

# HAWAIIAN CHURCH CHRONICLE

HAWAIIAN HISTORICAL SOCIETY  
560 Kawaiahoo Street  
Honolulu, HI 96813

## Convention names Bishop Hunt of Rhode Island to be Interim Bishop

The 26th Convention of the Diocese of Hawaii met October 21-22 in St. Andrew's Cathedral and Tenney Theatre.

The Convention approved the Standing Committee's invitation to the Right Reverend George N. Hunt to become the Interim Bishop of Hawaii after his retirement as Bishop of Rhode Island at the end of this year. (See story this issue.)

The Convention went into executive session Friday evening and adjourned to Tenney Theatre to hear a briefing and update on matters related to the church's guaranty of a \$4 million bank loan to Episcopal Homes of Hawaii, Inc.

On September 17, 1994, the Diocesan Council had authorized "the Special Committee...to take appropriate actions to recover the Corporation's [ = The Episcopal Church in Hawaii's] losses and expenses arising out of the First Hawaiian Bank guaranty and other matters connected with Episcopal Homes of Hawaii, Inc. (EHH), and the Hale O Malia Project, including,

"(1) By negotiation, alternative dispute resolution, lawsuit, and/or

settlement, seeking recovery from Donald P. Hart, Peter Van Horne, Anthony Garcia, Michael P. Porter and Cades, Schutte, Felming & Wright and their insurers..."

On Saturday a resolution (#9) to "forego initiation of any lawsuits" against Bishop Hart and the Rev. Peter Van Horne, Executive Officer, was debated and then withdrawn by its sponsors, the vestry of St. John's, Kula.

EHH was in default on that loan June 30, 1994, and the Diocese has undertaken to repay it, pursuant to the 1993 guaranty.

Interest and principal payments amount to \$400,000 annually and attorney and other professional costs are estimated at an additional \$100,000 annually.

### Other Actions

In other actions, the convention:

--- Heard the Rt. Rev. Sir Paul Reeves, guest of convention. (See sermon this issue.)

Also guest of convention was the Rev. Canon Brian J. Grieves, liaison for Hawaii at the Episcopal Church Center and staff officer for Peace with Justice.

In approving the 1995 budget as sub-

mitted by the council, the convention:

--- Raised assessments from 23 to 26 percent: 11 percent to service the loan, 15 percent for diocesan operating expenses.

--- Cut diocesan expenses, reducing the diocesan staff and church programs dramatically.

--- Cut payments to the national church in half, deferring the balance beyond 1997.

The convention also approved a 1995 minimum clergy pay scale essentially identical with 1994's (Resolution #5).

--- Recognized St. Thomas', Hanalei, as an organized mission and unananimously admitted it to union with the convention. There was a standing ovation.

The Rev. Donor Macneice, vicar of the new mission, noted that St. Thomas' was returning its \$4,000 mission grant to the diocese in order to reduce the debt, and further noted that delegates to convention had paid their own way.

--- Unanimously admitted Christ Memorial Church, Kilauea, to union with the convention as a parish. Again, a standing ovation. Fr. Macneice is the rector.

### Elections

In the course of convention, the following were elected to:

--- *Diocesan Council* (3-year terms):

the Revs. Donor Macneice, Heather Mueller-Fitch; Gregory Harris, Gordon Johnson, Kate Roberts, Jane Tonokawa, Edean Iwanaga, and William Cox (2-year term).

--- *Standing Committee* (4-year term): Cynthia Salley, the Rev. Thomas M. Van Culin.

--- *Cathedral Chapter* (2-year term): the Rev. John Park, Robert Kekuna.

--- *Convention Secretary*: the Rev. Canon Franklin S.H. Chun. Canon Chun appointed the Rev. Clyde Elledge as assistant secretary of convention, who was confirmed by a voice vote of the delegates.

Standing Committee appointments were all confirmed by convention:

--- *Cancellor*: Hugh Shearer.

--- *Vice-Chancellor*: Walter Beh II.

--- *Histriographer*: the Rev. Norio Sasaki.

--- *Registrar*: the Rev. Gerald Gifford.

--- *Commission on Ministry*: Arthur Awai, Mary Lynne Godfrey, Rhoda Hackler, Warren Naai; the Revs. Frank Cowell, Alex Geston, Charles Hopkings, John Millen.

--- *Commission on Episcopal Schools*: Arminta James, Betty Hirozawa.

--- *Diocesan Compensation Review*: Dean Witt, the Rev. Gerhard Laun.

### Resolutions

Of the 5 resolutions printed in the October Chronicle:

--- #1 *Full Disclosure* was discharged, as the by-laws of the diocese and Robert's Rules of Order already provide for any conflict of interest to be disclosed before a vote is taken.

--- #2 *Study to Change the Assessment Formula* was approved.

--- #3 *Support for Diocesan Youth Programs* was discharged, as the action called for had already been accomplished by a revision to the budget.

--- #4 *Change of Name of BOMA* to Episcopal Ministry on Aging (EMOA) was approved.

--- #5 *Compensation Schedules for 1995* passed, with an amendment to paragraph 10.e.

In effect, present clergy are grandfathered in, but clergy who become licensed or canonically resident in Hawaii January 1, 1995 and after, will have to pay a portion of their medical insurance: the amount above the average cost of the basic plan of all

(Continued on next page)

## St. Andrew's interim dean named

The Very Rev. Howard Douglas Fontaine has been named interim dean of St. Andrew's Cathedral, announced Senior Warden Susan Hays.

Dean Fontaine recently retired as dean of St. Mark's Cathedral, Minneapolis, after a ministry there of 23 years.

Prior to that he served parishes in West Virginia and Texas.

He is graduate of West Virginia University (AB 1958) and Virginia Theological Seminary (BD 1959).

In 1954 he married Jeanne Ellis. They have five grown children.

In the week of November 6, Dean and Jeanne Fontaine were here to meet chapter members, cathedral staff, and the faithful at the Wednesday Eucharist and luncheon.

The Fontaines are expected in Honolulu in early February.



At Chicago's AIDS/HIV service (l. to r.): Evangelical Lutheran Bishop Sherman Hicks, Episcopal Bishop William Wiedrich, Greek Orthodox Bishop Iakovos, and Roman Catholic Bishop Timothy Lyne (ENS: Jack Spratt).

# Convention: Resolutions, Special Orders of Business *(from page 1)*

HMO's available in the state.

Convention agreed to receive four additional resolutions submitted after the deadline (#6-9). #9 has been noted above.

#6

Resolved, the Diocese of Hawai'i meeting in Diocesan Convention 1994 responds to the House of Bishop's Pastoral Letter on Racism and to the action of General Convention meeting in Indianapolis in 1994, That we do hereby commit ourselves afresh to combat racism in the Church and in society, and to hold ourselves accountable to this new covenant.

Following the lead of the bishops and General Convention, each of us will take a personal inventory of racist attitudes as a basis for transforming our lives in the following ways:

--- We refuse to participate in overtly and intentionally racially discriminatory clubs or other institutions;

--- We refuse to participate in racially denigrating jokes and stories;

--- We will listen carefully to those on the margins of society;

--- We will seek to transform a socio-economic system that drives many into poverty, alienation, despair and violence;

--- We will consistently place a high priority on the inclusion of people of color in our efforts to evangelize;

--- We will attend closely to the Good News God wants to tell us through people of color;

--- We will develop strategies to recruit and deploy people of color, lay and clergy, at every level, and work for inclusion in the decision-making processes of our Church;

--- We will encourage, under the direction of the Ordinary, the use of liturgical expressions and the development of educational programs that reflect the Church's racial and ethnic composition, and clearly articulate the Good News that in Jesus Christ every barrier that separates God's people is broken down;

--- We will continue to work to fulfill the Baptismal Covenant: "Will you strive for justice and peace among all people and respect the dignity of every human being? I will, with God's help." (BCP, p. 305); and be it further,

Resolved, That the Secretary of the Diocesan Convention be directed to distribute signature pages for Clergy and Lay members of this Diocesan Convention as evidence of our commitment to hold ourselves accountable, we the undersigned meeting in Honolulu, October 21 & 22, 1994, do hereby affix our signatures and ask that the same be spread upon the Journal of this Convention.

The accuracy of the description above of our "socio-economic system" was questioned.

A motion to amend the phrase "people of color" to "people of every color" was defeated.

The resolution passed as submitted.

Sponsors were the Diocesan Commission and Racism and deputies to General Convention 1994.

#7

Be It Resolved: That the 26th Annual Meeting of the Convention of the Diocese of Hawaii encourage the for-

mation of an ecumenical religious community devoted to prayer and spiritual development.

This community would manifest by outward and visible sign our inward

and spiritual commitment to faithfully entrust our lives to Jesus Christ.

The resolution was adopted. It was noted that the group should apply for status in accordance with the national canons.

Sponsors were the Rev. Deacon Nancy I. Conley and the clergy of St. George's -- Frs. John E. Crean, Jr., Walter M. Harris, Gregory M. Johnson, Jerome A. Hinson, Kenneth G. Beason, and the Rev. Deacon Charleen M. Crean.

#8A

This resolution amends Section 13.1 of Canon 13 and insures that all council members, whether elected by convention or deaneries, serve no more than three consecutive years, with a break of at least one year before re-election.

The resolution was passed, with an amendment that it will not take effect until the 1995 Convention.

The Rev. David Ota was sponsor of Resolution #8 and accepted substitute Resolution #8A by the Committee on Constitution and Canons.

## Special Orders of Business

The agenda of convention listed five special orders of business.

--- #1. Report of the Standing Committee to convention, reviewing EHH matters.

--- #2. The Commission on Native Hawaiian Affairs led convention in a litany printed elsewhere in this issue.

--- #3. The Board of Ministry on Aging (now Episcopal Ministry on Aging) presented the 1994 Makule E Akamai Awards to Elizabeth Bear, Holy Apostles', Hilo; Henry Sung, St. Luke's, Honolulu; Dorothy Satsua Hamada, St. James', Kamuela; the Rev. LeRoy Soper, St. Clement's, Honolulu; Helen Redding, St. Matthew's, Waimanalo; and Welcome Albao, All Saints', Kapaa.

--- #4. The report of General Convention Deputies was removed from the agenda at the deputies' request. Betty Jo Harris noted that reports could be delivered in the deaneries.

--- #5. HEPAM members the Revs. Frank Cowell, Norio Sasaki, and Imelda Padasdao addressed convention. Fr. Cowell proposed that the offering received on the Feast of King Kamehameha IV and Queen Emma (November 28) be divided equally between HEPAM and the Commission on Native Hawaiian Ministry.

Other members of HEPAM present were the Rev. Canon Timoteo Quintero; the Revs. Thomas M. Van Culin, David Ota, John Park; and Hatsune Sekimura.

This issue of the *Chronicle* comes delayed by production difficulties. To all, the wish for the very happiest and healthiest of New Years.

Report on the ECW annual meeting will appear in the next *Chronicle*.

## The Presiding Bishop's Christmas Message 1994

I don't think the expression "keeping Christmas" is heard much anymore, which is just as well. "Keeping Christmas" can sound as if we might just lock Christmas up, or tuck it safely in a box, like the figures for the creche that we carefully wrap in tissue paper and put away for another year.

Christmas is not meant for keeping -- it is meant for giving away.

It is in the giving of Christmas that our hearts will fill with the joy of the wondrous gift given us by God: Jesus, who was the Christ. We are given the gift of Christmas each time we joyfully proclaim, as did the angel heralds, that the Word became flesh and came to dwell among us, full of grace and truth.

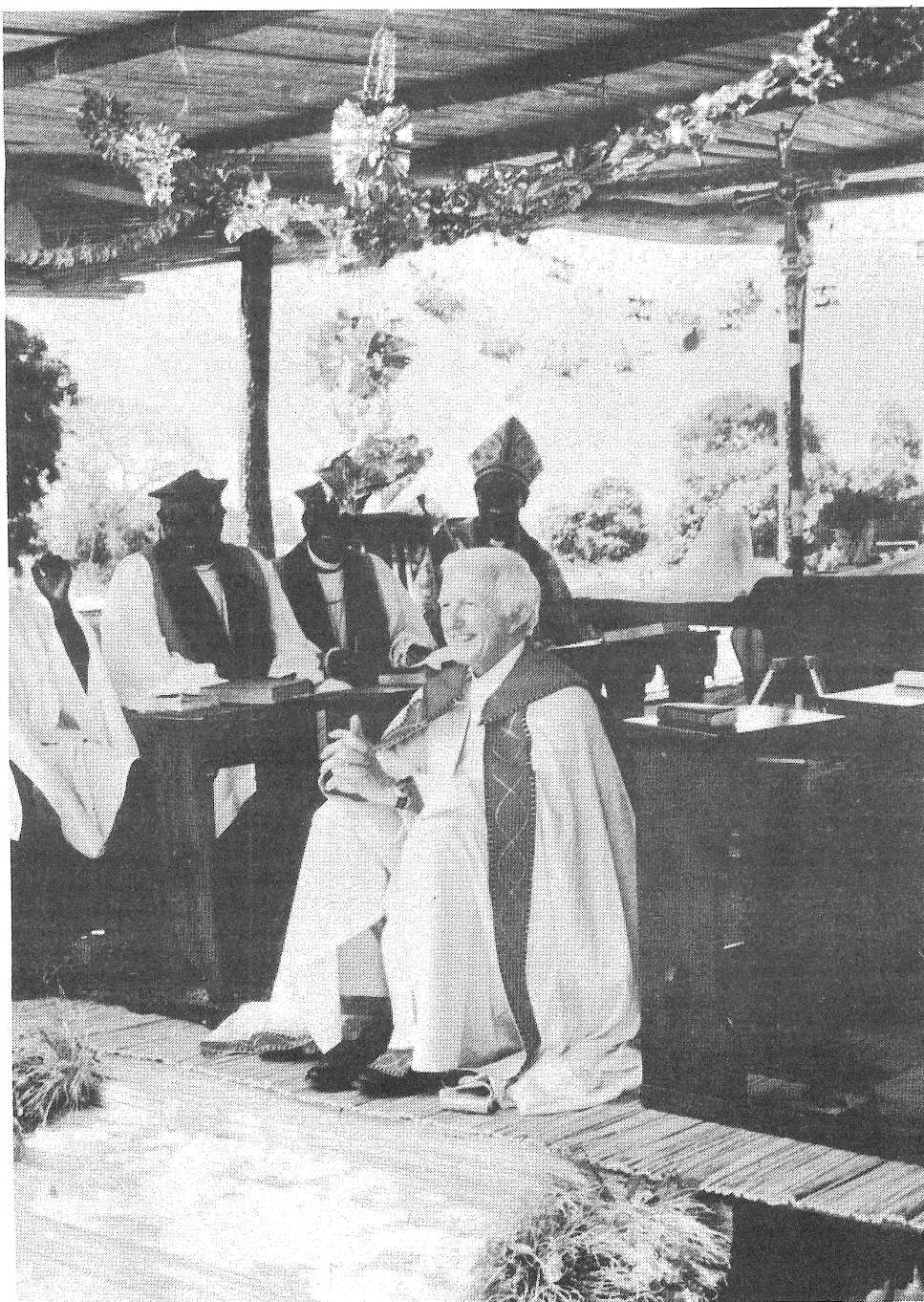
Therefore, let us proclaim together the love that is God, given in Jesus.

Let us spread this good news to the corners of the earth.

By means of grateful acts of love to all God's son was sent to save, let us make our proclamation heard far and wide.

And as we thus respond to God's loving gift to us, we will give Christmas.

The Most Rev. Edmond L. Browning  
Presiding Bishop and Primate  
Christmas 1994



Presiding Bishop Browning enjoys a short rest on a chief's stool during a service at Gulu while on a pastoral visit to Anglicans in Uganda (ENS: Barbara Braver).



# Standing Committee divides responsibilities, members listed

This is our fourth communication with the Diocese and we hope that you will appreciate the change in format.

We thought this newsletter style might be easier to follow and report on to others within your congregation.

## The Standing Committee divides responsibilities:

In an attempt to make sure nothing falls between the cracks, the Standing Committee has divided up job responsibilities within itself as follows:

--- *Deployment Matters*: David Kennedy, Cynnie Salley, Art Kusumoto.

--- *Commission on Ministry*: Karen Swanson.

--- *Marital Judgments*: David Kennedy.

--- *Licensing*: Morley Frech.

--- *Misconduct Issues*: Bud Doty, Tom Van Culin.

--- *Correspondence & Diocesan Files*: Morley Frech.

--- *Deanery Representatives*: Bettye Jo Harris, Tom Van Culin, Art Kusumoto, Bud Doty.

--- *Pastoral Care*: Karen Swanson, Tom Van Culin.

--- *Bishop's Discretionary Fund*: Karen Swanson.

--- *Office & Staff*: David Kennedy.

## Special Offering for the Bishop's Discretionary Fund:

Sunday, November 20, 1994, all congregations are being requested to take up a special offering for the Bishop's Discretionary Fund.

It is important to communicate to all that this fund is *not* limited to clergy assistance, but is for any and all needs expressed within this Diocese.

If you need special envelopes, please contact the Diocesan Office.

## Interim Bishop:

The Rt. Rev. George N. Hunt has agreed to accept our call to be the Interim Bishop of Hawaii, effective the end of January '95.

Plans are now in progress to provide a home and automobile for George and Barbara during their stay with us.

Bishop Hunt's role will be pastoral and advisory.

We look forward to having them among us!

## Racism Concerns:

If there are any concerns which involve issues of racism, such as was shared during our last Diocesan Convention, these matters should be referred to Karen Swanson or Tom Van Culin.

## Diocesan Staffing:

The Standing Committee is still at work on this difficult matter.

A final determination will be made at our next regular meeting on Friday, November 25, 1994.

## Episcopal Search Process:

Several questions have come to us with regard to the where?, when? and who? of the search for our next bishop.

The Standing Committee is moving very cautiously on this matter, because we believe to rush into a search without the healing process's beginning is foolhardy.

Bishop Hopkins of the national church's Office of Pastoral Develop-

ment has been invited to Hawaii in late February or March '95 to assist us in beginning the work which will culminate in the establishment of the search process.

He will travel to each of the islands and lead us in some visioning work.

He will also meet the Standing Committee and the then newly-formed Search Committee.

## Co-opting Others to Assist:

The Standing Committee realizes it needs extra hands to do our work, so we are from time to time co-opting others in our Diocese to assist us with specific tasks.

We hope everyone will stand ready and willing to help when called upon to do so.

## Members of the Standing Committee

### Clergy

The Rev. David Kennedy ('95)  
224 Queen Emma Square  
Honolulu, HI 96813  
(o) 531-2400 (r) 395-5881

The Rev. Morley Frech ('96)  
P.O. Box 813  
Kihei, Hawaii 96753  
(o) & (r) 879-0161

The Rev. Canon Karen Swanson ('97)  
Queen Emma Square  
Honolulu, HI 96813  
(o) 524-2822 (r) 377-5698

The Rev. Thomas Van Culin ('98)  
2578-F Pacific Heights Road  
Honolulu, HI 96813  
(o) 259-8864 (r) 531-7548

### Lay

Arthur Kusumoto ('95)  
P.O. Box 1234  
Wailuku, HI 96793  
(o) 521-7110 (r) 244-5454

Wallace Doty ('96)  
P.O. Box 967  
Volcano, HI 96785  
(r) 985-8952

Bettye Jo Harris ('97)  
45-170 Ohaha Place  
Kaneohe, HI 96744  
(r) 235-4450

Cynthia Salley ('98)  
P.O. Box 500  
Hoonauanu, HI 96746  
(o) 328-8246 (r) 328-9313

14 November 1994 Newsletter.

## Hawaiian Church Chronicle

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

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

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

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## Standing Committee trims Diocesan Staff

Following the lower appropriation for Diocesan Staff voted by Convention in the 1995 budget, the Standing Committee decided November 25 (see above) to end the employment of three staff members.

The positions not funded as of January 1, 1995, are:

--- Executive Officer, the Rev. Peter E. Van Horne, who has served in that capacity since the interim following Bishop Browning's departure.

--- Ministry Development Officer, Lucille Tamura, having served Bishop Hart in that capacity; and

--- *Hawaiian Church Chronicle* Editor, the Rev. John Paul Engelcke, who served Bishops Kennedy, Hanchett, Browning, and Hart in that capacity.

The Standing Committee provided severance pay and appropriate continuing medical coverage.

Secretary Alice Cowperthwaite, Treasurer Peter Pereira, and Bookkeeper Nancy Minuth continue as Diocesan Staff.

Bishop's Secretary Ruby Nakamura decided not to return following her vacation and has resigned. She served Bishops Hanchett, Browning, and Hart.

In June 1993 the Diocese of Hawaii guaranteed a \$4 million bank loan to Episcopal Homes of Hawaii, Inc., which was not repaid by the loan due date a year later.

Repayment of this loan by the diocese means added costs of approximately \$400,000 annually in principal and interest payments, as well as approximately \$100,000 annually in lawyers' fees and other professional expenses.

At the October Diocesan Convention these costs were addressed with increased assessments, increased economies, and the trimming of staff. (See article, page 1).

## Interim Bishop George N. Hunt: A Profile

The Diocesan Convention chose Bishop George Nelson Hunt as the diocese's interim bishop, filling the vacancy left by the resignation of Bishop Hart.

He is a distinguished churchman, active in, and honored by, the civic and ecumenical communities.

The Standing Committee will retain ecclesiastical authority while Bishop Hunt exercises his episcopal ministry in Hawaii, following his retirement as Bishop of Rhode Island at the end of this year.

He and Mrs. Hunt will be in Hawaii in late January or early February.

Born in Louisville, Kentucky, December 6, 1931, he attended schools there and was a member of St. Francis-in-the-Fields, where he was ordained in 1956.

In 1955 he married Barbara Noel Plamp. They have three grown children.

Bishop Hunt graduated from Virginia Theological Seminary and did his undergraduate work at the University of the South, Sewanee, Tennessee. His major was philosophy.

He holds honorary doctorate degrees from Virginia Theological Seminary,

Berkeley Divinity School, Yale University, and Brown University.

The bishop served churches in Wyoming and California before becoming the executive officer of the Diocese of California (San Francisco BayArea).

### Elected Bishop

He was elected Bishop of Rhode Island in 1980.

There Bishop Hunt was instrumental in reviving the ancient order of distinctive deacons, of which more than forty, both men and women, now serve.

He also initiated the Abrahamic Accord, assembling a group of scholars to promote among Jewish and Christian laity a deepened awareness of our common roots as a means to eliminate anti-Semitism.

For this work he was awarded the Never Again Award of the Jewish Federation of Rhode Island

The National Conference of Christians and Jews has honored him with their annual Brotherhood Award (1988).

Among other awards are his being named:

--- Civil Libertarian of the Year, by the Rhode Island chapter of the American Civil Liberties Union;

--- Man of the Year, by the Rhode Island Trial Lawyers Association; and

--- Good Guy, by the Rhode Island Women's Political Caucus.

From 1986 to 1991 he chaired the national church's Commission on Human Affairs (and its predecessor the Commission on Human Affairs and Health), dealing with issues of human sexuality and the environment.

Also, for the past decade, Bishop Hunt served as a member of the church's General Convention Committee on National and International Affairs.

During his episcopate, he has travelled extensively in the Americas, Central and East Africa, Europe and the Middle East on behalf of the church and its ministry in Third World countries.

In 1990 he was elected Bishop Protector of the American Province of the Society of St. Francis -- an Episcopal order of monks working with the poor in several parts of the United States, Central America and the Caribbean.

Nobel Laureate Desmond Tutu, Anglican Archbishop of Capetown, and Dom Helder Camara, Roman Catholic Archbishop of Olinda and Recife in Brazil are two of the distinguished guests invited by Bishop Hunt to lead diocesan conferences of clergy and laity.

Outspoken on public issues, Bishop Hunt is strongly opposed to restrictive legislation regarding abortion.

As a member of Integrity -- a national organization of gay and lesbian Episcopalians and their friends -- he championed civil rights legislation to protect homosexuals and worked for their full inclusion in the life and ministry of the church.

Working for better understanding between East and West, Bishop Hunt sponsored disarmament discussions in

(Continued on page 8)

## A Litany from the Commission on Native Hawaiian Ministry

### Diocesan Convention, 1994

We give thanks and praise for our ancestors who built a thriving culture and prospered long before the coming of foreigners, and for the spirituality and vision that gave our people the courage and faith to endure; that brought many to an understanding and acceptance in their hearts of the love that Christ has brought to all of us.

*Response: Kyrie eleison, eleison.*

We give thanks and praise for those who forged a Kingdom based upon your laws and love, and who invited your Church to these shores. We remember those you called to rule, especially the founding members of this Church, King Kamehameha IV and Queen Emma, who gave their lands and support so this Church might flourish among their people and serve those who came from foreign lands; And we remember their successors: King Kamehameha V, King Kalakaua and Queen Kapi'olani, and Queen Lili'uokalani, who continued this faith, building the founding dreams into a Cathedral, churches and schools. May they remain true examples inspiring and reminding us of your Son, our Savior, who came to light the darkness with his love. *Response.*

We give thanks for this Church, its bishop, priests and sisters, who during the darkest days of our Kingdom provided comfort, aid, loyalty and support for our Queen Lili'uokalani, risking their own safety for Queen and Kingdom. May her example of Christian love and charity, and steadfastness, always be a beacon to point us toward your heavenly kingdom. *Response.*

And we pray for forgiveness and for compassion to understand how your Church, and its servants, could over time forget their mission among the Native peoples of these shores, often being the very part of the forces that have destroyed Native life through its slowness to empower Native peoples as true leaders and servants of this faith in their own land, its dismantling of the use of the Native language in the Church, and the minimizing of its royal heritage to mere token history, but more often your Church has remained silent and indifferent. Confront us, O Christ, with the hidden prejudices and fears which deny and betray us. Enable us to see the causes of strife, remove from us all false sense of superiority. Teach us to grow in unity with all God's children. *Response.*

Lord Jesus, you told your people: If you bring your gift to the altar and there recall that someone has anything against you, leave your gift at the altar, go first to be reconciled, make friends with that person again, and come and offer your gift. We come now to you as a family, your family in need of your mercy and love. We ask you to bring peace to our conflicts and charity to those so offended. *Response.*

We pray to you that all of us, Native and immigrant peoples to these shores may enjoy the freedom to set forth our convictions with integrity and listen to one another in humility; that this Church may perform a reconciling ministry to its self and to a world divided by suspicion and misunderstanding, and bring healing to where there is intolerance that fractures our island community; that this Church may bear a true and loving witness to the One it calls Lord, in whose name we pray. *Response.*

We pray that the gifts and work of this Commission on Native Hawaiian Ministry, especially its initiation of new and alternative ways for training lay leadership and ordination of Native peoples, the renewal of Hawaiian in our Eucharist and daily orders, through the translation and printing of our Book of Common Prayer; for its dialogue and partnership with other Native peoples in the Anglican Communion, for its efforts to help your Church learn, understand and work in partnership with the Native peoples of these shores, and for its endeavor to become self-sufficient in these times of economic hardship, that these efforts of the Commission will be one of your instruments of your

(Continued on page 8)

## Margaret La Mothe Aaron 1924-1994

Margaret La Mothe Aaron died at the Queen's Medical Center October 18, 1994, of liver cancer. She was 70.

She was the granddaughter of the fourth Episcopal bishop of Hawaii, the Rt. Rev. John Dominique La Mothe, and the daughter of a career army officer.

Her early life was spent on army posts. She was born February 8, 1924, at the Presidio in San Francisco.

It was no surprise to those who knew her that she insisted on "Onward, Christian Soldiers" at her funeral.

Her ashes rest in the cathedral's columbarium.

"Maggie used to laugh that she had 'broken in' four deans -- John Morrett, Herbert Conley, John Bright and myself -- also a few bishops and countless other clergy," said Dean Knight.

"Even after her retirement she continued to work part-time as bookkeeper and baker of chocolate-chip cookies.

"Under her sometimes gruff exterior was a loving, sentimental person, who we all will miss very much," Dean Knight concluded.

She became the dean's secretary in 1966. Prior to that she was executive secretary to Spence Weaver of the Spencecliff corporation.

She is survived by a sister Jean and her family.



## The Rev. George Yiong Lo

1912-1994

The Rev. George Yiong Lo, special assistant at St. Peter's, died in Honolulu on October 29, 1994. He was 82.

"Father's greatest strength was his courage to live an honest, gentle, and humble life," said Lydia, his daughter, at the Requiem Eucharist in St. Peter's, Honolulu, which was celebrated by Fr. Timoteo Quintero and Fr. James Furman.

Fr. Lo grew up in an Episcopal family in Manila, his birthplace (August 19, 1912).

Lo Fo Hing, his father, was a businessman and instrumental in the founding of St. Stephen's Episcopal School for girls and St. Peter's Church, Manila, for Cantonese-speaking Chinese.

Fr. Lo originally intended to become a physician, but his father's death at 44 in 1928 changed his plans.

He became instead an accountant, then the treasurer, for the Missionary District of the Philippines.

When war came, Bishop Binsted entrusted him with the treasury of the church, which he buried in the old cathedral and recovered after the war.

"All through the post-war years, father was the one who met every Episcopal missionary and their families at the pier," writes his daughter Lydia.

"He was there whether it was a weekday or a weekend.

"He also made sure that both the clergy and lay workers were paid properly and promptly...

"When St. Peter's Church in Manila could not find a rector, he read for orders...with Dean Clark of St. Andrew's Theological Seminary.

"He was ordained in 1974 and subsequently became rector...

"After his retirement as treasurer of the Philippine Episcopal Church and as rector of St. Peter's, Manila, he moved to Honolulu to be closer to his children...

"His faith and love of God continued to grow and nourish at St. Peter's, Honolulu, the Palolo Chinese Home, and Moiliili Senior Center.

"It was pain that brought him to Queen's Hospital Monday, October 24.

"When the admitting doctor asked him if he wished to be administered CPR should he need it, he replied quietly, 'No, I'm going to heaven.'"

He is survived by his wife, Victoria Y. Lo; six children, Lydia, Mary Elizabeth, Peter, Paul, Vicki Vivian, and Georgiana; twelve grandchildren; and by two sisters, Mabel Lo of Manila and Sylvia Shen of Hong Kong.

This has not been an easy address to prepare.

"How is it with the Diocese of Hawaii?" I asked someone.

"Ragged, anxious, regretful, wanting to learn, wanting to be renewed," I was told.

I've read some material since I got here last night and that seems to be what you want.

And what does the diocese need?

The answer came back. There is a need to be affirmed, loved, forgiven -- a need to reach out for God's gifts and to pour a little oil and not salt in the wounds.

### Pain

But your pain is part of something far bigger.

In a world where the population obviously is getting younger, poorer, more urbanized, where for many people life seems like a night spent in some second-rate hotel, our task always is to show that at the heart of Christianity is the humility of God, a God who was willingly wounded.

Pain is part of who God is.

In the memorable words of Karl Barth, "God is most God on the cross and God is most man in his resurrection."

And so if we are to be the "holy priesthood, the spiritual house" which St. Peter talks about, then we need to give up the need to compete.

We need to give up the need to seek status, or to put down others.

As St. Teresa said, "No one fights for the lowest place."

Etty Hillisham wrote from a German concentration camp, and said, "They are merciless, totally without pity, and we must be all the more merciful ourselves."

"Each of us must turn inward and destroy in himself all that he thinks he ought to destroy in others.

"And remember that every atom of hate that we add to this world makes it still more inhospitable."

### Humility

But sadly there is a great difference between what we say about our faith and what we have done with it.

Isn't it ironic that we talk so much

## Convention Address by The Rt. Rev. Sir Paul Reeves

St. Andrew's Cathedral  
October 21, 1994

and rarely argue about the most powerful forces in our lives?

We just take them for granted.

We assume that because our political decisions are based upon the will of the people, we cannot do wrong.

We assume that we would simply vote the offenders out.

We assume that we are the guardians of a unique tradition of learning and culture that sets us apart from the rest of humanity.

Our cultural patterns apparently make us exceptions to humanity's pattern of decline and collapse. East is East but West is best.

We still assume that whatever disasters threaten the natural order, we humans are an exception.

The laws of nature don't apply to us, even if our over-consumption of resources pollutes the planet or punctures the ozone layer.

But human beings are very recent arrivals.

If life has been on this planet for three billion years, we've been here for only one million.

Probably we won't survive any longer than other transient forms of life and, like the dinosaur, we will leave our bones bleaching on the sands of time.

Our intelligence won't help us since we use it consistently to kill our fellow human beings and wipe out life-supporting organisms.

If we disappear, wheat, cattle, and the common cold virus will go with us.

But most of earth's organisms don't need us. The bugs can live perfectly well without us.

And the scriptural text is obvious.

"What are we mortals that you should

be mindful of us? Mere human beings that you should care for us? You have made us little less than divine and crowned us with glory and honor."

Usually we have seen this passage from Psalm 8 as describing our place in the scheme of things, rather than expressing God's love and concern for us.

In the words of David Ehrenfeld, "We still believe that the force of gravity exists in order to make it easier for us to sit down."

The sense of our own importance invades our lives and we become very defensive.

### Relationships

We find it hard to accept that the basis of a mature relationship is to trust somebody we cannot control.

This convention stands or falls on the strength and quality of the relationships among you.

Risk, trust and maturity are intimately connected.

I've read that there are two lasting bequests that we can hope to give our children: one is roots, and the other is wings.

Perhaps there is a third, and that is to pay for the telephone calls they always make collect.

### Control and Trust

People confuse control and trust.

In popular hierarchical thinking, God controls creation, men control women, adults control children, and human beings control animals.

For their part, animals are superior to plants and plants to inorganic matter. Even in our behavior towards each

(Continued on next page)

## UTO grant applications due in Diocesan Office by January 6

United Thank Offering grant application packets are available for congregations or programs that wish to apply for 1995 funding, the Nov. 14 *Newsletter* announced.

A completed draft application is due in the Diocesan Office by January 6, 1995.

If the draft application is approved, an application in final form is then submitted.

Only two applications can be accepted from each diocese.

The final application must be sent to the national office and be postmarked on or before January 31.

The diocesan ECW, UTO chair, and the Ecclesiastical Authority (Standing Committee) will determine which applications are forwarded to the national level for consideration.



Presiding Bishop Browning and his wife Patti (center) with Archbishop Okoth (left center) and church members in Maundo, Uganda, during a welcoming parade (ENS: Barbara Braver).

## Bishop Reeves' Convention Address (from page 5)

other, there are limits.

The issue is not really whether children, or the choir, or the dean, will do this or that, but whether we trust them to take care of us and to take care of themselves.

Think on that.  
Men confuse control and trust.  
The destructive aspects of the traditional male role are all too familiar.  
Under the law which New Zealand inherited in 1840, the legal status of married women was summarized in the saying that "husband and wife are one person," and the husband is that person.  
Men struggle not to be sexist, but it's there and we are not cured.

Just as there are recovering alcoholics, so there are struggling and recovering sexists.

Men struggle to put their male sexuality and their masculine spirituality together.

If spirituality is the way that a person relates to what is real, then sexuality is the deep human energy which drives us towards bonding and compassion.

But we can take heart from the words of Julian of Norwich. She said, "That our sensuality is grounded in nature, in compassion and in grace."

In our sensuality God is.

God is the means whereby our substance and our sensuality are kept together so as never to be apart.

### Reciprocity

My second text comes from the words of Solomon.

"My Son, forget not my law, but let thine heart keep my commandments, for length of days and long life and peace shall they add to thee.

"Let not mercy and truth forsake thee, bind them about thy neck, write them upon the tablet of thine heart.

"So shalt thou find favor and good understanding in the sight of God and man."

The violinist Yehuydi Menhuin quoted that passage in 1991 when he received the prestigious Wolf award in Israel.

With an obvious reference to the situation of Palestinians and Israelis as it then applied, Menhuin told the parliament, the Knesset, "Reciprocity is the pragmatic rule of all societies.

"Hatred and contempt are fatally infectious, so that by the same token you must love if you yearn to be loved.

"You must trust to be trusted, serve in return to be served."

We could say the same about Bosnia, about Bouganville, about Haiti.

### A Faithful Church

In the face of a world as troubled as ours, a church which is preoccupied with the harmless, the superficial, and the non-controversial is not a faithful church.

A nostalgia for the past usually signals a flight from present realities.

How should we behave if we really believe that the future matters?

A faithful church cannot avoid being at the frontiers of difficulty and controversy.

We feel uncomfortable and uncertain at frontiers and boundaries, but they are also places of opportunity and reconciliation, where the most creative things can happen.

Far from being lines which divide, frontiers can be the bridges which bring us together.

John Magnesian wrote in *The Christian Century*, "We must discover a hard paradoxical truth in the life of the church -- the edge is the middle, reform and renewal come into the insitutional structures from the margins of power, policy and status.

"Those who choose to place energy and resources with this peculiar biblical principle need to be aware of the price -- being exploited for a larger good, a continuous, often bitter, struggle for funding -- the possiblitiy that if you moved too far ahead, or stayed too far behind, you will be discounted, the awareness that you are always political-ly expendible."

### Native Hawaiians

A year ago, I was invited by Bishop Hart to speak to this convention on the Anglican Communion and indigenous people including, of course, Native Hawaiians.

You might think this concern has been overtaken by more recent events, but I don't think so.

The facts are clear enough.

The Anglican Church was invited to these islands in 1862 by the Hawaiian royal family.

King Kamehameha IV translated the 1662 Book of Common Prayer into Hawaiian, and it was used by the Hawaiian congregation of this cathedral until Bishop Willis told them to stop, "since they know English."

Bishop Willis later on turned up in Tonga, established the Anglican Church there, and caused the Church of the Province of New Zealand no end of trouble.

The long history of the acculturation of Native Hawaiians in the Episcopal Church, accompanied by the very small number of Hawaiian clergy and the steady pressure to conform to other people's standards, is a story very familiar to indigenous peoples everywhere.

The history of the Maori portion of the Anglican Church of New Zealand is a story of a struggle to be recognized for who we say we are as we strive to live by our God-given standards and not by someone else's rules which feel like sanctions.

It is a struggle to find the contribution Maoris can bring to the wider community, to the unity which God calls us to explore and discover.

I read that in 1958, by a slim margin of votes at a congregational meeting, the Hawaiian congregation was amalgamated with the cathedral parish.

The expectation was that Hawaiians would now have first citizenship in the cathedral.

Many Hawaiians did not see it that way, and no wonder that on January 2, 1993, in this cathedral, Native Hawaiians prayed:

"Lord, we remember all indigenous peoples of the world who are exploited and marginalized, the forces of oppression that trample native peoples and the unjust systems which break the spirit of native peoples and rob us of our rights and dignity."

That prayer carries a lot of pain, but you all have some pain at the moment.

### Pain and Benefit

To lose a bishop is a wrenching experience for everyone.

What might bring the diocese to the point of responding creatively to the persistent and stated needs of the Native Hawaiians is a common experience of pain.

You can feel what they have always felt.

Perhaps the way they have handled difficulty, trouble, and pressure will help you handle yours.

What could really bring you together is the desire to heal each other's wounds.

Let me explain.

I have a friend who lost an eye and had both hands blown off when he opened a letter bomb sent to him by the South African police.

He now cares for victims of violence in Cape Town.

Michael says that "disibility is the norm of the community, not perfection.

"Mine is visible, major and dramatic, but who could stand and say they were whole in every way?

"With my disabilities people feel more free and comfortable to talk to me about their own incompleteness, brokenness and feelings of unwholeness.

"I realized if I became bitter and full of hatred and anger and desired revenge, then the people who did this to me would have won a permanent vic-

tory.

"I would remain forever a prisoner and a victim."

When pain comes to us, we have to make that a redemptive experience which brings life out of death and good out of evil.

That's what you have to do.

Desmond Tutu describes South Africa as God's rainbow people.

Differences are a blessing, not a threat.

Diversity, not conformity is our strength.

### Issues

For Native Hawaiians, you might think the issues are an Hawaiian pas-torate and an alternative track to ordination to diaconate and priesthood.

But it goes beyond that.

What are the distinguishing elements which identify Native Hawaiians as Nga Tangata Whenua, the people of this land, as we would say in Maori?

What are those things that call all of you to belong in these islands in a way you belong nowhere else?

Those are profound questions which ultimately can help us decide how we distribute power and resources.

If the Episcopal Church can get it right within its own structure, you don't need me to tell you that this would be a major contribution to the State of Hawaii.

### Tensions and Compassion

But we should neither despair of tensions, nor avoid them.

Our task as Christian people is to transform unbearable tensions into bearable and constructive ones.

(Continued on page 8)

## "Walking with Jesus" topic of January 4 talk at St. Anne's

"Walking with Jesus," an account of ministry in Indonesia and the Philippines, will be presented by Hugh Kaiser at St. Anne's, Mililani, at 7 p.m., Wednesday, January 4, 1995.

Hugh is a long-time parishioner of St. Mary's, who has been carrying out an active lay ministry in these two countries for several years.

"Come hear Hugh's story of an exciting ministry of preaching, teaching, and healing in a part of the world where many do not know Jesus as Lord and Savior and where many actively oppose Christian ministry," said Fr. Michael Ferguson.

St. Anne's address: 95-223 Kehepue Loop.

For further information call 623-3335.

## Iolani alumnus Val Iwashita elected headmaster

For the first time in Iolani's 131 years, an alumnus will be headmaster.

Val Iwashita, principal of Mid-Pacific Institute, was elected in October to succeed Tom Miller, who has resigned, announced Jim Kawashima, chairman of Iolani's board of governors.

Iwashita, also Mid-Pac's vice president, will take office as Iolani's 26th headmaster probably next July.

He holds a doctorate in education from Brigham Young University - Provo and has helped develop staff unity and an international perspective in courses at Mid-Pac, reported Esme M. Infante in the *Honolulu Advertiser* (10/26).



## The Rev. Canon Samuel Van Culin: An Appreciation by the Rt. Rev. Lord Runcie

*Canon Van Culin was born in Honolulu, the first son of Samuel and Susie Mossman Van Culin, in 1930.*

*A graduate of Princeton and the Virginia Theological Seminary, he was curate at St. Andrew's (1955-1956) and then canon precenter and rector of the Hawaiian Congregation (1956-1958).*

*At the end of this year, he retires as Secretary General of the Anglican Consultative Council, a post he has held since 1983, and will be living in Canterbury.*

*In 1988 he served as Secretary of the Lambeth Conference.*

*The Rt. Rev. Lord Runcie was the 101st Archbishop of Canterbury and the third archbishop to visit Hawaii.*

When we say that the Anglican Church is an international Communion held together by affection, we immediately think of Sam Van Culin.

He has done more than anyone I know to sustain and develop relationships between those who hold responsibility in our Communion.

Of course he knows that family affection alone does not make up a church.

There needs to be common beliefs, liturgical coherence, and ministerial order mutually recognized.

Sam is not soft-boiled about belief.

He is not casual about ministerial order...

Lambeth 1988 would never have been such a success without the careful and personal preparation which Sam gave to every detail.

It was not the sort of conference that broke new theological ground.

It did not produce learned and lasting papers.

However, it did what was desperately needed at that point.

It rallied the leadership and made sure that while we were right behind the Desmond Tutus and Samir Kafitys we were also prepared to take trouble about neglected little corners of anxiety in the Communion...

He has two qualities which are often underestimated amongst planners, bureaucrats and managers.

They are "unobtrusive tact" and

(Continued on page 8)

## Cursillo Highlights

The Secretariat held its regular bi-monthly meeting on November 12, 1994, at St. Andrew's Priory, Honolulu.

Following a meditation led by Fr. John Connell, Kua Apple, rector for the Weekend, gave a report on the Oahu October Weekend held at St. Anthony's Retreat in Kalihi.

Claudie Lui and Mana Venable, representatives from the Big Island, reported on the Big Island October Weekend held at Mauna Kea State Park. Both Weekends were considered successful.

Fr. Connell gave an updated report on Cursillo on Guam. Progress is slow, but interest is great.

A list of Cursillistas on Guam has been sent to Oahu to be included in the mailing list for *The Fourth Day*, the diocesan Cursillo newsletter.

Karen Bertilson, Bob Burnz, David Caldwell, and Ken Fleming -- departing members of the Secretariat -- were recognized and thanked for their work.

New members are Wattie Hedeman, filling out Marky Gilliam's term, Kua Apple, Carol

Kellogg, Mary Schultz and Sandy Smith.

Island reports were next on the agenda.

--- The Big Island is tentatively planning their 1995 Fall Weekend for the first weekend in October.

--- Oahu's 1995 Fall Weekend is scheduled for August 17-20.

A Weekend proposed for March was cancelled by the Secretariat in favor of a Cursillo workshop.

Fr. Connell spoke on the need for more intensive instruction in the Cursillo program for leaders here in Hawaii.

It was decided to plan a statewide workshop for the weekend of March 27-30, 1995, instead of holding a Spring Weekend.

Shauna Jones, editor, reported on *The Fourth Day*.

Currently there are almost 800 Cursillo members on the mailing list.

She requested that the mailing lists from the neighbor islands be updated and sent to her as soon as possible.

The meeting closed with a prayer by Ken Fleming.

--- Lyn McKenne.



Bishop James H. Ottley (left), new Anglican Observer to the United Nations, is welcomed by the Rev. Dr. Daniel Paul Matthews, rector, Trinity Church, NY City, which church helps fund the position (Mary Bloom photo).

## Letter to the Editor

I take this opportunity to thank all members of the Diocese of Hawaii for giving me the privilege to represent you as deputy to the past three General Conventions.

In essence, you have given me the chance to participate in the bureaucracy of the Episcopal Church.

Having been a member of the Church Pension Group Committee for the past two General Conventions, I now find myself a trustee of the Church Pension Group.

In a short time, I have learned that there are lots of problems and issues involving the Group.

I have already received several letters and also remarks concerning the welfare of retired clergy, widows, and retirees to-be.

Certainly during my next 6 years, I will do my utmost to ascertain and maintain the good will that the Group can offer.

Currently, I may not know all the answers to the many problems regard-

(Continued on page 8)

## Bishop's Discretionary Fund needs your help

On November 20, a special appeal was made at all services for contributions to the Bishop's Discretionary Fund.

This fund is the counterpart on the diocesan level of the parish priest's discretionary fund and helps those in unexpected crises, often medical bills.

"It is important to communicate to all that this fund is *not* limited to clergy assistance, but is for any and all needs expressed within this diocese," reports the Standing Committee's November Newsletter.

Moneys for the fund are ordinarily offered at the bishop's annual visit.

In the absence of such visits, fund income has come to a near standstill.

"With your help, moneys collected now should hold until Bishop George Hunt arrives in February and begins his visitations," writes the Rev. Canon Karen Swanson on behalf of the Standing Committee.

Readers of the *Chronicle* may wish to contribute.

Checks should be made out to the Episcopal Church in Hawaii and designated for the Bishop's Discretionary Fund.

Contributions should be sent to the Diocesan Office, 229 Queen Emma Street, Honolulu, HI 96813.

THE CALENDAR

December		
11	3rd Sunday of Advent.	22 3rd Sunday after the Epiphany.
17	Interim Management Team (IMT), 8 a.m.	25 Conversion of St. Paul the Apostle.
	Council Departments & Diocesan Council.	27 Diocesan Institute, 6 p.m.
		28 Diocesan Institute, 8:30 a.m.
18	4th Sunday of Advent.	29 4th Sunday after the Epiphany.
	Big Island Cursillo Ultreya.	31- Congregational Vitality Work-
21	St. Thomas the Apostle.	2/5 shops: The Rev. Dr. Arlin
23	Diocesan Office closes at noon.	Rothauge.
24	Christmas Eve.	
25	Christmas Day.	
26	St. Stephen, Deacon & Martyr.	
	Diocesan Office closed.	
27	St. John, Apostle & Evangelist.	
28	The Holy Innocents.	
30	IMT, 8 a.m.	

January 1995	
1	The Holy Name.
	New Year's Day.
2	Holiday: Diocesan Office closed.
5	Commission on Ministry, 3 p.m.
6	The Epiphany.
	IMT, 8 a.m.
	Standing Committee, 11 a.m.
	Diocesan Institute, 6 p.m.
7	Diocesan Institute, 8:30 a.m.
8	1st Sunday after the Epiphany:
	Baptism of Our Lord.
10	Finance Department, 3 p.m.
12	ECW, 9:30 a.m.
13	IMT, 8 a.m.
15	2nd Sunday after the Epiphany.
16	Martin Luther King, Jr.
	Diocesan Office closed.
18	Confession of St. Peter the Apostle: Begin Week of Prayer for Christian Unity, 1/18-1/25.
20	Standing Committee, 11 a.m.
21	IMT, 8 a.m.
	Council Departments & Diocesan Council.

Bishop Hunt  
(from page 4)

Providence in 1981 and in 1991 led a team of 20 Rhode Island Episcopalians to Romania for three weeks' work with handicapped orphans.

In his address to the 1991 convention of the diocese, the bishop challenged the people of the state to rise up and address the corruption in state government.

This address later caused many to credit him with lighting the spark which resulted in the formation of the Right Now! coalition for reform of ethical standards in state government and the development of a new code of ethics for governmental officials.

For over 14 years, Bishop Hunt has been a regular panelist on *Confluence*, a half-hour program each Sunday morning on Providence television.

— From a Biographical Resume in the convention delegate's packet.

Letter (from page 7)

ing the Church Pension Fund.

However, all eligible members of the Diocese of Hawaii should feel free to call on me, and you can be assured that I will be there to help you.

The 71st General Convention of the Episcopal Church, which met in Indianapolis August 24-September 2, passed 202 resolutions on a broad range of topics.

A Word of Thanks

For over 20 years I have been editor of the *Hawaiian Church Chronicle*, both in its magazine format in the late 1960's and in its tabloid format under Bishops Browning and Hart (1975-1994).

During this time I have been well-supported by bishops as publishers, by the Communications Department of the Diocesan Council as editorial board, by the clergy and by the laity, many of whom sent in articles, pictures, and contributions and had kind words and were gentle in correction.

To all, many, many thanks and much, much aloha.

—The Rev. John Paul Engelcke.

Van Culin  
(from page 7)

"personal courtesy."

Without these the best schemes can be undermined...

He is a great entertainer. He can spill out the great songs of the 30s and 40s at the piano for hours on end.

He might have been a great cabaret artist.

He might have been a psycho-therapist with an expensive practice.

He could have been the popular head of some academy.

We should be grateful that he chose to be a priest and to give some of his ministry to the collective well-being of the Anglican Communion.

— From Anglican World (Michaelmas 1994).

Concerning the Church Pension Group, resolutions:

--- Urged the Group to change the formulas for benefits under the Episcopal Church Lay Employees Plan to define "average compensation" as the average of the highest seven out of eight consecutive years.

--- Accepted with gratitude the Group's implementation of lay employee benefits for health and life insurance.

--- Referred the response of the Group to a 1991 resolution on pensions for immigrating clergy to the Group's trustees and administration.

--- Urged strongly that the Group do an intensive study of whether all pension plan participants may name joint and survivor adult pension beneficiaries.

--- Arthur Kusumoto (10/26).

The Diocese of Michigan has decided to split into two dioceses as of January 1, 1995.

The new northern diocese will be composed of 58 congregations and 8,000 parishioners. The new southern diocese is comprised of 102 churches and 24,000 members.

Bishop Reeves (from page 6)

We do that by being compassionate, by entering into each other's suffering, by living with our deepest differences.

In that way, our tensions become our harmonies.

Compassion, in fact, is the only way we will find truth without cruelty.

There will be controversy, but in the word of the Rabbinic Scriptures, "Our controversies will be for the sake of heaven."

In every way, we are called to be a sign of an emerging quality of human relationships sustained by forgiveness and faith, prayer and love.

Dag Hammarskjold, thirty years ago, spoke of "the one world we have created before we were ready for it."

And the Anglican Communion, if it is anything, is a global network of communities and peoples living out the gospel where they are and trying to make sense of a volatile and unsettled world.

We do some things very well.

We have an intimate knowledge of local situations, we communicate quick-

ly, we can be a voice for the voiceless.

God's hopes for the church are not different from God's hopes for the world.

God has only one agenda and the struggle of the church is always to bring its own agenda into line.

How you do that is critically important.

So, "put your mind into your heart and stand in the presence of God," wrote a Syrian monk.

But ultimately, St. John says it all. "If you dwell in me and my words dwell in you, ask what you will and you shall have it."

"This is my Father's glory -- that you may bear fruit in plenty and so be my disciples."

— The Rt. Rev. Sir Paul Reeves, a Maori, is former Archbishop and Governor General of New Zealand and the former Anglican Observer at the United Nations and works for indigenous peoples throughout the Anglican Communion.

Litany (from page 4)

reconciling peace,  
that by its endeavors to correct and heal the wrongs and hurts of the past  
it may lead us from falsehood to truth,  
from fear to trust, from hate to love,  
from intolerance to peace,  
teaching us to love, to have compassion and honor, that we may heal this Church and each other. Response.

So we thank you, O God of peace and justice, of holiness and love,  
for today we have a renewed hope and expectation  
to face our struggles with conviction,  
trusting in your compassion and our faith that we do have a future and hope.  
Response.