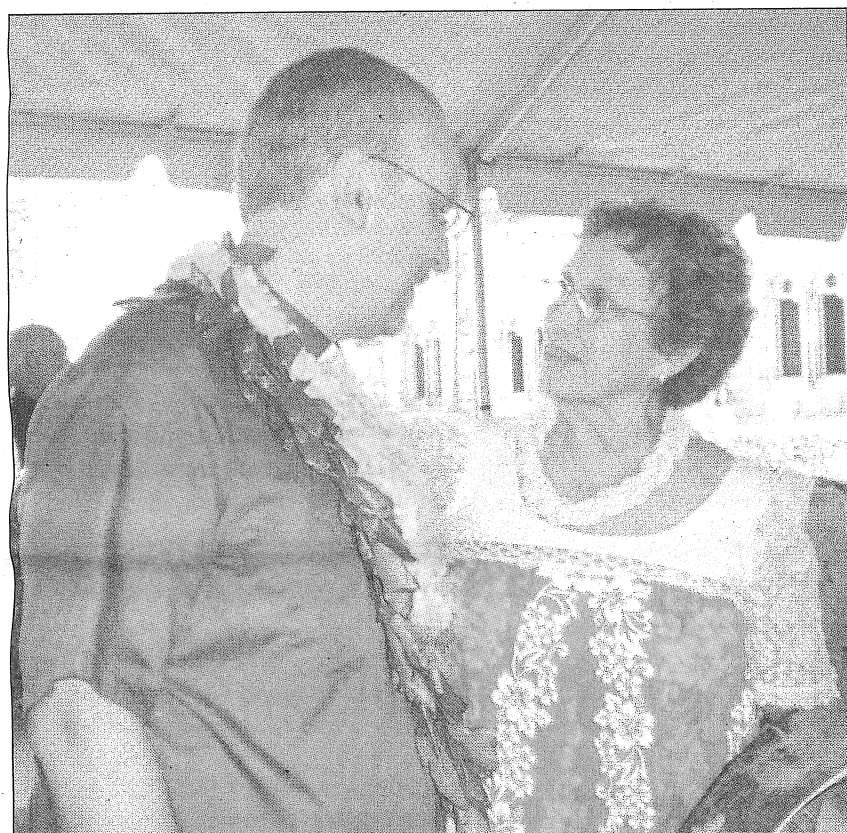


# Hawaiian Church Chronicle

VOLUME 1

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF HAWAII

NUMBER 1



## Bishop's lu'au a huge success

Event honored Hawai'i's  
Holy Sovereigns ,  
King Kamehameha IV  
and Queen Emma

By Erin Hoff

CATHEDRAL OF ST. ANDREW'S

The Bishop's Lu'au was a fun and festive occasion held on the Feast of the Holy Sovereigns, November 28, 2009. The Cathedral community was joined by members of Episcopal churches throughout the Diocese and the greater community for Holy Eucharist and a lively lu'au.

The Holy Sovereigns, King Kamehameha IV and Queen Emma, personally invited the Anglican Church (now in the United States as The Episcopal Church) to Hawai'i and founded the Cathedral of St. Andrew in 1862.

Each year on November 28, The Episcopal

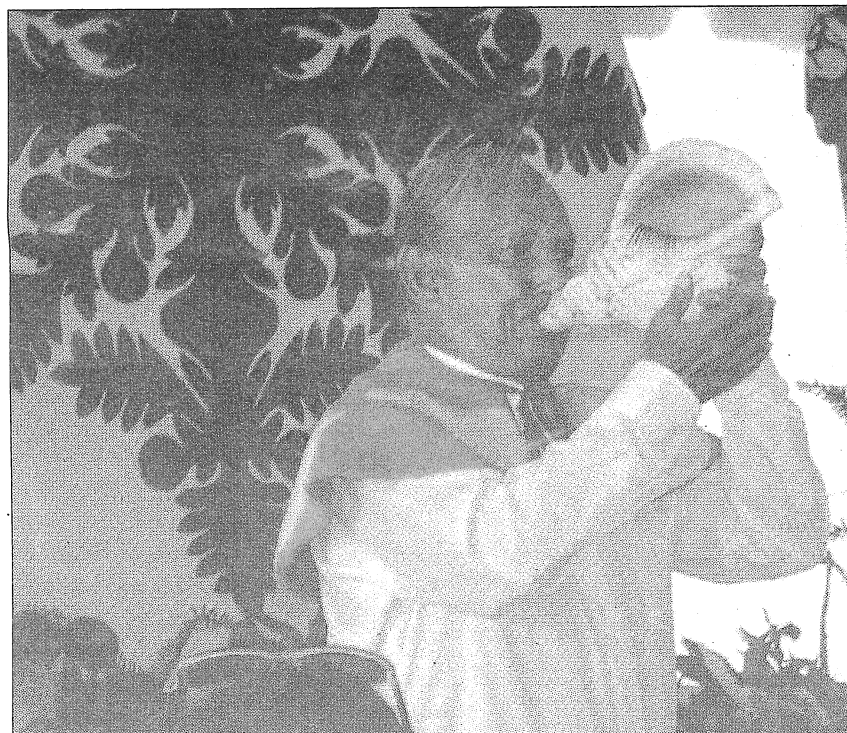
Church in the United States of America formally recognizes the lives and work of the King and Queen.

This year, Bishop Robert Fitzpatrick wanted to create a celebratory community event to recognize King Kamehameha IV and Queen Emma. He decided on the Bishop's Lu'au, open to the public, preceded by a worship service in the Cathedral to honor the King and Queen.

A hard-working committee, chaired by Keane Akao of the Parish of St. Clement, worked for months, arranging details big and small. They were accompanied by a great crowd of dedicated "day of" volunteers. Without all this cast of "worker bees," the event could not have been possible. A hearty thank you to all who gave their time and elbow grease.

The Bishop's Lu'au had ample ono food, and some of the best Hawaiian entertainment as Kaumakaiwa Kanaka'ole, Ku'uipo Kumukahi, Mahiehie, Kupaoa and Shawn Pimental provided live music during the meal.

All in all, the event was a resounding success!

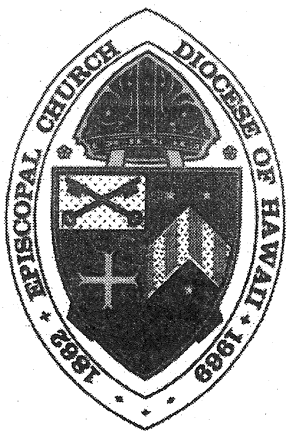


Bottom left: "Babe" Bell blows the pu (conch shell) during the musical entertainment that accompanied the Bishop's Lu'au in celebration of the Royal Sovereigns, King Kamehameha IV and Queen Emma on November 28, 2009. Upper left: The Rt. Rev. Robert Fitzpatrick converses with Beadie Dawson, a member of the Cathedral of St. Andrew, where the lu'au was held. Above, the serving line at the lu'au stays busy.

Photographs by Susan Hays

More photos, Page D

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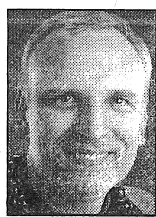
# Seek the face of God in those near you

*Aloha i Akua,*

Lent begins on Feb. 17 with Ash Wednesday. I find the Ash Wednesday liturgy most disconcerting. It is not the recitation of the 51st Psalm (BCP, p. 266) or the wonderful Litany of Penitence (BCP, p. 267). No, it is literally the imposition of ashes in logical contradiction to the Gospel lesson for the day (Matthew 6:1-6, 16-21). In the lesson, Jesus Christ teaches, "Be careful not to parade your religion before others; if you do, no reward awaits you with your Father in heaven ... So too when you fast, do not look gloomy like the hypocrites ... But when you fast, anoint your head and wash your face, so no one sees that you are fasting..." During worship, this lesson is read and then soon after the sermon, the people are invited forward for the imposition of ashes.

The imposition of ashes developed in the Church in imitation of the practice of the use of sackcloth and ashes by penitents. The practice of imposing ashes on Ash Wednesday dates from at least the eighth century in the Church.

Some have suggested that the practice began as spreading of ashes on the heads of the faithful with crosses being marked on the tonsures of monastics. (Tonsures were shaved bald spots on the tops of monks' heads.) Perhaps the marking of the cross on the forehead with ash emerged as an imitation of the sealing with Chrism (blessed oil) at Baptism. *The Book of Common Prayer*, 1979 (the current "official" prayer book of The Episcopal Church), is the first American Episcopal prayer book to include the imposition of



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

ashes as a "norm."

Previous prayer books often did observe Ash Wednesday with a penitential liturgy, but there was no mention of ashes (though throughout the 20th century, their use became more common as liturgical renewal happened in our Church).

This is a question of humility and humanity. It seems to me that the teaching of Christ from Matthew points to the meaning of liturgical practice and personal piety. Confession, daily prayers, praying the rosary, observing Feast and Fast days by attending worship, daily Bible study and, most importantly, going to Church every Sunday and taking Holy Communion, are means of understanding our humanity — sinful and yet loved by God — and being brought into relationship with God. We do them to place ourselves in the right context and frame of mind to be open to God. It is all about God and not about us.

And, so what about ashes on Ash Wednesday? There seem to be four options on Ash Wednesday:

Just don't go up to receive the ashes when invited to do so.

Go forward to receive the imposition of ashes and then wash them off right after the liturgy.

## BISHOP'S VISITATIONS

### February

Feb 7 ..... St. John's by-the-Sea, Kahalua  
Week of Feb 7 ..... Calvary, Kaneohe  
Feb 14 ..... Christ Memorial, Kilauea,  
and St. Thomas, Hanalei  
Feb 21 ..... Holy Innocents, Lahaina  
Week of Feb 21 ..... Good Shepherd, Wailuku

### March

March 7 ..... St. Augustine's, Kapaau  
Week of March 7 ..... St. James, Waimea  
March 14 ..... St. Jude's, Ocean View  
Week of March 14 ..... St. Matthew's,  
Waimanalo  
March 28 ..... Palm Sunday,  
St. Andrew's Cathedral

### April

April 4 ..... Easter, St. Andrew's Cathedral

### Regional Confirmations

Weekend of April 11 ..... Big Island  
Weekend of April 18 ..... Windward Oahu  
Weekend of April 25 ..... Kauai  
Weekend of May 2 ..... Central Honolulu  
Weekend of May 9 ..... West Oahu  
Weekend of May 16 ..... Maui  
Weekend of June 13 ..... East Honolulu

Go forward and don't wipe them off.

Go forward and bow your head so that the priest sprinkles the ashes on your head like the water at Baptism (the ashes are imposed, but no one will know).

I find the fourth option the most edifying.

**Continued on Page C**

# Stability: Sometimes challenging; often good

Lately I've been thinking about the vow of stability. This was one of the promises that St. Benedict of Nursia put into his rule of life for monks, way back in the sixth century. *The Rule of St. Benedict*, as you may know, has formed the basis for much of monastic life since then. It also has become popular today for the wisdom that it teaches us about how to live in relation to God and with one another.

I've been thinking about stability in part because several months ago, I passed a personal milestone. I have now lived in the house that my husband and I rent in Ka'a'awa longer than I have lived in any other dwelling in my life. Since we've lived there only four and a half years, that tells you something about my life; I grew up moving around as my father, a civil engineer, was transferred from one project to another. Even as an adult, I have tended to be transient, not always by choice. (I can count 36 separate places — houses, apartments, dormitories, a parent's house for a month or so — in which I have lived.)

St. Benedict's vow of stability was the promise to stay for life in the community in which one had become a monk. Before then, monks had tended to wander about or to live as hermits. They would get tired of the monastery in which they were living and pick up and go to another one.

The vow of stability ensured the continuity of the monastic community. But it also



**The Rev. Canon Liz Beasley**  
CANON FOR  
MINISTRY DEVELOPMENT

made the monks have to abide with one another, not only in the sense of literally living together, but also (more importantly) in the sense of learning how to endure being with all these other human beings for a length of time — literally, a lifetime. We all perhaps know how difficult other people can become when we're forced to live with them — or go to church with them — day in and day out, year after year.

The vow of stability also "brought mobility — the physical expression of a [person's] pride, independence and self-will — under the healing influence of obedience" (quoting from an introduction to *Benedict's Rule* by Anthony C. Meisel and M. L. del Mastro). It meant that one could not defiantly storm away in self-righteous anger or frustration with one's community. Instead, one might have to examine oneself and discover painful truths about one's own behavior, or grow into deeper knowledge and appreciation of one's fellow monks with their own particular gifts and quirks.

Eugene Peterson writes about the vow

of stability in his book *Under the Unpredictable Plant*, which is what got me thinking about it. Peterson is a retired Presbyterian pastor who has written a number of books over the years about how to live the pastoral vocation.

In this book, Peterson uses the biblical character of Jonah to talk about the life and temptations of being a pastor. He says that when he began his ministry, at the age of 30, as a church planter in a new Baltimore suburb, he resolved to stay there for his entire ministry. He got the idea from reading about the vow of stability in *Benedict's Rule*. And he did stay, for 29 years. (He later taught in a seminary, before returning to his native Montana to retire.) He writes about the temptations of seeking "greener pastures," of getting tired of the people one is serving, and of thinking that one could have a much more effective ministry somewhere else. Peterson says that American pastors have fallen prey to thinking of their vocations in terms of American "careerism" — moving up the vocational ladder. He likens this mindset to Jonah setting sail for far-off and exotic Tarshish, instead of going to preach to the (sinful, idolatrous) people of Nineveh, as the Lord had instructed him to do.

Congregations, too, can fall prey to a similar kind of thinking: "Some other

**Continued on Page C**



## Workshop set on building a vibrant congregations

The Very Rev. Kevin Martin will be conducting a workshop for the entire Diocese on "Building a Vibrant, Vital, and Growing Community of Faith." The workshop will be held on February 13, at St. Timothy's Church, 'Aiea. Refreshments will be served beginning at 8:30 a.m., with the workshop from 9 to 11 a.m.

Martin is the Dean of the Episcopal Cathedral of St. Matthew in Dallas. For nine years, Kevin was the Congregational Development Officer for the Episcopal Diocese of Texas. He is part of the Clear Vision Conferences and was a member of the original 2020 Taskforce for The Episcopal Church. He teaches extensively on attracting new members, evangelism, and the development of new leadership. Martin has authored two books, *The Myth of the 200 Barrier* and *5 Keys for Church Leaders*.

To register for the event, go to: <http://events.constantcontact.com/register/event?oeidk=a07e2om9ju51884664d>

## Sabeel Conference on peace, justice in the Holy Land

A conference called "What Does Justice Require of US? Peace with Justice in the Holy Land," hosted by Friends of Sabeel Hawai'i, will be held at St. Andrew's Cathedral on February 26-27.

A variety of options exist for different lengths of attendance, with different registration fees. All fees are half price for students.

For more information, and to download a conference brochure, go to: [www.fosna.org/content/honolulu-conference-feb-26-27-2010](http://www.fosna.org/content/honolulu-conference-feb-26-27-2010).

## College Horizons applications for Native high-schoolers

College Horizons, a "crash course" in the college applications process, has openings for the summer program. The event is open to Native Hawaiian, Native American and Native Alaskan high schoolers in the 10th and 11th grades.

One session will be held at University of Hawai'i-Hilo on June 12-16. Applications must be received by February 1 (1st round) or February 26 (2nd round); applications might be accepted until May 1 if space is available. The cost to attend is \$200.00 and airfare to the site. There is significant financial aid available (for tuition and airfare) to students who qualify.

For more information, go to: [www.episcopalhawaii.org/ViewArticle.php?key=1049](http://www.episcopalhawaii.org/ViewArticle.php?key=1049)

## Headline for Happening will go there and here and here

Happening, a Christian introduction/renewal weekend for teenagers in grades 9-12, will be held at All Saints Episcopal Church in Kapa'a, Kaua'i, February 12-14. Space is limited, so sign up early! Registration this year is only \$20 for off-island participants and \$30 for on-island participants. Participants must arrange for their own travel. There will be pick-ups available from the Lihue airport on Feb. 12 and drop off available on Feb. 14.

If your church would like to minister to or help out with the weekend in any way, for example by praying for our candidates or donating money for a meal, please contact Mike Woods at [mtwoods@hawaii.rr.com](mailto:mtwoods@hawaii.rr.com) or 808-780-9185.

For more info and a registration form, go to: [www.episcopalhawaii.org/ViewArticle.php?key=1056](http://www.episcopalhawaii.org/ViewArticle.php?key=1056)

## Send in election results after annual meetings

Congregations must send to the Office of the Bishop certificates of election for Vestry/Bishop's Committee members and delegates to the Annual Meeting of Convention following the annual meeting of the congregation, which must have occurred in January. The required forms have been e-mailed to all congregations. The deadline for returning forms is February 19.

## HPU has scholarships for church members

Hawai'i Pacific University (HPU) is accepting applications for the Rev. Frank E. and Irene Butterworth Scholarship Program for the 2010-2011 academic year. This scholarship was established to honor the Butterworths for their dedication to higher education in Hawai'i and for their support and loyalty to HPU.

All religious faiths and/or denominations are invited to nominate one student each year. Each nominee must have already been accepted for admission into HPU. Deadline for applications is Feb. 18. The HPU Scholarship Committee will review the applications and select four new students each year to receive a 100 percent tuition-only scholarship. For students who maintain their academic standing, the scholarship is renewable for three additional years.

For more information, including eligibility requirements and an application form, go to: [www.hpu.edu/scholarships](http://www.hpu.edu/scholarships)

## Diocesan Web site about to change

The Diocese of Hawai'i will be launching a new Web site soon. That means the usual URLs — or Web addresses — will be changing. The address for the site remains the same ([www.episcopalhawaii.org](http://www.episcopalhawaii.org)), but the addresses for all subsequent pages within the site will change.

# Fitzpatrick

## CONTINUED FROM PAGE B

ing spiritually — though be sure to warn the priest before going forward and lowering your head.

All four are faithful choices — even the first one. The question for the believer is one's relationship with God and how one best connects with the reality of one's own humanity, finitude, brokenness, and sinfulness. The ashes and the confession are tools in our spiritual knapsack on the pilgrimage of life. You need to discern what is best for your journey to Easter this year.

I suggest that it is through pondering humility that we can best encounter God as Christians. Ilia Delio, a Roman Catholic Franciscan Sister who teaches at the Washington Theological Union, writes: "The humility of God means that we do not have to strain our necks looking upward or strive to climb the narrow ladder to heaven. Rather, God is bent low in love. To love each person, each creature, each element of creation as sister or brother not selfishly but for the sake of the other, to live in peace and reconciliation with all things, is to see God's goodness shining through the fragile, human nature of our lives. The face of God is hidden in the everyday ordinary person we meet along the way — the store owner, the mechanic, the little child, the elderly woman — each in some way expresses the goodness of God" (see *The Humility of God: A Franciscan Perspective* [St. Anthony Messenger Press, 2005], page 115).

If Ash Wednesday and the pious practices of Lent are to bring us face to face with our humanity, we really cannot grasp the miracle of Easter without owning our own reality in the humility of God in Jesus Christ. We are not only called upon to recognize our own pain and suffering, our own brokenness and sinfulness, and therefore

our own need for healing and forgiveness, but to see the face of God in the need and want of others and in the world around us.

Perhaps we are called this Lent to wipe the ashes from our faces and seek God in the face of those around us.

I invite the people of the Diocese to consciously reach out this Lent to find God in the world. Perhaps by reading to children in a kindergarten class, serving at a food bank or feeding ministry or visiting a nursing home, you can see God's goodness. Our humanity is made whole in God who became humble. Our humility allows us to see God in humanity.

In fact, I hope no one in the Diocese gives up chocolate, dessert, or coffee — or anything like that — for Lent this year. I hope we will say our prayers and read the Bible daily, be in Church every Sunday, and reach out to our fellow human beings. We are called to face our own humanity honestly and to embrace the humility of God in those around us. Humanity faced and humility embraced.

As Susan Pitchford rightly acknowledges, "... I have indeed screwed up everything that was in my power to screw up, and left to my own devices would be utterly lost. But at the same time, I was created to be something magnificent, and when Christ's work in me is complete, that's exactly what I will be" (see *Following Francis: The Franciscan Way for Everyone* [Morehouse Publishing, 2006], page 65). God's humility allows me to fulfill my humanity becoming a loved child of God.

I pray you have a holy Lent and a joyful Easter! I hope you see God in the world and in the faces around you.

I encourage you to face your own humanity, to give it God, to laugh out loud, and to open your arms to those around you.

*Aloha i Iesu Kristo ko makou Haku,*

+Bob

The Right Reverend Robert L. Fitzpatrick

+ *Keali'ikoaokeakua*

# Stability

## CONTINUED FROM PAGE B

priest will be more effective (pastoral, friendly, a better preacher, a better administrator, you-name-it) than this one we're stuck with." Congregations, too, have to learn to live with their priest, with all of his or her particular gifts and quirks.

And people can have similar thoughts about an entire denomination. The whole denomination, someone might believe, has become boring, sinful, idolatrous, misguided, you-name-it. I've been there, too: I have left a denomination after making a major commitment to it. The Episcopal Church has become well acquainted with this phenomenon in recent years, as congregants, priests, bishops, whole churches, and the majority of the people in several dioceses have left.

But the difficult part is to discern when one is truly responding to God's will and when one is just exercising one's pride and self-will and searching for a greener pasture that may not exist. There is no perfect priest, congregation, or denomination anywhere.

A major part of my work on the Bishop's staff is "deployment," or, as I describe it, help-

ing churches and priests find one another. So I see a fair amount of transition, and people "thinking about" moving even if they don't do it. Sometimes moving is necessary; sometimes one really is called to go somewhere else. Sometimes a congregation really would be better off with a different priest. Sometimes one really is called to transfer to a different denomination altogether in order best to worship and serve God.

But sometimes — I would suggest usually — one is called to stay put, to stick it out, to learn how to live with and among these other human beings that God, in God's infinite sense of humor (and wisdom), has seen fit to put one among. Staying put truly can be an antidote to the pride, independence, and self-will — I would say the desire to be in control of life — that characterizes so much of our living but that is so antithetical to the spiritual life.

Congregations are like monasteries for us "householder" folks. They are where we learn to live in relation to God, where we might be forced to discover the painful truths of our own behavior and how we need to change, where we practice living with others and accepting them with all their particular gifts and quirks. If a congregation truly nurtures this kind of life, it is being its best, providing the means for its people to give praise and glory to God in who they are and how they live.



# Aid urgently needed for Haiti victims

Bishop Bob Fitzpatrick encourages churches and individuals to make donations to Episcopal Relief & Development to help the earthquake victims in Haiti.

Donations can be made directly online and designating "Haiti." Contributions to the Haiti Fund will provide critical assistance such as food, water and medicine, as well as long-term recovery and rehabilitation aid, in the aftermath of the January 12 earthquake.

Donations (with checks designated for "Haiti") can be mailed to: ERD, P.O. Box 7058, Merrifield, VA 22116.

Donations also can be made by phone with a credit card. Call toll-free, 1-800-334-7626, ext. 5129.

Congregations taking special collections should send the money collected directly to ERD as soon as possible.



The theme for A Disciple's Journey 2010 is "Hungry? Come to the Banquet." The two-day event will focus on habits and practices to help us satisfy our spiritual hunger.

## Register for DJ'10!

A separate Web site, with online registration form, are now available for A Disciple's Journey 2010 (DJ'10). The theme for this year's gathering is "Hungry? Come to the Banquet." The event will be held at Holy Nativity Church in 'Aina Haina on Friday and Saturday, April 16-17.

Friday will consist of several all-day workshops, to provide the opportunity to delve deeply into one particular subject. The main event starts with registration at 4 p.m. on Friday, followed by worship, dinner, and a keynote address by the Rev. Canon Chuck Robertson, Canon to the Presiding Bishop.

On Saturday, there will be another keynote, a number of workshops, organized into different "tracks," and a closing Eucharist. It will end by 5 p.m.

The total cost is \$150. Airfare will be paid for Neighbor Island participants.

About 200 people participated in DJ'09 last year. DJ'10 is being planned for up to 275 participants.

➔ **Go to:**  
For more information, go to:  
<http://events.constantcontact.com/register/event?oeidk=a07e2ont66l5bcfb5e>



## Bishop's Lu'au

Above: Kaumakaiwa Kanaka'ole, left, and Shawn Pimental entertain the guests at the Bishop's Lu'au on November 28 in celebration of the Royal Sovereigns.

Top right: Vicki Hollinger of St. Andrew's and Bev Davis-Amjadi of St. Clement's enjoy the entertainment during the lu'au, along with the rest of the crowd.

Center right: Dee Chang and Mike Sen have some "talk story" time during the event.

Bottom right: Keane Akao, chair of the organizing team for the lu'au, surveys the proceedings from the stage.

Bottom: Bishop Bob Fitzpatrick addresses the gathering.



### Photographs by Susan Hays

