

HAWAII CHURCH CHRONICLE

103807
HAWAII HISTORICAL SOCIETY
560 KAWALAHAO STREET
HONOLULU, HI 96813

FREE AT LAST!

Islamic Jihad releases Terry Waite after 1763 days in chains

After nearly five years' captivity, Terry Waite, secretary to and special envoy of former Archbishop of Canterbury Robert Runcie, was freed November 18 by his Islamic kidnappers.

"I think you can imagine that, after 1763 days in chains, it's an overwhelming experience to



Terry Waite

come back and receive your greetings," Waite said to a cheering crowd waiting for him at an air base near London.

Lord Robert Runcie and his successor, Archbishop George Carey, met Waite there.

Runcie noted Waite's "inner resources," pointing out that Waite had worked for the Anglican Church in Uganda for seven years during the Idi Amin regime.

Waite was on a mission for Runcie, seeking the release of American hostages, when he disappeared in Beirut January 20, 1987.

The vicar of Waite's parish in London snuffed out a special candle kept burning throughout his captivity -- and thanked God for answering the prayers of people all over the world.

In his airport speech Waite said that "it is wrong to hold people" and "self-defeating." He added that the church "will not rest until all are freed and justice and peace brought to everyone."

In New York, Presiding Bishop Edmond Browning -- who as Bishop of Hawaii hosted the 1983

(Continued on page 16)



The Rest on the Flight to Egypt by Gerard David.

The Rev. Canon Eric Potter 1925-1991

The Rev. Canon William Eric Potter of St. Andrew's Cathedral died of pancreatic cancer at the Queen's Medical Center in Honolulu on December 7. He was 66.

Canon pastor since 1984, his ministry also included work with Oahu's prison inmates, substance abuse counselling, and membership on boards of directors of the Moanalua Gardens Foundation, Criminal Justice Network, John Howard Society, and other community organizations.

Before serving at the cathedral, Canon Potter was rector of St. Stephen's, Wahiawa (1980-1984).

He was a composer of *pule* (prayers/chants) that were interpreted through *hula kahiko* (ancient hula) for the Prince Lot Hula Festival and have

since become part of the hula repertoire.

"Eric served St. Andrew's Cathedral as canon pastor for seven years.

"He served faithfully and well, and was beloved by all of us.

"By his untimely death we have lost a brother, pastor, priest and friend," said the Very Rev. Lin Knight, dean.

Prior to coming to Hawaii, he served churches in Florida (1964-1980) and Canada (1954-1964).

Canon Potter was the elder son of the late Honorable Mr. Justice William Pitt Potter, judge of Canada's Exchequer Court, and Mildred Anderson Young.

He received his education at Arcadia

(Continued on page 15)

CONVENTION ADMITS ST. ANNE'S

Approves \$1.25 million budget

Both a gathering of Hawaii's Episcopal family and its annual legislature, the twenty-third Diocesan Convention of the Episcopal Church in Hawaii was called to order Friday, October 25, by Bishop Hart in St. Andrew's Cathedral, following the 6:30 p.m. celebration of the Eucharist.

For the first time in recent years, the convention held its two-day session on the cathedral's grounds. The air-conditioning of Tenney Theatre was one factor in this return.

Among the business of convention were:

- Admission of a new mission, St. Anne's, Mililani,
- Passage of a \$1.25 million budget,
- Consideration of 18 resolutions reflecting the present concerns of the church, including the clergy compensation schedule,
- Appointments and elections to various church offices, and
- Seven special orders of business.

Quorum & Guests

Helen Hagemeyer of Holy Nativity, chair of the Credentials Committee, reported a quorum present, both of the 87 canonically resident and domiciled clergy, and of the possible 168 lay delegates.

Bishop Hart then introduced his wife Elizabeth as a guest of the convention to the warm welcome of the delegates.

The introduction of those new to the diocese followed:

--- the Rev. Stephen Winsett, newly instituted rector of St. Clement's, Honolulu, and the Rev. Kathryn Nesbitt, chaplain of Seabury Hall, Makawao;

--- the Revs. Ricky Melchor, Brian Baker, Nancy Conley, Thomas Van Culin, and Marty Filed -- all ordained since the 1990 convention; and

--- Peter Pereira, new diocesan treasurer.

Among the first items of business (special order #1) was the admission of a new mission to the diocese: St. Anne's, Mililani.

Elaine Ohlson, senior warden, read the petition for union, which was passed unanimously to the standing ovation of the delegates and the release of balloons in celebration of the event.

(Continued on page 4)

'Tis The Season

As the end of the year approaches ever so rapidly, it seems that we all tend to stop and review our financial picture.

That may be one of the reasons why so many people make gifts to their church during this period.

Certainly it is the "giving" time. Thanksgiving Day is by definition a day set aside to give thanks, and at Christmas we give in thanks for the greatest gift, the birth of the Lord.

Many people, myself included, are keenly aware that what we give the church before year's end has a direct bearing on what we *must* give the IRS in April 1992.

I thought it would be wise to review a few basics about charitable gifts, so that your year-end giving will be most effective.

Cash is the most common form of a gift. Cash gifts are easy to keep track of through cash receipts or canceled checks.

Like any gift the gift of cash is considered complete when it is delivered to your church. If you mail in a check, the postmark is the date of this gift.

Gifts of cash up to 50 percent of your adjusted gross income can be deducted on your income tax, and any amount in excess of that can be used as a deduction over the next five years.

Appreciated property, such as stocks or bonds, are a good, cost-effective way to make a gift. Let me provide a simple example.

Suppose you decide to make a year-end gift of \$1,000 to your church. If you give cash and you itemized your tax deductions, you would receive a \$280 deduction.

Your out-of-pocket cost would be \$720, assuming you are in the 28% tax bracket.

Now in addition to the regular tax deduction of \$280, you would avoid the tax on the appreciation of the stock (\$600) or another \$168. Your saving in giving the stock is \$448. Your cost for a \$1,000 gift is \$552.

The gift of appreciated stock is deductible up to 30% of your adjusted

(Continued on page 16)

ECW President to Visit Oahu this February

National ECW President Ginger Paul will be in Honolulu and a featured speaker at the ECW gathering at the Waianae Baptist Camp February 21-23, Hawaii's ECW President Relda Loomis announced.

"Ginger will be conducting our Bible hours and also telling about her office and what women are doing nationally and globally today," Loomis said.

"We are delighted that in her busy schedule she has these three days with us."

"Put the above dates on your calendar."

"Reservations are limited, so please call early," Loomis noted (373-3965).

Presiding Bishop's Christmas Message 1991

In the beginning was the Word, and the Word was with God, and the Word was God.

We, the church, have begun again, at the beginning. Through Advent we have prepared our hearts to hear again, tell again, live again, the story of God's Word given to us.

And the Word was made flesh, and dwelt among us, full of grace and truth...

The Word was made flesh, and dwelt among us... The power of the Word ringing down through the centuries is almost too wonderful to comprehend. Perhaps that is why the thundering message of Christmas is so often diminished, confined to the understanding of our lesser, limited selves as consumers, revelers. Perhaps that is why it is made impersonal as the piped-in music in a shopping mall. We, God's people, those to whom the Word was sent, must live and know again the story in all its power -- personal and universal.

God's Word given to us is a personal Word. It is as personal and intimate as the Mother's touch on the forehead of the Divine Infant. God speaks to each of us in a particular way through Jesus Christ. We celebrate the birth into the world, and in our hearts, of the Holy One who loves us, who saves us -- personally.

God's Word given to us is also a transcendent Word. It is the universal Word that all are meant to hear, to know, to live.

Why must ours be a church with no outcasts? Because all are included in the saving message. Why do we work and pray that our divisions and differences will cease and we will be one in Christ? Because God's Word came to all: we hear it and know it through the church universal.

What is the Word that is given to you? That is your gift this Christmas. Is it a Word of healing? God does heal. Is it a Word of belonging? It is God to whom we belong. Is it a Word of judgment? God judges -- with love and justice in the measurer. Do you hear the saving Word for you?

What is the Word that is spoken to all of us, God's people gathered in this church? Is it a Word of healing? Of judgment made in love and through justice? Will we, together, hear the saving Word?

And from his fullness have we all received, grace from grace.

My dear friends, the gift and message of Christmas is the Word itself. It is the transcendent Word of God made flesh and sent to dwell among us. It is the particular Word that lights, and warms, and inflames each of our hearts.

May the joy and peace of Christmas fill your heart to overflowing. May you hear the personal Word that is Jesus, and, together, may we know that Word so to discern God's Holy Will for this grateful and obedient church.

--- The Most Rev. Edmond L. Browning, Presiding Bishop and Primate.

Christmas Message of the Archbishop of Canterbury 1991

I am very glad to inherit the tradition of the archbishop of Canterbury's Christmas letter to the Anglican Communion. Christmas is a time when families try to be together, so I am happy to be in touch with members of our Anglican family, and to wish you the joy and peace of the new-born Christ.

I write this letter in October, so it is now six months since I was installed in St. Augustine's Chair in Canterbury Cathedral as the 103rd archbishop, and Archbishop Manasses Kuria of Kenya, as the senior primate of the communion, gave me God's blessing.

Within a few feet of my chair the other primates grouped around me, and already from our meeting in Ireland the previous week I knew them as friends. So much has happened since then, but nothing can detract from that enthronement service in Canterbury Cathedral on April 19.

Perhaps you have seen photographs of it, or even the video, and can imagine what it meant to me to receive so much encouragement and support. Thank you for the hundreds of messages of prayer and love that I have received from you all.

During these six months I have discovered what striking contrasts there are between the splendor of our calling as Christians and the pain of our world. According to the shepherds, the coming of Christ was hailed by a choir of an-

(Continued on page 16)

Frs. Bonsey, Eron, Lee to retire

The Rev. W. Edwin Bonsey, Jr., director of Camp Mokuleia, has announced his retirement.

"He will be leaving the camp early in June after orienting a new director, who will carry on with the camp's summer program," Bishop Hart wrote in his November 21 newsletter.

"Ed and Katie will retire to Hilo, where they have a home, and Ed says he looks forward to the possibility of some teaching on volcanology and other pursuits.

"Ed will have completed, in June, 38 years of ministry, all of them in this diocese.

"He has served many congregations and on almost every committee possible. Few people represent as well as Ed what this diocese is today," noted Bishop Hart.

Following his graduation from the Church Divinity School of the Pacific, Fr. Bonsey served as vicar of Grace Church, Hooilehua, Molokai (1954-1957); vicar of St. Stephen's, Wahiawa, Oahu (1957-1963); rector, St. Elizabeth's, Honolulu (1963-1974); and rector, Holy Apostles', Hilo, Hawaii (1974-1988), before becoming camp director.

"My own debt to him in terms of good counsel and help and friendship is tremendous. I am grateful that he and Katie will still be among us, and I know that they will continue to serve the diocese in helpful ways," the bishop said.

Also retiring in 1992 is Fr. James P. Eron, vicar of Christ Memorial Church, Kilauea, Kauai, since 1984 (see page 10, col. 1).

Following his priestly ministry as a Roman Catholic and his reception into the Episcopal Church by Bishop Browning, Fr. Eron served at Seabury Hall, Makawao, and as assistant at Holy Innocents', Lahaina, Maui, prior to moving to Christ Memorial.

"Unfortunately, Jim and Marinell will be moving, sometime after mid-February, to the San Diego area where they have property," Bishop Hart said.

"He came to Christ Memorial after a long stretch in which they had no resident clergy. The mission has now had two years with no subsidy, and its life is full and vital.

"Jim and Marinell have also both given great service to the Cursillo community. They will be deeply missed by the diocese and by me personally."

Retiring at the end of 1991 is the Rev. George Lee, chaplain at Canterbury House and the Episcopal campus ministry at UH-Manoa since 1988.

Previously, Fr. Lee served as vicar of St. Philip's, Maili (1983-1988) and rector of St. Luke's, Honolulu (1974-1981).

His ministry has also included planning and development work with church (1963-1968) and government (1969-1973), including three years with the Executive Council of the Episcopal Church in New York City.

In mentioning Lee's retiring in his annual address, Bishop Hart expressed his gratitude for Lee's friendship, priesthood, and doing of "good things" (page 9, col. 1).

George and his wife Grace will remain in Hawaii following retirement

(Continued on page 16)

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

The biblical readings during these days as we lead up to Christmas are filled with signs and wonders and warnings -- all signifying God's patient and persistent attempt to let humankind know that, no matter how bad life may be, God is in control, moving us toward a good end, toward the completion of the work of salvation.

People lost sight of what God was doing, often and easily, when life turned suddenly cruel and dangerous --

when armies invaded the land, or famine came or disease, or when justice and mercy were hard to find because no voice of righteousness was heard.

People turned inward and defensive, looking after themselves, distrusting their neighbors. Their reaction was understandable, but nonetheless self-defeating, and -- worst of all -- God's power to move in the hearts and souls of people was overlooked and almost forgotten.

The last sign we read about is the

child, wrapped in swaddling clothes, lying in a manger.

After all the other signs spread across the heavens and acted out in terrible suffering on earth, this one seems too small, too normal, too peaceful.

Who will notice, if no one has noticed all the rest?

That child of Bethlehem, of course, was just the first inkling of much more to come in the life of Jesus -- which put all together, because he was God's sign of love in the world.

Who will take notice now in this day?

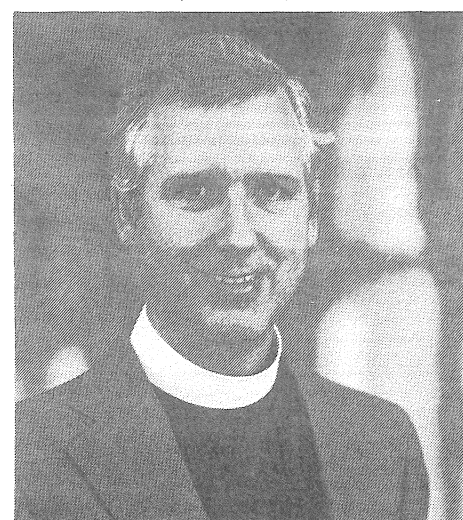
Signs abound in our day. Signs can be found in the events of nature, in disease, in war and suffering, in remarkable changes toward peace in Europe and the Soviet Republics, in efforts toward healing and reconciliation surrounding the events of the Pearl Harbor remembrance, maybe even in all that is recorded of our Convention in this issue.

But the preeminent sign for us is still a babe wrapped in swaddling clothes lying in a manger -- and the life that came from that Person. He is still the sign that God is in charge through all the bad and all the good that comes from living.

He is the sign of God's compassionate caring for each of us and for all the world.

Who will notice?

That is our calling. To notice and to proclaim by word and example the



Bishop Hart of Hawaii.

good news of God in Christ.

I wish you all a blessed preparation to Christmas -- a time filled with signs, a time in which we must be careful not to make "our" Christmas and miss celebrating Christ's.

It is a time of hopeful expectation filled with the love of God.

My thanksgiving for each of you and my deep affection.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

Bishop's Journeying

September

17-21 The week begins with the early Eucharist and staff meetings. The Rev. Howard Williams of the Office of Children's Ministries is in the diocese to help with Christian education programs and he speaks to the Oahu Clericus.

I help in the blessing of the temporary State House Building, named after the five-year-old son of King Kamehameha and Queen Emma, who died just before Bishop Staley arrived to tutor him.

Historic Hawaii puts on a workshop for an ecumenical group on restoring and preserving churches.

On Saturday the Council completes work on the budget with last minute adjustments.

22 I have no morning service this Sunday but fly to the Big Island for my visitation to St. Columba's and their evening service. Driving from Hilo we run into a tremendous storm and are turned back by the police because of landslides. We take refuge with John and Charlotte Homes and several hours later get through to Paauilo just in time for the service. No rain there and an excellent turnout with good food later on.

23-26 We are home with just enough time to repack and be driven back to the airport to catch the plane for Guam. Seven hours later we arrive in Tumon Bay late in the afternoon of the 24th.

This is a quick trip and I need to fill every minute with meetings.

Right from the plane we go to supper and a service at St. Andrew's By-the-Philippine Sea. The next days are filled with catching up on activities of the school and the three missions.

We live through two Thursdays returning home, but at least can relax on this end of the second Thursday!

27-28 Up early on Friday and over to Seabury Hall for their Trustees' meeting. I also have the chance to celebrate a new ministry, as the Rev. Kate Nisbitt begins her time as chaplain to the school.

After the meeting I spend time with Kate and find she is already deep into counseling and other school activities.

Saturday brings a group of meetings. I cannot get to them all, but manage the Treasurers' Workshop and the flight to Kauai.

29 My visitation at St. Michael's, on St. Michael's Day, goes well. New carpeting for this new church building is installed by 7 a.m. before the 9 o'clock service!

After baptism and confirmation and blessing the columbarium and great hospitality, Elizabeth and I whisk ourselves out to St. John's, Eleele, to the HEPAM meeting. We are home not quite in time for evensong, but at least for the Cathedral's farewell supper for Marcia Lockwood. The day off on Monday feels good!

October

1-5 This is the week to get serious about my convention address and other details. I try to stay home for un-interrupted concentration. Somehow this year that does not work, and I am back and forth to the office for some important meetings, and then end up overnight with the Clergy Family Project before heading back to Kauai and my normal visit to St. John's and St. Paul's.

6 I am at St. Paul's for the early service and am glad to see a good turnout of people in this, one of

(Continued on page 16)

Stewardship Conference

Bishop Hart has announced a February 7-8 conference on stewardship, featuring Bishop William Burrill of Rochester and Robert Sharp, one of the nation's experts on planned giving.

"I want all parochial clergy, wardens, and stewardship leaders from our congregations, plus any others who are interested, to attend," Bishop Hart stated.

"We do not have any choice, except to be involved in good stewardship in this diocese -- stewardship that is filled with the Gospel and is centered on Jesus Christ."

This site of this conference is the Von Holt Room of St. Andrew's Cathedral, Friday evening and all day Saturday.

Hawaiian Church Chronicle

ISSN 0274-7154

Serving the Episcopal Church in Hawaii and continuing *The Anglican Church Chronicle* (1882-1910).

Sent to each Episcopal household on parish lists submitted by each church and to friends of the Episcopal Church in Hawaii.

Suggested annual donation: \$6.00.

Copies this Issue: 7,900.

Published: Monthly, except bimonthly in January/February, June/July, and November/December by the Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, HI 96813-2304.

Publisher: The Rt. Rev. Donald P. Hart, Bishop of Hawaii.

Publication/Circulation Office: The Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304. Telephones: 808/536-7776. For Neighbor Islands: 1-800-522-8418.

Editor: The Rev. John Paul Engelcke.

Editorial Board: Members of the Communications Department, Diocesan Council -- Patricia Zimmer, chair; the Rev. Jan Rudinoff, Winifred Burgess, and Ella Edwards.

Circulation Manager & Assistant to the Editor: Ms. Mary MacIntosh.

Subscriber: Episcopal Life (EL, New York). Episcopal News Service (ENS, New York). Anglican Information (AI, London). Anglican Media Mailing (AMM, London).

Stories and articles submitted should be written legibly in ink and double-spaced, or typed and double-spaced, on one side of the paper.

Please include the writer's name, address, and phone number(s) to facilitate confirmation and checking.

Photos submitted may be either black and white or in color. A glossy finish is preferred. Every effort will be made to return photos, as requested.

Deadlines (text & photos): The 15th (or next weekday) of the month previous to the month of issue. For the double issues: Jan. 15, June 15, Nov. 15.

Printed by Hawaii Hocht, Ltd., 917 Kokea Street, Honolulu, Hawaii 96817.

Mailing prepared by Oahu Bindery Inc., 2278 Hoonee Place, Honolulu, Hawaii 96819.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send address changes to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813-2304.

Convention passes \$1,253,778 balanced budget

Appointments

Bishop Hart announced the following appointments, all of whom were confirmed by convention:

Chancellor -- Michael Porter.
Vice-Chancellor -- Walter Beh, II.
Historiographer -- the Rev. Kenneth Perkins.

Registrar -- the Rev. Dr. Gerald Gifford II.

Commission on Ministry -- Kate Roberts, Christopher Pablo, Barbara Vlachos (lay); the Revs. Paul Kennedy, John Millen, E. Daniel Smith, Robert Moore (clergy).

Commission on Episcopal Schools -- Jan Motoshige, Warren Naai (2-year term), Lawrence Yamaura, Amy Tamura-Green (1-year term).

Diocesan Compensation Review Committee -- Guy Hogue, James Hochberg, Sr., the Rev. E. Daniel Smith, Hugo Tanner (class of 1992), Betty Hirozawa, the Revs. David Kennedy, Robert Walden, and Morely Frech.

Elected by acclamation to the Cathedral Chapter were the Rev. James Furman of St. Peter's and David Kayner of St. Mark's.

Elected secretary of convention, also by acclamation, was Bettye Jo Harris of St. Christopher's.

She succeeds the Rev. Franklin S.H. Chun, for whose years of service Bishop Hart expressed his gratitude and that of the convention.

Elections

Elected to the Standing Committee by convention were: the Rev. David Kennedy, headmaster of St. Andrew's Priory School, and Arthur Kusumoto of Holy Nativity.

To the Diocesan Council the following were elected: the Revs. Walter Harris of Holy Innocents', Lahaina, and Stephen Winsett of St. Clement's, Honolulu.

Also, David Chung, Ella Edwards, Lorna Lubawski, Elaine Ohlson, Hugo Tanner, Leonard Howard (3-year terms), Mary Day Wilson and Robert Burnz (2-year terms).

Janet Kath of St. Timothy's, Aiea, chaired the Elections Committee.

Annette Jim of St. Clement's served as head teller, assisted by Carol Amake, Frances Grosh, Pat Kono, Lucille Tamura, Grace Uno, Geri Tom, Pat Fajardo, Randy Kim, Nancy Minuth, Ernest Uno, Veronica Winsett, and the Rev. Dr. Jerry Reynolds.

Bishop's Address & Response

The Saturday sessions of convention were held in Tenney Theatre, and many oldtimers welcomed this year's return to the cathedral close for both days.

Morning prayers were led by Robert Durand of Good Shepherd, Wailuku. Musical accompaniment was provided by the Rev. James Eron of Christ Memorial Church, Kilauea.

Bible study (Ephesians 3:14-19) followed.

Before proceeding to the business of convention, Bishop Hart introduced the members of the diocesan staff and others, expressing his gratitude for their efforts in the preparation and conduct of convention.

In responding to the bishop's address, the Rev. Layton Zimmer of Good Shepherd, Wailuku, chair of the Response Committee, thanked the bishop for his "courage and honesty in opening yourself to us; and for the clarity of your vision of what we're about together, and where we might be heading with you."

On behalf of the committee, he noted the frequency with which the bishop used the word family and thanked him for helping "us discover and realize our familiness in God."

Commenting on the theme of familiness and unity, Zimmer noted, "Whether our familiness is at risk over concerns about sexual orientation, inclusiveness/exclusiveness, racial or cultural separations, as opposed to ethnic imperialism and cultural uniformity, or simply, the personal differences and turf struggles of our life together, we hear your call to us to open our minds as wide as the heart of Christ."

Zimmer further observed, "With all the world's problems of housing and the increasing number of homeless, your clergy and spouses in this diocese are hurting badly financially with our own housing problems...and problems of salaries vis-a-vis the cost of living out here in these islands...and the nagging lack of hope or opportunity for prefer-

ment to other callings within Hawaii."

He complimented the bishop for "all the things you have done to reach out and touch us -- or to invite us to reach in and touch you," noting that they all are deeply appreciated "by more than Hawaiian Tel."

The Committee to Respond consisted of the Rev. E. Daniel Smith (Oahu), Irene Kawane (Kauai), and Bob Kovacs (Hawaii), in addition to Fr. Zimmer (Maui).

The full text of the bishop's address begins on page 6.

Budget

The 1992 budget was presented by Donald James of St. Christopher's Church, Kailua, chair of the Diocesan Council's Finance and Real Estate Department.

He called forward the following resource persons who were part of the budget process to assist in answering questions delegates might ask: Alfredo Evangelista, Peter Pereira, David Chung, Lucille Tamura, Dr. Moheb Ghali, and the Revs. Jan Rudinoff and Peter Van Horne.

James noted that in 1992 income from parish assessment is almost the same as that for 1991 -- \$912,255 vs. \$913,149 in 1992.

Robert Husselrath of St. Andrew's moved an amendment to reduce by \$5,000 the sum designated for the Hawaii Council of Churches and to allocate half that sum instead to the Diocesan Council's Church and Society Department and half to the Nurture and Education Department.

After discussion by a number of delegates, the amendment failed.

The Rev. Bill Grosh, chair, Board of Ministry on Aging (BOMA), appealed to all congregations to insert in their budgets allocations for travel of Neighbor Island BOMA members.

Convention then passed a balanced budget totalling \$1,253,778 -- \$5,278 more than last year's.

Resolutions

The resolutions are always a major part of convention and a window onto the present concerns of the diocese.

With the exception of those of aloha and greeting, eighteen resolutions were considered in all, of which 17 were printed in the October *Chronicle*.

Resolutions #18, "Compensation Schedules for 1992," was submitted by the diocesan compensation review committee after the convention mailings and the *Chronicle* deadline. It passed and provides a 6.9% salary increase for "full-time parochial clergy for 1992" and for "the diocesan staff, both clergy and lay."

Seven of the resolutions passed as printed in the last *Chronicle*:

--- #1, Ministry to and with the Elderly.

--- #7, Alcohol-Drug Awareness.

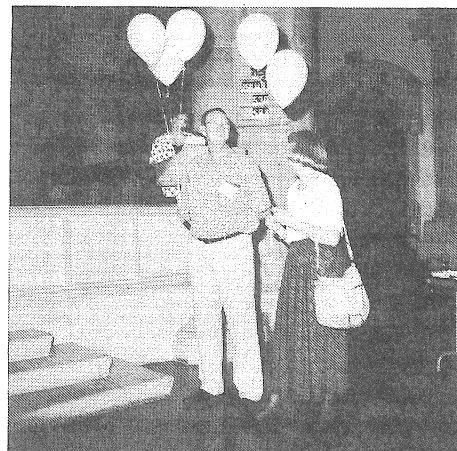
--- #8, Implementation of Sexuality Study/Dialogue.

--- #10, Martin Luther King Legacy Scholarship Fund.

--- #11, Establishing an Episcopal Charities Commission.

--- #12, Studies of Institutional Racism.

--- #13, Commitment to Mission.



St. Anne's admitted: Guy and Nita Hogue, with Elaine Ohlson at lectern.

Convention rejected both resolutions #2, Election of Provincial Synod Representation and #3, Ban of Chemical "Weed-Killers" on Church Grounds.

Resolution #9 (Jubilee Ministry) was amended to make the diocesan council, rather than just its congregational development department, responsible for studying and learning about the jubilee ministry of the Episcopal Church.

To #14 (Recognizing Native Hawaiians' Right to Self-Governance) the following text in quotation marks was added:

The Episcopal Church in Hawaii "authorizes the commission on Hawaiian ministry to examine how such support and advocacy [of Native Hawaiian self-determined governance] can further the diocese in fulfilling the trust which King Kamehameha IV and Queen Emma gave to the church, and develop and/or distribute appropriate educational materials to ensure that members are well informed."

Resolutions #15 & #16

Resolution #15 (Homosexuality) was rejected after long debate, which one speaker noted was in fact the first phase of the sexuality study/dialogue mandated by resolution #8.

Resolution #16-A replaced #16, was approved, and reads as follows:

"Be it Resolved, that the 23rd annual convention of the Episcopal Church in Hawaii appeals to the legislature of the state of Hawaii to amend Section 378-3, Hawaii Revised Statutes, so that it will read as follows:

"#378-3. Exceptions. Nothing in this part shall be deemed to:...

"(5) Apply to any religious or denominational institution or organiza-

(Continued on the next page)

Diocesan Council Departments 1992

Congregational Development

Alfredo Evangelista, chair
The Rev. Lynette Schaefer
Elaine Ohlson
Hugo Tanner

Church in Society

Bud Doty, chair
Relda Loomis
The Rev. Imelda Padasdao
The Rev. Walter Harris

Communications

Patti Zimmer, chair
The Rev. Jan Rudinoff
Ella Edwards
Winifred Burgess

Finance & Real Estate

Bettye Jo Harris, chair
Donald McKenne
David Chung
The Rev. Stephen Winsett

Nurture & Education

Rhoda Hackler, chair
Mary Day Wilson
Lorna Lubawski
Leonard Howard

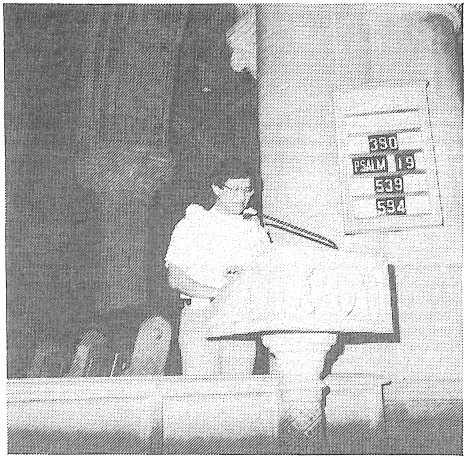
Affiliated Organizations

Phyllis Chang, chair
Robert Kusumoto
Robert Burnz
The Rev. Robert Walden

Standing Committee 1992

Ralph Kam, president
The Rev. Tim Quintero
The Rev. Heather Mueller
Elinore McKinney
The Rev. John Millen
Nelson Secretario
The Rev. David Kennedy
Art Kusumoto

Canon Arthur Ward, Peggy Dack receive BOMA awards



The Rev. Franklin S.H. Chun, retiring convention secretary.

tion or any organization operated for charitable or educational purposes, which is operated, supervised, or controlled by or in connection with a religious organization.

"Be it further resolved, that this amendment will:

"1. Restore to the church and its members the right to maintain the Bible uncensored, as the Word of God,

"2. Maintain the Book of Common Prayer uncensored as containing orders of worship practiced by the church for generations,

"3. Maintain all teachings according to the faith of the Episcopal Church,

"4. Manage all employment situations according to the teaching of the Christian faith, and

"Be it further resolved, that each parish and mission of this diocese be requested to ask its state representatives and senators to introduce a bill setting forth the amendment to Section 378-3(5), Hawaii Revised Statutes requested by this convention."

In effect, such an amendment to state law would reserve to those churches who so wish the right, without penalty, to decline to hire homosexuals on religious grounds.

Resolution 17-A passed, replacing resolutions #4 (Terminology of Regional Councils), #5 (Constituency

of Regional Councils), #6 (Funding of Regional Councils), and #17 (Implementation of the Regional Council System).

#17-A (Implementation of the Regional Council System) reads:

"Be it Resolved, that the bishop, with the advice of the diocesan council, appoint a committee to be chaired by the chancellor, which is charged with the responsibility of implementing a regional council system throughout this diocese; and

"Be it further resolved, that this committee submit to the 1992 diocesan convention the necessary legislation for canonical changes to provide for supplemental representation on the diocesan council for each region, as well as such legislation as deemed appropriate for such a regional system to function; and

"Be it further resolved that this committee consider resolutions #4..., #5..., and #6 ... in its deliberations."

The debate on the various resolutions was conducted with both earnestness and civility.

After a number of brief announcements, the convention was led in noonday prayers, and the Rev. Norio Sasaki read the necrology.

Special Orders

In addition to establishing St. Anne's as a mission (#1, see above), the following were this convention's special orders of business: Board of Ministry on Aging (BOMA), General Convention Report, Cathedral Heritage Campaign, Commission on Ministry, Clergy Family Project, and Episcopal Homes Foundation.

(#2) After introducing BOMA members -- the Rev. Morimasa Kaneshiro (retired), George Wiggins, and Robert Burnz --, BOMA chair, the Rev. William Grosh, called forward the Very Reverend Dean Knight and Mary Lynn Godfrey to name those to be awarded BOMA's annual Makule E Akamai Awards

Dean Knight named the Rev. Canon Arthur Ward, retired from Iolani School, but active as a pastoral assistant at the Cathedral.

Mary Lynn Godfrey named Peggy Dack of St. Clement's, active in many good works (*August Chronicle*, p. 11).

These awards are presented to persons who exemplify service to the church, community, nation and world.

(#3) The General Convention report consisted of a videotape of the history and work of the Presiding Bishop's Fund for World Relief.

Cathedral Heritage Campaign

(#4) Nathaniel Potter of St. Andrew's reported on the Cathedral Heritage Campaign.

March 1992 will be the 125th anniversary of the laying of the cornerstone, he noted.

Because of major repairs and needed refurbishing, a campaign to raise \$1.3 million was undertaken, with \$1,093,747 already in hand or pledged, Potter reported, *before* going to trusts or foundations.

He invited the participation of all individuals and noted that pledges may be paid over a four-year period.

(#5) The Rev. E. Daniel Smith, chair of the Commission on Ministry, reported on the commission's clergy personnel policy.

Work is not yet finished, but a number of things have been accomplished, Smith said.

Among them, gathering information from clergy, including mission vicars, studying personnel matters, and producing a fourth draft currently under review.

The present policy is "long on protection for clergy and short on accountability for clergy, and also short on protection for congregations," Smith noted.

A new draft letter of agreement is also being prepared.

Dr. Ghali requested that copies of the final drafts be given wardens and vestries/bishop's committees.

(#6) Reporting on the Hawaii Clergy Family Project, Norma Chun, chair, reported on the committee's work.

Comprising the committee are: Bishop Don and Elizabeth Hart, the Rev. John and Carol Connell, the Rev. Franklin and Norma Chun, the Rev. Walter Harris, the Rev. Morimasa and Myrtle Kaneshiro, the Rev. Linda Neal, the Rev. Dan and Evelyn Smith, the Rev. Tom and Gloria Taylor, the Rev. Peter and Beverly Van Horne, the Rev. Robert and Ramona Walden, and Patti Zimmer, wife of the Rev. Layton Zimmer.

A 65% return of a 24-page questionnaire submitted to all clergy and their spouses was reported.

"We are presently in the process of interpreting the data received as a result of the questionnaire," Norma Chun said.

"As we interpret these data, we are also looking at possible actions that can be taken to support clergy and their families within this diocese."

The committee "intend to promote:

"1) the development and maintenance of continuing education that will support and nurture the clergy and their families;

"2) the well-being and security of the clergy family (housing, schooling, financial needs, benefits, deployment, recreation, etc.);

"3) more opportunities to strengthen the bonds of the clergy family of the diocese;

"4) mutual support and respect among all clergy in all aspects of their lives and ministries."

(#7) Tony Garcia, executive director of the Episcopal Homes Foundation, reported that all units of the Hale O Malia project have been reserved.

"A sponsorship fee that will be paid to the diocese on the second sale, and each subsequent resale, of each unit can be used by the diocese for any purpose, including that of helping to provide housing in the project for retired clergy," he noted.

Garcia also reported that the Foundation had been selected to negotiate for the construction of 80 elderly housing units to be developed in Kailua on property that is being donated.

The Hale O Malia project is going well and is on schedule, he assured convention.

Concluding Business

Peter DeFrances of Christ Memorial

Church invited the Diocesan Convention to meet on Kauai October 22-24, 1993

Linda Sproat of Christ Memorial also invited the delegates to Kauai, so that "they could come and feel the spirit of the Island."

Convention accepted Kauai's invitation.

Father Bonsey, senior active priest and director of Camp Mokuleia, moved the following resolutions of gratitude and aloha, which convention passed unanimously:

--- To Katharine Kittle Kennedy, widow of Bishop Harry S. Kennedy, 6th Bishop of Hawaii, and to Puanani Akana Hanchett, widow of Bishop E. Lani Hanchett, 7th Bishop of Hawaii, in thanks "for their many years of devoted service among us."

--- To the Most Rev. Edmond L. Browning, Presiding Bishop and 8th Bishop of Hawaii, and his wife Patti, "thankful for their faithfulness to Christ in his church."

--- To Katherine M. Morton, longtime secretary to Bishop Kennedy, in grateful "remembrance of her years of service."

--- To the Sisters of the Community of the Transfiguration, "giving thanks to God for the years of service at St. Andrew's Priory School, and for the

(Continued on the next page)

Diocesan Altar Guild Notes

"We need the support of individuals and the churches to carry on our ministry," Gertrude Tyau, director of the Diocesan Altar Guild reported to the *Chronicle*.

The Diocesan Altar Guild meets every Tuesday at the Von Holt Room, St. Andrew's Cathedral, from 9 to 11 a.m.

Some *Chronicle* readers may wish join this important ministry, Tyau suggested.

"We have an inventory of small linens, burse and veil sets, and preaching stoles," she noted.

Red deacon stoles were presented to the Rev. Ricky Melchor and the Rev. Nancy Conley, she reported.

The Rev. Roger Wise received the preaching stoles in the four liturgical colors. The Rev. Brian Baker, the Rev. Tom Van Culin, and the Rev. Martin S. Field received the red preaching stole and will receive the other liturgical color stoles at a later date, she indicated.

Helpful Information

Altar guilds can use the hair dryer to remove wax from your brass items.

Energine will remove stubborn wax stains. Saturate or soak stained area and then wash thoroughly.

1992 Episcopal Marriage Encounter Dates

Episcopal Marriage Encounter weekends are scheduled for March 27-29, July 24-26, and October 30-November 1 in 1992.

Episcopal Marriage Encounter is a weekend for married couples of any age who desire to enrich their relationship.

The weekend is not a counseling session, a problem-solving clinic, sensitivity training, group therapy, or a religious retreat.

It is a time for husband and wife to focus on each other.

The weekend is positive and is aimed at building and enhancing an existing relationship, not at tearing one down and starting over.

For more information contact Chan or Nancy Rowe at 262-5082.

Bishop Hart's Annual Address

Grace to you and peace from God our Father and from the Lord Jesus Christ. I welcome you all to this 23rd convention of the diocese and look forward to working with you to renew our commitment to mission, through carrying out our responsibilities to pass a budget, elect members to governing bodies, and vote on resolutions which speak the mind of this convention and give us direction for the year ahead.

At least that represents the bare minimum of our responsibility, and I am glad we will do more than that as we meet together.

We will also worship, read Scripture, honor our elders, exchange information, eat, have fun, and once again remind ourselves that, in spite of our imperfections, we are God's family in this place, called to the greatest ministry possible in life.

Cathedral Site & Anniversary

Once again we meet at this beautiful, historic Cathedral of St. Andrew's.

Look around you and see in stained glass and in memorial gifts the history of the founding of the Anglican, and then Episcopal, Church in these islands, through the gracious invitation of the Hawaiian monarchy.

We meet just as the cathedral begins its celebration of 125 years since the

Diocesan Convention (from page 5)

continuing work among children and young people."

--- To the Cathedral Church of St. Andrew, "its parishoners, chapter and dean, for its gracious hospitality during this convention and hearty congratulations on the coming celebration of its 25th anniversary in 1992."

--- To St. Andrew's Priory School, "its students, faculty, staff, and headmaster, on the coming celebration of its 125th anniversary in 1992."

--- To the Rev. Franklin S.H. Chun, chaplain of the Priory, "for his diligent attention to the affairs of this body as he continues a total of nine years of service as secretary to the convention of the diocese of Hawaii."

--- To the members of the Diocesan staff -- Ruby Nakamura, Mary Macintosh, Nancy Minuth, Lucille Tamura, Peter Pereira, and Peter Van Horne -- and to John Engelcke, "for their openness and availability to the rest of us in the diocese, emphasizing our oneness in the household of God and, in particular at this time, of their long and devoted labors given in preparation for this annual meeting."

--- To "all Oahu people, families and friends in Christ, who provide hospitality for clergy and lay delegates from Neighbor Island churches. Thanks to you who have honored companion parish ties by providing hospitality and transportation to delegates and clergy in companion churches."

So moved and passed, convention was adjourned with prayer by Bishop Hart at 3:38 p.m., to meet again in Honolulu, Friday and Saturday, October 23-24, 1992.

laying of the cornerstone.

March 1, 1992, acutally is the date of the official start of their year of thanksgiving, and that day will bring a tremendous festival service, to which I hope many of you throughout the diocese will come.

Look around you and, if your eye is critical, you will see that this graceful building is in sore need of repair and restoring.

The cathedral has launched , and nearly completed, an ambitious capital fund drive.

The cathedral family has responded magnificently to this challenge, and some of you outside the immediate St. Andrew's congregation, you who are grateful for the ministry of this church and for its witness through the years, have also given.

I thank all of you on behalf of the cathedral and the diocese for your support of this effort.

The cathedral is our host, not just for the service tonight, but also for our meeting tomorrow.

I am grateful to the dean and chapter for making these facilities available.

We have been gone for a number of years, traveling in the far country of Waikiki, meeting in the luxury of hotels.

Now we return, like prodigal sons and daughters, and I am glad we made that decision.

We went to the hotels for good reasons years ago, and someday we may have to go back for good reasons.

But this feels right to me, to be meeting here on the grounds King Kamehameha IV and Queen Emma gave to the church, meeting in the shadow of the cathedral that has a unique ministry in uniting us together in a diocese.

It, of course, saves us some money, yet the financial argument is not the convincing one.

Meeting here I think reflects who we are as a faithful group of Christians. It allows us to be more authentic, and therefore more credible, to ourselves and to the community.

Many of us pondered ways in which we could change our convention to be a more appropriate gathering of the Episcopal Church, and not simply a poor copy of a corporate business meeting.

We tested variations of our schedule, and the clear word back, from some of you at least, was not to change the content significantly.

We need a mixture of worship, business, information-sharing, and family gathering.

I hope that at least our return to the cathedral grounds will help us reclaim the family feeling that was missing in the hotels.

Tenney Theatre is now air-conditioned (bring a sweater, as regulating the cool air is not easy!), and it will be cramped.

We will have to be patient with the inconveniences and enjoy each others' company more.

Five Years Ago

This is my sixth address to the convention, and my fifth as your bishop. The fifth year is a milestone of sorts.

I have not gone away, and I have not fulfilled all the hopes and expectations that many of you had when you elected

me.

I know by the fifth year that rumblings are not unusual. I am also sure I cannot satisfy all the rumblings I hear.

Hopefully, given time and help, I can address many of them.

For now, let me reflect to you the journey I think we have been on and where I see it going.

Five years ago the diocese was still in shock over the departure of Bishop Browning to be the presiding bishop and primate of our national church.

The presiding bishop is not necessarily the best bishop in the church, but you certainly had one of the truly gifted ones in your midst for the nine years of his tenure here.

To follow, not certainly in his footsteps, but perhaps in his wake, was to me an awesome experience and responsibility.

A few in the diocese, from time to time, went out of their way to remind me just how awesome that was!

Two major projects were going on in the diocese when I arrived, both of them closely related to Bishop Browning.

They were the building program at Camp Mokuleia and the diaconate program.

I began work on the camp fund drive before I left New Hampshire, before I had even had the chance to visit the camp.

As you know, because of the failure of the lead gift to materialize, the camp project, while it has moved ahead in remarkable ways and made excellent progress, has continued to be a capital fund item on my agenda and on that of the diocese.

The diaconate program had great vitality and enthusiasm, with the first of the deacons recently ordained and serving in their first cures.

Their energy and excitement in ministry was contagious, and I believe that that program continues to be one of the bright spots in this diocese.

What the diaconate program did -- and does today -- is to make us aware of the essential ministry of servanthood which belongs to all of us because of baptism.

The more I worked with the deacons, the more I realized that to lift up this one ordained ministry, the more we had to lift up lay ministry.

In order to do that we began work on the Ministry Training Program, out of which came the Diocesan Institute, which is designed to give quality Christian education to both laity who want to deepen their own faith to be better equipped for lay ministry, and to those interested in ordained ministry.

We invited lay people to share their gifts as teachers, as well as students.

I was also adamant that our educational offerings be transportable and not be limited only to Oahu.

On that score we will never be perfect, but we have done better in the last few years.

Missions & Morale

The mission congregations of this diocese were in particular need when I first arrived.

Morale was low. They felt they were a forgotten part of the program, treated like second-class citizens.



Bishop Hart in procession at convention.

The funding process for their subsidies was demeaning.

We worked our way through a good deal of those problems, and I have consistently maintained in the budgeting process that our missions are the top program of the diocese.

That does not mean throwing money at them, because they need more than money to assure them of their importance and to encourage them to fulfill their calling.

It has meant a serious commitment of attention, which is not always reflected in simple dollars and cents.

Clergy and clergy spouses' morale, in general, I found was low when I first arrived.

Many had been here for a long time and had reached that stage of normal burnout which I think can happen in any situation.

Movement within the diocese, except for the few appointments that I have been able to make, has been non-existent.

Many reasons account for this, but the effect on clergy families is to foster discouragement.

It was because of this that Elizabeth and I jumped quickly on the Clergy Family Project, when we heard of it and what it had done in other dioceses.

A questionnaire went out this summer, and data has now been returned and will be shared with the clergy family at our retreat right after this convention.

It will only touch one or two pieces of a complex set of issues which affect the stress under which clergy live and try to be faithful to their calling.

I am clear that I will be dealing with this and will be calling on the diocese to deal with this, in a number of different ways, throughout all of my episcopate.

Role of Diocese

One last reflection from the past. Early in my time here, I became aware of a deep, though muffled, antagonism between you who live in the congregations and we, who, for lack of any other name, are "The Diocese."

Of course, we are all the diocese together.

That is the nature of being an Episcopal Church, but we were not living that out.

The diocese -- which seemed to include the council, the standing committee, the commission on ministry, the staff, and inevitably me -- was seen as

(Continued on the next page)

"Very special diocese, with unique set of circumstances"

the "enemy," the imposers of restrictions that limited the congregations in their attempt to do ministry.

Our stewardship seemed to be in opposition to your stewardship.

Nothing has been more a burden on my heart than this stand-off. My hope and my prayer have been, and continue to be, just the opposite.

The role of the diocese is to be in partnership with you, with you who are on the front-line of ministry.

The diocese needs to be a resource for your ministry.

We need to join in mutual support of each other.

Without question we have times when we need to prod each other, and hold each other accountable for what we are doing or not doing, and challenge each other.

But that is a far cry from the antagonism that I sensed.

My greatest personal effort in my role as bishop these five years has been to reshape that attitude toward the diocese.

Support for the missions, the reorganization of the training program into the Diocesan Institute, the way we do business on the council, standing committee, and commission on ministry, the "800" number for the neighbor islands, the accessibility of my staff and myself, the budgeting process and compensations schedule -- all have been worked on to make them better partners in min-

istry with the congregations.

And most recently, with the arrival of a new treasurer, I have had the opportunity to emphasize with him that I believe the financial side of the diocese -- which is perhaps the most sensitive, because of the pressure under which we all live in regards to voluntary contributions -- that the financial side and he as treasurer need to be resources of help to the congregations.

I am happy to say that Peter Pereira has more than exceeded my expectations in the first months that he has been with us.

The recent treasurers' workshop is a wonderful case in point.

Please do not say we have done nothing in stewardship this year. That workshop alone was a goldmine, and more is coming.

To make the diocese user-friendly, and more importantly to help all of us, as the diocese, appreciate the partnership for ministry which we share, is a never-ending challenge.

I think shaping that partnership is an appropriate role for the administrative part of the diocese.

And so, when we came to put the 1992 budget together and realized that income from the congregations was flat, with no increases, I was disappointed that we would have to cut our funding of social outreach programs and for committees to meet as in the past, but I was not totally discouraged.

The diocese does not have to be a funding agency to be effective. I hope someday we can do it again.

For now, given our resources, I believe the diocese can best serve as the agency within our church which unites us by joining in partnership with the congregations, through people resources, through training programs and other gatherings which help share information, and through good communication.

This is a shift in understanding the role of the diocese from years past.

I do not think it is a bad one, because it holds to that essential element which centers in the partnership for ministry we share with each other.

General Convention

We will have the chance to talk about general convention tomorrow when the deputation makes a presentation.

Anything as big and complex as that triennial meeting of the church is difficult to bring back to all of you, except in bits and pieces of personal reflection.

I have done that in the *Chronicle*, and I am sure you have read others in the church media.

You may wonder if people were at the same convention, for our interpretations can be so different, even contradictory.

If I can sum the convention up in a sentence, I would say the Episcopal Church talks in liberal terms and finally acts conservatively.

We are a church that invites exploration, questioning, creative pushing at the boundaries -- all those things that come out of good liberal education.

We hear a lot of that in our church, and some of it can be helpful to our understanding of God and of our calling to be faithful.

Much of it also needs to be tested and tempered.

Our church did that at convention and came out holding firm to its historic teachings, especially on such things as sexual relations.

I was impressed by a statement, which I am sure makes others very uncomfortable.

In the resolution which affirmed that physical sexual expression should be reserved to married, heterosexual couples, we also recognized that there is a discontinuity, a gap, between what we say and what we do, and that we cannot resolve that discontinuity through the legislative process, by passing a resolution.

That is a refreshingly honest thing to say, even a courageously honest thing to say.

It is in the spirit of St. Paul, who recognized that he constantly fought a battle between what he knew he should do and then did not do.

Recognizing that discontinuity, I believe, is the first and essential step toward wholeness.

The national church is asking each diocese to take time in these next three years to study sexual ethics, to try and understand this very discontinuity between what we profess and how we act.

I am willing to be obedient and do what is asked by the national church!

But I have to confess to you some real misgivings about simply jumping into the complexities of our sexual rela-

tions. The subject of sex is like television: it has a kind of fascination in itself, that holds us transfixed.

Once it is "on," we have a hard time turning it "off"; and pretty soon we are not doing anything else. Long after we have finished learning anything new, we realize that it is an invasion of our privacy, which has taken value and worth away from people.

Unique Circumstances

I am also concerned because this is a very special diocese, with a unique set of circumstances.

Pua Hopkins has been extremely helpful to me, as I am sure she has to many of us, in pointing out that we represent two basic world views, or cultures.

One is an achievement culture, found primarily among those who have their roots in Anglo-European traditions.

The other is an affiliative culture, found among Asians, Hawaiians, American Indians, and Eskimos.

She can tell you much better than I, but in simplest form, achievement cultures put strong emphasis on individual success, on competition, on moving up the ladder of achievement.

Affiliative cultures put their priorities on the welfare of the family and community, on being related in bonds of mutual support, on being affiliated to the larger group.

Both of these worldviews have their advantages and disadvantages.

Both have been satisfactory in helping people deal with their environments.

What makes our situation more interesting is that those of us who have lived in a mixed society tend to have a mixture of the values associated with these views.

My point in all this is that the role of sex in an achievement-oriented society is quite different from the role of sex in an affiliative society.

We are going to be pressed to the wall to understand and respect those differences, when we enter into this discussion.

Our study is going to be very different from the study going on in any other diocese, except perhaps one like Alaska.

The implications are far reaching, and I think they will touch on different understandings of the role of parents in sex education, of pre-marital sex, of marital sex, and even of the acceptance or rejection of homosexual activity.

If we enter this conversation with closed minds, we will split this diocese unnecessarily, and I believe we will shut off the chance for the Gospel to speak, as it has the power to do, to all of us whatever our background.

Let me make another quick point, since I am hot on the subject of affiliative and achievement societies.

I think we must be aware and respectful of the differences between these two when we come to evangelism and stewardship and the ordination process.

Achievement evangelism is going to be quite different from affiliative evangelism.

Achievement-oriented stewardship is going to look different from affiliative-oriented stewardship.

(Continued on the next page)

Africa: America's AIDS Future?

In Africa, AIDS is predominantly spread through heterosexual contact.

This is now increasingly the case in America.

Unsafe sex with drug-users and bisexuals were the chief avenues of the virus into the heterosexual community.

Now the AIDS virus is more and more spread heterosexually. Teenagers especially are increasingly at risk.

The World Health Organization estimates, very conservatively, that in Africa "there are currently five and a half million people who are HIV positive."

The epidemic is expected to result in a marked population decline.

In certain African cities, 25 percent of the population already have the virus.

"Rates in some rural areas as high as 42 percent among women in their early twenties" are reported.

In Uganda's population of about 17 million, over one million people have the virus. That is, one in six is now slated to die of AIDS, with the infection still spreading.

"In Africa AIDS mainly affects people aged between fifteen and forty-five.

"It does not reduce population uniformly. Instead, it eats into the most productive age cohorts, threatening the rural labour force

in societies still largely dependent upon effective subsistence agriculture.

"It also threatens the lives of scarce and expensively trained skilled people" (Tony Barnett, *Times Literary Supplement* (London), October 18, p. 15.

In Hawaii in 1989, there were a total of 3,157 pregnancies amongst teenagers. This figure includes all pregnancies, whether resulting in live births, fetal deaths, or abortions.

Of these 3,157, eighty-one were amongst those less than 15; 1,054 amongst those 15-17; and 2,022 amongst those 18 and 19.

Every pregnancy represents a chance for AIDS' transmission, especially random, unwanted pregnancies. Of these 3,157, just over one-third (1,094) resulted in abortion.

When one adds the instances of "unsafe" sexual intercourse which did not result in pregnancy, but could transmit the AIDS virus, one sees that Hawaii's teenagers are especially a population at risk.

Is America destined to follow Africa's AIDS way?

Have you taught your children and grandchildren how to prevent AIDS? Do their school and church?

"Forgiveness beats a better path to justice than anger"

And an achievement background is being to be substantially different from those from an affiliated one.

I have many more questions about how this can work among us than I have answers. Like others in the liberal tradition, my words need to be tested and tempered!

Racial Audit

The national church is also asking us in the next triennium to do a racial audit, to examine our structures and ways of doing business, to become more sensitive to the racism within our institutional life.

Few dioceses in the nation have as much experience with racial interaction as we do.

We still have much to learn and much to confess and change in our life.

We also have much to teach others.

We will not do ourselves or the larger church any particular service, if we spend our time making ourselves feel bad about our failures, by clubbing each other with a kind of racial righteousness.

We need to learn some things about ourselves.

We need to become aware of ways in which we hurt each other, even unintentionally, and aware of ways we cut off the very resources in people which God has given us in this wonderful diversity

of human beings.

Will we end up a racial paradise of harmony? I think not, given our human imperfections.

We can, however, come to that point where we recognize how we treat one another and bring God's grace to bear on our relationships.

Forgiveness beats a better path to justice than anger.

New and Future Missions

I realize that each year my addresses have grown in length. That has ominous consequences for the years ahead!

But I do not want to end without saying how pleased and excited I am that we now have forty-one congregations in this diocese.

The formation of St. Anne's in Mililani is a great step forward in faith and vision, and I am tremendously thankful to the leadership in that quickly growing congregation.

The same is true of the new ecumenical venture which includes St. Barnabas' in the Kapolei community.

While this does not create a new congregation, it certainly is a radical renewal of mission and ministry in cooperation with the United Church of Christ, and I am grateful for the leadership there, too.

Another mission of this diocese, un-

like anything else we have ever attempted, is taking place in the establishment of the Episcopal Homes Foundation life-care facility for the elderly.

This is an exciting project and an exciting ministry of outreach. The establishment of this home, and perhaps another one or two, also paves the way for low-income housing, and eventually some financial resources for the diocese.

I think the time has come for the diocese to begin a mission in the Kailua-Kona area of the Big Island. When we start to put the 1993 budget together in March and April, I will try the best I can to find funding for this purpose.

Housing

Last year I spoke of housing and the crisis into which this state is falling, dragging the church and many others along.

The problem only increases; and every congregation, I would guess, has experienced the departure of good, hard working people, who can no longer afford to stay in the Islands, largely because of housing costs.

At the present rate, I guess the worst scenario is that the clergy may join those who are the working homeless, and with them will also come teachers, nurses, social workers, counselors, many who

work in the human service fields.

Are we headed toward the time when a clergy salary and housing allowance cannot be considered the main support for a family, as is now true for many who teach in our church schools?

If that is true, or only partly true, our recruiting of new clergy for positions in the diocese will take on a radically new look.

Housing within the church, and for so many of the homeless in the community, must be on the agendas of all of us during these next years.

1992 & 1993

1992 & 1993 are important years of remembering historical events, especially for Hawaiians.

In 1992 the nation will celebrate the 500th anniversary of what has come to be called Columbus's "discovery" of America.

All indigenous people from Indians and Eskimos to Hawaiians wonder what the rest of us will make of this celebration.

It raises for them painful memories of becoming strangers in their own land.

1993 marks the 100th year since the overthrow of the Hawaiian monarchy, and again painful memories abound in regard to that fateful history.

I do not think we, who have lived together in the church as one people bound by the Gospel, can have two celebrations surrounding these events: one of joy and pride, and the other of sadness and mourning.

We must be together as brothers and sisters of Christ.

I call on the diocese to be in solidarity with Hawaiians and other North American people among us.

We must hold high the Gospel, which is a gift to all of us. It does not belong to the Spanish, or to the New Englanders.

They had it by grace. They did not always share it in that same way.

We cannot allow that history to cripple us now in a time when reconciliation is possible, when we can stand together, as Christ would have us.

The issues of Hawaiian sovereignty are complex and changing, as they are thought out in daily life. I do not think the time has come for us to vote on one form of sovereignty or another.

But the time has come for us to say clearly to the Hawaiian members of our church that we back them in their search for respect and identity and dignity, as a people under God.

We must listen to their pain, and to their love. We must put away triumphalism in any form.

This is a time for reconciliation, a time to forgive, and a time to rejoice in the new life made possible by Jesus Christ.

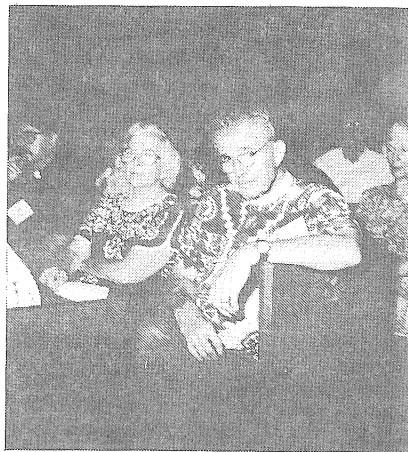
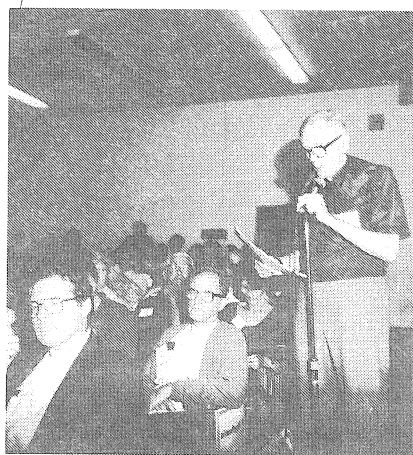
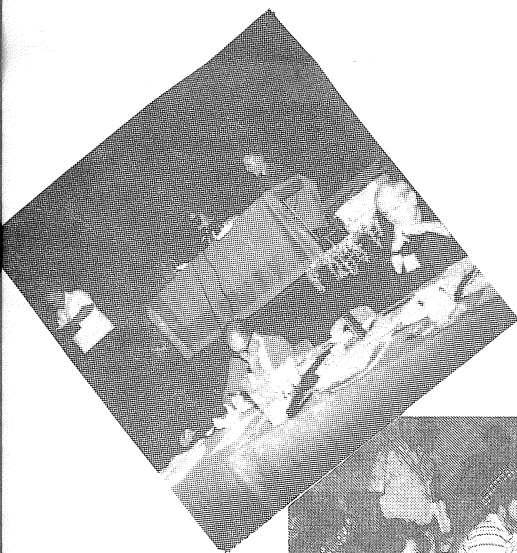
Retirements

Finally, I am aware that the Reverends Chuck Halter and George Lee retire this year.

Chuck has been doing this work for many years from his teaching and coaching positions at Iolani School, and now, after 46 years at the school, he is actually leaving.

(Continued on the next page)

Diocesan Convention '91



Tenney Theatre: (clockwise from top left) Fr. Zimmer at podium, Michael Porter and Bishop Hart seated, with Frs. Bonsey and Peter Van Horne (seated foreground); Fr. Bill Grosh at microphone; Fr. Claude and Bert DuTeil; Diocesan staff; Floor caucus. Photos: Fr. G. Laun.

Frances Cushingham lauded, Ocean Farms toured...

HAWAII

In September members of the youth group of St. James', Kamuela, visited Ocean Farms of Hawaii, one of the aquaculture ventures at OTEC, just south of the Kona Airport.

"Both Greg and Margie Thomason are employees of Ocean Farms, and Greg gave us the million-dollar tour," the parish newsletter reports.

"We learned all about abalone, sea urchins, oysters, salmon (and why salmon production has not turned out to be a profitable venture), California kelp (which abalone eat), and the possibility of culturing pearls in the abalone.

"Following our trek around Ocean Farms, we drove down the coast to 'Pine Trees' and cooked dinner and dessert over a campfire."

The Rev. Dr. Elsbery W. Reynolds is rector of St. James' and is rejoicing in a new computer, *Life in the Family of Christ* reports.

"All work on the church building has been completed with the exception of repainting the mauka end," reports Gordon Hodgins, chairman of the Restoration/Renovation Committee at Christ Church, Kealahou, where the Rev. Reg Rodman is rector.

"Frances Cushingham would not want us to mourn for her. She served her allotted time on earth faithfully and well, and now as gone to a well-earned rest.

"But we who knew her cannot let her passing go unremarked. She and her husband, Francis, were true pillars of Christ Church all the more-than-fifty years that they lived in Kona," writes Marjorie B. Robertson in Christ Church's *Nu 'Oli*.

Bishop's Address

(from page 8)

George retires after the new year from the campus ministry and 25 years in the diocese.

I want to thank them both for their friendship and for their priesthood.

George, like many other priests, has on occasion made his bishops a little nervous, by doing good things at difficult moments, by picking grain on the Sabbath and by healing people, when we were not sure it was the right time!

I am grateful to him, and uneasy for another reason as he retires. We have got to pay attention to the raising up of ethnic clergy.

That is far too large a subject for this time of night, but I lay it on your hearts and commit it to your prayers for the days to come.

I have a tremendous sense of thankfulness for what God is doing among us, for the ways in which we are challenged, for even the unknown in which God's love waits for us.

I have a great thankfulness for all of you who are willing to share in this ministry which is mine and yours, which together is Christ's. Amen.

--- Given in the Cathedral Church of St. Andrew, Honolulu, October 25, 1991, the first day of diocesan convention.

"Frances was a true Christian, tireless in her energy and unbelievably generous in sharing everything she had.

"She welcomed newcomers to Kona, worked constantly for the church, was always ready to help in every way, but never failing to give others a chance to serve.

"We dearly loved her and will treasure our memories of her."

The Rev. David Kennedy, headmaster of St. Andrew's Priory School and son of the late Bishop Harry S. Kennedy, officiated at her graveside service, *Nu 'Oli* reports.

At Holy Apostles', Hilo, a "survey on mission discernment" elicited the following answers:

--- Why do you attend Holy Apostles?

"To improve my spiritual life" and "Like the Episcopal expression of Christianity" were the top two responses.

--- What do you think are the values of the community of Holy Apostles'?

"Supporting and loving one another" and "keeping a strong faith" top the list, followed by "Do not know," "Helping others," "Our multi-cultural membership," "Working together," "The people," "The Building," "The Eucharist," "Inclusiveness," and "Honesty."

--- What holds the community of Holy Apostles' together?

"Caring for one another" and "The faith, love and commitment of our committed members" were the top responses.

--- What has God taught you about being a member of Holy Apostles' community?

"To accept and love one another" was said 3 times more than the next highest answer, "To participate."

--- What do you think God calls this community to be?

"United in love" was said nearly twice as frequently as the next highest answer, "Faithful witness for Jesus."

--- What do you think God calls this community to do?

"More outreach to the Hilo community (with our time, talent, and treasure)," "Act on, and live out, our faith," and "Love and support one another" are the three top answers.

The October newsletter of Hilo's Church of the Holy Apostles also printed the following note:

September 15, 1991.

Dear Friends at Holy Apostles',

Fifty years ago this month I left your parish after a pastorate of two years, to enter the Navy chaplaincy.

To mark this anniversary, I enclose this check for Holy Apostles' Permanent Endowment Fund.

I count it a great blessing to have been able to worship with you after all these years.

God bless you always,
(signed) Ken Perkins

The Rev. Kenneth Perkins, Chaplain (Cmdr), USN (ret.), lives in Honolulu with his wife Ruth. Following his retirement from the navy, Fr. Perkins was vicar and then rector of St. George's, Pearl Harbor (1962-1972), until his retirement from the active ministry. He remains active, however, serving as diocesan historiographer.

"Following the 9:30 a.m. service on Sunday, October 13, 65 people attended a potluck luncheon for Bishop and Mrs. Hart, enjoying good fellowship and a variety of ono 'goodies' which were provided by our parishoners," reported the newsletter of the Church of the Apostles and Resurrection Mission.

"A big mahalo to Fellowship Committee members Thelma Agbayani, Marge Bergh, Bud Doty, Pinky Kamaka, and parish members Catherine Tong and Bev McLaury, who arranged our parish hall for the luncheon."

Also thanked for helping to make the luncheon a success were Asuncion Ragocos, Elizabeth Bell, and Sherri Black.

"On November 3rd, the first Sunday of our 1992 Ingathering into God's Calabash, we received \$57,510 in pledges from 31 giving units. This is a wonderful start! (an average of \$35/week per giving unit)," with more still to come.

"Last year, we had 47 pledging units giving an average of \$27/week per giving unit, and 67 giving units who gave somewhat regularly, but did not pledge and averaged \$3.40/week per giving unit.

"Since we have grown in membership significantly in 1991, I would expect there to be more giving units for 1992," reported the Rev. Dr. Thomas Taylor in the Holy Apostles'/Resurrection Mission's newsletter.

"Things are changing at Christ Church. The restoration of the worship building is complete... The parking area has been improved and expanded, extending now around the parish house.

"There are new people arriving, young families with children, individuals seeking spiritual nurture, and a number of souls who want to be part of the work and worship of Christ Church.

"We have an enthusiastic, professionally-led choir that sometimes needs extra chairs to accommodate them at the second service on Sundays.

"We are in the throes of spiritual development and are beginning to experience some major physical growth...

"Where we are immature and inadequate is personal commitment of money for the operating budget.

"What we should have are pledges from everyone who is part of this worshipping community.

"As far as your rector, wardens, and vestry are concerned, all givers are of equal value. No longer will we rely on investment income or generous large givers to bail us out or meet a budget we can't afford.

"Pledging allows us to have a clear understanding of what will be coming in so that we can plan and live within our means.

"More important, everyone will have equal ownership and responsibility in the ongoing life of Christ Church.

"The task is twofold: to be a Christian community that can reach and serve others with integrity; to proclaim in word and deed the Good News of Jesus Christ."

Bishop Hart baptized one and confirmed four during his annual visit to St. James', Kamuela.

Acolytes were honored, and "the spiritual gifts that Pat Greenwell, Satsue Hamada, Shawn Lasko, Jerry and Sue Reynolds, Lo Roberts, Ruth Smith, Dawn and Frances and Dennis Sturdavant, Gil and Sandee VanOrder identified as possible God-given foci of their ministries as members of the Body of Christ, and offered to the mission of his Church," were celebrated.

That evening "we had the chance to relax with Bishop and Mrs. Hart over plenty of delicious food in the Paul Savanack Memorial Pavilion, including hamburgers and hotdogs cooked by our Youth Group (under Hall Craig's watchful eye), and to be entertained by Bert Phillips, his friend Dennis, and daughter Monica...

"We celebrated Ministry this weekend, yours and mine. It will be most interesting to see how this translates in the future life of our parish," noted the Rev. Dr. Jerry Reynolds, rector.

Evelyn Pischel retires from the Priory

Continues in advisory capacity

Evelyn Hope Pischel, Priory '44, was honored by St. Andrew's Priory School and its alumnae at a retirement luncheon November 3 for her dedication, long years of service and many contributions.

During her years at the Priory, Ms. Pischel was instrumental in starting the high school Girls Athletic Association, an elementary girls athletic group, and an athletic board for intramural sports programs.

She played a key role in the inauguration of the annual alumnae scholarship luncheon, the Kokua Award, the Alumnae of the Year Award, the annual Ho'olaule'a [fund-raising bazaar and jollification].

She was honored as Priory Alumna of the Year in 1986 for her numerous contributions to this Honolulu diocesan school for girls.

Through her efforts, an historical data bank of alumnae information was created, as was the Priory Ohana [family], which has seen increasing support and participation from alumnae both in Hawaii and on the mainland.

From 1949 to 1979, she was on the faculty as the Priory's first physical education instructor for grades 2-12.

Since 1979 she has been the schools first alumnae coordinator.

Ms. Pischel will remain at the Priory on a part-time basis as consultant to the director of alumnae affairs and will continue to live on Queen Emma Square, where she has made her home next door to the Priory for many years.

Growth in Kilauea, Christmas tableau in Kihei...

KAUAI

The Rev. James Eron of Christ Memorial Church in Kilauea has announced his retirement as of this February.

"When I came to Christ Memorial in 1984, it followed a period of 15 years without a resident pastor.

"When I leave, in the middle of my eighth year, I will have been the vicar of this congregation considerably longer than any other priest in the 52-year history of Christ Memorial Church.

"I sincerely believe that this marvelous, loving congregation needs a change. Change is good for individuals, and it is good for organizations. A new pastor can bring with him/her new ideas and new approaches to ministry...

"Together we have travelled a path from heavy financial subsidy from diocesan funding to begin our second year of independent operation. It will be the task of all of you to decide when to assume parish status, and to call your first rector. And this will truly be a new beginning for all."

Fr. Jim has studied to qualify as an interim pastor, and he and his wife Marinell have a home in San Diego.

During his annual visit to Kilauea on November 17, Bishop Hart received 2 and confirmed 4. In addition, 6 reaffirmed their confirmation commitment.

"Congratulations to Linda Sutherland on her latest honor as employee of the quarter for the Kauai Medical Group," reported *No Kristo*, the parish newsletter.

At the Bishop's Committee October meeting at St. Paul's, Kekaha, R. Okihara reported that there were 35 registrants at the 1991 Hawaii Consultation of the Episcopal Asiamerica Ministry. Bishop and Elizabeth Hart were also present, *The West Kaua'i Episcopalian* reported.

And thanks went to:

- the Terri Reyes family for painting the St. John's, Eleele, church car;
- Bob Burnz for leading morning prayer at both St. John's and St. Paul's;
- Greg Williams for leading early morning services at St. John's;
- The Rev. David Ota of Good

St. Columba's Mission, Paauilo, Hawaii -- Some Historical Notes and a Plea

Theophilus Harris Davies had a keen eye for merchandise and commodities, and on a business trip to the Sandwich Islands (as Hawaii was known then), he liked what he saw.

Honolulu was at that time a bustling seaport and fast becoming the "Crossroads of the Pacific," and Theo H. Davies became an entrepreneur with his commodity sugar.

He chose the Hamakua Coast of eastern Hawaii for the sugar plantations.

As a devout Episcopalian, he always remembered that all good things came from above. Together with Charles Notley, he deeded one-half acre of land to the diocese for St. Columba's Church, named for one patron of Scotland.

The first church building (1905-1955) was built with funds from the United Kingdom and other sources. It served the community well.

But after 50 years, a new church and some additional facilities were needed. So on June 26, 1955, Bishop Kennedy consecrated the new church and dedicated a parish hall and a parsonage. (How well I remember that day!)

Here was a complete package given to the diocese by the Davies family.

Economic Changes

As a plantation community, the success or failure of the sugar industry had great impact on families. As labor costs increased and world competition grew stronger, the industry suffered.

Where once there were 27 sugar mills on the Big Island, the number came to three struggling sugar companies.

The population shifted and dropped. Early pensions became the norm. So, the church was adversely affected.

Today the congregation is made up of 90% pensioners and 10% hotel workers. It is an all-Filipino group.

Fortunately, our minister, Father Domingo Calag, is bilingual and that combination is rare.

Invitation to Visit, Help

Our service begins at 5:30 p.m. every Sunday. Do drop by when you are in Paauilo.

Come to hear an awe-inspiring sermon, and you will come away revitalized.

Besides that, you will get to see two magnificent stained glass windows given in memory of Theo H. Davies and his son, Clive.

There is also a font memorializing grandson Harold, who served in the Royal Navy and was a casualty in World War II.

Then there is a second-to-none hand-carved Hawaiian hardwood pulpit given in memory of Edith Marion Davies, wife of Clive.

Beset by mounting financial obligations, this small band of Christian stalwarts have a difficult time trying to survive.

We accept help in any shape, form, or color.

When the Sages of Old sought help, they looked to the hills and the Lord and the Lord's people, and we shall do likewise.

--- Dorothea Miranda.

Samaritan, Honolulu, St. John's companion church, for his visit on October 27;

- Everyone for the wonderful pot-luck luncheon with the bishop; and
- The many helpers and volunteers that keep the Episcopal Church on West Kaua'i running.

"We had our special Blessing of the Animals service.

"It was fun and interesting to see all the live and stuffed animals and other valuable possessions in church.

"We didn't have any elephants, but we did have a whale."

--- Story under "Sunday School News" in *The Kauaian*, newsletter of All Saints' Church, Kapaa.

"United Way Walk-a-Thon. At 6 a.m. on October 19 (before the roosters could crow), 21 walkers from our Sunday School were up and ready to start their 5-mile journey.

Our youngest walkers were Maricel Baldovino (3 years old) and her brother Morgan (5 years old).

Our fastest walker, Jeana Nakamura, finished in 1 hour and 15 minutes.

Together we collected \$1,030. Half for United Way and the other \$515 will be given to All Saints' Sunday School," *The Kauaian* reported.

All Saints' is the companion parish of Calvary Church, Kanohe, Oahu.

"As a first step in making this relationship meaningful, their rector, the Rev. Sargeant Edwards and Fr. Bob [Walden] will be exchanging pulpits on Sunday 1 December," *The Kauaian* reported.

MAUI

By resolution, the 1991 Episcopal Asiamerica Ministry Consultation and Filipino Convocation extended their support, best wishes, and prayers to the Rev. Ricky Melchor (deacon), the Rev. Layton Simmer (rector), and the congregation of the Church of the Good Shepherd, Wailuku.

"The first and foremost fact of the Cooks that leapt at me is that Cook Islanders still own their land....," writes the Rev. Layton Zimmer following the recent vacation he and his wife Pat spent in those islands.

"The string of Commissioners of the Protectorate, then Governors of the Colony, insisted on protecting their land for the Cook Islanders and teaching them to hold on to it."

They were particularly motivated by seeing what had happened in Hawaii and Samoa, Fr. Zimmer reports in the parish newsletter, *The Shepherd's Staff*.

"Certificate of Occupancy -- At Last!" was the headline in the September newsletter of Trinity By-the-Sea, Kihei.

"It is either the county felt sorry for us, or they got tired of seeing the likes of Jeff Honig and Ron Green in their vigil at the county building."

In any case, "to commemorate our new hall and to welcome the congregation back from the summer," there was a Trinity family breakfast following

the September 8 service, reports *Ka Leo O Kahikolu*.

A parish beautification party also got Trinity's year off to a good start, with "painting, weeding, sweeping, and just general fixing up of our church buildings and grounds."

So well done was it, that retired diocesan treasurer Henry Budd, a recent visitor with his wife Barbara, remarked to one and all at the St. Andrew's Economy Shop, where he volunteers, how lovely Trinity's grounds and planting are. The Rev. Morley Frech is rector of Trinity.

"Trinity by-the-Sea has plunged into the fall and winter in a big way," writes our Kihei correspondent in a special to the *Chronicle*.

The Trinity family gathered for its first stewardship program kick-off dinner in Kilolani Hall, the multi-purpose building, on November 14, which just happened to be the rector's 43rd birthday.

Fr. Morley Frech told the congregation that the best birthday present they could give him would be for Trinity to attain 100% pledging status.

During the regular 9 a.m. worship service on November 24 Trinity will honor King Kamehameha IV and Queen Emma. Special Hawaiian music, hula, and the first-time use of two new kahili will further help to make this service special.

Later that afternoon, the congregation will gather to make their home Advent wreaths.

On Thanksgiving Day, Trinity will continue its tradition of hosting a family dinner for any and all who would like to come and share. Turkey is provided and guests are invited to bring a favorite Thanksgiving dish to share.

A Christmas Prelude Crafts Fair will take place on Saturday, December 14, 10 a.m.-4 p.m. in Kilohani Hall. Live Christmas trees, craft items, baked goods, sodas, food, and a photo with Santa are among the many booths being featured at the fair.

Wanted: three kings, a few shepherds, a chorus of angels, and (of course) Mary, Joseph and a Baby! A Christmas Tableau will feature all of the above in costume, with live animals and a real stable on the lawn of Trinity by-the-Sea on Sundays, December 15 and 22, from 6:30-8:30 p.m. Come! Drive by!

"Several parishoners of the Church of the Good Shepherd prepare and deliver a tasty meal on the second Sunday of each month to Ka Hale Ake Ola, the shelter for the homeless on Maui," writes Deacon Helen Jennings in "A Deacon's Day" in the parish newsletter.

"Father Zimmer spearheads a group who do the cooking, which is financed by the thank offerings; and interested parishoners contribute desserts for the residents.

Deacon Jennings reports that, in addition to feeding the homeless, the parish family has also found homes for three in need: a blind man now living at Hale Mahaolu, who was helped by Housing and Urban Development (HUD); another similarly helped by HUD; and an "Hawaiian woman temporarily living with me." She has a small, three-room home building on a

UTO Blue Box: "Power of thanksgiving is awesome"...

piece of property she inherited, "which should be completed around the first of the year.

"Is it possible that we could do more? I realize there are several kind people who are already 'doubling up' on housing to alleviate the problem.

"One way we could *all* help would be to pray for the homeless and see in each one of them our Lord's face, for he said, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me' (Matthew 25:40).

The Kula Sun Festival at St. John's, Kula, brought in just over \$9,590. "Our charities this year are Hospice, Children's Advocacy Center, and Camp Pecusa," reports the parish newsletter, *Family News / Nuhou o ka Ohana*. Evy Binkley chaired the festival.

"The Rev. Kate Nesbit was received as our deacon on October 13," reports the parish newsletter. "Kate is the chaplain at Seabury Hall and will be ordained to the priesthood on December 21 in Chicago. Kate serves at the 9 a.m. service, so, if you have not met her yet, come visit the 9 a.m. service sometime and meet her!"

Some 1,200 signed the guest book at the memorial service for Auntie Emma Sharpe, lifelong parishoner of Holy Innocents', Lahaina. "There has probably not been a memorial service like hers in Lahaina ever... The Hawaiian pagentry was at its finest for Maui's finest lady," writes the Rev. Walter Harris, rector.

"With the loss of Margaret Farden Bruss, Kaloulu Sharpe Imamura, and

Auntie Emma in the last six months, for the first time in 90 years there are no longer any members of the Farden family in the parish."

OAHU

Muriel Seto of Emmanuel, Kailua, is Hawaii's nominee to Earthwork's National Award, Women in the Environment. Muriel will meet with 49 other women (one from each state) in New York later this year, reports the September *Malamalama O Emanuela*, the parish newsletter.

Emmanuel's youth group is now meeting twice a month, a decision made at the first meeting after the summer vacation. "We enjoyed pizza and a discussion on various values' questions," Marion Lyman-Merserau reports in the parish newsletter. Plans were made for a weekend at Camp Mokuleia November 8-10. "Mokuleia has a brand new ropes challenge course which offers an exciting dimension to the camp!"

"It is evident that the New Testament conception of giving -- accepting Christ as Lord over our treasure -- never demanded less of faithful servants of God than did the Old Testament precept of tithing," observes the Rev. Gerhard Laun, rector of St. Elizabeth's, Honolulu, in the parish newsletter, *Vine & Branches*.

"Rather, every challenge and every summons is couched in such words that the Christian is called upon to make far more generous gifts than those which were required by the stern legalism of

the earlier days. The New Testament requires more of the followers of Jesus than the Old Testament asked of the adherents of the Law.

"And so the tithe may be a fumbling standard of a person's giving, and measured by the New Testament concept of grace, it is a poor place to stop.

"Yet for millions of Christians the tithe, or at least some percentage giving, is a first and essential step in moving away from the kind of life which is dominated by materialistic desires."

Wise words about the United Thank Offering Blue Box: "It doesn't seem like much, that little blue box that sits on your dresser, kitchen counter, or in my case, the piano.

"But it has built churches, parish halls, helped youngsters do their homework, liberated women, taught English to immigrants, helped families in crisis and much, much more," writes Beth Fincke in *The Kalendar* of St. Clement's, Honolulu.

"Not bad for a piece of cardboard. Of course, I'm talking about your Thank Offering Blue Box. UTO has funded projects all around the world, including Hawaii, with the thanksgivings of people like us.

"The power of thanksgiving is awesome!

"If you don't have your little power box yet, please pick one up at the back of the church... Share your blessings!"

Fr. Joseph Pummill, former rector of St. Mark's, Kapahulu, preached and celebrated on All Saints' Day and acted as the deacon in the celebration All Souls' Day, *The Evangel* reported. He and his wife were honored at the All



At the registration desk: Richard and Helen Hagemeyer, Priscilla Kurihara and Dr. William Foltz.

Souls' Day supper.

Plans call for an even more glorious St. Mark's Day in 1992, when -- as part of the 125th anniversary celebration of the laying of the Cathedral's cornerstone --, the dean and chapter and cathedral members will join in the celebration in Kapahulu.

St. Mark's was founded by members of St. Andrew's Hawaiian Congregation and named for the feast day on which Queen Emma died. Her husband King Kamehameha IV died on St. Andrew's Day 1863.

In 1991 St. Andrew's Cathedral supported the following outreach areas:

- Seminaries (Church Divinity School of the Pacific, Berkeley, California, and Episcopal Divinity School in Cambridge, Massachusetts), \$7,200.
- Priory scholarship, \$1,000.
- Literacy grant, \$8,600.
- Institute for Human Services, \$6,000 for rent, plus \$2,500 for dinners.

St. Timothy's Siberian missionary, December visitors

During the month of July 1991, seven teenagers and four adults, representing various churches from Hawaii, went on a Christian mission to the town of Krasnoyarsk, Siberia.

St. Timothy's, Aiea, sent Paul Mahuka, a fourteen-year-old parishoner. The following is his report published in the parish newsletter.

...When we got to Krasnoyarsk, the mayor and the people of the town met us at the train station. People sang and danced and brought us bread and salt.

Then when we got to the camp, there was another group there waiting for us, dancing and singing again.

I got far away, so I would not have to dance, but they got me anyway.

After that, I got out my pole and went fishing; and after two hours and a half did not catch anything.

We had lunch, and it was saimin!

Later that night, there was a steam bath in a tent called a banya. You go into the tent and hit each other with birch leaves, and after that you jump into the cold river and go back inside the banya.

Always after the banya you would have chai [tea], bread, jam and Russian music by Anatoli, Eugene, and Sasha, the architect of the church renovations.

The next day a group of us went for a

walk, not knowing that we were going to be gone for 3 1/2 hours, and hiking up this huge mountain and being out of breath every 100 feet.

That was one of the hottest days there, and I was one of the fortunate ones to get a ride back with the Russian news team. They were there filming the Mustard Seed project to be shown all over Russia on television.

The rest of the day was pure rest. Then I woke up for Bible study, dinner, the banya, the late-night snack, and campfire songs.

The next day we went to the Russian Orthodox church for an orientation and to see how much work was to be done in the time we had there.

In the afternoon, we had Bible study for about 1 1/2 hours. The Russian kids were really excited about having their own Bibles [in Russian, provided by St. Timothy's through a silent auction] and were always ready for study time.

The next day, we got up real early... to have Bible study and breakfast and get ready to go to the church for the blessing, which was done by the priest of the village.

It was a really long service and singing for about half hour. Then we started the first day of work on the church, with the help of some of the townspeople.

The next day we did not have Bible study, cause no one woke me and Terry, so we just had breakfast and went back to the church to work. Most of the eight days were just the same, but I did not miss any more Bible study.

One day some people brought two horses to let us ride. So, everyone got to ride, even me, even though I do not know how to ride.

But I was more fortunate than Michelle, because she fell off the horse and bruised her lower back, and Marshall had to carry her all the way back to the camp. She could not take the pain and tears came to her eyes.

Later that night the mayor came and took her to the hospital 3 or 4 miles from camp. She is okay now.

The people brought us food almost every day to the camp. One day they brought a whole lamb. Marshall had to butcher it. It was really good.

A ferryboat came to take us all for a ride up the river to the campsite that was originally planned.

Last night we got our t-shirts with Camp Mustard Seed on the front, and we wore them to the going-away party that the townspeople gave us.

When we got back to the camp, Rustam started to make the fire for the banya. He is the one who chopped almost all the wood for cooking and the

banya. And he got huge pieces of wood and made a bonfire about 10 feet tall.

It was a very sad moment to say goodbye to the mayor of Sholibolino and his son, who had become our friends. The mayor is the one who gave us the Russian police hats.

When we got back to Krasnoyarsk, we stayed there for 3 days and were able to do some shopping and sightseeing.

We were able to go to the big sports complex they have in the city. We went swimming and had a last banya.

I feel very fortunate that I was able to go to Russia and become friends with so many really nice people.

It was hard to say goodbye to the new Russian friends, and I am looking forward to seeing them on December 22.

They requested three things that they would like to do when they come to Hawaii: a tour of Pearl Harbor, a tour of the University of Hawaii, and Christmas at "Paul's church."

I hope everyone from St. Timothy's will welcome them to our Christmas Eve Midnight Mass.

We have a video-tape that was made by Marshall, and it will be part of the archives of St. Timothy's. If anyone would like to see it please let me know.

--- Paul Mahuka.

1992: 125th anniversary of Cathedral's cornerstone...

--- Ho'omana'olana (residence for those with AIDS), \$6,000.
 --- Discretionary funds, \$2,700.
 --- Hale Kipa (home for runaway teens), \$2,000.
 --- China Mission (work in Guangzhou), \$1,000.
 --- St. Michael and All Angels', Lihue (building fund), \$1,000.
 But by far the largest sum is the \$157,790 in assessment (23%) paid to the Diocese of Hawaii in support of personnel, missions and programs.
 On its part, as rent for facilities and maintenance, the diocese paid the cathedral \$65,000 in 1991.
 These outreach expenditures were funded "partly with Economy Shop funds and mostly from your pledges to St. Andrew's," the cathedral newsletter reported.

Deacon Nakatsuji heads St. Clement's School

Deacon Dorothy M. Nakatsuji has been selected as the new director of St. Clement's School.
 This parish school in the Makiki district of Honolulu, is both a preschool and kindergarten, with an enrollment of 150.

"I am looking forward to many happy and challenging years at St. Clement's," she told the children's parents.

Formerly on the diocesan staff downtown, where she served as director of the ministries training program, Deacon Nakatsuji came to St. Clement's in September 1987 to be the full-time deacon-associate in charge of the parish pastoral care program.

As director, Deacon Nakatsuji will not only administer the school, but also lead one of three chapel services for the children each week. She considers this new position a part of her diaconate ministry.

She is the mother of two sons, who both attended St. Clement's School. They are now graduates of Boston University and Harvard.

Her husband Ronald works for the federal government.

Raised in Utah, but born in Wyoming, Deacon Nakatsuji came to Hawaii in 1963. She is a graduate of the University of Utah (B.S. in nursing, M.S. in psychiatric nursing).

In Hawaii, she has taught nursing at UH (Manoa), as she did in the University of Utah, and served as program director and later as patient coordinator for Hospice Hawaii.

She is a graduate of the diocese's deacon training program. "I really did have a life before being ordained a deacon," she notes.

A busy person indeed, she is also a member of the board of directors of HMSA, the Third Order of the Society of St. Francis, and the North American Association for the Diaconate.

Having worked with so many aging adults in years past, Deacon Nakatsuji is sure to find many challenges in the inquisitive little children at St. Clement's, as well as a different kind of happiness that comes from working with schools.

--- Carolyn Roberts.

1992 will be the 125th anniversary of the laying of the St. Andrew's cornerstone.

"We are planning to have a yearlong celebration, starting with Queen Emma's birthday January 2 and ending with the re-enactment of the first midnight Christmas Eve service with the torch parade through town!
 "(Sorry, no rolling flaming tar barrels down the slopes of Punchbowl.)

"The plans for monthly observances are still in the formulating stages," reports *Ka 'Upena / The Net*, the Cathedral's parish newsletter.

Should you have ideas or suggestions of what could be done, please feel free to contact any of the Steering Committee members (listed below).

A commemorative silver coin is being minted for this occasion. One side will have the Cathedral front and fountain, and the other will have portraits of King Kamehameha IV and Queen Emma, the newsletter reported.

The 39-millimeter "silver dollar-size" proof coins will be of one ounce of "pure" 0.999 fine silver. They will be in high relief, rather than in the shallow style found on U.S. coinage.

Coins in silver are available at \$30 each (\$14 of which is tax-deductible).

A gold coin (one ounce 0.9999 fine) is available.

Requests for coins and for further information should be addressed to Frank Bridgewater, 60 N. Beretania Street #701, Honolulu, HI 96817.

The Steering Committee members for the 125th anniversary celebration are:

--- Judge Samuel P. King, honorary chairman.

--- Vee Koch, chairman.

--- Dean Lin Knight, Frank Bridgewater, Jyo Bridgewater, Paulie Jennings, Sarah Kauka, Ann Knight, Ella Edwards, the Rev. Kenneth Perkins, and Jenny Wallace.

At St. Clement's in Makiki, the Human Resource Committee decided that their first project is assisting the Waikiki Health Center's homeless program.

The committee is now collecting food items for the center to distribute. Foods are being collected each Sunday, in boxes at the back of the church -- one for bread, the other for everything else.

"Tippy Coats asks us to think in terms of items which do not need refrigeration and to put 'pop-top' cans at the top of our lists," the *The Kalendar* reports.

The annual Green And Silver Tea of the St. Clement's choir was again "a huge success," the parish newsletter reported. Grace Houghton and Fran Wheeler served the formal tea to the accompaniment of a flute choir led by Karen Miyamoto. "The occasion was masterminded by Beth Fincke which she orchestrated with finesse," *The Kalendar* noted.

Eunice De Mello leads the parish's distinguished choir, which is now beginning "a long journey in fund-raising to finance their trip to the International Choral Festival in Malvern, England."

On Wednesday, December 18, 1991, the Christian Education Department of St. Christopher's, Kailua, will be presenting a Christmas play.

"This evening will be very special. It will involve all ages, including grown-ups.

"There will be a traditional Christmas dinner with all the trimmings, followed by the play. Every member of St. Christopher's Church is personally invited," writes Gregory Harris in *Ke Kama Hele / The Traveler*.

"There will be invitations with R.S.V.P. attached, but I want you to reserve this day as you begin to make your Christmas plans."

"The bishop's committee reviewed the financial statements of both the church and the preschool, and reviewed an initial 1992 budget.

"Grants to Good Samaritan from the diocese and the national church will decrease from \$8200 to \$2,000 next year," reported the parish November newsletter.

In November the parish youth of Good Samaritan in Palolo were to discuss "the important topics of ministry and stewardship.

"The youth of the church are an important group of Christ's ministers in the church and world now.

"They are called to live lives that witness to the love of God now.

"Youth are also capable of being responsible stewards of their lives for Christ's sake.

"These will be the topics for this month's meetings," the newsletter reported.

Canterbury House at the University of Hawaii (Manoa) reminds readers of its re-development into a five-bedroom residence for Episcopal students.

"Our rent for Episcopal students is \$200, plus \$25 for utilities. Current bedroom rentals in the Manoa area are twice that.

"There are mutually-agreed-upon house rules, a mid-week liturgy with Bible study, and a fellowship supper.

"C' House is an important segment of our ministry to youth and young adults, and we need your help to get the word out," reads a recent flier.

Call 955-3697 for further information.

Calvary Church in Kaneohe has signed up to participate in the Honolulu "Life Chain" scheduled for 2-3 p.m. on December 1, the first Sunday in Advent.

"The Life Chain is a chain of people holding signs that read 'Abortion Kills Children.'

"The movement started in the small-Northern California twin cities of Yuba City-Marysville.

"Sign holders usually stand about eight feet apart, and the miles of sign holders produce a profound effect," noted *Calvary Crossings*, the parish newsletter.

The Rev. Karen Swanson will join the staff of St. Andrew's Cathedral on January 1, Dean Lin Knight announced.

She has been rector of the Church of the Epiphany in Kaimuki since 1986, and previously served as chaplain at St. Andrew's Priory School (1983-1986) and as youth minister at the Cathedral (1984-1985).

She is married to the Rev. David Y. Ota, vicar of Good Samaritan Church in Palolo. They have an infant son Paul.

"She brings with her an interest in pastoral care, and will be a grand addition to our Cathedral staff," *Ka 'Upena / The Net*, the cathedral newsletter, noted.

"St. Andrew's Cathedral was host for the recent Diocesan Convention, and the consensus was that 'It's good to be home!'," *Ka 'Upena* reported.

"Tenney Theatre provided an intimate, less formidable setting than a hotel ballroom, and delegates enjoyed visiting the various exhibits next door in the Von Holt Room.

"Special thanks are due to Eddie Oslund, our sexton, who did the work of a small army to make sure everything was running smoothly.

"Canon Art Ward received a richly deserved award from the Board of Ministry of Aging for his tireless efforts in calling on the sick and the shut-in.

"Ella Edwards was elected to a three-year term on the Diocesan Council.

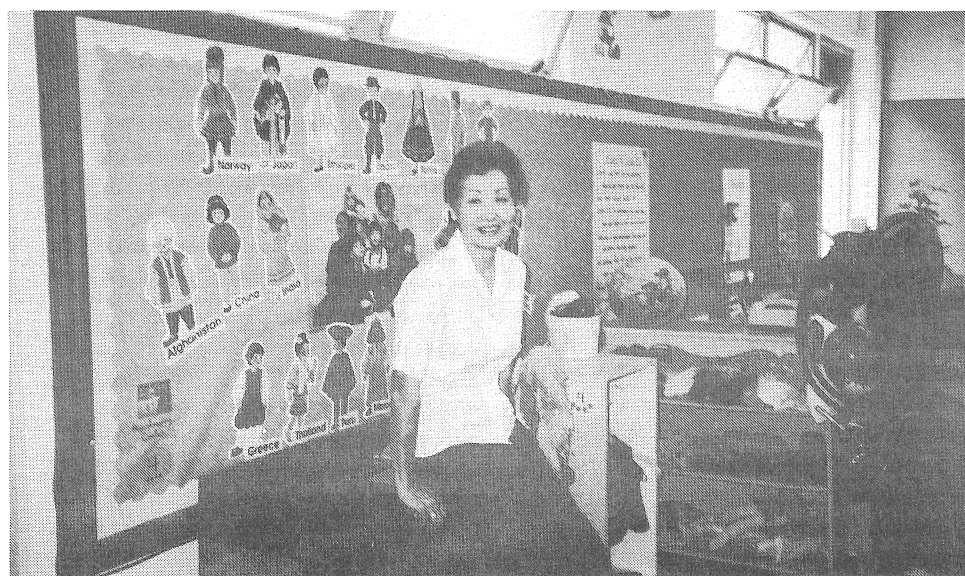
"Julie Garcia put on her scrumptious feast for Friday night in Davies Hall.

"Well done to all!

"P.S. A particularly heart-felt thanks to all our delegates."

At the Church of the Holy Nativity in Aina Haina, members of Faith and Light have completed their first

(Continued on the next page)



The Rev. Deacon Dorothy Nakatsuji in a classroom at Honolulu's St. Clement's School, which she heads.

1990's: Hawaii's, Hawaiians' 'Decade of Decision'

by

Thomas K. Kaulukukui, Sr.
OHA Trustee-at-Large

Most of you know that I spent the major part of my career as a football player and coach.

From those experiences I learned early that both individual and team achievement is directly affected by the degree of support or opposition from those watching the game.

The "home field" advantage is not a myth; it is the critical factor in winning or losing a close game.

Native Hawaiians will need that support and understanding from the entire community in the coming ten years.

The Office of Hawaiian Affairs [OHA] has declared the 1990s the *Decade of Decision*, in recognition of the overwhelming significance of events and choices which will face us.

Special Dates, Emotional Responses

As we all know, special dates and the emotional responses which they arouse have an inspirational power, and often forge a renewed commitment for deeper understandings and action.

For Hawai'i and especially Hawaiians, the centennial of crucial events will occur in this decade.

This year marks the 100th anniversary of the death of King Kalakaua and the succession of his sister Queen Lili'uokalani to the throne.

1993 will mark a "century of shame" associated with the overthrow of the monarchy and the destruction of the Native Hawaiian nation.

1995 will commemorate the Hawaiian loyalists and the imprisonment and trial of the Queen for treason.

1998 will be the century post of the annexation of the Hawaiian Islands as an American territory.

These events can either continue to trigger increased anger and sadness among Hawaiians, or they can become important rallying points for a new vision and achievement of justice in Hawai'i.

This vision must be understood, shared, and supported by all of the

people of Hawai'i.

At its heart, the dreams of the decade of decision are not to turn back the clock or somehow undo history.

Instead, they are modern dreams drawn from the Hawaiian past, but standing firmly on American constitutional principles and law.

Unique and Special Legal Status

Like American Indians and Native Alaskans, Native Hawaiians enjoy a unique and special legal status.

The entitlements of the Office of Hawaiian Affairs or of the Hawaiian Homestead program would be unconstitutional if those benefits were based on race.

It is Article III of the United States Constitution which sets for the extraordinary legal relationship between the federal government and Native American Peoples -- the Congress is expressly empowered to make treaties or plenary laws for Indians.

Through a series of rulings by the U.S. Supreme Court, the term "Indians" has been consistently held to be a generic term for native peoples who meet the following description:

(1) *They are a people who inhabited and exercised sovereignty since time immemorial over territory which is now within the United States.*

Native Hawaiians lived and governed in Hawai'i for 2,000 years before becoming Americans 92 years ago.

Native Hawaiians and the Kingdom of Hawai'i were a fully recognized nation among nations prior to annexation.

There were treaties of friendship with more than 40 other nations, including the United States, Great Britain, France and Germany -- and an exchange of ambassadors.

The Kingdom ran a postal system and printed stamps honored internationally.

There was a national mint and a currency whose value was acknowledged and exchanged in global markets.

Unlike Immigrant Experience

(2) *Unlike the majority immigrant experience, Native American peoples did not freely choose to become Americans, and were deprived of both land and full self-government as a consequence of being incorporated into the American nation.*

Although the political implications are still being debated, no historian will deny or doubt that the United States stole Hawai'i without the consent of, or compensation to, the Hawaiian people.

The overthrow could simply not have succeeded without the armed military presence of the U.S. Navy and Marines, and the active support of the American Departments of War and State.

At the time of annexation, more than 1.7 million acres of land -- the former public, crown, and government lands of the Hawaiian Nation -- were ceded to the United States.

No vote of the people -- as happened at statehood -- was ever taken, and not one dollar was paid.

(3) *The native peoples of the United States also enjoy a special political and legal status, because the Congress acknowledges that unlike other ethnic groups, native people have no "mother*

culture" elsewhere.

Native Hawaiian traditions, spiritual beliefs, and language exist nowhere else in the world. Hawai'i is our homeland.

Meeting these American constitutional requirements lays the legal foundation for seeking justice.

OHA's Outline

In broad outline, the Office of Hawaiian Affairs will pursue a redress of historical wrongs by reaffirming and asserting Native Hawaiian rights which are recognized and protected by the U.S. Constitution.

In 1993, we hope to reverse the harm of the overthrow by pursuing congressional passage of claims legislation.

Nearly 400 Native American tribes and peoples have received lands and compensation from the federal government for the illegal and forced taking of ancestral lands.

The passage of time does not diminish or extinguish these claims.

The Alaska Native Claims Settlement Act, for example, occurred in 1972, nearly 110 years after the American acquisition of Alaska.

Also in 1993, we plan to begin the for-

mal rebuilding of the Hawaiian Nation.

Many -- Hawaiians and non-Hawaiians alike -- are frightened by the concepts of sovereignty and self-determination.

There is the mistaken idea that self-determination means re-establishing the monarchy, renouncing our American citizenship, confiscating all property not owned by Hawaiians, and exiling all non-Hawaiians.

No. Hawaiians are Americans now. Proud of the heritage and traditions of the United States. Native American governments do not exercise the equivalent of federal powers. They function in cooperation and concert with other jurisdictions.

The general powers of a native government extend to those matters which are specific and special to the native people. A basic power, for example, is the ability to define the membership of the group.

Today, solely under the jurisdiction of federal and state laws, Native Hawaiians are divided by a blood quantum definition which was not determined by Hawaiians.

OHA has conducted two plebes-

(Continued on page 15)

A Question of Racism

The recent nomination of Judge Clarence Thomas by our president to fill the vacancy on the Supreme Court was presented as still another indication that the American Dream is well and alive -- that anyone, regardless of his/her race, color, and creed can attain his goal through hard work and dedication.

Perhaps that is so. Jesus did say that "the sons of this world are wiser in their generation than the sons of light" (Luke 16:8).

What about the "sons of light," if we are to liken the church as belonging to that classification? Is the American Dream possible in the church, too? Let me digress a bit.

We were away from Hawaii for about a year and a half, returning in June of this year. Before we left, there were two aspirants to the diaconate who happened to be of Asian background. Together with others, I encouraged and supported them in their hopes to serve the church as deacons. Both were turned down for different reasons.

Another aspirant, a native Hawaiian has become frustrated, because there have been so many barriers which she had difficulty overcoming in trying to attain her goal.

Then I heard about a Black American who recently failed to receive recommendations in seeking ordination.

The reasons the aspirants were found lacking personally and academically were arrived at with much deliberation and consideration, I am told.

The fact that the above aspirants all happened to be non-white may not have been the primary reason why each had been denied or frustrated in attaining their goals.

But, unlike Judge Thomas, I do believe in affirmative action. I believe that such is necessary and imperative that the church embrace such a policy in raising up leaders in our congregations.

As I understand it, the church deals and believes in the power of symbols, and surely there is symbolic value in presenting to the "sons of the world" that the American Dream is well and alive -- that the "sons of light" also can be found among those who are the colored folks of our communities.

For too long, I and perhaps some of you, were comfortably allied with those who were "conspirators of silence" -- that unpleasant issues could be avoided and not discussed. In the third chapter of the Book of Genesis, "The Lord God called to man, and said to him, 'Where are you?' And he said, 'I heard the sound of thee in the garden, and I was afraid because I was naked...'"

Are we afraid to confront the issue of racism, both personal and institutional, in the church? Could we not "face our nakedness" and answer God's question as to "where we are" on the issue of racism, so that we could be as "wise as the sons of this world"?

Please join me in asking questions concerning issues of racism, personal and institutional in the church. Surely God expects such of us.

--- The Rev. Norio Sasaki.

Parish News (from page 12)

workshop -- candlemaking -- under the guidance of the Rev. Nancy Conley. The candles were for sale after both services on November 10. Proceeds from this project will aid persons who have mental handicaps. Those wishing to know more about Faith and Light are asked to contact parish members Ana Duerr, Barbara Street, Vivian Tom, or Coralie Vellis.

Holy Nativity School had a special celebration of National Book Week, November 11-17.

In honor of the late Dr. Seuss (Theodore Geisel), special people from the community were invited to visit and read their favorite Seuss books to the children.

Among those so reading were the Governor's wife, the Mayor's wife, Police Chief Nakamura, politician Mufi Hanneman, and television news anchors Kirt Matthews and Bob Jones.

Suicide, Hospice, and AIDS -- A Christian View

Special to the Chronicle

I am happy to share with Episcopalian friends in these Islands a somewhat longer, more personal reflection on subjects of mutual concern than newspaper space usually permits,

We all need to be informed about the hospice way of caring for the dying, and this is especially true for Christians in relation to the question of "assisted suicide," which is now being treated in books and articles, and on television, with a good deal of sensationalism.

The hospice viewpoint is very different from all this.

Hospice is quiet, patient work, firmly grounded in worldwide, humanitarian traditions and in the Judeo-Christian ethic.

Specifically, for people of our faith, it is a response to the teaching of Jesus Christ that "Inasmuch as ye have done it unto one of the least of these my bretheren, ye have done it unto me."

The good news is that hospice methods can keep patients comfortable.

Thousands of hospice volunteers and professionals all over this country today can bear witness to the fact that people who are out of pain, secure and lovingly cared for *do not want to commit suicide*.

They can also tell us that it is a great, often inspiring privilege to be with these individuals as they travel the last of the road that lies before us all.

Hospice: the Christian history

The ancient meaning of the word *hospice* was a *place of hospitality*: a haven, and often a very humble one, where people in need or trouble were cared for with as much respect and tenderness as if they were Christ himself.

Long before the church towered as an institution, ordinary Christians acted upon this principle freely enough to give a Roman emperor pause.

Julian wrote, in 361, "What makes these Christians such powerful enemies of our gods is the brotherly love they demonstrate toward the sick and the poor."

So as not to lose face or political advantage, the Emperor Julian ordered his pagan subjects to do the same.

During medieval days the *hotel-Dieu* ("house of God") appeared, a place of refuge where Christians gave devoted care to the sick, helpless and abandoned members of society.

At the same time, the Christian monastic orders established way-stations across Europe for the care and refreshment of travellers, including many pilgrims en route to the Holy Land.

These places were known as hospices.

In the palace of the 14th-century Hospitaller Knights on the Island of Rhodes, pilgrims shared hospice quarters with visitors thought to be terminally ill.

It was obvious to followers of Christ in those days that the person who is dying is also a pilgrim -- one who has embarked upon the greatest, most sacred journey of all.

Centuries later, but on the same, abiding Christian principles, the first modern hospice (1967) welcomed residents of London who were dying painfully of cancer.

St. Christopher's Hospice was designed by a deeply devout Anglican, Dr. Cicely Saunders, in consultation with her own patients.

By now Christopher's (where I worked for a time, during 1977 and 1978) has become not only a worldwide model of patient care, but a great teaching center for hospice methods and principles.

Following the lead of Dr. Saunders -- who has since been knighted, and given a great many other awards by her Queen and by the church -- some 2,500 hospices for the dying have appeared, during the past 24 years, throughout Great Britain, the United States, and Canada.

Present-day hospice functioning

The hospice way of caring depends heavily upon volunteers, and the grass-roots, ecumenical hospice movement in this country has been one of the outstanding expressions in recent years of American generosity and compassion in response to suffering.

At the same time, within our hospitals and medical schools, hospice philosophy and expertise are helping to develop more humanely responsible attitudes in the general practice of medicine.

While most English hospices have beds for patients, American hospices today tend to be small, independent, nonprofit organizations, many working without their own inpatient facilities, but in conjunction with local hospitals or visiting nurse associations.

Hospice patients, it has been found, can often remain comfortably in their own homes.

The interdisciplinary hospice team consists of physicians, nurses, social workers, members of the clergy of all faiths, therapists of various kinds, and specially trained lay volunteers.

Family and friends become part of the team, and continue to receive support during bereavement.

In many parts of this country, Episcopal and Roman Catholic churches have taken a leadership role in helping to fund, staff and maintain local hospices.

Medical professions, too, have been leaders, often donating their skills and energies as volunteers.

By now the hospice movement has become international, with dedicated workers bringing comfort and dignity to the terminally ill in at least 37 nations.

During recent travels in Southeast Asia, I discovered that excellent work is being done in Singapore, Hong Kong, and Kuala Lumpur; and I even found a small hospice team just forming in Malaysian Borneo!

Medicine and spirituality

It seems to me that much of the current controversy over the morality of "assisted suicide" is based on a pair of false assumptions.

The first is that seriously ill people must expect agonies and humiliations from which death itself is the only merciful release.

However, even in our high-tech, big-business medical system, this need not be so.

Hospice patients are treated with

respect. They are not attached to machines that prolong the process of dying while effectively destroying whatever quality of life remains.

Instead, they are given relief from pain and other symptoms, while being cared for in a loving way, until the end comes naturally.

Research by Dr. Saunders and her colleagues on both sides of the Atlantic has brought about a revolution in the field of pain and symptom control, and for this reason, in 1976, *Science* magazine described St. Christopher's as "a rare combination of spirituality and hard medicine."

New combinations of medicines are one part of the hospice method; and these are given on a regular basis, before pain has had a chance to build up.

Another possibility is supervised, but wholly self-administered pain relief: when patients know that they are in control they relax, and need less medication.

Yet another is palliative radiation, or surgical nerve-block, for the obliteration of pain at its source.

Further, there are ways of giving medication today by continuous or intermittent infusion; and the relatively new, epidural route for this procedure is one of the most effective methods of pain management ever known.

Careful studies, here and abroad, have shown that hospice patients do not become addicted to their pain-killers, nor do they need dangerously high doses, as time goes by.

In fact, quite the opposite is true. In the supportive hospice setting, levels of pain medication can frequently be reduced, while the patient's comfort, alertness, and personal integrity are maintained.

All of this, of course, takes special training, and a great deal of attention to the individual, on the part of nurses and physicians.

And this is the hospice way: to use human labor, wherever possible, rather than cold machinery -- always to offer respectful, intensively *personal* care.

The pagan view

The second false assumption in the "assisted suicide" controversy is perhaps less obvious, but more dangerous to society as a whole.

Privately, too many of us (churchgoers included) believe that human perfection can be achieved -- if only we can find the right program, with all the directions on the package, we can be thin, beautiful, bright, popular, healthy, rich and powerful forever.

Such a simplistic, paint-by-numbers view of life may seem innocent enough on the surface. But underneath it lurks the unspoken, often unconscious conviction that those who are very ill, very old or very frail have not done it right, and should not be here among us.

This attitude not only fouls our own lives, but helps to press the loaded gun, or the overdose, into the hands of sufferers.

Such a point of view, of course, is fundamentally pagan.

Jesus tells us clearly enough that we are not *supposed* to be successful in the world's terms, or to place our faith in appearances.

Yet the age we live in is, at all levels, so larded through and so glazed over with paganism, that we need to reexamine our own priorities on a regular basis.

AIDS and suicide

It may be that our response as Christians to AIDS can serve today as a measure of our true, spiritual condition.

But, AIDS is so frightening... Can't we just put all those people into hospices, and...

No, we can't.

In the first place there are not nearly enough hospices.

In the second, many men, women and children with AIDS, or AIDS-related conditions, want and need aggressive treatment of disease, rather than the purely palliative care that most hospices are equipped to give.

There are AIDS-support groups and networks in place, here and there in this country, but almost invariably these are being managed on a threadbare, day-to-day basis, by thoroughly exhausted volunteers.

Episcopalian support in this effort has been most notable in the dedicated work of individuals, especially among our Franciscans, our Poor Clares, and a few members of the clergy

(Continued on the next page)

Hawaii Hospices

Hospice of Hilo
1266 Waiuanuenue Avenue
Hilo 96720
969-1733

Hospice Hawaii, Inc.
310 Paoakalani Avenue, #204
Honolulu 96815-3738
924-9255

St. Francis Hospice
Sister Maureen Keleher Center
24 Puiwa Road
Honolulu 96817
595-7566

North Hawaii Hospice
Mamalahoa Highway
P.O. Box 1236
Kamuela 96743
885-7547

Ka Ea Hou Mahelona Hospice
4800 Kawaihau Road
Kapaa 96746
822-4961

Hospice of Kona
P.O. Box 1444
Kailua-Kona 96745
322-2951

Kauai Hopice
4483 Kuene Road
P.O. Box 3286
Lihue 96766
245-7277

Hospice Maui
95 Mahalani Street
Wailuku 96793
244-5555

Canon Potter (from page 1)

University; King's College, Halifax, Nova Scotia; and St. Chad's College, Regina, Saskatchewan.

He served in the Royal Canadian Navy's Fleet Air Arm (1944-1945) and was ordained deacon in 1955, becoming a priest the following year.

He is survived by a sister, Elizabeth Jane Campbell of Vancouver, B.C.; a brother, Dr. Ralph Richard Potter of Bedford, N.S.; and by two nephews and three nieces.

"We would like to extend our heartfelt thanks to the St. Andrew's Cathedral family and all who sent flowers and cards with messages of cheer and hope to our brother," said Mrs. Campbell and Dr. Potter.

"We are sure your prayers were a source of great strength and meant a great deal to Eric during his brief illness."

Bishop Hart celebrated the requiem at St. Andrew's at 6 p.m., December 12. The ashes are to be scattered at a later date.

Memorial gifts should be sent to St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii 96813, and designated for the Canon William Eric Potter Memorials Fund.

Fire Losses, Christmas broadcast

"We're just glad to be alive," said the Rev. Trevor Hoy. He and his wife, the Rev. Lois Pinneroy Hoy, vicar of St. Giles in Moraga, lost everything they owned in the October 20 fire in the Oakland/Berkely hills. They escaped with only their cats and several, but not all, of their cherished collection of ikons. Fr. Hoy served St. Andrew's

Cathedral and Holy Nativity in the early 1980's.

CBS will broadcast the Christmas Eve service of the Cathedral of St. Philip in Atlanta again this year. This year's service will begin at 11:30 p.m. Eastern Time and will be shown over KGMB-9 beginning at 11 p.m. Hawaiian Time.

Retirements, clergy news (from page 2)

to be with family and her continuing career.

Other Clergy News

Mr. Nobuo Kamigaki, father of the Rev. Deacon Dorothy Nakatsuji of St. Clement's School (see story page 12, col. 1), died December 7 in Utah.

The Rev. Karen Swanson has resigned as rector of the Church of the Epiphany, Honolulu, to join the staff of St. Andrew's Cathedral as canon pastor, succeeding the Rev. Marcia Lockwood.

The Rev. John Park began his new ministry as rector of St. Luke's,

Honolulu, on November 1. He and his wife Eugenia returned to the diocese after some years in Toronto, Canada.

The Rev. Hollis Maxson continues his recovery from pneumonia. At last word, he and Ethel were in Florida.

Marinell Eron was "gaining strength daily and doing much better after a bout of hepatitis," the bishop reported in his newsletter.

He also reported Ramona Walden, wife of the rector of All Saints', Kapaa, as doing better after "a slight bout of pneumonia;" Josie Calag as having been diagnosed with a possible tumor on the lung; and Hannah Bonsey as doing well after surgery on a broken leg.

Hawaii's, Hawaiians' "Decade of Decision"

(from page 13)

cites on the question of definition.

Twice, Hawaiians have voted by an 80 percent affirmative vote, that if definition were self-determined, we would be a united people.

I don't think anyone disagrees that this choice should be a Hawaiian decision.

Another general power is the control and management of group assets and properties.

Today, the Hawaiian Home Lands trust and the OHA less-than-50 percent Hawaiians entitlements are managed and spent at the direction of the state legislature and governor.

Simply put, we believe that we can manage those resources at least as well as the state has, and with a level of mutual accountability which is essential to success.

Now, we are locked in a cycle of blaming others for the failures of the Hawaiian Homes program or the inability of OHA to address all of the needs of the Hawaiian people.

With an adequate and appropriate base of lands and monies, and the responsibility for their management -- we can only blame ourselves if we fail to achieve our own dreams.

To develop a document of governance -- a constitution or charter -- we are planning to have the framework of a Native Hawaiian convention of elected delegates statutorily in place and functioning in 1993.

Both the claims legislation and the work of the Hawaiian Con-Con will require time to implement and set in place.

In 1998, however, we should achieve both the recognition and initial settlement of claims for the lands taken, and have in place a self-determined mechanism for managing those resources and the entitlements already in existence.

We live in exciting and difficult times. We will need the understanding and support of all of you.

The decisions of this decade are for each of us to help make.

But fundamental choices -- like who we are as Hawaiians -- must be reserved for us to make alone.

We're playing Michigan State football. On a lot of these plays, we can't hand the ball off to anyone else. We have to carry it. But if you're not there to support us, we could lose.

The United States and the people of Hawai'i have the strength and the ability to rededicate themselves to principles sometimes compromised in the past.

This strength is derived from the American conscience and constitution.

The impulse of the people and the vitality of the American system is to correct wrong.

That same thought is a proud strand of the Hawaiian tradition and law -- and is still affirmed in the motto of our state: Ua mau ke ea o ka 'aina i ka pono.

This decade will bring a new breath of life to our land.

Mahalo nui loa.

--- Ka Wai Ola o OHA (June 1991), p. 17, reprinted with permission.

Suicide, Hospice, and AIDS -- A Christian View (from page 14)

The power of the good of the church as an institution, however, has been felt in this instance quite erratically -- and hardly at all, in some locations.

But what can we do?

Both scripture and tradition tell us how Christians ought to respond to this scourge.

We have as models Jesus himself, St. Francis, and Father Damien in relation to leprosy; and we have the example of medieval nuns and monks who cared for people during many plagues, including the Black Death and a plethora of sexually-transmitted diseases.

AIDS is neither the first nor the most terrifying of epidemics to decimate the human population.

But, reason tells us that there are no saints, today...

Reason tells us today that we are all in this together, whether or not we like it.

A cold, mechanistic view of the universe has not been rationally possible, since the collapse of the 18th-century Newtonian physics.

Leading scientists, today, tell us that the world we live in must be thought of as a single, living organism, with all of its parts closely dependent upon one another.

They have also concluded that there is a mysterious, almost incomprehensibly delicate kind of order in our universe, even when it appears to be most chaotic.

(Whither shall I flee, then, from Thy presence? If I take the wings of the morning...)

Physicists are studying something now known as the "butterfly effect." Essentially, it means that everything we do or say has a definite effect upon every other person, and thing, that exists.

Thus, if a butterfly lifts its wings somewhere in Mongolia, there will be miniscule, but very real repercussions, as far away as the Mediterranean Sea.

But we Christians knew that already:

Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me.

On television recently I saw a man claim that he had killed some 30 to 40 people who were suffering from AIDS; that is, he had helped them to commit suicide, giving them pills, pressing plastic bags over their faces, to end their suffering.

His words were defiant, but his eyes spoke eloquently of the wreckage he had made of his own soul in doing this -- not once, in a the madness of despair, but many, many times, as a deliberately conceived program.

We all know that this is wrong. But who will cast the first stone, knowing that we ourselves have not offered better alternatives?

And what will happen to the soul of America, if "assisted suicide" becomes a politically approved, medically legalized program in this country?

It is a dark and slippery path indeed that leads from assisted suicide, to selective homicide, to genocide and the ultimate moral abyss.

Where is God, when these terrible things happen?

The answer to this question can be found in the great, 16th-century Isenheim altarpiece of the artist known as Matthias Grunewald.

Almost certainly it was painted for a hospice, *hotel-Dieu* or hospital where Christian nuns cared for the dying during a horrifying, pan-European epidemic of syphilis.

In places such as this, the patients lay in rows in the great hall which was both church and hospital, so that all could witness the Mass, and participate in it together.

The body of our humble, all-loving, all-forgiving and all-sacrificing Lord, in Grunewald's crucifixion scene, is covered with suppurating, syphilitic

lesions.

Please, not now. Not in 1992. This is a difficult time, for the church we love so much. Political questions -- international crises -- so many moral dilemmas. Shrinking funds, shrinking attendance -- and so much pain out there.

We do what we can to stay afloat. What choice do we have?

Gentle reader, there are always choices. For those who are free in Christ, there is a single choice that truly matters.

Then, and only then, will his yoke be easy, and his burden light.

In times of moral travail and uncertainty, as today, Saint Paul tells us that there is only one sure guide and measure, of all our actions and decisions. *That is: Christ crucified.*

We need to look away now, from the scare headlines, the junk books, the television.

Perhaps we need most of all, instead, to look again at the great Grunewald crucifixion.

It is still there. He is still here, before us.

He calls us to a love that will not wait. He offers us a love that knows no fear, no doubt, no compromise.

--- Sandol Stoddard.

The New York Times printed an earlier version of this article on its editorial pages (8/31/91).

Sandol Stoddard, an Episcopalian and a Kona resident, is a leading writer and speaker on hospice history and philosophy.

Her book *The Hospice Movement* (1978) will be reissued in January 1992 by Random House in an updated and expanded edition.

She is also author of *The Doubleday Children's Bible, A Child's First Bible*, and many other books for children and adults.

THE CALENDAR

January 1992		Day.
1	The Holy Name. New Year's Day. Diocesan Office closed.	The Rev. Karen Swanson's installation as canon pastor, St. Andrew's Cathedral.
2	Birth of Queen Emma, 1836.	6 The Epiphany.
3	Commission on Ministry, 3 p.m.	10-12 CCMD Board, Burlingame, CA.
4	Standing Committee, 8:30 a.m. Synod Planning Committee, 10 a.m.	12 1st Sunday after the Epiphany: Baptism of Our Lord.
5	2nd Sunday after Christmas	13-17 Province 8 bishops' continuing education, CDSP.
ECW Annual Meeting news will appear in the next issue of the <i>Chronicle</i> .		18 Confession of St. Peter the Apostle: Beginning of the Week of Prayer for Christian Unity, January 18-25. Diocesan Council, 10 a.m., with department meetings pre-

19	2nd Sunday after the Epiphany. Bishop at St. Philip's, Maili.
20	Martin Luther King, Jr., Day. Office closed.
25	Conversion of St. Paul the Apostle. HEPAM, St. Elizabeth's, 9 a.m.

St. Andrew's Cathedral
Economy Shop
will be closed from
December 22, 1991
through
January 5, 1992

TERRY WAITE FREE
(from page 1)

visit of both Archbishop Runcie and Terry Waite -- rejoiced in his release and said, "Let us keep Terry and those close to him in our prayers, and let us thank God that once again our brother is with us.

"Let us continue our prayers for all prisoners and captives, and for those who work for peace in the Middle East," the Episcopal News Service reported.

At noon in Honolulu the bells of St. Andrew's Cathedral pealed in joy at the news of Waite's release.

Bishop's Journeying (from page 3)

our smallest missions.

Then to St. John's for the later service and gathering afterwards. Here, too, the congregation responds well and the spirit is excellent.

8-12 Bishop Charles Keyser of the Armed Forces is here visiting our chaplains. He and I share in the ordination to the diaconate of the Rev. Martin Field, who has been serving the Marine Corps here as a Disciples of Christ chaplain.

The week is filled with many meetings, several of them very pleasantly connected to Bishop Keyser's visit.

On Saturday, in the midst of the Cathedral's Fall Market, we sneak away and over to Hilo for a vestry dinner with the Holy Apostles' folk.

13 Confirmations this morning at Holy Apostles' and the good fellowship of this growing congregation.

We are home for a few hours before I head off to San Francisco and meetings of the Cross-Cultural Ministry Development group.

14-19 I am in San Francisco for these two days. It gives me a chance to visit my aunt, whose husband (my closest uncle), died just two days before.

Home by Tuesday evening and catching up on work in the office on Wednesday.

The Dean and I go to the Royal Mausoleum for Princess Kaiulani's birthday.

On St. Luke's Day I join with a good group at St. Peter's for the beginning of a healing workshop and mission.

The Council meets on Saturday for fine tuning of the Convention and a rehearsal of how the resolutions will be handled.

Elizabeth and I fly to Kona, on the way to Kamuela.

The last of the Iron Man Triathlon is just finishing. The winners are long gone!

20 A baptism and confirmations at St. James', and acolyte crosses and the appointment of a new senior warden, and celebrations of ministry for all the congregation. The service is full and rich with meaning. We have good times of fellowship, too, with the vestry gathering on Saturday night and a congregation potluck Sunday morning. We are home by noon on Monday.

22-26 This is a full week with our Diocesan Convention at the end.

A candidate for St. Mary's comes through and also Phil Jackson, in his first year at CDSP in California.

I am happy to offer prayers at a luncheon honoring Priory teacher Jean Schmitz, and then next day I am at Iolani offering prayers for the dedication of a new Lower School building.

On Thursday evening 85 or more clergy and spouses come to our house for dinner. It is a great effort, especially for Elizabeth, but always worth it.

On Friday the ECW Annual Meeting starts off the convention festivities.

The opening service that night and business session on Saturday all take place in and around the Cathedral. It is good to be on our own turf.

27-29 I preach at two of the Cathedral services this morning and head out for the clergy/spouse retreat later in the afternoon.

We review the first of the data from the clergy family project and do some relaxing together, which is well deserved for this group, who give of themselves in God's service throughout the year.

November

30-11/2 I teach another class to inquirers at the Cathedral -- this one on making moral decisions.

The deacons meet on All Saints' evening -- an appropriate time for them, who represent among us the value of servant ministry.

On Saturday we work on further plans for the provincial synod in May.

Off to Kauai again and a delicious vestry dinner.

5-9 A series of meetings this week, to do with Guam, as the Rev. Milton Cole is here for a few days; with ecumenical cooperation; with our new congregation joint-venture in Kapolei; with our chancellors, as I thank them for all their work over lunch; and with Epiphany Church vestry members, as they begin to organize for a search process, because of the departure of the Rev. Karen Swanson to the Cathedral staff.

I am on to St. Christopher's this coming Sunday and then to a few days off on the Big Island.

Joseph Fletcher, 1905-1991

Dr. Joseph F. Fletcher, widely known for his provocative book *Situation Ethics* (1966), died of cardiovascular disease on October 28 at the age of 86.

Although ordained an Episcopal priest and, for a while, a teacher at the Episcopal Divinity School in Cambridge, Massachusetts, Dr. Fletcher renounced his belief in a Supreme Being and converted to humanism, the Episcopal News Service reported in the obituary. Fletcher argued in *Situation Ethics* that the circumstances surrounding any particular act were indispensable elements in considering the act's moral appropriateness.

'Tis the Season
(from page 2)

gross income, and anything over that can be deducted over the next five years.

Any deferred gifts -- e.g., gift annuities, pooled income fund or remainder trusts -- finalized before the end of the year will provide you a tax deduction for 1991.

If you would like a free brochure on giving at year's end, please call me at the Diocesan Office (808/536-7776).

Happy Giving.

--- Don McKenne, Diocesan Planned Giving Officer.

Archbishop's Christmas Message
(from page 2)

gels, and greeted with a heavenly chorus. They sang the praises of God.

But the birth in the stable, the threat of persecution, and the escape into Egypt speak about a very down-to-earth and familiar world. It's a world that many of our Anglican churches still inhabit today -- the world of refugee camps, oppression, and cruel hardship.

Yet that is where the message of the angels first came, and where we are asked to take the message today. You have only to think for a moment of some of the countries to which those primates at Canterbury belong -- Liberia, Sudan, Bangladesh, Ireland, the Middle East -- to realize how much the world's pain needs to be healed by Christ.

Christ came on a mission of love from God. He calls us to share his mission. In many of the churches of the communion, we are struggling with some of life's complexities -- ecumenical dialogues, interfaith challenges, theological dilemmas -- all are necessary tests of our discipleship.

But I want to affirm also the fundamental simplicities of Christian faith -- the generosity and goodness of God, his forgiveness of sins, his love for us all, and the hope and healing he offers us in Christ. This is the message of evangelism to which our communion is committed.

Early in January I shall pay my first overseas visit of 1992. I am joining Bishop Samir Kafity and others in Jerusalem to celebrate the 150th anniversary of the founding of the Jerusalem bishopric. We shall give thanks to God for all that the Anglican Communion has been able to achieve in the Holy City and Holy Land, and for the witness of the church there today.

While I am there I shall join in the Epiphany celebrations. In the West, January 6 is the festival of the Epiphany; in the East it is the festival of Christmas. That night I shall be in Bethlehem at the Church of the Nativity among our Orthodox friends. We shall sing the goodness of God -- but around us we shall not be able to ignore the misery, fear, and conflict that people suffer there.

This is the constant setting of our Christian life. This is where we offer our love and praise to the Father for sending us his Son. This is where in his name we serve one another, help one another, and call people to share in his redeeming love.

May this light continue to lead and guide you and your family in this coming year.

--- Archbishop George Carey of Canterbury.