the
first three Creedal questions being prima-
ry) of the Baptismal Covenant show how we
prepare ourselves to share what is most im-
portant in our lives:

1. Will you persevere in resisting evil,
and, whenever you fall into sin, repent and
return to the Lord?

2. Will you proclaim by word and exam-
ple the Good News of God in Christ?

We are called to be communities of
Christ that share the Gospel in new and
lively ways.

We must be aware of the size and culture
of each our unique congregations. As a
Diocese that means encouraging appropri-
ate training and staffing, and providing in-
formation and setting reasonable expecta-
tions for each missionary outpost. We must
stop doing the same things over and over
again, and expecting different results,
while expending energy with no apprecia-
ble missional outcomes.

Realistically, we must seek maximum re-
turn on Diocesan resources. In the next few
years this may mean clustering of congrega-
tions with shared ordained leadership and
mission objectives. The goal is not congrega-
tional independence, but interdepend-
ence of missionary outposts for mission
and mutual accountability. We need to
identify and support essential communities
of faith to the whole Diocese. For example,
St. Philip's Church serves the struggling
community of Waianae, and yet we collec-
tively as a Diocese have paralyzed this small
mission congregation for years with a mort-
gage that has blocked ministry to those
most in need of a hall designed to serve the

BISHOP'S VISITATIONS

Bishop Robert Fitzpatrick visits all congregations
in the Diocese each year, every other year on a
Sunday and in the alternate years on a weekday
evening during the same week.

February

Feb. 10 St. Thomas, Hanelei,
and Christ Memorial, Kilauea
Week of Feb. 10 All Saints, Kapa'a
Feb. 17 Holy Innocents, Lahaina
Week of Feb. 17 St. John's, Kula
Feb. 24 St. Augustine's, Kapa'au
Week of Feb. 24 St. James, Waimea

March

March 2 St. Jude's, Ocean View
Week of March 2 St. Matthew's, Waimanalo
Week of March 9 St. Mark's, Honolulu
March 22-23 At Cathedral for Easter
Weekend Regional Confirmation
of March 29 Big Island

April

Weekend Regional Confirmation
of April 5 Windward O'ahu
Weekend Regional Confirmation
of April 12 Kaua'i
Weekend Regional Confirmation
of April 19 Central O'ahu
Weekend Regional Confirmation
of April 26 West O'ahu

May

Weekend Regional Confirmation
of May 3 Maui
Weekend Regional Confirmation
of May 10 East O'ahu

community. St. Matthew's Church in
Waimanalo has facilities uniquely located

Continued on Page F



Try a holy habit for Lent

Often people have asked me about the
practice of "giving up something for Lent."
This can be a good thing to do, depending
on what the "something" is. The purpose is
to give up something that comes between you
and God. Sometimes, though, we give
up something for more self-focused reasons
(e.g., wanting to lose weight) than for God-
focused reasons.

There is another way to approach Lent
— and that is take something on: to begin,
or try out, a spiritual practice. Lent is a rela-
tively short period of time — just six weeks
— but long enough to get some sense of
how a new spiritual practice works and how
it affects one's life and one's relationship
with God.

In this issue, as we begin the season of
Lent, we have personal reflections on each
of the "Holy Habits."

The holy habit that most intrigues me
(perhaps because I struggle with it) is keep-
ing the Sabbath. Several years ago I was con-
ducting a Lenten class in a church about
certain spiritual practices. We ended up
having an intense discussion about Sab-



The Rev. Liz Beasley
CHRONICLE EDITOR

bath, varying from people who thought it
was attractive to those who thought it was
preposterous, because they liked a life of
fairly constant activity.

I have pondered Sabbath-keeping ever
since the bishop who initially ordained me
(the Rt. Rev. Catherine Waynick of Indi-
anapolis) asked me during my ordination
preparation when I kept Sabbath and
pointed out that this is different from "a day
off." On Sabbath, one does not do the er-
rands and chores one hasn't managed to
do all week. It is a day reserved for God, but
not in the old Puritan sense of sitting
around doing nothing and looking glum,
which is how many think of Sabbath. The
Puritans didn't allow recreation, but Sab-
bath is meant to be a time for joy, a time for

worship and for time with family and
friends.

From that Lenten class, here are some
elements to Sabbath keeping that I learned
can be profound, but that we may not think
about: no television, no computer, no wor-
ry, no anger. "Commerce" is not allowed —
spending money — partly because it can
lead to worry or anger. Nor is anything that
changes one's environment (e.g., no gar-
dening, even if one enjoys it), because God
rested on the Sabbath from the act of cre-
ation. When I have kept Sabbath most fully,
it involved doing nothing that I could
check off a "to-do" list and nothing that al-
lowed me to notice the passage of time.

I suspect the same is true of any of these
"holy habits." But one has to start some-
time, and Lent is a good time. Give it a try.

On another note, since the last issue of
the Hawaiian Church Chronicle, the Dio-
cese of Hawai'i has lost two of its priests: the
Revs. John Millen and Charlie Hopkins.
This issue contains a brief account of each
of their lives. May they now enjoy the eter-
nal Sabbath in the company of the saints.

HOLY HABITS: Tithing, Daily Prayer

Tithing can open doors to spiritual journey

By Charlotte Holmes

HOLY APOSTLES, HILO

Editor's Note: In 2006, Holy Apostles became the church in the Diocese with the highest average pledge per week.

It's just like they say! It's the journey, NOT the destination. After 76 years I've come to see that the road to tithing is a spiritual path, not a financial one. It's not about money; it's about giving back to God a very small token of the abundance He has given us, which of course is everything. Why did it take me so long, God? His answer to me is, "It doesn't matter. You got there."

I don't remember any "religious experiences" before I was 25 and the mother of two. Sure, I had been baptized at Central Union Church in Honolulu at the age of 15, and had later married an Episcopalian and attended Good Shepherd Church on Maui where I was confirmed. But God really got my attention with the Rev. Claude DuTeil's "Short Course," which gave me something to chew on. I remember being over-

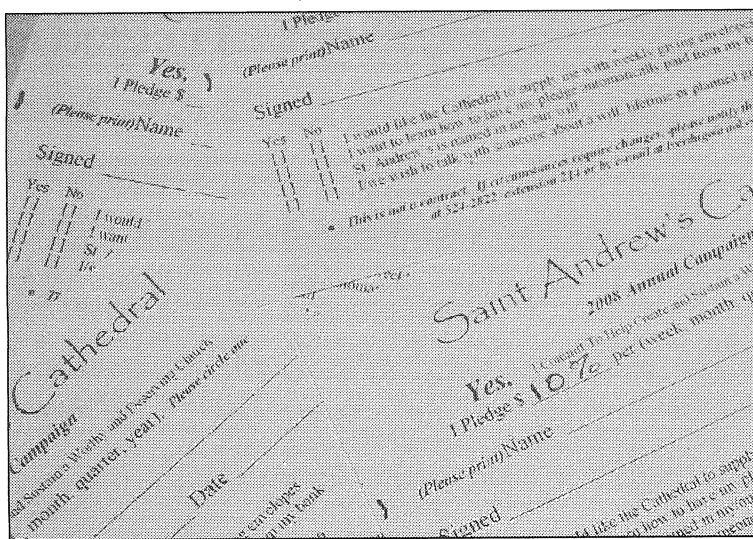


PHOTO BY THE REV. CANON LIZ BEASLEY

A church's pledge card can be a way to declare a person's commitment to the holy habit of tithing: giving 10 percent of income to the church.

whelmed by the realization that Jesus died for ME, little insignificant me, a sinner. From that epiphanic moment I started giving a whopping \$1.00 a week for the work of the church. Wow! Tithing was not in my vocabulary. It was unthinkable, unattainable.

Not much spiritual growth happened during the easy smooth times. But then came my divorce, followed by great financial hardship. I found four part-

time jobs to supplement my regular, full-time one. I was angry and tired and critical and soon hit bottom. One night, sitting alone at my dining room table, I just gave up and cried in desperation to the Lord, "Lord, you take my life. I've made a mess of it. Please show me the way." That was the most pivotal moment of my life till then, and a great warmth waved through my body, and my shoulders felt the huge weight of sin

and guilt lift off. I was totally stunned by that experience and went to bed peaceful, but not expecting anything more. However soon after, I had the urge to read the Bible, which I did voraciously.

Then began what I call my "zealot years." I got up at 5:30 a.m. and listened to Jimmy Swaggart for an hour, then caught the 700 Club before going to work at Volcano House Hotel. I had been suffering from spinal arthritis for a few years and on one of the 700 Club programs I experienced a sudden and complete healing, no longer needing a back brace. I was in awe of God that He could and would do that for me. At that time I was making a small pledge to the 700 Club since I was unable to attend church because of working on Sundays. When Pat Robertson asked for additional pledges and said that the Lord would supply my needs, I decided to chance it. I pledged \$1,000 not knowing how I could afford it, but going on faith. Out of the blue my father sent a check for, you guessed it, \$1,000, which he had not done before. The next year I pledged an additional \$1,000, kind of testing God. Again my Dad sent an-

other check. I began to realize then that when I give to God a part of what He has given to me, He will provide for my needs. I simply cannot outgive this Creator and Provider of mine.

In looking back over my life I would say that a series of spiritual experiences were the governing factors of my faith journey, not my paycheck. God revealed how much He had given me and done for me which made me realize how MUCH I had to be thankful for. The more I recognized His abundance to me, the more grateful I was, and the more I wanted to give back to Him. It is a continuous process of stumbling, submitting, being forgiven, feeling thankful, and growing in faith. Of all these facets of the trip, gratitude is the attitude that has helped me most in reaching a tithe. I have blessings too numerous to count, but Jesus dying and lifting my sins and burdens from me and God baptizing me in the Holy Spirit and pouring His abundance upon me are what I most cherish. *This steadfastness has developed in me a faith and thankfulness that, God willing, will never end.* Thanks be to God!

Covenant group aids with daily prayer

By Dot Shigemura

ST. NICHOLAS, KAPOLEI

Covenant groups came to St. Nicholas in the fall of 2004. Taught to us by the Rev. Kevin Phillips, then of St. Timothy's in Mountain View, CA, they are a way for a small group of people (no larger than 12) to come together every week, study the Bible, and truly begin to see how the Bible intersects with our daily lives, in a safe, comfortable environment. Each group follows the same format: open with a moment of silence and an opening prayer, check in with the group by sharing a high and a low of the week, hold a discussion on subjects arising out of "real life," based on the current week's written reflection, and close in prayer with each other, for our needs and those of the community and world around us. Held typically in someone's home around the kitchen table or living room, it is intended as a safe place where we can explore faith and support one another.

The meetings stay "fresh" as the reflections are written every week by members of the congregation called to this ministry. They take the theme from that week's sermon and the Gospel lesson, and expound on that by getting folks to look at some real life issue, see how that intersects with the Book, and then work through what that means for them in their own life today. Thus, each week, the reflection changes, based on the Gospel and the sermon.

Once Kevin left us, and we began covenant groups in earnest at St. Nicholas, we felt that something was missing. Kevin had taught us that we end the meetings in a call for "what prayers are needed this week?" Initially, we took that literally, and would just verbalize what our prayer needs were. It quickly dawned on us that we should write them down to keep on a list so

that we could pray for each other's needs over the week. And yet, something was still missing. We weren't actually praying the prayers each week — we were all busily jotting them down — but we weren't praying them, then and there. It was an "aha!" moment! After mulling over what would work best, we finally landed on listing all our prayers down and when the lists are complete, we then close in prayer, lifting each person's prayer to the Lord. Each person is encouraged to pray out loud, or silently, as they are moved. We then take our lists home with us and continue to pray over that week's list, every day.

The best part of all this? During the prayers portion of our covenant groups, before we call for what prayers are needed, we first ask: what prayers were answered? The best part is hearing of all the answered prayers that happen, week in and week out. We celebrated when a wheelchair was obtained for a friend in Nigeria, when a baby was finally born to a woman who had lost too many to miscarriages, when a mother beat the odds on cancer, when exams are passed, when jobs are found, debts are paid — and on and on and on.

It is truly wondrous to see the Lord at work in a real and immediate way with these answered prayers. Being part of a weekly small group gives us the wonderful opportunity to focus in on the Gospel in a way that directly intersects with our daily lives. More importantly, it has given all of us who participate in a covenant group the discipline of (1) showing up every week (!), (2) carrying our prayers home with us to pray over every day, and (3) opening up the Bible to study The Word — in fact, my covenant group is now encouraging each other to spend some time outside of covenant group reading the Bible, with the goal of getting through the whole Bible in 2008 — one book a week. Keeping it lifted up in prayer, we know we'll get it done!

Consistent conversation in prayer will strengthen faith

By the Rev. Lynette Schaefer

VICAR, GRACE CHURCH, MOLOKA'I

Every relationship suffers that doesn't receive focused, regular attention. Whether you are in a new relationship or have been married for 30 years, you cannot grow together unless you make the time to grow together every day. This is true whether you're physically together or separated by distance.

The way to grow closer to the Lord, the way to learn His direction for your life, and the way to encounter the power of the Holy Spirit is through prayer — a holy habit of daily talking with, focusing on, and growing deeper with God.

It is not that the Lord needs to hear our words. Nor is God surprised by anything we might say. Psalm 139 tells us that God knows what we are going to say before a word is even formed on our tongues. So how exactly does prayer help us grow in Christ?

By sharing our concerns and thoughts with God, by confessing our sins, and by praising Him, our hearts become more open to the grace and power He is already pouring out upon us.

Think of your heart and mind as a funnel. Usually we have the skinny end pointed towards God. No matter how much grace He is pouring our way, our skinny funnels only catch a tiny amount. But think about how much love and power we would receive if the wide end of the funnel were opened towards God.

Prayer makes the funnel of our hearts wider. Prayer opens us to God's voice, God's love, and to God's power. Prayer turns the wide side of the funnel God's way.

You don't have to pray every day to experience God. But without the holy habit of daily prayer, all you will ever experience is a trickle of the abundant life from God.

Prayer doesn't have to be fancy. God is happy with our most fledgling efforts. He is delighted by our love for Him. Every parent can attest to the beauty and power of the word "Daddy" or "Mama" coming from their child's mouth. He wants to hear from you when your funnel is open wide.

HOLY HABITS: Daily Study, Corporate Worship

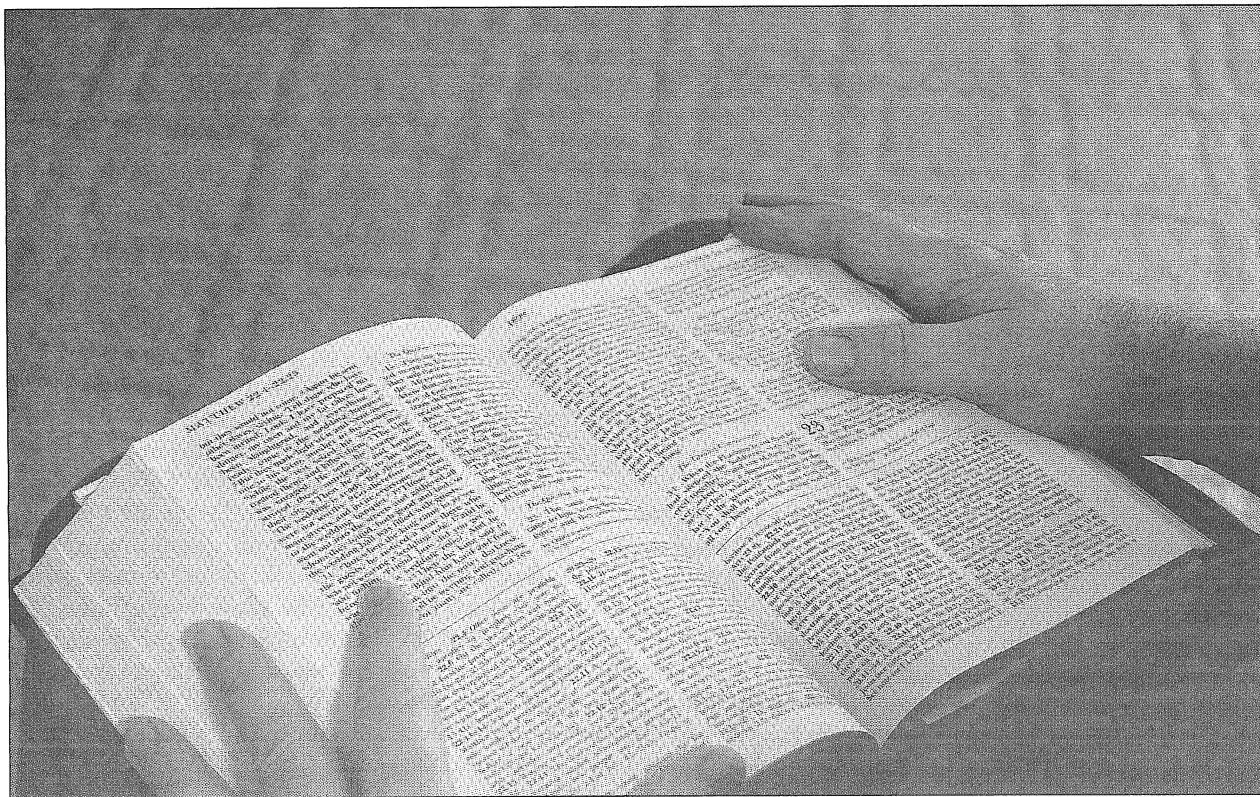


PHOTO BY THE REV. CANON LIZ BEASLEY

Time spent daily in study is one of the Holy Habits. Here, a person spends time reading the Bible, the regular study of which is appropriately the foundation of this spiritual discipline.

Discipline is key for daily study

By the Rev. Cass Bailey

RECTOR, ST. CHRISTOPHER'S, KAILUA

I have been asked to share some *brief reflections on my practice of the Holy Habit of study*. As I began to put down some thoughts it seemed important for me to first talk about the “why” before the “what.” So let me begin by sharing some thoughts on why I practice the Holy Habit of study at all.

The apostle Paul wrote in the 12th chapter of his letter to the Romans: “Do not be conformed to this world, but be transformed by the renewing of your minds.” At its core the Christian journey is about transformation. God accepts us where we are but God does not intend that we stay there. One important aspect in that transformation process is our minds. The Holy Habit of study is an avenue whereby God initiates and sustains a process of transforming us to be the people we are intended to be.

Calling study a holy habit is a modern rephrasing of the more ancient word discipline. I prefer the word discipline because it speaks to my sense that the holy habits/disciplines are not easy even if they are eventually rewarding. It's like exercise after 40: necessary and beneficial, to be sure, but not easy. Another reason I like the word discipline is because it has the connotation of commitment.

MY COMMITMENT

I am continually excited by the transformation that I observe in my life. I know that what lies ahead for me is beyond anything I could ask or imagine. I also know that transformation is not instantaneous. It comes about only after effort practiced by a

life of Holy Habits.

The second half of that verse from Romans quoted above is “so that you may discern what is the will of God— what is good and acceptable and perfect.” As I grow into an ever-deepening relationship with Jesus Christ I am committed to opening every avenue possible for God to use to make me the person that God intends. That's why I practice the Holy Habit of study and all the other Holy Habits as well.

THE CONTEXT OF MY PLAN

It is our natural inclination as Americans to assume that the Holy Habits are individual practices. There certainly is a personal aspect to them all, but none of the Holy Habits need be practiced in isolation. While it may be my mind that needs renewal I cannot do it alone. I need the support, encouragement, and wisdom of others. That is the benefit of community. The requirement for receiving this benefit is vulnerability.

You might think that it would be easy for a clergy person to keep up this practice. It is not. I have all the distractions of life, including a family and the administrative aspects of parish life, which hardly encourage spiritual reflection. What does hold me accountable is being a part of an accountability or Covenant group as well as a specific plan. These two foundations are the only way I am able to sustain this practice as a lifelong discipline, a holy habit.

MY PLAN

There are a number of things I do to implement my commitment to a holy habit of study. The most basic is a regular discipline of Bible study. I am sure God wants me to think like God thinks. For me to think like God

thinks I must engage the Scriptures. In the words of one of our Sunday collects, that entails “reading, marking, learning, and inwardly digesting them.” As noted above, there is certainly a personal aspect to this, but the most rewarding context for me in which to engage in this study is within the context of a group. My Covenant group doesn't meet daily, but it does meet weekly, and this helps to shape the personal reflection I have on the Scriptures throughout the week.

There are two other major parts of my holy habit of study. The first is that I try and take advantage of speakers and other conferences as they become available. This often requires a serious rearrangement of my work schedule or child rearing responsibilities, but I have a supportive wife and the event is often worth it. I plan to do this three times a year. I especially look forward to the annual Honolulu Conference put on by the Hawaiian Island Ministries. There are hundreds of workshops in one place, and 20 or 30 of the best Christian communicators in the world come right here to my doorstep. I find myself living off of the taped messages throughout the entire year.

Bishop Fitzpatrick has offered a wonderful pattern of reading for clergy and parish lay leaders. My own is similar in that its approach is topical with a couple of options for in-depth study. I find that reading a book on one topic or particular author will often chart the course for what is next.

I realize that this plan may seem overwhelming to some but it comes from a commitment I made 30 years ago and have been working on ever since. Like any good discipline the best way to begin is where you are with what you can handle.

Turning up the music of faith

By the Rev. Canon Liz Beasley

CHRONICLE EDITOR

There's something that happens at churches in Hawai'i that I find remarkable: Tourists come to church. Not all of them, of course, but I'm always impressed when visitors to these Islands take time out from sightseeing and swimming and eating and drinking and driving around and just plain sleeping in order to come to church.

When Kirk (my husband) and I are on vacation, we try to go to church wherever we happen to be. If I don't go, it's like I get out of the mindset of faith, despite my daily practice of prayer. It's as though normally faith and God and the basic story of the Christian faith — that new life and hope arise out of death and despair — it's as though these normally form some kind of background to my life, like music playing somewhere in the background of consciousness. And when I don't go to church, the music becomes fainter.

A couple summers ago, Kirk and I were on vacation for three weeks. The first Sunday we were in Washington, D.C., where we worshiped at the National Cathedral. The third Sunday, we were back home and worshiped in a congregation here.

But on that middle Sunday, Kirk and I were out in the country in Kentucky, visiting friends. To reach their house you go to Frankfort, the capital, and then you go north about 30 miles to a little town, and then you go another six miles further north until you see the yellow barn — that's the agriculture co-op — and our friends are just past it on the other side of the street.

We were there over the Fourth of July weekend, and the dilemma on Sunday morning was going to church. Our friends don't go to church, but we could have gone. The nearest Episcopal church was back down the road 40 minutes. I considered going to the little Methodist church nearby. As it turns out, I confess, we didn't go. We sat outside and chatted with our friends.

Now it was a blessed time. We sat under tall trees to the side of their house on a little hill looking out over the fields of Kentucky. There was a good breeze on that hilltop, and the sun wasn't too hot yet. We talked about serious things: children and grandchildren, the purpose of our lives, what our hopes are. It was good to be with them, and it reminded me that friendship is a blessed thing. But the time was not the same as worship. Perhaps it would have been different if we had been talking about God, for talking about faith can feed faith, can turn up the volume on the music, but even talking about God is not the same as worshipping God.

What I eventually noticed was a void inside. The following Sunday when I went to church, it felt as though I was drinking up God because I was very thirsty. I had the feeling like, Oh, yes, this is what it's all about. Even though it was one of those Sundays churches sometimes have that are like a liturgical comedy of errors, it was still a great thing to be there and worship. It was as though the background music had become faint enough that I had a hard time hearing it, and worshipping made the volume go back up again.

But it wasn't just that the music of faith had become faint. It was as though some other mindset started to become more prominent, what you might call the background noise of the world. I've had the experience before — that without the regular disciplines of worship, prayer, reading Scripture, life feels more humdrum, boring, ordinary. Life lacks verve and vitality. My mind remembers, but my spirit forgets, the basic story of the Christian faith: that new life and hope arise out of death and despair, that God is faithful, that in the midst of ordinary moments there is the potential of holiness and grace.

And so, I go to church. It matters to be in the company of the people of God, to hear the Word together, to receive the Sacraments, to keep tuned to the music of faith.

HOLY HABITS: Keeping the Sabbath

Keeping one day holy is essential to spiritual health

By the Rev. Liz Zivanov

RECTOR, THE PARISH OF ST. CLEMENT, HONOLULU

At St. Clement's, our parish calendar identifies every Friday as the Rector's Sabbath. Not "day off," but Sabbath. It's been two weeks since I've been able to actually honor my Sabbath. Parish activities — like funerals — sometimes affect my ability to always observe a weekly Sabbath. Normally, if I miss Fridays, then I will identify another day in the same week or the following week that will become my temporary Sabbath. But I work hard to find at least one day each week for a Sabbath.

Keeping holy a Sabbath day is the fourth commandment, and I feel as strongly about maintaining that commandment as I do about the others. That's one of the ways God takes care of us in this world — by insisting that we rest in a holy way. It's especially ironic that clergy often have the most difficulty maintaining a Sabbath. It's made a little easier, perhaps, by calling it a day off. Then we're not really breaking a commandment. But a Sabbath day is holy — to us and to those who know we're serious about honoring that commandment and commitment. It's a day when we give ourselves permission to slow down, to let go of earthly pressures, and to refocus on our spiritual and emotional health. It's a day that God has given us for self-care of "ourselves, our souls and bodies." So we have permission to read a book (even the Bible!) or enjoy creation on the beach or take a day trip to a place where we are not as widely known as we are in our own communities.

I learned early in my ministry when I was bi-vocational — a half-time interim with a full-time corporate job — that priests and managers are not indispensable. My mother had died suddenly and there was no question about leaving to be with family. Suddenly, my priorities had shifted. I learned that, if we function as effective priests and managers, life goes on relatively well even when we're not in the midst of a particular community. When I realized that, some of the self-inflicted guilt about taking a Sabbath began to dissipate.

Taking a four-month sabbatical last year underscored that learning. It's not easy to consider that a community can get along without its spiritual leader for four months. But with proper planning, sabbaticals become Sabbaths for both clergy and laity. It's crucial to our corporate health to have time away from one another and time to focus on our relationship with our Creator — what a very healthy way to maintain a balanced mutual ministry of clergy and congregation.

Those priests who say they cannot or do not have time to take a weekly Sabbath are probably the ones who most need those days of holy rest. Take it from one who knows and who has experienced the effects of being "too busy" to take a weekly Sabbath. It's not a pretty sight! Often, "cannot" and "do not" are code words for "will not" based on a variety of reasons. When this happens, it's up to the lay leadership of a parish to insist that their clergy honor the fourth commandment.

God really was quite serious about keeping one out of seven days holy. Whether we do or not is solely our choice. It's a matter of priorities and a matter of emotional and spiritual health. There are consequences to breaking this commandment just as there are to breaking the other commandments. Too often the consequences are borne by families where the adults are overly busy, thus setting a life pattern for their children. Or the consequences are borne by a faith community, whose spiritual leader burns out and leaves the community without healthy leadership.

Sabbaths — one day a week of holy rest — are crucial to our spiritual health. It's not easy convincing the people of our congregations that they need a holy rest from the pressures of their lives; it's even more difficult convincing ourselves — we clergy — that God does indeed give us permission to fully rest one out of every seven days. A Sabbath is God's gift to we who are created in the image of God. We honor God by accepting that gift in a gracious and intentional way, and our souls are healthier for it.

JANUARY						
Sunday↓	Monday↓	Tuesday↓	Wednesday↓	Thursday↓	Friday↓	Saturday
		Choir-practice, 1 7pm John-bb-practice Book-club, 7pm	Kim-piano, 4pm Lani-swimming Bill-leaves, 4pm-flight	John-dentist, 3:30pm	Vet-appt, 3pm	Kim-soccer game, 10am John-bb-game, 1pm Pick-up-Bill 5pm
+	6 Call about preschool for Lani	Choir, 7pm John-bb-practice Susan-arrives	Kim-piano, 4pm Lani-swimming School photos!	Lani's BIRTHDAY!	Dinner party at Smiths, 8pm	John-baseball game, 1pm Kim-gymnastics, 3pm
+	13 Volunteer at IHS, 6pm	Choir, 7pm John-bb-practice Lani-tutor session	Kim-piano, 4pm Lani-swimming	Dr. Howard, 10am Bill-work-to-be	Vet-appt, 3pm MOVIE NIGHT	Kim-soccer game, 2pm John-bb, 4pm (potluck)
+	20 HOLIDAY!	John-bb-practice Choir, 7pm	Kim-piano, 4pm Lani-swimming	HARBOCK, Alo-Moana, 3pm	15th anniversary	Kim-gymnastics, 3pm Lani-swim meet, 2pm
+	27 Application due for summer camp	Choir, 7pm John-bb-practice	Lani-swimming Kim-piano, 4pm	Vestry, 3pm		

Do the math: Two percent isn't enough time to keep Sabbath

By Scott Suzuki-Jones

THE PARISH OF ST. CLEMENT, HONOLULU

"Six days you shall work, but on the seventh day you shall rest. Even in the plowing and harvest seasons you shall rest."

Exodus 34:21

Jesus said to them, "The Sabbath was made for the people, and not the people for the Sabbath."

Mark 2:27

Our lives have never been busier. We work more and longer days, and our children study later into the night than ever before. We volunteer more community service time and our children participate year round in co- and extra-curricular activities. Our employers ask us to work into the evenings and on the weekends, while our children's teachers and coaches schedule projects and practices that run into the night and monopolize their Saturdays and Sundays. We've lost control of our time.

Actually, we've lost control of ourselves. Take our Sabbath for example. During the renovations of our Parish House, Church, and landscape we had to hold our youth and adult Christian Formation classes in the hour preceding our 10:15 a.m. service, with everyone worshipping together thereafter. It worked well with only a modicum of dissent until the renovations were complete, then we clamored for a return to our former routine. Our youth complained of

getting up early for Sunday School, as well as participating in a full worship service. We parents complained of losing another hour of family time, one which we had enjoyed together in the hour preceding our 10:15 am service.

Admittedly, my family was concerned over the additional hour. However, after I did some introspection, what struck me about our concern was the math.

Generally, we average around 119 waking hours a week. Of those, about 55 hours are spent at work and school, including travel and co- and extra-curricular activities. On Monday, Wednesday or Friday evenings my wife volunteers at the AIA or the UH, while on Tuesday and Thursday evenings I'm at the YMCA teaching, accounting for another 6 hours.

Then there's 14 hours of additional office work, bill paying, and studies at home. On Saturdays, we spend 5 hours in additional practices and competitions, as well as maintaining and repairing the house and yard. We have to eat, so there goes another 14 hours, including food preparation and consumption. The Almighty TV blares 24/7, but we only focus on it for about 14 hours. With 11 waking hours left in the week, around six go to socializing with friends and relatives. With five hours to spare, we squeak in 2.5 hours at church, including travel and the coffee hour after our 10:15 am service.

At the end of an average week, we have only 2.5 hours of fudge-time left to work with. In other words,

God help us, my family has only a two percent margin of timing error each week; just TWO percent.

So, it's no surprise we were concerned over an extra hour of Christian Formation. It reduced our margin of timing error to 1.0 percent, which is intolerable.

But it's not an extra hour of church or the entire time we spend there that's intolerable. It is the rest of our lives. Returning to the math, we spend 98 percent of our waking hours on our worldly needs, but less than two percent on our spiritual ones. Put another way, we devote 98 percent of our time shoring up our Human Experience, which lasts only about 80 years, but just 2.0 percent of our time preparing for Eternity. I'm no Wall Street wizard, so I called our financial advisor and asked what he thought about an investment portfolio weighted 98 percent in stocks and only two percent in bonds and money. He said it was an investment in disaster.

We must take back our Sabbath and, in the process, take back our lives. Granted, it's difficult to control huge institutions such as the workplace and academia, but we can do a better job controlling ourselves and, in so doing, influence those institutions that devour our time.

We have to rest — the literal meaning of Sabbath — and stop saying yes to every demand of the World and start saying yes to the calls of Eternity. God made only one demand on our time — one day — and it wasn't for God's sake.

Bishop

CONTINUED FROM PAGE B

the serve those in need, but lacks the resources and the needed personnel. St. George's Church, Pearl Harbor, stands as the Episcopal Church's memorial to those who were killed on Dec. 7, 1941. This largely military congregation faces the ebb and flow of membership in a difficult time for military families. What is our collective responsibility for our memorial?

We must evaluate the locations of all our church buildings and the needs of our local communities. Do we have too many church buildings in a given area? Have the demographics of our communities changed since the churches were first established? Can the population being served be better served by shifting resources? Are our facilities located in the most effective locations for mission in the 21st century? Can the congregation move beyond its history into mission? The Diocese must help identify the culture and needs of our local communities through detailed congregational and demographic analyses.

The Diocese does not build congregations. We must have empowered, faithful, and passionate lay leaders. We must also be open to evolving forms of ordained leaders. We have not raised up ordained leaders for the future — Deacons and Priests. There are new possibilities of local formation. We must send more candidates to seminary for theological education (to our Provincial seminary, Church Divinity School of the Pacific, and elsewhere — North America or New Zealand) to meet the needs of this Diocese.

GOAL 4: Reduce the structure and administration costs of the Diocese so that its operations, including its bodies, are directed to supporting transformation and growth.

Matthew 9:1-6: "Calling the Twelve together [Jesus] gave them power and authority to overcome demons and cure diseases, and sent them out to proclaim the kingdom of God and heal the sick. 'Take nothing for your journey,' he told them, 'neither stick, nor pack, neither bread nor money; nor are you to have a second coat.'"

1 Corinthians 3:9-13: "We are fellow-workers in God's service; and you are God's garden. Or again you are God's building. God gave me the privilege of laying the foundation like a skilled master builder; others put up the building. There can be no other foundation than the one already laid: I mean Jesus Christ himself. If anyone builds on that foundation with gold, silver, and precious stones, or with wood, hay and straw, that work will be brought to light."

This goal is not about the Council, Diocesan Commissions, Standing Committee, and my office alone, but it is about the Diocese, every congregation and every individual. Are we prepared to be transformed by God for the sake of sharing the love of Christ Jesus? All that we do is about sharing the love of God in Jesus Christ.

I call for a renewed effort to effectively use our gifts from God. This must include the encouraging of planned giving in each of our congregations. I personally commit myself to talk with individuals about planned gifts for their congregations (local parish church or mission) or school (The

Bishop's reading list for 2008

Bishop Robert Fitzpatrick has announced his reading list for the Diocese of Hawai'i for 2008. Like last year, the Bishop has chosen one primary book for each quarter of the year, with several supplementary texts also recommended. Each quarter has a theme, beginning with the Gospel according to Matthew. Matthew's Gospel is the Gospel for this year in our three-year lectionary cycle (and also the Bishop's favorite Gospel). **Note:** This year we will not be placing orders through the Office of the Bishop. However, all the books are easy to order either through Amazon.com or through the Alban Institute (the publisher of a number of the books: www.alban.org.)

January–March: The Gospel according to Matthew

Primary book: *Understanding Matthew: The Early Christian Worldview of the First Gospel*, by Stephen Westerholm; Paperback: 160 pages; Publisher: Baker Academic (2006). ISBN: 0801027381

For extra reading:

Reading the Sermon on the Mount: Character Formation and Decision Making in Matthew 5–7, by Charles H. Talbert; Paperback: 192 pages; Publisher: Baker Academic (2006). ISBN: 080103163X

Matthew (Brazos Theological Commentary on the Bible), by Stanley Hauerwas; Hardcover: 272 pages; Publisher: Brazos Press (2007). ISBN: 1587430959

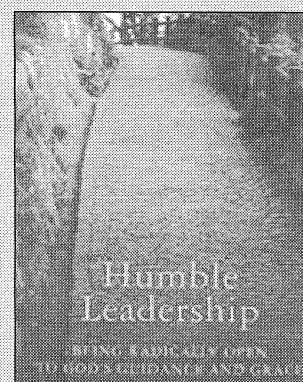
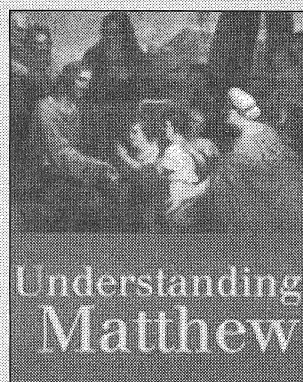
April–June: Making Disciples

Primary book: *Traveling Together: A Guide for Disciple-Forming Congregations*, by Jeffrey D. Jones; Paperback: 206 pages; Publisher: The Alban Institute (2005). ISBN: 1566993199

For extra reading:

The Emotionally Healthy Church: A Strategy for Discipleship that Actually Changes Lives, by Mr. Peter Scazzero; Hardcover: 224 pages; Publisher: Zondervan (2003). ISBN: 0310246547

A New And Right Spirit: Creating An Authentic Church In A Consumer Culture, by Rick Barger; Paperback: 166 pages; Publisher: Alban Institute (2005). ISBN: 1566993067



July–September: New Generations and the Church

Primary book: *Tribal Church: Ministering to the Missing Generation*, by Carol Howard Merritt; Paperback: 164 pages; Publisher: The Alban Institute (2007). ISBN: 1566993474

For extra reading:

They Like Jesus but Not the Church: Insights from Emerging Generations, by Dan Kimball; Paperback: 272 pages; Publisher: Zondervan (2007). ISBN: 0310245907

Organic Church: Growing Faith Where Life Happens, by Neil Cole; Hardcover: 272 pages; Publisher: Jossey-Bass (2005). ISBN: 078798129X

October–December: Spiritual Leadership

Primary book: *Humble Leadership: Being Radically Open to God's Guidance and Grace*, by N. Graham Standish; Paperback: 232 pages; Publisher: The Alban Institute (2007). ISBN: 1566993369

For extra reading:

Leadership in Congregations, by Richard Bass (Editor); Paperback: 200 pages; Publisher: The Alban Institute (2006). ISBN: 1566993340

The Missional Leader: Equipping Your Church to Reach a Changing World (J-B Leadership Network Series), by Alan Roxburgh and Fred Romanuk; Hardcover: 240 pages; Publisher: Jossey-Bass (2006). ISBN: 0787983

Priory, 'Iolani, or Seabury Hall). We must also make stewardship real by working toward the TITHE as the basic standard of giving of our Diocese.

I must note two congregations that have had steady growth in ASA, membership, and giving in the past three years: St. Elizabeth's Church, Honolulu, and St. Peter's Church, Honolulu. These congregations were in conflict and the doldrums just a few short years ago. Under the leadership of Mother Jodene Hawkins at St. Elizabeth's and Father Bill Allport at St. Peter's, these churches are now beacons of hope in their communities. The symbols of transformation at St. Elizabeth's are the opening of the gates to the neighborhood and the children center open to neighborhood children. St. Peter's alternative evening worship with young adults is a sign of innovation, and the weekday prayer time with students from Central Intermediate are examples of innovation and a willingness to risk for the Gospel.

As a Diocese, we have two important subsidiary organizations: St. Andrew's Priory School for Girls and Camp Mokule'ia, Inc. The Diocesan Council forms the membership of these two entities; it that elects the board of trustees/directors, and the Bishop always serves on the board. The Priory has entered an exciting period of revitalization, and I am committed to actively renewing the relationship with the Diocese. Following an extensive national search, the Board of Trustees called Sandra J. Theunick to be Head of School. Theunick had spent the past few months as interim head.

I am confident that under her leadership the Priory will flourish and boldly live into Queen Emma's legacy. The School's mission as an Episcopal School is to nurture spiritually grounded, intellectually engaged, physically aware young women to be involved citizens and active leaders in their faith communities, local communities, the nation and the world.

Camp Mokule'ia, Inc., has been important to our Diocese for decades. Under the faithful leadership of Bill Lucas, a small board has maintained the facilities and done yeoman's duty keeping the Camp open. Collectively as a Diocese, we tend to ignore the Camp except in times of crisis, being satisfied with emotional commercial presentations at the annual meeting of Convention. I have asked the Standing Committee to make recommendations to me about the Camp's future and to realistically gauge the possibility of a renewed commitment by the entire Diocese to the Camp. This may impact the governance of the Camp, but most importantly I hope we can be clear as a Diocese on the Camp's place in our common life and our willingness to support it with talent and treasure.

A word about the Anglican Communion, The Episcopal Church, and the Diocese of Hawai'i: I expect all our congregations to remain in communion with the Episcopal Church through the General Convention, with the Presiding Bishop, and with me. I will provide pastoral care in time of transition and clarification for everyone. We must keep our focus on mission, knowing that the Lambeth Confer-

ence of Bishops scheduled for this summer and the 2009 General Convention may well bring new clarification and challenges. The annual meeting of Convention focused on mission, keeping any discussion of the concerns of the Anglican Communion focused on shared ministry with both mutual respect and an acknowledgment of the independence and integrity of each national Province. I went to New Zealand the following week as the guest of the Maori Synod in Aotearoa/New Zealand. There I began discussion leading to a companion relationship with the Maori Church. We have a responsibility to seek the wisdom and share insights with our brother and sister Anglicans in a spirit of mutual accountability and respect, while struggling within the Episcopal Church to live into God's reign of love and justice in our own context. As an island Diocese, fixed between Asia, Oceania, and North America, we know that better than much of the Episcopal Church.

We have wonderful ministry ahead of us. There is much to be done, but God provides more than we need. And so, from 1 Peter 4:8-11: "Above all, maintain the fervor of your love of one another, because love cancels a host of sins. Be hospitable to one another without grumbling. As good stewards of the varied gifts given you by God, let each use the gift he received in service to others... In all things let God be glorified through Jesus Christ; to him be glory and power for ever and ever. Amen."

Aloha ma o Iesu Kristo, ko makou Haku,
+Bob

Iolani School seeks Teacher of Religion

Iolani School, Honolulu, is seeking a teacher of religion, to begin in the 2008-09 school year. Applications are due in March. Candidates are asked to submit cover letter, personal statement/education philosophy, and resume or CV.

Candidates must be enthusiastic about working in a culturally diverse and academically rigorous Independent Episcopal affiliated school. Responsible for the curricular development and teaching of an academically based Bible course to grades 10-12, with qualifications to teach World Religions (grade 8). Ordination and prior teaching experience is preferred but not necessary.

Iolani is an independent day school affiliated with the Episcopal Church. The school has 1,832 students in grades K-12. For more information, contact the Rev. Daniel L. Leatherman at 808 943-2205, or at dleather@iolani.org.

Tis the season for forms

It's the time of year that several congregational forms are due. All congregations need to submit election forms to the Office of the Bishop following their annual meetings; forms are due Feb. 15. The annual Parochial Reports are due March 3. They should be filed online (instructions were mailed to all congregations), with hard copies sent to Peter Pereira, diocesan Treasurer. Links to all these forms may be found on the diocesan Web site at www.episcopalhawaii.org/DisplayPage.php?PageName=AdminForms

In addition, please note the deadlines for the budgeting and strategic planning process. These may be downloaded from the Treasurer's page on the diocesan Web site.

Camp Mokule'ia celebrates anniversary

A 60th anniversary party will be held for Camp Mokule'ia on Feb. 18 (President's Day). The day begins with a Eucharist and a camp blessing at 10 a.m., followed by a variety of activities and a tour of the camp. Lunch, to be served at noon, is free to all.

All church members will be given 50 percent off the room rates for the event for the nights of Feb. 17 and 18. The rooms are available from 4 p.m. on Feb. 17. Tent camping also is available, with hot showers and clean porta potty.

Help index the archives

The Episcopal Church in Hawai'i Archives needs volunteers to index diocesan publications that go back to 1871. The resulting index will allow researchers easier access to historical information about the work of the Anglican/Episcopal Church in Hawai'i. Publications to be indexed include the *Honolulu Diocesan Magazine*, *Hawaiian Church*

O'Neill honored

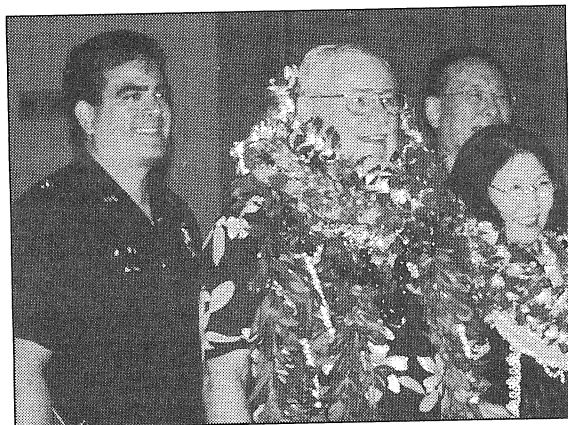


PHOTO BY THE REV. CANON LIZ BEASLEY

St. Timothy's, Aiea, hosted a farewell party last month for retiring rector, the Rev. Vince O'Neill, and his wife, Maria. The parish hall was packed with members of the church and the diocese. Members of the Honolulu Police Department also were present (above). O'Neill served as a chaplain for the police department for 30 years.

Monthly Messenger, *St. Andrew's Magazine*, *Anglican Church Chronicle* and the *Hawaiian Church Chronicle*. Volunteers should dependable, accurate, detail-oriented and available to work on Saturday. If you have a love of history and are interested in the work of the Church in Hawai'i, contact diocesan historiographer Stuart Ching at 955-3535 (h) or 282-8308 (c).

Johnson appointed at St. Timothy's

The Rev. Gregory Johnson has been appointed as full-time Priest-in-Charge of St. Timothy's, Aiea, beginning Jan. 27. He most recently served as part-time interim rector of Good Samaritan, Honolulu.

Join New Testament intro class

The Christian Formation Commission is encouraging people to sign up for an online Introduction to New Testament class, offered through the CALL program (Center for Anglican Learning and Leadership) at Church Divinity School of the Pacific (CDSPP). They are also inviting anyone who is interested to join in a local discussion group as a supplement to the class. The time of the meeting will depend on participants' schedules. If you are interested in participating in the discussion group, contact Commission mem-

ber Beverly Davis-Amjadi at amjadid@aol.com.

Registration deadline for the class is Feb. 15. The cost is \$175 per person, or \$135 per person when three or more people sign up as a group. To register for the class, go to www.cdsp.edu/center_online.php, scroll down to "Introduction to the Scriptures" and then click on "Introduction to the New Testament."

Centering Prayer class at St. Andrew's

For Lent, a seven-session class on Centering Prayer will be held at St. Andrew's Cathedral. It begins with an introductory class on Saturday, Feb. 9, and continues with six sessions each Sunday, beginning Feb. 10. This contemplative form of prayer is a particular blessing for busy, active people; it invites us to pause and just be in the presence of God.

Are you doing global ministries?

The Justice, Peace, and Partnerships Department of the Diocesan Council is asking all congregations to complete a questionnaire about its involvement in global ministries, as a way to share information or encourage collaboration among congregations. The questionnaire is in a format easy to complete on a computer and e-mail back to the Department.

New Testament scholar in Honolulu

Dr. Richard B. Hays, chair of the Biblical Division at Duke Divinity School and an internationally recognized scholar of the letters of Paul and New Testament ethics, will be speaking at First United Methodist Church of Honolulu on Feb. 15-18.

Camp receives grant to renovate Lodge

Camp Mokule'ia received a grant of \$250,000 from the Frear Eleemosynary Trust for renovation of the lodge, interior of the dining hall, and possibly construction of a plaza between the lodge and dining hall.

The Frear gift, to be received this year, concludes a successful year of fundraising. First Hawaiian Foundation started the year by giving the camp \$15,000, followed by the G.N. Wilcox Trust grant of \$50,000 for renovation of the roadhouse.

Go to:

For more information on many of the items listed here, go to www.episcopalhawaii.org and click on the News & Events area.

EfM coordinator plans training for new program mentors

By the Rev. Carol Arney

RECTOR, CHRIST CHURCH, KEALAKEKUA

The leaves were changing to their full autumn colors when I arrived in Sewanee, Tennessee, for the EfM Coordinator's training conference last November. The three-day class included seven EfM coordinators from across the United States. The peaceful campus of St. Mary's Convent and Conference Center provided the perfect backdrop for our work.

Although I have been the EfM coordinator for the Diocese of Hawai'i for a little more than a year, it was my first chance to attend this training.

Before I attended, it was easy to get the idea that my primary responsibility was to arrange the mentor training classes for the EfM mentors in Hawai'i. But I left with an entire new enthusiasm for my true responsibility, which is to support the work of the

mentors in their groups, by providing promotional assistance, communication among the mentors, and problem-solving skills. I was reminded that I am the person available for congregations and their rectors and vicars to turn to if they are thinking of starting EfM in their own churches.

My own experience with EfM spans the past 12 years, as I was trained as a mentor during my senior year as a seminarian at Sewanee. Upon my return to Hawai'i, I started my first group at St. Michael's in Lihue. Since moving to Kona I have started two more groups, and been through the entire four-year program twice. I also have planned three training events, one in Kona, one in Maui, and one at Camp Mokule'ia on O'ahu.

EfM is a program of theological education-at-a-distance of the School of Theology of the University of the South. Students sign up one year at a time for this four-year

program. It covers the basics of a theological education in the Old and New Testaments, church history, liturgy, and theology. Students meet regularly, usually once a week, in seminars under the guidance of trained mentors. The program grants a certificate at the completion of the four years and 18 Continuing Education Units for each year's work.

The next training is scheduled for March 6, 7, and 8, 2008 (Thursday through Saturday) at Camp Mokule'ia.

There will be one basic in-service class with a maximum of eight participants. The purpose of basic mentor training is for participants to discern whether they have the desire and skills to be a mentor for the Education for Ministry program, and to provide ongoing training and support for experienced mentors with an EfM group. All mentors are required to take the basic course twice before they can take an ad-

vanced "formation" class, and mentors are required to repeat the basic class after taking three consecutive non-Basic/In-service events (Formations or Alternate trainings).

There will also be one formation class offered, for mentors who have completed the above requirements. The formation topic for 2008 will be VOCATION: To reflect on your own sense of vocation and call, then consider how you can strengthen the sense of vocation and call of the participants in your EfM groups. You can expect to gain a deeper understanding of the preparation needed for a person to claim his or her calling and experience some of the power which is released when you do what you love in service of what is most important to you. (1 trainer, 6-12 participants)

Reach the Rev. Carol Arney at (808) 323-3429 or at rector@christchurchkona.com.

COMING SOON

www.episcopalhawaii.org/calendar/calendar.php

FEBRUARY

- Feb 1 Deadline for March issue of Hawaiian Church Chronicle
- Feb 6 Ash Wednesday
- Feb 7 Resource Development Dept., 11:30 am
- Feb 8 ECW meeting, St. Peter's, Honolulu, 9:30 am – 1 pm
- Feb 14 Commission on Ministry, 2 pm
- Feb 15 Deadline for Church Officials List and Certificates of Election to be submitted to Bishop's Office
- Feb 15–17 Happening, Camp Mokule'ia
- Feb 16 Council Dept. meetings, 9 am
Standing Committee, 9 am
Diocesan Council, 12:30 pm
- Feb 18 Camp Mokule'ia anniversary celebration
Presidents' Holiday;
Office of the Bishop closed
- Feb 23 Strategic Planning training for congregations & commissions
- Feb 27 Meeting of College of Presbyters with the Bishop; Eucharist to follow at Noon.
- Feb 28 Deadline for April issue of Hawaiian Church Chronicle

MARCH

- Mar 1 Deadline for 2007 evaluations and strategic plans for those seeking funding
- Mar 3 Parochial Reports due
- Mar 6–8 EfM Mentor Training, Camp Mokule'ia
- Mar 13 Resource Development Dept., 11:30 am
Commission on Ministry, 2 pm
- Mar 15 Chrism Mass, St. Andrew's
ECW mini-retreat, St. Anthony's Retreat Center
- Mar 16 Palm/Passion Sunday
- Mar 20 Maundy Thursday
- Mar 21 Good Friday
- Mar 23 Easter Sunday
- Mar 26 Kuhio Day Holiday;
Office of the Bishop closed
- Mar 28 Deadline for May issue of Hawaiian Church Chronicle

APRIL

- Apr 3 Resource Development Dept., 11:30 am
- Apr 10 Commission on Ministry, 2 pm
- Apr 12 ECW monthly meeting, St. Matthew's, 9:30 am – 1 pm
- Apr 16 Resource Grant Request mailed to those who have submitted strategic plans
- Apr 19 Council Dept. meetings, 9 am
Standing Committee, 9 am
Diocesan Council, 12:30 pm
- Apr 25 Deadline for June issue of Hawaiian Church Chronicle
- Apr 30 Priory Senior Class Reception, 4 pm

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.

IN MEMORIAM: The Revs. John Millen and Charles Hopkins

THE REV. JOHN MILLEN 1941-2007

The Rev. John Clyde Millen, loving husband, father, grandfather, and priest, died on December 20, 2007, at St. Francis Hospice West. He was born September 9, 1941, in Landour, U.P., India, where his father was an agricultural missionary. He is survived by: his wife, Priscilla, of 40 years of marriage; children: Scot, Laura Hurley, Chad, and Katharine; his four grandchildren: Isabella and Alexandra, and Andrew and Rebecca Hurley; and his siblings: Martha Froseth, Theodore, Robert, and Anne Longacre.

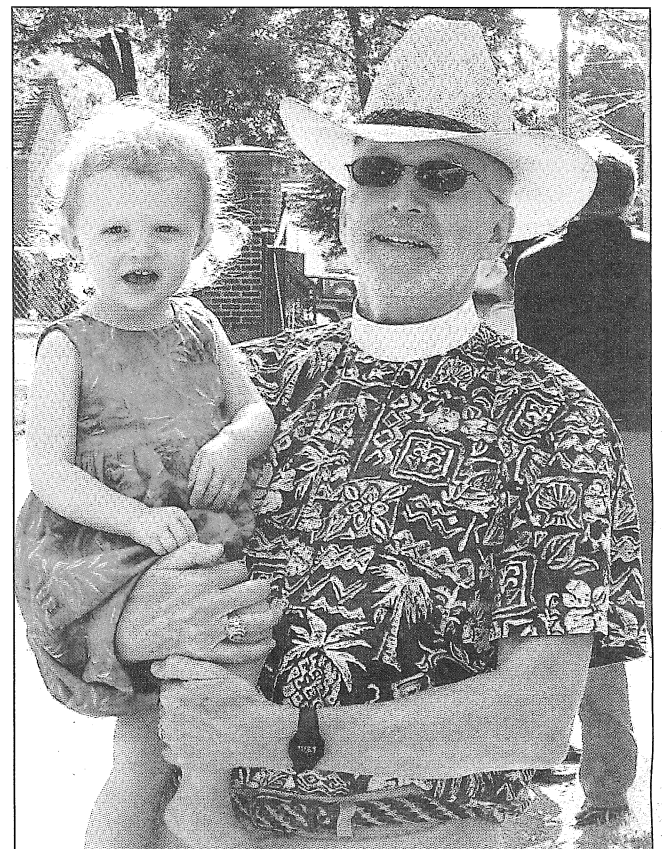
Prior to coming to Holy Nativity Episcopal Church, where he served as Rector from 1989 to 2002, Millen served churches in Columbus, Ohio, and several churches and an Episcopal high school in Virginia.

He graduated from The Virginia Theological Seminary in 1974 with a Master in Divinity, from the United States Naval Academy in 1967 with a Bachelors degree in Engineering, and received an AA degree from Monmouth College, in Monmouth, Illinois, in 1963. John served as a Marine Corps officer at Camp Hansen in Okinawa during the Vietnam War, 1968–1969.

After his retirement in 2002, Millen served several Hawai'i Episcopal churches as a supply priest and during 2007 was the area coordinator for Blue and Gold Officers to recruit for the Naval Academy. At the time of this death, he had just begun an interim position at St. George's, Pearl Harbor.

During the years he served in churches, he especially enjoyed working with young people and organized a number of work camps that provided opportunities for them to give back to the community. He traveled especially to see his grandchildren and to attend StoryFest events, a storytelling program, on the mainland. He enjoyed Hawaiian music and was a big supporter of the UH Warriors.

A memorial service was held at St. Timothy's Episcopal Church, Aiea, on January 12, 2008. Interment was in a private ceremony, with full military honors, at Punchbowl



SUBMITTED PHOTO

The Rev. John Millen, here holding one of his grandchildren, died on December 20 after a long illness. His ashes were interred in a columbarium at Punchbowl Cemetery, since Millen had served as a Marine officer prior to his becoming an Episcopal priest.

Memorial Cemetery on January 11. The family asks that any donations be given to Episcopal Relief and Development Fund, the US Naval Academy Foundation, Virginia Theological Seminary, or the Leukemia & Lymphoma Society.

THE REV. CHARLES G.K. HOPKINS: 1931-2008

The Rev. Charles Gordon Kamohoali'i Hopkins, 76, of Honolulu, died Jan. 1, 2008. "Fr. Charlie" was born in Honolulu and attended seminary at Seabury-Western Theological Seminary in Evanston, Ill., graduating in 1966.

Fr. Charlie served several churches in the Diocese, beginning with Christ Memorial, Kilauea, and St. Thomas, Hanalei, on the island of Kaua'i.

Beginning in 1969, he served at St. Andrew's Cathedral and later at St. John's By-the-Sea, where he was Vicar Emeritus. He retired from the active priesthood in 1996, after 10 years at St. John's.

Hopkins, along with his late wife Pua, who died in 2004, was very involved with Native Hawaiian ministry in the Diocese and integrating Hawaiian language and culture with Christian faith. Among other efforts, he was instrumental in founding both the Commission on Native Hawaiian Ministry and the Anglican Indigenous Network, a body with representatives from several nations.

Hopkins is survived by sons; Gordon, Michael, Stephen, Mark and James Anthony Jr., and Kalae Anthony; daughter, Lynlie Waiamau; 18 grandchildren; six great-grandchildren; brother, Dayton Carter; sisters, Myrtle Beamer, Jean Kalani,

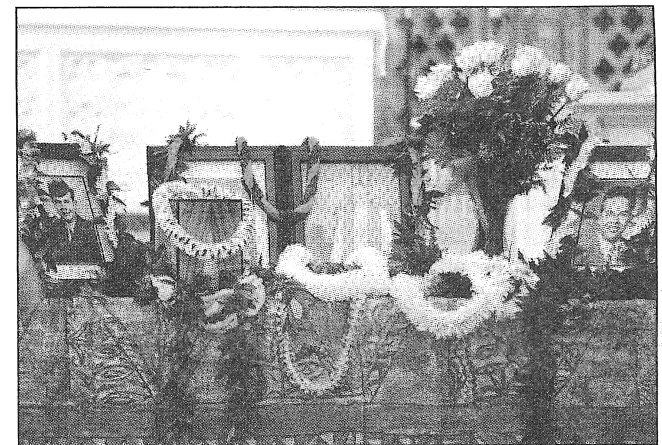


PHOTO BY THE REV. CANON LIZ BEASLEY

Photographs and lei surround the box holding the ashes of the Rev. Charles G. K. Hopkins, who died January 1, at the burial Eucharist held for him at St. Andrew's Cathedral.

Angeline Locey, Helen Medeiros and Bernice Searle.

A memorial service was held at St. John's By-the-Sea on Sunday, January 13, and a burial Eucharist at St. Andrew's Cathedral on Saturday, January 19, followed by interment at Makiki Cemetery.

A letter of thanks from the Diocese of San Diego

Editor's Note: This letter was received from the Bishop of San Diego. He later sent additional letters thanking the Diocese of Hawai'i for later donations of \$185.00, \$25.00, and \$305.00.

Dear People of the Episcopal Church in Hawaii,

We received your generous donation of \$4,726.70 to support the Episco-

piscopal Diocese of San Diego in response to our recent wildfires. Our Episcopal network of love and support from around the nation is truly Christ's vision realized.

Thankfully, we did not lose any churches; however, some parishioners and clergy lost everything. The funds you sent will directly aid those most affected by the fires.

As we move into the long process of recovery, please know how much we appreciate your support. I ask for your continued prayers for all those affected by these fires. May God bless you in your life and ministry.

With great gratitude,
The Right Rev. James R. Mathes
Bishop of San Diego