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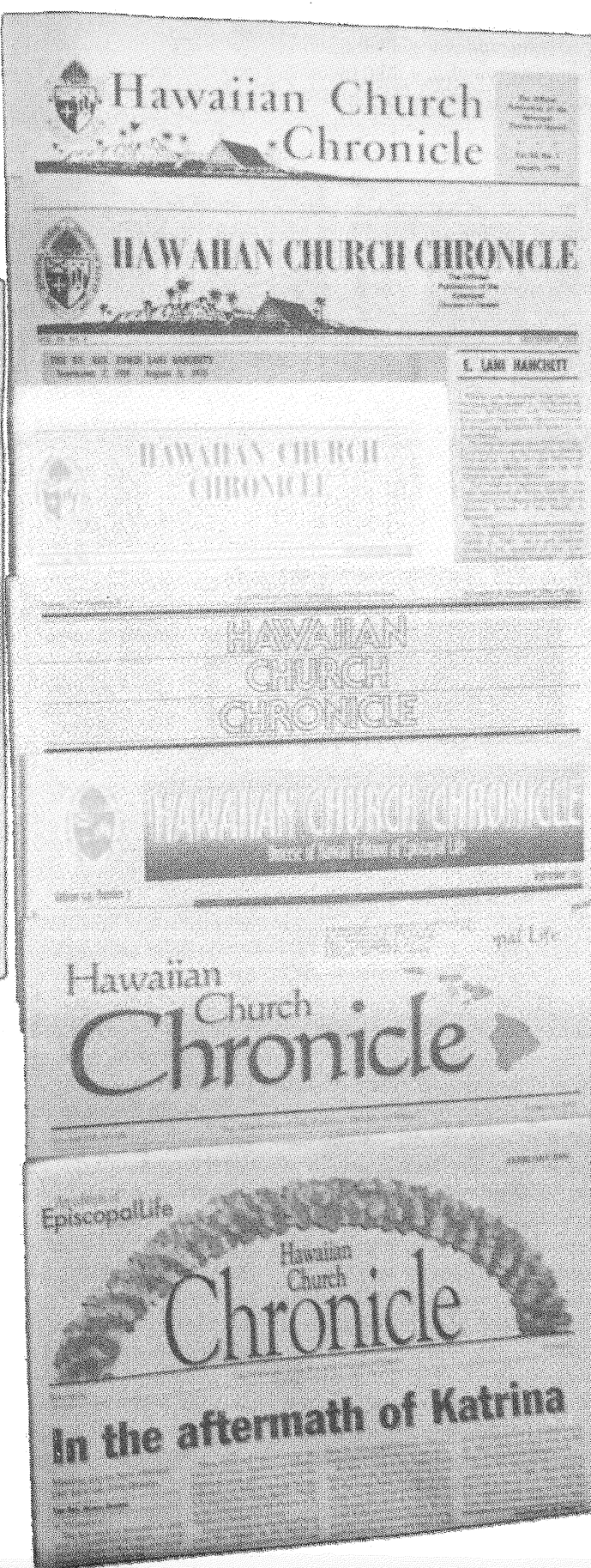
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Hawaiian Church Chronicle

VOLUME 1

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF HAWAII

NUMBER 12



Throughout its century-plus life, the Hawaiian Church Chronicle has undergone several transformations. See pages C, D and E for more examples of the newspaper's design over the years. History-making moments were documented in the pages of this publication, along with striking images from a diocese rich in diversity.

-30-

(The end)

Diocesan newspaper to cease publishing

By the Rev. Canon Liz Beasley

After more than 100 years, the *Hawaiian Church Chronicle* will cease publication with this issue. The decision came suddenly, as the Executive Council of The Episcopal Church decided in creating the Church's 2011 budget to cut funding for all print publications. Because the *Chronicle* is a "wrap" on the *Episcopal News Monthly* (formerly *Episcopal Life*), published by The Episcopal Church, the *Chronicle* "dies" with the national publication.

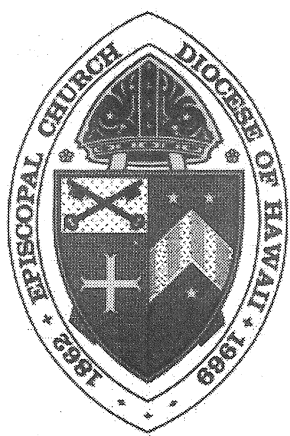
Intimations that such a thing could happen first came a little more than a year ago, when the General Convention of The Episcopal Church slashed the budget of The Episcopal Church, and communications were cut. Some changes were made to the national print publications, and the *Chronicle* continued as a wrap. All of its printing, mailing, and mailing list maintenance had been and continued to be handled by the printer of the national publication, AFL Web Printing in New Jersey.

When this happened last year, I investigated other printing options. These included printing a quarterly magazine as a wrap on another national publication, the *Episcopal News Quarterly*, or bringing the whole production to a printer in Hawai'i. Either of these options, however, cost at least \$6,000 more than what we had in the budget. In addition, I knew from prior experience as *Chronicle* Editor (1999–2001) that maintaining the mail-

Continued on Page C

Reports, photos and election results from the Annual Meeting of Convention, Pages F-K

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Hawaiian Church Chronicle

PUBLISHED CONTINUOUSLY SINCE 1908

The Rt. Rev. Robert L. Fitzpatrick
Bishop

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

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The Rev. Canon Liz Beasley
Editor

Elizabeth House
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Editor,
Hawaiian Church Chronicle,
229 Queen Emma Square, Honolulu, HI 96813-2304.
E-mail: news@episcopalhawaii.org
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Suggested reading list for coming year

Aloha ke Akua,

As I have done in the past, the following books are suggested readings for 2011.

There is one book that I would like all members of the Diocesan Council, the Standing Committee, Vestries and Bishop's Committees to study together: *Beyond the Baptismal Covenant: Transformational Lay Leadership for the Episcopal Church in the 21st Century* by Donald V. Romanik (New York, NY: Episcopal Church Foundation, 2010). It can be ordered from Forward Movement Publications (online at www.forwardmovement.org or by phone at 1-800-543-1813). I encourage all members of the Diocese read this book as well. A brief 78 pages, it offers helpful insights into the ministry of the baptism and leadership in the local congregation.

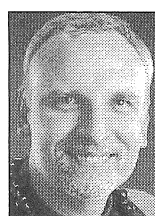
The following are suggestions for personal study or small groups. In each category, I have made three suggestions. The first suggestion (a) is easily adaptable for individual or group study with little formal background needed. The suggestions that then follow (b and c) are for added or more in-depth study and reflection.

1. Biblical Authority: As Christians, we take the Bible very seriously. As part of the Episcopal tradition, we are not biblical literalists or fundamentalists, and we take historical, literary and contextual criticism into consideration when engaging the Scripture. Whenever someone is ordained a deacon, priest or bishop, that person is required to publically affirm and attest in writing that: "I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church." The Catechism of the Church makes two important statements about the Holy Scripture (see pages 853-854 of the *Book of Common Prayer*): "We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible" and "We understand the meaning of the Bible by the help of the Holy Spirit, who guides the Church in the true interpretation of the Scriptures." What is "Biblical" authority?

a. *And God Spoke: The Authority of the Bible and the Church Today*, by Christopher Bryan (Cambridge, MA: Cowley, 2002). The Rev. Christopher Bryan is the C.K. Benedict Professor of New Testament at the School of Theology at the University of the South. This is a short introduction to what the Bible is (Part 1: "What Do We Believe?") and how we can best utilize it (Part 2: "What Should We Do?").

b. *Anglican Approaches to Scripture: From the Reformation to the Present*, by Rowan A. Greer (New York: Herder & Herder, 2006). The Rev. Rowan Greer is Professor Emeritus of Yale University Divinity School. This study addresses the ongoing development of and differing strands of understanding the Bible in Anglicanism. It is largely an historical study. It does have insights for the Church today. It concludes with good questions for a group study.

c. *The Living Word* (2nd Edition), by James D.G. Dunn (Minneapolis: Fortress Press, 2009). The Rev. James Dunn is the Lightfoot Professor Emeritus of Divinity at the University of Durham. A leading New Testament scholar, he struggles in this book with the place of Biblical authority in light of



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

historical and literary critical scholarship. This is a more academic study.

2. The Creeds: Liturgically, The Episcopal Church affirms the faith as articulated in two creeds. The Catechism of the Church makes four statements about the Creeds (see pages 853-854 of the *Book of Common Prayer*): "The creeds are statements of our basic beliefs about God," "This Church uses two creeds: The Apostles' Creed and the Nicene Creed," "The Apostles' Creed is the ancient creed of Baptism; it is used in the Church's daily worship to recall our Baptismal Covenant," and "The Nicene Creed is the creed of the universal Church and is used at the Eucharist." What do the creeds' words from the Fourth Century mean for us today?

a. *The Apostles' Creed for Today*, by Justo L. González (Louisville: Westminster/John Knox Press, 2007). The Rev. Justo L. González is ordained in the United Methodist Church, a retired professor of historical theology and the author of the highly praised three-volume *History of Christian Thought*. He attended United Seminary in Cuba and was the youngest person to be awarded a Ph.D. in historical theology at Yale University. This book reflects on both the meaning of the Apostles' Creed in its historic context and also its meaning for today. It is written in a conversational style with discussion questions at the end of each chapter.

b. *Loving the Questions: An Exploration of the Nicene Creed*, by Marianne H. Micks (New York: Seabury Classics, 2005). Professor Micks was Professor of Historical Theology at Virginia Theological Seminary and the author of numerous books on theology, history, and worship, including *Introduction to Theology*, *The Future Present: The Phenomenology of Christian Worship*, *Loving the Questions*, and *Deep Waters*. She died in 1997. This book was first published in 1993 and it explores the meaning of the Creed in an accessible way.

c. *The Creed: What Christians Believe and Why It Matters*, by Luke Timothy Johnson (New York: Doubleday, 2004). Luke Timothy Johnson is New Testament scholar and a lay Roman Catholic theologian who teaches at a seminary historically connected with the United Methodist Church (Chandler School of Theology at Emory University). This is a dynamic study of the faith expressed in the Creed.

3. Paul's Letter to the Romans: For me personally, the Letter of Paul to the Romans was my scriptural entry into the faith and the basis of my conversion. It is still often the section of the Bible that brings me comfort and that most often comes to mind when reciting Scripture by heart. It has been the source of Christian theology for many believers. Yet it has been problematic for many as well. It is worth serious study and prayer.

a. *Romans* (Daily Bible Commentary Series), by James D.G. Dunn (Peabody, MA: Hendrickson, 2007). Again, Dunn is a Professor Emeritus at the University of Durham. He is a leading Pauline scholar. His work includes authoring *The Theology of Paul* and a major two-volume commentary on the *Letter*

to the Romans in the Word Biblical Commentary series, and editing *The Cambridge Companion to St. Paul*. This work is not so much commentary as a pastoral reflection and guide for reflection on a daily basis. It might also be used in small groups.

b. *Reading Romans: A Literary and Theological Commentary*, by Luke Timothy Johnson (Macon, GA: Smyth & Helwys, 2001). This work by Luke Timothy Johnson is a commentary. It avoids extensive academic jargon and offers important insight to the general reader.

c. *The Story of Romans: A Narrative Defense of God's Righteousness*, by A. Katherine Grieb (Louisville: Westminster/John Knox Press, 2002). The Rev. A. Katherine Grieb has been Professor of New Testament at Virginia Theological Seminary since 1994. Previously, she taught for two years at Bangor Theological Seminary in Maine. This is a more academic study of Paul's letter, but well worth the effort as we struggle with the Gospel message in Paul's theology.

4. Congregational Life: Church Publishing has published the "Transformations" series for "The Episcopal Church of the 21st Century." There are additional volumes, but I think these three provide a good basis for our common life as a Diocese. I particularly commend Canon Robertson's book to every Vestry and Bishop's Committee for reading early in 2011.

a. *Transforming Stewardship* by C.K. Robertson (New York: Church Publishing, 2009).

b. *Transforming Congregation* by James Lemler (New York: Church Publishing, 2008).

c. *Transforming Evangelism* by David Gortner (New York: Church Publishing, 2008).

5. Other interesting books: I am often asked about my personal reading. I commend the following, each of which has been a "good read" for me in recent months.

• *Up With Authority: Why We Need Authority to Flourish as Human Beings*, by Victor Lee Austin (New York: T&T Clark, 2010). This is an interesting analysis of the human need for authority and order. It is clear and engaging. The author is Theologian-in-Residence at St. Thomas Fifth Avenue, New York City.

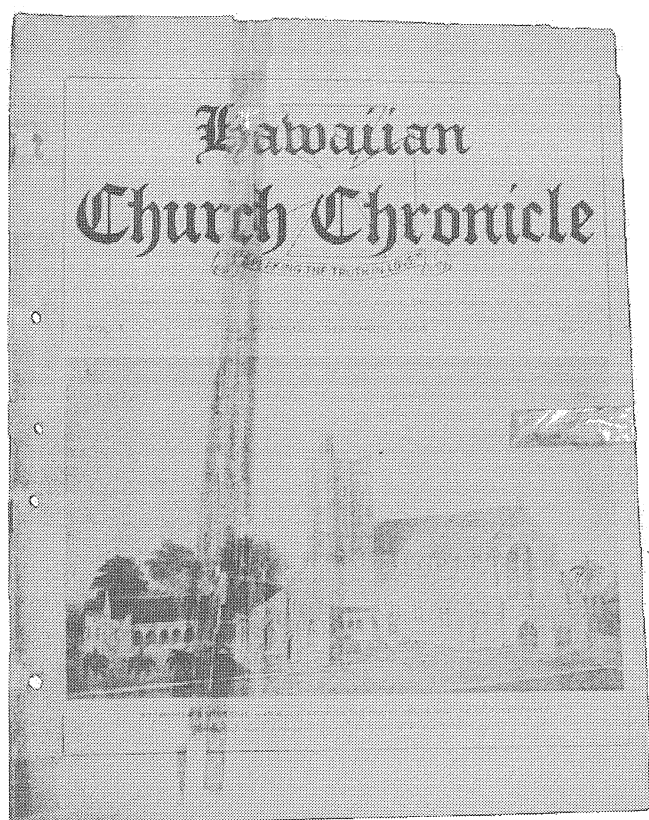
• *Absence of Mind: The Dispelling of Inwardness from the Modern Myth of the Self*, by Marilynne Robinson (New Haven: Yale University Press, 2010). These are the essays derived from the 2009 Terry Lectures at Yale University. A Pulitzer Prize-winning novelist, Robinson engages the place of science, religion and consciousness in human life.

• *Calvin*, by F. Bruce Gordon (New Haven: Yale University Press, 2009). This is a fine biography of John Calvin by the professor of Reformation history at Yale Divinity School. It is well written and helps place Calvin in his context. I suggest that a close study of the Renaissance/Reformation can be of value to us as it was an age with a communication revolution (the printing press) and international transformation (the rise of the nation state, leading to European imperialism).

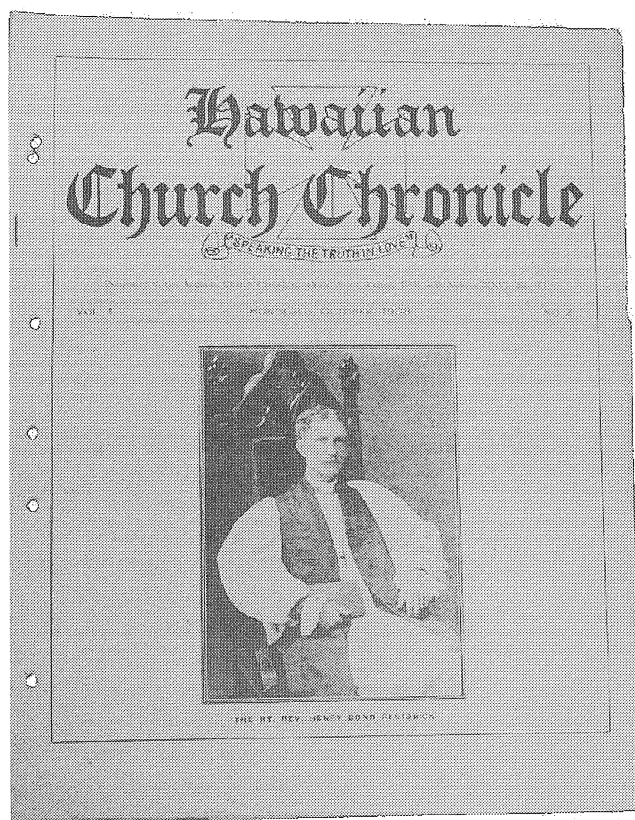
Aloha ma o Iesu Kristo, ho makou Haku,

+Bob

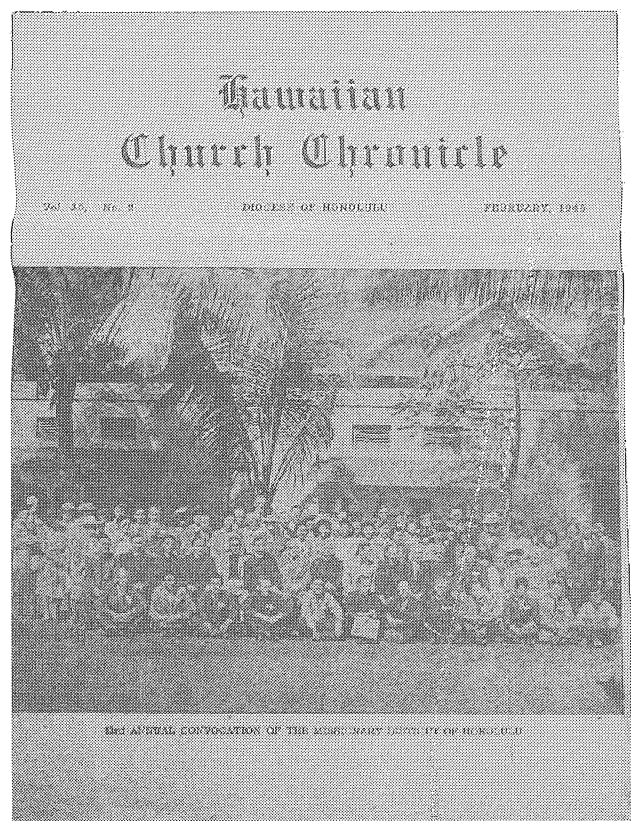
The Right Reverend Robert L. Fitzpatrick
+ Keali'ikoakeakua



September 1908: The first edition of the Hawaiian Church Chronicle showed St. Andrew's Cathedral, with the "proposed tower and parish hall."



October 1908: The Rt. Rev. Henry Bond Restarick



February 1945: The 43rd Annual Convocation of the Missionary District of Honolulu



March 1952: Caption on photo reads: These are Menehunes, legendary elves. These children participated in a community pageant and are typical of the youth of Hawaii.

Speeding up, slowing down

You've probably noticed the lead story in this issue, that this is the last issue of the Hawaiian Church Chronicle. I explain in that story how this decision came about: that those governing The Episcopal Church have decided to divert the communications budget to support more electronic communications and to provide for more investigative reporting. Since we are a "wrap" on a publication of The Episcopal Church, this essentially means we either close down our print publication or take on publishing it ourselves, which is too costly for us to do.

I have been the Editor of the Chronicle three times in the past 11 years: the first time from 1999 to 2001, as a volunteer while I served as a parish priest; from 2005 to 2008, as the half-time Communications Officer in the Office of the Bishop; and from 2009 to the present, as an adjunct to my primary role as the Canon for Ministry Development. This last stint came about when the diocesan budget cuts of 2008 meant that we had to eliminate the position of Communications Officer.

Without this position on the Bishop's staff, we just do not have the wherewithal to continue a print publication, the production of which is fairly time-consuming and expensive. My primary responsibilities are in other areas, such as overseeing licensed ministries, discernment of ministry, and the ordination process as the staff liaison to the Commission on Ministry; serving as the diocesan deployment officer, which means I help churches and priests find each other (now the appropriate term is "transitions minister," and currently we have lots of churches in transition); and being the staff liaison for the sexual misconduct prevention trainings in the Diocese. Recently, in the absence of a permanent Dean at the Cathedral, I also have been the priest working with the Cathedral staff on the liturgy at the Cathedral.

Our intention is to take the money that would otherwise go to paying for the publication of the Chronicle and use it to pay someone as an independent contractor to

The Rev. Canon Liz Beasley

CANON FOR MINISTRY DEVELOPMENT



Continued on Page D

Final issue

CONTINUED FROM COVER

ing list ourselves is a time-consuming and overwhelming task. So, a year ago, we made the decision to continue printing the Chronicle as a wrap on *Episcopal News Monthly*, in its current tabloid format. However, we printed the Chronicle only quarterly, instead of the previous 10 times a year, because of the need to keep costs low.

I was told in mid-October that all print publications in The Episcopal Church would cease in 2011. We then had the deci-

sion about whether to attempt to bring the whole operation here to Hawai'i, but decided not to because of the increased cost.

Since then, I have heard of various attempts to institute some kind of national publication, outside of The Episcopal Church's budget, and also that individual dioceses could contract with AFL Web Printing to print our individual diocesan publications.

However, we have decided not to take either of these routes, for reasons pertaining to finances and use of staff time. Instead, publication of upcoming events will be delivered through the E-News, e-mailed to each person who signs up to receive it. (To sign up for E-News, go to the diocesan Web

site at www.episcopalhawaii.org and sign up in the box in the lower right-hand corner.) The Chronicle has not been an effective means of communicating upcoming events because of the long lead time (we need to have items a month before the issue is printed and mailed).

We have talked as a staff and on Diocesan Council about having an "E-Chronicle," an electronic mailing that reports on past events, which has become the primary purpose of the Chronicle, so the intention is to continue this practice electronically.

We also discussed the reality that not everyone in the Diocese has a computer. Churches and clergy will need to be more conscious about printing the E-News (and

the E-Chronicle, when it appears) and posting the printed versions on bulletin boards or inserting them in their own church newsletters. (I've noticed that, increasingly, churches are sending out their newsletters electronically, and more churches in our Diocese have adopted the practice of sending E-News.)

The E-News mailings are archived on the diocesan Web site at www.episcopalhawaii.org/e-news-archive. These can be saved as .pdf documents and printed. Granted, a .pdf printout of the E-News is not as pleasing to the eye as the Chronicle, but it will make the news available.

Continued on Page D



September 1955: A special General Convention Issue was published in 1955, when General Convention was held in Honolulu.



December 1959: Christmas Pageant at Holy Trinity Church in Honolulu. This parish no longer exists.



March 1961: American Bishops meet with the Philippine Episcopal Church Committee and the Philippine Independent Church Committee.



May 1961: First convocation of the Missionary Diocese of Taiwan, held at All Saints Mission, Kangshan, Taiwan.

Final issue

CONTINUED FROM PAGE C

After I realized that this would be the last issue of the *Chronicle*, I contacted Stuart Ching, the Historiographer of the Diocese, so that we could get images of past issues from the diocesan Archives to “chronicle” the changes in the *Chronicle* over the years. Some of those images are printed in these pages.

Ching also outlined the various publications that the Diocese has printed over the years. Here is what he sent to me:

The *Hawaiian Church Chronicle* actually began as the *Anglican Church Chronicle* in 1882. In 1908, the name was changed to the *Hawaiian Church Chronicle*.

Other publications of the diocese throughout its history included:

St. Andrew's Magazine — January 1871
Honolulu Magazine and Mission Chronicle — August 1872
Hawaiian Church Monthly Messenger —

January 1, 1873

Honolulu Diocesan Almanac — 1877
Occasional Paper and Annual Report of the Hawaiian Mission — 1882
3rd Session of the Diocesan Synod of the Anglican Church in Hawaii — 1884

The *Chronicle*, by whatever name, has been around a long time! I am sorry to have to report that this is the last issue, and as the last Editor, I thank you for your support of it, and for reading it, over the years.

Beasley

CONTINUED FROM PAGE C

keep up our electronic communications, primarily the Web site and the E-News. They will be much more up-to-date if they do not need me to keep them that way.

The difficulty is that not everyone has a computer. So I appeal to you parish priests and administrators: Please print the E-News (and E-Chronicle, when it appears) and post them. Or include at least some of the stories in your own newsletters.

I am also aware that a good number of you just sent a contribution to the *Chronicle*, in response to our appeal in the October issue. Thank you very much for your generosity. I admit that the timing here is terrible. We would not have asked for a contribution if we had known that the print publication would end; the news reached us literally in mid-October, days before the decision was finally made.

Personally, I have mixed feelings about this move. I have felt for some time, while doing this work, that electronic communication is a more efficient and less costly way to reach people with news, especially about upcoming events.

At the same time, I am one who appreciates a slow pace to life, who likes to mull over things; I have noticed that slower forms of communication more easily foster this more thoughtful approach. (For example, I would rather read a book than a magazine, and a magazine than a newspaper.) I have long appreciated the written word. Nevertheless, *I do think that this is the right move for us as a Diocese at this time.* I believe that fewer and fewer people actually read the *Chronicle*.

Sabbatical

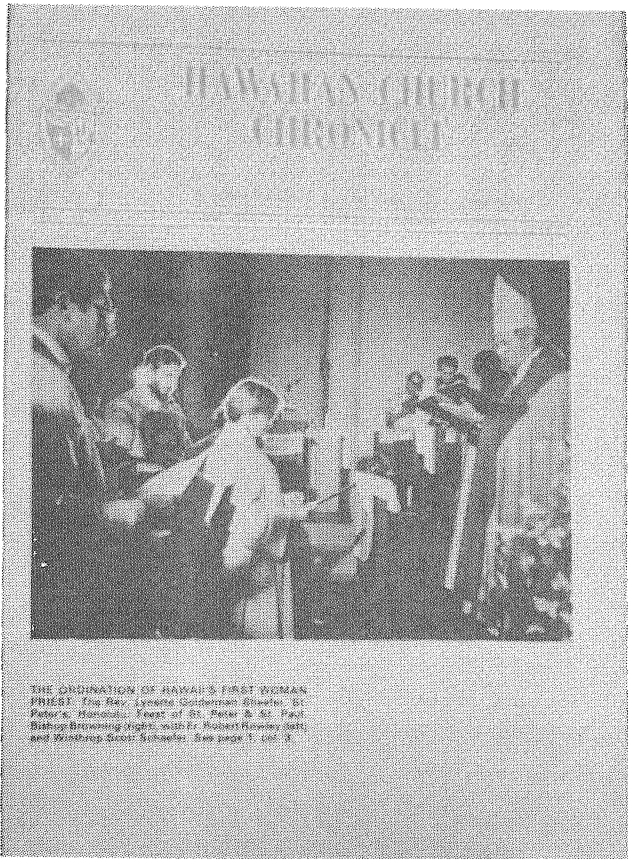
Mention of a slower pace brings me to one last piece of news: In the early part of 2011, I will be on a four-month sabbatical. The sabbatical policies for clergy in the Diocese allow for a month of sabbatical time for each year worked, up to four months of sabbatical. So, from March through the end of June, I will not be in the Office of the Bishop. I hope to be in Ireland for most of the time, but that depends on whether I receive a grant for which I have applied. I will find out about that in mid-December.

I have lived in Ireland before, for several years in the early 1980s. It shares some similarities to Hawai'i, including a pace of life that is slower than on the U.S. mainland. My plan, if I receive the grant, is to live in one town for several months and investigate how the Church of Ireland (our Anglican brothers and sisters) prepare people for ordination and how they “do church” in small towns and villages. I also plan to do some reading and writing about how we nowadays often try to make God neat and comfortable, and how that doesn't seem to work so well in remote places and oral cultures.

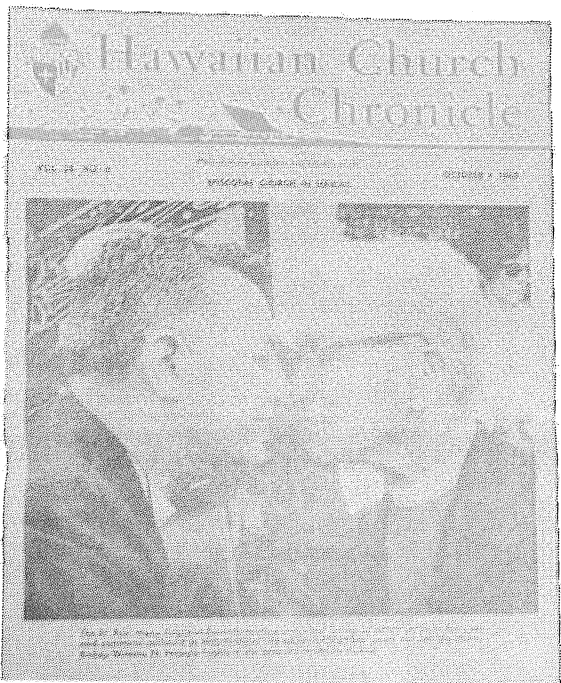
Put broadly, I plan to slow down, pray, go to church, read, write, and appreciate life. I plan to “mull over things.” I have found, though, that God (who cannot be made neat and comfortable) teaches us and leads us in ways that we least expect when we make plans. So I'll see what God has in store, and then be back in the Office of the Bishop in July, with whatever God may have taught me.



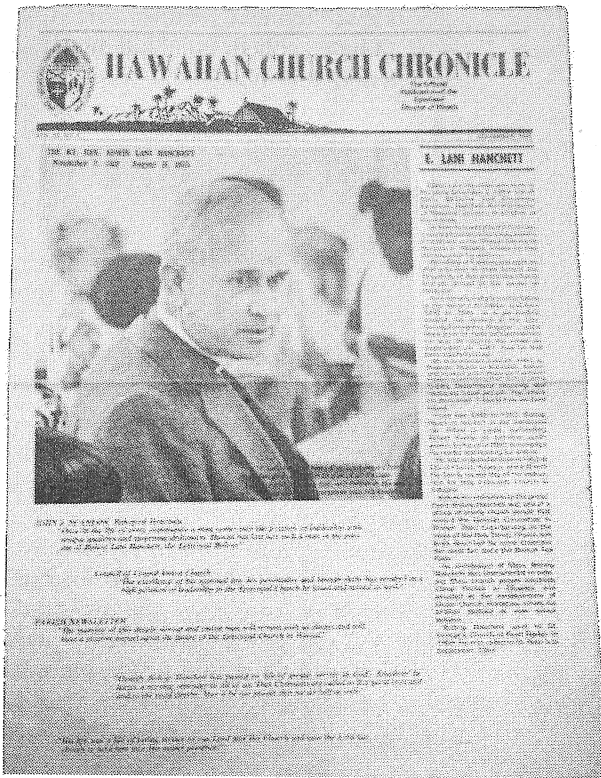
February 1962: A Hawaiian greeting for Presiding Bishop Lichtenberger and his wife.



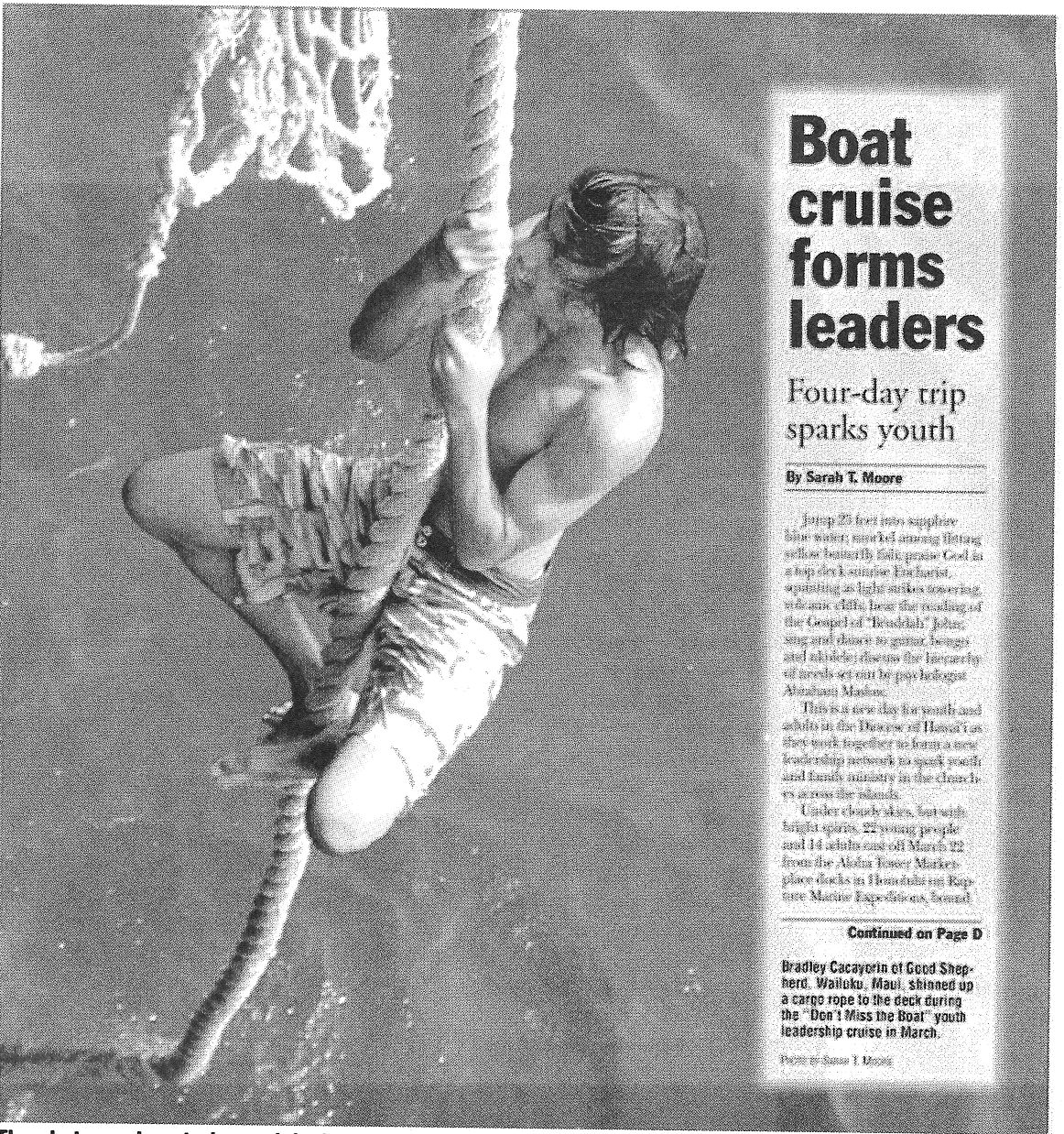
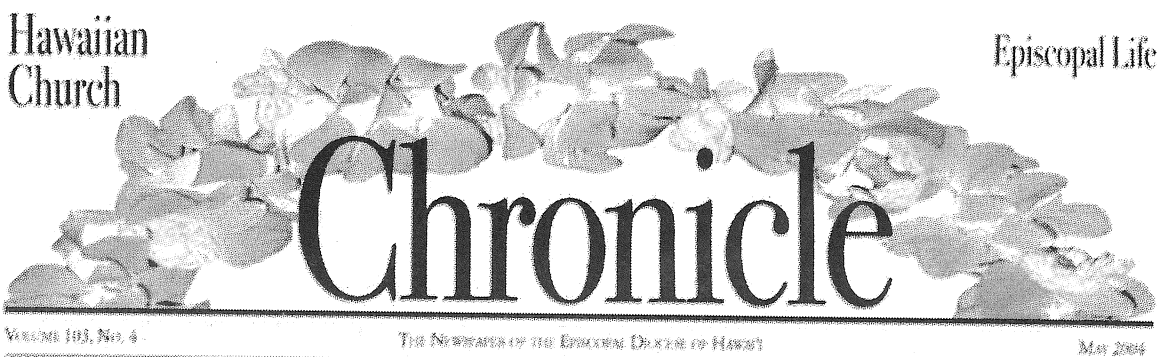
The ordination of Hawai'i's first female priest: The Rev. Lynnette Schaefer of St. Peter's in Honolulu. The Rt. Rev. Edmond Browning, right, presided at the ceremony.



October 1968: The Rt. Rev. Manu Augustus Bennett, newly consecrated Bishop of Aotearoa, New Zealand (and sometime assistant at Holy Nativity in Honolulu, 1953-1954), greets the retiring Maori Bishop Wiremu N. Panapa, right, in the proper Polynesian manner.



September 1975: Detailing life and death of Bishop E. Lani Hanchett, who died in August, 1975.



The photographs, stories and design of this issue won several national awards.

We stand as one

'Pili Pa'a' theme of annual meeting of Convention

By the Rev. Canon Liz Beasley

On Oct. 30, the Convention of the Diocese gathered in its annual meeting to elect people to various diocesan offices, to pass the 2011-2013 diocesan budget, and to discuss various resolutions that had been submitted for consideration.

The theme for the Convention was "Pili Pa'a," taken from a song composed by Big Island songwriter Joe Camacho. The song's refrain is, "Pili pa'a no kaua me ke aloha a mau loa. We come together in love and hope, we come as one." The Convention sang the song twice: once Friday evening during the Convention Eucharist and then again Saturday morning immediately after Bishop Robert Fitzpatrick called the meeting of convention to order.

The refrain formed the theme of Bishop Fitzpatrick's address, which followed immediately afterward. He accentuated the need to be together as one by using the story of *The Fellowship of the Ring*, by J.R.R. Tolkien — specifically the scene in which the hobbit Frodo volunteers to take the Ring of Power to its destruction, and a motley crew of other creatures (men, an elf, a dwarf, a wizard, and other hobbits) volunteer to accompany him. The end of the scene that the Convention heard was the hobbit Pippin asking, "Where are we going?"

Bishop Fitzpatrick then answered this question by laying out his desire that the Diocese embark on a planning process. He also outlined his five primary goals. The full text of the Bishop's Address may be found on pages H and J.

The Rev. Ben Nelson, chair of the committee charged with giving the Response to the Bishop's Address, picked up on the theme and told the Bishop that the Diocese is behind him, and that we are together as "the Fellowship of the Pacific Ring."

One illustration of our links throughout the Pacific was the presence during Noonday Prayers of about 35 children from the Pacific Island Youth Ministry, headed by the Rev. Saimone Lino, a Tongan priest who is licensed in the Diocese. Lino is based at St. Elizabeth's, which has a large Micronesian population, but has also worked with St. Mary's, where the Rev. Dale Hathaway is rector. Hathaway led the Noonday Prayers, during which the names of those baptized and those who died in the past year were displayed on a screen. The children, meanwhile, danced and sang on the stage in front of the screen.

Five resolutions were brought before the Convention. One of these, however,



Above: The Rev. Rick Vinson, Rector of Holy Nativity, and Bruce Angell, a member of Holy Nativity, participate in the business of the diocesan Convention during its 42nd Annual Meeting in Tenney Theatre at the Cathedral of St. Andrew on Oct. 30.



Left: The Rev. Bill Miller, Rector of St. Michael and All Angels; Emily Hawkins of St. Christopher's and Jean Nakamoto of All Saints, cast their ballots during the "vote by orders" on the resolution concerning clergy compensation. During a vote by orders, laity and clergy vote separately.

Continued on Page G



Left: Children and youth from the Pacific Island Youth Ministry, based at St. Elizabeth's in Honolulu, take part in the Noonday Prayers during the meeting of the Convention.

Bottom left: Convention always involves exhibits from various diocesan groups. One of the this year's exhibits was from God Camp, held each summer at Camp Mokule'ia.

Below: A Bible is always displayed in front of the head table at the meeting of the diocesan Convention. The Bible is opened to Psalm 116, while in the background Chancellor Martha C. Im prepares for the business of the meeting.



Convention

CONTINUED FROM PAGE F

was submitted past the deadline and the Convention had to vote to consider it. This one concerned the practice of admitting non-baptized persons to Communion, which is prohibited by the Canons of The Episcopal Church. In the discussion, someone pointed out that a diocese cannot overturn the Episcopal Church Canons. The Resolutions Committee of the Convention submitted a substitute resolution, which was adopted instead; it asks the Bishop to appoint a task force "to study the nature of Baptism and Eucharist and the nature of their relationship to one another."

The most controversial resolution was the one concerning the policy for clergy

compensation minimums for 2011. For more information on this resolution, see the article on page I.

The resolution that passed most easily called on the Mission Department of Diocesan Council to "explore the use and implementation" of renewable energy resources and provide such information to congregations and groups in the Diocese.

Another resolution, concerning the use of alcohol in churches, was discharged because it was discovered after the resolution was submitted that the 1987 Convention had passed a policy concerning alcohol. The Resolutions Committee urged the Bishop to request the Standing Committee to undertake a review of the policy.

More information on all of the Resolutions passed by the Convention can be found on page J.

The Convention also passed a \$2.4 million budget for 2011, with some discussion

but no changes.

As it does every year, the Convention elected officers for Diocesan Council, Standing Committee, Cathedral Chapter (the "Vestry" of the Cathedral), the Secretary of the Convention, and a member of the Ecclesiastical Trial Court. The Convention also approved Bishop's appointments to the Commission on Ministry, the Clergy Compensation Review Commission, the Chancellor, Vice Chancellor, Historiographer, and Registrar.

The Ecclesiastical Trial Court exists until July, when the Canons of The Episcopal Church regarding ecclesiastical discipline (called "Title IV") change and a new body is put in place. One of the resolutions that the Convention passed was to change the corresponding diocesan Canons to be in accordance with the new Title IV.

This year, the Convention also elected Deputies to the next General Convention

of The Episcopal Church, to be held in Indianapolis in the summer of 2012. The General Convention is the decision-making body of The Episcopal Church, composed of the House of Bishops and the House of Deputies. Each diocese is represented by up to four clergy and four lay deputies in the House of Deputies. The diocesan Convention elected the deputies in each order (lay and clergy), as well as four alternates in each order. The diocesan budget covers the costs of attending for each of the deputies and the first alternate deputies in each order.

A complete list of elections and appointments can be found on Page I.

The meeting ended with the Courtesy Resolutions (greetings and thanks extended to various people). As per diocesan tradition, these resolutions were read by the senior active clergy person in the Diocese, the Rev. Imelda Padasdao.

Bishop asks 'where are we going?'

The Right Rev. Robert Fitzpatrick began his address to Convention by showing an eight minute clip from *The Lord of the Rings: The Fellowship of the Ring*. The scene shown was "The Council of Elrond."

"Where are we going?"

And so Pippin — and according to the book, *The Fellowship of the Ring*, the youngest member of that fellowship — volunteers to go and then asks the destination. His friends need him and, anyway, it's an adventure.

The scene from the first Lord of the Rings movie is the "Council of Elrond." Something like the Convention of Middle Earth. Called to gather the fellowship to face evil, to face the unknown, called to change the world.

Where are we going? Wherever it is, it will be together — we are the fellowship of Christ. As Paul writes, "God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord" (1 Corinthians 1:9).

Last night at the joyous celebration of the Eucharist — a celebration that included the ordination of Rick Wirtz to the diaconate — and a few minutes ago we sang — by permission of its Big Island composer, Joe Camacho — a wonderful contemporary hymn. Did you catch the words in the refrain? "Pili pa'a no kaua me ke aloha a mau loa. We come together in love and hope, we stand as one."

"We stand as one" — as one fellowship, as one people: One Body, One Spirit; One Lord, One Faith, One Baptism. "God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord."

"Pili pa'a no kaua me ke aloha a mau loa. We come together in love and hope, we stand as one."

We stand as one.

I have become increasing aware of our mutuality and interdependence. As the size of the Bishop's staff has continued to decline, those in the office must depend upon one another. Without temp help and other support we look to volunteers when possible. I thank God for Marie, Lani, Liz, Nancy and Peter — and now for Archdeacon Pat and other faithful volunteers.

I am also thankful for the hard work, keen insights and generous gift of the leaders of the Diocese. Both the Standing Committee as my Council of Advice and the Diocesan Council acting for the Convention provide this Diocese broad and engaged leadership. They are truly members of the fellowship of Christ. As are you, the delegates to this convention — thank you.

The Commission on Ministry has taken on renewed importance. We now have over twenty people in discernment or in various stages of the ordination process. The leadership of the fellowship in this Diocese is growing. The diaconate is being renewed — beginning last night with Rick's ordination.

Finally, we also are blessed with faithful clergy. I am struck by the collegiality, faithfulness and the wisdom of our clergy. To every priest and deacon, mahalo. Thank you for being companions in this fellowship — pilgrims on Christ's way.

And yet, there is still Pippin's question: "Where are we going?"



"God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord."

The fellowship that is the Diocese of Hawai'i is increasingly aware of our mutuality and interdependence. St. Philip's and Maluhia Lutheran Church were trailblazers in shared ministry. St. Timothy's is working with Joy of Christ Lutheran Church sharing a building and looking to a shared mission. Our churches on Windward O'ahu continue to discuss shared ministry and new possibilities of working together — with Emmanuel and St. Matthew's taking the lead. It will take time, but it has begun. We are exploring new bounds and possibilities for the fellowship. The sharing of youth and children's ministry by the Cathedral congregation and St. Peter's Church is an example of practical fellowship. It is becoming clear that with a very few exceptions, the age of congregationalism and isolation has past. We must share mission with one another, with our Lutheran brothers and sisters, with other Christians, and in outreach and the cause of justice with the faithful of other traditions. We must be the fellowship of the Diocese of Hawai'i. We need one another! "God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord."

It means sharing resources and gifts. For example, when St. Mark's had a theologian in residence, his gifts were shared with the clergy of the Diocese at a day devoted to teaching. Our clergy and lay leaders have led retreats and workshops for congregations other than the ones they regularly serve. Congregations have shared speakers and workshop leaders from North America to defray costs and to expand the experi-

ence beyond a single site and a single congregation. We are moving beyond congregationalism to see ourselves as a Diocese in mission — as a true fellowship on a common pilgrimage: a fellowship on a shared quest for faith.

St. Clement's and St. Elizabeth's are leaders in their neighborhoods making everyone welcome and inviting the community in through outreach ministries, a community garden, a neighborhood market, — through love. The Episcopal Church on West Kaua'i has established a community garden in Kekaha. Partnering with others, our congregations are feeding the hungry and welcoming the houseless into our churches. We know that what we cannot do alone, we must do with others — for the sake of love.

Where are we going?

Bill Skelton, a member of Standing Committee, has agreed to chair a Strategic Planning Task Group. The current vision and very broad goals for the Diocese were adopted in 2004. I will ask this group to work directly with me to develop a clear and shared vision with focused goals and objectives to lead us into next phase of our diocesan life (2012 will be our 150th anniversary as a Diocese). This group needs to include visionaries and task-oriented folk. Most importantly, I want us to spend time in prayer and discernment for God's will in the mission of the Diocese. I want folk who will work very hard for one year. We will largely work electronically and around my visits to congregations. I want to have clear goals with measurable accountabilitys. I will use the work of this Task Group to set (with the Standing Committee) my position description and ministry

goals for the next five years. It will be used to direct the work and priorities of the Diocesan Council.

As we set these goals for mission, I would like to share my passions and priorities for 2011 — my extraordinary personal calling (beyond being your Shepherd and Chief Pastor) — as your Bishop and for our fellowship:

1. I firmly believe that local congregations are the primary mission outposts of the Diocese. The training and empowering of local lay leaders to strengthen congregations is the most important priority for me. We can measure congregational life by looking at average Sunday attendance, outreach activities and speaking the word of justice for the voiceless, formation opportunities to make disciples, creating new worship events, and the willingness to be open to change and new possibilities for mission. Worship, education, outreach and adaptability! This fellowship — the Diocese — must help every Episcopalian to be a local evangelist of their faith in Jesus Christ expressed through the congregation and for the whole Church. Yesterday's Leadership Training Day was an example of the sharing of practical skills. I welcome the opportunity to teach in every church of this Diocese. Our resources must go to the raising up, training and empowering lay leaders for this Diocese. As a beginning, I have included a copy of the book *Beyond the Baptismal Covenant: Transformational Leadership for the Episcopal Church in the 21st Century* by Donald Romanik, the President of the Episcopal Church Foundation, in the packets of every clergy and lay delegate. I hope every

Continued on Page J

New clergy compensation formula OK'd

By the Rev. Canon Liz Beasley

At the annual meeting of the diocesan Convention on October 30, 2010, the item of business that occasioned the most debate was the passage of the clergy compensation schedule for 2011. Even though it caused no discussion during the diocesan-wide pre-Convention regional meetings in late August, it was extensively debated during the annual meeting and was eventually voted on by orders (lay and clergy voting separately).

Each year, by diocesan canon (church law), the Convention considers such a resolution, which has been created during the year by the Clergy Compensation Review Commission. This year, the compensation policy included two significant changes: a 3 percent raise in the compensation figures (which cover salary and housing), and a new formula for computing where each congregation falls in the compensation schedule.

The greatest debate was over the 3 percent raise. Some opposed to it pointed out that many parishioners have not had a raise since the economic downturn, and that this is not the time to raise salaries. Some of those in favor of the raise said that we did not raise salaries last year, and that we need to keep compensation figures competitive with other dioceses in order to attract and retain quality clergy (including those who are from Hawai'i).

There was a motion to amend the resolution so that the Convention could adopt everything in the policy except the raise. This motion was defeated.

The second change in the policy this year was in the method of computing the size of each congregation. The compensation schedule in the Diocese is a matrix based on size of congregation and years of ordination of the priest. The years of ordi-

CONGREGATIONAL COMPENSATION CATEGORIES	
CATEGORY 4	1 TO 90
CATEGORY 3	91 TO 140
CATEGORY 2	141 TO 230
CATEGORY 1	231 and above

2011 CONGREGATIONAL COMPENSATION CATEGORY COMPUTATION WORKSHEET BASED ON 2009 PAROCHIAL REPORT DATA

I. Number of Pledging Units

Number of Pledging Units _____

Multiplied by .40 = _____

II. Average Sunday Attendance

Average Sunday Attendance _____

Multiplied by .30 = _____

III. Plate and Pledge Income

Plate and Pledge Income in \$1,000 _____

Multiplied by .30 = _____

IV. BARC (Adult Baptisms age 16+, plus confirmations and receptions)

Plus BARC = _____

TOTAL OF WEIGHTED FIGURES

Anyone who may have questions on how to utilize these worksheets and compensation categories, ranges and tables may contact the Diocesan Clergy Compensation Review Committee Chair, and/or Mr. Peter Pereira, Diocesan Treasurer.

nation categories, of which there are five, did not change. (The categories are: 0-4 years, 5-9 years, 10-19 years, 20-29 years, and 30+ years.)

The size of congregation, however, moved from five categories (A through E) to four categories (1 through 4, which 1 being the largest and 4 the smallest).

The old method of computing into which category a congregation fell used a formula based on the following items of information: number of pledges, operating income, and average Sunday attendance.

It has been found in practice, however, that operating income can skew a congregation's size (and thus the clergy salary) upward if the congregation has substantial income from rentals or endowments.

The new formula, therefore, is based on the following items: number of pledges, pledge and plate income, average Sunday attendance, and "BARC," an acronym that stands for "adult baptisms, receptions, and confirmations."

Pledge and plate income is considered a more reliable figure than operating income for the health of a congregation's finances.

In addition, BARC is considered to be a measure of how well a congregation is doing in terms of evangelism. The reasoning behind this is that many people will have infants or children baptized out of a sense of tradition, family expectation, or some other consideration that has little to do with commitment to Christ.

For an adult to be baptized, however, generally involves a more intentional decision and more commitment to continue in the faith.

Despite the focus on the 3 percent raise during the Convention's debate, the formula is actually the more far-reaching change in the compensation policy of the Diocese. It has built into it a way of evaluating the health of the ministry of a congregation.

The eventual vote on the resolution was taken by orders. The vote in the lay order was 74 in favor and 63Z against. The vote in the clerical order was 31 in favor and 12 against. It thus passed in both orders and was adopted.

Convention election results

Diocesan Council, Lay

Wayne Akana, Church of the Epiphany, Honolulu (Kaimuki)

Robert Bruce Angell, Church of the Holy Nativity, Aina Haina

John Decker, Church of the Good Shepherd, Wailuku, Maui

Mimi Wu, St. Peter's Episcopal Church, Honolulu

Diocesan Council, Clergy

The Rev. Teresa T. Bowden

The Rev. Walter A. Stevens, Vicar, St. Stephen's Episcopal Church, Wahiawa

Diocesan Council, Maui County Member

The Rev. Austin Murray, Priest-in-Charge, Trinity Episcopal Church by-the-Sea, Kihei, Maui

Standing Committee, Lay

Cecilia Fordham, The Parish of St. Clement, Honolulu (Makiki)

Standing Committee, Clergy

Elected to a four-year term: The Rev. Carol Arney, Priest-in-Charge, Good Samaritan Episcopal Church, Honolulu (Palama)

Elected to a one-year term (the remainder of an unexpired term):

The Rev. Thomas Van Culin, Assisting Clergy, Cathedral of St. Andrew, Honolulu

Cathedral Chapter, Lay

No nominations were received, and there were no nominations from the floor.

Cathedral Chapter, Clergy

The Rev. Randolph V. N. Albano, Vicar, St. Paul's Church, Honolulu

Secretary of the Convention

The Rev. Moki Hino, St. Andrew's Priory School for Girls, and Church of the Epiphany

Ecclesiastical Trial Court

The Rev. Russell Johnson

Appointments

Chancellor: Martha C. Im

Vice Chancellor: Ray Kamikawa

Historiographer: Stuart Ching

Registrar: Lani Kaaihue

Commission on Ministry, Clergy:

The Rev. Mary Lindquist

Commission on Ministry, Lay: Mahi Beimes

Compensation Policy Review

Commission, Clergy: The Rev. Dan Leatherman

Compensation Policy Review

Commission, Lay: Betty Hirozawa

Deputies and alternates to General Convention

Lay Deputies

1. Louise L. Aloy, Church of the Good Shepherd, Wailuku, Maui

2. Ryan K. Kusumoto, Church of the Epiphany, Honolulu (Kaimuki)

3. Wayne K. Akana, Church of the Epiphany, Honolulu (Kaimuki)

4. John A. Decker, Church of the Good Shepherd, Wailuku, Maui

Alternate Lay Deputies

1. Keane J. K. Akao, The Parish of St. Clement, Honolulu (Makiki)

2. Bill Skelton, St. Michael and All Angels, Lihue, Kaua'i

3. Judi O. Greer, Christ Memorial, Kilauea, Kaua'i

4. Ernesto C. Pasalo, Jr., St. Peter's, Honolulu

Clergy Deputies

1. Ben H. Nelson, Rector, All Saints, Kapa'a, Kaua'i

2. David H. Jackson, Rector, Church of the Epiphany, Honolulu (Kaimuki)

3. Marvin Lee Foltz, Rector, Church of the Good Shepherd, Wailuku, Maui

4. Bill Miller, St. Michael and All Angels, Lihue, Kaua'i

Alternate Clergy Deputies

1. Paul A. Lillie, Rector, St. Mark's, Honolulu (Kapahulu)

2. Heather M. Mueller

3. Darrow L. K. Aiona

4. Paul K. Klitzke, Vicar, St. Nicholas, Kapolei

Bishop

CONTINUED FROM PAGE H

church leader in this Diocese will read this book as a baseline of language and vision. Please order copies for your vestries and bishop’s committees.

I call on every Episcopalian to be open to leadership in the congregation and in the neighborhood. I need you to help me find the resources. I need you to make the time to lead.

2. The support and empowerment of ordained leaders is the means to congregational development and expanding mission. Spiritually and emotionally healthy clergy and clergy families are good for the congregations and encourage mission. Priests must be released to be the pastors, teachers and priests for the Church. Deacons are the servants of the servants of God called to bring the needs of the forgotten and rejected to the attention of the Church. Clergy are called to be trainers, facilitators, organizers and change agents.

The next generation of ordained leaders must be entrepreneurial, using the resources at hand to open mission and ministry to all of God’s people. Continuing education opportunities for clergy must focus on their spiritual lives as “holy women and holy men” called to stand for the fellowship, and on giving clergy the skills to lead and to then get out of the way.

We must continue to call (and educate) deacons and priests in our midst. I am proud of our clergy and those called to be ordained. This fellowship must support our clergy in their spiritual development and growth in ministry. I encourage every Episcopalian to pray daily for your priest and deacon — and I hope for me. Be honest with your clergy. Encourage their continuing education and prayer life. Care for them.

3. We must continue to plant new congregations — some in established church sites — and some in places where there is now no Episcopal Church. These new congregations may be in communities not currently Episcopalian (such as the Micronesians) or completely unchurched (such as most young adults on our islands right now!). We must not be locked into “church” buildings, but know that wherever Christ is praised, the Sacrament shared, the story of salvation told and the rejected welcomed, there is the true “Church.”

We must form opportunities in our fellowship for each generation that create bonds that are deep and genuine. Fellowships of Christ wherein people can make sense out of the chaos of life and God can be known. This Diocese — each one of us — is called to help plant new congregations: inclusive communities of faith in which all of God’s children are welcome and where no one goes loveless and rejected. “God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.”

What can you do? Ask: Who is my congregation missing in our own neighborhood? Ask: Why aren’t my children, my neighbors attending my church? Start a new congregation at a new time! Be willing to take a risk and spend the money.

4. I would like this Diocese to be the gateway to Asia and the Pacific for the Episcopal Church. We have a unique geographic location and cultural understand-

ing to help The Episcopal Church realize that the world is not centered in North America or Europe — even at Canterbury.

I hope that we can bring about full companion relationships with Te Pihopatanga o Aotearoa (the Maori branch of the Anglican Church in New Zealand) and with the Philippine Independent Church. I feel called to help build bonds with those brothers and sisters in Christ, and with Anglicans in Korea and Hong Kong. We have a long-standing relationship with the Anglican Church in Polynesia and the Episcopal Diocese of Taiwan. I am responsible for the Episcopal Church in Micronesia (currently, that means Guam and Saipan).

I know that the Church is in need in many parts of the world and that there is much to be done, but from the earliest days of our Diocese, we have been called to serve, share and learn with the Church in the Pacific and Asia. I believe this is still our calling — my calling as the Bishop of Hawai’i. We can make a conscious effort to invite others into our congregations. Is your congregation ready for an intern from the Philippines or Aotearoa? Are you ready to establish a new congregation in your church reaching out to Pacific Islanders or new Asian immigrants?

5. We can expand the resources of our congregations and subsidiary institutions (Camp Mokule’ia and St. Andrew’s Priory School) through planned giving and major gifts; and a renewed Diocesan emphasis on the stewardship of our resources. The Diocese becomes stronger as congregations expand their resources for ministry and mission. We must continue the good work begun and expand planned giving efforts. I stand ready to ask for major gifts from individuals and foundations for the ministry of the Church. We must look to ourselves and to our own resources to be about the mission of God. This fellowship has all that it needs to change the world for Christ! “God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.”

I hope that everyone in this room is tithing — yes, giving 10 percent of your income — or striving to tithe in a planned way, right now! You and I are the leaders of this Diocese. We are the example. Are you tithing? Are you working toward the tithe? Have you remembered the Church in your will?

As we look to October 11, 2012 and the 150th anniversary of the founding of this Diocese, God is good to have brought us together at this time and in this place to do this work. God has formed a mighty fellowship. “God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.”

Where are we going? Into God’s future: the restoration of all people to unity with God and each other in Christ. The journey will not be easy. It is a fellowship that will include young and old, the well-healed and the strapped, straight and gay, liberal and conservative, the homeless and the comfortable, with many languages and cultures — but together in Christ. We stand as one.

He has given us much to do! It is time to come together — come together for Christ! “Pili pa’a no kua me ke aloha a mau loa. We come together in love and hope, we stand as one.” Amen.

Convention resolutions

Below are the Resolutions passed by the Convention on October 30, 2010.

Resolution No. 1: “Exploration of the Use of Affordable Renewable Energy Options for the Diocese of Hawai’i”

BE IT RESOLVED, That the Convention requests that the Mission Department of Diocesan Council further explore the use and implementation of renewable energy options and the theological, financial, and environmental implications for the Diocese, its congregations and institutions; and

That the Diocesan Council provide information and engage with congregations and groups in the diocese regarding the use of renewable energy options during this exploration; and

That the Diocesan Council provides its conclusions and recommendations to the Diocese before Convention 2011.

Resolution No. 2: “Revised Title IV, Effective July 1, 2011”

BE IT RESOLVED, That New Canons for The Episcopal Church in Hawai’i related to the establishment of Title IV Canon 43.3. Ecclesiastical Discipline as detailed in the Attachment hereto.

Resolution No. 3: “The Use of Alcoholic Beverages in the Church”

The Convention discharged this Resolution, at the recommendation of the Convention’s Resolutions Committee. Below is the report of that Committee:

The Resolutions Committee recommends discharge of the resolution from further consideration, and urges the Bishop to remind all congregations of the expectation to follow the alcohol policy adopted by the diocese at the 19th Annual Convention, 1987; and,

Further, the Resolutions Committee urges the Bishop to ask the Standing Committee to undertake a comprehensive review of the policy regarding drugs and alcohol, and that a revised policy needs to address issues of alcohol and drug abuse for our employees and clergy by offering evaluations and treatment.

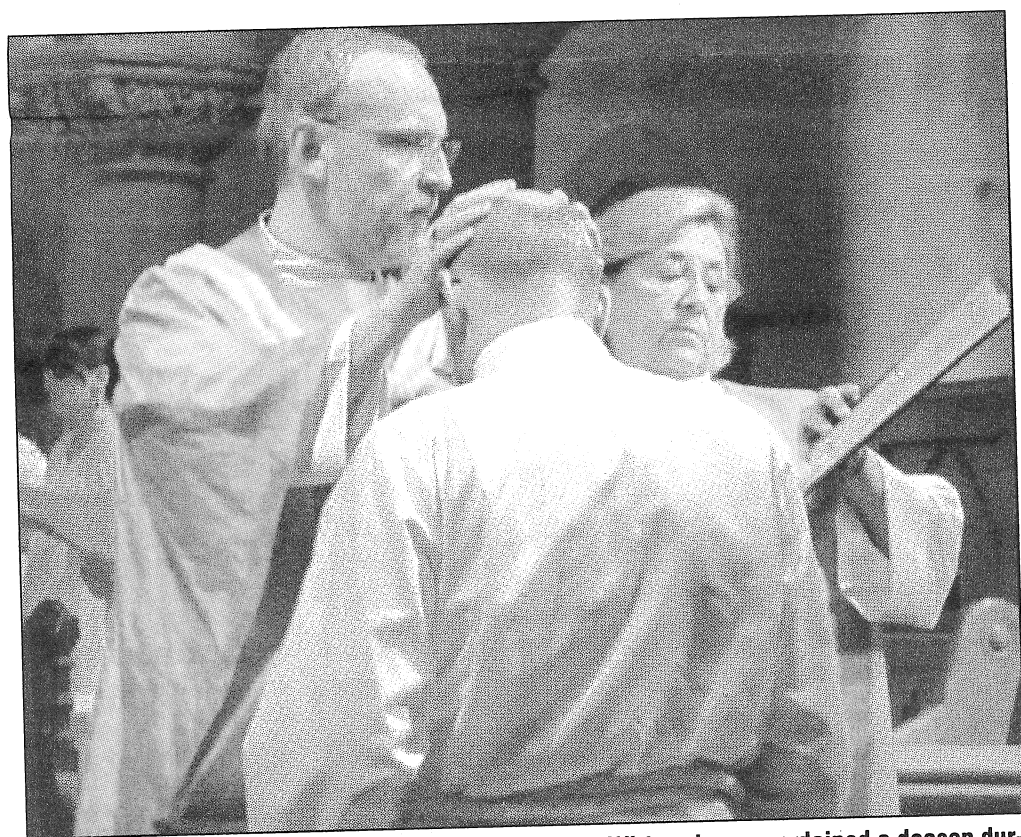
Resolution No. 4: “2011 Minimum Clergy Compensation and Benefits Policy of the Episcopal Diocese of Hawai’i”

The Convention passed the Policy recommended by the Diocesan Clergy Compensation Review Committee: 2011 Minimum Clergy Compensation and Benefits Policy.

Resolution No. 5S: “Diocesan Study and Conversation on the Nature of the Sacrament”

BE IT RESOLVED, That this 42nd Annual Meeting of the Convention of the Diocese of Hawai’i requests the Bishop to appoint a task force to study the nature of Baptism and Eucharist and the nature of their relationship to one another; and that this task force shall make recommendations to the 43rd Annual Meeting of Convention on the following:

- a) Resources available for study that will reflect the breadth of the church’s teachings and ongoing conversation about Eucharist and Baptism; and,
- b) Opportunities for prayerful conversation, study and formation for greater understanding of the Sacraments within local churches and occasions for reflection and conversation across the Diocese.



The Rt. Rev. Robert Fitzpatrick lays his hands on Rick Wirtz, who was ordained a deacon during the Convention Eucharist. Assisting Bishop Fitzpatrick is the Rev. Honey Becker.

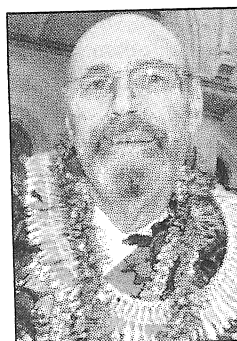
Wirtz ordained as Deacon at Convention Eucharist

Each year at the annual meeting of the diocesan Convention, there is a Eucharist service (required by diocesan canons, or church laws). However, rarely does it include an ordination service.

This year, the Convention Eucharist was held October 29, at the Cathedral of St. Andrew. The service was the Ordination Rite to the Diaconate, and the ordinand (person being ordained) was Richard Paul Wirtz, a member of the Church of the Good Shepherd, Wailuku, Maui.

Rick, as he is called, has been a member of Na Imiloa, the group that started in the Diocese two years ago to help people prepare to be ordained as Deacons in the church.

Deacons are clergy with a particular call to serve as a "bridge" between the



Wirtz

church and the world, bringing the concerns of the world to the church and taking the caring of the church and the grace of God to the poor, the needy, and the broken of the world.

The new Rev. Rick Wirtz has been serving as an intern at Trinity Episcopal Church by-the-Sea in Kihei, Maui.

He will continue that ministry as the Diocese's newest Deacon, the first person to be ordained as a "permanent" deacon (as opposed to one in "transition" to being a priest) since the 1990s.

Church leaders gather for workshops

About 170 church leaders from around the Diocese gathered on Oct. 29, for a day of workshops designed to help them in their various tasks in the church. Called Leadership Training Day, the day was intended to give church volunteers the knowledge and resources they need.

Workshops were offered for wardens and for treasurers, for example, as well as others that provided the knowledge required for the licensing of Eucharistic Visitors (those who take Communion from the church's worship to those unable to attend) and Worship Leaders (those who lead public services of worship in the church in the absence of a priest, or deacon, especially Morning or Evening Prayer).

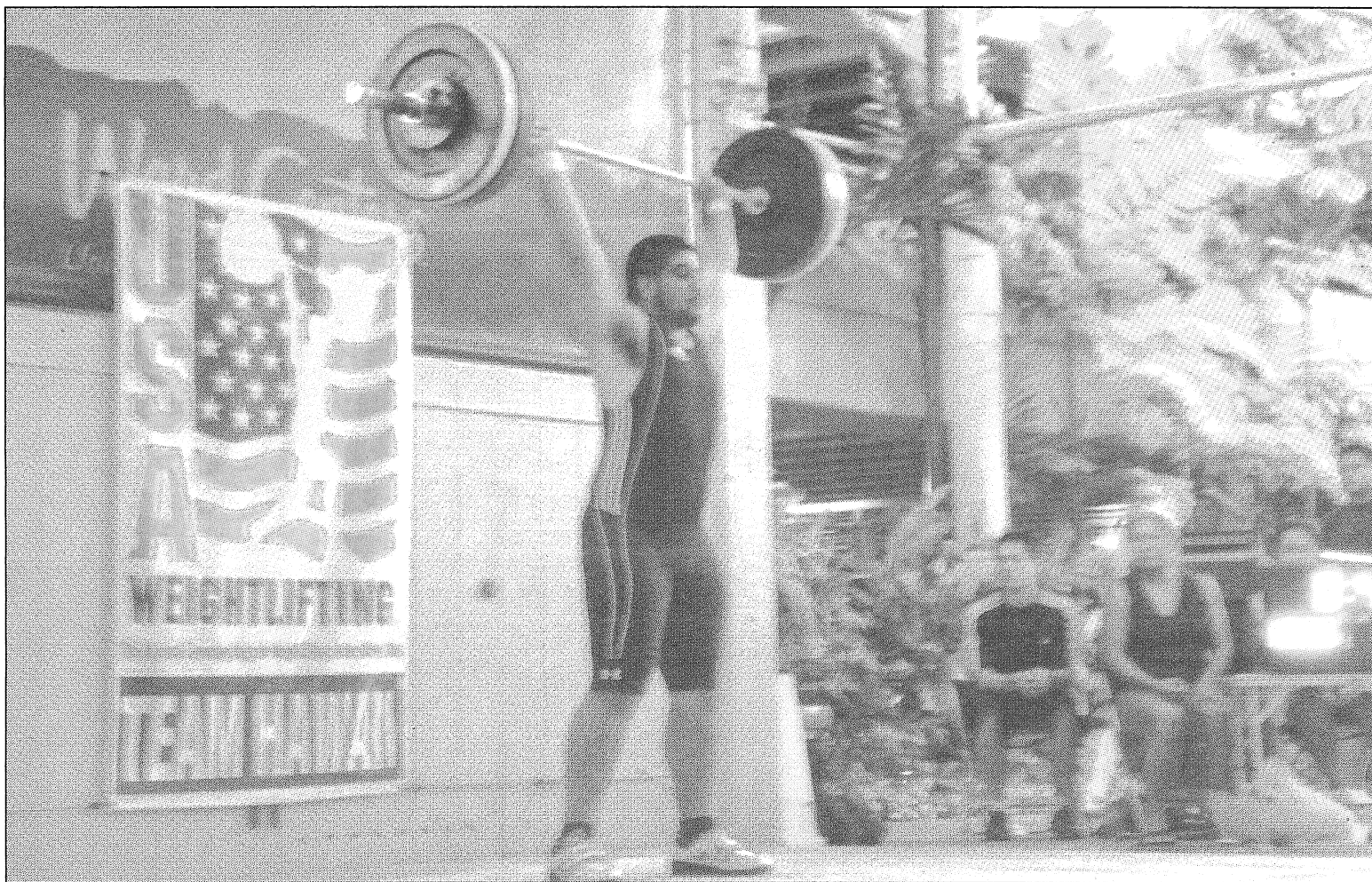
Additional workshops pertained to financial matters, such as instruction about church audits, parish stewardship, or clergy

compensation. Still others pertained to church governance, such as workshops on the roles of delegates to the diocesan Convention or deputies to the General Convention of The Episcopal Church.

Some workshops were about technology and the church, such as one on how to do videoconferencing, and another on the benefits and dangers of social networking web sites. Finally, there was training in disaster preparedness, and two sessions of the Safeguarding God's Children training required for vestries, bishop's committees,

and those who work with children.

This is the first such training day offered in the Diocese for about five years. Formerly, similar training had been offered each year in February, following closely upon the election of new vestries and bishop's committees. This year, since the annual meeting of the diocesan Convention has been moved to one day instead of two, the day preceding the meeting was turned into this Leadership Training Day. In general, the workshops were well-attended, and evaluations of them were positive.



Weightlifters from Maui compete on O'ahu

Brandon Kalehuawehe Pacheco completes a lift during the weightlifting contest held at Ward Warehouse in October. Brandon was one of several lifters from the Queen Emma Athletic Club at Good Shepherd Church who came to O'ahu for the event. During their stay, the participants also attended their first church service at St. Andrew's Cathedral.

DIOCESE.COM NEWS FROM AROUND THE DIOCESE

Applications for UTO grants

The application process for the 2011 United Thank Offering grants is now open and, for the first time and for the convenience of the applicants, the entire process is online.

"This is the first year that United Thank Offering will operate an internet grant application process," said coordinator Claudia Conner. "The purpose is to convert the application process from a 1950s model to 2010 technology. Online availability can eliminate or greatly reduce mailing and shipping costs, which sometimes were quite steep. It will also expedite the UTO Board's application review process."

Known worldwide as UTO, the United Thank Offering grants are awarded for projects that address human needs and help alleviate poverty, both domestically and internationally within Anglican provinces, dioceses, and companion dioceses.

Applications are due December 31, 2011. Funds will be available starting June 2011 for a one-year grant period.

UTO information and contact info are available at www.episcopalchurch.org/uto.

'Christmas in Bethlehem'

Celebrate the season of Advent on Dec. 4, 2010 from 10:00 a.m. to 3:00 p.m. at The Parish of St. Clement.

The church campus will be transformed into a faire in old town Bethlehem. Roving shepherds and magnificent angels will be seen throughout the day.

The faire will include something for everyone. Children can enjoy Bethlehem themed games, an interactive nativity scene, face painting and crafts.

The 3 Kings Silent Auction and the Cherubim Marketplace will be held in the Parish Hall. Find baked goods, holiday

crafts, gift baskets, and bargain gifts in the silent auction.

Middle Eastern foods as well as local favorites will be available in the outdoor Shepherd's Food court.

Pick up your lunch and dine alfresco under the porte cochere and listen to the music and entertainment that will fill the grounds throughout the day. A limited number of poinsettia plants will be available for pick up from 9:00 am to 12:00 noon in the parking lot.

Summer camp grants

Applications for Jubilee Ministry partnership grants are now being accepted for summer camp programs targeting literacy or children of people who are incarcerated.

The applications for the \$1,000 grants are due February 1. A total of 30 grants will be awarded in early 2011.

For more information contact the Rev. Christopher Johnson, Episcopal Church Jubilee Officer at cjohnson@episcopalchurch.org.

Grant writing workshop

The Institute for Strategic Funding Development is offering a Strategic Grant Writing Proposal Workshop at the University of Hawai'i-Manoa Dec. 8-10.

The ISFD grant writing workshop is designed to teach the basics of grant writing for industry professionals. It provides a comprehensive overview of effective grant development techniques, including: finding best fit funding sources, creating innovative programs, and planning for funding sustainability.

The workshop will be presented in 3 sessions: strategic proposal writing; strategic program planning and strategic grant research.

Tuition for the three-day grant writing workshop is \$598 per person, with a \$50 discount for early sign-ups (10 business days or more before the workshop). Each participant will receive the following:

Register online at www.grantclasses.org or by telephone at 877-414-8991.

Family Christmas service

On Christmas Eve, the churches of St. Andrew's, St. Paul's and St. Peter's (all of which are located in the same block in Queen Emma Square) will join forces and talents for a family service at 5:30 p.m., at St. Andrew's. The service will be especially suited for children, and it will include Holy Communion. All are invited to attend. Each church will also have additional services later in the evening.

DOCC adult training program

Training for those who would like to be leaders of the Disciples of Christ in Community (DOCC) program will be held at the Cathedral of St. Andrew beginning on Friday, December 3, at 4:00 p.m., and continuing on Saturday and on Sunday afternoon. The training is 18 hours total.

The DOCC training prepares presenters and facilitators to enable communities to establish a congregation-based Christian formation program for adults that strives to build a Christ-centered community. The fee for the training is \$50.00.

The DOCC program itself consists of 14 to 24 sessions. Each session contains two parts: a presentation led by either clergy members or theologically trained laypersons, followed by an hour-long response in small groups led by members of the congregation trained to facilitate the discussions.

For more information leave a message for Cynthia Carson, Director of Formation at St. Andrew's, at 808-524-2822, ext 508.

POSITIONS OPEN

Part-time Priest-in-Charge, Calvary Episcopal Church in Kane'ohe. Accepting inquiries.

Dean, Cathedral of St. Andrew, Honolulu. Search committee writing profile.

Rector, Holy Apostles Episcopal Church, Hilo, Big Island. Search Committee writing profile.

Part-time Vicar, St. Augustine's Episcopal Church, Kapa'au, Big Island. Applicants being considered.

Rector, St. Christopher's Episcopal Church, Kailua, O'ahu. Search Committee is receiving names.

Rector, St. James, Waimea, Big Island. Search committee writing profile.

Part-time Vicar, St. John's by-the-Sea, Kane'ohe, O'ahu. The Rev. Canon Darrow Aiona will serve as a "regular supply" priest.

Rector, St. Peter's Episcopal Church, Honolulu, O'ahu. Search Committee writing profile.

Rector, St. Timothy's Episcopal Church, 'Aiea, O'ahu. Search committee writing profile.

Go to:

For more information on open clergy positions within the Diocese, go to www.episcopalhawaii.org/ordained-ministry/positions-available