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HAWAII HISTORICAL SOCIETY
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HAWAIIAN CHURCH CHRONICLE

CAMP MOKULEIA MAKES \$3.5 MILLION GOAL

Diocesan Council Guarantees Difference

The Diocesan Council has voted to guarantee the balance due on March 31 to assure receipt of the \$250,000 Kresge challenge grant so that a new Camp Mokuleia will be built to serve better both the church and larger community.

The total of gifts and pledges received to rebuild the camp stood at \$3,154,465.17 March 20.

A number of proposals are out to which response is expected by the March 31 Kresge grant deadline, so the balance needed to reach the \$3.5 million goal will be much reduced.

A final report on the campaign will appear in the June *Chronicle*.

HOLY NATIVITY'S STEPHEN MINISTRIES

"Ministry of the Laity" seems to be the watchword these days, and rightly so. The laity are acknowledged as one of the orders of ministers of the Church in the Catechism (BCP, p.855). We are instructed that Baptism is our ordination into the ministry of all believers; we are exhorted to see Christ in our neighbor.

All of these things are true.

Among the many ways of giving substance to these theories is the Stephen Ministries.

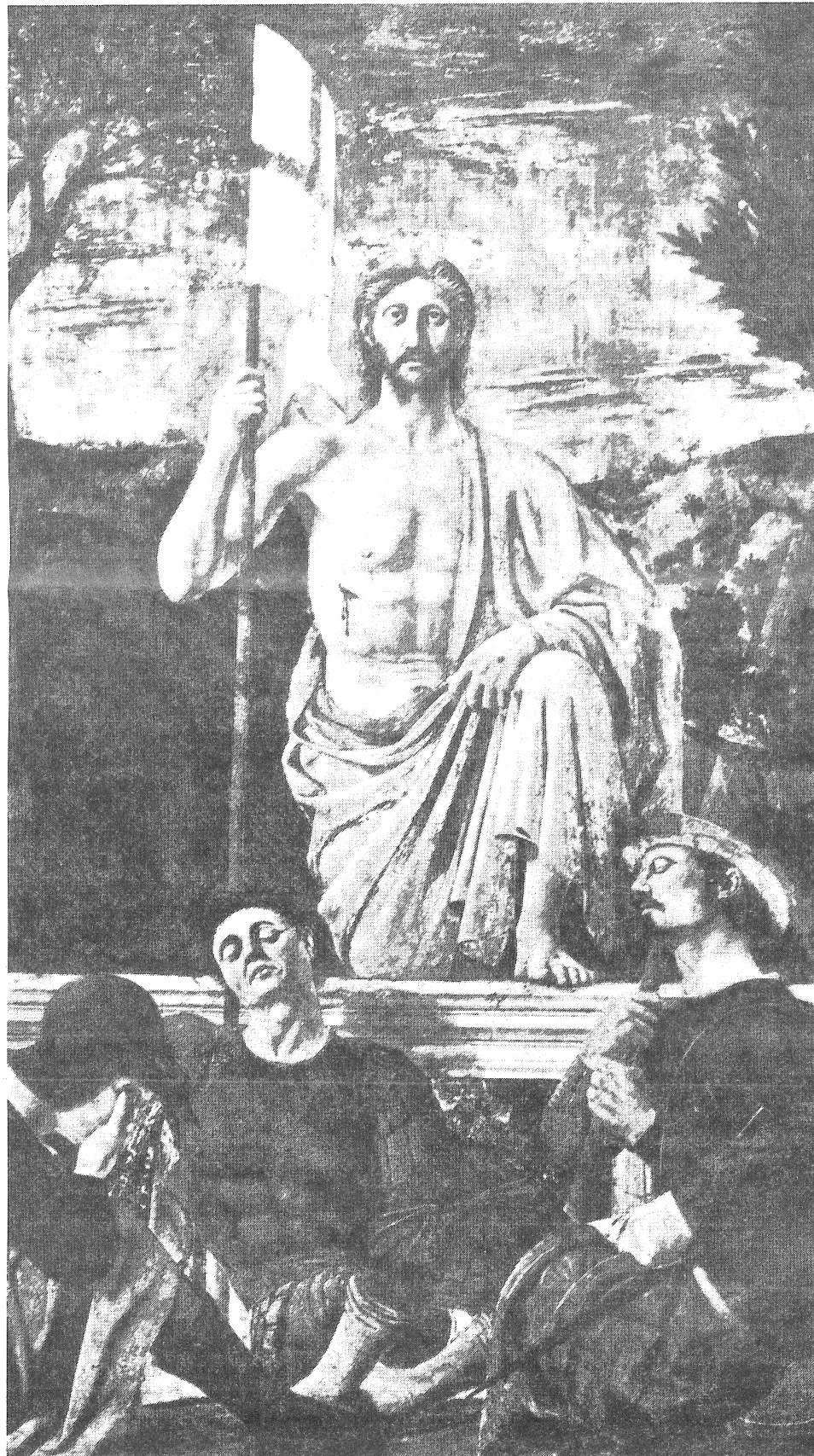
Based in St. Louis, MO, where the Stephen Ministries was founded by the Rev. Kenneth C. Houk, Ph.D., his ministry extends now into hundreds of congregations of many denominations across the United States.

The requirement for enrollment in the Stephen Ministries is the payment of a substantial enrollment fee and the qualifications of the congregation trainer, who must attend a two-week seminar on the mainland.

When the Rev. Jeanne Grant was ordained a Deacon in 1984, the Church of the Holy Nativity agreed with her that the Stephen Ministries would be an effective tool in her ministry of enabling lay persons more fully to exercise their vocation. After attending the two-week course in Berkeley, California, in the

(Continued on page 8)

ALLELUIA. CHRIST IS RISEN. THE LORD IS RISEN INDEED. ALLELUIA.



—Piero della Francesca, *The Resurrection*, c. 1460, fresco in Borgo San Sepolcro.

**Christ has been raised from the dead,
the first fruits of those who have fallen asleep.
For as in Adam all die,
so also in Christ shall all be made alive. Alleluia.**

SOCIAL MINISTRIES CONFERENCE

At the invitation of Hawaii's Bishop Donald P. Hart about 60 people from the diocese will meet June 5 and 6 at a conference on social ministries. The purpose of the conference, said Bishop Hart, is to assess what we are doing now, to determine what we want to do and how — or if — we can do it.

"The Episcopal Church has historically and clearly been involved in a lot of social ministries," he said. "The most visible are the Institute for Human Services and the Kalihi-Palama Immigrant Service Center, but there are also smaller ones, parish-based.

He cited the social ministry of the deacons as well as Camp Mokuleia and some of the rural churches. "Camp Mokuleia has just about met its fund-raising goal. The camp reaches out far beyond the church in meeting social needs of the community."

"At the parish level, there's St. Philip's in Waiānae, serving the Hawaiian community. They're working to create a community building to benefit a number of programs. The church would use it on Sundays for services, and it could be rented out during the week for health programs, youth programs, and family counseling.

"People have taken hold, but all these programs hurt for money, volunteers and staff. The idea is to bring representatives of all the outreach ministries together, whether they are within the parish or city-wide, and pool our thoughts on some better way of organizing what's being done. As it is, each time a parish wants to initiate a program, they have to start it up on their own, reinventing the wheel."

Bishop Hart said that the Institute for Human Services is subject to the whims of public support. "Street people are in, partly because of Fr. DuTeil's ability to keep their need in the public eye. If that marketing ability fades, it will be difficult to fund. Immigration services are suffering because of an inability to project to the community the need for the program. We want to explore how we can be more effective now and in the future."

There has been some friendly pressure from the Roman Catholics, who are better organized for social ministry through Catholic Charities. Their track record is extraordinary and they've done it through a central organization.

"They don't need to invent the wheel each time."

Bishop Hart added that he doesn't believe that the Episcopal Church in Hawaii needs to create another organization exactly like Catholic Charities, "but we do need to create something that will be a resource and ongoing help to the parishes."

Raising money for social ministry goes back to the time of St. Paul, the Bishop,

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Governor John Waihee and his wife, Lynn, coming past their tennis court through the St. Andrew's Priory School fence on their March good neighbor visit.

DIOCESAN COUNCIL

At the February meeting, the Diocesan Council:

- Applauded the presentation of the Christian Camping International Distinguished Volunteer of the Year Award by the Rev. Brian Grieves to Delos Seeley for his work on behalf of Camp Mokuleia.
- Voted to pay from church resources the sum (as of March 31, 1987) sufficient to bring the Camp Mokuleia capital fund drive to its \$3.5 million goal and thus secure the \$250,000 Kresge challenge grant. As of February 20, the amount remaining to be raised was \$385,087.67, with many potential pledgers still considering proposals totalling over \$1 million.
- Learned that the Diocesan portfolio rose in value to \$5,734,673 — an increase of \$421,363 in three months. The Diocesan Treasurer reported that 37 of 40 churches had submitted parochial reports, that 31 showed an increase in net operating income and 6 decreases, and that therefore diocesan assessment income as noted in the diocesan budget could increase by about \$60,000.
- Heard Church in Society (Relda Loomis) report continuing interviews with program units and set the annual meeting of the membership of KPISC and the Diocesan Council meeting for that day at the 720 North King Street Center July 19, 1987.
- Heard Richard Decker's report on Nature & Education's survey results (see March *Chronicle*) and George Lockwood's report that 23% of the diocesan budget was spent on others and 77% on ourselves. He noted the work to be done to achieve the 50-50 goal passed by the 1986 Convention. A report from the departments on how better to distribute their block grants in view of 50-50 was voted for the March meeting.
- Noted Communications Department goals for 1987:

- I. To produce the best *Hawaiian Church Chronicle* possible, continue to update mailing list, encourage annual donation of \$4.00, and be in ongoing dialogue with editor to provide advice and support.

- II. To facilitate communications within and outside the Diocese, updating the existing communications plan, encouraging the use of the 800 number, and helping local media.
- III. To explore diocesan use of electronic media and to determine the department's role therein. Computer telecommunications are currently under study. (Dee Anne Mahuna, Communications).
- Heard of the coming meeting of mission clergy and those in aided parishes and the March 20 demonstration of telecommunications using a telephone bridging device and a video-telephone. (Fr. Ed Bonsey, Congregational Development).
- Elected Gordon Johnson of the Church of the Holy Nativity to replace a resigned diocesan laymember of the Cathedral chapter (2-year term).
- Learned that the court had entered a judgment in favor of the Diocese concerning St. Matthew's vicarage, Waimanalo, and that the building has been returned to the congregation.
- Learned that because of the unavailability of adequate Maui facilities, the 1987 Diocesan Convention would meet on Oahu at the Ala Moana Americana Hotel diamondhead of the Ala Moana Shopping Center.
- Heard that a columbarium will be built at St. Andrew's Cathedral at an approximate cost of \$25,000.

The Episcopal Diocese Board of Ministry on Aging (BOMA) recently received a report from a member regarding a workshop on Alzheimer's Disease. It is not rare any more and even one member of a parish could benefit from the care suggested at this workshop. BOMA asks parishes to contact the Alzheimer's Disease Association at 521-3771 (Ward Warehouse) and make inquiries as to possible workshops or for information on their program.

PB'S EASTER MESSAGE

"On this day the Lord has acted;
we will rejoice and be glad in it."
(Psalm 118:24)

The central message of the Resurrection is that God acts in our history to bring us redemption. This is a message of hope. It is the core of our mission and ministry.

Easter is a time to celebrate the new life won for us by Christ's saving action. We recall that it was through Christ's suffering and pain that new life was made available to us. New Life required a radical termination of the old life. Jesus paid the price of suffering and pain so that the new life would be available to us. In a world filled with suffering and pain, this is a message of hope.

Easter is the time to celebrate the beginning of a new world. The Resurrection of Jesus Christ has transformed the way we perceive the world. Yet sin, disease, oppression and hatred continue to rule the lives of many. There are still many who have not been touched by the new world. The new world exists in the minds and hearts of people with faith. Jesus unlocks our minds and hearts, enabling us to reach out to that new world. To those locked in systems of oppression and dehumanization, this is a message of hope.

Easter is the time to celebrate a new pattern for living. The Resurrection of Jesus Christ did not usher in a strict code for human relations. The message of Jesus to his disciples in his post-Resurrection appearances was not a moral code; it was a simple declaration: "Fear not." The Resurrection of Jesus tells us not to be afraid in the midst of very frightening situations. At a time when traditional values are seen to be either ignored or under attack, this is a message of hope.

Easter addresses our fears, our pain, our future. The profoundly simple message of the Resurrection is one of hope. That hope is grounded in the fact that Jesus returned to life. In his risen body, he ate with his friends, walked with them on the road to Emmaus. He shared our humanity. To be alive on earth, to live freely, to experience fully human relationships is at the heart of the message of hope we proclaim. To those seeking a new life, to those struggling to throw off the chains of oppression, to those scarred by sin, we carry the Easter message of hope. The good news of Easter is the affirmation of life become real.

"Alleluia. Christ our Passover has been sacrificed for us; therefore let us keep the feast, not with the old leaven, the leaven of malice and evil; but with the unleavened bread of sincerity and truth. Alleluia."

ABORTION TASK FORCE

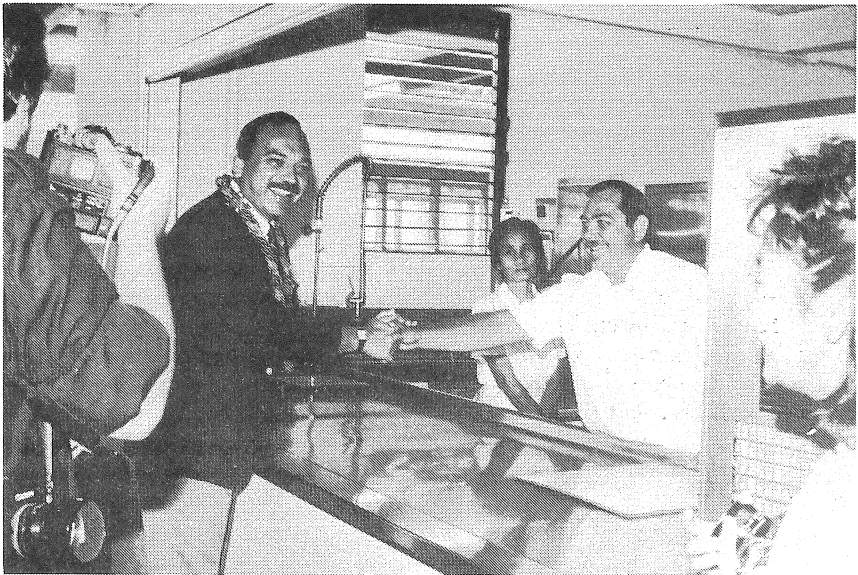
"The Abortion Task Force has begun to develop a program for use in the parishes to discuss the issue of abortion along four dimensions — theological, sociological, medical, and personal," reports Dr. Marilyn Easton of St. Andrew's, the chairman.

"It is our aim to provide materials for study including articles, videotapes, and speakers and to develop a method of approach which is non-threatening and which will allow individuals to arrive at a personal opinion through study, discussion, and prayer," adds Easton.

The Task Force is also assisting the Joint Standing Commission on Human

Affairs and Health of the General Convention in "gathering the mind of the church" through polling a representative sample of the laity and all the clergy as to their current attitudes to the General Convention abortion resolution of 1976 as reconfirmed in 1979 and 1982. "Collated results are due in May, so those who receive questionnaires are asked to be prompt about returning them," emphasizes Easton.

In addition to Dr. Easton, the following are members of this task force: Alice Anne Bell, Kathy Bowers, Elizabeth Ho, Ralph Kam, Terrilea Burnett, Dr. Robin Willcourt, and the Revs. Alison Dingley, J. Sargeant Edwards, and Sue Hanson.



Governor John Waihee of Hawaii with Frank Guillozet, food service manager, on the good neighbor visit paid St. Andrew's Priory. (The Governor's residence adjoins the Priory.)



Opening of a new playground area: Randy Okumura and Mel Chow, co-chairs of the Priory golf tournament, with the Rev. David Kennedy, Priory headmaster, and (right) the Revs. Franklin Chun and Marilynn Brown, Priory chaplains.

BISHOP'S JOURNEYING

Feb. 17: Meetings in the office with many people, including staff, then to the State House for a Committee hearing on anti-discriminatory legislation. The AIDS Committee of the Diocese has its first organizational meeting.

Feb. 18: Went to the Oahu Clericus at 7:00 a.m. to hear Gerry Gifford and others discuss the opportunities for continuing education.

Feb. 19: Up again for a breakfast meeting of ecumenical clergy at Arcadia and give a brief talk. Meet with the newly formed Abortion Committee as they begin their work to bring helpfulness and reconciliation to this difficult issue.

Feb. 20: The Diocesan Council meets at noon. Late that afternoon Peter Van Horne and I leave for a conference of the mission vicars at St. Anthony's Retreat House.

Feb. 21: Good discussions with the mission vicars about the problems and rewards of ministering in the smaller congregations. Some extraordinarily creative ministry happens in these places. I have to leave early to catch the plane to Lahaina and my visitation to Holy Innocents'.

Feb. 22: Holy Innocents' treats Elizabeth and me to a fine Sunday of services and potlucks, due in large measure to the hospitality of Richard and Shirley Thieme and their three children. In the midst of it all Richard manages to give me a lesson in higher computer communication!

Feb. 24-28: A week of office work. Lunch on Wednesday with other denominational leaders at Harris Memorial Methodist Church. We try to do this regularly to keep lines of communication open between us. A pleasant time with Mrs. Katharine Kennedy during the week, with memories of the Bishop and those fruitful years of his ministry. A productive but discouraging meeting of the KPISC Board in mid-week — discouraging because KPISC needs emergency funding to keep its programs going, but productive in the Board's positive approach to solving those problems.

Mar. 1: Visitations to Trinity by-the-Sea and the warmth of that congregation, another that ministers to many visitors. I even meet a long lost Canadian relative — some Harts that went north across the boarder during the Revolution! Good sharing with Morley and Linda Frech and the Vestry of this active congregation. Snow on Mauna Kea seen as we take off — part of the incredible beauty of this place.

Mar. 2: Elizabeth talks to the Women of Holy Nativity about Alaska, while I enjoy some relaxing time.

Mar. 3: Go with Brian Nurning to celebrate a monthly service he does at Arcadia and to visit some of the wonderful elderly parishioners many congregations have there. Pancakes at the Cathedral this evening on Shrove Tuesday!

Mar. 4: Ash Wednesday and a talk to ecumenical leaders in Christian Education. My best qualification is that I struggled so hard with this in all the places I served. Celebrate and preach at the noon service in the Cathedral, sharing the worship with the Dean.

Mar. 5: Off at 6:00 a.m. to Seabury Hall School and the Trustees meeting. The new headmaster-elect, Tom Olverson, is visiting the School for a week. The Melroses and the School host a delicious lunch for the Board and I enjoy some time with Roger seeing where they will live next year and hearing of their plans. Home by 10:00 p.m. after meeting with the Vestry of Good Shepherd as they make plans to conduct a search for a new rector.

Mar. 7-8: Catching up on letters while the office is quiet on this Saturday, and then lunch with the Iolani Guild. Some refreshing time in the afternoon digging in the dirt as we do some gardening. Two services at St. Timothy's for my visitation. Breakfast with the confirmation class and potluck after the services. Vince and Maria O'Neill show us around the new community center and office building that is almost complete. The ground breaking in July was my first official action in the Diocese.

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A WORD FROM THE BISHOP

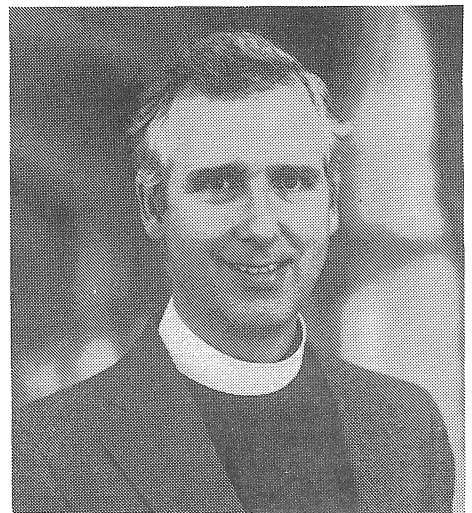
Dear Sisters and Brothers in Christ:

The Diocese is extraordinarily busy during this Lenten Season, with special programs in most congregations and other offerings on an ecumenical basis. I look forward to giving leadership to the Spouses' Retreat and the Clergy Conference, both in late March, and to the Diocesan Council Retreat in mid-April. In the midst of it all, I try to remember the value of quiet and a time for reflection. Not easy things to create and protect in this world! I hope you can find them as you move toward the remembrance of our Lord's Passion and Resurrection.

At this writing in mid-March, we are thankfully very close to achieving our financial goals for the Camp Mokuleia Campaign. A positive response on our last askings will put us over the top on this \$3.5 million project. It has been a tremendous effort on the part of many individuals and a sacrifice for our congregations and several institutions. I think the results will be well worth the output. As that Campaign comes to a close and work begins on the new facilities at the Camp, we will have a more complete report and the appropriate congratulations and thank yous. The news is too good right now not to jump the gun and begin rejoicing at a job magnificently done.

I talked to Bishop Browning on the phone last week. He will be passing through on his way to the Anglican Congress in Singapore next month and to the 100th Anniversary Celebration of the Nippon Sei Ko Kai in Japan during May. We have a growing pilgrimage of people going to Japan for that celebration. They will carry a koa wood cross as a gift from this Diocese. The clergy have been notified about an appropriate way for our congregations to share in the cost of that gift.

Bishop Browning also notified me that he was appointing me to have jurisdiction over the church on Guam as of April 1, 1987. I have been in consultation with people on Guam and with our National Church about this and, while the details



Bishop Hart of Hawaii.

will be worked out slowly, I am willing to take this added responsibility. I plan to visit Guam for a week in July and again in January, at least in this first year of relationship. I suspect my visits will be on an annual basis as time goes on. We have five clergy there, three missions and a school, and new work opening on Saipan. I ask you to keep the laity and clergy of that area in your prayers.

As a preview of coming events, I found out that Hawaii Day at the National Cathedral in Washington, D.C. will be on June 21. By good fortune, I will be on the east coast at that time because of the graduation of my son from high school and I have been invited to preach at that service. If any of you are nearby please plan on coming. I have invited our four congressional representatives to be present to make it a special occasion for this State. Together with Guam this means that the mission, which is God's in Hawaii, will be known from one end of the world to the other! That's a good thought with which to wish you God's blessings and my affection.

Faithfully yours,

Donald P. Hart

The Rt. Rev. Donald P. Hart,
Bishop

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CRIMINAL JUSTICE: HOW MUCH IS THERE?

In their Joint Pastoral Letter following the Attica prison riots (September 1971), the Roman Catholic and Episcopal Bishop of Rochester noted, “For years many, including ourselves, have been blind to the full dimensions of the problems in our system of justice — or we have been unwilling to face them. Now we can no longer avoid challenging these conditions.”

“Today the challenge still stands before the Church and the nation to overcome continuing indifference to the hidden ugliness which incarceration represents and to learn why the cause of justice in the land, upon which so much of personal and community equilibrium depends, is so badly served and so frustrated,” writes the Public Issues Office of the Episcopal Church Center in New York.

The following essay is by the Rt. Rev. Robert R. Spears, Jr., retired Bishop of Rochester and currently associate rector of St. James’ Church, New York City.

* * *

CRIMINAL JUSTICE

Many times in the past Americans have taken up the cause of reform under the pressure of violence or corruption only to slide back into apathy in the face of complex problems and the necessity for long-term perseverance. The crisis at Attica and a persistent rash of similar catastrophes throughout the nation have exposed the problems anew and permitted some response, even some change.

But the fear raised by unrest in prisons is all too susceptible to exploitation and has permitted a climate in which it is possible to offer tougher, less flexible sentences, more maximum security prisons, and higher arrest rates as “solutions” to criminal activity in the community. The pressure which has exploded so often in the past continues and increases. Ignoring the problems only perpetuates the danger of remedies born of fear and ignorance.

Diocesan Involvement

The General Convention of 1985, following in a long line of similar actions by other Churches and religious bodies, asked each diocese to be active in working “to assist the Church in exercising its ministry of reform and service to correctional systems and institutions on the federal, state, county, and municipal levels” and in the formation of diocesan committees on criminal justice (Resolution CO43s). Agencies throughout the nation are already at work in the variety of activities which must go on if we are to change the climate of vengeance and violence and remove the barriers of ignorance and fear.

Ignorance about how the criminal justice system actually works and carefully orchestrated fear about crime and criminals contribute to the perpetuation and enlargement of many defects. Careful examination, accurate description, and public comentary on the operation of criminal justice agencies therefore continue to be necessary in the struggle for freedom and justice. Persistent demand for a more open system, for public review of activities and accomplishment, and for wider dissemination of learning develops the kind of shared understanding which in turn permits informed public debate and realistic, common-sense solutions. This work of education is one the religious community has by inheritance and

conviction. “The truth shall make you free.”

One truth that has become more apparent in the past decade is the system upon which we have counted for the administration of even-handed justice is in disarray everywhere. Indeed, “system” may no longer be an accurate designation for the sprawling bureaucracy which links the operation of law enforcement agencies, courts, jails, and legal services at federal, state, county and municipal levels under laws enacted by several different legislative assemblages. The possibilities for confusion and delay are obvious, and the creeping pace of reform is inevitable. Justice delayed is justice denied for an increasing number of persons. Others, often those able to retain skilled legal counsel, can used crowded court calendars to their advantage or to produce long and expensive proceedings. The ultimate loss is to the confidence which citizens place in the police, judges, lawyers, and other professionals whose skill and dedication have an increasingly difficult time overcoming a cynicism born out of fear, mistrust, and misuse.

Problems

Throughout the land we have created a bramble of interrelated concerns which challenge the best efforts of the community to find alternatives, improvement, and solutions. For instance:

1) Most courts experience severe overcrowding with accompanying delays in administration of justice and extended, expensive incarceration of many persons whose situations await adjudication. As many as half of the persons held in the typical county jail have not yet been

“Ignoring the problems only perpetuates the danger of remedies born of fear and ignorance.”

found guilty of the charges lodged against them. Costs and arrest rates continue to rise as police are evaluated by a “get tough on crime” attitude which increases numbers held but does little to change crime rates.

2) The jails in almost every community are badly overcrowded even though vast amounts are being spent on new cells. Only the repressive countries of South Africa and the Soviet Union exceed the U.S. rate at which prisons are being built or the proportion of citizens incarcerated in existing prisons. The cost of a cell in a new maximum security institution now stands at \$100,000. The cost in New York state to keep one person in a state prison for a year exceeds \$25,000. Costs in other states are similar. Despite these expenditures, prison conditions in several states are so bad that judges have ordered the release of prisoners in order to avoid the Constitutional prohibition against cruel and unusual punishment.

3) Prisons contain a disproportionate number of minority and poor people. One contributing factor is the reduction of resources being devoted to improving the quality of education, housing, employment, and health services in the

community. Thus, for an increasing number of frustrated, alienated, and neglected persons, crime is an ever-present option and prison becomes a graduate school. A second contributing factor is the uneven allocation of legal services in most communities. When youthful and juvenile offenders, minorities, and the poor are less well

“... The system upon which we have counted for the administration of even-handed justice is in disarray everywhere.”

represented by competent counsel, their incarceration rate is raised. A third contributing factor is the sentencing disparities between so-called street crimes and white-collar crimes.

Under current New York state laws, according to *The New York Times* (February 2, 1986), “Someone convicted of swindling more than \$1 million would not necessarily be sent to prison and could, at most, face up to seven years in prison. However, a defendant convicted of stealing a wallet by threatening a victim with a weapon would receive a mandatory prison sentence of up to 25 years.”

4) The tendency toward punishment and vengeance which has become the dominant purpose of prisons, and has crowded aside the previous expectation of rehabilitation, supports and extends the hidden secretive and destructive character of prison life. Criminals are deemed properly dealt with when they become invisible. So prisons not only lock criminals in, but lock society out, thus furthering the alienation and rage out of which much violent crime originates.

Inmates, and prison managers as well, live or work in a separate and hidden world whose purpose is to repress and punish in the expectation that society will be made safer and criminal behavior permanently modified as a result of incarceration. This beneficial change is required to take place out of sight or

“Only ... South Africa and the Soviet Union exceed the U.S. rate at which prisons are being built or the proportion of citizens incarcerated in existing prisons.”

hearing of the community. The results include both a high rate of recidivism and also increasing isolation of law enforcement personnel, who are given the unpleasant task of enforcing society’s unrealistic expectations and therefore

bear the burden of the inevitable failures of such a penal system.

5) Another direct result of the complexities and overburdened conditions under which courts, police, and prisons operate is the tendency to neglect the needs of the victims of crime and to assume that those needs have been met when punishment is meted out. Until quite recently, minimal thought has been given to the community’s responsibility for healing and restoring the injury done to individuals and to the fabric of the society by violent criminal activity, including the so-called white-collar crime which wreaks such expensive havoc in the economy.

Victims who have no way of dealing directly and restoratively with offenders are in peril from the same kinds of rage that motivate many offenders while offenders who never confront their victims except during the conduct of a crime are more likely to become permanently alienated. Reconciliation is made unlikely by the absence of a way to address directly the consequences of crime on victim and offender. A wound may therefore continue to fester and enflame because it goes unattended.

6) The prevalence with which media highlight crime tends to distort contexts and long-term trends. We need to get behind the headlines to understand the difference between crimes involving acquaintances and those between strangers, those which are violent and those which are non-violent. We need to be aware of corporate and governmental crimes as we are of street crimes and of

“Prisons contain a disproportionate number of minority and poor people.”

when the media or political candidates try to exploit fear. We must also understand the difference between numbers of crimes in a rising population and rates of crimes. In July, 1985, the Associated Press reported that FBI Uniform Crime statistics showed a 2 percent decrease in serious crimes in 1984 and a record of three consecutive years of improvement. In New York City the number of murders has decreased over the past five years, and although New York City is thought by many to be the least safe place in the nation, its homicide rate does not even fall in the top 10 rates for cities with populations of 100,000 or more.

Action & Involvement

Such a listing of concerns and activities in which the Church may be constructively involved as minister to those who are victims of crime, and perpetrators of crime, or the administrators of justice reflects the concern which every informed citizen should have in building and maintaining a just and peaceful community. The Church shares with many others the obligation to work for such a society.

Beyond that common responsibility for the quality of individual and community life, the nature of a faith which calls its adherents to the work of justice and peace with a special urgency lays a special demand on churchpeople. Rooted in the

(Continued on next page)

Judeo-Christian tradition is such a firm concept of God's peace — Shalom — and the call to justice sounds so unequivocally in the ear of the believer that the religious community in America, and the Christian Church in particular, has the special requirement of working in society as the agent of reconciliation, the maker of peace, the steward of freedom.

Prisons and all that permits or requires their existence are symptoms of separation, alienation, and discord in the

“Justice delayed is justice denied for an increasing number of persons.”

community. Our prisons are also increasingly the reflector and breeder of a destructive violence which assails both persons and communities. The violence of the penal system is resident in much of the judicial and legal apparatus which precedes incarceration. It reflects the forces of violence present in the community itself, violence perpetrated and perpetuated by poverty, racism, sexism, deprivation, and oppression in its many forms. Until and unless the community works to discover and use more direct, humane, and intelligent measures to bring about reconciliation of estranged persons, victims will continue to be created by both those offended and by the vengeful and violent means by which the community presently attempts justice.

As James N. Cone has said, “There is no way to evade the issue of violence for injustice itself is violence. The crucial issue for the Christian is not violence or non-violence, but whose side we are on in the struggle for freedom.” (*Grapevine*, Vol. 15, No. 9, April, 1984)

As the mood of vengeance strengthens with the encouragement of the movement to “get tough on crime,” and as sensationalism finds and uses every

“... Prisons not only lock criminals in, but lock society out, thus furthering the alienation and rage out of which much violent crime originates.”

instance of violence to attract interest and enhance profit, the tendency toward the more violent solution feeds on the very fears it generates, worsening the conditions it purports to improve. Harsher and mandatory sentencing laws are passed; capital punishment increases and its perimeters expand; police effectiveness is measured not by the degree of stability in the community, but by the number of arrests; and the lack of available cells is addressed by building more cells rather than by more effective alternatives to incarceration. This cycle of violence and vengeance, symptomatic of a divided and fearful society, is exactly the kind of human activity toward which the Gospel message of reconciliation is aimed. The Church, servant of the Crucified Christ and bearer of His Cross, has a special obligation as conciliator in the midst of a divided and strife-torn society.

Effort, Fear

Massive effort is needed to permit necessary and effective change in the criminal justice system in the United States:

- to adopt and use alternatives to incarceration and measures to reduce the mandatory inflexibility of sentences;
- to permit conciliation between victim and offender to take place in the same community in which confrontation has occurred;
- to improve the atmosphere and environment in order to discourage crime; and
- to relieve law enforcement of the unfair burden of meting out punishment.

Even if all this interconnected ameliorative activity were to be initiated, chances of successful reform are remote unless a great effort is expended to change society's governing attitude about crime and criminals.

The prevailing attitude is one of fear.

“The Church, servant of the Crucified Christ and bearer of His Cross, has a special obligation as conciliator in the midst of divided and strife-torn society.”

Fear of crime and its consequences therefore extends to any accused of crime. There is an indelible association of crime with personal physical violence and harm. Fear of violence governs a great deal of the attitude with which we view law enforcement and the administration of justice. Until we deal with the reality of that fear, factual information and appeals to common sense and reason fall on deaf ears.

Yet fear is a human emotion with which faith has dealt over the centuries. Those of us of the Christian faith have the deep experience of our Lord as primary resource. The faith of Jesus Christ on the cross, putting the promises of God in place of the threat and fear of death, is still the most powerful sign and symbol the Church of Christ possesses in the struggle between love and hate. Dealing with fear in the name of Jesus Christ is therefore an asset of unmatched worth whenever the company of the faithful is recalled to that vocation. Getting past the governance by fear is, perhaps, the greatest contribution the faith community can make to a society so prone to that most intense form of anxiety.

The mantlepiece in the tavern of the Hinds Head Inn in Bray, England, states the expectation, “Fear knocked at the door; Faith answered; and no one was there.”

The fundamental challenge is to get beyond fear.

As one looks at the massive, costly, and inhumane jungle which the judicial process has so frequently become; at the angry and frightened demand for tougher administration of law enforcement and longer sentences and more capital crimes; at increasing numbers of persons locked up and isolated from community life, influence, and benefit; at the turgid pace of reform and the defensive posture of the

bureaucracy which maintains the present system, one is tempted to wonder who is imprisoned. Is it the person sitting in a

“Getting past the governance by fear is, perhaps, the greatest contribution the faith community can make to a society so prone to that most intense form of anxiety.”

locked cell in a maximum security institution which exists only to keep him or her there and alive for a stated period of time? Or is it the citizen who is made constantly afraid of strangers, whose doors are double-locked against anticipated burglary, who worries about going out at night, who despairs that criminal activity will ever lessen, who pays the mounting cost of police and courts and jails and prisons and is, in the end, still afraid? Who is the prisoner? Which bars are strongest, those of iron or those of fear?

ECW NEWS

Lillian Wong hosted an ECW Quiet Day led by Rev. James Furman, Rector of St. Peter's, Honolulu, relating the Christian experience of Gregory the Great, whose feast is March 12, to the retreatant's own pilgrimage ...

Diane Laedlein of St. Clement's, Honolulu, has been confirmed as ECW's 2nd Vice President. She will be in charge of hospitality and social arrangements. Her husband Charles is an Air Force officer stationed at Hickam AFB ...

The Women of St. Matthew's, Waimanalo, again are making their “famous and unique coconut Easter baskets,” the *ECW Newsletter* reports ...

“The great quilt project is beginning to show results,” Barbara Vlachos, President of the Iolani Guild, reports. Catherine Kienle (Emmanuel) has completed a square for her church depicting the hibiscus. Dorothea Ralston has made one for St. Matthew's; and Eva Kum, Jean Rezendes, Faye Miyamoto, Penny Amaral, and May Holokai, one for St. Philip's, Maili. Beth Fincke is completing work on a design for St. Clement's, the *ECW Newsletter* reports. Those desiring to participate please call Vlachos (955-6868) for further information and instructions. ECWs throughout the nation are at work and quilts are to be displayed at the coming Triennial ...

The April ECW meeting is the 9th, and the Islandwide Fellowship Luncheon is scheduled for May 14. The ECW annual meeting, originally scheduled for Maui, will be on Oahu on Friday, October 23 ...

Those with news should write the *ECW Newsletter*, Diocese of Hawaii, 229 Queen Emma Square, Honolulu, HI 96813.

Personally Speaking

In this issue the *Chronicle* continues printing longer “think” pieces with the retired Bishop of Rochester's essay on American criminal justice, previously printed in *The Episcopalian* in its public issues series.

In Hawaii the prisons were so substandard and constitutionally defective that the American Civil Liberties Union was driven to sue the State of Hawaii. A consent decree resulted, leading ever so slowly towards eventual correction.

One imprisoned sex offender at OCCC finally got some psychological care in the 6th month of the 7th year of a 10-year sentence, thanks to the ACLU. Otherwise, he would have returned to society with *no* care at all. Nice.

The overwhelming majority of Hawaii's prisoners return to society, all of us should remember. Do we want them better or worse for their incarceration?

The State may not be able to work wonders, but at least it should do no harm. Warehousing people in substandard surroundings with substandard care does great harm—not just to prisoners, but to us all. An angrier, sicker, wicked “graduate” of OCCC is hardly what most Hawaii citizens have in mind for their criminal justice system.

The longer “think” piece in the last *Chronicle*, the Roman Catholic bishops on the U.S. economy and social justice, was studied in adult class at St. Timothy's, Aiea, we hear. Not since the Second Vatican Council and the 1958 Lambeth Conference Report on the Family (Anglican) has there been so significant a church statement.

If not a *kama'aina*, one is at least an Episcopal oldtimer, if one remembers when Bagley's was the name of an excellent religious gift and bookstore downtown, rather like the present Queen Emma Book Room ... , when the Dean of the Cathedral lived above today's Bishop's Office (where the sexton now does) and the Bishop had his home and office beside a great breadfruit tree in today's Priory parking lot ... , when the Church of the Holy Nativity met in a barn, Iolani was in Nuuanu at Craigside, Holy Apostles' Church in Hilo was wooden ... , when “Rev” Horton was Lahaina's Vicar and Fr. Bray drove off leaving the Iolani team to walk home as punishment for a breach of sportsmanship and preached at chapel and all the way through recess to punish Priory students for a breach of decorum at an Iolani game.

—The Editor.

STILL A HOSTAGE



Terry Waite

QUEEN EMMA: "Queen of the Hearts of the People"

When news of Queen Emma's death (April 25, 1886) reached Waimea on the Island of Hawaii, the Rev. Lorenzo Lyons, another of Hawaii's saints, wrote in his *Journal*, "Sad tidings . . . A very good woman."

And the Rev. Henry Hodges Parker preached in Hawaii the following "tribute of aloha" before the royal family, the diplomatic corps, and a thronged and overflowing Kawaiahao Church, as Queen Emma lay in state. From all the islands people had come to pay their respects. (There was a second service at St. Andrew's).

Parker's eulogy, in that luxuriant Victorian style so different from today's, testifies to the great love all Hawaii had for Queen Emma.

To the Queen's good works which Kawaiahao's longtime pastor mentions (including founding Queen's Hospital and endowing beds there), one must add the founding and first nurture of the Episcopal Church in Hawaii (together with her husband King Kamehameha IV), St. Andrew's Cathedral, and two schools for girls (St. Andrew's Priory, Honolulu, and St. Cross, Lahaina).

By her good works Queen Emma nourished the soul, fed the mind, and healed the body of Hawaii's people, all the while setting an example of love, faith and service which endures, refreshes and encourages to this day.

* * *

EULOGY for the QUEEN

How strange and how impressive is this array! How solemn the picture we look upon today both within and without this house.

There is a gloom about these preparations that gives an intimation of pain or sorrow. (Sorrow is the pain of the heart.)

And yet there runs through them all a line of brightness, as though darkness and light were struggling with each other.

What does it all mean? Whence does it all come?

In 1836, nearly fifty years ago, there was born to Kekelaokalani and Naea, her husband, a daughter. She came of the line of Hawaii's high chiefs — the Kamehamehas.

This little girl was adopted into the family of a physician, Doctor and Mrs. Rooke, Mrs. Rooke being her aunt. They called the child Emma, and among the people she came to be called Emmalani or Emma Kaleleonalani.

Mr. and Mrs. A.S. Cooke, in 1840, had in hand the training of the young chiefess, and into their family school in due time little Emma was introduced. In this school she received the careful attention that gave her the bent of mind which made her honored and useful.

Fair as the opening of a beautiful morning were the prospects that beckoned our young chiefess to her future. Never did a Hawaiian maiden launch her boat upon a more promising river, or under happier auspices, than did Queen Emma when she entered upon the beautiful, intelligent period that borders between girlhood and womanhood. Gentle breezes and a swift, silent tide bore her young life onward until, quite likely before she was aware of it, she entered the period of womanhood, honored and loved of those who knew her.

In 1856, she was united in marriage with Alexander Liholiho, Kamehameha IV. This new relationship with its honors brought grave responsibilities and serious cares. Clouds gathered on the horizon.



Kaleleokalani
Emma R.

Queen Emma in mourning following the death of her son, the Prince of Hawaii (1862). Kalele-okalani means "The Flying On of the Chief." Following the death of her husband, King Kamehameha IV, Queen Emma took the name Kaleleonalani, "The Flying On of the Chiefs."

But Queen Emma proved equal to the burden of the day.

Motherhood brought its day of joy, only to be quickly followed by the anguish of bereavement and widowhood. In 1858 her son, the Prince of Hawaii, was born. But within four short years she was called upon to part with him. He died in 1862, and in the following year she became a widow by the demise of King Kamehameha IV.

Since the death of her Royal husband, twenty-one years ago. Queen Emma's life has been one of retirement.

Sorrow and disappointment have done a great work for her. Instead of breaking under trial, she grew better and more

people alike respected her; and they would fain have detained her to tarry longer with the living.

When on the 25th day of last month, the word passed round that Queen Emma was dead, the tidings fell like a shock upon all classes in this community. We saw old men and women and young people on the street, who were unable to restrain their sorrow. Loving hands have brought these remains into this house and covered them with flowers. It is fitting that chiefs and people should meet today and offer their respects to the memory of the beloved Alii who has departed . . .

How did it come about that the late Queen Dowager held so supreme a place in the hearts of this people? I answer, she loved the people. Love begets love.

The common people believed that Queen Emma did really care for them. The Hospital that bears her name will ever remain a memorial of her regard for the Hawaiian race. So long as a Hawaiian lives, when sick, he may go to the Queen's Hospital and have all that love and skill can do for him, free of charge.

The Queen also disbursed much of her means in a quiet way, among the poor and the sick. She gave to foreigners as well as to the natives, whom she believed to be in need. The poor will miss her.

Motherhood and womanhood were blended in Queen Emma's nature in such a way as to make up a lovely character. That motherly nature was another element that drew the hearts of the people towards herself. She had a quiet motherly spirit that easily found its way to the heart. This was more especially marked in the influence she won over the young of her own sex, many of whom looked to her as they would look to a mother. They will miss her.

Another source of her influence was the interest she always maintained in efforts for the instruction of her race. But above all, she had a decided religious faith. She held to her convictions of the truth. These traits won for her the respect of very good men and women.

Emma, Queen of the hearts of the people, we bring today our tribute of aloha to your memory. Happy are the thoughts you have left behind you, thrice happy your example of faith, of patience and courage . . .

Open thy bosom, Maunaala [site of the Royal Mausoleum], and receive these mortal remains to their last long rest.

Take, O Earth, what is thine. Thou mayest claim the honored dust; hold it well in thy keeping. Thou hast no claim on the immortal spirit . . .

Over the fleeting pageant of today, high above all the disappointments and struggles of this beautiful yet beclouded world, I lift up the one name that is more grand and more lovely than any other name: The One who loves you, Hawaii, with a never ending love; who has brought you a twofold gift sufficient in its fullness to satisfy every aspiration of humanity, a World which his light, and a knowledge of the man of Calvary which is life — Civilization and Christianity.

* * *

The General Convention of 1985 voted Queen Emma and King Kamehameha IV into the Calendar of the Book of Common Prayer under the date November 28. A second, ratifying vote is necessary at the 1988 General Convention before these exemplary Christian Hawaiians formally enter the BCP and are commemorated annually by all Episcopalians. —JPE.

WASHINGTON CATHEDRAL HAWAII STATE DAY

June 21

Bishop Donald P. Hart will be the guest preacher at the celebration of Hawaii State Day June 21 at Washington National Cathedral.

Members of the Hawaii congressional delegation have been invited to join Bishop Hart and his family at the 11 a.m. service. All visitors from Hawaii will be especially welcome at this annual observance honoring Hawaii.

St. Andrew's Cathedral organist/choirmaster John McCreary has been invited to play the organ prelude and postlude for this service.

The National Cathedral Association designates a specific Sunday every year to honor each state for its support of Washington Cathedral's ministry to the nation. Since it has no parish of its own, Washington Cathedral depends upon the volunteer efforts of all its members. Mrs. Avren Saunders is Hawaii state chairman.

IN PRAISE OF QUEEN EMMA

"Her life speaks eloquently to the women of her race and to the women of every race dwelling among us, telling how she passed through the temptations of high estate without stain, how she maintained the sacred domestic relations of wife and mother with beautiful fidelity, and how she used her income in a graceful hospitality, a noble munificence, and Christian charity."

—The Rev. George Wallace,
Memorial Sermon, St. Andrew's Cathedral, Honolulu (April 26, 1885).

mellow. Her sympathy and her love went out to others who suffered. She was greatly loved of the people. Chiefs and

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. The suggested annual subscription donation is \$4.00. Those who would like to and can defray *Chronicle* costs are invited to contribute that amount or more to the *Hawaiian Church Chronicle*, Episcopal Church, 229 Queen Emma Square, Honolulu, Hawaii 96813.

ALOHA & THANKS, MICHAEL

The little wooden church on Wilder Avenue was hot and every pew was filled, and still more people came.

Soon about 350 people jammed St. Clement's Episcopal Church for the funeral of Michael Ralph Benson.

They came to pay their respects not only to a 16-year-old boy who died in an automobile collision, but to his parents, David Benson and Brenda Cowan, whose donation of Michael's organs helped five people, including Hawaii's first heart transplant recipient.

The son and two daughters of the heart recipient, Glen B. Silva, attended the service.

Sister Maureen Keleher of St. Francis Medical Center, where the transplants were done, told the congregation:

"Michael lives on in these people. I have been in hospital work a long time, but I have never seen such generosity."

Generosity runs in the family.

"Down to his last \$20 dollars," said Michael's best friend, Ngana Aholelei, "he'd rather feed his friends than put gas in his car."

A Kaiser High schoolmate, Alberta Silva, said she ran away from home not long ago. Michael saw her in a shopping center.

"He told me, 'That's not how you solve your problems.' Then he bought me dinner and took me back home," Silva remembers.

* * *

Michael had problems of his own.

For a time he did drugs, friends say, like his older brother Bobby. When Bobby killed himself 2½ years ago, Michael's difficulties in school increased until he dropped out a month ago.

He trimmed trees for \$5 an hour for

Ngana's father. He stopped drinking and doing drugs, Ngana said. "He was the driver when we went to parties," Ngana said. "He tried to get me to stop drinking."

Last Sunday, Michael told his high school counselor, Wilbert Holck, that he wanted to return to Kaiser.

"I think he realized that maybe school was important to him," Holck said. "He was a good kid. He just had a problem with school."

The next day Michael was fatally injured when his Toyota, pulling out of Ngana's driveway, was struck by a Jeep on Kalaniana'ole Highway.

* * *

After the funeral, Charlotte Olsen, a secretary for U.S. Daniel Inouye, stood outside the church and said she is alive because of people like the Bensons.

Olsen had a kidney transplant in 1974. Before the transplant, "the doctor gave me 1½ years to live," she said.

She never found out who her benefactor was. When she heard about Michael's funeral, she made sure she'd be there.

Olsen is a registered organ donor with the Makana Foundation.

"When my time comes, I, too, can give life to others," she said.

* * *

Ngana slipped behind the wheel of

UTO INGATHERING

The Spring Ingathering is Sunday, May 10 — Mothers Day, or convenient Sunday thereafter, Doris Fleming parish UTO chairman announced.

"Our diocese was greatly blessed when two of our 1986 requests for UTO grants received affirmative action," Fleming observed. The Episcopal Campus Ministry at UH-Manoa received \$8,000 for repairs and St. John's-by-the-Sea, Kahu'u, \$45,000 for renovation.

To date the 1986 Fall Ingathering total is \$6,385. 66, Fleming reported.

BIBLE: Portable Bethlehem

The Bible is a portable Bethlehem to which wise men and women come to find and reverence the Lord, and from which they leave blessed and better equipped for their journeying in the world, said the Ancients.

And, unlike many an earthly city, a return visit to this Bible-Bethlehem is always worthwhile and rewarding. Men and women have found it so down the centuries.

The record of centuries of God and humankind is dialogue, the Bible speaks both to the centuries and to each moment. The divine is eternal, the human is not alien to any of us, and the Bible (like Christ) is both.

God and man in dialogue: that was the way Karl Barth chose to think of theology. Indeed, he preferred the term *theanthropology* (God and man in conversation) as more accurate than the simpler *theology*. However expert Barth was in history and the tradition, for him the Bible was theology and theology the Bible.

Episcopalians have always looked to the Bible for their theology, for correctly understanding God, his acts, and our own interactions with him. The first article of the Chicago-Lambeth Quadrilateral (1886, 1888) sees "The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith" (BCP, p. 877).

The Quadrilateral quotes one of the 39 Articles which arose from the religious questioning which so characterized 16th century Europe:

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or thought requisite or necessary to salvation.

Episcopalians not only follow Scripture, but they also conserve tradition and honor and employ right reason. We are hardly an anti-traditional church with an unreasonable or irrational Biblical faith. Far from it.

But the overarching consideration for Episcopalians, in teaching and practice, is that "nothing be ordained against God's Word," that nothing be "repugnant to the Word of God" (Article 34, BCP p. 874).

But what does "God's Word" or the "Word of God" really mean?

In the Greek lexicon at hand there are 5½ columns of definitions and examples

for the word *logos*, which we usually translate *word*. Among them are, "The Word or Wisdom of God, personified as his agent in creation and world-government"; computation, reckoning; explanation; thinking, reasoning; reason; continuous statement; narrative; verbal expression, utterance; a divine utterance, oracle; and still more. Our words logic and logo come from *logos*.

For some of the Ancients, Scripture is the very oracles of God, his exact words to humankind.

For others, like Barth, here is God and man — now understanding, now misunderstanding — in earnest conversation.

Others among the Ancients focused on the Word of God Incarnate (John 1), seeing the Bible as a sacrament, "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof," in the words of the old *Book of Common Prayer*.

The Sioux Catechism betters this definition so many of us know. A sacrament is "something we can see bringing us a gift of life we cannot see." That something we can see: the words of Scripture. That something we cannot see: the Word of God, Christ himself, to be found also in those pages. And, although we do not see him directly with human eyes, we come to recognize, encounter, and experience him there and there enter the eternal dialogue between God and humankind.

In themselves and in varying emphases and combinations, these ideas of the Ancients are found amongst present-day Episcopalians.

But all agree that the Holy Scriptures are "the rule and ultimate standard of faith" — one of the four Chicago-Lambeth planks for our own self-understanding as Episcopalians and for any "restoration of unity among the divided bunches of Christendom."

* * *

The third in a series of articles on the Chicago-Lambeth Quadrilateral (1886, 1888) this centennial celebration year.

A tidy-making, medieval mind, Peter Lombard first enumerated the traditional seven sacraments, paring down Hugh of St. Victor's exuberant contemporary listing: some 30 sacraments in 3 different groupings.

Michael's beloved Volkswagen Beetle, a red-and-black beauty whose front end almost touches the pavement.

Ngana had been in the Toyota when Michael was injured: he escaped with only a sore wrist.

Michael's girlfriend, Janna Ah Sing, sat in the passenger seat, holding the urn.

Eleven motorcycle officers, parted traffic, and a 23-car caravan led by Ngana and three other Beetles snaked onto H-1 for Hawaii Kai . . .

They parked at a place off Hawaii Kai Drive called Hancock's Landing, a parking lot and a boat ramp. Family and friends piled on a boat, which chugged off to a spot in the ocean off Portlock.

A helicopter dropped flowers. Michael's father, already barefoot, stripped to running shorts, climbed down to the fantail and scattered his son's ashes.

Back on shore, Michael's mother said, "It was rough out there. Michael would have liked that. He used to surf."

People left. The Volkswagens were the last to go. One by one, they screamed out of their parking stalls, spinning deliriously in reverse, leaving circles in the

(Continued on page 8)

NEW H.E.Y. NEWSLETTER

A new youth newsletter is joining the family of diocesan periodicals. "It is a newsletter for youth and youth leaders put out by the Hawaii Episcopal Youth," announced the Rev. Bob Banse.

To be published once every two months, this HEY newsletter will feature articles on past and future events, art work, reviews of books or movies, poems, prayers, meditations, "and whatever else" HEY would like to see included.

The first organizational and planning meeting was scheduled for Sunday afternoon, March 22, at St. Andrew's Cathedral.

This HEY newsletter is for all of Hawaii's youth, Fr. Banse emphasized. "All are welcome to send materials care of myself at the Cathedral or to call me at 524-2822," Banse added.

MAY JAPAN, PEACE PILGRIMAGE

A group of Hawaii Episcopalians is headed for Japan May 12-28 to join the 100th anniversary celebration of the Nippon Sei Ko Kai (Anglican Church in Japan).

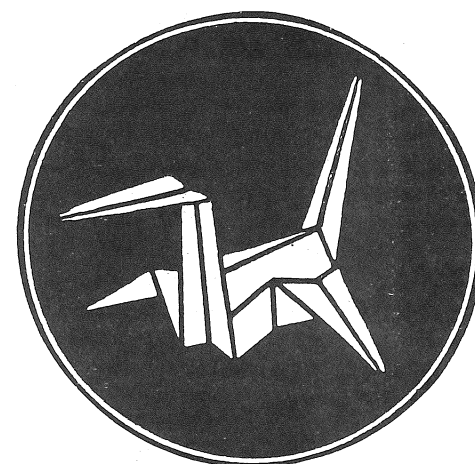
Fr. David Ota, Vicar of Good Samaritan, Palolo, and Chaplain to Episcopalians at UH-Manoa, will represent Hawaii and be one of the speakers at the peace forum which is part of the centennial, whose theme is "Make Me an Instrument of Thy Peace."

Following the celebration in Osaka, the Hawaii pilgrims will visit Hiroshima, Nagasaki, and Tokyo. "In Hiroshima at the Peace Memorial Park, the traditional string of paper cranes will be draped on the peace monument as symbols of our prayers for spiritual healing, peace and love in the world," reports Jane Ibara, a member of the Japanese American Ministry Committee sponsoring the pilgrimage.

"In lieu of folding paper cranes, a replica of the cranes has been reproduced. Our committee invites all Island Episcopalians to write one's name and a brief message of love and peace on the back of the crane paper medalion," says Ibara.

"When writing your names, we hope you will say the prayer. 'O Lord, make me an instrument of thy peace.' If children are signing, it would be nice to have them write their ages," adds Ibara.

Crane medallions may be ordered by calling 947-3876 (evenings) and 455-1048 (days). They should be returned when signed to Ms. Jane Ibara, 2754 Kuilei, St. #1002, Honolulu, HI 96826.



Paper crane medallion (red) to be taken with messages of love and peace to Japan.

THE CALENDAR

APRIL

- 1 Oahu Clericus, Cathedral, 7-9 a.m.
Bishop visits Holy Cross parish (Waimena Bay to Kahana Bay, Oahu)
“Basil the Great,” St. Peter’s, 11 a.m.
Cathedral soup supper: Judge Samuel P. King, 5:30 p.m.
Chant class, Cathedral, 7:15-9:15 p.m.
Eucharist, “Ripples of Darkness, Waves of Light” (Yeshua 5), and compline, St. Timothy’s, Aiea, 7 p.m.
- 3 Commission on Ministry, 12:30 p.m.
- 5 5th Sunday in Lent
Bishop at Emmanuel Church, Kailua.
- 5 “From the Treasure Chest of Chant,” with St. Mark’s Choir, St. Peter’s, 3 p.m.
- 7 “Mr. Lucky” (Venantius Fortunatus), St. Peter’s, 7 p.m. (& 11 a.m., April 8).
- 8 Cathedral soup supper: Patty Len, R.N., and Dr. Bruce Soli, M.D., 5:30 p.m.
Eucharist, “Last Week in the Life of Jesus,” and compline, St. Timothy’s, Aiea, 7 p.m.
Chant class, Cathedral, 7:15-9:15 p.m.
- 12 Sunday of the Passion: Palm Sunday.
Bishop at St. Barnabas’, Ewa Beach.
- 13 Monday in Holy Week.
13-15 Bishop on Neighbor Islands for Quiet Mornings with clergy: Kauai (15), Maui (14), Hawaii (13).
- 14 Tuesday in Holy Week.
Passover (first day)
- 15 Wednesday in Holy Week.
Tenebrae, Cathedral, 7:30 p.m.
- 15 Cathedral soup supper: Betsy and John McCreary, Patty & John Howett, 5:30 p.m.
- 16 Maundy Thursday.
Bishop at Cathedral for Quiet Morning with Oahu Clergy.
Eucharist, Cathedral, 12 noon.
- 17 Good Friday.
Bishop at Cathedral.
- 18 Holy Saturday & Easter Eve
Iolani’s Great Vigil of Easter, Cathedral, 8 p.m.
- 19 Sunday of the Resurrection: Easter Day.
Bishop at the Cathedral.

- 20 Monday in Easter Week.
- 21 Tuesday in Easter Week.
Standing Committee, 1 p.m.
- 22 Wednesday in Easter Week.
- 23 Thursday in Easter Week.
Schools Commission, 2 p.m.
Finance Department, 4:15 p.m.
- 24 Friday in Easter Week.
Council & Department meetings, Seabury Hall, Maui.
Nurture & Education, 9 a.m.
Congressional Development, 10 a.m.
Church in Society, 10 a.m.
Communications, 10:45 a.m.
Camps & Conferences, 11 a.m.
Diocesan Council, 12 noon
- 24-25 Ministries Training Program, St. Clement’s.
- 24-26 Retreat for Bishop and Council, Seabury Hall.
- 26 2nd Sunday of Easter.
Bishop at Good Shepherd, Wailuku
All-Oahu Ultreya, St. George’s parish hall, Pearl Harbor.
- 27 St. Mark the Evangelist.
29-4. V. Council of Diocesan Executives, San Antonio.

MAY

- 1 St. Philip & St. James, Apostles.
Commission on Ministry, 12:30 p.m.
- 3 3rd Sunday of Easter
Bishop at Christ Church, Kealakekua
- 7 Bishop at Iolani School.
- 8 Parish Secretary Workshop, Diocesan Office.
- 10 4th Sunday of Easter.
(Mothers Day).
UTO Spring Ingathering.
Bishop at St. George’s, Pearl Harbor.
- 12 Pilgrimage to Japan commences, celebrating 100th anniversary of the Anglican Church in Japan.
Standing Committee, 1 p.m.
Finance Department, 4:14 p.m.
- 14 Text deadline, June Chronicle
- 15
- 17 5th Sunday of Easter
Bishop at St. Michael’s & All Angels’
All-Oahu Ultreya, Holy Nativity Church, 5-7 p.m.
- 18-22 Bishop & Executive Officer, San Raphael, California: Conflict Management Workshop.

- 24 6th Sunday of Easter.
Bishop at St. Christopher’s, Kailua.
- 25 Rogation Day.
Memorial Day: Office closed.
- 26 Rogation Day.
Bishop at Holy Nativity for confirmation, 7:30 p.m.
- 27 Rogation Day
- 28 Ascension Day.
120th anniversary of St. Andrew’s Priory School, 9 a.m.
- 29-30 Ministries Training Program, St. Clement’s.
- 29 Baccalaureate, Seabury Hall.
- 30 Commencement, Seabury Hall.

- 31 7th Sunday of Easter: Sunday after the Ascension.
- JUNE
- 1 Visitation of the Virgin Mary.
- 5 Commission on Ministry, 12:30 p.m.
- 5-6 Social Ministry Conference.
- 6 Iolani School Commencement, 5:30 p.m.
- 7 Day of Pentecost: Whitsunday.
Bishop at Cathedral.
Priory School commencement, 5 p.m.

SOCIAL MINISTRIES CONFERENCE (cont.)

said. “He went around collecting money for famine relief in Jerusalem and Judea under the Emperor Claudius.

“Social ministry has been the concern of the church since the beginning, and that outreach has always been part of our lives. There’s controversy, of course, on how to identify who is really in need.

“And with all welfare programs, you ask ‘To what degree does help just prolong the problem?’ but it shouldn’t stop us in our tracks. The controversy is

healthy because it makes you zero in on what really is helpful, what really is necessary. There are those who suffer and are hungry, who fall through the cracks of government programs in a time of cutbacks.

“My hope is that we won’t invent anything, but we’ll come out of the conference with a clear sense of how the church can organize to meet these needs.”

—By Lois Taylor.

STEPHEN MINISTRIES (cont.)

summer of 1985, the Rev. Mrs. Grant enlisted a class of fifteen volunteers who completed the four-month course of fifty hours’ training.

The subjects which they encountered during the training covered listening skills, community resources, confidentiality, team building, and Bible, along with hours of practicum.

The graduates of the course were commissioned at a service at the Aina Haina church on Sunday, April 13, 1986. Since that time, each Stephen minister has been assigned one or more people to whom they minister on a regular basis by visitation, doing errands, providing regular communication with the clergy, and offering prayer and other assistance. Since most of those to whom the Stephen Ministers provide a continuing link with the church and the outside community.

Currently serving as Stephen Ministers at Holy Nativity are: Michi Suyenaga, Beryl St. Sure, Nancy Conley, Ruth

Stebbins, Rita Howard, Gordon Johnson, Charles Anderson, Norman Round, Colleen Cheek, John Kim, Laura Kim, Virginia Worley, Elsie Ching, and Ethel Maxson.

Ethel Maxson is scheduled to take the two-week training course in California this summer, and upon her return, she will team with the Rev. Jeanne Grant to prepare a second class of Stephen Ministers for commissioning in 1988.

Among the many ways to involve lay people intentionally in ministry with structure, accountability, and purpose, the Stephen Ministries have proven to be a very effective tool. Any parishes desiring further information on the Stephen Ministries may call Deacon Grant by leaving a message at Holy Nativity, 373-2131, or by writing directly to Stephen Ministries, 1325 Boland, St. Louis, MO 63117.

—By our Stephen Ministries correspondent.

ALOHA (cont.)

rough asphalt.

“Burnouts,” Ngana said. “They think they’re good, but Michael was better than all these guys. He’d do doughnuts till we

tell him to stop. He’d smile and say, “Mikey likes it, Mikey likes it.”

—Andy Yamauchi, *Honolulu Advertiser* Staff Writer, reprinted with permission.

BISHOP’S JOURNEYING (cont.)

Mar. 9: With a Sunday evening and a whole day off, we go camping and bike riding at Camp Mokuleia. What a beautiful, restful spot — on the threshold of great things happening with the building campaign almost complete.

Mar. 10-14: A good visit with the Rev. Alice Babin Goethals visiting from her new home on Martha’s Vineyard, Massachusetts. Lots of office duties and my turn for the 7:00 a.m. Eucharist at Parke Chapel. Friday and Saturday I have the great pleasure of co-leading with Elizabeth, the Clergy Spouse Retreat. What a remarkable and deeply spiritual group they are. Off to Maui again!

Mar. 15: My visitation to St. John’s, Kula, and the generous welcome of Heather Mueller. Breakfast with a very sharp confirmation class at 7:00 a.m. The service in the parish hall, with the church under reconstruction, and an amazing transformation of the room for a potluck afterwards. Elizabeth and I are surprised, and indeed choked up, by the congregation singing Alaska’s Flag Song — another impossible State song, but one that has a flood (or blizzard) of memories for us. Home in time to share in Calvary Church’s celebration of thanksgiving for the Rev. Sarge Edward’s 20th ordination anniversary.

- WHAT MUST I DO TO BECOME A DONOR?
- Who can be a donor?
Kidney donors have been as young as 5 and as old as 70. Even people who wear glasses can donate their corneas. Cancer patients, in certain cases can donate organs unaffected by the disease.
 - Who can’t be a donor?
People with a fungal or viral infection, such as hepatitis or AIDS, at the time of death. Leukemia patients. Diabetics. Intravenous drug users. Other factors may rule individuals out.
 - Can I specify which organs I wish to bequeath? Yes.
 - What’s needed?
Mostly kidneys and corneas. Ninety-three people in Hawaii need a kidney, 30 need corneas. Bone marrow, hearts, bone and soft tissue (ligaments, heart valves, etc.) also are transplanted in Hawaii.
 - How can I become a registered donor?
Write to the Hawaii Lions Eye Bank and the Makana Foundation, 888 S. King St., Honolulu 96813. Those under 18 must have consent of a parent or legal guardian.
 - Does organ removal cause disfigurement?
Not in any visible way that would interfere with funeral or burial arrangements.