

# HAWAIIAN CHURCH CHRONICLE

## Secretary General Van Culin to retire

The Rev. Canon Samuel Van Culin has announced his December 1994 retirement as General Secretary of the Anglican Consultative Council.

He has been in that post since 1983.

Prior to that appointment, Canon Van Culin served as executive for world mission at the Episcopal Church Center in New York (1961-1982).

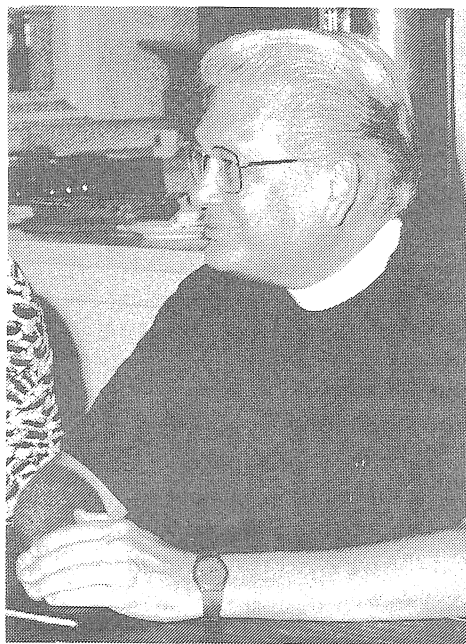
He was born in Honolulu, graduated from Princeton (1952), and earned his Bachelor of Divinity at the Virginia Theological Seminary (1955).

Ordained to the priesthood by Bishop Harry S. Kennedy, Van Culin was curate at St. Andrew's Cathedral (1955-1956) and then canon precentor and rector of the Hawaiian Congregation (1956-1958).

He served as assistant rector at St. John's, Washington, D.C., and as secretary of Laymen International prior to joining the staff at the Episcopal Church Center.

Van Culin was last in Hawaii for the recent ordination of his brother, Tom, to the priesthood.

The general secretary search committee is chaired by the Most Rev. Brian Davis, primate of New Zealand, and includes Pamela Chinnis, president of the House of Deputies of the Episcopal Church (recently in Hawaii for the Synod of Province VIII, and the Rev. Canon Roger Symon, secretary for Anglican Communion Affairs at the Archbishop of Canterbury's London office, Lambeth Palace.



*The Rev. Canon Samuel Van Culin.*

## \$1.3 million '93 budget goes to Convention

### Diocesan debt \$2.5 million

At its July meeting, the Diocesan Council approved a balanced \$1,307,863 budget for submission to Diocesan Convention this October.

This is an increase of about \$54,000 over last year's \$1,253,778 budget.

This proposed 1993 budget comes after input from the June-July budget area meetings throughout the diocese.

It was mailed to convention delegates the last week of July and will be printed in the next *Chronicle*, together with other items from the July council meeting.

Included with Bishop Hart's June 23 letter forwarding this budget is a list of diocesan borrowings as of 5/31/92.

Of them, Bishop Hart wrote, "As the budget began to develop over the months, one crying need kept recurring, and that was the need to reduce the debt load the diocese carries.

"Unlike the Federal Government that adds debt on top of debt, we cannot do that and maintain our credibility as a responsible organization.

"The budget reflects a substantial commitment to reduce this debt -- debt which reflects the dreams of ministry from yesterday which now must be funded in order for us to move on."

The eighteen loans listed have a 5/31/92 balance due of \$2,490,937.

The loans are:

#1-5, St. Philip's, \$1,005,000.

#6-7, Camp Mokuleia, \$251,500.

#8-11, St. Michael's, \$740,000, increasing to about \$850,000 on completion of construction in July.

#12, St. Barnabas', \$11,626.

#13, Trinity By-the-Sea, \$120,000.

#14, Calvary, \$84,217.

#15, Hawaii Loa, \$143,316.

#16, St. Timothy's, \$38,329.

#17, St. Elizabeth's, \$60,624.

#18, St. Stephen's, \$36,415.

The original loan amount was \$3,043,041 and is being regularly paid down in principal and interest, except for loans #1-5, #7, #8-11, and #13 for which payments are interest only, with #1-5 and #8-11 due for amortization this fall. Of the diocese's annual loan payments of \$280,522, \$166,440 is presently interest only.

From the 1993 Von Holt Fund income, the following debt repayments are projected, with more in 1994:

--- Hawaii Loa loan, \$55,000. "Will be paid off in 1993," the proposed budget indicates.

--- St. Philip's loan, \$30,000. This allocation "will be used to amortize St. Philip's outstanding loan."

--- Camp Mokuleia, \$36,000. This will "retire a working capital loan [#6] of \$36,000. The reduction of this debt will improve the camp's financial position

so that from 1993 the camp will be self-sustaining."

--- Loan repayment (contingency), \$20,500. "To pay off other debts or as a reserve for any increase in interest rates."

In its June meeting, the council:

--- Approved investment guidelines to give the diocese a 6% gross yield on its portfolios.

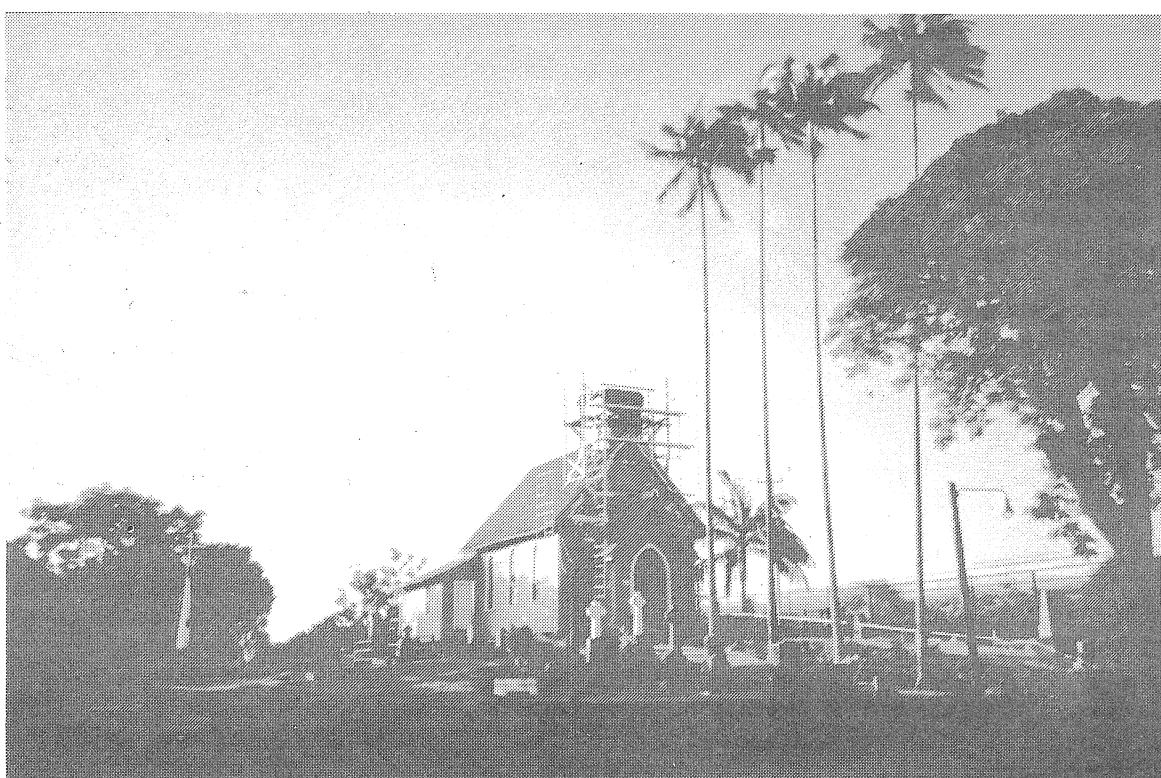
--- Heard the recommendation that (1) St. Barnabas' \$30,000 subsidy for 1993 be only used to repay its outstanding diocesan debt and outstanding loan to the bank; (2) the vicar be put on one-fourth time, "unless the congregation can support him for more time;" and (3) the present church be sold and the proceeds be invested for a new building after the development of a self-supporting congregation.

These recommendations were discussed at length. "At the end of the discussion, Fr. Connell said the recommendations would be presented to the congregation."

A meeting with representatives of the council and the bishop's committee was to take place as soon as possible, the minutes of the meeting indicated.

--- Learned that Affiliate Organization IHS has a new executive director, Ms. Debbie Morikawa.

*(Continued on page 8)*



*St. Augustine's, Kohala, with new steeple in readiness (left).*

## Chapter Two

In the last issue, I reported that in my meetings with the good people who have agreed to help me by being planned giving representatives in their parishes, two of the plans of giving -- life insurance and the pooled income fund -- emerged as deserving more publicity.

I discussed life insurance as a vehicle for making a significant gift with a modest out-of-pocket cost in the last *Chronicle*.

Here is Chapter Two, the story of the Pooled Income Fund (PIF).

The PIF is becoming more and more popular as a way to make a planned gift.

Let's look at the reason why.

First, the PIF is one of those gifting vehicles that provides an income for life for the donor and, if desired, another beneficiary.

This means, for example, that a husband and wife can make a gift to the PIF and receive the income from this gift for the rest of their lives.

When the last spouse dies, the value of the couple's shares in the fund goes to their church or to any other Episcopal organization they may select.

Second, your gift becomes part of a pool of gifts, which currently totals over \$5 million.

This money is professionally managed, thus relieving you of the worry of investment management.

The Committee on Trust Funds of the national church in New York oversees the investment policy.

This committee is made up of senior bankers, trust officers, and investment officers, as well as the treasurer of the Episcopal Church.

The PIF is conservatively invested and is currently paying out 7.47%.

This is down from the average payout rate over the last eight years of 8.99%, but is very good considering today's economy.

There is a minimum contribution of \$2,500, with subsequent contributions of \$1,000 or more, which can be made at any time.

Contributions may be either cash or stocks.

If appreciated stocks are gifted, the capital gains tax is avoided.

Another tax advantage is an immediate charitable deduction on your come tax.

This deduction amounts to the charitable remainder value of your contributions, which is largely dependent on age.

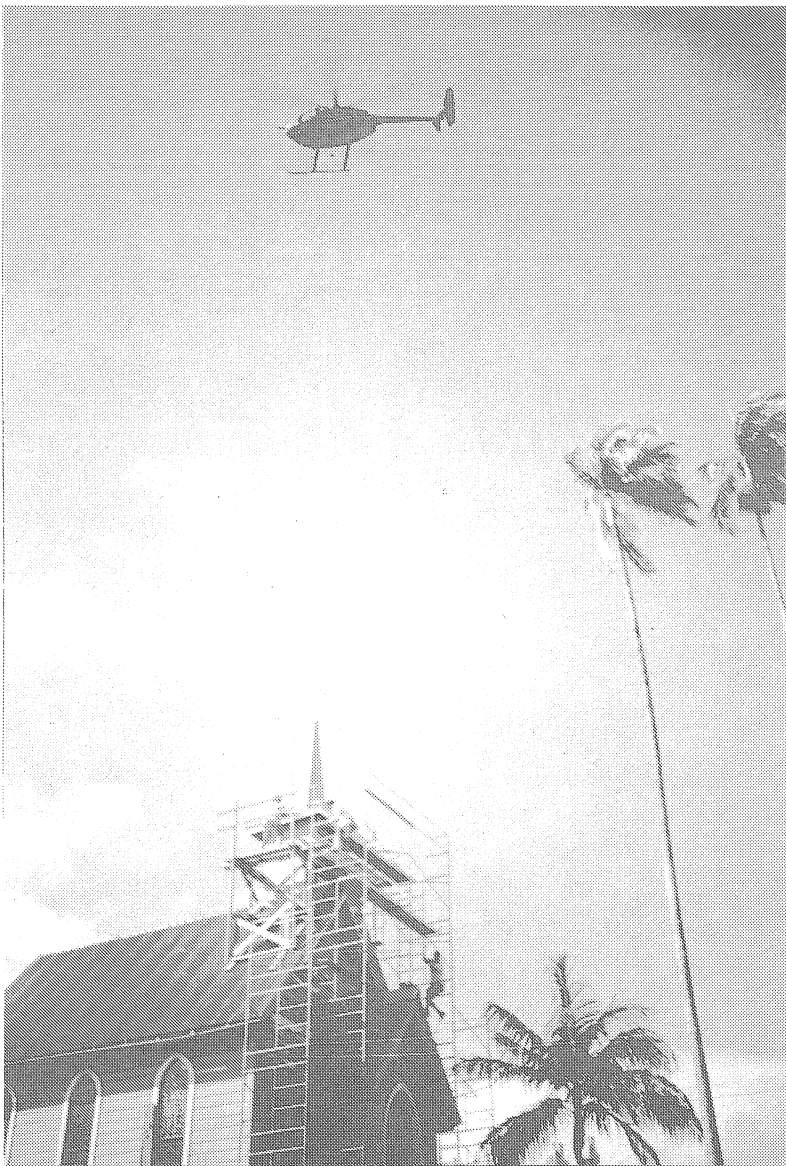
Your gift to the PIF is irrevocable, which means your gift to your church is assured; e.g., it is safe from the demands of long-term health care. Your income from the gift is also assured.

Your gift is made without cost to you or your parish. The national church pays all administrative costs of the fund.

Most important of all the benefits offered by the PIF is that you are making a gift to your church.

You may also divide your gift among other Episcopal organizations -- the diocese, or one of our camps or schools, for instance.

When the last beneficiary dies, the value of the shares in the fund goes to



## New Steeple for St. Augustine's

St. Augustine's new copper steeple was set in place by helicopter July 1, replacing the 108-year-old wooden one laid low by termites.

"It was an exciting experience," wrote the Rev. John Morrett (retired), interim vicar of the Kohala Episcopal Mission, which also includes St. Paul's, Makapala.

On June 12, Anne Wong celebrated her 90th birthday, and at a party in Kona, family and friends joined in congratulating "this fine Christian lady. She is truly the Senior Citizen of our church," noted Fr. Morrett.

"Because of this big event in Kona, I felt pretty sure she wouldn't be in church on Sunday morning. But there she was. When the service was over and I commented on her presence, she simply said, 'My church has the first priority in my life, and after that comes everything else,'" Morrett reported in the June issue of *The Kohala Messenger*.

The church itself is also being renovated.

The Annual Bazaar is set for September 26.

During earlier years in Hawaii, Morrett was the first rector of Holy Nativity, Aina Haina, and then dean of St. Andrew's Cathedral.

the named organization(s).

The PIF is another win-win planned giving vehicle.

If you would like a copy of the PIF annual report for 1991, or the listing of the members of the trust committee, or an informational brochure on the PIF, please contact me at 524-2822 or 1-800-522-8418, or write me at 229 Queen Emma Square, Honolulu, Hawaii 96813.

---Don McKenne, Diocesan  
Planned Giving Officer.

## Church has 1,392 deacons

At the end of 1991, there were 1,392 permanent deacons in the Episcopal Church -- 60 percent men (842) and 40 percent women (216).

Those in formation for the diaconate number 365 -- 40 percent men, 60 percent women.

The 1990 figures were 1,275 deacons with 391 in formation.

---Diakoneo (March 1992).

## KAUAI

"On June 14, our Sunday school children lined the banks of the lagoon of the Coco Palms Hotel," reports *The Kauaian* of All Saints', Kapaa.

"Everyone had their own secret bait: worm, shrimp, bread, hot dog, pea, and other yummy things. A total of 96 fishes were caught.

"Everyone weighed in three of their largest fishes, and the Sumida family won with the heaviest total. Thanks to Aaron Furugen for coordinating this derby.

"After emptying the lagoon at Coco Palms, 80+ "All Saintsers" gathered at Lydgate Park for a potluck lunch, games, swimming, and more fishing.... Thank you to the Womack family a crew for planning this super year-end event."

The Gannett Newspaper Agency, publishers of the *Honolulu Star-Bulletin*, granted funds to Camp Mokuleia for a ceramic room with kiln, supporting the camp in its offering of creative arts.

## Programs for Seniors

*Coping with Aging.* This is a sharing, discussion-type event about the spiritual, physical, social, and economic aspects of the later years of life.

Come and share your problems and solutions at St. Clement's, 1515 Wilder, Honolulu, 10 a.m. to 4 p.m., Saturday, August 29.

Sponsored by the diocesan Board of Ministry on Aging (BOMA).

The \$10 fee includes lunch.

For further information and registration, call the Rev. William R. Grosh, BOMA chair, 536-8569.

The following are retreats provided by the Spiritual Life Center, 2717 Pamoia Road, Honolulu, 96822. Phone: 988-7800. For further information and registration, call the Center.

*Oct. 18. Grandmothers Retreat Day.* A new grandmother? A grandmother with responsibilities for your own parents or those of your spouse? A veteran grandmother who would like to celebrate a special vocation? We will look at this vocation, its challenges, the spirituality. Please bring a Bible. Fr. Hal Weidner. The \$25 fee includes lunch.

*Nov. 15. Grandfathers Retreat Day.* Program as above, focusing on the vocation, challenges, and the spirituality of grandfathering. Bring Bible. Fr. Hal Weidner. The \$25 fee includes lunch.

--- The Rev. Bill Grosh.



# BISHOP'S WORD: Homeless people, churches

Dear Sisters and Brothers in Christ:

Earlier today I received a phone call from Diana Hansen-Young, who offered the use of her ranch land for the homeless.

About forty people who were camped out at Aala Park moved to her ranch when they were removed by the City from the park.

The issue is complicated by politics, especially in an election year.

We may never be able to sort out all the motives and maneuvering that have gone on in the midst of what, on the surface, seems like a humanitarian act to help the homeless.

At any rate, when I spoke to her today, she said thirty-eight people were still without adequate shelter, besides tents.

The problem, she said, was not that people have not come forward with rent money. It is, simply, that no housing exists, no housing that they could be expected to afford.

A number of churches are involved in this problem, either providing rent subsidies or other resources to families, or with beach ministries to encamped persons.

This is in addition to support for IHS, the Maui shelter, and others.

I am glad we are on the frontline, touching the pain of this problem.

What we do may be small and barely scratching the surface.

The answers, if they are to come, probably lie more in the area of public policy.

But that policy will not be made until enough good people, solid citizens, understand the issue, know something of the suffering and its consequences, and say that public policy must begin to find appropriate solutions.

At the same time that we wrestle with homelessness for individuals and families, I and other members of the Council are creating a paradox (and, I admit, a disturbing one to many) by suggesting to two of our churches that a little homelessness is not a bad thing, and in fact it can bring clarity of mission.

We have suggested to St. Barnabas' that (not right away, but) in the near future, when they can make it work, that they sell their present property and rent or borrow space in Kapolei, where they plan to join with the United Church of Christ in the future to form a joint project.

In a sense, we are asking them to be homeless for a time, and I know that raises a complex set of emotions in a congregation that has worked hard to be where they are, and also one that has close ties with IHS and sees the problems of homelessness from that perspective.

The asking is primarily one which we hope will help them focus on their mission to join the UCC in forming a new congregation in the new Kapolei community.

Of course, they need a place to meet. Of course, they have to receive a fair price for their present property.

Of course, they have to balance out rental income they now receive with interest earned on the sale money, etc., etc.

It is a big undertaking, and they are

working hard and faithfully to put the right pieces together.

If homelessness, if putting them adrift for a while, can help them (and all of us who care about them) clarify the vision of ministry they have and attract others to catch the excitement of starting a new work in a new place, then a little homelessness will have served God's purpose. The church will be stronger.

We are also talking to St. Anne's (which has a house to meet in, but which they have already outgrown), about not moving too quickly into a building or buying program.

We have said that they should build the congregation first, build a ministry -- and then someday maybe a building, a home, will be appropriate.

We are challenging them to envision a church without walls, and also without a mortgage!

We are suggesting again that homelessness can be a way to focus on mission -- that it may, under these circumstances, give a unique freedom in which to serve God.

The situation for St. Anne's is also complex.

Rental space is hard to find.

Communities do not understand churches without walls, and the pressure to establish oneself in the old way with a huge debt is hard to resist.

When is the right moment to become "landed" and give up the nomadic life?

A strain of thinking in the Hebrew Scripture says it was never a good idea to leave the pastoral life of the deserts.

God's purposes were always more clear away from the cities!

Homeless people and churches without walls are not the same thing.

## Bishop's Journeying

June

- 21 Elizabeth and I are in Lahaina at Holy Innocents' for two services, including confirmation. We are glad to experience the good hospitality of this parish and their special ministry to tourists.
- 23-27 I am part of a Cathedral funeral.
- Wednesday evening I accompany a group to meet with St. Barnabas' folk about their situation, especially as they contemplate their move to the new town of Kapolei.
- We have a happy celebration of our daughter's birthday this week.
- On Saturday morning, the deacons come for brunch at our house, and I have the privilege of "waiting tables" for them.
- 28 We are at Epiphany Church for a good number of baptisms and confirmations today. They continue in the search for a new rector. If Fr. Sasaki was not doing such a good job as interim, maybe they would move faster!

(Continued on page 8)

People need adequate shelter, safety, comfort -- basic elements in order to make life liveable with respect and dignity.

Churches need places to gather for worship and study and the building of community.

They also need the freedom to focus beyond themselves on the calling of God to be a servant church in the world.

Part of the difference here has to do with choice.

Voluntary homelessness is much different from the involuntary kind.

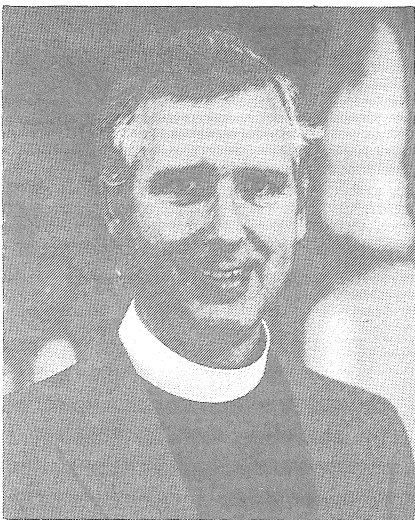
And yet the paradox that brings these two together centers in what we do with homelessness, what it helps us focus on, where it leads, how we find direction and mission in and through it.

God called people into homelessness from time to time: Abraham, Moses, Jesus, Paul.

The purpose was not to be trapped by it (and this is why the churches need to do what they can to help people), but to use it as a part of the pilgrimage to seek God's direction, God's plan, God's mission, to have it be a time to clarify what is most important in life.

For individuals, families, and churches the four walls and roof are important, but not the most important thing, not the all-consuming goal of life.

God calls us beyond the walls, and




Bishop Hart of Hawaii.

we all need help in claiming that vision which leads to a life of meaning and purpose and ministry.

My deep thanks for all the ministries exercised in this diocese by all of you, and my warm affection.

Faithfully,



The Rt. Rev. Donald P. Hart  
Bishop.

## Hawaiian Church Chronicle

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# Ka Huikalana o Lili'uokalani / The Majestic Forgiveness of Lili'uokalani

"Father, forgive them for they know not what they do."

The following is an excerpt from an address by H. K. Bruss Keppeler given May 17, 1992, in St. Andrew's Cathedral, in commemoration of "the baptism and confirmation of Queen Lili'uokalani, at this historic font in the twilight of her years."

This morning, we remember the baptism and confirmation of Lili'u Kamaka'eha, also known as Queen Lili'uokalani, at this historic font in the twilight of her years.

Born September 2, 1838, to Ali'i Wahine Keohokalole and High Chief Kapa'akea, and hanai to High Chief Paki and his wife Konia, granddaughter of Kamehameha I, Lili'u was a precocious and talented child of a privileged class.

By the time of her baptism and confirmation into the church almost 60 years later, she would witness firsthand the tragic decimation of the Hawaiian People, their forced assimilation into Western ways, and the loss of their land and their status and, at the end, their very loss of nationhood....

In the thirty-five years that followed the Mahele, Hawaiians lost their land.

The 1890 Census revealed that, out of a total population of 90,000, only 5,000 owned land and, while 3 out of 4 land owners were Hawaiian, 3 out of every 4 acres of privately held land were owned by Westerners.

I don't need to remind you that Captain James Cook's men estimated the Hawaiian population they saw in 1778 at 2-300,000, but in 1893, only 34,000 were counted.

Lili'u experienced at least one of the epidemics, as she watched family and friends, maka'ainana and ali'i alike, fall ill, wither and die.

### Power Base Eroded

The political power base of the Hawaiian People became eroded with the decline in the population and the

flight of the royals.

The name Queen Emma took as widow, Kaleleonalani [flight of the chiefs], bespeaks of that tragedy.

The Kamehameha dynasty was at an end, as those wonderful childhood companions of Lili'u at school gained the throne -- Alexander Liholiho, Kamehameha IV; and Lot Kamehameha, Kamehameha V -- and then died in the prime of life, leaving no heirs.

Then, the sweetheart of her youth, William Charles, King Lunalilo, was gone as well.

Her own brother, David La'amea Kalakaua, who probably never expected to be king, was elected to succeed Lunalilo.

### Sugar & Pearl Harbor

Kalakaua knew that much of the land once held by Hawaiians now grew sugar cane and immense fortunes for its new owners.

During the War between the States, when sugar growth in the South was not available to the North, Hawai'i and its sugar had become of utmost strategic importance.

As the influence of the U.S. in the Pacific grew, the strategic importance of Hawai'i and its Pearl Harbor also grew.

But, Kalakaua, the good king, went to Washington to aid in the effort to negotiate a Reciprocity Treaty, which would allow Hawaiian sugar to be imported into the United States free of duty.

The treaty brought even more prosperity to the little Kingdom.

When its term expired eight years later, however, the U.S. pressed for the ceding of Pearl Harbor to it, as the "price to pay" for the treaty's renewal.

### Bayonet Constitution

Kalakaua balked, and in 1887, a group made up almost entirely of foreign nationals, called "The Hawaiian League," staged a revolution.



At the Hawaiian liturgy during Synod (l. to r.): Photographer, Fr. Darrow Aiona, Pat Trask, Fr. Charles Hopkins, Fr. Tom Van Culin, Pua Hopkins, and Yvonne Kaiahua.

On July 6, 1887, members of the League confronted the King and forced him to sign a new constitution, while a companion military group, called "The Honolulu Rifles," patrolled the streets outside the palace with bayonets fixed to their weapons.

The so-called "Bayonet Constitution" truncated the powers of the monarch, and the government ceded Pearl Harbor to the United States in return for renewal of the treaty.

The Bayonet Constitution also established property ownership as the voting qualification, effectively disenfranchising Hawaiians in their own Land, and allowed foreign residents to vote so long as they could demonstrate their understanding of the constitution in English, a language still foreign to most Hawaiians.

### Queen Lili'uokalani

When her brother died in San Francisco in 1891, Lili'u succeeded him.

The Kingdom was in turmoil. The renewed Reciprocity Treaty had been effectively nullified by the McKinley Tariff Act, passed by the U.S. Congress in 1890.

Under that Act, all foreign sugar, including Hawaiian sugar, imported into the United States was to be admitted duty free, and American sugar growers would enjoy a support of two cents per pound.

The U.S. had everything now, including Pearl Harbor.

It had become apparent to those suing for annexation that Hawaiian sugar simply had to become American sugar!

### Annexation

In 1892, the annexationists and resident U.S. Minister John L. Stevens fomented a plot to overthrow the Monarchy.

They wrote to James G. Blaine, U.S. Secretary of State, pointing to the strategic advantage of their plan.

The legislature of 1892 blocked every

move the Queen made.

They voted "no confidence" to no less than four cabinets she appointed during the year.

On January 14, 1893, at the end of the session, Lili'uokalani announced to her cabinet that she would proclaim a new constitution, which would restrict voting to Hawai'i-born or naturalized citizens, shorten the terms of supreme court justices from life to six years, and restore the power of the monarch to appoint members of the House of Nobles for life and appoint a cabinet, subject only to impeachment and removal by legislative "want of confidence."

The plotters were prepared. A committee of thirteen men, calling themselves the "Committee of Safety," took it upon itself to declare that the actions of the Queen were revolutionary!

Of the thirteen, none was Hawaiian, and only seven were even citizens of the Kingdom!

In three short days, it was all over.

American troops had been landed from the U.S.S. Boston; a Provisional Government, formed by the thirteen men (without so much as an attempt to organize a vote of the people) had immediately been diplomatically recognized by the U.S. Minister; and the Queen, in carefully-phrased words had agreed to "yield to superior force of the United States...to avoid any collision of armed forces and perhaps the loss of life."

### Disappointment & Forgiveness

Lili'u had been inculcated [at the Royal School kept by the Cookes] with the belief that the American People possessed a deep sense of justice.

She firmly believed that this justice would eventually cause a return of Hawaiian Sovereignty.

No less than President Grover Cleveland shared that belief with her.

They would both die disappointed.

Not only would her belief in American justice be shaken, but also

(Continued on page 8)



At the Hawaiian liturgy during Synod: Choir of St. John's By-the-Sea and the Hawaiian Choir of St. Andrew's Cathedral.



# Prayers, "Regeneration," Epiphany Cross...

## FESTANDREW: "Celebrating a Royal Vision"

The yearlong celebration of the 125th anniversary of the laying of the cornerstone of St. Andrew's Cathedral continues:

September 2 (Wednesday)  
Queen Liliuokalani's Birthday  
Noon service speaker:  
The Rev.  
Kenneth Perkins.

October 18 (Sunday)  
Princess Kaiulani's Birthday.

November 28 (Saturday)  
Feast Day of Kamemehameha IV  
and Queen Emma  
Service (3 p.m.) followed by luau.

December 13 (Sunday)  
Kamehameha V's Birthday.

December 24 (Thursday)  
Christmas Eve Midnight Service  
Procession through town,  
singing carols.

## Daughters of Hawaii receive Prayer Book Queen Emma gave Canterbury

The Daughters of Hawaii have received the copy of the first edition of the Prayer Book in Hawaiian (1862/3) which Queen Emma presented to the Archbishop of Canterbury during her visit to England.

Bound in red leather and tooled in gold, the book bears the Queen's inscription,

His Grace the Archbishop of  
Canterbury, with the kind regards  
of Emma R.  
November 30th 1865.

The date is St. Andrew's Day and the second anniversary of the death of King Kamehameha IV, her husband, who translated the English Book of Common Prayer into Hawaiian.

"R." is the abbreviation of *Regina*, "Queen" in Latin.

The bookplate bears the archepiscopal coat of arms and the inscription "C. T. Cantuar.", or Charles Thomas [Longley] of Canterbury, archbishop from 1862-1868.

English bishops take as their last name the name of their see. "Cantuar." is the customary abbreviation of the Latin name for Canterbury.

The gift to the Daughters was from Donald Angus in memory of his sister, Jean Angus Watkins.

## MAUI

As Good Shepherd, Wailuku, moved from its 125th anniversary year to its 126th, these prayers were offered:

Lord, who caused Queen Emma and King Kalakaua to give us the land which supports Good Shepherd may we find that, like St. Francis, as we restore our church building we rebuild Thy Church, and grow daily in love for each other and for Thee.

--- John Decker

God, you guided this parish through the unforeseeable changes of the past century and a quarter: Lead us in the next century of astounding change to give our lives; to keep our focus always; to love you with whole hearts, minds and energy, and to love our neighbors as ourselves.

--- Linda Decker.

Great God, you have led us far, though we have strayed and wandered, failed you, and stumbled and fallen time and again. Lead us further now; help us when we falter; bear us up when we fall; work in us, through us that we may truly be your Body here at Church and Main, and everywhere we go. Use us, Lord God, to do your will and to live your love. We pray in the name of our Good Shepherd.

--- The Rev. Layton Zimmer,  
rector.

## OAHU

Alan Medinger, director and founder of Regeneration, Inc., was in Hawaii June 28 to July 12 with his wife Willa at the invitation of the Hawaii Christian Leadership Association.

"Regeneration is a Christian ministry for men and women seeking to overcome homosexuality, for families and loved ones of homosexuals, and for churches seeking to bring Christ's healing love to homosexuals," the Rev. Richard Lipka of St. Mary's reported. Regeneration is one of the oldest and largest such ministries in the United States.

Alan Medinger is a former executive director and president of Exodus International, a coalition of Christian ministries seeking to help those who struggle with homosexuality.

"Alan himself found freedom from homosexuality at the time of his Christian conversion, 17 years ago," said Lipka.

The Medingers spoke at Calvary Church, Kaneohe; St. Mary's, Moiliili; on the Island of Hawaii; and over KAIM during their visit to Hawaii.

"Mrs. Anna Kong and Mr. Wendall Ogimoto are the 1992 recipients of the Epiphany Cross. The crosses were presented to them by Bishop Hart at the June 28th combined service," reported the July *Epiphany Star*.

Mrs. Kong has been active in the Women of Epiphany, the senior

citizens' group, the Dorcas Sewing Group, the building and grounds committee, the hospitality committee, and contributed to the well-being of the parish for over 30 years.

Mr. Orimoto's service includes membership on the vestry and search committee, teaching Sunday school serving as an usher and greeter, and numerous fund-raising projects, as well as contributing to parish well-being for over 20 years, the *Star* reported.

"One thousand by 2,000" is the motto of St. Mary's new Andrew Ministry.

"Church growth experts say that in any congregation it seems the Lord calls approximately 10% of the worship attenders to the ministry of evangelism. In our case, then, that would be 13 persons....

"One thousand by 2,000. We can do it. It means reaching 100 people a year, two people a week for Christ," observed Fr. Richard Lipka.

On the last Sunday in May, 13 people volunteered to be trained and equipped for St. Mary's Andrew Ministry, which meets Tuesdays in the New Sanctuary, *The Angelus* reported.

Project Mustard Seed continues its Christian friendship and mission work in Siberia. Four members from St. Timothy's left for Krosnyarsk on Saturday, June 27, to return July 19.

The support of the parish is wholehearted. The sum of \$7,800 was raised through car washes, a pancake supper, Russian dinner, rummage sale, craft fair, silent auction, donations, a gift from the Aiea Family Center, and personal contributions.

In addition, the ECW of St. Timothy's donated funds to purchase a

water purification system and 30 Russian-language Bibles.

"This being my last newsletter," wrote editor Myrtle Kaneshiro, a member of Good Samaritan, Palolo, "I'd like to tell you about myself."

"I am the eldest of 4 children and attended St. Andrew's Priory for 12 years. During those years, I was baptized and confirmed and was an active member of the Hawaiian Congregation under Fr. Bray at St. Andrew's Cathedral.

"Today, I am the chief physical therapist at Leahi Hospital, having graduated from Washington University in St. Louis, Missouri...

"In 1959, I returned to Hawaii and worked at St. Francis Hospital as the only p.t. at the time.

"I also attended St. Mary's Church on Father Kaneshiro's first Sunday there. I thought he had a good sermon that day, and the church was close to home. So I stayed.

"In 1960 we were married and today are parents of three sons and one daughter.

"I wish to thank Fr. Ota for not only his articles, but also his permission for me to edit and for teaching me the basics of the computer.

"I also thank Gwen Tamashiro who did all the copying, collating, and mailing...."

## HAWAII

Filling in Sundays for the Rev. Dr. Jerry Reynolds, rector of St. James',

(Continued on page 8)

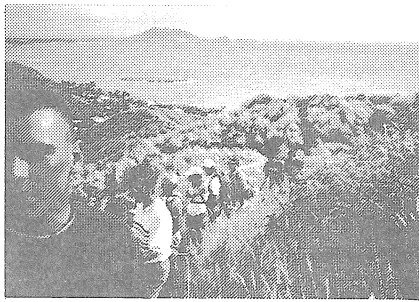
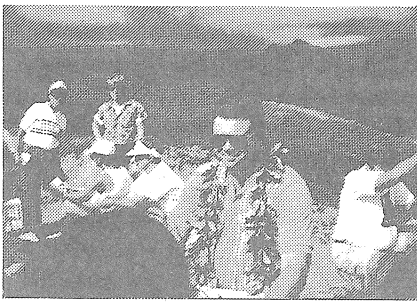
## St. Christopher's Fathers Day Eucharist, brunch atop Lanikai Ridge

The Fellowship Committee at St. Christopher's Church, Kailua, wanted to do something different for Fathers Day. The committee decided on a Sunday morning Eucharist and brunch at the pillbox atop Kailua's Lanikai Ridge. Forty-five hiked 30 minutes to the top of the ridge.

Fr. Dan Smith, assisted by layreader Ray Gandy, celebrated the Eucharist. During it, the early morning sun reflected off the calm Lanikai water, creating a feeling of God's presence and awesome wonder at the beauty of creation.

Following worship, the group enjoyed the brunch that had been carried to the top. This event was so successful that another is planned by the committee for the near future.

--- By our St. Christopher's correspondent.



Fr. Dan Smith (center), rector of St. Christopher's, Kailua, atop Lanikai Ridge. The hike up and the view beyond. Photos: Hollis Wright.

## 2nd woman bishop elected, Canterbury visits Pope, Ting in NY...

Washington elects the Episcopal Church's second woman bishop -- the Rev. Jane Holmes Dixon, 54, rector of St. Philip's, Laurel, Maryland.

She was elected suffragan bishop of the Diocese of Washington on the third ballot at a special convention on May 30.

The Rev. Peter Van Horne, executive officer of the Diocese of Hawaii, was one of the seven finalists in that election.

"For women this election is much more than Jane Dixon," the bishop-elect said.

"It is a confirmation that we are created in the image of God, male and female, and a major statement of a basic Christian principle: to empower both men and women."

Dixon is the second woman elected bishop in the Episcopal Church.

Suffragan Bishop Barbara Harris of Massachusetts is the first woman elected bishop in the Anglican Communion, the Episcopal News Service reported.

Episcopal Communicators explore challenges of change and crisis. In the whirlwind of issues that confront Episcopal dioceses, what is the special role of professional communicators to interpret news to Episcopalians and the wider world?

That question was central to an early June gathering of more than 100 communicators who met in annual convention this year at the Church Divinity School of the Pacific in Berkeley.

The theme of the conference was "The Challenge of the Word in Change and Crisis." Among the topics were the Los Angeles riots, guidelines in reporting clergy sexual misconduct, journalistic responsibility, religious publishing, editing/writing clearly, desktop publishing, and basic photography.

The *Chronicle* editor was among the participants.

Episcopal Church charts new course in interfaith relations. A new presiding bishop's advisory committee on interfaith relations held its first meeting in New York on June 9 and charted a new course.

"We are at ground zero -- starting out fresh," observed the Rev. Christopher Agnew, the church's associate ecumenical officer and staff to the new committee.

When the Episcopal Church launched a major new interfaith relations initiative 20 years ago, the result was an advisory committee on Christian-Jewish relations.

As American society becomes more pluralistic, the church's interfaith dialogue is moving to include people of other religions, especially Islam and Buddhism, but also Native American religions, the Episcopal News Service reported.

Episcopalians, Russian Orthodox discuss episcopate, cooperation. Members of a joint Episcopal-Russian Orthodox coordinating committee, established after a visit to Russia by Presiding Bishop Edmond Browning in 1989, held a second meeting in Moscow, June 24-27.

Theologians of both churches presented papers on the episcopate, which has "taken on new meaning in a society that is opening up," according to Bishop Richard Grein of New York.

The committee worked on future cooperation, including exchanges of bishops, seminarians, and faculty members.

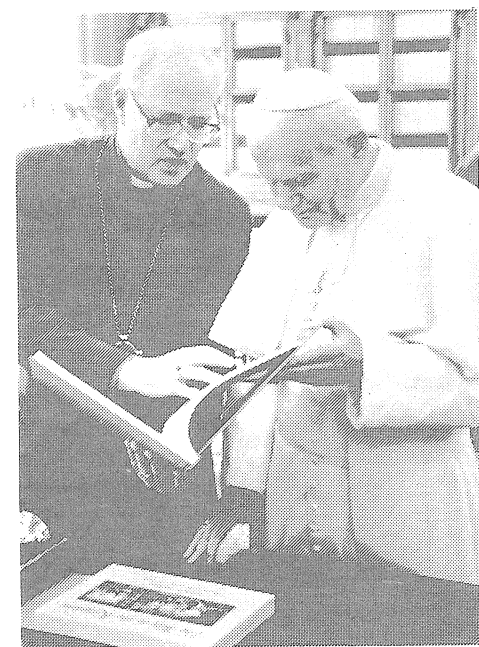
"We hope to finalize plans for parish partnerships, the exchange of six diocesan bishops, and a diocese-to-diocese relationship, as well as agricultural experts to assist in the development of land returned to the church," said Bishop Roger White of Milwaukee, co-chair of the committee.

In February a team of six Episcopal communicators spent a week in Moscow, consulting with colleagues and observing the resurgence of church life in Russia, ENS reported.

Archbishop of Canterbury and Pope discuss differences over ordination of women. Following the tradition of his last four predecessors, Archbishop of Canterbury George Carey met in Rome with Pope John Paul II and discussed the future of dialogue between Anglicans and Roman Catholics.

While covering a broad range of subjects, the meeting was dominated by the thorny issue of ordination of women to the priesthood. Carey called it the "toughest part" of the conversation.

In their first meeting since Carey was elected archbishop of Canterbury a year ago, the pope reminded Carey that the Vatican still considers the ordination of women priests a "grave obstacle"



Archbishop of Canterbury George Carey and Pope John Paul II. ACNS Photo: Jim Rosenthal.

to the eventual unity of the two churches.

Carey expressed his conviction that ordination of women is a "proper development" in the life of the church.

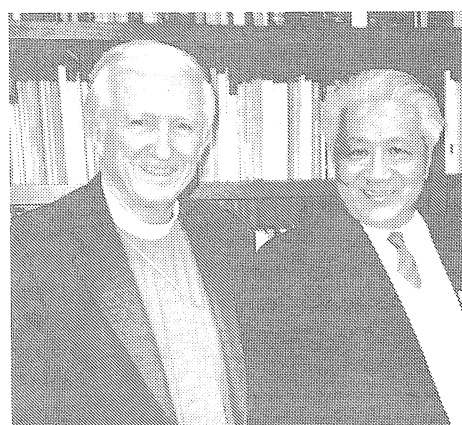
Despite opinions by many observers that Anglican-Roman Catholic dialogue has been strained recently, Carey and the pope released a statement that "stressed their commitment to search for fuller communion" and their intention to continue a theological dialogue begun 25 years ago, ENS reported.

Chinese leader says church grows in spite of political tensions. Despite a "tightening up" of the political situation in China, the gains made by the church in recent years "cannot be swept away," according to Bishop K.H. Ting, leader of the China Christian Council.

During a recent visit to New York City, Ting reported that the intellectual climate in China is "better today than at any time in the last 40 years."

Ting, who was ordained an Anglican bishop in 1955, said that the church in China is still in a race to provide enough clergy to serve churches that are opening at the rate of two every three days to serve an estimated 5-6 million Protestants.

The China Christian Council, Ting explained, is different from other national councils, because it is not comprised of member churches.



Bishop Browning and Bishop K.H. Ting. ENS Photo: James Solheim.

"Denominational structures no longer exist in China -- but we are not yet the church of Christ in China," Ting said.

The council itself exists only because "we emphasize mutual respect in matters of faith and worship. This is the level of unity we can achieve at this time -- to go beyond this we would encounter theological difficulties," he said.

Ting is a leader of the Three-Self Movement, formed in 1954 to make the church self-supporting, self-administering, and self-propagating.

For many years, Nanjing Seminary was the only Protestant school in China, but today there are 13 theological schools, with over 800 full-time students.

Ting denied that there was any tension between the China Christian Council and participants in the so-called "house church" movement.

Even with 7,000 church buildings in use, it is not always possible or convenient for Christians to find a church.

"We consider them part of the the Three-Self Movement, and they attend our meetings," Ting said.

"We think they have a right to continue to worship in homes, and I think this will be a lasting form of the church in China," he added, reported the Episcopal News Service.

The Executive Council adopted a 1992 budget at its June meeting in Albuquerque which reduced spending to 68.3% of the budget approved at last summer's General Convention.

The religious community was generally disappointed with the Earth Summit, the recent United Nations Conference on Environment and Development in Rio. "The watering down of the global climate change treaty with immoral posturing and misrepresentation [by the U.S. government] was inexcusable," said the Rev. William Somplatsky-Jarman, chair of the National Council of Churches' eco-justice working group. "America's record on environmental protection is second to none," insisted President Bush. People need to understand the "relation between our consumption and poverty around the world," said Don Clark, a United Church of Christ delegate. Several activists were not pleased with what they characterized as the slow pace of leadership by the national Episcopal Church on environmental concerns. Others commended the Episcopal Church for "bringing in justice and peace concerns to the environmental debate."

The subscription base for *Episcopal Life* has declined to 170,000 and the publication's board of governors is urging a marketing and strategy promotion.

The escalating violence against gays and lesbians prompted Bishop Richard Shimpfky of El Camino Real (central coastal California) to lead a church contingent of clergy and laypersons in the gay pride parade in San Jose, California, on June 14. "If I have helped to heal some wounds today, then I am doing my job," Shimpfky said.

Underscoring the church's fight against racism, Presiding Bishop Edmond Browning visited black congregations and community organizations in Connecticut, South Carolina, Tennessee and Illinois in late July.

Presiding Bishop Browning filed a "friend of the court" brief in the Supreme Court of California seeking to overturn a capital punishment decision. At issue was the use of biblical passages by the prosecutors to bolster their call for the death penalty. "The state's professed interpretation of the Bible in support of its position is plainly contrary to accepted religious thought as enunciated by a broad spectrum of religious scholars," Browning contended.

Confronting institutional racism in the Episcopal Church is a complicated process and will probably meet resistance, according to the just-released report analysing the racism audit taken at General Convention last summer.

Dialogue with Roman Catholics moves ahead despite obstacles. Ecumenical officers of both churches will continue to meet nationally and regionally, a drafting team will write a common eucharistic prayer, and issues such as intermarriage and migration of clergy between the churches will be part of continuing conversations recently chilled by the Vatican response to the report of the first Anglican-Roman Catholic dialogue.



# Holy Innocents', Lahaina -- LIFE and Lively

561 Front Street  
(One block south of the banyan)  
Telephone: 661-4202  
Sunday Eucharists: 7 & 10 a.m.  
Wednesday Eucharist: noon  
Rector: The Rev. Walter M. Harris  
Senior Warden: Scott McCoy  
P.O. Box 606, Lahaina 96767

This West Maui parish has been instrumental in establishing the new Lahaina Interfaith Food Effort (LIFE) -- a consortium of 11 Christian churches, Buddhist temples, and the Jewish community -- which provides goods, money, and volunteers in support of the Food Closet at the Salvation Army's Lahaina center.

LIFE plans additional work on behalf of the homeless and a job bank, Fr. Harris informed the *Chronicle*.

Holy Innocent's has been long involved in social welfare outreach through its annual Christmas House, whose proceeds support AIDS ministries, the Puunene shelter for the homeless, and other Maui helping organizations.

"Lahaina has changed a great deal in the last 30 years -- from a quiet, rural town, to a tourist-oriented, busy community of 15,000," observes Dee Anne Mahuna.

"Holy Innocents' has as many visitors as members on any Sunday morning, and lots of winter residents are part of our congregation; but our core congregation is small, active and very close," she notes.

Milestones in Holy Innocents' history include:

--- Raised to parish status (after having been a mission for 111 years) at the Diocesan Convention held at nearby Kaanapali, the first convention held outside Honolulu (1972).

--- Renovation of the church and parish, and the building of new vicarage patterned after Lila Lefferts Cooke's home in Kula (1966).

--- Site of the ordination to the priesthood of two much-beloved parish clergy -- the Rev. E. Lani Hanchett, vicar and archdeacon of Maui for many years, and the Rev. Norman Ault, a kamaaina and one of the founders of St. Christopher's, Kailua, and Holy Trinity,

Kihei (1953).

Fr. Norman Ault was raised on Maui, while his father, the Rev. William Ault (later Dean of St. Andrew's), lived in the old Seamen's Hospital, then the vicarage and in a terrible state of repair. Fr. William Ault was often Maui's only Episcopal priest, with the entire island for his parish (see below).

Hanchett was raised to the episcopate, succeeding Bishop Kennedy, while rector of St. Peter's, Honolulu. He was the Episcopal Church's first Hawaiian priest and bishop.

--- New York artist Delos Blackmar, a guest of "Rev." J. Miller Horton, longtime vicar, paints Hawaiian Madonna and Child and altar panels, in thanksgiving for the congregation's hospitality (1940).

--- New church, parish hall, and vicarage built on the present site (1927).

--- In 1915 the new vicar, the Rev. Frank N. Cockcroft, and family went with Bishop Henry Bond Restarick to meet Queen Liliuokalani at Washington Place.

"I know you will like it there," the Queen said. "You will be living on the very spot where my foster sister, Mrs. (Bernice Pauahi) Bishop, and I lived as children, in a large grass house." The land then belonged to the High Chief Pahi.

--- Holy Innocents', then at the corner of Prison and Fort Streets, consecrated (January 1, 1875).

--- St. Cross School founded by the Sisters of the Devonport Society of the Most Holy Trinity (1865). This girls school owned the disused Seamen's Hospital and later merged with St. Andrew's Priory, Honolulu, a foundation of the same order. St. Cross continued for many years as Holy Innocents' parochial school.

--- The Hawaiian translation of the Book of Common Prayer (Morning and Evening Prayer) first used (December 14, 1862) in Lahaina, then the kingdom's second city. Holy Innocents' was the second church founded by Bishop Thomas Nettleship Staley, Hawaii's first Anglican bishop. St. Andrew's Cathedral, Honolulu, was the

first.

As is often the case, devout and dedicated laity kept Holy Innocents' alive in many trying periods, when clergy were unavailable or left too soon.

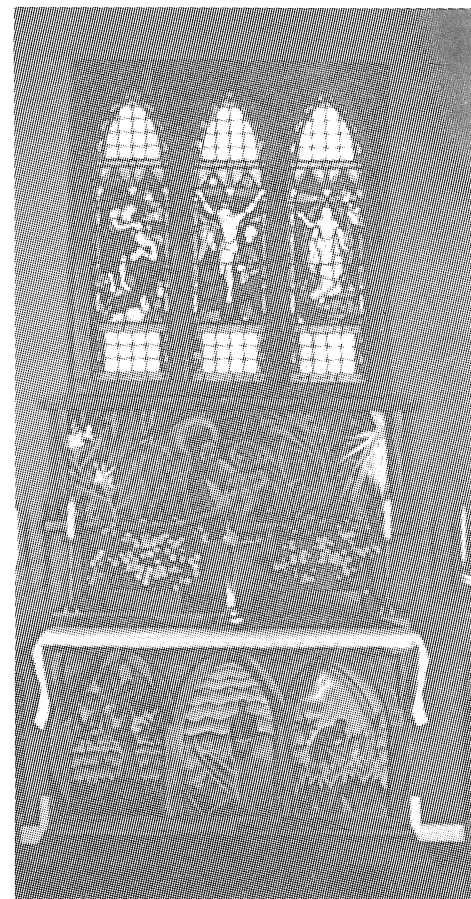
Among lay heroes of times past were Henry Dickenson, district magistrate, and his son, Henry Dickenson, Jr., who layread, played the organ, cleaned the church, and kept things going.

"It was a difficult job, as often the only Anglican clergyman on the island had to minister to all.

"As an example, the Rev. William Ault lived in Lahaina. One week in 1898, he sailed to Hana to read Morning Prayer and baptise.

"He started for Lahaina on Monday morning by mule, arriving on Wednesday, only to hear of a death in Kula, whereupon he turned around and headed for Kahului that day, and rode to Kula the next for the funeral," notes Mahuna.

The church's stained glass windows memorialize Henry Dickenson, Sr., whose granddaughter married Fr. William Ault. --- *From a report and materials from Dee Anne Mahuna.*



*Hawaiian Madonna and altar panels by Delos Blackmar, Holy Innocents', Lahaina, Maui.*

## AIDS pandemic spreads

### 71% of infections spread heterosexually

The AIDS virus now infects 12 million people worldwide and the pandemic is threatening to range completely out of control.

Because of lagging response in most nations, by the year 2000 the AIDS virus will infect no fewer than 38 million adults.

Quite possibly an additional 72 million -- 110 million adults in all -- could be infected before the end of this decade, a group of Harvard-based experts reported.

These totals do not include at least 10 million children who will become infected in the next few years.

Already more than 1 million infants have been born infected with HIV, the virus which causes AIDS.

Nearly 2 million older children have been orphaned because the disease killed their parents.

AIDS is nowhere leveling off or in decline.

"The pandemic is dynamic, volatile and unstable," said Dr. Jonathan Mann, director of Harvard's International AIDS Center.

(A pandemic is an epidemic that rages across national boundaries, like "Spanish" influenza in 1918. It killed 20 million worldwide.)

"An explosion of HIV (the AIDS virus) has recently occurred in Southeast Asia, in Thailand, Burma and India," the Harvard report said.

Between 1992 and 1995 HIV in-

fections worldwide will jump from 11.8 to 17.5 million among adults.

AIDS cases, which occur about 8-10 years after HIV infection, will jump from 2.6 million adults worldwide to 4.9 million.

AIDS is not spread casually, but through the exchange of infected bodily fluids.

Worldwide, the virus is spread mainly by heterosexual relations (71% of the cases).

Homosexual relations account for 15%; injection drug use 7%; blood and blood products 5%; and unknown 2%.

Hardest hit is sub-Saharan Africa with 11.5 million HIV infections projected by 1995, with North America (1.5 million), Latin America (1.4 million) and Southeast Asia (1.2 million) following.

By 1995 the Harvard Report "AIDS in the World" expects 474,000 cases of HIV infection in the Caribbean; 80,000 in North-east Asia; 59,000 in the Southeast Mediterranean; 44,000 in Eastern Europe, and 40,000 in Australia/Oceania, David Perlman reported in the *San Francisco Chronicle* (6/4).

Today AIDS has no cure, and there is no effective vaccine against the virus.

Safe sex, clean needles (if one is a drug-user), and abstinence (from sex and intravenous drugs) are the present means of preventing AIDS.

Have you taught your children and grandchildren AIDS prevention?



*Church of the Holy Innocents', Lahaina, Maui.*

# Bishop's Journeying (from page 3)

July

6/30-7/4 The Committee on Racism continues to make plans for the Diocesan Convention.

On July 1, I am delighted to stop by IHS and celebrate both their birthday and Claude DuTeil's.

I have to run quickly to Kawaiaha'o Church for a service, somewhat hastily arranged, to help bring prayer and healing to the sensitive situation of arrests made at Iolani Palace several weeks ago. I offered a short meditation [printed in the last *Chronicle*].

All the diocesan staff put in a workday in the storage shed in preparation for its demolition to make way for building the new Priory gym.

We are able to celebrate the 4th at Camp Mokuleia, camping out and sharing good time with other clergy families.

5 Our visitation is at St. Clement's for two services, including baptism and confirmation -- and a wonderful reception.

We are glad to see the Sopers (recently vicar at St. Jude's) establishing themselves here to assist the rector. They are a great tribute to the value of retired clergy in our midst.

7-11 Most of this week I am in Tumwater, Washington -- with many others of our diocese -- for the Episcopal Asiamerica Ministries annual meeting. Winston Ching brings us together for this time of sharing and support.

This is followed by the CCMD board meeting, which I chair, and includes several others from Hawaii.

I am home on the late flight Saturday evening, having put together another 30,000 foot sermon!

12 Elizabeth and I are off early for the Big Island and Christ Church. For the first time in six years I have to miss an early service because of plane schedules, but we are there for confirmation at 9:30 a.m. and a good lunch and meeting with the vestry during the afternoon.

14-18 Many meetings with groups and individuals this week. I am particularly glad to visit with Bishop Muru Walters, a Maori bishop just recently ordained.

Episcopal Homes' life care board, the Cathedral Chapter, and the Diocesan Council round out the week, as I prepare for St. Paul's, Honolulu, and several baptisms.

# HAWAII (from page 5)

Kamuela, during his sabbatical leave are Fr. Domingo Calag, vicar of St. Columba's, Pa'auilo (June and July), and the Rev. David Coon, retired headmaster of Iolani and a former vicar of St. James' (July and August).

The Episcopal Church in Hawaii exceeded its mandatory 1% offering for theological education in 1991, when contributing \$40,122, Diocesan Treasurer Peter Pereira announced.

# Upcoming

7:30 p.m., September 25, 26  
"Glory in His Soul: the Life of Henry Opukaha'ia"  
A musical drama by Randy Hongo, based on Opukaha'ia's "Memoirs"  
First Presbyterian Church, Honolulu  
Donation for the work of the Bible Institute of Hawaii.  
Information: 943-0833.

# \$1.3 million budget (from page 1)

--- Heard that the diocese did not join the other Hawaii Loa founding churches in their suit, as "we used local funds in support of the college, whereas those denominations used national funds."

--- Welcomed the possibility that St. George's, Pearl Harbor, might give support to Deacon Nancy Conley's work with Faith in Light by sponsoring a group home.

--- Learned that revisions are being made in the Child Abuse Handbook.

--- Noted that approximately 55 clergy attended the conference that discussed the proposed Church Worker Sexual Misconduct Policy, and also participated in a day-long seminar presented by the Samaritan Institute on sexual ethics in ministry.

In his remarks Bishop Hart indicated that :

--- He had formed a committee to explore plans for constructing a Diocesan Center on the site of Cluett House. Ideas are being assembled. A gift of \$100,000 has been given for feasibility work, and plans will be put out to bid

with architects.

--- A committee on racsim has convened. The committee hopes to use time at convention for the subject. The Rev. Brian Grieves will assist with special leadership on the subject, and also will be the speaker at the convention dinner.

--- The House of Bishops will meet September 5-10 in Baltimore, and the bishop will be on vacation August 10 to September 3.

The Anglican Indigenous Network will meet in Honolulu, November 12-15, 1992, at the invitation of the Rev. Charles Hopkins of St. John's By-the-Sea and chair of the Commission on Hawaiian Ministry, the Rt. Rev. Sir Paul Reeves, Anglican representative at the U.N., announced.

Daniel Leatherman of Canterbury House and Epiphany was one of those exploring careers in ministry at the Church Divinity School of the Pacific. Young people from 16 dioceses participated.

# Majestic Forgiveness (from page 4)

her respect and honor for the Congregational Church.

During the period of the otherthrow, the pastor of her *own* church, Kawaiaha'o, would turn his back on her and use his pulpit to vilify her.

During the abortive counter-revolution of 1895 and her subsequent trial, abdication, and imprisonment, her neighbors across the hedge from Washington Place gave her solace and comfort.

She drew close to them and on May 18th, 1896, after her time of tribulation, she joined them in the baptism and confirmation of the faithful at this Cathedral of St. Andrew.

Never let it be said that, for a moment, her Christian faith was shaken.

Although some might say she had good reason for doubt, as she watched other Christian leaders demonstrate their failure of practice of the beliefs they preached, Lili'u believed that Christ preached, and *lived*, forgiveness.

Her prayer, which you sing each Sunday in this holy place, says *that* more eloquently than I *ever* could:

'O 'oe ku'u lama,  
Kou nani, ko'u ko'o.

Mai nana 'ino'ino  
Na hewa o kanaka,  
Aka e huikala  
A ma'ema'e no.

No laila e ka Haku,  
Ma lalo o kou 'eheu  
Ko makou maluhia  
A mau aku no. Amene.

Your love  
Is in heaven,  
And your truth  
So perfect.  
I live in sorrow  
Imprisoned,  
You are my light,  
Your glory my support.

Behold not with malevolence  
The sins of man,  
But forgive and cleanse.

And so, O Lord,  
Beneath your wings,  
Be our peace  
Forever more. Amen.

Mahalo.

--- H.K. Bruss Keppeler.

'O kou aloha no  
Aia i ka lani  
A 'o kou 'oia'i'o  
He hemolele ho'i.

Ko'u noho mihi 'ana  
A pa'ahao 'ia,

# Episcopal Baptized Members: 1950-1990

