

# HAWAIIAN CHURCH CHRONICLE

103807  
HAWAII HISTORICAL SOCIETY  
560 KAWAIAHAO STREET  
HONOLULU, HI 96813

## A Word to the Chronicle Reader

This *Chronicle* has a different look. The 1992 budget does not allow the white paper used since 1975, so we return to newsprint, as in the days of Bishop Hanchett.

The budget allocation permits eight eight-page issues and one 12-page issue in 1992.

The *Chronicle* is sent to each Episcopal household on parish lists submitted by each church.

The suggested annual subscription donation is \$6.

Those who would like to, and can, defray *Chronicle* costs are invited to contribute that amount, or more, to the Episcopal Church in Hawaii (*Hawaiian Church Chronicle*), 229 Queen Emma Square, Honolulu, Hawaii 96813.

These contributions will first fund a second 12-page *Chronicle* towards the end of the year, and possibly others as well.

At a Communications Department planning meeting in January, strict enforcement of the announced deadlines (see page 3, col. 4) was decided. Photos and articles submitted after the deadline will be deferred to the next issue. No exceptions.

To facilitate the timely submission of articles and information, the *Chronicle* office now has a fax machine, thanks to those who have made *Chronicle* donations in recent years.

The fax number is (808) 536-2099.

Also, there is a new *Chronicle* department: *Letters to the Editor*. Letters should be clear, concise, and charitable.

On one side of the paper and double-spaced, whether typed or inked. With the signature, name printed out, and telephone number(s) of the writer, to facilitate confirmation.

Mail letters to: Editor,  
*Hawaiian Church Chronicle*,  
229 Queen Emma Street,  
Honolulu, HI 96813.

With much aloha and best wishes,  
--- The Editor.

## Bishop Tutu is Kai Speaker at St. Andrew's

The Honolulu cabbie would not take his money and a dentist refused to charge him, because they held the Most Rev. Desmond Tutu, Archbishop of Cape Town, in such honor and gratitude for his work for peace and justice in South Africa especially.

Children from Kona found him so approachable that he was naturally their tutu, or grandfather in Hawaiian.

A cathedral filled twice to overflowing -- at noonday and evensong -- testified further to the admiration in which Tutu is held.

Sponsored in Hawaii by the Peggy Kai Memorial Speakers Fund, he addressed also a joint session of the legislature, now meeting across from the cathedral in the temporary capitol.

In capitol and cathedral on February 6, he thanked the people of Hawaii for their support through prayer, gifts, and sanctions -- for being a "part of the struggle for a new dispensation in South Africa.

"Your support has been indispensable. Thank you."

### Noon at St. Andrew's

In his noon address in St. Andrew's, Tutu spoke of the power of prayer. "There is a solitary in the woods of California," he said, "who rises at 2 a.m. to pray for me.

"When I learned that, I thought, 'What chance does the South African government stand?'"

Tutu insisted that sanctions have also worked. For those who doubt that, he has a simple answer, "Baloney!" For him, Nelson Mandela is out of prison precisely because of sanctions.

"This is a moral universe; right and wrong matter," he said.

"Injustice and oppression never have the last word. Justice and love and freedom will prevail," he insisted.

Archbishop Tutu before his address as Peggy Kai Speaker at St. Andrew's Cathedral, with Elizabeth Hart (left), Dean Lin Knight and Bishop Hart (right).

In the background, Leah Tutu, his wife, and his chaplain, the Rev. John Allen.



His chief concern that noonday was "why we must oppose racism," because he saw a resurgence in racist activity just now, citing Skin-heads, Neo-Nazis, and David Duke.

"At a time the economy is shaky, racism is becoming respectable. Racism is becoming a thing one doesn't necessarily reject.

"But racism is a lie. The color of one's skin tells you nothing worthwhile about the individual.

"Our worth is intrinsic." Worth lies within and is no function of skin or its color.

Our value as humans lies in our being -- each and everyone -- creations in the image of God, Tutu insisted.

"You count. You matter, because you are God's representative. To treat anyone as less than they are is blasphemous, a spitting in the face of God.

"Racism is disobedience to God.

You must oppose racism. You are constrained to be zealous and passionate against racism.

"People are not made us for apartness, alienation, apartheid," he noted.

"God has made us different so that we will know our need for one another. We are made for interdependence," not separation.

Moreover, "no one should have the lion's share." Imbalance causes great suffering, as -- for example -- the imbalances resulting from the arms race.

"Celebrate diversity," Tutu exhorted. "Each one of us is unique. Individuals are like instruments in an orchestra" -- distinctive, yet contributing to the harmony of the whole.

"Racism is an evil fruit. We Christians are to be agents of transfiguration and transformation." There can be no racism amongst us, Tutu concluded.

He spoke passionately, eloquently, and simply on a most important subject of the day and leavened it with stories and humor.

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Archbishop Tutu greets the children of the Kona Family Church School, with Sandol Stoddard (right). In the background, Mary Adamski of the Honolulu Star-Bulletin, Tutu's chaplain John Allen, and Dean Knight.

## Misplaced Planning

Well, it is over again. That wonderful season of Christmas has come and gone.

We all seem to breathe a great sigh of relief when the decorations are stored away for another year, presents are acknowledged (and then either used or exchanged), and the only remnant left is the damage on the credit card.

What a tremendous amount of energy goes into planning for Christmas. Is some of it misplaced?

This point was made well by Dean Lin Knight in a homily at a daily morning eucharist in Parke Chapel just before Christmas.

He said, in effect, that people tend to do an inordinate amount of planning for Christmas and very little, if any, for when they die.

Each year we will go to great lengths to make sure everything is "just right" for the celebration of the Christmas season, yet fully half of us will not take the time for even the most basic planning for a once in a lifetime event -- our death.

I have seen it happen again and again. A very orderly person, meticulous in organizing personal affairs, dies without a will.

Another person dies with no beneficiary named on a large insurance policy and, further, does not identify what organizations are to benefit from memorial donations received at the time of the funeral.

These individuals and many others like them who dearly love their church would, had they done some basic planning, no doubt have earmarked some portion of their estate for carrying out God's work in their church.

So, in order to reduce the grieving always associated with death and to avoid disagreements and hurt feelings among those that survive us, why not do some basic planning?

Have a will or a trust made up.

Make sure all the beneficiary information on your insurance policies, individual retirement accounts, annuities, etc., is up-to-date.

If you have "special" possessions, make sure your will is clear on who is to receive them.

And consider a gift to your church.

Most of us have given regularly to our church for all our adult lives.

Why not continue in the distribution of our accumulated wealth?

As Christians, we have a commitment to put our houses in order, to get our priorities straight, and to hold them up for all to see.

One of those priorities ought to be to continue God's work through our church.

So, as we move into the Lenten season and are reminded that "dust thou art, and unto dust shalt thou return," why not take some of that planning energy from Christmastime and apply it to your own estate planning?

For a free "starter" kit on wills call me (536-7776), or write me at the Diocesan Office (229 Queen Emma Square, Honolulu 96813).

--- Don McKenne, Diocesan Planned Giving Officer.



## ECW Annual Meeting, Update

Lunch at KPISC March 12

The 1991 annual meeting of Hawaii's Episcopal Church Women (ECW) was in the new setting of the Church of the Holy Nativity in East Honolulu.

Bible study and eucharist in the morning were the pattern also at the Triennial and well received by attendees.

A delicious lunch served by Marilyn Yount and helpers preceded the afternoon selection of the ECW Specials for the coming year. These specials are:

- Mailliland/Wilcox Drop-in Center, Catholic Charities,
- St. Stephen's Church, Wahiawa,
- We Care Day Care, Christ Church, Kealahou, and
- The Bishop's Discretionary Fund.

Also among the business of annual meeting were reports on the United Thank Offering (UTO), Diocesan Altar Guild, Church Periodical Club, and Christian Social Relations.

The following officers are the new slate for 1992:

- Relda Loomis, president.
- Nancy Ghali, 1st vice-president.
- Marilyn Yount, 2nd vice-president.
- Harriette Kaleiupu, secretary.
- Lois Steadman, treasurer.
- Eloise Caldwell, Nominating Committee chair.
- Geraldine Tom, Christian Social

Relations chair.

--- Martha Ho, Church Periodical Club chair.

--- Janet Kath, UTO chair.

--- Gertrude Tyau, Diocesan Altar Guild chair.

--- Janet Kath and Geraldine Tom, Women of Vision co-chairs.

--- Hatsune Sekimura, Episcopal Asian Ministries.

--- Lucille Tamura, diocesan representative.

### December Meeting

At the December ECW meeting \$150 was approved to enable Third World women to attend the worldwide Anglican Encounter in Brazil, March 29 to April 5. Geri Tom and Hatsune Sekimura will be attending. This is open to all women. For details check with Geri (732-7394) or Hatsune (988-4473).

### Coming Events

Events for 1992 included "Weave Us Together," at the Baptist camp in Waianae, February 21-23.

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Hawaii's delegates to '91 Triennial: (above, left to right) Hatsune Sekimura, Helen Hagemeyer, Nancy Ghali, Geri Tom (kneeling) Annette Jim, and Martha Ho. Below (left to right): Annette Jim, Vice-President for Program Mary Leigh Armstrong, Helen Hagemeyer, the new national ECW President Ginger Paul of Western Louisiana, who led Hawaii's February ECW conference.

## EVANGELISM:

### Is it for you?

The one-hundred-third archbishop of Canterbury George Carey says, Yes.

Evangelism depends on the health and vibrancy of the local church.

At my enthronement as archbishop of Canterbury earlier this year, I chose for my text the familiar words of the apostle Paul, "Woe unto me if I preach not the gospel."

I chose it because my office is an apostolic office.

Augustine, the first archbishop of Canterbury, came to England to evangelize.

That was his apostolic intention; it is also mine...

### Regeneration

The decade of evangelism is not only a challenge to the world; it is a challenge to the church to begin its own decade of regeneration.

First, it will mean motivating the local church to be evangelistic...

This does not mean we throw the church into feverish activism where all is measured by numbers and results.

Rather, the evangelistic heart is formed by prayer, by waiting on God, and by the longing for more people to come to know Christ and his benefits.

Second, regeneration will mean new confidence in evangelistic preaching...

I saw his (Christ's) skill in using images to convey truth; his graphic way of challenging others by humor, by parables, by sometimes stopping short of the

(Continued on page 7)

## '92-'93 ECW Specials' requests due June 1

Geraldine Tom, ECW Christian Social Relations chair, asks that requests for financial assistance via the ECW Specials be submitted on or before June 1, 1992.

"All requests will be prayerfully considered," Tom said.

The ECW Board and the Annual Meeting will determine the Specials for 1992-1993.

Information needed by ECW's CSR committee from each applicant is as follows:

- 1) Name of organization, with a brief description of background and services.
- 2) Financial statement.
- 3) Special purpose of this request.
- 4) Specific amount of financial assistance needed.
- 5) Other available funding already receiving/received.
- 6) Plans if request is not selected by the committee this year.

Requests for financial assistance via the ECW Specials, together with the requested additional information, should be mailed to Ms. Geraldine Tom, CSR Chair, c/o Diocesan Office, 229 Queen Emma Square, Honolulu 96813.



# A WORD FROM THE BISHOP: "Two Church Theory Untrue"

Dear Sisters and Brothers in Christ:

In the season of Epiphany the church calls us beyond the Bethlehem stable to move out into the world, to be a light in the darkness, a sign to the world that God has come in Jesus Christ.

This is a special time for the church to recognize its mission in the world and to recommit itself to that mission.

This is a time for the church to love the world so much that it is willing to give its best, that the world may find new and eternal life.

Loving the world is risky business for it can be filled with great confusion.

How do we love the world, as God does, yet not be seduced into adopting the ways of the world which will hurt the Gospel message?

Can our love for the world allow us to be honest in admitting how challenging a task we face in being loving people in a complex and confusing time?

We hear a good deal of criticism aimed at the Episcopal Church recently for having become too humanistic, too much aligned with the values of the world, to be true to the Gospel.

It is an age-old tension between those who feel the church can best serve by holding itself apart, by striving for a purity of life, and those who feel called to be in the world.

Today we even hear some say that we have two churches represented under the Episcopal banner -- one, a church holding to traditional biblical values, maintaining the historic teachings passed down from the early fathers; and the other, a church which has sold

out to the world, adopting the values of modernism, blown by every fad that comes along.

You will recognize here the basic charge that the traditionalists of the Episcopal Synod of America are making against the national Episcopal Church and particularly General Convention.

The two church theory, I believe, is a basic untruth, that distorts the honest struggle we are all having to be faithful witnesses to the Gospel.

The assertion that the National Church, or General Convention, or that you and I in living out Christian lives, have lost our respect for Scripture and that secular values rule our church is simply not true -- not as I experience life in this diocese or on the national level.

We are not perfect, and we are always called to deepen our understanding of Scripture and of God's will. That process goes on all the time.

Any time one individual or group claims it has a corner on the truth and that others can only be renewed and reformed by conforming to that one way, we have an example of the pressing need for reform and going back to Scripture to rediscover the truths found there in the person of Jesus Christ.

One-way-ism has all the marks of a particularly arrogant idolatry that none of us wish to support.

The Episcopal Church is divided, not into two churches, one right and the other wrong, one biblically Christian and the other apostate.

We have a church struggling to be an

agent of epiphany in the world, wrestling with what it means in our age to be on mission, to be a Gospel-light in a dark world.

We are a church trying to love the world in order to transform it, and finding that an extraordinarily difficult task.

We could have a healthy and creative tension between different ways to go about this mission, that is, if the church is not divided unnecessarily.

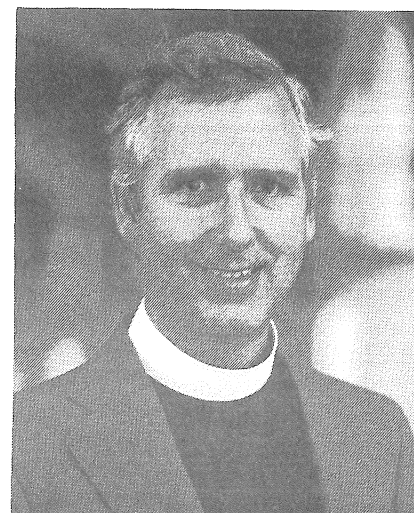
Scripture must call us to be Christ's Body, and Tradition must guide us by its lessons, and Reason must allow us to engage new opportunities and situations.

Conservative, liberal, traditional, modern -- whatever the labels we use, God needs us all as part of the epiphany to which we are called.

Do we really have the luxury of the pot's calling the kettle black? What sort of epiphany is that?

This season calls us beyond the stable, to get out from behind our altars, to be in the world, to love the world into which God was born.

Love is not capitulation to all that hurts the world and wounds it deeply, but it is the willingness to be engaged with those who are hurting and wounded and to bring them the Gospel



Bishop Hart of Hawaii.

of Jesus Christ, a new word of love and forgiveness.

May God bless us in this day and give us the courage to witness to the only love which can transform the world -- God's love made known in Jesus Christ.

Faithfully yours,

The Rt. Rev. Donald P. Hart  
Bishop

## Hawaiian Church Chronicle

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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.

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## Bishop's Journeying

November

17 Elizabeth and I are at Christ Memorial on Kauai. The Rev. Jim Eron has just announced his retirement, effective mid-February.

He and Marinell have brought this mission a long way in eight excellent years of ministry. They will be greatly missed by us all.

19-23 This week is filled with meetings, including the Mokuleia Camp Board, the Priory Trustees, the Hawaii Council of Churches, my own college president passing through, and contact with the Native American group in town which will meet for Thanksgiving at St. Clement's.

We are off to Maui and Good Shepherd on Saturday evening.

24 I celebrate and preach the two services at Good Shepherd this morning, with good attendance, but with a bombed-out look, as plywood covers their windows due to stained glass repair.

Home in time to be at the Cathedral for the celebration of King Kamehameha and Queen Emma Day. Judge Samuel King preached and was helpful in setting their legacy in our

modern context of issues that face Hawaiians (see page 6).

26-30 A week that includes Thanksgiving and the welcome change of schedule that effects the middle of the week. Still we manage a number of important meetings to do with the Iolani School Governors, stewardship, and the Clergy Family Project.

On November 30 I am privileged to celebrate the eucharist at the Cathedral's St. Andrew's Day service and give thanks to God for my fifth year anniversary of consecration as bishop here.

I am glad to end this day meeting with confirmands at St. Peter's and helping them (and me) understand the bishop's role in confirmation.

December

1 Breakfast and a service at St. Peter's this morning usher in Advent I and the new liturgical year. This is followed by the warm hospitality of the vestry at a delicious Chinese lunch. It is best not to plan more activities after that!

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# Hawaiian delegation to attend Maori consecrations

## Anglican Indigenous Peoples Network planned

Native Hawaiian Episcopalians representing St. John's By-the-Sea, the Commission on Native Hawaiian Ministry of the Episcopal Church in Hawaii, and Native Hawaiians from St. Andrew's Cathedral will attend the consecration of three Maori assistant bishops this March, announced the Rev. Charles G.K. Hopkins, commission chair and pastor of St. John's.

The consecrations and celebrations are scheduled for March 6-8 in Rotorua, New Zealand.

This Hawaiian delegation travels at the invitation of Bishop Wakahuihui Vercoe of the Maori diocese within the Province of New Zealand. That diocese, Te Pihopatanga o Aotearoa, is served by 240 Maori priests and

deacons.

The Maori are the southernmost Polynesians, with Hawaiians the most northern.

### Maori-Hawaiian Relations

Over the years Anglican Maori-Hawaiian relations have grown.

Last June, for example, a contingent of 18 Maoris -- including priests, their wives, lay women and youth -- were hosted by the Commission on Native Hawaiian Ministry and the congregation of St. John's By-the-Sea. They were on their way to the mainland as part of exchange visits with American Indian Episcopalians.

This January Fr. Hopkins and his wife Pua attended the summer school of St. John's Theological College in Auckland.

"I consider [it] a major experience in my ministry, studying Holy Scripture, Christology, church history in Aotearoa, mission, evangelism, faith and learning, and the critical issues of the day, with 280 clergy, lay readers, women and youth," Fr. Hopkins said.

### Network of Indigenous Peoples

A larger network of Indigenous Peoples within the Anglican Communion is in progress, one should note.

Native Hawaiians, Maoris, American Indians and Alaska Natives, and Canadian Natives have begun this network, whose Steering Committee met at St. John's December 9-12.

Committee members, in addition to Fr. Hopkins and his wife Pua, a professor of Hawaiian at UH-Manoa, include:

--- The Rt. Rev. Sir Paul Reeves, Anglican Observer to the United Nations, a Maori, and former Archbishop and Governor-General of New Zealand.

--- Bishop Wakahuihui and Doris Vercoe.

--- Dr. Owanah Anderson, Episcopal Church Center Staff Officer for American Indian/Alaska Natives Ministry.

--- The Rev. Laverne Jacobs, Officer for Native Ministries in the Church of Canada.

--- Mr. Charles Bellis, Native Ministries in Western Canada.

"An expanded Steering Committee will meet again on Oahu at St. John's

By-the-Sea in November 1992 to move beyond describing native peoples' situation to actually tackling it," Fr. Hopkins reported.

### 1993 Year of Indigenous Peoples

At the Phoenix General Convention, Bishop Sir Paul Reeves noted that the United Nations had designated 1993 as the Year of Indigenous Peoples.

He expressed the hope to a meeting of indigenous peoples at convention that "the Anglican Church will spearhead a Pacific Rim gathering of indigenous peoples," reported *Ikhana*, the newsletter of American Indian/Alaska Native Ministry of the Episcopal Church.

"A wide-ranging conversational exchange started, with comments by Bishop Vercoe on some of his hopes for new structures in theological education and training, both for lay and ordained leaders.

"Each participant added commentary and offered their own dreams and visions of better ways to prepare people for ministry and ways to reach indigenous people who have not yet received the Gospel," *Ikhana* reported.

The projected network is one result of this Phoenix meeting, which was attended, along with many others, by Fr. Charles and Pua Hopkins, as representatives of Native Hawaiian Episcopalians.

For further information:

Fr. Charles G.K. Hopkins  
Office: 239-7198  
Home: 237-8505

## Spirituality, society, sermons are Diocesan Institute's spring offerings

Diocesan Institute's spring semester is underway with four courses in the three s's -- spirituality, society, and sermons:

--- *Introduction to Spirituality*. This course has five sessions and six instructors.

"Overview History of Spirituality." Fr. Robert Goode of St. Mark's

"Personal and Corporate Prayer." Bishop Donald Hart and Elizabeth Hart.

"Anglican Spirituality." Fr. Gerhard Laun of St. Elizabeth's.

"Charismatic Spirituality." Fr. Sarge Edwards of Calvary Church.

"Different Forms of Prayer." Fr. Vincent O'Neill of St. Timothy's.

--- *Contemporary Society*, taught by Fr. Norio Sasaki.

Problems both church and world face today. Particular attention is given to Hawaii, especially our ethnic and other minority groups. Included also: the Christian's commitment to being a minister of mercy and justice.

--- *Homiletics*, taught by Fr. Dan Smith of St. Christopher's.

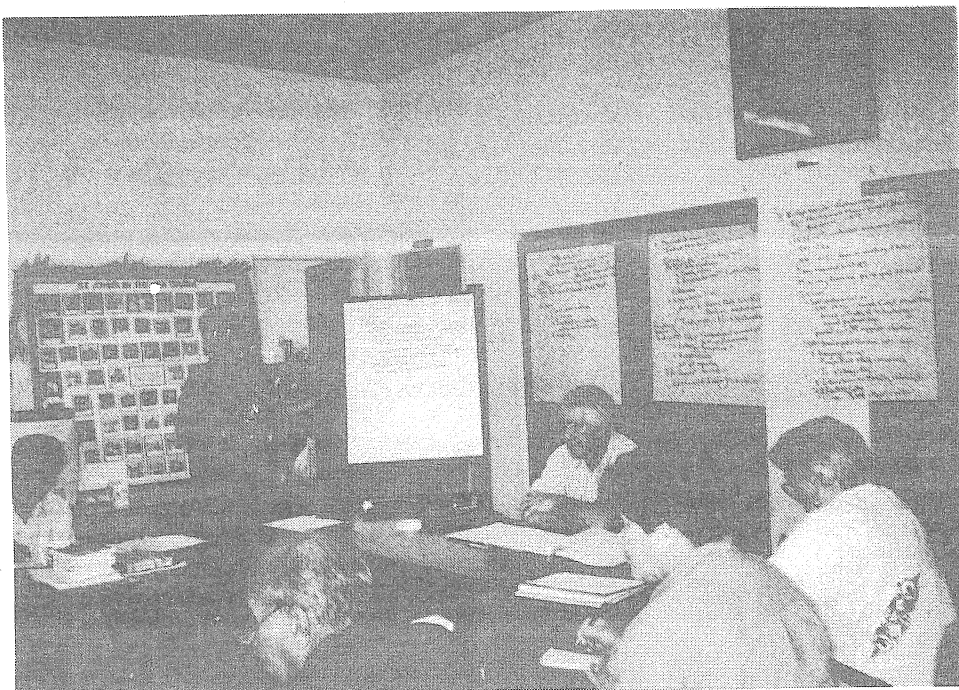
Examines purpose and place of preaching in the worship of the church. Some styles considered: formal, informal, preaching to children, and dialogue homilies. Students prepare and deliver sermons or homilies.

--- *Spiritual Group Formation*, taught by Fr. Robert Goode of St. Mark's.

The course is described as "a group experience in prayer/meditation and spiritual direction." Participants commit to daily prayer and reflection, as well as to the development of their own workable rule of life.

Courses at the Diocesan Institute for Religious Education and Ministry Development are open to all and are regularly repeated.

For additional course offerings, and for the scheduled repetition of previous courses, call Lucille Tamura, Ministry Development Officer, at 536-7776.



Indigenous Peoples conference at St. John's, Kahaluu (above, from left, around the table): Laverne Jacobs, Pua Hopkins, Bishop Sir Paul Reeves, Owanah Anderson, Doris Vercoe, Bishop Wakahuihui Vercoe of Aotearoa. Below (left to right): St. Andrew's "Gang" -- Vickie Holinger, "Chubby Mahoe, Nahoa Lucas (St. John's), Lovey Douglass, Pat Trask, two unidentified.

## About the Diocese

The Rev. Frank Cowell is to be the next vicar of St. John's, Eleele, and St. Paul's, Kekaha, the January issue of *The West Kauai's Episcopalian* reports.

Fr. Cowell received his B.A. in 1966 from California State University and his Masters in Divinity in 1983 from the Virginia Theological Seminary.

His ministry has been spent in Washington State. He comes to Hawaii from Sunnyside, in the Diocese of Spokane, where he was rector of Holy Trinity Church since 1987 and rural dean since 1989.

His expected arrival date: February 16.

In other clergy news,

--- The Rev. Franklin S.H. Chun moves July 1 to St. Andrew's Cathedral from St. Andrew's Priory, where he has been chaplain and teacher of religion for the past eleven years.

--- The Rev. Margaret Quill is to be vicar of St. Anne's, Mililani;

--- The Rev. Max Nye will serve as the interim at Christ Memorial, Kilauea, Kauai, succeeding the Rev.

(Continued on page 6)



# Bishop's Journeying: "Honored to present my secretary, Ruby, for baptism"

3-7 Two Priory School services during the week give me a chance to speak to the girls and share in their worship at the Cathedral.

On Wednesday, I am honored to present my secretary, Ruby Nakamura, for baptism, and to celebrate and preach at that service.

No one understands the backside of the tapestry which makes a picture of this diocese so well as she -- all the loose ends, the connections, the carry-overs, the dropped stitches.

She has the gift of not being overwhelmed by the mess, but seeing the pattern on the front side as well!

The week ends in a rush. I am asked to teach a class at the Priory on the role of reformation in the church. The Rev. John Park is instituted as the new rector of St. Luke's. The St. Andrew's tower rings the bells for reconciliation on Pearl Harbor Day. And Calvary celebrates its 40th year with a wonderful banquet and time of sharing.

8 Up early to Calvary for breakfast with those being confirmed -- a service of great joy and good singing.

That is carried on again -- in a very different style -- at the Cathedral in the evening for the Advent Service of Lessons and Carols. We give thanks this day for Art Ward and the 53rd anniversary of his priesthood.

9-14 My staff all come to dinner tonight and we exchange a grab-bag of gifts which we try to keep under \$5.

These days are saddened by the rapid failing in health of Canon Eric Potter and his death much sooner than any of us expected.

His life was full of strength and hope -- so was his dying. The service on Thursday was a glorious expression of his kind of faith, and we were all brought closer to the One who called him and who calls us still.

The staff met all day for planning, to organize the next year, or at least try!

The Iolani Guild is treated to a fine luncheon at the Dean's home, and then Elizabeth and I are off to Hilo and St. Jude's.

15 Roy and Jean Soper take very good care of us, as they have this small mission for the past two years I am delighted to see the numbers growing and also the energy and enthusiasm.

We are home just in time to attend the wedding of Tim and Louisa Quintero's daughter at the Cathedral and then we made our way to the new community of Kapolei in Ewa and the blessing of John and Carol Connell's new home.

17-21 Our children fly in on different days for their Christmas break, and suddenly life takes on some new dimension -- the whereabouts of my car being one of them! I think they were sleeping, which allowed me to meet Sarge Edwards for our annual visit to Pohai Nani.

Lunch with staff, and then again to thank our volunteers, makes this a fun week of being with people who are important.

The Diocesan Council is mercifully quick and efficient in doing its business on Saturday!

22 My annual visit to St. John's-by-the-Sea begins with a meeting of the candidates for confirmation, then the service, and finally a delicious potluck. The singing and spirit here are exceptional.

23-31 Some meetings must be fit into this Monday, as well as the writing of the Christmas sermons.

I preach at two of the Cathedral's three services on Christmas Eve and then celebrate again on Christmas morning. The beauty and power of these Christmas services is always moving.

We manage to keep the office at a low key with only a few appointments.

Brian Baker's ordination to the priesthood at Holy Nativity highlights the end of the week.

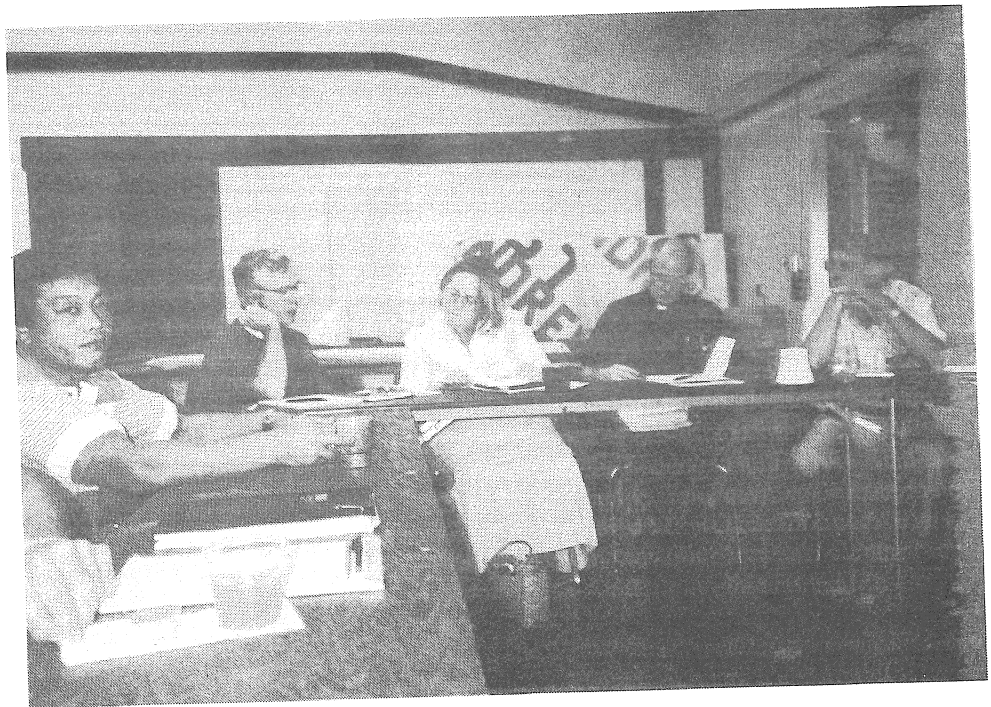
## January

1-4 The New Year begins with a roar of fireworks on our hillside. I was delighted to meet with Russian students, part of the Mustard Seed project, on New Year's Eve -- which St. Timothy's parishioners have sponsored.

Life stays calm around the office, and unfortunately our children start to return to their normal pursuits.

I preach at the Cathedral's Queen Emma birthday celebration on January 2nd, which also marks the official beginning of their 125th year.

On the steps of St. Andrew's Cathedral (left) at the funeral of Canon Eric Potter: the Rev. Morley Frech, rector, Trinity By-the-Sea, Kihei, Maui; Chancellor Michael Porter, and Diana Lockwood. Right: The Chronicle's electronic corner (l-r.): fax, laser printer, computer and screen, scanner.



5 Two services at the Kelly Chapel in Waikiki begin the Epiphany season for me, and it is good to see this small and important mission in action

7-11 Meetings of many kinds during this week include plans for the Kapolei Christian Center, and a number of people.

Elizabeth and I leave for San Francisco on Friday -- I to chair the meeting of the Provincial Cross-Cultural Ministry Development group, and she to visit family.

I join her on Sunday after my meetings end, and we have a memorial service for my uncle who died several months ago. We then move over to Berkeley and the seminary.

13-18 The provincial bishops gather for our continuing education week at CDSP. We are refreshed to have several professors, as well as the

At the February meeting of mission clergy: Fr. Domingo Calag of St. Columba's, Paauilo; Bishop Hart; the Rev. Lynette Schaefer, Grace Church, Molokai; Fr. Peter Van Horne, diocesan executive officer; Fr. Thomas Taylor of Church of the Holy Apostles/Resurrection, Hilo.

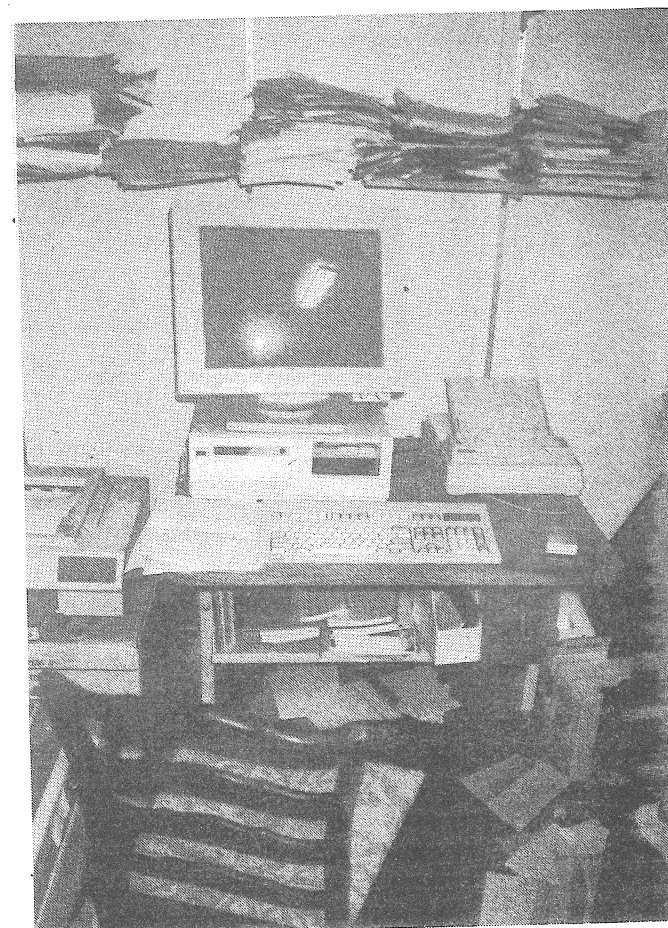
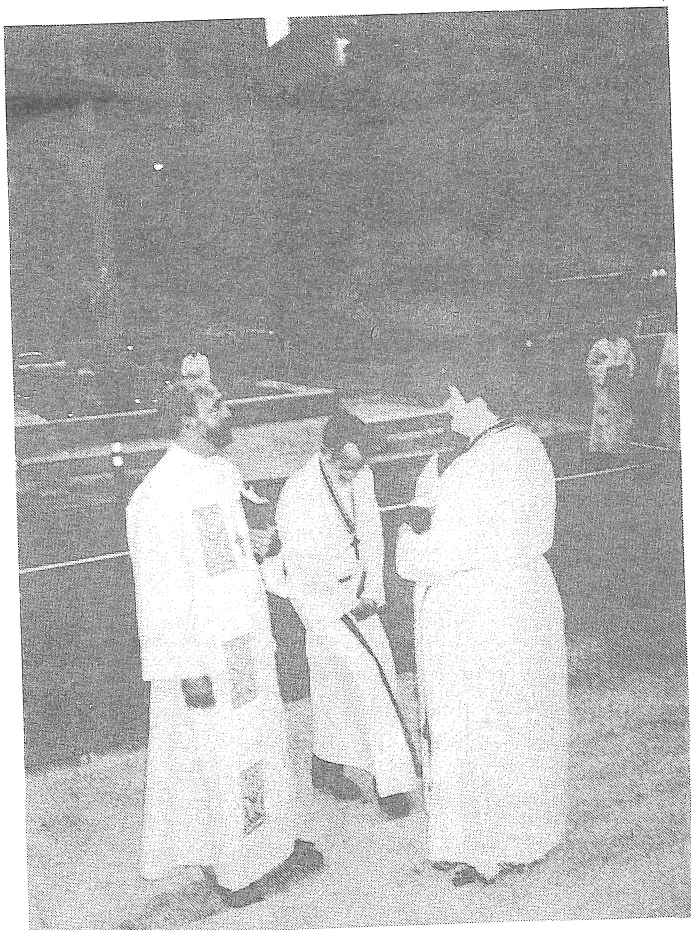
dean, speak to us on current theological concerns.

On Friday, just before catching the plane, Mike Porter joins me for a meeting with the Reverend John Fitterer about the Episcopal Homes Foundation project, Hale O Malia. It continues to proceed very well.

The Diocesan Council meets on Saturday.

19 A lovely early morning drive out to Maili for confirmation at St. Philip's. It is good to see the spirit of this active mission.

(Continued on next page)



Baby Safe / Malama  
Makua Keiki to be  
established on Maui

At its February meeting, the diocesan Council approved a short-term loan of \$4,000 to help establish Baby Safe Maui, now known as Malama Mauka Keiki.

This is a program to help both the babies of addicted mothers and the mothers themselves during pregnancy and after.

The new agency will be state-funded and will have its offices in either Kahului or Wailuku.

The Rev. Heather Mueller of St. John's, Kula, has been active in helping to set up this organization and with both diocese and state to procure funding.

Ms. Sally Brown, licensed substance abuse counsellor, has been hired as the new director, our Maui correspondent reported.

About the Diocese  
(from page 4)

Jim Eron retiring in February.

--- The Rev. Roy Soper goes to St. Clement's, Honolulu, from St. Jude's, Oceanview, after Easter.

--- The Rev. Frank Cowell arrived in mid-February to be vicar of St. John's, Eleele, and St. Paul's, Kekaha.

--- The Rev. Rich Lipka has returned to St. Mary's, Honolulu, becoming his own successor in that parish.

Attention, Island  
Children & Youth

Bishop Hart asks your help "in creating a cover" for the information booklet that will given those attending the Hawaii meeting of synod this May and given visitors to Hawaii throughout 1992.

This cover is to "reflect our island home," the bishop writes.

"The chosen design may be also used as a logo for other communications throughout the diocese.

"The design must be submitted on a 8 1/2"-by-5 1/2" sheet, with the signature of the participant on the front and address on the back," the bishop indicates.

Artwork submitted for the cover may be in black-and-white as well as in color.

Photographs entered for the cover may likewise be either black-and-white or in color. The photographer's name and address should be on the back of each photo.

The overall theme of this meeting of the Synod of Province VIII is "This fragile earth, our island home."

Clergy and lay delegates from the 17 western dioceses will focus on the environment (with special emphasis on water use) and on indigenous peoples.

This booklet includes information on Episcopal churches and service times, restaurants, movie theaters, shopping malls, beaches and other tourist attractions, other outdoor activities, and many more items useful to the church member visiting Hawaii.

Deadline for the submission of artwork and photographs is March 23, 1992. The program planning committee for synod will make the cover selection.

All entries should be forwarded to Synod Program Program Committee, c/o Ms. Mary MacIntosh, Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813.

Entries will be exhibited at the 1992 diocesan convention this October.

Hawaiian Sovereignty  
&  
The Episcopal Church

*A portion of the address of the Honorable Samuel P. King in celebration of Their Majesties King Kamehameha IV and Queen Emma, St. Andrew's Cathedral, November 24, 1991.*

Besides their personal preferences for the doctrine and ritual of the Episcopal Church, Kamehameha IV and Queen Emma believed that the Episcopal Church would enhance the ideal of an Hawaiian monarchy.

Kamehameha IV was especially sensitive to the importance of the existence of the monarchy as a reflection of the place of his people as independent individuals in a sovereign nation of their own.

That sovereignty was perpetuated for another three

decades, and the end of the monarchy in Janaury 1893 was a painful and all-encompassing loss to Hawaiians.

Much water has passed under the bridge since then, and Hawaiians have taken their place as citizens of the United States of America.

Yet there is still within the Hawaiian soul the remembrance of a time when their culture was a living entity within their own political structure.

Today an interesting opportunity presents itself wherein a form of Hawaiian sovereignty might again be realized.

I refer to the contemporary movement to establish a nation within a nation, a development

(Continued on page 8)

Bishop's Journeying  
(from page 5)

21-25 A twenty-four hour flu knocks me out of one day this week but is thankfully short-lived.

The rest of the days are extra full, including an early morning trip to Seabury Hall School for the trustees meeting, after the Priory Board the day before.

Back to Maui on Saturday for dinner in preparation for confirmations at Trinity-by-the Sea.

26 The sun shines beautifully and thankfully at Trinity today. We use the new parish hall for a beautiful brunch after the confirmation service. We join the congregation in their whale-watching trip in the afternoon -- and see a good number.

Then it is home to the annual meeting of the Cathedral, and preparations for my visit to Guam at the end of the week.



At the recent meeting of the Council for Women's Ministries: Hawaii's Hatsune Sekimura with Margaret Hardy (left) of Native American Ministries.

Kiefer notes IHS needs, services

Withdraws from director consideration

The Rev. Lee Kiefer, acting director of the Institute for Human Services reported that it served 575 meals per day and offered overnight shelter to about 250 people each night in January.

In addition to these basic services, IHS now provides limited social services to the homeless population.

"We assist hundreds of people each month by helping them secure birth certificates, State I.D.'s and replace lost or stolen Social Security cards so that they can begin to seek employment," the acting director said.

"We connect them with various assistance programs, as well as provide counseling assistance for employment and housing," he added.

(Fr. Kiefer -- vicar of St. Matthew's, Waimanalo, in addition to his IHS post -- announced at the recent meeting of mission clergy of the diocese that he had withdrawn his name for consideration for the post of IHS director.)

In fulfilling these tasks, IHS has certain definite needs, which Kiefer noted:

1) Church groups that would be willing to commit one evening a month to preparing and serving an evening meal. If you are interested, call Carol Connell at 537-4944, ext. 31.

2)Volunteers who would be willing to spend at least one morning or afternoon each week to help with computer data entry, sorting mail or answering the telephone.

Call Carol Connell, 537-4944 ext. 31, if you are willing to volunteer.

3) Money is always welcome. Your tax-deductible check may be sent to IHS at P.O. Box 17280, Honolulu, HI 96817.

4) Sheets, blankets and towels are always welcome and always in demand.

5) Personal hygiene items -- razors, soap (personal size), shampoo (small bottles, such as one gets in a hotel), toothbrushes, deodorant (small size), etc. -- are always in demand.

This is something for a group project, if (for instance) they were to make up individual kits that our guests could be given. We have seen this done in ziplock bags.

6) Reading materials -- books, magazines,, etc. Guests also appreciate small radios (walkman type). These may be dropped by at your convenience. IHS's address is 350 Sumner Street, Honolulu 96817.

Fr. Kiefer also indicated what IHS does not need:

1) "Furniture. We simply have no place to store it." He recommends those who wish to donate furniture call the Community Clearing House at 845-1669.

2) Clothing is also a storage problem. "We have worked out an agreement with a church that has plenty of storage space and has a clothing ministry to provide our guests with any clothing needs they may have," Kiefer said.

3) Cooking utensils. Again, no place to keep them. Community Clearing House is also grateful to receive these.

"Please do not misunderstand us," Kiefer insisted. We are always thankful that people think of us when they have something to donate.

"Unfortunately, if we accepted everything we are offered, we would have no place for the homeless to sleep or eat.

"We are very grateful for what we get that we can use.

"Most of all, we are always thankful for one thing you always have and can always do for us, that is remember IHS and the homeless we serve in your prayers," Kiefer concluded.



## Russians visit Hawaii after 'Mustard Seed' Siberia visit

*The November/December Chronicle printed a story by Paul Mahuka, a fourteen-year-old parishioner from St. Timothy's who went to Krosnojarsk, Siberia, Russia, in 1991, with Project Mustard Seed.*

*The following is an account of the December 1991 two-week return visit to Hawaii by Rustam, Sergei, Ludmilla, Nina, Renata, Alexei, Stephan, Andre, Olga, Luda, Alosius and Eugenyi -- teens and adults from Krosnojarsk.*

Project Mustard Seed is an ecumenical program designed to introduce Christianity to Russians by example, rather than by preaching.

While on Oahu each Russian stayed at host families. They helped to decorate Christmas trees, exchanged gifts, and attended a variety of church services.

On Christmas Eve, all went to St. Timothy's Episcopal Church for the celebration of Christ's birth.

The recessional was *Silent Night* and then three Russians sang the hymn in their language. Prior to this trip, the Russians had never heard of the hymn. For all in attendance it was a special moment.

Following the service an egg-nog/cider social was held in Sumida Hall, where the Russians and other visitors were warmly welcomed by Fr. O'Neill and the members of St. Timothy's.

Christmas Day the Mustard Seed group visited Sea Life Park and then joined with hosts for a Christmas dinner at the home of Dr. and Audrey Dierdorff.

Several families had donated gifts and money which were included in the stockings received by each Russian. Among the gifts were Russian language concordances, given by the outreach committee of St. Timothy's.

Thursday, December 26, we flew to the Big Island. What an adventure! Fifty-two of us checked into Kilauea Military Camp, sponsored by Janet and Paul Kath.

It was cold, windy and rainy. The Hawaiians had layers of clothes, and the Siberians commented, "It is spring!"

Friday we boarded a bus to go to Hilo, but before we left the National Park we discovered that we were missing Alexei. So back to KMC -- he was sleeping.

Once he boarded, we went to a lot where a new Seventh-Day Adventist

Church is to be built and helped spread cinders.

Lunch was at a park in Hilo -- hamburgers and chips.

Saturday we again boarded the bus to Hilo, and this time we left no one, making it to the Hilo 7th-Day Adventist Church in time for Sabbath school and then services.

Pastor Dennis Jaoa preached. Dennis is one of the adults who went to Krosnojarsk this past July.

We then ate lunch, hiked on the volcano, and then went to a park, where the Russian group made borsht and dumplings for all. We had now grown to about 100.

Sunday we made our way to the base chapel, where we heard the pastor from the Baptist Church in Hilo.

We then boarded a bus for a complete tour of the volcano, ending at the former fishing village where a new black sand beach is evolving.

Lunch, followed volleyball and football, but some of us napped.

We ended each day in joint Bible study. The Russians used the Russian language Bibles given by the Outreach Committee at St. Timothy's.

The study was especially warming, when we heard them discuss passages which they were reading for the first time.

The same passages, which I had heard many times in my life, began to take on new meaning.

Soon we returned to Oahu to be guests at Pearl Harbor's Southern

Baptist Church for a Bible lesson and dinner.

Tuesday, December 31, the group met with Bishop Hart and Dean Knight at St. Andrew's Cathedral, then went to meet with Pastor Bill at Calvary Chapel.

The whole crowd were guests of Paul and Janet Kath for New Year's Eve. It was a new and exciting experience for our Russian friends to witness the welcoming of 1992, Hawaiian style.

The celebration continued on New Year's Day at the home of good friends John and Joanne Mahuka.

Thursday found us guests of the Russian Orthodox parish of Honolulu. They were preparing for Christmas and sang us hymns in Russian.

One of the gentlemen sat with Paul and me, explaining the tenets of Russian Orthodoxy. How similar we Episcopalians are to this sister church!

The final gathering was at the airport to wish "Aloha!" to our special friends.

It seemed as if they had just arrived; two weeks went by all too quickly.

I had experienced one of the memorable Christmas holidays of my life, as well as being introduced to a variety of religions.

When one of the Russians questioned the variety of Christian religions, Pastor Bill responded, "We all worship Him in different traditions, but have the unity of being one in the Body of Christ."

Thus our mustard seed, as the parable says, has grown and is beginning to branch out.

There will be another mission to Krosnojarsk, Russia, this summer of 1992.

St. Timothy's is hoping to send four parishioners, and thus fund-raising is continuing.

If you or your church would be able to assist or are interested in having more information about Project Mustard Seed, or wish to see slides of both the July and December '91 missions, please contact Dr. Ronalee Whittington at 261-8400 or Janet Kath at 677-6812.

--- Janet Kath.

## ECW Update

(from page 2)

Ginger Paul, national ECW president was the speaker and Bible leader for the weekend.

The conference also featured music, crafts, sharing one-to-one, quiet time, fellowship and fun. The weekend was \$40, including meals; Saturday only was \$15, which also included meals.

On March 12 there is an open meeting at St. Elizabeth's Church, beginning at 9:30 a.m. The speaker will be Deacon Ritterbush about the possibility of the ECW's sponsoring a single parent for school and housing. This is in the planning stages. Lunch at KPISC, cooked by the staff, will be \$5. Call Relda Loomis for lunch reservations (373-3965).

April will bring a Quiet Day, place and time to be announced.

May 11-15 ECW will be hosting a hospitality room at the Princess Kaiulani and, possibly, some other events, during the Hawaii meeting of the Synod of Province VIII.

June 11 brings a luncheon at the Waialae Country Club, with music by Ella Edwards, and Ivy Olson of Calvary Lutheran Church speaking on the homeless and what that church has accomplished in the Aina Haina area.

July is always a happy birthday party for the Institute for Human Services, with sandwiches donated by ECW.

August sees the traditional Fun(d) Day drive for Triennial travel funds. St. Clement's Church, August 21. Lunch \$5.

September 10 takes us to St. Luke's for a get-acquainted visit.

October 8 is the date for a ECW business meeting, place and time to be announced. Annual meeting: October 23.

November calls us again to think of others with a Thanksgiving holiday meal, served in Maili at St. Philip's for the homeless in that area.

December sees the annual Christmas luncheon pot-luck at the home of the Shims.

December also is the time of a new project: the "Cookie Walk" on December 19. Details later.

--- Relda Loomis, president.



*Project Mustard Seed -- Work & Play: Working on a church parking lot in Hilo (above), Hiking in Lanikai (below).*



## EVANGELISM

(from page 2)

punch line...

Enthusiasm for evangelism won't amount to much if the hearts of those already in our churches are not recharged with the apostolic urgency and zeal that marked the apostle Paul.

We need a regeneration of heart, mind, and will, so that others may see Christ in his people and perceive us to be a sacrament of his presence.

Then, I suspect, they will believe.  
--- Diocesan Evangelism Committee.

## Hawaiian Sovereignty & Episcopal Church *(from page 6)*

that could be realized because of the flexibility of the American constitutional system.

There is a draft bill on Hawaiian sovereignty that is being circulated by Senator Inouye's office.

There are appropriations from the federal government to study the subject.

There are several non-profit organizations that have been and are being formed to study the subject.

An important period of focus is 1993, the 100th anniversary of the Revolution that abrogated monarchy and ended the Hawaiian kingdom.

The process of creating a new Hawaiian sovereignty is not free from difficulties.

The relationship of a Native Hawaiian Government to the rest of Hawai'i and to the national government must be clarified.

Models exist in the agreements between Native Americans or Natives of Alaska and the United States.

In fashioning a Native Hawaiian Government these

models serve the dual purpose of demonstrating what has been done and of allowing those who follow to learn from prior mistakes.

Secession from the United States is not a viable or practical option.

However, by examining the possibilities in detail, substantial agreement may be able to be reached as to the best attainable relationship between those who join together to form a Native Hawaiian Government and those who do not.

In the draft bill, membership in the Native Hawaiian Government is not exclusive.

"Native Hawaiians" who form a Native Hawaiian Government are granted dual citizenship; that is, they may be citizens of both the Native Hawaiian Government and the United States of America (and therefore of the State of Hawai'i).

On the other hand, membership in a Native Hawaiian Government is all-inclusive.

The draft legislation defines Native Hawaiian as meaning "all

persons of native Hawaiian descent who elect to participate in or become a citizen of the government established by the native Hawaiian people as authorized by the Act."

Yet no one is required to join.

The ultimate reconciliation between the federal and state governments with native Hawaiians over the use and

ownership of the land is a complicated subject which may take many years to resolve.

However, the formation of a land base for a Native Hawaiian Government need not await the final resolution of all land problems.

There are many acres of public lands that might be appropriate for a start.

The ideal would be an ahupua'a from the mountain to the sea that would replicate the social, political, and economic unit of the traditional past.

The Episcopal Church in Hawai'i can help in this regard by accepting the idea of a Native Hawaiian Government as a serious and important concept, by promoting and participating in discussions of the several aspects of the proposal, and by lending that aid and assistance as a protector of the Hawaiian people that Kamehameha IV envisioned when he brought our church to Hawaii.

So may be perpetuate the legacy of Alexander Liholiho, our own King Kamehameha IV.

### "The Episcopal Church in Hawai'i can help...

--- by accepting the idea of a Native Hawaiian Government as a serious and important concept,

--- by promoting and participating in discussions of the several aspects of the proposal, and

--- by lending that aid and assistance as a protector of the Hawaiian people that Kamehameha IV envisioned when he brought our church to Hawaii."

## Tutu at St. Andrew's as Peggy Kai Speaker *(from page 1)*

### Children Welcomed

"Student leaders from Iolani School were very serious and somewhat awed to present gifts to the clergyman who received the 1984 Nobel Peace Prize for his work on behalf of racial equality in his country.

"But they loosened up into grins and giggles as he left them with a 'low five' handshake for each," wrote Mary Adamski in the *Honolulu Star-Bulletin*.

He told 11 members of Iolani's Lower School Student Council that they were wonderful.

"The council's world service project this year is to collect at least 2,000 books to send to an African village school."

The archbishop was presented with a pectoral cross, crafted by jewelry teacher Cheri Keefer.

"Fourth grader Summer Keliipio explained that its three metals represent the races of man. The cross is mounted on metal in the shape of South Africa which 'looks pounded because of the fighting of all the people,' she said."

Also honoring Tutu were 10 youngsters from the Kona Family Church School and the parents of several of them.

In Epiphany, they studied those who let their light shine for the good in the world, Tutu among them.

He received a lighted beeswax candle symbolic of his shining light, a candle they each had made as an Epiphany project.

Each of the children also brought him a lei, for which they received a resounding kiss -- except for Nick Locatelli, who was not sure a kiss was

proper for a "grown-up" lad.

Tutu "left with a folder full of letters and drawings," and Sandol Stoddard's own copy of her recently published book on hospice and the hospice philosophy.

(She is a friend of the solitary to whom Tutu referred in his noon address and one of the tutus of that family church school. Her article "Suicide, Hospice, and AIDS -- A Christian View" appeared in the November/December *Chronicle*.)

"He's better than wonderful," said Lily Brennick after the encounter," Adamski reported.

"He was so upbeat," said Kirsten Woolsey. "I wanted to talk to him for hours"

"It was a real blessing to be with him," said Kirsten's sister, Jenelle."

Tutu blessed each group of children in his native Xhosa.

"I will come to your island on another occasion," Tutu told the Kona kinds.

He called his visit to Hawaii "really the cherry on the top" of his four-month sabbatical in the U.S.

### Biography

Archbishop Tutu was born in the Transvaal in 1931. He earned a teacher's diploma and began a career in teaching, as his father had done.

In 1955 he married Leah Nomalizo, who accompanied him to Hawaii.

(His chaplain, the Rev. John Allen, also accompanied the archbishop to Hawaii.)

When the South African government took control of black education, Tutu felt compelled to leave that field to

study for the priesthood.

"God took me," he said, "by the scruff of the neck." He was ordained deacon in 1960 and priest in the following year.

In 1962 he undertook further study at the University of London, earning the Master of Theology degree.

Before becoming Archbishop of Cape Town in 1986, Tutu was Dean of Johannesburg (1975), Bishop of Lesotho (1976), and Bishop of Johannesburg (1985).

Meanwhile, Tutu became an ever-more-outspoken advocate for black political rights, describing himself as an "interim leader," because the rightful leaders were banned, jailed, or in exile.

In 1984 he was awarded the Nobel Peace Prize.

As president of the All-African Conference of Churches, his championing of human rights and multi-party

democracy reached into Ethiopia, Kenya, Zaire, the Sudan, and West Africa.

In the Middle East he espoused Palestinian self-determination and Israel's right to exist within secure borders.

By 1991, forty-one colleges and universities have awarded him honorary doctorates.

He has been awarded the Prix d'Athene, the Family of Man Award, the Martin Luther King Jr. Humanitarian Award, the Order of Merit, the Pacem in Terris Peace and Freedom Award, and the Albert Schweitzer Humanitarian Award.

For all his awards and rank, Tutu remains a joyful man of warm, zestful exuberance in touch with Everyman and Everywoman, and clearly a man of God.

Archbishop Tutu with the Kona kids, with (left background), Debby Bairos, Keith Unger, and Jasmine Locatelli.

