

THE  
GENESIS  
OF  
ST. JOHN'S  
BY-THE-SEA

A MINI HISTORY  
1931 - 1997

by  
Ruth Lucas and Arnold Newalu  
Kahalu'u, Hawai'i  
1999

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MINISTERS AT ST. JOHN' BY - THE - SEA (1931 - 1997)

Edgar W. Henshaw	Lay Reader-in-Charge	1931 - 32
	Deacon in-Charge	1932 - 33
	Priest in-Charge	1933 - 35
T. J. Hollander	Lay Reader-in-Charge	1936 - 37
	Lay Reader-in-Charge	1940 - 44
W. Arthur Roberts	Church Army Evangelist in-Charge	1937 - 40
	Priest in-Charge	1944 - 47
Richard Trelease	Priest in-Charge	1947 - 48
Roland C. Ormsbee	Priest in-Charge	1948 - 50
James Walker	Archdeacon- in- Charge	1950 - 51
William Grosh	Priest in-Charge	1951 - 55
Kenneth T. Cosbey	Priest in-Charge	1955 - 59
Roger H. Melrose	Priest in-Charge	1959 - 62
Covey E. Blackmon	Priest in Charge	1962 - 63
Victor H. Krulak, Jr.	Priest in-Charge	1963 - 65
Richard A. Kirchhoffer	Priest in-Charge	1965 - 71
Darrow L. K. Aiona	Priest in-Charge	1971 - 86
Charles G. Hopkins	Priest in-Charge	1986 - 96
Walter M. Harris	Priest in-Charge	1997 -

**St. John's by-the-Sea, Windward Oahu's first Episcopal Church, sprouting from abandoned pineapple fields in 1931, has reaped a rich spiritual harvest largely because of three unusual characteristics:**

- **It was founded in Kahalu'u, 16 miles from downtown Honolulu, to minister to Hawaiian fishermen and their families, and it remained—in large part—true to its mission, serving a congregation approximately 70 percent Hawaiian, many of them children and grandchildren of those first dedicated members.**
- **Unlike many island churches established by the Diocese, St. John's sprang to life through the efforts of a remarkable Troika\*: John Townsend, a charismatic Hawaiian often called the "mayor" of Kahalu'u; Mildred Staley, a medical doctor who served with distinction in World War I and the daughter of Hawai'i's first Anglican Bishop, the Rt. Rev. Thomas N. Staley; and T. J. Hollander, a retired missionary to China, lay-reader in charge of the mission during its early days, and a masterful raiser of charitable contributions.**
- **Although St. John's congregation remained through the years predominantly Hawaiian, an eclectic ethnic minority has also relished the warmth and informality of the little rural church.**

**\*Troika, from the Russian language, a heavy sled, pulled by three horses. In this instance, a powerful trio, who pulled together.**

## Where It All Began

In 1923 Libby McNeill Libby Pineapple closed its cannery on the Wailau Peninsula, giving up efforts to grow pineapple in Kahalu'u, Lu'ukoi and all of Ko'olau Poko. The cannery had been built on the former site of a heiau (Hāluakai'amoana), and some Hawaiians believed that was why it failed. Actually, the lands were not suitable for either pineapple or sugar cane. The O'ahu Railway and Land Company, Bishop Trust Ltd. and several fruit companies now had all this acreage—what to do with it? As a result, the Kahalu'u Land Trust was formed as a subsidiary whose sole purpose was to develop and sell off these lands. K.L.T. undertook the surveying, subdividing, road construction and installation of utilities. K.L.T. was not given a time schedule for development, but the company was not given much hope either. The Hawaiians living on the peninsula were still a simple folk. They farmed the land for taro, breadfruit, mango and banana; some even grew peanuts. They fished and hunted the coral reefs for limu (seaweed), he'e (octopus) and wana (sea urchin). 'Ama'ama (mullet) abounded. Ti leaf and coconut trees flourished. A veritable abundance—but hardly anything to contract a mortgage with. Given the situation, the land company was flexible.

By 1927 there was a large community of Hawaiians, who could only warm the heart of King David Kalākau'a, whose motto had been "Ho'oulu ka Lāhui"—increase (preserve) the nation; increase the population. Joseph and Louisa Ho'okano already had a large, healthy, thriving family: Ten children, grandchildren, more grandchildren and great-grandchildren. Charles Ho'okano, who became St. John's most dedicated layreader, was a grandson. In a time of declining Hawaiian population, the Ho'okano 'ohana (family) was populating the peninsula, buying and building and procreating. Other clans enraptured with the beauty and way of life in Kahalu'u also began building homes there. There were even stories about the Watson clan and the Ho'okano clan feuding over whose clan were the better fishermen. For years fishermen had come to find Ko'olau Poko well suited to their needs: a placid bay, easy access to select fishing grounds and within a short distance to fertile lands and streams.

John Townsend, whose great-grandmother was the Chiefess Kahalokahoupokapu, began spending weekends in Kahalu'u around 1912. He and his first wife, Fanny Kaleikoa, were houseguests of Willie Ho'okano Sr. and his wife, Kamiko. The two families enjoyed fishing and camping on Kapapa Island in Kane'ōhe Bay. A cousin of Johnny Wilson, Honolulu's mayor in the 1940's, Townsend became both a supervisor of road construction for the City and County and a contributing member of his adopted community. He provided road jobs to supplement income for the fishermen and worked with them in their lo'i (taro patch) when the weather was not good for fishing. On land deeded him by the Ho'okanos, he built a home overlooking the bay. When Fanny died in 1925, Townsend was left with two young daughters, Frances Pupua, and Violet. Several years later, he married Marie Wond (aunt of author A.N.), and they adopted two of her siblings' children--Wanda and John (Skipper). By now Townsend was known as "the mayor of Kahalu'u."

Because they respected his advice, residents sought Townsend's help in 1927 to organize a baseball team and acquire a playing field. A 1.42-acre parcel on Kane'ōhe Bay, owned by Kahalu'u Land Trust on Laenani Drive, lay unused and overgrown with vegetation. Townsend was able to reach a verbal agreement with K.L.T. to lease the parcel (No. 17) for \$1.00 per year.

Organizing the youngsters to clear and groom the site must have been a highlight in the social life of Kahalu'u and an inspiration for Townsend to negotiate with Libby McNeill Libby Pineapple Company for an abandoned warehouse to serve as a community hall. Before anyone could say "Humuhumunukunukuapua'a," the building (at no cost) was turned over to the community along with a parcel adjoining the new park at a rental of \$5.00 per month. This parcel (No. 16) also needed clearing as it was to be the site of the old warehouse, which would serve as a community hall.

The men in Kahalu'u got together on a Saturday morning, tore down the old building and loaded it, piece by piece on tiny, flat fishing boats. The children swam back and forth across the bay, pushing and guiding the boats, loaded with sheet iron and lumber. The women waited on the shore of the park to unload sheet after sheet of the iron and lumber. By nightfall the entire building was transported to its new site at the end of the park.

Sunday morning the new foundations were laid, and the building itself was reconstructed within two weeks.

One of the first community fundraisers was scheduled that same year. Monies were needed to supply the new park and community hall. Men, women and children pitched in. The fisherfolk fished and trolled and speared; the women prepared laulau. The children assisted with handicrafts. Accompanying all fundraisers was much eating, singing and dancing. Villagers could sing with the best. A family lūa'u was always well-attended, and singing and dancing were always a part of the festivities. Kama'āina (old-timers) report, "Those were uniquely joyful times."

### **"Something Lacking"**

While the community rejoiced in the new meeting place and baseball field, Townsend confided to friends, "Something was lacking. In my own heart I realized that what our community needed was religious guidance, but Hawaiians are touchy on that subject." (HCC March, 1941) Actually, the community had made several attempts during two years of discussion at getting a Christian religious organization started. Finally, members of the community met Dec. 27, 1930, with Bishop S. Harrington Littell and by unanimous vote decided to ask the Episcopalians to establish a church because they "seemed to have their feet on the ground."

"But remember," Townsend told the group, "If we ask these people to come and help us, we'll have to stick by them." (HCC, September 1941)

Townsend himself favored "a presentation of the full glorious Christian gospel and the sacramental grace and life offered in true catholic churches" (Bishop Thomas Staley's description), and he thought that presentation was embodied in the Protestant Episcopal Church. Because the budding congregation's first meeting was on the Feast Day of St. John's and because John was the name of their benefactor, they decided to call their church St. John's by-the-Sea. Bishop Littell assigned Edgar W. Henshaw as lay reader in charge of the new mission. He was to be assisted by Sisters Clara and Deborah, both of St. Andrew's Priory. (Sister Clara in 1942 was named Mother Superior of the Order of Transfiguration, Glendale, Ohio.) Henshaw and his wife, Edna, were well-suited for the task of



organizing work in the new mission and quickly set the first prayer service for Jan. 5, 1931, in the community hall.

The setting for that first meeting remained etched in the minds of those who attended: Dozens of men, women and children, many of them barefoot, gathered on the grass outside the decrepit community hall. Many were talking story outside the shed. One grey-bearded fisherman was preparing pūlehu he'e over an open fire. Its aroma filled the air. The layreader that evening was Robert Merry, a recent Harvard University graduate who taught English at 'Iolani School. As he began to speak, the rain descended in torrents, pounding the shed's tin roof and drowning out his words. His listeners began to shuffle about, trying to dodge the drips. Finally, everyone, including Merry, ran to find shelter from the downpour.

Sixty years later, Merry, who had been ordained as an Episcopal priest, returned to Kahalu'u and was invited to speak again—this time in St. John's chapel (built in 1947). He decided to give that sermon he never finished. Alas, his voice again was lost in the wind and thunderous rain. His scripture, on both occasions, was from Matthew 14:28-32, depicting the Apostle Peter's attempt to walk on water toward his Lord. Peter sank because he failed to keep his eyes on Jesus. The Rev. Merry's intended message: You must keep your eyes on Jesus, or you, like Peter, will sink under the waves of the world's adversity.

Early in 1931, 50 names of parishioners had been placed upon the church rolls, and that number soon was increased to 67. Sixty-five percent of those who ultimately became Episcopalian were former members of a Congregational Church. Only 25 percent had no religious affiliation whatsoever. The remaining 10 percent were Roman Catholic or Mormon. Henshaw divided the group into boys, girls, adults, with a cradle roll for children under 3 years old. Instruction each Sunday was designed to prepare participants for confirmation, using the Book of Common Prayer as a text. The old community hall was converted each Sunday into a church. Edna Henshaw described it in a letter, written 31 years later:

*There was a 3 foot high platform and full white curtains for entertainments, a door on the north end and one on the west, galvanized iron doors, unpainted walls. There was no altar. Just a rickety old 2 x 3 kitchen table they brought over to put the Bible on. (1962 letter to St. John's vicar)*

At the 29th Annual Convocation Feb. 10, 1931, the Women's Auxiliary gifted St. John's with a much-needed portable organ. Three months later, on a Wednesday, the auxiliary's executive committee drove over the Pali to visit the little mission in Kahalu'u. Members had been invited by the Bishop to see "a mission in the making." Afterwards, one woman commented, "I wonder if Jesus didn't teach in places just like this." As usual, each guest was greeted with a flower lei. Auxiliary members participated in two first rites at the mission—a monetary offering and a Holy Communion service. The \$9.05 offering was presented to Mrs. Henshaw. One of the guests that day was Mrs. Homer (Flora) Hayes, secretary of the United Thank Offering. In July of that year she was reassigned from the Cathedral's Hawaiian congregation to St. John's, where she displayed proficiency in Hawaiian language as well as a marked musical talent.

That same month St. John's elected its first officers: Edna Henshaw, president; Rebecca Awa, vice-president; Helen Ho'okano, secretary; Mrs. Henry Ho'okano Jr., treasurer. The first item of discussion was the death of a child in the community, with members agreeing to raise funds to assist the bereaved family. In preparation for St. John's first confirmation classes, a private baptism was scheduled for Aug. 9, 1931, at the home of Louisa Cooke Ho'okano. The 86-year-old matriarch, mother of ten, was baptized by the Rev. Thurston Hinckley, headmaster of 'Iolani School for Boys. He earlier had baptized three children and two adults in preparation for the first confirmation class of 22 scheduled for Aug. 30 of that year. During Fr. Henshaw's four-year ministry at St. John's, he was in charge of 74 confirmations. He and his wife drove over the Pali several times a week to work at the little mission, receiving only reimbursement for their gasoline expenses. Despite the fact that no offerings were taken up at St. John's in its early years, "all appointments and assessments are paid in full by the end of the year." Edna Henshaw explained that when fishermen were successful in selling their fish, "they bring an offering of whatever they can afford." (HCC, Oct. 1931)

Henshaw reported that because several parishioners were out of work during the Christmas season of 1931, a customary community yule program was canceled. But then the congregation "decided that they should

use what little funds they had and exercise their faith for the balance needed." (HCC, Jan. 1932)

A Massachusetts church sent gifts for the children, and these, along with fruit and candy, were distributed after the children's Christmas pageant Dec. 22. But "the real Christmas celebration," according to Henshaw, took place on Sunday, Dec. 27, when Bishop Littell celebrated communion with 37 parishioners, baptized a child and confirmed 10 adults and children. The event was significant for three reasons: Dec. 27 was St. John's Feast Day, honoring the saint for whom the church was named; the mission celebrated its own first birthday; and Bishop Littell made his first visit there since his return from China.

### **Layreaders: Missionary and Native Son**

T. J. Hollander, retired from lengthy missionary service in China, arrived in December, 1931, to become Diocesan treasurer. He and his wife, Grace, had served with Bishop Littell in Hankow. When the Henshaws left in December of 1935 for a parish in Arizona. Hollander, another member of The Troika, assumed leadership at St. John's. He and his wife served for two years and again from February, 1940, to April, 1944. According to his son, Walter, an Army Air Force captain, Hollander arrived in America from Sweden with ambition to make a great deal of money:

*He wasn't going to take after his brothers who were mere farmers and getting nowhere in a great hurry. Oh, no! He was going to learn all about business and then go into it himself and make a fortune, and I think he would have done so because even now businessmen go to him for advice and say that he has remarkable business ability. But one day he happened to go to a religious meeting. He came out of that meeting a completely changed man. He joined an international inter-denominational missionary society and in the fall of 1892, in his 28th year, he sailed for China. (HCC, April 1943)*

The Senior Hollander was able to speak and read Chinese in a little over a year, according to his son, and became a missionary travel agent. He plotted the traveling routes of the missionaries and if they got into

trouble, it was his job to get them out of it. He was in Kiukiang at the time of the Boxer Rebellion and elected to remain there after the other missionaries had evacuated to Shanghai. At the end of the rebellion he joined the American Church Mission, which was the name that the Episcopal Church used in China. He was made the treasurer and from then on lived for the most part in Hankow.

During Hollander's first tenure, he was supported by Charles Ho'okano Jr., the mission's dedicated layreader, who never missed a service for more than 20 years, even though during World War II he was ordered to work at his civilian job on Sundays. He obtained an order from the military governor--perhaps through Townsend's intervention--excusing him. Ho'okano, one of the best fishermen on the Windward Coast, also had a great deal of aloha for youngsters in the community. One day, returning from a fishing trip, he reportedly saw the boy's baseball team practicing in the park. He took his fish to market, sold it and bought a baseball jersey for each boy, delivering the gift himself. Fluent in Hawaiian, Ho'okano often read the scriptures in his native tongue. Puanani Ryder, lifelong Kahalu'u resident, remembers Ho'okano's taking him to explore the waters of the Bay. "Uncle Charlie," as he was known to one and all, told his young friend, as they swam through the pristine wonderland of sea creatures and coral, "This is your Bible." And so it was.

### **"Pennies from Heaven"**

In 1937 the church welcomed a British army evangelist, Captain Arthur Roberts, who not only served St. John's but traveled the Windward Coast on his bicycle to advise and comfort those unable to attend the Windward side's only Episcopal mission. To enable him to offer a mid-week Bible class to Hawaiian speaking elders, he himself enrolled in a university class to learn the language. And when the old community hall that housed the congregation began leaking badly, he asked that parishioners bring monetary gifts the Sunday before Thanksgiving in 1939 to begin a church building fund.

Roberts, who later became St. John's first resident priest, welcomed all donations--large and small. He reported receiving "Pennies from Heaven" one day when he left his car to be repaired three miles from the

vicarage. (HCC, Oct. 1945)

Waiting for his vehicle, he walked to the home of a parishioner who welcomed him warmly, saying she wanted to contribute \$20 to the building fund for the new chapel as a gift in memory of her mother. When Fr. Roberts returned to the garage, he was greeted by a young man who said, "I'm afraid I'm not very good, but I'd like to give this to the church" and handed over 82 cents. Another young man, looking troubled and nervous, approached the priest and asked for his prayers, saying, "My wife has left me, and I want her back." He gave Robert \$3. Still waiting for his car, Roberts noticed a pile of bricks on the road. Thinking they would be just what he needed to pave a path to the vicarage, he asked, "How much for the bricks?"

"Not for sale," replied the owner. But when Roberts explained why he wanted to buy them, the man said, "Well, I had intended to give the church a donation, but I'll give you 200 bricks instead if you'll haul them away."

Roberts and his wife, Dora, reorganized the Sunday School into four classes, taught by the vicar, Mrs. Roberts, Frances and Gladys Ching. During Sunday services, Mrs. Roberts would take the children to the beach for story telling and a play hour. The Robertses established a Girls Fellowship and summer school program as well as continuing to prepare youngsters for confirmation. Church members—including Henry Ho'okano and Hosai Shiratori—repaired the leaky roof of the old warehouse, and John Kamiko cleared the land of its constantly rejuvenating overgrowth.

### **Fifty Cents a Square Foot**

Meanwhile, Townsend, ever concerned about the little mission he had been so instrumental in founding, moved to acquire property for a new chapel. He and the other two Troika members—T.J. Hollander and Dr. Mildred Staley—met to discuss the mission's future. At that time the Kahalu'u Land Trust began to make plans for developing the ocean front site of the community hall and church for housing. Three parcels of approximately two acres (Parcels No. 15, 16 and 17) were being rented for only \$5 per month by the community. The Troika presumably agreed that Townsend should persuade the City and County of Honolulu to condemn

part of this valuable site for a park. The proposal was endorsed by the City-County, and Parcel 17 was purchased for \$18,556, becoming Kahalu'u Beach Park.

(At various times throughout the years of this rapidly developing community, place names became inactive or were changed. As of this writing, the park is called Laenani Beach Park. Similarly, Wailau, the name of the peninsula and the focus of this history, was lost to common usage for years. Ko'olau Poko appears on birth and land certificates and now designates the area from Mōkapu to Kualoa.)

Hollander, born in 1864, the same year as Joseph and Louisa Ho'okano's eldest daughter, Mary, was blessed with boundless energy and imagination. During his second tenure at St. John's, he devised a national, highly successful fundraiser to acquire land for a new chapel site. In the old Libby-McNeill Libby warehouse that served as both community hall and chapel, parishioners, during rainy weather, still had to dodge puddles as they approached the altar. Hollander, who also served as Diocesan treasurer, sent a letter to the country's entire Episcopal community. It read:

*Who has not said, at some time in his life, "Some day I am going to Hawai'i." Just now that day may seem only a dream—but in the meantime, why not buy a few feet of land at ST. JOHN'S BY-THE-SEA, KAHALU'U, OAHU? Then some day you will have to come to Hawai'i to look after your vested interest in the little Episcopal mission to be built there with the aid of your purchase.*

*A trip over the Pali (mountain pass) from Honolulu to the other side of the island of O'ahu, about 45 minutes in an automobile, will bring you to your property. Buy a few feet, at 50 cents per square foot, and help these Hawaiian fisherfolk, who live as Christ and his disciples did, by and from the sea, to realize their dreams of a Mission Church in which to worship Him.*

*Send your gift to T.J. Hollander, Treasurer of the Missionary District of Honolulu, Queen Emma Square, Honolulu. A certificate like the enclosed will be sent to you by return mail.*

Hollander's plan would enable members of the congregation, who had

little of this world's goods, and the larger Episcopal community, to take a definite part in the mission's development. Almost immediately, 334 squares were purchased, 200 of them by Dr. Staley.

Besides acquiring Parcels 15 and 16, along Laenani Drive, the congregation needed a new chapel and vicarage. The response to the mission's plea for funds turned into a tidal wave so overwhelming that by June 26, 1941, Hollander was able to purchase a chapel site (Lot 25) from Bishop Trust Co. for \$2,575. Sale of the square-foot unit at 50 cents each continued.

Both Interim Bishop Stephen Keeler and Harry S. Kennedy, soon to be installed as the permanent Bishop, believed that the new church should not be built at the edge of the bay, but above, on this lot on Kamehameha Highway. Negotiations for property behind the site also were begun. But Peter Maka'anapu Ho'okano, one of the owners, was in the U.S. Merchant Marines, and his signature could not be obtained.

Peter was the fourth child of Willie Ho'okano Jr. and Helen Kono Hanamaika'i. His partner in ownership was Keoua Joseph Kona, Helen's brother. Townsend, by now the church's Senior Warden, had set up this partnership in 1943. It was established with the intent to purchase Lots 23 and 24 from Bishop Trust Co. These lots ultimately became the site of St. John's parish hall and parking lot. Keoua, who could neither read nor write, nevertheless made regular payments on this property—with his sister's help—and both he and she always wanted it "for the church," according to Puanani Ryder. Hollander also arranged for purchase of the soon-to-be relocated vicarage site (Lot 26) for \$2,750, with \$7,700 remaining in the building fund. (HCC, Dec. 1948)

Dr. Staley, a close friend of Capt. Roberts and his wife, became a major contributor to this fund. The eighth child of Hawai'i's first Episcopal Bishop and godchild of Queen Emma, who with King Kamehameha IV (Alexander Liholiho) brought the Episcopal Church to Hawai'i, Dr. Staley had retired as director of Moloka'i Hospital. She had assumed this position after a strenuous medical career that took her to the Balkans during World War I, as well as to India and the South Pacific. For her service she had been awarded several medals and decorations, including the French Croix de

Guerre, seldom bestowed upon a woman. (Tapestry of Memories, preface). Dr. Staley loved the islands. Her memoir (pp. 228-9) describes her aloha for the Hawaiians:

*Now how has the native Hawaiian fared in these forty years since we wrested from him his lands, and how have we met his special needs? This race, always so gracious, so generous and friendly, so tolerant of other people's ways, cherish tenaciously their own heritage of culture and their arts. They love the old peaceful communal way of life in their rural villages, which satisfies their deep love of Nature, of mountain and sea and flowers, which so many of their exquisite songs reflect. With these finer inner qualities, they have somehow a clearer sense of the real values of life than have their dollar-hungry brother Caucasians. Proud and sensitive, the enslavement they have seen imposed on workers around them, Chinese, Japanese and Filipino, failed to attract them; yet they would work hard for long hours helping a neighboring village plant its crops, build fine canoes, make nets and fish. Why do we not consider this unique race, with its fine spiritual qualities, worth preserving in this selfish competitive world of ours?*

### **The War Years**

In her memoir Dr. Staley also described the beginning of World War II, which disrupted St. John's plans to build a new chapel:

*For over two years past we in Hawai'i had been watching with sympathy England's brave people enduring bombings, fires and defeats, fighting their enemies on many fronts, while we prayed that we might escape such horrors, shutting our eyes to the possibility. Then suddenly, on Sunday, Dec. 7, 1941, came the Japanese attack on our islands, not confined to Pearl Harbor, though heaviest there. Hawai'i was soon swarming with all branches of our armed forces, who fortified the coasts and laid many air fields. That morning at seven, I had driven off with my friends, the Hollanders, to Sunday School and service at our distant Mission of St. John's's -by-the-Sea, a Hawaiian village. Just before eight o'clock, near the village, which is on Kaneohe Bay, we noticed a massive flight of Japanese planes flying low, apparently heading for Mokapu Naval Base at the head*



*of the bay. We had no thought of these as enemy planes...*

Dr. Staley apparently was witnessing the strafing of Kane'ōhe Naval Air Station (now a Marine base), a half-hour drive from the church. Bombed 25 minutes after the strafing, the base lost 27 of its 36 planes and two hangars. ( Allen, p.4)

After the Japanese attack on Pearl Harbor, hundreds of islanders, believing the enemy planes would return, left for the Mainland. The lives of those remaining were transformed by the U.S. military presence. Fingerprinting and IDs were required of all civilians, whose mail was censored and whose movements were restricted by gasoline rationing. Gas masks were issued—even to children. Barbed wire was strung along the beaches to forestall an enemy invasion and bomb shelters were dug by homeowners. Perhaps most onerous were the black-out orders—no lights after dark, and a civilian on the streets at night needed a government pass.

Windward O'ahu, from Kahuku to Waimānalo, included two army airfields, eight training centers, two navy communication bases and an emergency airstrip with a steel landing mat crossing Kamehameha Highway at Kualoa.

The Kane'ōhe Naval Air Station was designed in the 1930's as a small seaplane base, and although it was being enlarged, it still was “muddy and wild and devoid of comforts” at the outbreak of the war. But it became one of the Pacific's major naval air stations, eventually housing 18,000 military personnel. Down the coast, two years later, a jungle training center was established in Kahana Valley. Before the war ended, 300,000 servicemen destined for battle in the South Pacific, had trained there.

The war affected the islands in many other ways. The U.S. Engineers froze all construction, electrical and automotive materials for military use. Hordes of servicemen crowded shops, bars, restaurants, hotels. Sugar and pineapple plantations swarmed with troops. Lauhala products mushroomed into a million-dollar business because of the servicemen's demand for souvenirs. Other businesses—notably Hawai'i Tuna Packers, Ltd., Hawaiian Pineapple Co., Ltd. and Kodak, Hawai'i, Ltd.—were totally converted to cater to the military. Passenger vessels moving between the West Coast and

Hawai'i began carrying troops and cargo, as inter-island ships were commandeered to make emergency runs to Palmyra, Midway and Johnston islands with food, guns, munitions and medical supplies.

The islands were under two sets of controls—from the military governor's office and from Washington, D.C. As an unidentified Honolulu corporate manager commented, "(It seemed at times) as though the winning of the war had become a secondary matter in the welter of questionnaires, regulations, rulings and interpretations hurled at us. It is utterly impossible to keep pace with all of them." (Allen, p. 302)

The Office of Price Administration also exerted its authority in the islands, setting forth what could be charged for blackout bulbs, lauhala products, Ni'ihau shell lei and "photographs taken with or without a hula girl." (Allen, p. 303)

All of this interruption in the daily lives of the local residents was felt, too, by the churches. In a 1943 survey of 28 Christian ministers reported by Arleen Pritchard Duncan of the University of Hawai'i's Sociology Club, church attendance "since the blitz" dramatically increased. Many of these worshipers included soldiers, sailors or malihini (newcomer) war workers.

As a result of O'ahu's general prosperity, "the collection plate has been heaped high with contributions," and "the custom of inviting servicemen to remain after the Sunday church service to eat a free lunch...is so widespread that the church which does not provide such meals weekly, or at least occasionally, is exceptional." (Pritchard pp. 50-52)

St. John's had its share of servicemen. In fact, the Headquarters Battery of the 866th Anti-Aircraft Artillery Automatic Weapons Battalion set up camp in 1942 on the Wailau Peninsula with anti-aircraft guns trained on the Bay. (Becker/Thobaben, p. 29) Nearly 100 soldiers occupied 20 huts—as well as tents set up under the old warehouse church. One of the servicemen, Bruce MacDonald, discovered the church piano, practicing on it for his gig with Artie Shaw's band at the Beachcomber in Waikiki. Another soldier, Don Flamboe, the battery's mess sergeant, now of Holland, Mich., discovered the Kapiko 'ohana and spent most of his free time with them.

## **Move to Higher Ground**

By the late 1940's, only a small fraction of the community was dependent on the sea and land for a living. Farming was becoming the sole province of large companies. Because more families with a weekly paycheck created a demand for housing, Kahalu'u began growing away from the ocean. The valleys became attractive home sites. Amid this kind of growth, Kahalu'u, and specifically, St. John's by-the-Sea, considered themselves fortunate. With leaders such as Townsend, Hollander and Dr. Staley, the Kahalu'u Land Trust was only too willing to work with the community. Another essential element was that the mission was, for several years, the only one on the Windward side of Honolulu, and the Episcopal Diocese took special, loving care to nurture the gospel there.

As Townsend was certain the mission would acquire the chapel site, he had purchased a pre-fabricated house to serve as a temporary place of worship. But when he could not obtain the necessary signature for the site acquisition, he transferred the pre-fab house to St. Christopher's in Kailua and was reimbursed for its purchase.

Bishop Kennedy's very first service in Hawai'i was scheduled for March 5, 1944, but at the "gentle insistence" of T. J. Hollander, the good Bishop agreed to travel to St. John's for his first baptism. (The new Child in Christ: Leland K. Ozawa, sponsored by John Townsend, Rama Watumull and Ruby Pua). Baptismal rites were scheduled early so that the Bishop had plenty of time to return for the 11 o'clock service at St. Andrew's Cathedral. (HCC, March 1944)

St. John's building fund, meanwhile, totaled \$2,239.87, according to Hollander, who reported the community's "wholehearted giving from limited means." And he added: "The number of fishes who squirmed into the fund, who can tell, for this is a fishing village."

Bishop Keeler thought the mission should have a resident vicar before it started to build a new chapel, so the building monies were designated for a vicarage. Dr. Staley donated 11,982 square feet at 47-344 Kamehameha Highway as a vicarage site. Senior Warden Townsend again swung into action. He obtained building materials and a bulldozer to clear the land,

erecting a frame house within six weeks.

The new vicar, Capt. Roberts, now ordained as a priest, and his wife, Dora, moved into the new vicarage, named "Seabury Place," on June 4, 1944. Bishop Kennedy conducted a blessing service, attended by a few Honolulu friends and the entire St. John's congregation. The Boy Scouts were invited to camp out on the hillside and volunteered to plant and landscape the site.

The first news that World War II had ended reached Kahalu'u residents via a ringing of the mission's church bell. Many villagers assembled at the church to rejoice in the news. Fr. Roberts led prayers of Thanksgiving at a 7 p.m. service. Afterwards, members built a huge bonfire to symbolize "a torch of peace and the burning of the evil forces of war." (HCC, Sept. 1945)

When World War II ended, the gas masks, blackouts and barbed wire along beaches disappeared almost overnight. But the islands' economy and culture would never be the same. St. John's, still looking forward to its new chapel, faced new hardships—shipping and labor strikes made materials difficult to obtain. But these necessary materials miraculously appeared through Townsend's government contacts, and actual construction of the modest, new-England style building was done with the help of congregation members such as Hosai Shiratori and William Kapiko, whose wife, Aggie (Ka'ai) sometimes was the choir's sole member and whose angelic voice lent a special poignancy to his funeral service years later. A miscalculation in the architect's original plans required bracing the walls of the church with a steel band to support the roof.

Although the church was not yet completed, Bishop Kennedy conducted a service March 9, 1947, so that the then-vicar, Fr. Roberts, could be present before sailing to England on furlough. Some members of the congregation suspected he would not return as his wife had died the preceding year. The dedication also served as a memorial service for Dr. Staley, who had died the previous month. T. J., Hollander, despite his advanced years, still knew how to raise funds for charitable purposes. It was he who proposed to honor his friend, Dr. Staley, by purchasing an organ for the church. After accepting \$1,200 from her many admirers, he

obtained the remaining amount needed from Thayer Music Company, which provided an instrument to complement the choir's mellifluous voices.

Besides the loss of Dr. Staley, whose devotion to St. John's never flagged, the mission, in 1947, lost another member of The Troika responsible for its evolution. John Townsend died May 30 after a severe cold turned into pneumonia. Fifty-eight years old, he still was serving as St. John's Senior Warden at the time of his death. At the St. Andrew's Cathedral burial service with the Bishop himself in charge, great tribute was paid Townsend, not only by the mission's congregation but by a host of military and civic officials. The following year, in his memory, a stained glass window was installed above the church entrance. Donated by his family, the window depicts Christ recruiting the Apostles Peter, James and John from ranks of fishermen, an especially fitting tribute in the little mission that overlooks Kane'ōhe Bay. The window was created by Oscar Zettler of Zettler Studios, New York City. (HCC, April 1948)

Assuming the vicar's duties in 1948 was the Rev. Roland Ormsbee of St. Mary's Mission. Under his leadership, several members still faithfully attending St. John's were presented for confirmation. Fr. Ormsbee's brief tenure was truly a ministry of the Word of God. Presented on Dec. 12, 1949, were Bertha Pang (Mrs. Joseph) Awa and her daughter, Arleen, who has since become Mrs. Robert Wilson and joined his church. (But her mother attends services with another daughter, Sheila –Mrs. Gerald –Iseri.) Presented on June 18, 1950: Matilda Emalia Ho'okano (Mrs. Gene Naipo Sr.), Edna Kealohapau'ole Ho'okano (Mrs. Walter Shiroma); Dolores Kalahiki (Mrs. Harry) Lau. Her daughters, Mahi Beimes and Nani Lau, have carried on the ministry decades later as coordinator of Christian Education and church treasurer, respectively.

In frail health, Fr. Ormsbee died in 1950. During his ministry he had been dependent on Charles Ho'okano, the faithful layreader, who also supported his successor, William Grosh. Fr. Grosh was assigned other missions to oversee—notably St. Matthews in Waimānalo, so he was almost constantly on the move. He was the first of four former Navy officers stationed in the islands during WWII to become Episcopal priests and ministers at St. John's. The others: Kenneth Cosbey, Roger Melrose and Covey Blackmon.

The vicarage at Seabury Place was not moved to the new chapel site on the highway until 1951. But once there, it served the mission for more than 40 years, providing shelter for families of the former Navy officers as well as vicars who came afterwards. Shortly after Fr. Cosby became vicar, Charles Ho'okano died, Oct. 19, 1955, at St. Francis Hospital, after suffering a stroke while fishing the previous day in Kane'ōhe Bay. Services, conducted by Bishop Kennedy, assisted by Fr. Cosby and Fr. Grosh, were held at St. John's. Ho'okano, only 46 years old, was paid tribute in a Honolulu Star-Bulletin obituary, which quoted a December 1951 article in Forth, a national Episcopal Church publication:

“Gentle and gracious, Charlie Ho'okano exemplifies the aloha spirit that exists among the different races and cultures in Hawai'i today. This is Charlie Ho'okano, lay reader and devout Christian. He has learned Christianity, but more important, he lives it.” Among survivors were his mother, Caroline Watson Ho'okano, a tireless worker in the Episcopal vineyard and an inspiration to her son, and two adopted daughters-- Charlene and Martha.

Fr. Cosby was much like a Pied Piper in attracting children to church. He was constantly leading excursions to such places as the Waikiki Aquarium, the beach and circus. (At one time he instructed a class of 24 acolytes.) And 65 children and 10 teachers composed a lively Sunday School. Through the sale of laulau (fish, pork and lū'au leaf) and proceeds from a rodeo and two carnivals, the congregation began raising funds for construction of the Charles Ho'okano Hall, proposed for both church and community gatherings. Lois Murphy, daughter of William and Aggie Kapiko, remembers typing checks for winners in the rodeos staged in a vacant Kane'ōhe field. They were engineered by George Leong, whose wife, Margaret, was the church organist (Daughters Eloise Naone and Leone Leong still attend St. John's.) Lois Murphy remembers Fr. Cosby's lack of interest in the world's material wealth. He used to answer a knock on the door in a tattered bathrobe “full of puka (holes)”

St. John's--its building debt cleared--was consecrated Oct. 21, 1956, by Bishop Kennedy, who also confirmed a class of 25, presented by Fr. Cosby. New communicants, including one 37-year-old woman, ranged in ages from 9 to 13. Honored guest at the reception that followed was the

remaining member of the Troika, T. J. Hollander, who the following month was to celebrate his 92nd birthday. Tributes that day were paid to John Townsend, Dr. Staley and Charles Ho'okano. The mission also acknowledged its new debt of \$5,500 incurred by the purchase of Lots 23 and 24, future site of a parish hall and parking lot.

Succeeding Fr. Cosbey, who had been named chaplain of 'Iolani School, was Fr. Roger Melrose, arriving fresh from the seminary in the summer of 1959, just before Hawai'i became a state. He and his wife, Charlotte, an island resident and daughter of the late Rev. Kenneth O. Miller, considered St. John's "the best possible place for first assignment in the islands."

Recollecting that assignment nearly 40 years later, Fr. Melrose said:

*I remember the strong role of women in family structures, a welcoming congregation and grateful people who wanted us to share their life. This was a working congregation...Lloyd Young Sr. used to mow the park then come to church to mow the lawn there. Ezra and Connie Ho'okano were frequent carers of the grounds as was Clem Akina.*

Fr. Melrose, retired after years as headmaster at Seabury Hall on Maui, also remembered special foods given his family by parishioners—starfruit from Mrs. Foo Kau Lau; lichee from Joe and Sarah Yee; pig in the imu (underground oven), prepared under the watchful eye of Joe Keoua Kona.

Termites in the church building were a persistent problem as were bees in the bell tower, which "showed up in a swarm just as I was about to start a wedding."

One of his first pastoral visits was to the hospital to administer last rites to Uluhani Ho'okano, mother of Aggie Kapiko, whose singing at her funeral "ran chills up and down my back." He added: "I learned there (in Kahalu'u) that a Christian burial had a joyful dimension to it. The reception at the family home showed me that gatherings of the family were essential for the closure process. That experience made a tremendous difference in

my ministry thereafter.”

Many children and teen-agers participated in the church's Sunday School. The Melroses lured them there with instruction in crafts and athletic events. The mission also sponsored a tournament-winning volley ball team composed of teen-agers.

Fr. Melrose, whose three boys attended Wai'āhole Elementary School and then 'Iolani, diligently sought scholarships to the Diocese's private schools for St. John's children—including Arnold Newalu and Rosie Lau. Norma Fung, already attending St. Andrew's Priory, was a St. John's organist who later became the wife of an Episcopal priest.

Two other vivid Melrose memories: His first New Year's Eve communion service when village firecrackers exploded as he stood with arms outstretched waiting to begin a consecration prayer; Charlotte Melrose's frequent emergency calls to police as speeding cars rounded a curve on Kamehameha Highway and collided with a tree or oncoming vehicle. The Melroses finally were successful in their lobbying for installation of a flashing yellow light signal at that dangerous curve, a half block ewa (north) of the church.

A significant Sunday: Feb. 14, 1960, when ground breaking services for construction of the Charles Ho'okano Memorial Hall took place. The 32' x 60' Butler frame building, with aluminum roof and concrete floor, kitchen and bathrooms, was completed within a few months. Made possible by a United Thank Offering grant of \$8,000, the modest facility provided space for Sunday School classes, and later, a pre-school, community meetings and celebrations.

Meanwhile, Fr. Melrose was extending his missionary work to Mālaekahana, where he met with Episcopalians in their homes as their community had no church. This outreach resulted in the founding of Holy Cross Church, which for a number of months shared St. John's vicar.

When he was elected rector of Wailuku Maui's Church of the Good Shepherd, Fr. Melrose was succeeded by the Rev. Covey Blackmon (1962-63) and the Rev. Victor Krulak (1963-65), son of a Marine general who later



became a Navy chaplain.

During the mid-sixties the church fell on hard financial times, a fairly common condition of small, rural churches during a decade that faced social unrest and controversy over the Vietnam War. The Rev. Richard Kirchhoffer moved his wife, Patricia, and five children into the deteriorating vicarage during these tumultuous days. A tireless worker for peace, social change and ecumenical cooperation, Fr. Kirchhoffer attempted to introduce his new church family to religious folk music and encounter groups, which encourage individuals to disclose their innermost thoughts as a means of getting to know each other better. For a brief time, a troupe of teen-agers and young adults joined in a monthly "sing-in" sponsored by Our Lady of Mt. Carmel Roman Catholic Church, in Wai Kāne. Ecumenical discussion sessions also were scheduled to explore sharing clerical chores and providing stimulating church-based activities for the young.

One of the long-lasting outcomes of Fr. Kirchhoffer's tenure was the founding of the Kualoa He'eia Ecumenical Youth Project (KEY), which he served as first president of the board of directors in 1968. Key Project came about through the combined effort of youth, community residents and social agencies with funding from Episcopal, Methodist and Catholic churches. Still in existence and still supported by St. John's by-the-Sea— both through financial and Food Bank contributions—the project "is a rarity...(as) it was founded, built and sustained by the blood, sweat and tears of its beneficiaries." (30 Years of History, a Key Project publication) At first, a 24-hour teen canteen addressed problems of drug abuse and school drop-outs. While Fr. Kirchhoffer was still involved, added activities included a vocational training program, a community newspaper and a store-front school. The organization was—and is—"a neighborhood coalition of grass roots people having the freedom to deal with local problems in a way not yet made possible by existing government programs." (KEY History)

But as the decade drew to a close, St. John's was suffering a severe financial crisis. A church newsletter of February-March, 1969, listed "the simple facts" as "not enough money to run the church, still in debt (despite bazaar profits), needing a new roof for the vicarage and termite fumigation (for the chapel), not enough people to run the kinds of programs...to serve our congregation."

The Rev. Lani Hanchett, before he was elected as the Diocese's first Native Hawaiian Bishop, even appeared several Saturdays to help with the housekeeping chores. Once, after scrubbing the sacristy toilet, he helped a parishioner rescue her car, mired after a heavy rain, by placing rocks and boards under the wheels and splattering himself with mud in the process. Another time, Lois Murphy saw Fr. Hanchett—as she passed the church—sitting alone under a tree overlooking the ocean. He had just finished cleaning the yard all by himself. Lois hurried home where her sister, Lorna, had made laulau and picked one up—as well as a beer from the refrigerator—and took them to him. While he ate, she sat down to “talk story” for awhile. She told him she became depressed when members made a commitment and then did not show up for church chores.

“What do you *do*?” she asked him.

“Just *do* it,” Lani replied.

Because pledges, church attendance and volunteer workers had drastically decreased at St. John's, Lani Hanchett, elected Bishop in 1969, proposed that the vicar move to Kane'ōhe to serve both Calvary and the Kahalu'u mission. These proposals were protested by St. John's congregation, which began meeting to determine how the fiscal crisis could be resolved. It was finally agreed that the current vicar would be replaced with someone more attuned to the traditional concerns of the Hawaiian community. Miriam Ryder, who arrived in Kahalu'u as a bride in the 1950's, remembers Fr. Kirchhoffer's earnest attempts to promote social change: “But the people weren't ready for it. And when he moved the altar nearer the congregation, it was like the sky falling in.”

#### At Last a Native Hawaiian Priest

Succeeding Fr. Kirchhoffer was the Rev. Darrow Aiona, an instructor in religion at Leeward Community College and the church's first Native Hawaiian priest. He agreed to give one-quarter of his time to St. John's. Although—through the years—St. John's had had many able Native Hawaiian parishioners, it had never had a Native Hawaiian priest, chiefly because none was trained for the Episcopal ministry. Fr. Aiona was a graduate of 'Iolani School, which he attended on scholarship, the University of Hawai'i and Church Divinity School of the Pacific in Berkeley, CA.

Arriving in 1971, he served the first five months without compensation and the following year for \$50 per month. This stipend was gradually increased until, in 1977, he was receiving the grand sum of \$200 per month as housing allowance. Through all these years neither he nor his wife, Christina Urban, whom he married Feb. 26, 1972, ever occupied the vicarage or received a salary. Finally, this oversight was corrected by the Diocese.

Early in his tenure, Fr. Aiona proposed that the vicarage be rented for a nominal fee to Lloyd and Enid Young, keiki hānau o ka 'āina (Native Hawaiian), who would act as caretakers. They became the church's eyes and ears in the community, allowing St. John's to remain open during the week to any worshiper wishing to stop by. The number of such visitors soon became apparent through signatures in a guest book that Fr. Aiona set up near an alms box at the chapel's front entrance. The Youngs also provided a link with the Kahalu'u community, counseling youths in trouble and alerting Fr. Aiona to those who needed financial or spiritual assistance.

St. John's began to attract old members and new. By 1976, attendance on Sundays had quadrupled. The number of pledges also increased, and donations were made by Hōkulē'a Pre-School, which used Ho'okano Hall during the week, and the Samoan Congregational Church, Door of Faith and Assembly of God, all conducting Sunday services in the chapel. The hall, during Fr. Aiona's ministry, also was used free of charge by Alcoholics Anonymous, Boy Scouts, Sunday schools of the guest congregations, hula and Aikido classes. The vestry was constantly inventing ways to help relieve the budget crunch--sometimes selling sausage and laulau.

Fr. Aiona also was the first and only priest to schedule his own wedding ceremony at St. John's. He announced from the pulpit that he and Christina (Teena) would like to invite the entire congregation to the nuptials and reception but "couldn't afford it." Congregation members promptly suggested a potluck. When someone asked what she could possibly bring that would be suitable for such an occasion, Lois Murphy suggested "fish," knowing the Aionas' friends outside the community would relish such a freshly caught delicacy. Tables were set up on the church grounds under the trees, and parishioners, many of them bearing fish both cooked and raw

(poke or sashimi), turned out en masse to honor their vicar and his bride.

Despite the concern with keeping afloat financially, church members enjoyed lighter moments. Because the church had no organ, the Samoan congregation lent their own instrument for the Episcopalian services. But one Sunday morning, just before mass, Fr. Aiona was startled to discover the organ being wheeled out of church by two Samoans. They were planning a special service elsewhere and needed to make music. Another time, depressed because no volunteers showed up to mow the overgrown church yard, Fr. Aiona obtained a goat and staked it out, instructing it to eat heartily. That innovative grass-cutting plan unfortunately was sabotaged by someone who stole the goat. An added frustration were tour buses, motors running, across the street at a curio shop on Sunday mornings.. Fr. Aiona, with cassock flying, would run to remonstrate with the drivers just before mass began.

Even though Fr. Aiona worked full-time at the community college and participated in numerous community organizations—including the State Department of Education’s governing board, to which he was elected for 22 consecutive years, he spent his weekends at St. John’s. Under his constant care the church grounds produced avocado, mango, ‘ulu (breadfruit) and banana. He also planted flowers, many of which could be used to decorate the altar, an activity he enjoyed supervising himself. On church Holy Days—particularly Christmas and Easter—the nave was transformed—under his direction—into a verdant bower. Seldom did anyone question his acknowledged eye for art. But his friend, Fr. Charles Hamilton, a Maori priest visiting from Aotearoa (New Zealand) one Christmas Eve, did just that. Volunteer workers cleaning the church had wrapped ti leaves around wooden poles that lined the aisle to the altar. For the midnight mass, the white candles atop each pole would be lit. Fr. Aiona was getting the altar ready. But as he draped three Norfolk pine boughs over the roof of the stable, Fr. Charles cried: “No! No! No greenery on the stable!”

“And why not?” Fr. Aiona replied as he began sticking cedar sprays in each corner of the manger.

“Because,” said Fr. Charles, “there was no greenery at the stable. The stable was in a desert.”

“This is Hawai’i,” Fr. Aiona said, sweeping off the pine bough and

stapling two large ti leaves on the stable roof instead.

“Well,” said Fr. Charles, his voice rising, “the Christ Child wasn’t born in Hawai’i.”

Fr. Aiona said nothing. He just added more ti to the roof, securing each leaf with a loud snap of the staple gun.

When the volunteer workers began to leave, Fr. Aiona was still converting the stable into a tropical refuge while Fr. Charles sat glum and silent.

But hours later, when the workers/worshipers returned for mass, lo, a miracle had occurred! The stable, stripped of all its foliage, stood barren as the Sahara Desert. And Fr. Aiona and Fr. Charles, their heads nearly touching, bent to light incense in the thurible, signalling that Christmas indeed had arrived.

In a 1976 letter to Bishop Edmond Browning, St. John’s Senior Warden J. Wright Hamner, stated, “We are truly blessed and privileged so capable and willing a man (Fr. Aiona) is fulfilling his calling at so small a parish. (He is) uniquely qualified to relate to our community...Although often visibly discouraged by the apathy in our own parish, Darrow accepts the challenge, rising to the occasion by urging us forward. There are bound to be many times when he feels like that small voice crying in the wilderness, but we of the parish know him to be otherwise.”

Other church members demonstrated loyalty to their kahu (minister) in different ways. His wife, herself a teacher and later a principal, planned innovative Christian Education projects. Sarah Yee, with no experience in bookkeeping nor accounting, volunteered her services as mission treasurer, learned on the job, and served in that capacity for 20 years. Ed Morse, whose dog on Sunday mornings often would come, tail wagging, down the aisle, looking for his master, served as Junior Warden, year after year. Ed could always be found clipping St. John’s hedges, repairing leaky plumbing or tying up with baling wire his own aging lawnmower, used to cut the church grass. Eleanor Chapman, knowing that several women parishioners grumbled at some of the many tasks assigned them by the vicar, would often wake well before dawn on Saturdays to sweep, mop and dust the entire church before the volunteer janitorial crew arrived. Puanani and

Miriam Ryder provided food, overnight lodging and musical entertainment for the Aionas' visitors from afar. And Puanani, at the priest's request, would make himself and his boat available for the scattering of ashes at sea after funeral services.

Fr. Aiona, who served the mission for 14 years, longer than any other priest, was reassigned in 1986 by Bishop Browning to minister to the tourists in Waikiki. From there he transferred to St. Mark's in Kapahulu. In leaving St. John's, he recommended as his replacement Fr. Charles Hopkins, who briefly had been suspended from Cathedral duties as a result of his divorce from Miliaulani Lucas, John Townsend's grand-daughter. Bishop Browning readily agreed to the assignment. Fr. Hopkins, another Native Hawaiian, at first also served on a quarter-time basis. But because he devoted most of his days to church work, he was compensated for half-time, then three-quarters time and, finally, near the beginning of his retirement, full-time. He and his second wife, Pua, inspired many changes in the mission.

The dilapidated Charles Ho'okano Memorial Hall was reconstructed through a \$45,000 grant from the national office of the Women's United Thank Offering. The chapel was enlarged to accommodate 30 additional worshipers and enhanced with a teak floor below the pulpit and a koa altar rail. The tumbling-down vicarage was replaced through the purchase of a three-bedroom abandoned plantation house, remodeled to accommodate the Young family, St. John's longtime caretakers, and to provide a monthly income to cover the structure's \$40,000 mortgage.

One of the clerical duo's main interests was to revive the church choir, whose membership had dwindled to one or two faithful souls. Pua contacted her friends, Tom Gething, a University of Hawai'i Dean of Students, and his wife, Mary Kay, both talented musicians. They agreed to check out the church's current organ but discovered it had no foot pedals and only a single keyboard.

"We'll buy an organ and leave it at St. John's," they suggested. And they did. Largely because of the new instrument and the Gethings' musical talent (he was director, she, the organist), 15 church members volunteered their voices. In the years that followed, the choir, because of its professional quality, became much sought-after for singing at weddings and funerals.

The congregation, for its part, decided the Gethings should be repaid for their lending the organ, and eventually its entire cost was absorbed by the church—in \$100 per month payments. For their part, the Gethings continued to turn their monthly stipend of \$200 back to the church treasurer as a pledge.

Altar Guild members decided a new priest's stole and altar hangings should be designed, emphasizing the natural beauty of Kahalu'u's water and luxuriant plant life. Lois Murphy did the art work, and donating their sewing expertise were Thelma Chu, Ann Thomas and Anita Chang.

One Easter, shortly after he became priest, Fr. Hopkins suggested scheduling a champagne brunch after the service and asked the congregation to bring "finger food" as potluck. Responding enthusiastically, members brought dozens of dishes—such as roast pork and gravy (with toothpicks for sampling), Chinese noodles and Italian spaghetti. Fingerfood indeed! After that celebration, the congregation took its fellowship after services seriously—signing up each Sunday to bring sandwiches, salads, bowls of fruit, crackers and dip, as well as decorated cakes to celebrate parishioners' birthdays.

But the spiritual needs of worshipers were not neglected. Christian Education, always including regular Sunday classes for children, was expanded to include a class for adults, a Lenten Bible study conducted by the vicar and a month-long religious film series. To acquaint choir members with the meaning of the Hawaiian hymns they sang each Sunday, hymn booklets (with English translation) were reviewed in a regular mini-lesson by Jan Renzel, herself a choir member, Hawaiian scholar and linguist. (Pua Hopkins, a University of Hawai'i language professor, earlier had taught lessons in Hawaiian for all those in the congregation interested in learning it.) Feast days, honoring the birthdays of departed Hawaiian monarchs, including Queen Emma and King Kamehameha IV, were recognized in services throughout the year, all conducted in the Hawaiian language.

Fr. Hopkins arranged in July of 1995 a dedication of church furnishings, donated through the years by members of the congregation. These included a cross, carved from twisted 'Ohia (Native Hawaiian tree) overhanging the altar, from the Hopkins' family; six koa candlesticks, Kapiko

family; a credence table, Dorcas Polhemus; another table, used for floral offerings and candles, the Patrick Chu family; a lectern and pulpit, in memory of Hosai and Philip Shiratori; a koa altar rail in memory of Joseph Yee, two hymn number boards, Jan Renzel.

New oak pews also were donated in memory of the following: Joseph Awa, Sr., Thomas Campbell, Nora Chang, Chang Yau, Bonnie P. Chang, John and Mary Ash, Sam and Pasha Chu, George K. Cypher, Hazel and Lorna De Silva, Charles and Helen Hopkins, Albert and Katherine Pung, Mr. and Mrs. Claude Pollock, Kona Johnson, Margaret Leong, Jack Smyth, John Stibbard. And as a thank offering from the following: Gerald and Sheila Iseri; Ken and Nancy Ishimoto; the Kapiko Family; Dolores and Beverly (Nani) Lau; Lot and Ashley Lau; George and Pasha Leong; the Naone Family; John and Pili'alo'ha Oliver; Ebenezer and Jeannie Porter; Te Pihopa Tanga o Aotearoa; Frank, Juliet, Annette, Randall and Aleta Tong; Sarah and Joseph Yee.

The year of 1995 ended with more than a doubling of weekly attendance since Fr. Hopkins became parish priest and a record number of 60 pledges, totaling \$53,000.

One of the most unusual facets of Fr. Hopkins' service was his and Pua's devotion to the Commission on Native Hawaiian Episcopalians beyond the local Diocese. In this work, the duo traveled to Aotearoa, Alaska and the Mainland to meet with other indigenous peoples who wished—as Episcopalians—to reach out to their own people. Several times, St. John's played host to a contingent of Maori and Native Americans—all active in their local churches. The commission on Native Hawaiian Ministry devised a plan in 1993 for ordaining priests that will shepherd them through the canonical requirements and provide them with the necessary training in the islands. To further this proposal, St. John's Bishop's Committee one year designated its theological offering to the Native Ministries Study Board instead of to a Mainland seminary.

All of this important work will be continued by both Pua and Fr. Hopkins, who retired in 1996. He liked to say that he and his church were "born on the same day."



Fr. Hopkins was replaced by Fr. Walter Harris, who began his service as an interim vicar in February and was chosen as permanent vicar a year later. Fr. Harris's background included 21 years of experience as clergy in Massachusetts, New York and Lahaina (Maui) and as chaplain at a military hospital and Hickam Air Force Base in Hawai'i. His current mission has emphasized increased participation by children in Sunday services and church-related activities for teen-agers, directed by his daughter, Dawn Yadao, with much support from his wife, Harriet. Lot Lau, his and Fr. Hopkins' able Senior Warden for 10 years, kept the emphasis on community outreach by encouraging a Parents and Children Together center in Ho'okano Hall, which also was made available Sunday afternoons to Hālau O' A'ali'i Ku Makani for hula practice.

When Fr. Hopkins returned as Vicar Emeritus in 1997, he summarized in a guest sermon how St. John's has evolved from essentially a community of fishermen and their families into a more eclectic congregation.

The church had--and has--a reputation for welcoming visitors. In fact, several Mainland residents still consider the mission a part of their lives. Among them: Cliff Barraclough and Jim Thomas, who actually sold their Santa Barbara, CA home and moved here, joining the choir; Beckie Alkire of Montgomery, AL, who spends six weeks every year in the islands and also lends her voice to the choir; Dr. Mark and Lou Parsons of Signal Mountain, TN; Dr. Allen and Danielle Perkins of Mobile, AL; and Don and Carmen Pollock of Yardley, Pa., all of them staying in touch with and contributing to their adopted mission. Fr. Hopkins added:

*St. John's is blessed with a wide range of differences: age, political persuasion, educational background, occupation, sexual orientation, economic and social status and especially cultural differences. Differences in culture, which determine the values and related behavior, is where we've had to work the hardest. For we are probably the most multi-cultural congregation in this Diocese. How we relate to God, to one another and to the rest of God's creation has been ingrained in us by our culture.*

*...By not being judgmental we came to accept the differences amongst us...In any kind of decision-making process, we tried hard to provide for as many options as*

*possible in order to accommodate the widest range of differences. There was a willingness to invest the time needed to reach a consensus which often involved a compromise...To us, this process is the only explanation for St. John's 'ohana current reputation. And the process is always ongoing for we are not without sin...*

As the mission's present parishioners enter the Millennium, they continue the attempt to meet Christ's challenge of "becoming fishers of men."\* They also remember with gratitude their founding Troika and those—in both clergy and laity—who helped to sustain their church throughout the years. Me ke aloha pumehana.

\*Christ was trying to recruit fishermen who became his apostles in a time when *men* referred to *mankind* (all of humanity).

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## CONFIRMATIONS AT ST. JOHN'S BY-THE-SEA 1931-1997

Note: We have tried to list correctly the names of those confirmed by checking and rechecking registers at both St. Andrew's Cathedral and St. John's. But sometimes the spellings do not agree.

A.N. - R.L.

**Aug. 30, 1931, \* presented by Edgar Henshaw:**

Rose Newalu, Rebecca Awa, Katie Ho'okano, Helen Ho'okano, Martha Newalu, Kaaeawaihau Ho'okano, Sr., Uluhane Ho'okano, Annie Shiratori, Louisa Ho'okano, Matilda Ho'okano, Margaret Ho'okano, Hannah Newalu, Helen Ho'okano, Jr., Violet Young, Rebecca Awa, Sr., James Hopklns, Joseph Awa, William Ho'okano, Durant Shiratori, John Kamiko, William Ho'okano.

\*The day before, Willie Ho'okano, Sr., bound for Kalaupapa, was confirmed at the Kalihi Receiving Station.

**Dec. 27, 1931**

Mae Ryder, Alice Awa, Abigail Awa, Comet Ho'okano, Frank Ryder, Henry Ho'okano Jr., Peter Ho'okano, Paul Newalu Sr., Willie Ho'okano, John Townsend.

**Dec. 27, 1932**

Charles Ho'okano, William Watson, John Awa, Arthur Newalu, Tommy Haraguchi, Keona Kona, James Watson, Jr., Carolina Ho'okano, Mary Lei Ho'okano, Martha Ho'okano, Jennie Akai, Rosalia Watson, Isabela Watson, Mimie Haraguchi, Agnes Kapiko.

**Aug. 15, 1933**

Benjamin Ho'okano, Harrietta Ho'okano, Mika'a Haumaha, Virginia Watson.

**Dec. 27, 1933**

John Kahanu, Keomaka Keaweamaki, Albert Newalu, Ezra Ho'okano, July Ho'okano, Clarence Watson, Kelekini Kahanu, Basalissa Abalos, Ethel Ho'okano, Mary Watson.

**Dec. 27, 1934**

Hattie Pahia, Julia Pahia, Lois Kapiko, Kamiko Ho'okano, Johnson Ho'okano, Edward Newalu.

**April 17, 1935**

Agnes Haraguchi, Mary Newalu, Irene Ching, Joane Simeon, Charles Kehakaku.

**Dec. 27, 1935**

Lillian Shiratori, William Kapiko.

**January 23, 1938, presented by Capt. W.A. Roberts**

Henry Ching, Ralph Inoshita, Moises Tehada, Louise Gohier.

**June 4, 1939**

Kathleen Hopkins, Donald Hopkins, Kenneth Hopkins, Bernard Hopkins, Edward Hopkins, Percy Hopkins.

**Dec. 27, 1939**

Gladys Ching, Ruby Watson, John Ho'okano, William Kapiko.

**July 23, 1944**

Alice Kalualii, Alma Shiratori, Rosaline Watson, Constance Young, Harriet Ho'okano, Virginia Kapiko, Edgar Ho'okano, Frank Ryder, Peter Kahanaoi, Edward Ho'okano, Morris Shiratori, Harold Ho'okano, Francis Young.

**March 9, 1947**

James Baughman, Wren Wescoatt, Carol Leong, Lorna Kapiko.

**March 14, 1948, presented by the Rev. Richard Trelease Jr.:**

Frank Akai, Jr., Victoria Sheldon, Marguerite Tilton.

**Dec. 12, 1949, presented by the Rev. Roland Ormsbee:**

Jennie Akai, Rose Akai, Arleen Awa, Bertha Awa, Betty Ching, Thelma Nourrie, Coates Cobb-Adams, Jr., Frederick Cobb-Adams, Leong Lung, Ernest Nourrie.

**June 18, 1950**

Benjamin Cobb-Adams, Charles Cobb-Adams, John Griggs, Douglas Lee, William Lee, Robert McCully, Charles Stone III, Elen Griggs, Edna Ho'okano, Matilda Ho'okano, Dolores Lau, Alpha Plume, Judith Vasas, Abigail Young.

**Oct. 21, 1951, presented by the Rev. Norman Ault:**

Elnora McDougall, Carolyn McDougall, Faye Manthie, Katherine Ho'okano, Albert Newalu, Jr., Bertram Awa, Stephen Ching, Thomas Watson.

**Dec. 7, 1952, presented by the Rev. William R. Grosh:**

Healani Costa, Julia Geyer, Winifred Geyer, Mary Gunderson

**May 23, 1954**

Roy Bright, Ariel Fung, Johanna K. Green, Johanna Green, Florence Hill.

**Dec. 26, 1954**

Carol Greener.

**Nov. 27, 1955, presented by the Rev. Kenneth T. Cosby:**

Joseph Awa, Jr., Wilfred Pieper, James DeTomaso, Lloyd Young, Theodore Saizon, Earl Newalu, Ezra Ho'okano, Jr.

**Oct. 21, 1956**

Janice Awa, Barbara Bloomfield, Emma Bloomfield, Norma Fung, Martha Ho'okano, Mac Ho'okano, Beverly Lau, Charlotte Lau, Myrna McDougall, Linda Newalu, Anita Saizon, Kathleen Wun, Rebecca Young, Yvonne Young, Barrington Bloomfield, Steven Leong, Dennis Manthei, Howard Manthei, Frederick Morris, Melvin Morris, Arnold Newalu, Barry Newalu, Wayne Ryder, Leroy Torres, Vincent Torres.

**Oct. 27, 1957**

Harold Blomfield, Warren Yee, Ruth Shiratori, Delphine Tom, Thomas Roof, Lance Johnson Milton Pahia, Rose Torres, Jerry De Tomaso, Richard Morris

**Sept. 14, 1958**

Jack Craig, Joyce Crow (Newalu), Roger Crow (Newalu), Henrieta Ho'okano Foo, Beny Ann Torres, Mildred Vogel, William Vogel, Vernon Yee, Evans Young.

**Nov. 29, 1959**

Benjamin Au, Robert Chamberlain, Thomas Hines, Ronald Morris, Elizabeth Chamberlain, Cheryl Heide, Jeannette Hines.

**March 27, 1960, presented by the Rev. Roger Melrose:**

Don Manthei, Dorothea Strombeck, Harry Lau, Katherine Watson, Virginia Weakley, Ernest Weakley, Joseph Yee, Annette Nakamae, Geraldine Hilker, Joseph Ho'okano, July Ho'okano Jr., Dickson Costa, Phyllis Lau, Milton Lau, Henry Lau.

**Dec. 18, 1960**

Inigo Josue, Manuel Josue, Edward Kalahiki, Jr., Richard Kalahiki, John Osborne, Miriam Fergerstrom, Gladiola Ho'okano, Toedorica Josue, Rose-Jane Kekueiwa, Sophia Ryder, Matte Wong, Karen Wun, Barbara Callahan.

**June 18, 1961**

Charles Chapman III, John DeMello, William Fergerstrom, Aaron Fung, John Miller, Clark Murphy, Robert Young, Alberta Newalu, Mary Pahia, Isabella Stevenson, Gladys Young.

**Dec. 3, 1961**

Beverly Cossitt, Lena Johnson, Don Johnson, Ruth Lucas, Katherine Wery.

**May 20, 1962**

Olsen Fergerstrom, Ronald Lau, Kenneth Melrose, Charles Strombeck, Gostave Strombeck, Chris Young.

**Aug. 1, 1965, presented by the Rev. Victor Krulak:**

Eric Fung, Michael MacDougall, Gloria Ho'okano, Eleanor Ho'okano, Patricia Kane, Robert Kane.

**June 19, 1970, presented by the Rev. Richard Kirchboffer**

Paul Bochanan, Eloise Bochanan, Harriet Nakamoto.

**Dec. 17, 1971, presented by the Rev. Darrow Aiona:**

Roxanne Anzai, Kevin Anzai, Joey Ho'okano, Jeffrey Ho'okano, Gilbert Anzai, Andrew Brown, Ramona Anzai, Jocelyn Ho'okano, Penni Bright, Kelly Bright, Lori Bright, Louise Lucas, Edward Morse, Robert Raef, Paul Lucas, David Williford, Stephen Williford.

**May 21, 1972**

Christopher Kirchhoffer. Patricia Kirchhoffer

**Feb. 4, 1973**

Anela Brown, Gerry Edenfield, Millie Ryder, Jonathan Lau, Mitchell Ryder, Frank Ryder, Shirley Ho'okano, Miriam Ryder, Eleanor Chapman, Dorcas Polhemus, Tiare Ryder.

**Dec. 21, 1973**

Lyanne Naipo, Glenn Naipo, Kevin Au, Corey Au, Anna Au.

**Dec. 22, 1974**

Violet Mays

**Dec. 17, 1978**

Jamieson Nee, Sheree Awa, Tammy Awa, Bertram Awa, Jr., Robin Wilson, Monica Young, Winifred Rowland, Maxine Awa.

**Dec. 21, 1980**

Vera Shores, Stephanie Robison.

**Dec. 20, 1981**

Damon Enos, Jr., Fred Young, Rudolph Enos, Jr., Enid Young, Gerry Young, Kathy Young.

**Dec. 18, 1983**

Amber Ohelo, Cristal Young, Chris Young, Jr., Kenneth Phillips, Jr., Lloyd Young III, Shari Todd, Kimo Todd, Matthew Shores, Henry Chang, Malia Chang, JoAnn Bob, Charles Bob, Kale Bob.

**Dec. 23, 1984**

Patrick Chu, Lot Lau.

**Dec. 22, 1985**

Jennifer Lau, Thomas Lau, Monica Bob.

**Dec. 21, 1986, presented by the Rev. Charles G. Hopkins:**

Thomas Gething, Mary Gething, Penelope Shonk, David Gierlach, Louise Gierlach.

**Dec. 18, 1988**

Alberta Hopkins, Lysandra Padeken, Carol Paavao

**Dec. 24, 1989**

Joseph Johnson, Jr., George Leong, Ebenezer Porter, Timothy DeVries, Melissa Beimes.

**Dec. 23, 1990**

Tanya Goo, Melissa Goo, Walter Goo, Kealohapauole Yamaguchi, Aloha Yamaguchi, Virginia Farrar.

**Dec. 22, 1991**

Anita Cartajena, Andrea Hopkins, Leila Neilson, Allen Young, David Chong, Sally Roggia.

**Dec. 19, 1993**

Emmaline Padeken, Rory Padeken, Angeline Yasuda, Ronald Yasuda, Cheryl Padeken, Sanford Padeken.

**July 9, 1995**

Douglas Farrar, Christine Farrar, Douglas Farrar, Jr., Jason Hirose, Krystal Hirose, Lysandra Padeken, Martin Kaninau, Martin Kaninau II, Helen Kaninau, Anthony Fogelstrom, Lois Fogelstrom.

**July 7, 1996, presented by Fr. Walter Harris**

Jerry Gehling





The old Libby McNeill Pineapple Cannery in the 1920's,  
on the present site of St. John's by - the- Sea, Kahalu'u  
Bishop Museum, L.E. Edgeworth photo



John Townsend, "Mayor of Kahalu'u"  
With 7-year-old daughter, Frances.  
(1919)



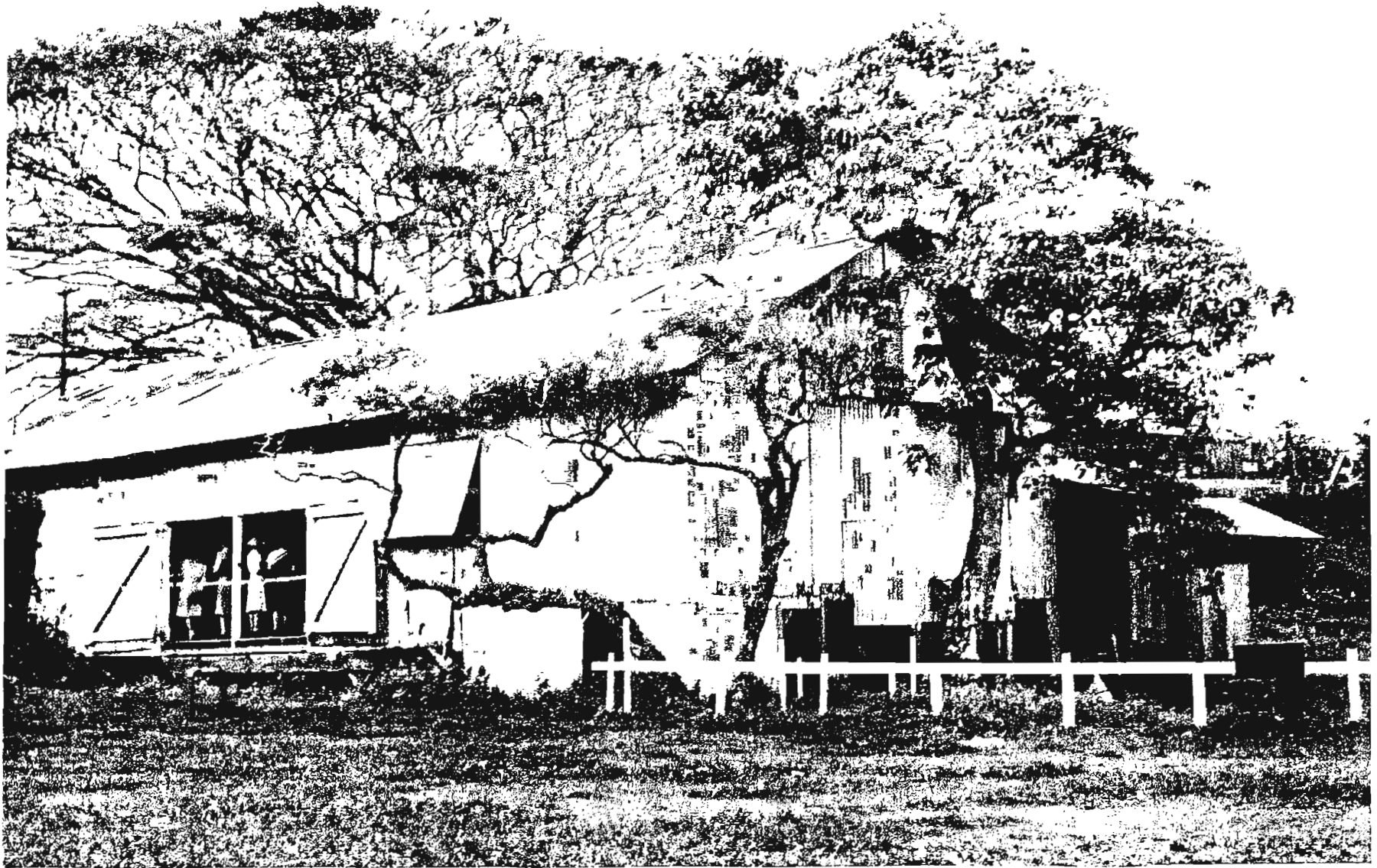
Dr. Mildred Staley, daughter of Hawai'i first  
Anglican Bishop, the Right Rev. Thomas N.  
Staley.

*1944 photo courtesy of Hawai'i Tribune Herald*

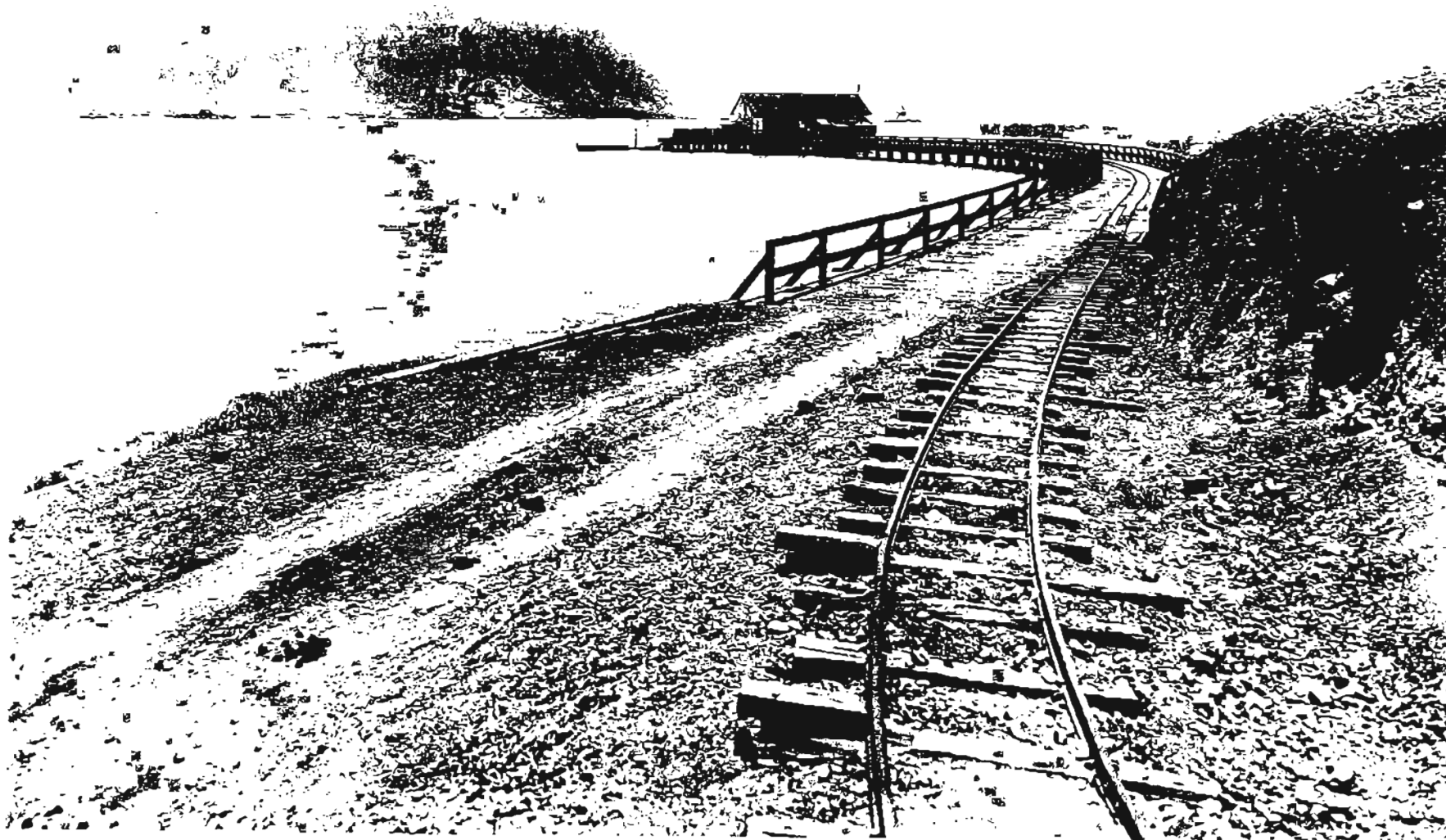


T.J. Hollander, former missionary to China,  
Diocesan treasurer, in charge of St. John's  
in the mid-1930's, with his wife, Grace.

**Members of "The Troika," guiding force in the founding of St. John's.**

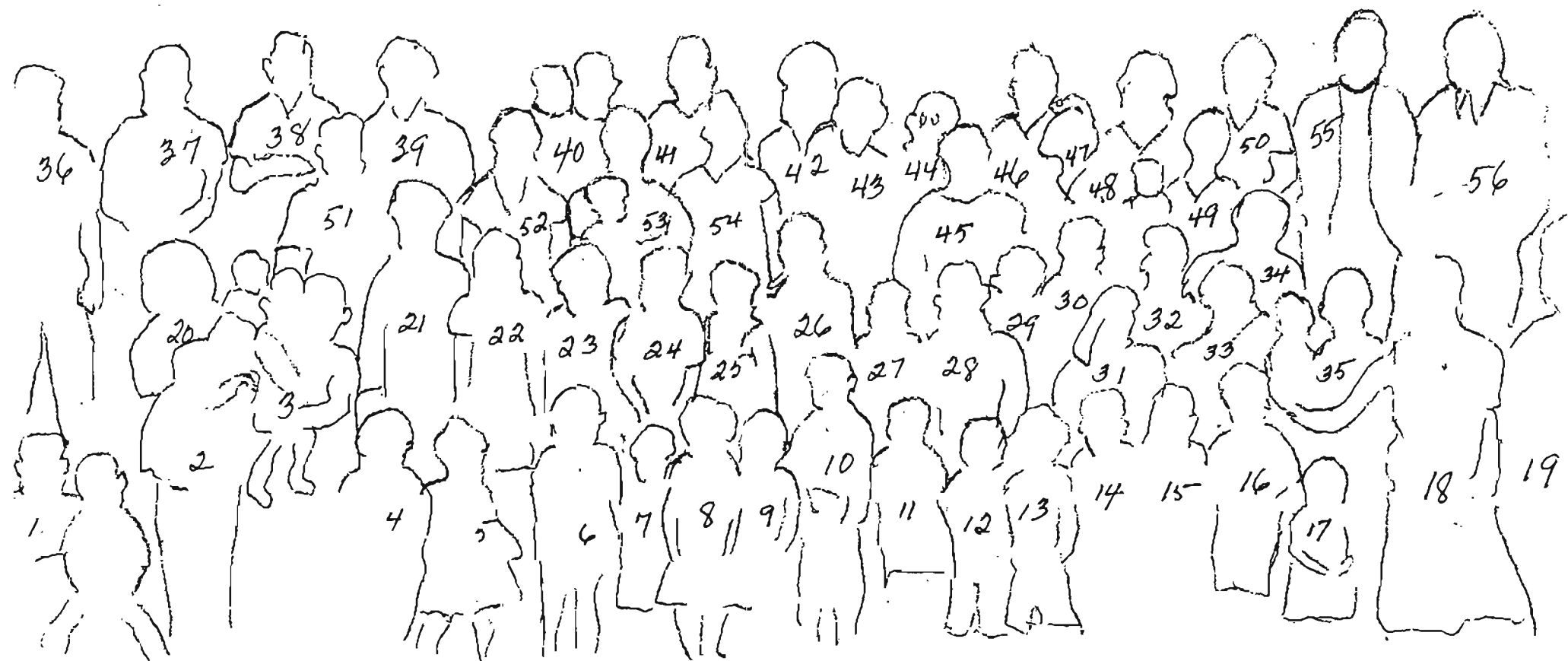


Kahalu'u's old tin-roofed Community Hall that also served as an Episcopal church for almost 20 years.



Wailau Peninsula, where pineapple grew and was shipped to the U. S. Mainland.  
Bishop Museum, L. E. Edgeworth photo



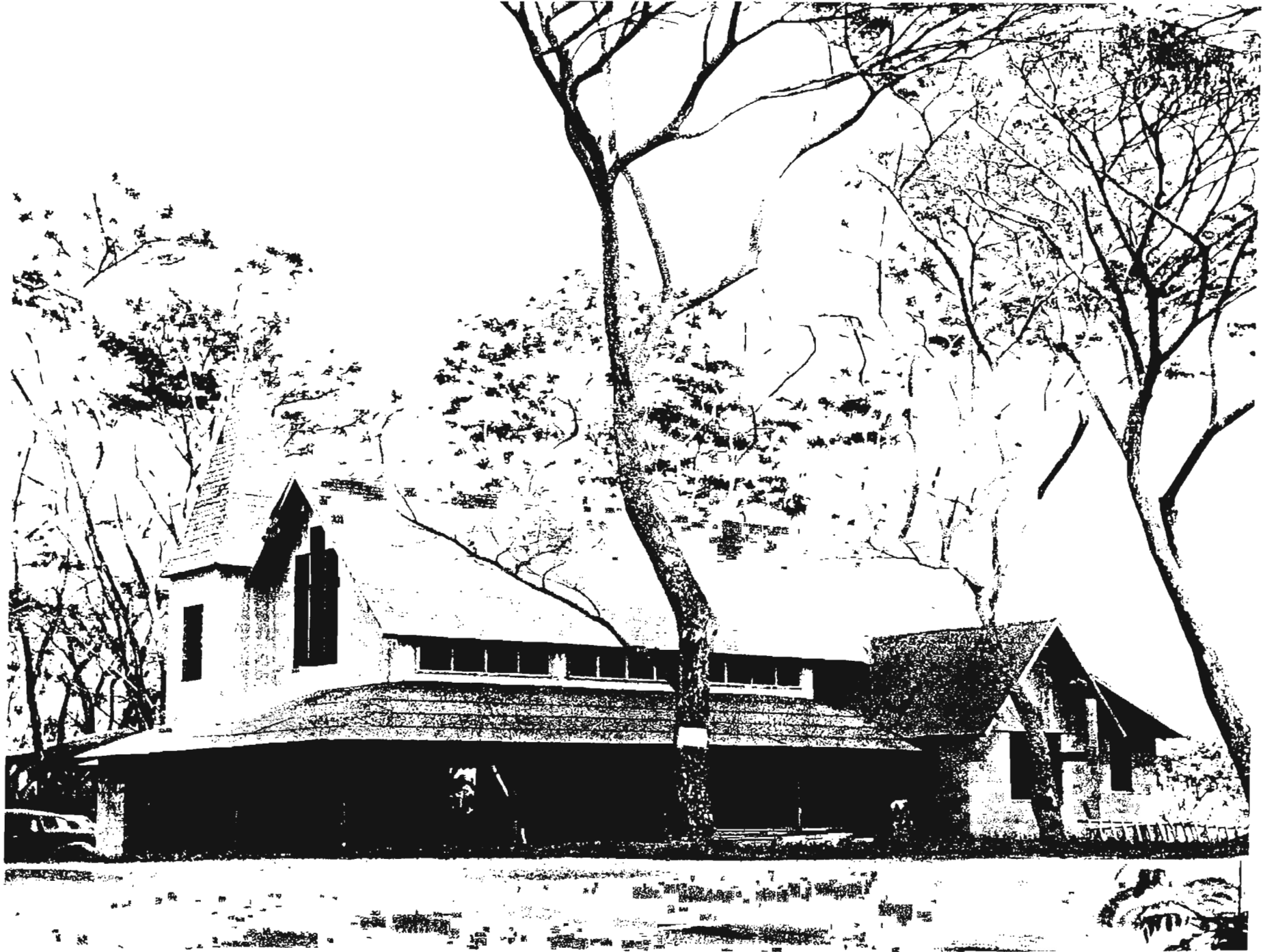


St. John's first congregation (1931). The names of children being held are in parentheses. Front Row (L to R) #1 John Awa (William Kapiko Jr.), #2 Edward Kalahiki (John Kala), #3 Katie Ho'okano (Richard Kapiko), #4 Jackie Ho'okano, #5 Elizabeth Watson, #6 Lois Kapiko, #7 Lillian Shiratori, #8 Frances Ching, #9 Dolores Kalahiki, #10 Ethel Ho'okano, #11 Kahele Kalahiki, #12 Gladys Young, #13 Geraldine Young, #14 Lloyd Young, #15 Sonny Young, #16 Unidentified, #17 Gladys Ching, #18 Dora Henshaw, #19 Layreader Edgar Henshaw, #20 Helen Kona Hanamaika'i Ho'okano (Laura Makanani), #21 Margaret Ho'okano, #22 Alice Awa, #23 Rose Newalu, #24 Arthur Kalahiki, #25 Edward Newalu, #26 Clarence Watson, #27 Ezra Ho'okano, #28 Sonny Ho'okano, #29 Peter Mak'anapu Ho'okano, #30 Paul Newalu, #31 Abigail Awa, #32 Joseph Awa, #33 Mrs. Joseph Mason, #34 Unidentified, #35 Irene Newalu Ching (Ethel Ching). #36 Hosai Shiratori, #37 Charles Ho'okano Jr., #38 Willie Ho'okano Jr., #39 Keoua Joseph Kona, #40 Margaret Kamiko (Harold Ho'okano), #41 Willie Ho'okano Sr., #42 Agnes Kalama Ho'okano, #43 William G. Ho'okano Sr., #44 Louisa Ho'okano, #45 Hannah Ho'okano, #46 Hattie Ho'okano, #47 Rebecca Ho'okano, #48 Laura Makanani, #49 Annie Ho'okano Shiratori (Morris Shiratori), #50 Flora Hayes, #51 Benjamin Ho'okano, #52 Matilda Yim You, #53 Martha Newalu (Mary Ho'okano), #54 Agnes Ka'ai Ho'okano, #55 the Rev. Joseph Mason, #56 Homer Hayes.





St. John's Sunday School class at the beach park in the mid-1930's. Front Row (L to R): Edna Ho'okano, Abigail Young, Pearl Ching, Alma Shiratori, Charlene Watson, Lorna Kapiko, Josephine Dias, Wanda Townsend. Second Row: Harriet Ho'okano, Gladys Ching, Ethel Ho'okano, Ethel Ching, Frances Ching, Lillian Shiratori. Back Row: Ethel Ho'okano, Puanani Ryder, Jackie Ho'okano, Clara Ho'okano. Far left, in coat and tie, Henry Ching, father of the Ching girls.



St. John's new chapel, under construction  
on Kamehameha Highway, 1947.





The Rev. Edgar Henshaw baptized John Townsend's grand-daughter Miliaulani Lucas, in 1935.



British Army Evangelist Captain Arthur Roberts and wife, Dora, on their wedding day, May 22, 1939 at St. Andrews Cathedral.

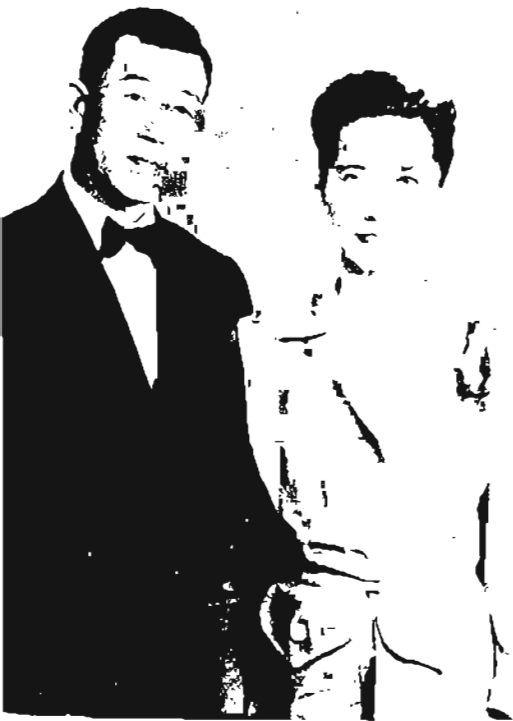


L to R: Charles Ho'okano, St. John's dedicated layreader in whose memory the parish hall was named; The Rev. William Grosh and Acolyte Paul Smyth, whose mother, Betty, still attends Sunday mass.



St. John's Choir, 1955- All members related by blood or marriage to the Ho'okano 'Ohana, except the vicar's wife, Frances Grosh (far right).

L to R: Annie Lane Newalu, Lillian DeTomaso, Emalia Naipo, Margaret Leong, June Aloha Naipo Shimoda, Violet Young, Agnes Kapiko, Alma Edenfield, Frances Grosh.



In the 1940's Hosai and Annie Ho'okano Shiratori, longtime members of St. John's. He helped build the new chapel. Their daughters, Alma Edenfield and Lillian DeTomaso, still sing in the choir.



In the early 1960's The Rev. Roger Melrose; his wife Charlotte (holding baby Ann); and sons (L to R) Kenneth, David and Jeffrey. Charlotte's mother, Mrs. Kenneth Miller, is in the background.



Agnes Ka'ai Ho'okano Kapiko, whose angelic voice enhanced the choir throughout her adult life, with grandson Clark Murphy. (1950)



The Rev. Darrow Aiona and his wife, Christina, on their wedding day, Feb. 26, 1972. They were the first clerical couple to be married at St. John's, celebrating afterwards with a potluck under the trees.



Miriam and Puanani Ryder, who used to host the Aionas' visitors from afar. Puanani was a first cousin to "Uncle Charlie" Ho'okano, longtime St. John's layreader.

Fr Charles Hopkins and wife. Pua,  
at his 1996 retirement party in parish hall



Fr. Hopkins (above left) helping prepare the imu for the lūa'u  
that became an annual fundraiser during his tenure. L to R  
(Clockwise): Butch Chang, Edward Newalu, Nāhoa Lucas



"Lūa'u King and Queen": Gene Naipo, coordinator each year of the benefit event that once drew 1,500 persons, and his wife, Emalia, a member of the Ho'okano 'Ohana.



Gene Naipo clowns for the congregation on the morning after the lūa'u, his performance a gift to all the volunteer workers. Here he impersonates entertainer Carmen Miranda.

Bonnie Chang, who served as Junior Warden with Fr. Aiona's replacement. His widow, Anita, son, Henry (Butch) and daughter-in-law, Phyllis, continue to sing in the choir.



Ruth Brighter and Evelyn Hirose, heroic managers of the parish hall kitchen, in charge of ordering supplies and supervising the clean-up crews.



**Keiki Hānau o ka 'Āina**  
Children of St. John's Sunday School classes.  
**Moving into the Millennium**





**Keiki Hānau o ka `Āina**  
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