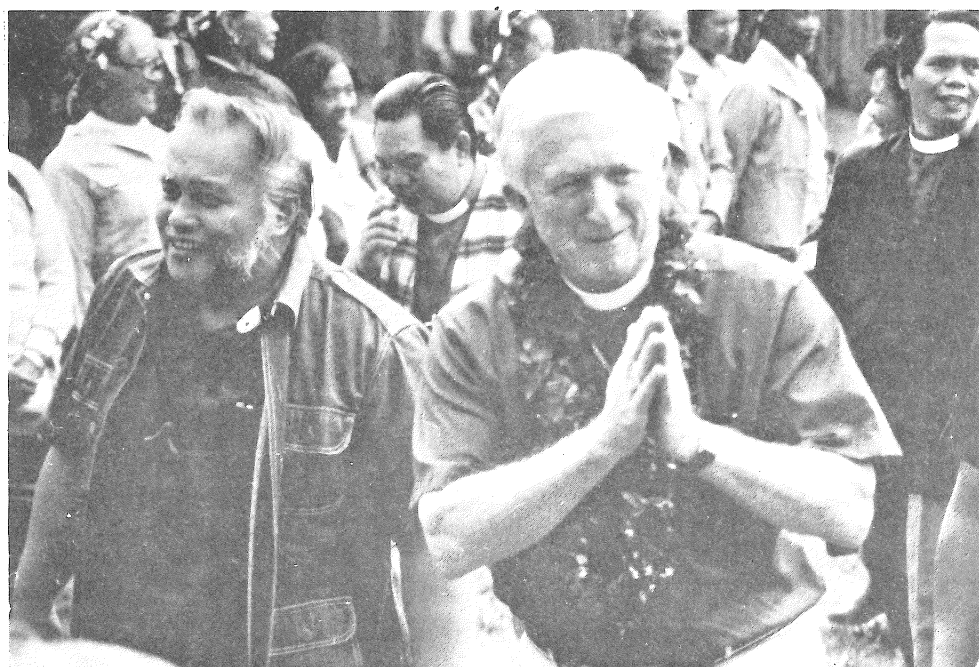


HAWAIIAN  
HISTORICAL SOCIETY  
200 KALANIAUOUE AVENUE  
HONOLULU, HI 96813

# HAWAIIAN CHURCH CHRONICLE



Presiding Bishop Browning (right), with Bishop Robert L.O. Longid of the Northern Philippines, arriving at St. Benedict's, Kin-iway, Mountain Province, during his ten-day December visit. DPS photo.

## ST. PHILIP'S FAMILY & EDUCATION CENTER BEGUN

On faith, in hope, and with charity, the mission church of St. Philip's Episcopal is embarked on an ambitious building program.

What it involves is utilizing an acre of land the church owns at St. John's Road in Maili adjacent to the Kaiser Clinic, utilizing the land for the community first and the church second.

Ground was broken in November, with Bishop Donald P. Hart officiating, for the construction of St. Philip's Family and Education Center.

Since then, the 30-year-old house in which the congregation worships, and a small cottage which is used for meetings and Sunday school, have been moved out of the way to make room for the 14,000 square-foot center.

To be constructed at a cost of

\$400,000, the Center will provide the anchor for Kamehameha Schools early education program for the Waianae Coast. The Schools have leased 5,000 square feet for their classrooms and offices.

Child and Family Service has also leased 1,500 square feet in the building and expects to eventually serve 600 area families.

The old house will continue to be used for services, with plans to build a new sanctuary at least five years down the road.

The Rev. George Lee, vicar of St. Philip's, said his congregation is small, with only 19 pledging members. However, the congregation is committed to sharing its acre of land with the community, Lee said.

Kamehameha Schools expects to move into its office and classroom space by July 1. Its office and classroom space by July 1. Richard Roberts, director of the pre-kindergarten education program for the schools, said the Bishop Estate trustees "hope to provide a sound educational base for Hawaiian children who live on the Waianae Coast, and to be of assistance to families who are interested in the education of their pre-school age children."

He said 80 children 3 to 4 years of age will be enrolled in the school. "Mothers will bring their pre-school age children to the school and we have budgeted funds so we can provide bus service to take the children to their homes after school," Roberts said.

In addition, St. Philip's Family and

## FILIPINO MINISTRY

Largest U.S. Asian Ethnic Group

"Filipinos have surpassed Chinese as the largest Asian ethnic group in the United States," reports the *Star-Bulletin* from information derived from East-West Center population researcher Fred Arnold.

"More than 40,000 Filipinos have been immigrating to the United States every year since 1979," Arnold noted. That is a total of more than 360,000 in 9 years.

And much of this immigration has come to Hawaii, where Filipinos now number 132,075, or 13.7% of Hawaii's population.

What is the church doing to help the Filipino newcomer settle in as a citizen and productive member of American society, and to assist him in the practice of religion?

Quite a lot, but there is more that could be done.

The Episcopal Church in Hawaii has three active Filipino priests and one deacon:

- The Rev. Alejandro S. Geston, vicar, St. John's, Eleele, and St. Paul's, Kekaha, Kauai.
- The Rev. Timoteo P. Quintero, vicar, St. Paul's, Honolulu, Oahu, assisted by the Rev. Imelda S. Padasdao, deacon. The congregation of 469 is 96% Filipino.
- The Rev. Manuel B. Gunsi, Filipino Missioner to Maui County, based at Good Shepherd, Wailuku, where the congregation is 80% Filipino. (See clergy biographies in this *Chronicle*.)

The Island of Hawaii is presently without Filipino clergy but with excellent lay leadership (as, for example, noted below for Kohala). And on Molokai, one-third of the congregation of Grace Church is Filipino. The Rev. Lynette Schaefer, vicar, often acts as a one-person immigrant service center.

Clearly, the role of the Filipino in the Episcopal Church in Hawaii is important, increasing; and, in some places, Filipinos preponderate, bringing a fresh vision and a new vitality of church life.

### OAHU

The first of the Filipino congregations was St. Paul's Church, Honolulu, which meets—as it first did in 1959—in Parke Chapel of St. Andrew's Cathedral under the leadership of Fr. Timoteo P. Quintero. Thirty-six Filipinos attended that first Ilocano mass, 16 received communion, and the loose offering was \$21.15 (August 30).

(Hawaii's Filipino community come mainly from the Ilocano provinces on the north-west coast of Luzon: Ilocos Norte, Abra, Ilocos Sur, and La Union.)

Today St. Paul's services are in both English and Ilocano. At 7:30 a.m. the liturgy is in Ilocano with the Gospel also read in English. At the 9:30 a.m. service, the mass is in English, as are the hymns, with the Gospel also read in Ilocano. For several years now, St. Paul's and St. Andrew's have had a joint Sunday school.

The congregation is predominately Filipino (96%), with Japanese and Samoans also members. Of the congregation, 15% are retired and 30% youth or children. Of those with jobs, 95% are blue collar; 4% are professionals; 90% have a 5th grade education or less; 6% are high school or college graduates. St. Paul's has a total membership of 469, in 192 families and 221 households, according to the 1986 parochial report.

Studies are currently underway concerning the relocation of St. Paul's to a "place where the 'uniqueness' of the Filipino community can be nourished and nurtured as an expression of the Christian experience," in the words of an October 1987 statement of goals.

### KAUAI

Kauai's Filipino ministry is based in West Kauai at St. John's, Eleele, and St. Paul's, Kekaha, where the Rev. Alex Geston has been vicar since 1979.

Four Filipino families are fully integrated into St. Paul's. In spite of strong Roman Catholic and United Methodist work in the area, the Episcopal Church has made its presence felt, primarily through its language and sacramental ministry within the Filipino community.

And there is potential for growth. The Pacific Missile Range at Barking Sands is expanding its operations, and more personnel are being hired. St. Paul's Church and a four-bedroom parsonage sit on four lots of State land given for church use, Fr. Geston reports. Low-rent housing is a development possibility. The Kauai housing crisis is fierce.

St. John's, Eleele, has been the home base for West Kauai's Filipino ministry. The plantation camps there are generally Filipino and Ilocano-speaking. Fr. Geston resides in Eleele, and some 15 families worship in Ilocano on the first Sunday of the month at 6 p.m., with a fellowship meal following. Those who understand and speak English are gradually joining the regular English-language services at St. John's. Attempts continue at getting Filipino

(Continued on page 4)

## STILL A HOSTAGE



Terry Waite

(Continued on page 8)

# DIOCESAN COUNCIL

At its December meeting, the Diocesan Council:

- Approved the membership of the Episcopal Church in Hawaii in the Hawaii Housing Alliance Corporation, with the Rev. Robert Moore, deacon, as its representative.
- Affirmed the stewardship retreat planned for February 19-20, 1988.
- Scheduled the Council's planning retreat for January 15-17 and the area meetings for this May.
- Learned that the diocesan guarantee for the Camp Mokuleia Campaign now stands at \$122,421.91.
- Authorized renovation work on the Camp Director's quarters.
- Learned goals and objectives of the Congregational Development Department:

1. Establish one new church every two years.
2. Aid congregations in creating entities that could provide additional non-pledge revenues.
3. Develop policies to help strengthen congregational development.
4. Survey congregations on the areas in which they perceive potential future growth, and resources they need to take best advantage of the potential.
5. Adopt strategies to allow greater teamwork between regional missions and parishes.

- Noted that an electronic bulletin board has been set up on St. Peter's computer which was available to those with proper software and hardware

## IN MEMORIAM

**LAURETTA TAYLOR BUDD**  
31 January 1914-27 December 1987

Lauretta Taylor Budd was born in Fairfield, Connecticut, and died at home in Honolulu in her 73rd year, after a many-month battle with cancer, which she waged with courage and grace.

She married Henry F. Budd in 1935. He served then as an accountant in the finance department of the national Episcopal Church at "281," now "815," in New York City. Later, he was missionary treasurer of the American Church Mission in China and treasurer of the Missionary District of Shanghai, serving in Japan with the closing of China and before coming to Hawaii in 1956 to serve as treasurer of the Missionary District of Honolulu, all the while assisted by his wife.

Her career, in addition to her family, was teaching. She taught in two church schools: St. Paul's, Tokyo, and St. Clement's, Honolulu, from which she retired.

The Budds had two children: Pat Froehlich and Mrs. Roger (Susan) Patton, both of Piedmont, California. In addition, four grandchildren, one great-grandchild, two brothers, two sisters, and nieces and nephews survive her.

She was a member of P.E.O. and of St. Andrew's Cathedral, where she volunteered in the economy shop and on the altar guild.

She was a gracious lady of style and great strength of character and mind, a devout Christian, and a successful teacher, wife, and mother.

between 6 p.m. and 6 a.m. by calling 533-3221.

- Approved the leasing of St. Luke's Pre-School to Hawaii Child Centers, a vote needing Standing Committee confirmation. The Rev. David Holsinger, rector of St. Luke's noted that the object of this leasing was to allow the parish to focus its energies elsewhere.
- Authorized funding the Medigap Program for retired clergy, their spouses, and widows for one year. "Eligible retired clergy would be fully vested after 10 years' service in the diocese, and those who served for less than 10 years would co-pay on a sliding scale."
- Referred to the Land Acquisition Committee the request of Holy Cross Church, Malaekahana, to purchase the property now leased from the Campbell Estate.
- Learned of the resignation of Jack Lockwood as lay deputy to General Convention, to be replaced by the first alternate, Elaine Funayama.

Bishop Hart announced that he would be in Berkeley, California, January 11-15 for continuing education with the bishops of province 8, on Guam for a pastoral visit January 20-27, and in Taiwan this March for the consecration of the new bishop.

Meeting as the Membership of Seabury Hall, the Council elected Alice Anne Bell to that school's board of trustees.

### LAY MINISTRY: PAULINE HIGA

Pauline Higa of Good Shepherd, Wailuku, faithfully serves her community from a wheel chair. Arising at 5 a.m., she calls substitute teachers for the public school system. About twenty substitutes are needed each day, but many more calls are needed to get that twenty. And they need to be matched to particular schools and classes. She has a special telephone enabling her to call. She is self-supporting through this and a small business.

Pauline was born in Honolulu. She attended McKinley High School. She came to Maui and was graduated from Maui High, working at the cannery during the summers. Shortly thereafter she contracted severe rheumatic arthritis and was bedridden for 10 years, spending 4½ years in the hospital. Although disabled, she learned to care for herself through the Rehabilitation Hospital of the Pacific.

Among Pauline's activities are: board member of Maui Economic Opportunity, member of the Mayor's Advisory Committee on the Handicapped, member of the Stroke Club, and working with the Maui Center for Independent Living. Sometimes she attends ten meetings a month, travelling as a passenger in a van for the handicapped.

"Pauline's kindly, generous spirit and resourceful nature are a joy to behold! Most people marvel at her ability to work and her competence. Although severely handicapped, her accomplishments are admirable . . . She is an inspiration and a splendid example for us all."

# BOMA

What does BOMA mean? It means the diocesan Board of Ministry on Aging. But, more importantly, it means facilitating and co-ordinating the ministry to and with the elderly—the more mature church members, the "keenagers"—in the Episcopal Church in Hawaii.

What does BOMA do? BOMA sponsors an Age In Action Sunday for all Episcopal churches in Hawaii, usually the first Sunday in May or the third Sunday in October. (October is the state's month for recognition of the elderly.)

BOMA also sponsors the Makule e Akamai (Older & Wiser) conference annually at St. Andrew's Cathedral. Last year's speaker was Bishop Hart; the year before, Dr. DuTeil.

In addition BOMA searches for older, outstanding members (both clergy and laity) to recognize at diocesan convention for their effective ministries.

When did BOMA begin? BOMA began in 1983 and was funded by Venture in Mission and the ECW's United Thank Offering. Fr. William Gross and Lynette Burns were primarily responsible for initiating and establishing BOMA. BOMA is a member of the national church's Episcopal Society for Ministry on Aging (ESMA).

Future plans include the establishment of an annual retreat. Sister Katharine Theiler, M.M., led this January's for the directors. BOMA's directors are: Nelson Secretario (Kauai), Vibeke Bates (Maui), K.B. (Mickie) Kimball (Island of Hawaii), and Maryan Bowen, Lynette Burns, Fanny Costa, and Frances Grosh and Morimasa Kane-shiro, both retired (Oahu).

—George W. Wiggins, BOMA Co-ordinator.

• • •

## QUEEN EMMA BOOKROOM

A great service to the whole community is the Queen Emma Bookroom at St. Andrew's Cathedral, with its religious books and gifts for all ages. Visitors and volunteers are welcome. Call 538-1774.

Open weekdays 9:30 a.m. to 3:30 p.m. and Sunday's 9 a.m. to noon, the Bookroom is part of a great Anglican tradition and one element in the outreach of St. Andrew's Cathedral. The National Cathedral has a shop that rivals the best stores in the District of Columbia. Grace Cathedral in San Francisco and St. Mark's Cathedral in Seattle also have distinguished shops.

St. Andrew's Queen Emma Bookroom is managed by Nancy Conley, a candidate for the diaconate, with the Bookroom as one part of her ministry. It is a happy, well-lighted place, convenient to downtown, ewa of Davies Hall and the Economy Shop and near the bus stop on Queen Emma Street.

The Bookroom was opened in 1972 with seed money from the Women of Saint Andrew's (WOSA) and Bishop Lani Hanchett. Managers and purchasing agents have included Marge Connell, Fran Collins, Eloise Conley, Marge McKinney, Diana Lockwood, and Barbara Vlachos. These and many volunteers have made a significant contribution to the diocese, the cathedral, and the community over the years.

## BONSEY TO MOKULEIA

The Rev. W. Edwin Bonsey, Jr., Rector of Holy Apostles', Hilo, has been appointed Director of Camps and Conferences, Bishop Hart has announced.

"We looked at a dozen or more names in our search," the bishop said, "most from within the diocese and the state and a few from the West Coast. Ed clearly had the experience and talent that we hoped we could find."

Fr. Bonsey succeeds the Rev. Brian J. Grieves, who has been appointed staff officer for peace and justice at the Episcopal Church Center in New York City. Fr. Bonsey and his wife Katie will be moving to Mokuleia in early February.

## BISHOP GORDON TO ST. CHRISTOPHER'S

The Rt. Rev. William Jones Gordon, Jr., Bishop of Alaska (1948-1974) and Assistant Bishop of Michigan (1976-1986), now retired, will serve as interim rector at St. Christopher's, Kailua, through Easter, Bishop Hart has announced. "We welcome Bishop Bill Gordon and his wife Shirley to the diocese," writes Bishop Hart, who served under Bishop Gordon for a decade.

## MARGARET AARON RETIRES

Ms. Margaret ("Maggie") Aaron, for 23 years secretary to the deans of St. Andrew's Cathedral, retired at the end of January. She is a member of as family whose distinguished service to the Episcopal Church in Hawaii has spanned three generations. Her parents, Col. Thomas R. and Margaret La Mothe Aaron, lived in the Diocesan House on his retirement, where her mother was in charge of the serviceman's center there (1955-1965). Her grandfather, the Rt. Rev. John Dominique La Mothe, was the 4th Bishop of Hawaii (1921-1928).

## BORSCH TO LOS ANGELES

The Very Rev. Frederick H. Borsch, 52, dean of the chapel at Princeton University since 1981, was elected Bishop of Los Angeles January 8.

Borsh is a graduate of Princeton and of the General Theological Seminary in New York City. He has a master's degree from Oxford and a Ph.D. from England's University of Birmingham. From 1972 to 1981 he served as dean and president of the Church Divinity School of the Pacific, Berkeley, California. Before that he taught New Testament at Seabury-Western Theological School and at General Theological Seminary.

Borsh married Barbara Edgely Sampson in 1960. They have three children.

Each Sunday after the 10 a.m. service there are tours of St. Andrew's Cathedral led by a group of trained guides. Call the Cathedral (524-2822) or Ruth Birnie (523-1179) to make arrangements.



Some of the 20 needlepoint kneelers dedicated recently at St. Andrew's Cathedral, with shields and symbols of the diocese and its 40 churches, made by a friend of St. Andrew's, Anne Bancroft, Darlene Bjerke, Jean Culbertson, Cheryl Cummer, Dede Fisk, Mae Gerard, Karen Hemmeter, Virginia Kemp, Shelagh Kresser, Ella Law, Jack Lyle, Nancy Maxwell, Betty Randolph, Harriet Stearns, Anne Swanson, Barbara Swanson, and Dorothea Woodrum.

## REFLECTIONS ON INCLUSIVE LANGUAGE LITURGIES

St. Paul and I have had a similar experience, and so I will adapt his words to describe my experience.

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child: when I became a woman, I gave up childish ways.

I learned to read with a book called *Bible Pictures and What They Teach Us*. As a child I thought God was an old white man. Before that God I was always vaguely unacceptable. I was *the wrong age, the wrong race, the wrong sex*. At best that God could only patronize me. (Patronize? Interesting word, isn't it?)

I was blessed to have parents who loved me — a mother who was very devout and a father who was very skeptical of the whole religious enterprise. I recommend that combination in parents. My mother kept me in touch with the faith once delivered. My father kept me questioning the delivery of it.

By the time I reached college, I had given up on God as an old white man and settled for God as an oblong blur.

I was fascinated by the fact that learned scholars who could gently dismiss God walking in the garden in the cool of the day was naive anthropomorphism could not get beyond referring to God as "he."

I was teaching a class in Christian doctrine at the then-little-known Church of the Saviour in Washington, D.C. Our second session was on God, and we had agreed that all efforts to confine the fulness of God to any one image was a form of idolatry. And then a woman in the class referred to God as mother. A young man in the class exploded. "That's just silly!" he declared.

I was surprised. "We have just agreed that God encompasses the fulness of humanity, male and female," I said. "Why is it silly to call God *mother* when we regularly call God *father*?"

"It just is," he replied.

I became committed to inclusive language on the spot.

The hymn says it well:

Thou art thyself the truth;  
though we who seek to find thee  
Have tried, with thoughts uncouth,  
in feeble words to bind thee.

Isaiah says it, too.

"To whom then will ye like me, or shall I be equal?" saith the Holy One.

All language about God is indirect communication. It has to be the language of metaphor. It points to a reality the experience of which can never be completely captured in language. The ancient Hebrews understood this and never named the Name. Instead, they used a multitude of images.

As the church developed, it narrowed its use of images to those predominantly masculine, hierarchical, and power-dominated. The translation of the Scriptures into English further obscured the rich complexities of the earlier languages.

Prodded by the Holy Spirit, I believe, the whole church has become increasingly sensitive to the alienation from God of our fathers felt by women, persons of color, and the powerless in varied forms.

The whole church has become increasingly aware of the idolatrous nature of the exclusive focus on a limited number of images of God. And the Episcopal Church asked its Standing Liturgical Commission to prepare inclusive language liturgies for the regular services of the church.

I have been excited and impressed by the hard and faithful work of these drafting committees.

To quote from their own statement of their basic assumptions and principles:

In adapting and proposing these texts, the essential note to be sounded and quality expressed is faithfulness — fidelity to the Biblical images and language which gives birth to and disciplines our worship, to the precision and richness of our theological tradition, and to the time-honored beauty and spiritual depth of our liturgical heritage.

I now believe God is a spirit, and we who worship God must worship God in the disturbing freedom of the spirit and the complex totality of truth.

—Verna J. Dozier,

## A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

Some seasons of the church year are so up-beat that they carry us along on a wave of good feeling. This is true of Christmas and Easter, even to the extent that the secular side of society gets into the act, at least at some level. Ash Wednesday and Lent present us with another kind of experience.

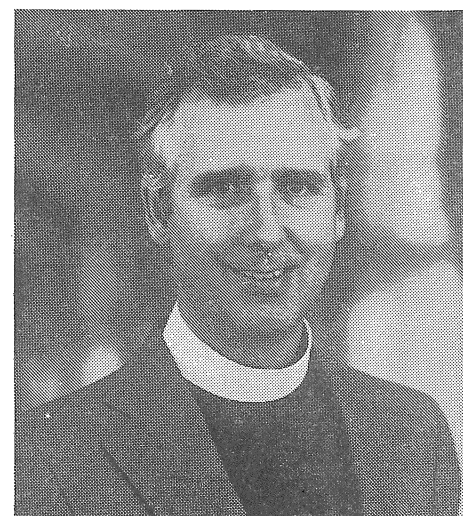
Clearly the season of preparation for Easter, which has suffering at its center, presents us with a challenge. We are challenged to make these Days as meaningful as possible and a true preparation for Easter, but in deeper ways Lent challenges us to make our personal religion something more than a perfunctory nod in God's direction. Lent calls into question the sort of shallow and careless spirituality that any of us can fall into because of our busy lives. Lent challenges us to be a holy people, and if we take that seriously we will turn our attention both to our inner lives and to the problems and pain of those around us.

The focus of every season is on Jesus Christ. In Lent, that particularly centers of the Passion of our Lord. That word cuts two ways. Jesus cared passionately about justice and the poor and the ill and the sinful. He cared in risky, self-denying ways. And that passionate caring brought him the passion of suffering which ended on the cross.

I look forward to this Lenten Season as a time of deepening spiritual awareness and to the challenge of experiencing the Passion of Christ. You are all in my prayers as we are invited "to the observance of a holy Lent."

My aloha in Christ's name,

The Rt. Rev. Donald P. Hart,  
Bishop



Bishop Hart of Hawaii.

The first Christians observed with great devotion the days of our Lord's passion and resurrection, and it became the custom of the Church to prepare for them by as season of penitence and fasting.

This season of Lent provided a time in which converts to the faith were prepared for Holy Baptism.

It was also a time when those who, because of notorious sins, had been separated from the body of the faithful were reconciled by penitence and forgiveness, and restored to the fellowship of the Church.

Thereby, the whole congregation was put in mind of the message of pardon and absolution set forth in the Gospel of our Savior, and of the need which all Christians continually have to renew their repentance and faith.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent,

- By self-examination and repentance;

- By prayer, fasting, and self-denial;

- And by reading and meditating on God's holy Word

... BCP, pp. 264, 265.

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## FILIPINO MINISTRY

(from page 1)

members or regular observers on the Bishop's Committee, notes Geston.

One major task in Filipino ministry is to get across the biblical teaching of tithing and the acceptance of the pledge system as the norm of stewardship. In the Philippines, churches use stole fees—customary honoraria when the priest puts on his stole, as at baptisms, marriages, and the other sacraments—rather than the pledge system.

On Kauai a more effective Filipino ministry would have an island-wide focus and employ a full-time pastor solely for work amongst the Filipino, especially in home visitation and teaching. This pastor would be in addition to Kauai's four present vicars. A similar pilot program with seminarian Randy Albano was successful, report knowledgeable observers.

### MAUI

Filipino ministry is centered at Good Shepherd, Wailuku, where some 80% of the congregation is Filipino and the Filipino Missioner to Maui, Fr. Manuel B. Gunsi, is posted and supported.

The church's Filipino ministry began in August 1959, when Fr. Quintero established a mission for members of the Philippine Independent Church, which met at Good Shepherd. Fr. Quintero from Honolulu and (from 1961) Fr. Jacinto Tabili from Hilo served the Wailuku congregation. In 1965 Fr. Justo Andres became the first resident Filipino priest, serving communities on Maui and Molokai.

"In 1979 the parish and the Filipino mission voted to merge," reports Good Shepherd in their parish profile. "When they were combined, the mission subsidy from the Diocese was dropped, and all costs were abruptly assumed by Good Shepherd; the financial burden of supporting two priests was heavy. Much of the energy of the parish in the next few years went into developing good working relationships between members of the two congregations.

"Structural unification of the two congregations no longer dominates the attention of the parish [because it has been achieved]; but quality of communication and sensitivity to different methods of decision-making and planning are perhaps taking its place.

"Primarily because of attrition in the older congregation, the membership is now about 80% Filipino," notes the parish profile. That means about 254 of the parish's 318 communicants are Filipino.

Since October 1986 Fr. Manuel B. Gunsi has headed the Maui Filipino Missionary Program, serving not only Maui, but also Molokai and Lanai, both a part of Maui County.

In Pukalani on Maui, Gunsi reports, "every Sunday afternoon a household eucharistic ministry is being held, moving from one house to another. Eleven families opened their homes for this style of ministry." There are also weekly home meetings for Bible study.

Present plans call for similar work in Paia, which Gunsi believes shows good potential for a new mission congregation.

Funding for this program comes largely from Good Shepherd, but also



Village elder (right) makes the traditional welcoming statement, as Presiding Bishop Browning (center) and Bishop Longid and their parties listen. DPS photo.

from the Episcopal Asia/Pacific Ministry (EAM), Hawaii EAST (now Epiphany Ministries), the Diocese, St. Andrew's Cathedral, and Holy Innocents', Lahaina, Gunsi reports.

### ISLAND OF HAWAII

Preliminary work by Fr. Quintero on the Island of Hawaii preceded the call of Fr. Jacinto Tabili, who worked mainly along the Hilo and Hamakua coasts and in Pahoa and Kohala, with services primarily at St. Columba's, Paauilo, and Holy Apostles', Hilo, and occasionally at St. Augustine's, Kapaau. From 1972-1979 Fr. Alejandro Geston continued the work begun by Fr. Tabili. In this first phase, work along the 120 miles from Pahoa to Kapaau was called Resurrection Mission.

In 1979, when Fr. Geston was called to St. John's, Eleele, and St. Paul's, Kekaha, Filipino work continued under two senior seminarians from St. Andrew's Seminary, Quezon City: Juliet Lumaguey and Thom Mandella. They worked with families in Pahoa, the greater Hilo area, and Paauilo between the fall of 1979 and spring of 1981. The years 1982-1986 saw the work of two Filipino priests: Fr. Rodolfo Duclayan (1982-1984) and Fr. Domingo Calag (1984-1986).

In the years since 1979 there has been a marked change: Filipino church members have chosen to worship with the Episcopal congregation nearest them, rather than separately. Members in the Kohala area became part of St. Augustine's, Kapaau. Those in Paauilo joined St. Columba's, where they constitute almost the entire congregation. And those in the Hilo and Pahoa areas (now the Resurrection Mission) began to worship with the Holy Apostles' congregation in Hilo.

During 1987 Filipino groups have emerged "both at Christ Church, Kealahou, and St. James', Waimea, while at the same time, evening services at St. Augustine's, Kapaau, began to draw largely Filipino persons," writes Fr. Ed Bonsey of Holy Apostles', Hilo.

At the same time the Philippine Episcopal Church indicated that a priest would very likely be available on a permanent basis.

"These developments have led the Church on the Island of Hawaii to take a new look at Filipino ministry and plans now to call for the hiring of

a Filipino missionary who would visit groups around the Island for special pastoral ministrations," Bonsey reports.

"This would begin a third and new phase of Filipino work in which an emphasis would be placed on incorporating Filipino persons into our existing congregations, offering to them the total ministrations of the Church, while including them as participants in the total ministry of the Church, and receiving from them the particular contributions of their rich and varied culture," Bonsey concludes.

### KOHALA

Filipinos in Kohala worship regularly at St. Augustine's (Fr. Donn Brown, vicar) at 7 p.m. Sundays, with an Ilocano-speaking priest visiting once a month. The congregation numbers about 25 and has strong lay leadership in Felisa Daquioag and Cornelia (Nellie) Guerrero, lay readers who also serve on the 9-member Bishop's Committee.

The Filipino congregation has enriched St. Augustine's also in providing a funeral pall and items customary to home-island worship (stand for votive lights, thurible and incense boat, and holy water-related items).

Pledging is replacing stole fees. The Ilocano-speaking lay readers exercise a considerable ministry, Brown reports. Particularly appreciated are the lay reader-led novena devotions following a death.

### PROBLEMS

While the Philippines experienced a long American occupation and oversight and therefore shares many similar institutions and customs (including English), the Filipino immigrant none-the-less faces problems in Hawaii.

One of the common problems faced by Filipinos, in common with other immigrant groups, is the cultural/generation gap, reports Bettye Harris, director of the Kalihi-Palama Immigrant Service Center (KPISC). Immigrant youth regularly adapt more quickly to their new surroundings than their elders. "This quick adaptation becomes the source of friction between immigrant youth and their parents," she notes.

Like American families, there is tension also in Filipino families when

(Continued on page 5)

### STATISTICS

**Population.** According to the 1980 census, Filipinos number 132,075, or 13.7% of Hawaii's population. According to the State Department of Health (1985), the Filipino population is 112,775, or 11.1%. The difference: the 1980 census has no mixed race category, classifying such persons either according to self-identification or the race of the mother.

By counties, the Filipino population (1985, DOH) is:

Kauai	10,275	22.8%
Maui	16,417	19.1%
Hawaii	11,093	10.1%
Honolulu Oahu)	74,990	9.7%

Of Hawaii's Filipinos 58,510 (1980) were foreign born, or 42.7% of all those foreign born.

**Language.** Of 272,988 who understand a foreign language best, 35,300 or 69.1% spoke Ilocano, 7,833 or 15.4% Tagalog, 7,009 or 13.7% Visayan, and 945 or 1.8% other Filipino dialects. (1976, DOH).

**Resident aliens.** Filipinos represent 34,597 of the 73,018 reporting in 1980, or 47.4%.

**Immigrants.** Filipinos numbered 40,044 of 72,213 immigrants, or 55.5%, over the decade 1975-1984.

**Naturalization.** In the five years 1980-1984, Filipinos were 57.5% of those naturalized in Hawaii (13,388 of 23,285).

**Marriage.** Filipinos tend to marry Filipinos—77.6% of Filipino wives have Filipino husbands; and 75.8% of Filipino husbands, Filipino wives. Only Japanese men (87.2%) and Japanese (81.2%), Black (91.8%) and Caucasian women (81.2%) have higher percentages of same-race marriages.

**Unemployment.** Of 39,307 insured unemployed (1985), Filipinos numbered 8,005 or 20.4% of the total. Caucasians numbered 11,562 and Japanese 5,557.

**Life expectancy.** Filipinos rank 3rd at 78.78 years, after Chinese (80.24) and Japanese (79.66), but ahead of Caucasians (76.38) and Hawaiians and part-Hawaiians (74.01). The average for all races (both sexes) is 78.02 years.

**Deaths.** In 1985 Filipinos accounted for 13.2% of the deaths in Hawaii (807 of 6,116). As to disposition, 82% chose burial, 11.4% cremation, and 6.2% removal (disposition elsewhere), and 0.4% other (entombment, unreported).

**Sources.** State Data Books 1986 & 1984.

### BISHOP'S JOURNEYING

BISHOP'S JOURNEYING will appear in the March Chronicle.

youths assert their independence, particularly doing what adults are convinced is unacceptable behavior. Americans are more accustomed to "adolescent rebellion" than most immigrants, however difficult it remains for everybody concerned.

There is also a cultural gap, Harris observes. "American culture is notoriously more lax in its social mores than other cultures. The new behavior that immigrant elders see in their children is not only strange but downright improper and shameful" from the elders' point of view. One example: dating. "Allowing two young adults of the opposite sex to interact socially without the accompaniment of an adult chaperone is quite scandalous" for many Filipino parents.

"Another problem specific for the Filipino immigrant is not being able to use his/her professional skills upon moving to the U.S. Some Filipinos come to Hawaii highly trained in their respective professions, most common being teachers, nurses, lawyers, doctors and engineers," Harris writes.

However, this education, training, and experience are often not recognized or considered incomplete by American standards. "The usual recommendation to 'go back to school' is unrealistic for someone trying to keep up with the high cost of living in Hawaii. Therefore, it is not surprising to find a Filipino school teacher, nurse, lawyer, doctor, or engineer working as a maid in a Waikiki hotel, dishwasher, stockroom person, short-order cook, or in some other low-paying job," with the resentments, sadness, and frustration that can entail.

Also, like the rest of us, "the Filipino immigrant sooner or later must learn to deal effectively with American bureaucracy—the Immigration/Naturalization Service (INS), IRS, City Hall, Department of Motor Vehicles (DMV), banks, health system, etc. Even we Americans find having to deal with our own system frustrating, stressful, and formidable. Filipino immigrants competent in English and able to understand . . . may only be frustrated. The non-educated . . . find it impossible." So medical attention is often unsought, income taxes unfiled, and loans unpaid. "The list goes on with such cultural mishaps," notes Harris.

## HELP

"KPISC recognizes the difficulties Filipino families have as they undergo adjustment to a new culture. KPISC's programs all have the goal of alleviating some of that culture shock.

"There are two staff members to assist our Filipino clients. One staff member, the Bilingual Youth Worker, works in the Honolulu public schools as a liaison between school officials and the Filipino families. Each school year, the Bilingual Youth Worker serves approximately 250 students having problems such as: academics, attendance, behavior. A common task for the Youth Worker is to counsel parents and students in trying to bridge that cultural/generation gap mentioned earlier.

"The other staff member serving Filipinos, the Bilingual Community Worker, assists approximately 125 clients each month. Clients seek the help of the Community Worker for a variety of reasons, the most common being: housing, employment, public assistance, health, education, immigration/naturalization, and legal

matters.

"Our workers orient our Filipino clients and educate them about the different opportunities available in the community. For example, our Youth Worker informs parents about the school's immunization requirements, free school lunch program for needy families, summer work programs for high school children. Our Community Worker educates our Filipino clients about Social Security, Medicare, Medicaid, health insurance, the public transportation system, immigration rules.

"Additional programs available for our Filipino clients (and other immigrant groups) are the Summer Youth program and the Filipino Support Group. The Summer Youth Program incorporates academics with fun and games to continue the learning process through the summer. During weekday afternoons, immigrant youths engage in:

1. Tutorials in English and math,
2. Activities to emphasize social skills such as table manners, phone etiquette, performing in front of a group of people,
3. Field trips to orient the students to Hawaii.

"The Filipino Support Group is comprised predominately of elderly Filipino women. These women are left in the house during the day watching the grandchildren or feeling lonely while their relatives are out working. Some clients we have helped were:

1. Suffering abuse from their spouse
2. Suffering abuse from their children
3. Feeling alienated in their new culture

The Support Group provided these women a sense of companionship, a place where they could talk to other Filipino immigrants and share their problems.

"While the programs at KPISC are addressing some of the needs of the Filipino immigrants, there is still much that can be done. One area is that of combining an educational and labor training program to enable the professional Filipino immigrants to fully utilize their enable the talent, expertise, and intellectual power not to take advantage of these professionals' abilities," reports Harris.

Filipino immigration to Hawaii is expected to increase as the socio-economic situation in the Philippines

continues to deteriorate. Muslim unrest in the south, the New People's Army in the north, the arming of local, army-sponsored vigilante groups, on-going conflict between tribal villages, and the failure to solve primary problems of land and social justice—all these bedevil the Philippines just now.

At present this is all "low intensity conflict," Presiding Bishop Browning reported to Nadine Scott of the *Honolulu Star-Bulletin* in an interview following his recent tour of the Philippines.

"If you can keep society destabilized, you don't have to deal with land reform, water rights, or human rights, nor any of the other major problems," Browning observed. "A mosaic of terror where no one is safe" was Scott's summary.

## PEC/PIC/EC

Among the Filipinos of Hawaii are members of both the Philippine Episcopal Church (PEC) and the Philippine Independent Church (PIC), each in full communion with the Episcopal Church in Hawaii.

The PEC will be fully independent of the American Church following action planned for this July's General Convention and expects to become a Province within the Anglican Communion as of January 1989.

The PEC claims 92,000 baptised members, of whom slightly over 21,000 are considered active communicants. It has four dioceses (a fifth is in the offing), 418 congregations, 129 active clergy and 425 lay workers. (The PEC's first bishop was the Rt. Rev. Charles H. Brent, 1901-1918, later Bishop of Western New York, 1918-1929, renowned for his spirituality, for fostering ecumenism, and for effective opposition to the opium trade.)

The PIC (Iglesia Filipina Independiente) dwarfs the PEC, claiming 5+ million members in 33 dioceses with one missionary district in North America. A product of Philippine national assertion (Rome favored no Filipino bishops and favored Spanish interests), the PIC is in communion with the PEC. And since the 1961 General Convention the Episcopal Church has had a concordat with the PIC (1) guaranteeing mutual recognition of each other's catholicity and independence, (2) providing for full intercommunion, and (3) stipulating freedom of doctrinal opinion,

sacramental devotion, and liturgical practices beyond the agree-upon Christian essentials. (Bishop Harry S. Kennedy of Hawaii was one of three bishops joining in the restoration of apostolic succession to the PIC in 1947.)

"Increased movement of Filipinos to the United States in recent years has brought increased numbers of PIC members to the United States, thus opening up new dimensions in ministry and responsibility on the parts of the concordat churches."

So begins the 1985 agreement between the Obispo Maximo of the Philippine Independent Church and the Presiding Bishop of the Episcopal Church (EC), witnessed by the Prime Bishop of the Philippine Episcopal Church.

According to this agreement, "the EC shall assist the PIC in its efforts to minister to PIC members in the U.S.," and " . . . PIC members shall assist and participate in the broader life and work of the EC."

" . . . PIC parishes or congregations shall share as fully as possible in the common life of the diocese, including diocesan convention, clericus meetings, deanery, committees, and the like; provided, that these PIC parishes or congregations satisfy EC canonical provisions relating to affiliation."

Moreover, PIC parishes or congregations "shall participate . . . in the Episcopal Asiamerica Ministry Commission and its Filipino Convocation."

(Within the Episcopal Church, Anglo-Catholics are closest to the PIC in theology and practice.)

The Filipino Convocation meets as part of the Episcopal Asiamerica Ministry (EAM) and plans Filipino ministry. At the July 1987 meeting, 29 persons from six dioceses in three states (California, Hawaii, New York) held up the vision of "Christ-centered Filipino communities," reviewed the 1985 Agreement, and recommended funding requests to the EAM commissioners as follows:

- Filipino outreach ministry, Maui County: \$10,000.
- Hawaii Island Filipino ministry: \$7,000.
- Ministry in Van Nuys (Los Angeles): \$7,000.
- St. John's & Holy Child (LA): \$5,000.
- Holy Cross Church (San Joaquin): \$11,000.
- St. Barnabas' (California): \$10,300.

Officers of the Filipino Convocation elected at last summer's meeting were: Rex Botengan (Los Angeles), convenor; Fr. Justo Andres (San Joaquin), deputy convenor, and formerly of Maui; and Florence Umaming (California), secretary.

—The Editor.

## BRASS RUBBINGS

Some 40 facsimile brasses from English originals dating from the 14th through 16th century will be available to make ribbons, from January 22 through March 5. Cost of making a rubbing ranges from \$2.50 through \$12.00, depending on the size of the plate chosen. The exhibit will be open weekdays 9 a.m. to 5 p.m., on Wednesdays to 8 p.m., and on Sundays from 1-5 p.m. For further information call the Cathedral (524-2822) or Louise Saundery (261-8846).



A member of the Cordillera People's Liberation [Anti-Communist] Army joins the welcome for Presiding Bishop Browning while on a recruiting drive in Kin-iway. DPS photo.

HAWAII'S ACTIVE  
FILIPINO CLERGY

The Rev. Timoteo Petines Quintero

Fr. Quintero inaugurated the specifically Filipino outreach of the Episcopal Church in Hawaii in 1959 on his arrival in Honolulu at the invitation of Bishop Harry S. Kennedy. Since then Quintero has been Vicar of St. Paul's Church, Oahu, which worships in Parke Chapel at the St. Andrew's Cathedral, where he has his office (Room 15, 538-3275).

Born January 24, 1929, in St. Maria, Pangasinan, he received the degree of Bachelor of Theology from St. Andrew's Theological Seminary, Quezon City, in 1954. He was ordained by the PIC Bishop of Manila that same year.

From 1954 to 1959 Quintero served at St. Isidore's Church, La Paz, Abra, and St. Roch's, San Felipe, Zambales.

In 1958 he and Louisa Y. Bacayan were married. A registered nurse, she has been at Leahi Hospital since 1965. They have two children: Wayland, 29, in California, a dancer married to Janet Sturman; and Laurie, 25, in insurance in Seattle.

Since 1969 Fr. Quintero has been numbered among the Episcopal clergy.

The Rev. Alejandro Sumadin Geston

Since 1979, Fr. Geston has been Vicar of St. John's Eleele and St. Paul's, Kekaha, on Kauai's west coast. Previously, he served in Filipino ministry on the east coast of the Island of Hawaii as Vicar of St. Columbia's, Paauilo, and of the Church of the Restoration, centered in Hilo at Holy Apostle's (1972-1979).

Born in Bontoc, Mountain Province, December 11, 1938, he was educated at the University of the Philippines (A.B. 1968) and St. Andrew's Theological Seminary (B.Th. 1967). Ordained in 1967, Fr. Geston was a supply priest in the Baguio area. In 1971 and 1972 he was acting chaplain at St. Stephen's High School, Manila, one outreach of the church to the Philippine Chinese community. There Bishop Hanchett met and invited Geston to Hawaii.

In 1965 he married Simeona M. Balabag. She is a ward clerk at Waimea Hospital. They have four children: Christine, 22, a nurse in Hilo; Debra, 20, studying to be a public school teacher at UH-Manoa; Eunice, 18, a freshman at UH-Manoa; and Tessie, also 18, an orphaned niece now adopted, a senior high school student in Waimea on Kauai.

The Rev. Manuel Bagis Gunsi

Engaged in Maui County Filipino Ministry since 1986, Fr. Gunsi was born in Sifaran, Dinalg, Cotabato, on January 28, 1945.

He was educated at Trinity College, Quezon City (A.A. 1969) and St. Andrew's Theological Seminary (B.Th. 1974).

Ordained deacon in 1974 and priest in 1975, Gunsi served at the Cathedral of St. Peter and St. Paul, Cotabato City, from 1975-1981, then as Rector of St. Thomas', Banga, an aided parish, until his call to be priest-in-charge of SS. Mary and Joseph, Koronadal, South Catabato (1984-1986). He remains canonically resident in the Diocese of the Southern Philippines, serving in Hawaii for a

term of two years.

In 1972 he married Janet A. Bayao. She is volunteer parish secretary at Good Shepherd and helps in Christian education. They have three children: Phm-Mha, 14, in Hawaii, and Rodel, 13, and Rosalie, 11, both adopted and both in the Philippines.

The Rev. Imelda Sumaoang Padasdao

The Rev. Miss Padasdao serves as a deacon in St. Paul's Church, Honolulu. She was ordained December 14, 1986, following completion of the course of study of the deacon training program.

Born in Bangui, Ilocos Norte, April 1, 1953, she studied business in Hawaii—accounting at the Hawaii School of Business (1975-1976) and secretarial skills at Cannon's College of Business (1971-1973). Presently, she is employed as an accountant clerk III with Hawaiian Homelands, State of Hawaii.

As a member of St. Paul's, she also serves as the congregation's treasurer and stewardship administrator. In addition, she is a member of Epiphany Ministries and an Asiamerica commissioner to Province 8.

PHILIPPINE-  
AMERICAN  
CHRONOLOGY

- 1886
- Jose Rizal publishes *Noli Me Tangere*, an indictment of the Spanish-only monastic orders and Filipino *caciques*. Reformist "Young Filipino Party" of Rizal and others. Rizal forced abroad.
- 1892
- Rizal returns, organizes *Liga Filipina*, is banished internally to Mindanao. With failure of peaceful means, Andres Bonifacio organizes secret *Katipunan* to secure reforms by force of arms. Emilio Aguinaldo joins.
- 1896
- Aguinaldo leads revolt (Aug. 16) which continues until Dec. 14, 1897. Rizal executed (Dec. 30, 1896).
- 1898
- Commodore George Dewey's naval victory in Manila Bay (May 1). Americans return Aguinaldo from Hong Kong to Cavite, arm his Filipino army against the Spaniard. Aguinaldo declares Philippine independence (June 12). Americans take Manila, refuse entry to Aguinaldo's forces (August). Spain cedes the Philippines to the United States (Dec. 10).
- 1899
- Hostilities between Filipinos and Americans (Feb. 4).
- 1901
- Aguinaldo captured (Mar. 23). Civilian governor-general replaces military governor (July 4). Hawaii Sugar Planters' Association (HSPA) suggests importation of Filipino workers.

- 1901-18
- The Rt. Rev. Charles H. Brent, 1st Episcopal Bishop of the Philippines.
- 1902
- Congress establishes Philippine government. Fr. Gregorio Agilapay establishes the Philippine Independent Church (PIC).
- 1903
- "Friars' Lands" (about 400,000 acres—125,000 in Cavite alone) purchased from the Roman Catholic Church for \$7.237 million.
- 1906
- First contingent of Filipino plantation workers (15 men) arrives in Hawaii.
- 1907-19
- One hundred and fifty more arrive in 1907. Between 1907 and 1919, 29,226 Filipinos entered Hawaii—23,418 men, 3,009 women, 2,022 children. Of these, 4,336 return to the Philippines.
- 1913
- English official language, but Spanish permitted until 1920 (extended in 1919 to 1930 for use in the courts).
- 1916
- Self-government enlarged (Jones Act, Aug. 29).
- 1919
- Pablo Manlapit organizes the Filipino Labor Union (FLU) and begins organizing plantation laborers.
- 1920
- Manlapit joins Japanese labor leaders to form the Higher Wage Movement (HWM). HSPA rejects HWM demands: 3-month strike.
- 1923
- HSPA rejects HWM demands for \$2 per day minimum wage and 40 hour week.
- 1924
- Manlapit calls FLU strike: 16 workers and 4 policemen killed at Hanapepe on Kauai (Sep. 9).
- 1925
- Conspiracy convictions result in prison terms for leaders and some 60 workers. Manlapit chooses offered deportation from Hawaii.
- 1929
- Since 1920, 73,630 Filipinos enter Hawaii: 65,373 men, 5,646 women, 2,611 children. 26,149 return to the Philippines.
- 1932
- Manlapit returns to Hawaii, reorganizes the FLU as the Hawaii Labor Association (HLA) with Epifanio Taok and Antonio Fagel.
- 1935
- HLA neutralized: Manlapit barred permanently from Hawaii, Taok imprisoned, and Fagel goes underground. Union renamed Vibora Luviminda (Vibora = *nom de guerre* of Filipino patriot Artemio Ricarte + *Lu zon* + *Vi sayas* + *Minda nao*). Philippine Commonwealth. Manuel Quezon, first president.
- 1936
- Vibora Luviminda (VL) under Fagel strikes for 85 days, beginning at Puunene, Maui, and winning at 15% wage increase. Last single-race plantation strike.

- 1937
- Fagel charged with conspiracy; VL collapses.
- 1941-44
- Martial law in Hawaii following the Japanese attack (Dec. 7) to Oct. 24, 1944. Social change in Hawaii on hold: *status quo ante bellum*.
- 1945
- Ports organized by International Longshoremen's and Warehousemen's Union (ILWU).
- 1946
- Sugar and pineapple organized by ILWU. ILWU wins sugar strike. Last groups of Filipinos recruited by HSPA arrives (approximately 7,000 men, 450 wives, and 900 children). Philippine independence.
- 1947
- Bishop Kennedy, one of 3 co-consecrators for PIC.
- 1948
- Philippine consulate opens in Hawaii.
- 1949
- ILWU six-month strike.
- 1954
- Filipino elected to Territorial Legislature in Democratic Party sweep. Filipino Chamber of Commerce formed.
- 1959
- Statehood. Admission Day (August 21). Filipino priest (Philippine Independent Church) with Episcopal Church in Hawaii. (Fr. Timoteo P. Quintero).
- 1960
- State Department of Public Instruction begins offering citizenship classes. 1st State Legislature (regular session).
- 1961
- Legislature enacts laws to permit foreign-trained professionals to practice in Hawaii.
- 1965
- New Immigration Act abolishes national origin quota system.
- 1972
- Ferdinand Marcos declares martial law (Sep. 21).
- 1974
- Filipino mayor: Eduardo E. Malapit of Kauai.
- 1981
- Martial law lifted. Marcos remains in power.
- 1983
- Benigno S. Aquino, Jr., assassinated (Aug. 21).
- 1985
- 5 Filipinos in State Legislature: 4 (of 51) in House; 1 (of 25) in Senate.
- 1986
- Marcos in exile in Hawaii. Corazon Aquino president. Filipino lieutenant governor: Ben Cayetano.

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Sources: Luis V. Teodoro, Jr., (ed.), *Out of this Struggle: The Filipino in Hawaii* (Honolulu, 1981). A. Grove Day, *History Makers of Hawaii* (Honolulu, 1984). *Encyclopedia Britanica* (11th and later editions). Day and Teodoro differ on certain Manlapit dates. 1987 *World Almanac*.

AIDS CONFERENCE FOR LAITY

An AIDS conference for the laity has been scheduled by the Diocesan Advisory Committee on Aids for Saturday, April 30, at St. Andrew's Cathedral. See the March *Chronicle* for full information.

# ST. MARK'S GOSPEL

Beginning with last Advent, Episcopalians once again turn to reading the Gospel According To Mark as set out in the Lectionary for Year B (BCP, p. 900).

Chronicle readers may appreciate the following introduction to this earliest of the Church's written Gospels.

Bible classes may wish to use what follows as a point of departure in studying this year's Gospel readings.

References are included for those who wish further to ponder Mark's life and witness, his times, and the Good News in Christ.

For additional Bible study helps, consult your pastor.

In July of 64 A.D., a terrible fire swept through Rome. It burnt three of nine days, totally destroying three of the city's fourteen districts and partially destroying another seven. Only four districts escaped damage, and the city which Augustus had found brick and made marble was now, in large, part ash.

The Romans blamed Nero for the disaster, alleging that he had set a fire in order to acquire, cheaply, some coveted property near his palace and that this bit of arson had then gotten out of control. (Tacitus, *Annals*, xv, 44)

Perhaps Nero, guilty of so much else, was not also an incendiary. But in the eternal manner of tyrants, he found it expedient to blame others, and the Christians were his scape-goats. No doubt some Christians had made it easy for him by ill-timed, public and provocative preaching of God's terrible (and fiery) judgment on Rome during the course of the fire itself. (Revelation 17 & 18, especially 17: 16-18)

In the ensuing persecution, Nero so cruelly savaged the Church in Rome that the populace came to sympathize with the Christians and saw in Nero's viciousness clear evidence of his guilt and depravity. (Tacitus, *Annals*, xv, 44)

## NEW ERA

Nero's persecution posed a very special problem for the Church. During it, both Peter and Paul lost their lives. And the Church in Rome was catapulted beyond the Age of the Apostles into a new era. (Clement, I Corinthians, v, vi)

The Apostles' teaching is an essential of the Church, along with fellowship, prayer, and the Breaking of Bread, or Eucharist. How were Roman Christians to have such teaching now? Peter and Paul were gone. But (providentially) some of their assistants, fellow workers, and close friends remained. (Acts 2:42)

One such was John, also called Mark. (Jews at the time frequently had both a Jewish and a Gentile name.) He was close both to Peter and to Paul. Peter calls him "my son," and Paul speaks of him as "a comfort" and a colleague. (Acts 12:12, I Peter 5:13; Colossians 4:10, 11)

Peter was no longer present, but his teaching about Christ's life and the Christian's life in Christ remained in Mark's memory. In the words of one of the Church's early scholars, "Mark, having been the interpreter of Peter, wrote accurately—albeit not in order—all that he recalled of [Peter's saying] what was either done or said by the Lord. ...He [Mark] neither

heard the Lord, nor was he a follower of his [during his earthly ministry]." (Papias, Bishop of Hierapolis [about 125 A.D.], quoted in Eusebius, *History*, III. 39.15)

## JOHN MARK

Who is John Mark? He was a Jew of Jerusalem, of good family, with connections beyond the Holy Land. His mother Mary had a home sufficiently large to serve as a house-church for the earliest Christians in Jerusalem. Peter came there on his escape from prison in order to leave a message for James and the brothers prior to his going into hiding. Mary was sufficiently well off to afford a maid. (Acts 12: 12-17)

And among the Jerusalem Church's earliest converts was Mark's cousin, "a Levite of Cypriote origin, called Joseph, whom the Apostles surnamed Barnabas (which means 'son of encouragement')." A landowner, he had sold property and given the proceeds to the church. (Acts 4:36, 37; Colossians 4:10)

Mark was a missionary. Initially, he served as an assistant—teacher and secretary—under Barnabas and his friend Paul. They traveled first to Antioch, then to Cyprus (well known to Barnabas), and then to Perga (in today's Turkey), where for some reason Mark left them in order to return to Jerusalem. Paul felt Mark had deserted him and declined to travel with him again, angering Barnabas, who then left Paul and went with Mark on a second mission to Cyprus. (Acts 12:25; 13:4, 5, 13; 15:38, 39)

But the storm blew over. Mark and Barnabas were reconciled to Paul. Once again Mark becomes Paul's fellow worker, and the Apostle to the Gentiles praises him as "a comfort" and a "useful helper." (Colossians 4:10, 11; Philemon 24; 2 Timothy 4:11)

## WRITTEN GOSPEL

However, it is as Peter's interpreter and dear friend ("my son") that Mark made his great contribution to the Church and to our civilization: the Gospel According to Mark. He invented the written Gospel form.

Mark wrote no biography of Jesus. A Gospel is something else. A biography teaches us about a dead person whom we do not know. A Gospel teaches us about a living person whom we do know—Jesus Christ. This is one reason we do not find in the Gospels the biographical detail to which we are accustomed. (Archbishop Michael Ramsey makes this point.)

When we turn to Mark's Gospel, we are surprised at how short it is. In one edition of the King James Version, Mark's Gospel is just 16 pages long. Matthew's has 26 pages; Luke's, 28; and John's, 21.

Mark can be read in one sitting (if one reads reasonably fast), or in two sittings. And it is a good idea to read Mark this way at least once in a while in order to capture in one sweep the grandeur of Jesus and the Gospel.

In doing so, one is struck by the urgency of Jesus' message. There is no time to be lost. The time is short. The Kingdom of God is at hand (1:15). People living will see the Kingdom of God come with power (9:1). All shall come to pass in this generation (13:30). Hurry! Declare yourself now



to be, and start acting like, God's child. These verses have various interpretations. But the core message remains: Enlist now in God's Own.

## AUTHORITY

One is impressed, too, how much Jesus is a man of authority...and someone more than just a man. Jesus' teaching is without footnotes and however. His preaching carries its own authority. Spirits and demons, sickness and sin, death and dearth, storm and sea are all subject to him, as is distance. He commands and it is done, even elsewhere. He summons and disciples follow. Clearly, the kingdom of God—that is, the way of life according to God—is already present in great power in Christ. Social conventions (2:15-17) and religious traditions (2:23-28), even the family (3:33-35), the Temple (11:15-19), and the nation's fundamental law as given by Moses (10:2ff) are subject to Jesus' authoritative revising.

And the key to this revising is the two-part Law of Love: To love God with all one's heart and soul and mind and strength, and To love one's neighbor as one's self. "There is no other commandment greater than these," Jesus proclaims (12:28-34).

Ostracising sinners, failing to do good at any time (even on the Sabbath), rejection because of gender or nationality (7:24-30), or job (2:15-17), or age (10:13-16), or sickness (1:40-45), or religious affiliation (9:38-41)—these all are forbidden by the example of Jesus, who commanded, "Love one another as I have loved you (John 13:34)."

And who does this loving, and who decides? We each do, in Christ. Astonishing, isn't it?, how Jesus frees us from the many laws and conventions so that we obey the two greatest ones, and how he asks us to see that law and convention conform to the Law of Love.

## THE MESSIAH

Reading Mark also makes clear how Jesus is more than a man of authority, however unique or however much a genius. God's voice tells the reader at the beginning that Jesus is His beloved Son (1:11). The Spirit-world acclaim Jesus "the Holy One of God," "the Son of God," "the Son of the Most High God" (1:24, 3:11, 5:7). Humankind is slow to understand.

The Jew Peter is the first. "You are the Christ Messiah," he says (8:29). And God and His Christ confirm it (9:7; 14:61, 62). It takes the crucifixion for the Gentile century to understand. "Truly this man was a son of God," he exclaims (in thoroughly Gentile idiom), after Jesus breathes his last (15:39). At last the Secret of the Messiah is open to all.

Reading Mark, one is impressed how he tackles one of the world's greatest practical and ethical problems: human suffering. The randomness and fury of Nero's persecution raised the question of suffering quite pointedly, especially in view of Jesus' teaching of a Heavenly Father who so lovingly cares. And Mark did not duck the issue.

Jesus is the great enemy of human suffering. He restores those afflicted by sickness, mental illness, crippling, social ostracism, religious legalism, and national bigotry. He doesn't add to their misery, as do Pharisees then as now. Rather, Jesus empowers people to join him in undoing human misery, one function of the Church to this day (3:13-19; 6:7-13).

As to pain and persecution, Jesus had foreseen them (4:17). John the Baptist did not escape (6:14-29), nor would Jesus (8:31; 9:12...). How, then, could the ordinary Christian expect to be exempt? Indeed, the cross and steadfastness belong not just to Christ, but to all Christians (8:34-38). "You will be hated for my name's sake. But he who endures the end will be saved" (13:13). (Nero's persecution established the legal precedent that just being a Christian—"the name"—was a crime and punishable.)

Some suffering, clearly, is not lifted. How then does the Christian cope? Like Jesus at Gethsemane and after, Mark says. That is, with confidence in the goodness of God, with graceful bowing to what is to be, and with courage and dignity before all, in spite of one's feeling "greatly distressed and troubled," "very sorrowful, even unto death," angry, or bewildered (14:32-42).

God will make up all that is lost, Mark insists. Steadfastness means salvation. And beyond are resurrection and the Kingdom of God. How many Christians have relied on these assurances, both amidst the smoldering embers of Nero's Rome and after! (10:28-30; 13:13)

## SERVANTHOOD

One characteristic of Christ's life often escapes notice: servanthood. His pattern is the way of the good servant (9:35), not that of the overlord master (10:42-45). "For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many" (10:45). And his is the pattern for Christians (10:43). The medieval prince-bishop, the modern cardinal-rector, and today's tyrant father are a long, long way from Christ's desire, according to Mark.

Mark's Gospel ends abruptly. The reader expects to find the Galilean resurrection appearances which he seems to have been promised (14:28; 16:7). But they are not there.

Mark concludes on a strangely unsatisfactory note: "And they said nothing to any one, for they were afraid" (16:8). Several ancient manuscripts end just there. Others add 16:9-20, the traditional (and 2nd century) close of the Gospel According to Mark. Others have a short

(Continued on page 8)

THE CALENDAR

14	Last Sunday after Epiphany. Bishop at Good Samaritan.	4	Commission on Ministry, 12:30 p.m.
15	Holiday: Presidents Day. Office closed.	5	Laying of the Cathedral cornerstone by Bishop Staley and King Kamehameha V, 1867.
16	Oahu clericus, 3:30-5:30 p.m. Text deadline for March Chronicle, 12 noon.		
17	Ash Wednesday: First day of Lent.	6	3rd Sunday in Lent. Bishop at St. Stephen's, Wahiawa. Death of Princess Kaiulani, 1899.
19	Department meetings, St. Andrew's Cathedral. Diocesan Council, St. Andrew's Cathedral.	7	Dedication of Grace Church, Hoolehua, Molokai, by Bishop Kennedy, 1954.
19,20	Stewardship retreat (Council, Stewardship Committee, others), Sheraton Makaha.	8	Consecration of the new St. Elizabeth's Church, Kapalama, Honolulu, by Bishop Kennedy, 1963.
20	Death of Sister Beatrice, Society of Most Holy Trinity, 3rd Sister-in-charge, St. Andrew's Priory, 1921.	11-12	Clergy wives retreat.
		13	4th Sunday in Lent. Bishop at St. John's Kula.
21	1st Sunday in Lent Bishop at Waikiki Chapel Burial of Captain James Cook, R.N., European discoverer of the Hawaiian Islands, Kealahewa Bay, Island of Hawaii, 1779.	14-16	Province 8 Commission on Ministry, Burlingame, CA.
24	St. Matthias the Apostle. Ember Day.	15	Oahu Clericus, 7-9 a.m. Laying of the cornerstone of St. Peter's, Honolulu, 1914.
26	Ember Day. Ordination of William Ault, priest, 1899.	19	St. Joseph. Department meetings, 9-11 a.m. Diocesan Council, 11 a.m.-3 p.m.
27	Consecration of Samuel Harrington Littell, 5th Bishop of Hawaii, St. Andrew's Cathedral, 1930. Ember Day.	20	5th Sunday in Lent. Bishop at St. Timothy's, Aiea.
		25	Annunciation of Our Lord.
28	2nd Sunday in Lent. Bishop at Trinity Church By-the-Sea, Kihei.	27	Sunday of the Passion: Palm Sunday. Bishop at Kohala Missions.
29-Mar 5	Diocesan Tctal Ministry Conference.	28	Monday in Holy Week. Bishop with Island of Hawaii clergy.
		29	Tuesday in Holy Week. Bishop with Maui clergy.
		30	Wednesday in Holy Week. Bishop with Kauai clergy.
1	Consecration of the Chapel of St. Peter the Apostle, Cathedral Close, by Bishop Willis, 1891. The first church of the Chinese congregations in Honolulu, on a lot given by Queen Emma.	31	Maundy Thursday Bishop with Oahu clergy.
			APRIL
		1	Good Friday. Holiday: Diocesan Office closed.

MARCH

ST. PHILIP'S BUILDS (from p. 1)

Education Center will be base for Kamehameha's Kupalani Home Visit



Preparing the land for St. Philip's new Family & Education Center, Maili: Hank Ware, Clarence Holokai, and unidentified worker.

Programs which provide a staff to give parental advice and in-home pre-natal counseling for parents and children up to two years of age. Also, Kamehameha Schools will offer a traveling pre-school staff who

2	Holy Saturday & Easter Eve. Great Vigil of Easter (Iolani), Cathedral.
3	Sunday of the Resurrection: Easter Day.

ST. MARK (cont.)

paragraph in addition. And one manuscript has a unique paragraph inserted between verses 14 and 15. No other part of Mark's Gospel reflects such manuscript chaos. It is quite possible that in the turmoil of Nero's persecution the ending was lost. Perhaps there was an accident to Mark's own copy. Perhaps Mark died before he could complete the Gospel. We do not know. But, clearly, many early Christians were quite dissatisfied with the 16:8 ending.

SYNOPTICS

From Rome, Mark's Gospel spread throughout the Christian world. Visitors made and circulated copies. Luke—an acquaintance of Mark's and also a fellow worker with Paul—soon had a copy, as did Matthew. Both used Mark as the bulk and basis of their own Gospels. (That is why these three Gospels are called the Synoptics: Gospels to be looked at together.) Mark had not said it all, as Matthew's and Luke's additions indicate. John despaired of ever doing so (John 20:30; 21:25). but Mark had done the new thing, putting the spoken proclamation of Jesus Christ into written form, thus providing a fundamental link between the Age of the Apostles and all other ages. (See Acts 10:36-43 for Peter's spoken summary of the Gospel and, in a way, Mark's outline.) Later legend made Mark the founder of the Church in Alexandria and gave him a martyr's death. Mark's association with Venice dates at least from 829 when his supposed relics, stolen from Alexandria, were brought to that Adriatic city. His feast day: April 25. His symbol: a winged lion. What more fitting patron could Venice pick than Mark the friend of Rome's

MEMORIAL SERVICES ROYAL MAUSOLEUM

January 2: Queen Emma.  
March 17: Queen Kaahumanu.  
March 26: Prince Kuhio.  
September 2: Queen Liliuokalani.  
October 16: Princes Kaiulani.  
November 16: King Kalakaua.  
December 19: Princess Pauahi Bishop.  
December 31: Queen Kapiolani.

ECW 1988 MEETINGS

Mar. 10	Quiet Day. Fr. Crane leads.
Apr. 14	Business meeting, Von Holt Room.
May 12	Island-wide fellowship meeting, luncheon.
Jun. 9	Business meeting, field trip.
Jul. 1	IHS birthday.
Aug. 11	Business meeting (budget, specials), Von Holt.
Aug. 19	Game Day, Von Holt.
Sep. 8	Business meeting, Von Holt.
Oct. 13	Business meeting, Von Holt.
Oct. 21	Annual meeting, luncheon, Tenney Theater.
Nov. 10	Business meeting, Von Holt.
Dec. 8	Christmas luncheon, business meeting.

Peter and Paul? Patriarchs of Venice often become Bishops of Rome, or Popes, as the See of York sends many to be Archbishop of Canterbury. St. Mark's, Kapahulu—begun by the Cathedral's Hawaiian Congregation in 1908—was so named because Queen Emma was born into eternity (as early Christians phrased it) on St. Mark's Day, 1885. Her husband, King Kamehameha IV, had passed into eternity on St. Andrew's Day, 1863. Each has a church as a memorial. And each year, on St. Mark's Day, Episcopalians pray, Almighty God, by the hand of Mark the evangelist you have given to your Church the Gospel of Jesus Christ the Son of God: We thank you for this witness, and pray that we may be firmly grounded in its truth; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen. —JPE.

will go up and down the Waianae Coast and into various communities to serve 2-and 3-year-olds two mornings a week. Roberts said all the services will be free. When the building is completed, Child and Family Service will lease 1,500 square feet for office and counseling rooms. The agency expects a case load of 600 families from the area. "We work with families who are experiencing various kinds of stress," said Terry Crews, program director. "And we provide professionals and para-professionals to help with parenting and social skills, with helping people structure their lives. "Counseling doesn't work very well if your lives are in chaos," she said. A "Teen Network" will also work from the building to help troubled youngsters solve their problems. Child and Family Service is a private, non-profit agency. Until Lee arrived to serve St. Philip's on a half-time basis four years ago, the church had a very low profile in the community. The congregation has since worked with Waianae Women's Support Group to start a food pantry, and has started conduct-

ing monthly swap meets on the property. Lee was one of the organizers of the Meta Waianae Conference in 1985, in which Kamehameha Schools and a number of social agencies participated. The church has received monetary support from the Episcopal Diocese, Episcopal Church Women, Lenten Mite Box offering, Holy Nativity and four local trusts — Cooke, Atherton, Hawaiian and Wilcox Frear. Members, who have pledged \$22,000, now have \$103,000 in the building fund and the diocese is guaranteeing a \$300,000 construction loan to make the building a reality. Offices for the church, a meeting room and a complete kitchen are included in the plans. During construction of the Family and Education Center, Lee will be full-time vicar of St. Philip's. "We are a mission church whose work is truly missionary," he said. St. Philip's is the only Episcopal option from Nanakuli to Kaena Point. —Nadine Scott, Star-Bulletin Writer (21 November 1987).