

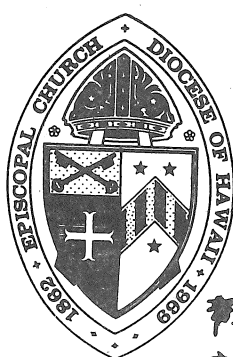
The advent of Christmas recalls Christians to commemoration, celebration and renewed expectation of the coming of Christ. Memory, present experience and hope for the future are blended in the Christmas celebration. While the full meaning may be missed, distorted or misunderstood through limited interpretation within many human circles, the outreach and influence of Christ's coming is beyond human measure. The life we have been given is to be realized through the sharing.

Sharing can be described as love in action; sequential giving and receiving, motivated by love and necessity. The Gospel is nowhere more beautifully or concisely expressed than in the Evangelist's words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the meaning of Christmas, giving and receiving, and sharing the gift received.

Gifts offered in Christmastide, or any other time, are not Christmas gifts unless given with love. The Christian Church has no enabling gifts of any worth apart from the love of Christ to share with others. Gifts of goods and services to others are Christian offerings when they transmit the spirit of Christ and offer the renewing possibilities of the life found in Him.

He came that all might have life and have life abundantly. The celebration of Christmas is the temporal experience of sharing that life eternally.

JOHN M. ALLIN
Presiding Bishop
The Episcopal Church



HAWAIIAN CHURCH CHRONICLE

The Official
Publication of the
Episcopal
Diocese of Hawaii

VOL. 65 NO. 7

DECEMBER, 1975

SEARCH FOR NEXT BISHOP CONTINUES

Nominations Close December 25th for Hawaii's Second Elected Bishop

A nationwide search for candidates to be considered for nomination to be the next Bishop of Hawaii is now under way under the direction of the Candidate Sub-committee of the Diocesan Election Process Committee.

Under the chairmanship of Mr. Fred Overstreet, the subcommittee has not only begun receiving the names of Island candidates, but it has written to every Bishop in the Episcopal Church to elicit their recommendations of candidates, and it will also utilize the services of the Clergy Deployment Office in New York.

The Clergy Deployment Office is a national Episcopal Church agency which, with the aid of computers, matches job requirements to the qualifications of clergy who are on its rolls and have indicated availability for new assignments.

Each Diocesan Bishop and the C.D.O. has received a letter from Mr. Overstreet and a copy of the Hawaiian Church Chronicle which contains a profile of the Episcopal Diocese of Hawaii, a description of the characteristics desired in the new Bishop, and a tabulation of the Diocesan survey returns.

A Diocesan-wide survey of the opinions of Episcopal Church communicants was conducted in all Island parish churches on September 26.

Other members of the Overstreet committee are: The Rev. F.G. Minuth, the Rev. Homer Vanture, Lou Ellen Campbell, Mary Mildred Jones and K.L. Ching.

The Election Process Committee is chaired by the Rev. Thomas Yoshida, with John Lockwood serving as vice chairman and secretary.

Candidates for Bishop will be processed in several stages, undergoing first of all a "coarse screen," matching qualifications against the requirements of the Diocese. In a second stage, when the number of candidates has been reduced, there will be another and more detailed screening of the candidates which is expected to result in the recommendation of five to ten names of candidates to be considered for election.

All actions and recommendations of the candidate committee will be subject to the review of the entire Election Process Committee, which has 16 members appointed by the Board of Directors and the Standing Committee.

Under the procedure approved by the Election Process Committee,

those clergy whose names have been submitted will be given an opportunity to indicate if they agree to having their names considered. In the event of agreement, they will receive additional forms which will allow them to outline their experience and qualifications for consideration by the committee.

At its November 7 meeting the Election Process Committee voted to ask each of the clergy members whether or not they desired to be considered as candidates for Bishop. An answer of "yes" would disqualify them from further service on the Election Process Committee.

These included: Charles Burger, Rudolph Duncan, William Grosh, Eugene Harshman, James G. Long, F.G. Minuth, Jan Rudinoff and Thomas Yoshida.

By Diocesan Canons there is opportunity for the nomination by Delegates at convention of additional candidates, either of those who

did not survive the screening process or of new names not previously considered by the committee, thus providing great openness in the election process.

Names of recommended candidates to be considered by the special election convention will be publicized in the Hawaiian Church Chronicle with the printing of pictures and career and biographical information about the candidates. Brief statements from each also will be published.

The committee also has agreed that opportunities should be made available to publicize other candidates as well. This has been referred to the Standing Committee who has determined that publicity for these additional candidates will be the responsibility of those supporting their candidates, with mailing lists to be made available to such candidates.

No definite date has been set for the special convention that will choose the new Bishop, but it is expected to be in late February or early March.

Thirty days notice will be given for the convention, and those persons who were delegates to the October convention also will serve as delegates to the special convention.

CATHEDRAL CHRISTMAS SERVICES

St. Andrew's Cathedral will celebrate Christmas 1975 with three special services of Holy Communion and a special children's service.

On Christmas Eve, the traditional candlelight Mass begins at 11 PM. This service will be preceded at 10:15 by an organ recital by Dr. Fred Tulan, and the singing of Christmas carols.

On Christmas Day, Dean Conley will preside at a said celebration of the Eucharist at 8 AM. Solemn High Mass will be celebrated with music and incense at 10 AM.

For the children there will be a Birthday Party for Jesus at 5 PM on Christmas Eve. If you plan to take your children to this party please call the Cathedral Office at 524-2822 so that they can know how many to prepare for.

Honolulu, Hawaii
560 Kawahana St.
Hawaii Historical Society
96813

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HAWAIIAN CHURCH CHRONICLE

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Ministry to the Hawaiian Community
By The Rev. Canon Charles G. Kamohoalii Hopkins, Jr.

On July 1, 1975 I was appointed Diocesan Canon Missioner to Hawaiian People by Bishop Hanchett. This appointment was the end result of several years of planning and the beginning of a new thrust in the mission of the Diocese; therefore, the following is intended to 1) trace the development of this concept of ministry, 2) outline the work accomplished to date, 3) and offer a few comments on the future.

Development

The concept of a ministry to Hawaiians has been a long time goal of Bishop Hanchett. In 1968 on Kauai he shared with me his desire to see the Diocese engage in work within the Hawaiian Community. He suggested then that I consider preparing myself for a role in this endeavor. Nothing of consequence took place the next couple of years except that in retrospect I find that awareness of my own identity was being developed and sharpened through my work with Hawaiian families in Kilauea and Hanalei, Kauai. This growth in awareness was further bolstered by exposure to a larger segment of the Hawaiian Community on Oahu when I accepted the call in 1969 to be Canon Pastor of St. Andrew's Cathedral.

The year 1971 marked a turning point in this process. In January I attended a two day conference at the University of Hawaii sponsored by the Committee for the Preservation and Study of Hawaiian Language, Art and Culture. This conference provided the spark needed for me to grasp with enthusiasm my own sense of Hawaiian identity and embark with determination on a program of preparation in order to make the concept of a Hawaiian Ministry a reality. Shortly thereafter I participated in the gathering of several Hawaiian organizations and individuals concerned about the appointment of Matsuo Takabuki as Bishop Estate Trustee. Evolving out of that issue was the formation of an Ad Hoc Committee for a Hawaiian Trustee, whose work has born fruit in the recent appointment of Myron Thompson, a part Hawaiian, as Trustee, and eventually the Congress of Hawaiian People. I was active in both groups in 1971. The next step was to enroll in the University of Hawaii's Hawaiian Studies Program as a part time student in the Fall semester of 1971. In December 1974 I was awarded a B.A. Degree in Hawaiian Studies.

During the next two years I was kept occupied with Cathedral duties, school and continued exposure in the Hawaiian Community by working with various organizations and individuals. In the Summer of 1973 I was assigned Vicar of Grace Church, Hoolehua, which at that time was a parochial mission of St. Andrew's Cathedral. This assignment meant at least two trips per month to Molokai and gave me the benefit of broadening my base of exposure in the Hawaiian Community.

A significant step was taken in 1974. On May 30th the Chapter of St. Andrew's Cathedral approved the adoption of the Hawaiian Ministry as one of the Cathedral's missions to the Community, and I was appointed the Cathedral's Canon Missioner to Hawaiian People. The Chapter approved a motion to underwrite the financing of this ministry, salary and perquisites, with the understanding agreed to by Bishop Hanchett that it would become a Diocesan program in 1975. Thus the recent appointment in July. In June 1974 I was assigned Vicar of St. Matthew's, Waimanalo. The St. Matthew's assignment along with Grace Church has provided two parochial bases for this work in geographical areas with a heavy concentration of Hawaiian people.

Accomplishments

Most of what has been accomplished so far has been stated in part in the previous section. Preparation and implementation has been going on at the same time. By placing a Hawaiian priest in their midst the Episcopal Church in Hawaii has identified itself with present day needs and concerns of Hawaiians and has demonstrated a willingness to assist Hawaiians in their *own efforts to regain their sense of integrity and attain an equitable status in our society.*

Part of this identification has been implemented through direct involvement with Hawaiian organizations which have come into existence within the past decade. Each of these organizations has addressed itself to a specific issue in the Hawaiian Community. To prevent overlapping and duplication of effort a coalition of these organizations was formed in March 1973.

Besides being a coordinator and support factor for the endeavors of individual organizations, the Coalition as a whole has undertaken several projects. The most recent project has resulted in a \$200,000.00 one-year grant from the Office of Native American Programs. The grant will be used for the following purposes; 1) establish a registry of Hawaiian people, 2) identification of the needs of the Hawaiian Community as expressed by Hawaiian people, 3) development of an administrative structure to implement programs to meet identified needs. I am a representative of the Hawaiians on the Coalition of Hawaiian Organizations.

My involvement with the Ad Hoc Committee and Congress of Hawaiian People has already been mentioned. In addition I played an active role in the formation of the Homerule Movement, an organization concerned with developing political awareness among Hawaiians and initiating and lobbying for legislation on matters related to Hawaiian people.

But in recent years my involvement with organizations has centered on The Hawaiians, an organization dedicated to correct the shortcomings in the management of the Hawaiian Homes Commission Act of 1920 by the State's Department of Hawaiian Home Lands. Mediocre management, politics, lack of clearly defined goals and inadequate funding and resources to assist homesteaders has plagued the Department. The result has been a rather poor track record over the past fifty-five years. Of the approximately 200,000 acres of land under the jurisdiction of the Hawaiian Homes Commission only 40,000 acres has been awarded to qualified Hawaiians while 109,000 acres is out on general lease to non-Hawaiians for income producing purposes. The remaining acreage is classified as unusable land. At the present time there are over 4,000 applicants on the waiting list, and the average length of time on the waiting list is fifteen years. The Hawaiians have been instrumental in increasing land awards from fifty to three hundred per year, forcing the Department to adopt a standard set of rules and regulations, lobbying for legislation to upgrade the operation of the Department, assisting individual homesteaders and applicants and seeing to it that knowledgeable and concerned commissioners are appointed by the Governor. Two members of the organization have served in the past as Commissioners. The Hawaiians is a state-wide organization with chapters on all the major islands. I am presently chairman of the Oahu Chapter, and my name has been submitted to the Governor's office for appointment to the Hawaiian Homes Commission with endorsements by the Coalition of Hawaiian Organizations and other individuals and groups within the Hawaiian Community.

There is a direct correlation between my concern and participation in the Hawaiian Home Land situation and parochial assignments, another area of identification with Hawaiians. Both St. Matthew's and Grace Church are situated in Hawaiian Homestead areas. Seventy-five per cent of the families at St. Matthew's are of Hawaiian ancestry and twenty-five per cent live on Homestead land. Ninety per cent of the active families at Grace Church are Hawaiian and all of these families live on Homesteads in either Hoolehua or Kalamaula. Both congregations have taken an active role in meeting the needs of their respective communities. The facilities at St. Matthew's are used for a day care center operated by the Kindergarten and Children's Aid Association. Of the seventy children enrolled in the day care center most are from Hawaiian families. Furthermore, the Department of Hawaiian Home Lands funds the tuition of thirty children from Homestead families from monies received from Act IV. Also St. Matthew's provides funds for emergency aid for needy families through the Office of Human Resources in Waimanalo and on occasion provided direct assistance to Homestead families. I am now representing the Mission on the Waimanalo Council of Community Organizations. Contact has been made with the presidents of two Hawaiian Homestead Community Associations in Waimanalo and invitations extended to attend their monthly meetings.

The phasing out of pineapple operations has created grave economic problems for Molokai. Hard hit are homesteaders in Hoolehua who have been dependent for several years on pineapple cultivation on their 35 acre farm lots. Some of the problems facing these homesteaders are land restoration by Dole and Del Monte, determination of feasible alternative crops, availability of irrigation water for alternative crops, advanced age of the majority of homesteaders and their ability to farm. Grace Church's facilities have been used frequently by committees and groups seeking solutions to these problems, and members of the congregation have been actively involved. For example, Richard Hanchett, Senior Warden of Grace Church, is well respected in

PB MAKES APPEAL HUNGER OFFERING

NEW YORK, N.Y. — The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, has called on the clergy of the Church "to mobilize your congregations this holiday season" for a special hunger offering during Christmas-Epiphany, through the Presiding Bishop's Fund for World Relief.

Bishop Allin expressed his "profound thanks" to the clergy of the church for their past support of the Fund and especially for last year's appeal which realized record-breaking contributions for hunger and other relief and development programs. As of November 1, contributions of more than \$2.5 million have been received in 1975 by the Fund, "a figure well over twice that for all of 1974," he said.

Bishop Allin said in a letter to the clergy of the Church that gifts to the Presiding Bishop's Fund had helped the Church "feed the hungry in many parts of the world (including our own country) through direct shipments of food and through the equally important funding of agricultural and educational development projects."

Bishop Allin also commended to the Church the "Offering of Letters" project of "Bread for the World," a Christian citizens' organization concerned about global hunger. "Bread for the World," which receives funding support from the Presiding Bishop's Fund, has called for an "outpouring of letters" during the Thanksgiving season addressed to members of the House of Representatives and the Senate of the U.S. in support of a "sense of Congress" resolution affirming the "right to food" for all human beings.

The Presiding Bishop urged Episcopalians to write to their member of Congress (U.S. House of Representatives, Washington, D.C. 20515)

in support of the right-to-food resolution, H. Con. Res. 393, and to their U.S. Senators (U.S. Senate, Washington, D.C. 20510) in support of the resolution, S. Con. Res. 66.

OUR ANSWER

HONOLULU, HI — Here in Hawaii the Presiding Bishop's program to feed the hungry got wide support during the traditional Thanksgiving Day offerings. Canned goods and staples were collected for Hawaii's hungry. Letters asking our representatives in Washington to affirm the "right to food" were put in offering plates. Sermons were preached concerning our duties to the hungry of the world.

The Rev. Rudolph Duncan, Diocesan Chairman for the Hunger Program, urges all parishes and missions in Hawaii to develop their own programs, and to contribute funds to the Presiding Bishop's Fund for World Relief.

During our annual convention in October, Fr. Duncan distributed information kits to parish clergy. These kits, resource packets really, contain ideas that churches and groups in other parts of the country have used to make their memberships more aware of the world crisis of hunger. The letters to Washington were only one idea in the kit. There are many ideas for more direct action, together with a list of agencies and additional resource material.

Hunger and malnutrition are real for millions of people in the world today, some no further away than your neighbor. Can't we offer them the hand of hope?

the Hawaiian Community for his agricultural expertise. He has worked on committees negotiating for land restoration and worked on projects to find alternative crops. He and five other homesteaders formed a partnership called Na Hua Ai. This group has been engaged during the past year in an experimental project on raising alfalfa on a 10 acre plot. The experiment has shown considerable success and is highly regarded by the Maui Task Force. At the present time Na Hua Ai is trying to expand by negotiating for more homestead acreage and an agricultural loan from the Department of Hawaiian Home Lands. Several homesteaders view this project as a good prospect for a cooperative relationship with UCC churches on Molokai which includes, among other things, exchange services with Hoolehua Congregational and Waialua Hawaiian Church. The Rev. Tuck Wah Lee, former associate pastor of Kawaihau Church, a personal friend and fellow member of The Hawaiians has recently been assigned pastor of Hoolehua Congregational Church and Kalaikamaunohou Church in Kaunakakai. He and I have already had preliminary discussions on possible ecumenical ventures. For the time being he has offered his pastoral services to the Grace Church congregation in emergency situations.

A third area of identification has been my liturgical and pastoral functions within the Hawaiian Community. These ministrations are in addition to those of my two cures. I am often called on by Hawaiian groups (societies, civic clubs and other organizations) or individuals to conduct or take part in commemoration services and blessings of homes, business or community facilities and other types of endeavors. Meetings of Hawaiians always begin and end with prayer, and here again I frequently serve in this capacity. Hawaiians place heavy emphasis on group interactions and relationship which often takes precedence over individual accomplishments. In this context the traditional practice of family counselling, Hooponopono, is used. Hooponopono with its strong religious overtones means to set things right. On occasion I have conducted Hooponopono sessions with groups who have felt a need to reorder their internal relationships. Finally, community contact has opened the way for ministering to individuals and families in times of illness, death and other crises.

Comments On Future

Considering the present availability of funds, manpower and time, the Ministry to the Hawaiian Community will continue on its present course in the three areas of identification cited above. This is not meant to preclude the possibility of broadening its scope of operation. As a matter of fact, Father Darrow Aiona and I have been pursuing a similar course of action for several years and have maintained a good working relationship in the affairs of the Hawaiian Community. We are now discussing the possibility of more joint efforts and also the possibility of including St. John's, Kahaluu on the list of parochial bases for the Hawaiian Ministry. Both Father Aiona and I are members of EAST's Advisory Committee and intend to strengthen the relationship between Asian and Hawaiian ministries. Other suggestions for the future are as follows:

1. Disseminate information throughout the Diocese on the needs and concerns of the Hawaiian Community and how the Hawaiian Ministry is attempting to meet these needs and concerns.
2. Establish an advisory committee composed of Church members and members of the Hawaiian Community.
3. Increase the use of church facilities by the Hawaiian Community.
4. Incorporate Hawaiian Language and other cultural traditions in parishes and missions where there is a predominance of Hawaiian people.
5. Utilize the chapel at the Royal Mausoleum for services especially on the birthdates of Hawaiian Monarchs with a close association with the Anglican Church of Hawaii.

MANILA SEMINARY GETS GRANT FROM PB

MANILA, The Philippines — Saint Andrew's Theological Seminary in Manila has a piggery-poultry-rabbitry program that is expected to develop into a substantial means of support for the school owned by the Episcopal Diocese of the Central Philippines.

With the increase in the rate of inflation because of the oil crisis, the school decided to use its land and labor to grow and sell animals and fowls and to cultivate vegetable and flower gardens to help support the theological education program.

In mid-1974 the Bayanihan Program was born. "The name," according to Bonifacio Somebang, chairman of the program, "extends back to older days when a farmer would invite his neighbors and other friends to work in his fields for a day or two, to plow and harrow or to transfer a house. Those who came to work would not be paid," he said, "but would of course be well fed."

The Bayanihan Program of St. Andrew's is a cooperative project, but student participants are paid a small sum which is applied to seminary fees.

The goal of the program, Mr. Somebang said, is to have a piggery of three buildings; two poultry buildings for broilers and for chicken and quail layers; and one rabbitry building. To date about two-thirds of the building program has been completed, he said, funded by diocesan money, contributions from the Presiding Bishop's Fund for World Relief, the

CANADIANS

APPROVE WOMEN

WINNIPEG, Man., Canada — Women may be ordained priests in the Anglican Church of Canada as of November 1, 1976, bishops of the 1.2 million member Church decided on October 31 in a 31-3 vote here after many hours of debate.

Only an "overwhelming negative reaction" from other Anglican churches around the world could delay the implementation of the General Synod's overwhelming approval of the principal of women priests last June and the bishops' ten to one action to proceed.

Unless there are negative reactions, at least eight women deacons are expected to be ordained priests in the Canadian church in November 1976.

In the Episcopal Church in the U.S.A., a member-church of the Anglican Communion, 15 women and five bishops have been enmeshed in a controversy over two disputed ordination services in 1974 and 1975. The General Convention, the bi-cameral legislative body of the Episcopal Church, is expected to consider the issue of ordination of women to the priesthood at its triennial meeting in Minneapolis/St. Paul in September 1976. The Convention's House of Deputies has twice (1970 and 1973) defeated proposals that would have explicitly admitted women to the priesthood and episcopate, while the House Bishops has twice (1972 and 1974) affirmed such ordination in principle.

The people of the state of Hawaii will be included in the prayers said at Washington Cathedral on Sunday, December 21, 1975 according to the National Cathedral Association.

Diocese of Virginia, and others.

Lower classmen are assigned the task of maintaining the dormitories, serving and dishwashing, cleaning the buildings and grounds, while the upper classmen take care of the pigs, chickens, rabbits, quail, and gardens and the kangkong. "Those who have artistic talents," Mr. Somebang said, "are assigned to 'Operation T-Shirt,'" a silk screening project.

Each student works at least one hour daily for which he is credited one peso on his room and board charges. There are two full-time employees supervising the piggery and poultry projects and a professional veterinary consultant.

In October the Presiding Bishop's Fund for World Relief approved a grant of \$4,457 for the Bayanihan Program.

PRIESTHOOD

NEW BOOKS SEXUALITY

NEW YORK, N.Y. — In response to a resolution adopted by the House of Bishops in 1973, the Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, has supervised the preparation of two new books on priesthood and sexuality which will be published in late fall, 1975, and in the spring of 1976.

The first book, *TO BE A PRIEST: Perspectives on Vocation and Ordination*, is edited by the Rev. Robert E. Terwilliger, director of the Trinity Institute, New York City, and the Very Rev. Urban T. Holmes III, dean of the School of Theology at the University of the South, Sewanee, Tenn. In the book, the various authors discuss the biblical-historical background of priesthood, priesthood as profession, and the source of priestly authority, among other topics.

The 24 articles in the book draw on the perspectives of scholars in the Roman Catholic and Orthodox traditions as well as those from the Anglican.

Bishop Allin had proposed a process "to develop throughout the Church a clearer and more definitive understanding of the doctrine of Christian priesthood and a valid Christian concept of human sexuality." The result, he wrote in the foreword of the book on priesthood, was the plan to develop two mosaics on priesthood and sexuality.

This first book, Bishop Allin wrote, "is offered with the prayer that within it and from it some revealing light will be focused on priesthood." He described the book of brief essays as "a sharing of understandings, a contribution to a process of community building, an attempt to clarify the meaning of priesthood and hopefully reflecting a clearer vision of Jesus, the Great High Priest."

The publication process was coordinated by the Episcopal Church Center communication staff. *TO BE A PRIEST* will be published in November and it will be available in paperback at \$4.95 from the Seabury Bookstore, 815 Second Avenue, New York, N.Y. 10017, and other related bookstores.

Next spring the second mosaic, a study treating questions related to sexuality and priesthood entitled *MALE AND FEMALE* will appear. Dean Holmes and Boston psychiatrist Dr. Ruth Tiffany Barnhouse will edit this volume.



Participants at a commissioning service for delegates to the Fifth Assembly of the World Council of Churches, Nairobi, Kenya, Nov. 23 at Dec. 10, held at the Washington Cathedral on Nov. 2, are, left to right, the Rt. Rev. William F. Creighton, Bishop of Washington; the Most Rev. Jean Jadot, Apostolic Delegate in the United States; and the Rt. Rev. John Maury Allin, Presiding Bishop of the Episcopal Church.

CHURCH RECEIPTS INCREASE

NEW YORK, N.Y. — Despite the nation's economic woes, financial contributions to the Episcopal Church in recent years have continued to increase.

This was a comforting fact for the Executive Council as it convened on September 16-18 in Greenwich, Connecticut to look ahead toward the triennial Minnesota General Convention in the fall of 1976.

In 1974, the national Church received \$13,633,000, meeting in full the budget goal set by the General Convention in Louisville, Kentucky in 1973.

In 1975 expected receipts are within roughly \$100,000 of the General Convention goal of \$13,925,000. Of this, over \$200,000 has already been pledged through the new and ongoing Income Development Program, launched this year.

In 1976, the General Convention goal is \$14,225,000.

If the Church is able to meet these three goals for the full triennium of 1974-76, it will be an historic first. Never before in its history has this been accomplished.

Other highly encouraging signs are in evidence.

The United Thank Offering, an annual giving by the women of the Church, this year totalled \$1,495,000, a notable increase of \$200,000 over the giving level of the past several years and the highest total in a decade.

Another dramatic evidence is provided by the Presiding Bishop's Fund for World Relief, which has received \$2,100,000 so far in 1975, as compared with \$1,100,000 for the entire year of 1974.

Most of these contributions, which came from all of the Church's 93 dioceses in the U.S. and from its 20 overseas dioceses, were in support of a special appeal by Presiding Bishop John M. Allin for funds to minister to the world's hungry.

The Church School Missionary Offering, largely contributed by young people in the Church, this year was designated to support the work of the Church in Appalachia. On September 1, \$76,000 had been contributed to this fund, with other gifts expected through the year's end.

SPBCB LOOKS AHEAD

NASHVILLE, Tenn. — At its present rate of growth The Society for the Preservation of The Book of Common Prayer (SPBCP) expects to break the 100,000 membership mark by the turn of the current year, if not before, and to go to General Convention '76 with a membership count of no less than 200,000, Prof. John M. Aden of the Society has announced. Mail-run as of July, 1975, he said, is 51,000, the greater part of which represents two or more members.

Looking especially to Convention, the Society will continue to publish newsletters, bulletins, tracts, pamphlets, and the like, and promote write-in campaigns to Bishops, members of the Standing Liturgical Commission, and, as the names become available, to lay and clerical deputies to General Convention. It expects to intensify its advertising campaign, its chapter growth and activity, and special programming in various localities over the country.

SPBCP has arranged for quarters, booth, and exhibits in Minneapolis, and expects to coordinate an influential lobby on the Prayer Book issue at General Convention.

The Society meanwhile continues to attract distinguished Sponsors, among the more recent the Rt. Rev. Clarence Rupert Haden, Jr., Bishop of Northern California, and Mr. Jonathan Daniels, noted journalist, historian, and advisor to Presidents Roosevelt and Truman.

Membership in SPBCP is open to any Episcopalian upon application and without cost. Apply Box 12206, Acklen Station, Nashville, Tenn. 37212.



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Accomplishments

Most of what has been accomplished so far has been stated in part in the previous section. Preparation and implementation has been going on at the same time. By placing a Hawaiian priest in their midst the Episcopal Church in Hawaii has identified itself with present day needs and concerns of Hawaiians and has demonstrated a willingness to assist Hawaiians in their *own efforts to regain their sense of integrity and attain an equitable status in our society.*

Part of this identification has been implemented through direct involvement with Hawaiian organizations which have come into existence within the past decade. Each of these organizations has addressed itself to a specific issue in the Hawaiian Community. To prevent overlapping and duplication of effort a coalition of these organizations was formed in March 1973.

Besides being a coordinator and support factor for the endeavors of individual organizations, the Coalition as a whole has undertaken several projects. The most recent project has resulted in a \$200,000.00 one-year grant from the Office of Native American Programs. The grant will be used for the following purposes; 1) establish a registry of Hawaiian people, 2) identification of the needs of the Hawaiian Community as expressed by Hawaiian people, 3) development of an administrative structure to implement programs to meet identified needs. I am a representative of the Hawaiians on the Coalition of Hawaiian Organizations.

My involvement with the Ad Hoc Committee and Congress of Hawaiian People has already been mentioned. In addition I played an active role in the formation of the Homerule Movement, an organization concerned with developing political awareness among Hawaiians and initiating and lobbying for legislation on matters related to Hawaiian people.

But in recent years my involvement with organizations has centered on The Hawaiians, an organization dedicated to correct the shortcomings in the management of the Hawaiian Homes Commission Act of 1920 by the State's Department of Hawaiian Home Lands. Mediocre management, politics, lack of clearly defined goals and inadequate funding and resources to assist homesteaders has plagued the Department. The result has been a rather poor track record over the past fifty-five years. Of the approximately 200,000 acres of land under the jurisdiction of the Hawaiian Homes Commission only 40,000 acres has been awarded to qualified Hawaiians while 109,000 acres is out on general lease to non-Hawaiians for income producing purposes. The remaining acreage is classified as unusable land. At the present time there are over 4,000 applicants on the waiting list, and the average length of time on the waiting list is fifteen years. The Hawaiians have been instrumental in increasing land awards from fifty to three hundred per year, forcing the Department to adopt a standard set of rules and regulations, lobbying for legislation to upgrade the operation of the Department, assisting individual homesteaders and applicants and seeing to it that knowledgeable and concerned commissioners are appointed by the Governor. Two members of the organization have served in the past as Commissioners. The Hawaiians is a state-wide organization with chapters on all the major islands. I am presently chairman of the Oahu Chapter, and my name has been submitted to the Governor's office for appointment to the Hawaiian Homes Commission with endorsements by the Coalition of Hawaiian Organizations and other individuals and groups within the Hawaiian Community.

There is a direct correlation between my concern and participation in the Hawaiian Home Land situation and parochial assignments, another area of identification with Hawaiians. Both St. Matthew's and Grace Church are situated in Hawaiian Homestead areas. Seventy-five per cent of the families at St. Matthew's are of Hawaiian ancestry and twenty-five per cent live on Homestead land. Ninety per cent of the active families at Grace Church are Hawaiian and all of these families live on Homesteads in either Hoolehua or Kalamaula. Both congregations have taken an active role in meeting the needs of their respective communities. The facilities at St. Matthew's are used for a day care center operated by the Kindergarten and Children's Aid Association. Of the seventy children enrolled in the day care center most are from Hawaiian families. Furthermore, the Department of Hawaiian Home Lands funds the tuition of thirty children from Homestead families from monies received from Act IV. Also St. Matthew's provides funds for emergency aid for needy families through the Office of Human Resources in Waimanalo and on occasion provided direct assistance to Homestead families. I am now representing the Mission on the Waimanalo Council of Community Organizations. Contact has been made with the presidents of two Hawaiian Homestead Community Associations in Waimanalo and invitations extended to attend their monthly meetings.

The phasing out of pineapple operations has created grave economic problems for Molokai. Hard hit are homesteaders in Hoolehua who have been dependent for several years on pineapple cultivation on their 35 acre farm lots. Some of the problems facing these homesteaders are land restoration by Dole and Del Monte, determination of feasible alternative crops, availability of irrigation water for alternative crops, advanced age of the majority of homesteaders and their ability to farm. Grace Church's facilities have been used frequently by committees and groups seeking solutions to these problems, and members of the congregation have been actively involved. For example, Richard Hanchett, Senior Warden of Grace Church, is well respected in

PB MAKES APPEAL HUNGER OFFERING

NEW YORK, N.Y. — The Rt. Rev. John M. Allin, Presiding Bishop of the Episcopal Church, has called on the clergy of the Church "to mobilize your congregations this holiday season" for a special hunger offering during Christmas-Epiphany, through the Presiding Bishop's Fund for World Relief.

Bishop Allin expressed his "profound thanks" to the clergy of the church for their past support of the Fund and especially for last year's appeal which realized record-breaking contributions for hunger and other relief and development programs. As of November 1, contributions of more than \$2.5 million have been received in 1975 by the Fund, "a figure well over twice that for all of 1974," he said.

Bishop Allin said in a letter to the clergy of the Church that gifts to the Presiding Bishop's Fund had helped the Church "feed the hungry in many parts of the world (including our own country) through direct shipments of food and through the equally important funding of agricultural and educational development projects."

Bishop Allin also commended to the Church the "Offering of Letters" project of "Bread for the World," a Christian citizens' organization concerned about global hunger. "Bread for the World," which receives funding support from the Presiding Bishop's Fund, has called for an "outpouring of letters" during the Thanksgiving season addressed to members of the House of Representatives and the Senate of the U.S. in support of a "sense of Congress" resolution affirming the "right to food" for all human beings.

The Presiding Bishop urged Episcopalians to write to their member of Congress (U.S. House of Representatives, Washington, D.C. 20515)

in support of the right-to-food resolution, H. Con. Res. 393, and to their U.S. Senators (U.S. Senate, Washington, D.C. 20510) in support of the resolution, S. Con. Res. 66.

OUR ANSWER

HONOLULU, HI — Here in Hawaii the Presiding Bishop's program to feed the hungry got wide support during the traditional Thanksgiving Day offerings. Canned goods and staples were collected for Hawaii's hungry. Letters asking our representatives in Washington to affirm the "right to food" were put in offering plates. Sermons were preached concerning our duties to the hungry of the world.

The Rev. Rudolph Duncan, Diocesan Chairman for the Hunger Program, urges all parishes and missions in Hawaii to develop their own programs, and to contribute funds to the Presiding Bishop's Fund for World Relief.

During our annual convention in October, Fr. Duncan distributed information kits to parish clergy. These kits, resource packets really, contain ideas that churches and groups in other parts of the country have used to make their memberships more aware of the world crisis of hunger. The letters to Washington were only one idea in the kit. There are many ideas for more direct action, together with a list of agencies and additional resource material.

Hunger and malnutrition are real for millions of people in the world today, some no further away than your neighbor. Can't we offer them the hand of hope?

the Hawaiian Community for his agricultural expertise. He has worked on committees negotiating for land restoration and worked on projects to find alternative crops. He and five other homesteaders formed a partnership called Na Hua Ai. This group has been engaged during the past year in an experimental project on raising alfalfa on a 10 acre plot. The experiment has shown considerable success and is highly regarded by the Maui Task Force. At the present time Na Hua Ai is trying to expand by negotiating for more homestead acreage and an agricultural loan from the Department of Hawaiian Home Lands. Several homesteaders view this project as a good prospect for a cooperative relationship with UCC churches on Molokai which includes, among other things, exchange services with Hoolehua Congregational and Waiialua Hawaiian Church. The Rev. Tuck Wah Lee, former associate pastor of Kawaihau Church, a personal friend and fellow member of The Hawaiians has recently been assigned pastor of Hoolehua Congregational Church and Kalaikamaunohou Church in Kaunakakai. He and I have already had preliminary discussions on possible ecumenical ventures. For the time being he has offered his pastoral services to the Grace Church congregation in emergency situations.

A third area of identification has been my liturgical and pastoral functions within the Hawaiian Community. These ministrations are in addition to those of my two cures. I am often called on by Hawaiian groups (societies, civic clubs and other organizations) or individuals to conduct or take part in commemoration services and blessings of homes, business or community facilities and other types of endeavors. Meetings of Hawaiians always begin and end with prayer, and here again I frequently serve in this capacity. Hawaiians place heavy emphasis on group interactions and relationship which often takes precedence over individual accomplishments. In this context the traditional practice of family counselling, Hooponopono, is used. Hooponopono with its strong religious overtones means to set things right. On occasion I have conducted Hooponopono sessions with groups who have felt a need to reorder their internal relationships. Finally, community contact has opened the way for ministering to individuals and families in times of illness, death and other crises.

Comments On Future

Considering the present availability of funds, manpower and time, the Ministry to the Hawaiian Community will continue on its present course in the three areas of identification cited above. This is not meant to preclude the possibility of broadening its scope of operation. As a matter of fact, Father Darrow Aiona and I have been pursuing a similar course of action for several years and have maintained a good working relationship in the affairs of the Hawaiian Community. We are now discussing the possibility of more joint efforts and also the possibility of including St. John's, Kahaluu on the list of parochial bases for the Hawaiian Ministry. Both Father Aiona and I are members of EAST's Advisory Committee and intend to strengthen the relationship between Asian and Hawaiian ministries. Other suggestions for the future are as follows:

1. Disseminate information throughout the Diocese on the needs and concerns of the Hawaiian Community and how the Hawaiian Ministry is attempting to meet these needs and concerns.
2. Establish an advisory committee composed of Church members and members of the Hawaiian Community.
3. Increase the use of church facilities by the Hawaiian Community.
4. Incorporate Hawaiian Language and other cultural traditions in parishes and missions where there is a predominance of Hawaiian people.
5. Utilize the chapel at the Royal Mausoleum for services especially on the birthdates of Hawaiian Monarchs with a close association with the Anglican Church of Hawaii.

AROUND THE DIOCESE

The hosts were honored guests last month as ST. ANDREW'S CATHEDRAL Aloha Refugee Committee enjoyed a special dinner at the home of their Vietnamese family, Mr. and Mrs. SAN. It was Mr. SAN's birthday and he used the occasion to say thank you for new life and opportunity in the new world.

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Hawaii had a very special visitor in November: Mrs. Richard (Alice) Emery, National UTO executive in New York. JAN BOND and MARGE JARED accompanied her around the State in a look see at the work of the Church in Hawaii.

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This month's thought is from the Rev. PAUL WHEELER who asks, "Why weren't the other two-thirds of the Diocesan communicants, the majority, participants in the survey? It's the same percentage of parishioners who always support the work of the church through regular pledges. Those who are concerned put their money where their hearts are. They will, and they have a right to, make the decision as to who will be our next Bishop."

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The Rev. RICHARD CHANG went to Berkeley California recently to attend a conference and to interview candidates for ALL SAINTS' "Sereminarian In-Residence

Program." Another of the exciting things going on on Kauai.

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FRANK M. GRAY is now officially Director of Camps and Conferences for the Diocese, and chief something or other over at CAMP MOKULEIA. Those of you who haven't met FRANK during a parish camp should drop in and see him next time you're driving around the island. Better yet, invite him to your parish to speak on the Episcopal Church Camp Conference Center and the facilities he and it have to offer.

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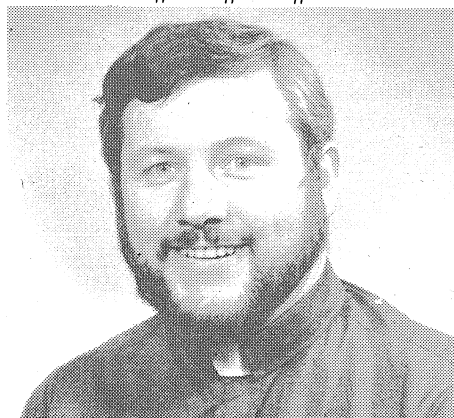
The Rev. JOHN PAUL ENGELCKE has published a remarkable paper on the subject of homosexuality. He doesn't arrive at any conclusions but he does manage to take his reader down an enlightened path just far enough to question some of the opinion that passes for thinking on human values. To learn more about this issue that's facing today's church call the Diocesan Office at 536-7776 and ask for a copy of ORIGIN EIGHTEEN.

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ST. STEPHEN'S is working out a program of Christian Ministry and Commitment. No special or specific programs yet, just a look at the essence of their mission in the spreading of the Gospel. This is the group that already has expanded its presence in Mililani Town with a mission, and that is working faith-

fully with HOLY CROSS mission on the North Shore.

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The Rev. Mr. Vincent O'Neill has been received into the Episcopal Church in deacon's orders. Fr. O'Neill is a priest in Roman orders now assisting at St. Luke's Church in Honolulu. He is also a director of the halfway house for alcoholics at St. Francis Hospital, and a licensed Marriage and Family Counselor by the State of Hawaii.

The reception took place at St. Luke's on Saturday, November 22 with the Rev. Eugene Harshman, Standing Committee president, acting for the Diocese. A parish party followed in celebration of an important event in the life of the O'Neills and the parish.

Fr. O'Neill will be received as a priest in our Church next spring. He has all the necessary approvals of the Commission on Ministry and the Standing Committee, and he has passed all the necessary examinations.

ST. LUKE'S is in the midst of a renovation and repair program that will increase seating and put their unique church building back in tip top condition. This is the sort of thing that happens when a parish runs away with itself.

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Bishop Hobgood, Bishop of the Armed Forces, will be visiting ST. GEORGE'S the first week in January. While he is there he will hold a quiet day. For more information call the church office.

FIVE PROJECTS ASK PARISH SUPPORT

A summer youth camp for the children of Molokai, a halfway house for mental patients, an ecumenical youth project on Windward Oahu, a big sister's program, and a home for the aged are all looking to Hawaii's churches for help.

Five organizations wrote to the Diocese this summer and asked that they be included in our program budget for 1976. For one reason or another none of the organizations was included in the budget. The applications were either incomplete or late ... or there just wasn't enough money to go around.

In other years these programs would be eligible for funds through the Mission Outreach Committee of the Diocese, and the individual parishes would have pledged funds in their support. Other programs were helped this way in the past. This year, however, the Diocese is urging the parishes to support the various HUNGER programs.

This does not mean that parishes and groups within the church cannot contribute to their traditional projects or assume new projects.

The Program Committee of the Diocese carefully evaluated the requests of the five organizations and found each of their projects worthy of support. If you or your parish are looking to take that extra step please consider these organizations.

MOLOKAI COMMUNITY ACTION PROGRAM
Maui Economic Opportunity, Inc.
PO Box 677, Kaunakakai, HI 96748

Department of Health
KOKO HEAD CLINIC
550 Makapuu Avenue, Honolulu, HI 96816

KUALOA-HEEIA ECUMENICAL YOUTH PROJECT
47-536 Kamehameha Highway, Kaneohe, HI 96744

HAWAII BIG SISTERS, INC.
2535 South King Street, Honolulu, HI 96814

THE KING'S DAUGHTERS' HOME
3221 Waialae Ave., Honolulu HI 96816

Contact one of these organizations soon, and offer your support.



The Maui Episcopal Churchwomen held an islandwide meeting the first of November at Good Shepherd Church to hear Diocesan ECW President Rae Elizabeth Herkner talk about the work of the ECW for the coming year. "The individual women's groups of each parish and each island are what make ECW the vital organization that it is," she said. "We can be effective only if the parish groups are effective."

COCHRANE ELECTED IN OLYMPIA

SEATTLE, Wash. — For the first time in its history, the Diocese of Olympia in western Washington State, elected one of its own clergy to be its future bishop.

The Rev. Robert H. Cochrane, rector of Christ Church, Tacoma, Washington, was elected Bishop-Coadjutor on the eighth ballot at a special meeting of Convention at St. Mark's Cathedral, Seattle, Saturday, October 4.

Father Cochrane was one of five nominations made by the Nominating Committee appointed by the Diocesan, the Rt. Rev. Ivor I. Curtis. Ten other nominations were made from the floor of the convention.

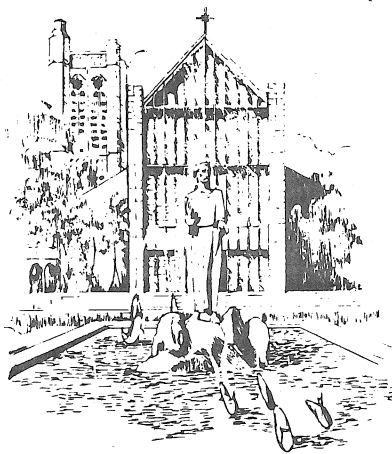
Father Cochrane is a native of New York City, but has spent his time in the ministry, since his ordination to the diaconate in 1951, in the Dioceses of San Joaquin, Nevada, Utah, and Olympia.

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