

AWAIIAN CHURCH IRONICLE

SEP 15 1989

103807
HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

HAWAII'S YOUTH GANGS: PROBLEM IN PARADISE

**40 on Oahu,
77 Statewide**

The blinking red warning light in Hawaii society is the continued growth of youth gangs.

The Honolulu Police Department reports 40 gangs with 600 members on Oahu alone, with 20 on the Island of Hawaii, 10 on Maui, 5 on Kauai, and 2 on Molokai, according to Neighbor Island law enforcement officials.

More ominously still, Hawaii's gangs have increasing ties to the more developed gang cultures on the mainland (Los Angeles and San Jose on the West Coast) and in the Philippines.

Most Oahu residents know the emergence of youth gangs from island-wide graffiti, now less an eyesore than previously, and therefore many think the gang problem is diminishing. It is not: the 22 Oahu gangs reported in 1988 are now 40.

And gang activity is considerably more sinister than graffiti. "At least six murders on Oahu in the past four years have been related to gang activity. Gang members are involved in property crimes, such as burglaries, auto theft, and the theft of auto accessories," HPD reports.

"Some of the gangs are heavily involved in the sale and distribution of drugs, specifically cocaine and crystal methamphetamine," the report continues. And youth gangs dealing drugs are heavily armed. Uzis, KG-99 automatic pistols, and military type AR-15 rifles have been found in gang possession.

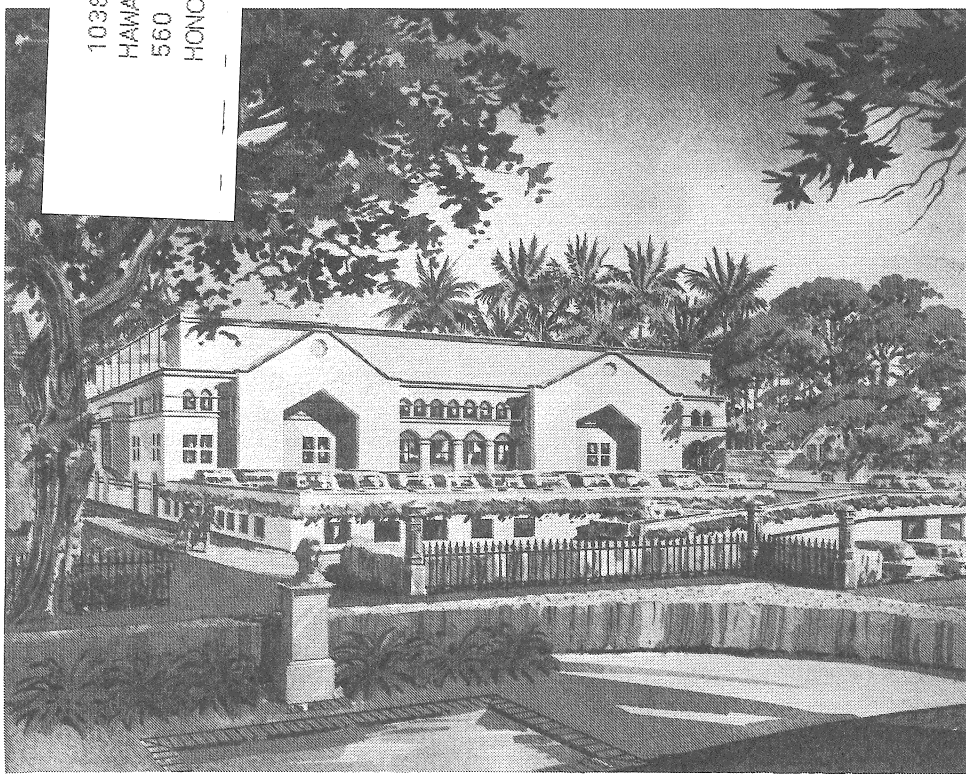
(Continued on page 12)

STILL A HOSTAGE



Terry Waite

Pray for all the hostages and for peace and justice.



Artist's rendering of the planned Queen Emma Student Center at St. Andrew's Priory School, with sports, performing arts, and fine art facilities, together with kitchen and cafeteria, as seen from Queen Emma Square, when facing in the Diamond Head direction. To the left, Priory's Kennedy Hall (formerly, Main Building). To the right, Diocesan and Cathedral Offices, with parking facilities between the present Square and the planned Center.

SEPTEMBER 24th PRIORY SUNDAY

The Bishop and the Diocesan Council have designated September 24th as Priory Sunday. All congregations are invited to join in recognizing the many members of our church who are Priory students, alumnae, parents, trustees, teachers, and staff. It will also be an opportunity to renew our acquaintance with our diocesan girls' school.

Priory Sunday has also been set aside to assist the Priory in its drive to raise funds for the Queen Emma Student Center, which will contain an athletic complex, classroom and studio facilities for the fine and performing arts, cafeteria and kitchen.

Gifts to the Priory's Queen Emma Student Center Campaign may be made in the form on a pledge payable over three to five years, or as a designated gift enclosed in a gift envelope, or as a loose offering with the gracious consent of your congregation.

The Priory is in urgent need of the facilities proposed, and, as a diocesan school, looks to the Episcopal community for support.

St. Andrew's Priory will send to each of the clergy and each congregation an outline of programs that will be available on Priory Sunday. Programs include speakers (student lay readers), printed information on the school, an audiovisual presentation, and other options. Congregations will be asked to request the manner in which the Priory can participate in their services on Priory Sunday.

The Priory looks forward to sharing this special Sunday with you and your family.

—GW.

"CHILDREN IN CRISIS" OFFERING DECEMBER 3

Children around the world are increasingly the innocent victims of abuse, famine, neglect and war — without rights or voice to defend themselves.

In the face of a deteriorating situation, well documented by the United Nations and other relief agencies, the Presiding Bishop's Fund for World Relief of the Episcopal Church is launching a "Hope for Children in Crisis" campaign for the fall of 1989. The material for the campaign, distributed to all parishes in the church, attempts to alert church members to the magnitude of the crisis and inspire them to take action.

The packet includes a poster with the faces of children from all over the world, a bulletin shell that reflects the poster, four bulletin inserts with information and an invitation to action, an illustrated story for children about the work of the Fund, and an order form.

Fall issues of the Fund's tabloid newspaper, *Lifeline*, will outline the importance of the campaign and

(Continued on page 12)

L.O.V.E. SEMINARS CELEBRATE 10th ANNIVERSARY

L.O.V.E. '89, the 10th in a series of annual Christian Education Seminars, will be held on October 6 and 7 at the First Chinese Church of Christ of Honolulu, 1054 South King Street, Honolulu.

Beginning at 7:00 p.m. Friday evening, October 6, there will be registration for the event, a celebration of L.O.V.E.'s 10th birthday featuring worship, song, refreshments, and a keynote address by Carolyn Koons. Koons is a nationally recognized teacher, speaker, and author. Her topic: "Time for Renewal."

Saturday, October 7, registration continues at 7:30 a.m. at 8:15 a.m. there will be brief opening to be followed by a series of 4 one-hour workshop periods, a lunch (cost included in the registration fee), bookstores offering all sorts of Christian education resources, and a closing plenary session, again featuring Carolyn Koons, and closing worship.

More than 40 speakers, prominent in Christian education in Hawaii, will present 80 workshops from which participants may choose. Topics include: arts and crafts, music in the C.E. program, youth ministry, puppetry, teaching techniques for a variety of age groups, worship, and children, and many many more.

Carolyn Koons will present a workshop on young adult singles ministry and mission. The cost for this special two-day L.O.V.E., including lunch, is \$10.00 for pre-registration, and \$12.00 for registration at the door.

For further information and to receive a registration form, call Jane, 536-7776 or Alice Anne 941-0957.

BLESSED 100th ANNIVERSARY, U.T.O.!

Celebration of the United Thank Offerings 100th anniversary will be observed in all dioceses on Sunday, October 8.

To assist in planning services, each church has received a packet of centennial materials from the National UTO office.

In our Diocese, the centennial celebration will be especially joyful as we receive our Fall Ingathering and give thanks for the past 100 years, rejoice in our personal blessings, and know that our thank offerings will continue to assist with UTO's Christian outreach.

—Doris Fleming, Chairmen, U.T.O.

A GIFT OF LIFE INSURANCE

Recently I corresponded with a lady who was very interested in the stained glass windows of her church and had decided to do something about making sure they would remain in good repair for years to come.

This lady, let's call her Mary, was not a wealthy person but did have a satisfactory income. Her concern was that there be sufficient funds in the years ahead for the upkeep of the stained glass windows.

The windows were in good repair now and Mary was pleased with that, but she was concerned about what might happen after she died. Would there always be someone with her interest to make sure adequate funds were raised to maintain the stained glass?

Not being one to leave such things to chance, especially where the stained glass windows were concerned, Mary decided on a unique but effective way to provide the church a significant amount of money that would be used to endow the maintenance expense of the windows.

Mary knew that she didn't have a large enough estate to leave such a sum to the church outright after her family and others had been adequately provided for, so she decided on life insurance as the way to achieve what she desired.

Mary has taken out a life insurance policy on herself, but named the Church as both beneficiary and owner. Mary pays the annual premium which is well within her budget, and, when she dies, the church will receive the proceeds from Mary's insurance policy. The full value of the policy is a much much larger amount than Mary would have been able to afford on her own, and she is pleased that she will be able to

do this for the future preservation of her church's stained glass windows.

Mary is also pleased by the fact that her premium payments are all fully deductible on her income taxes as a charitable donation. This actually reduces the actual cost to Mary of her gift by a significant amount (28% in Mary's case).

Mary's is but one example of how, for many of us, life insurance provides a way of making a larger gift than might otherwise have been possible. Others have used life insurance to endow their pledge, guarantee payments to a capital fund drive, and, as in Mary's case, provide a substantial endowment contribution for a relatively small amount.

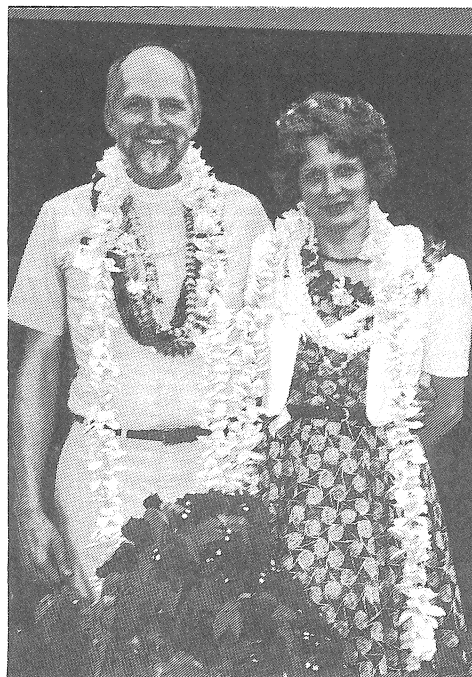
In addition to new policies, existing life insurance policies are often a fine way to provide a gift. If a policy was purchased some time ago for a purpose that no longer exists; e.g., insuring a child's education or home mortgage payment completion, it can be used as a gift by making your church the beneficiary. Such a gift would result in no added financial burden as you are either currently paying on the policy or it is already paid up.

Also there is the possibility of significant tax savings, both estate and income, from use of an existing policy as a gift.

If you would like to know more about life insurance as a planned gift, please call me, Don McKenne, at 524-2822.

Also, I will be pleased to provide you with an informative brochure on the subject.

*Don McKenne
Planned Giving Officer*



Fr. John Millen, rector of Holy Nativity, Honolulu, and his wife Priscilla.

BRIEFLY NOTED

Archbishop Robert Runcie of Canterbury will visit Pope John Paul II officially from September 29 through October 2. This is the 5th time the two leaders will meet. The Archbishop will be accompanied by the Rev. Canon Samuel Van Culin, Secretary General of the Anglican Consultative Council and kamaaina, together with others.

The Church of Ireland has voted to proceed to the ordination of women to priesthood and episcopate. The vote in favor by synod was 74% amongst the clergy and 87% amongst the laity. This vote means that synod is free to debate enabling legislation in 1990 leading to possible ordination of women in 1991.

Leaders of 9 churches in Jerusalem have protested recent treatment in Israel in these words: "Our people experience in their daily lives constant deprivation of their fundamental rights because of arbitrary actions deliberately taken by the authorities. Our people are often subject to unprovoked harassment and hardship," said Eastern Orthodox, Roman Catholic, Oriental Orthodox, Anglican and Lutheran Church leaders.

Meeting in Maputo, the Anglican bishops of Southern Africa have declared their support for a wide range of pressures—prayer, negotiations, diplomatic and economic pressures—to bring an end to apartheid.

The Rev. Steven Tsosie Plummer, 45, first Navajo ordained to the Episcopal priesthood, has been elected by the annual convocation of the Navajoland Area Mission to be the next Bishop of Navajoland. The House of Bishops will act on this election when they meet in Philadelphia this September.

The Center for Media and Values has been established in Los Angeles, in part from a \$75,000 grant from New York's Trinity Church Grant Fund. "The Center does not support censorship, boycotts, or other negative approaches to media concerns. Rather, its approach is to help parents and others better understand the role of media in society along with their rights and responsibilities as viewers, listeners, and readers," the Diocesan Press Service reports. Launching the Center are the American Baptist Church, USA; the American Jewish Committee; the Episcopal Church; the Evangelical Lutheran Church of America; the Presbyterian Church (USA); the United Church of Christ; the United Methodist Communications; and the YWCA of the USA, among others. The Center's address: 1962 South Shendoan St., Los Angeles, CA 90034; telephone 213/559-2944.

This June Bishop Spong of Newark inaugurated All Saint's, Hoboken, a diocesan ministry focusing on the needs of gay and lesbian people with the name "The Oasis." A large part of the mission of the Oasis will be outreach to "unchurched and embittered lesbians and gay men." Pastoral care and educational needs arising from "issues of homophobia, sexual identity, and faith," will also be addressed, the Diocesan Press Service reports. The 1988 General Convention called for "all dioceses and congregations to provide opportunities for open dialogue on human sexuality."

FAITH AT WORK

God has given each of us our assignment of work—in the marketplace, home, church, classroom, civil or military service, or elsewhere—and as we carry out that assignment, there can and should be a testimony of His life in us.

This Christian responsibility is reflected in one of the closing prayers of the Eucharist: "And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. . . ."

In line with the challenge of these familiar words, Calvary Church, Kaneohe, has scheduled a Faith At Work Seminar Friday evening and Saturday, November 3-4, 1989.

Planning is well underway. All are invited to attend and further information may be obtained from the parish office: 247-2733. —LT.

NEW BUILDING FOR TRINITY BY-THE-SEA

Building permits are in hand and contracts signed for a multi-purpose building and sacristy at Trinity Church By-the-Sea, Kihei, Maui.

The church itself is without a building, meeting in a grove of palm and kiawe, in the ruins of a church built under the Rev. David Malo (1793?-1853), a leader in both the Old and the New Hawaii.

The planned multi-purpose building will serve as parish hall and church office and as the church when it rains. The sacristy is currently in the utility shed.

Target date for building completion is mid-January 1990.

Founding pastor of Trinity Church was the Rev. Norman Ault (1903-1989). The present rector is the Rev. Morley Frech, Jr.

LIABILITY OF CHURCH WORKERS

Probably the question I am asked most frequently concerns the personal liability of people who work for the Church.

I believe that workers, whether volunteers or paid, are protected against personal liability if someone sues them, instead of or in addition to suing the Church.

The Episcopal Church in Hawaii is incorporated as a nonprofit corporation, The Episcopal of Hawaii ("TECH").

All of the secular activities of parishes, missions, schools, day-care centers, thrift shops and the like are carried out as part of TECH.

It is elementary corporation law that officers, employees and other agents of a corporation are not personally liable if the activities of the corporation cause harm to someone. The corporation forms a shield or a "corporate veil" to protect its agents.

Volunteers and most paid workers are all agents of TECH, entitled to the protection of the corporate veil. No court case in Hawaii has "pierced the corporate veil" of a business corporation. I would not expect a court in Hawaii to pierce a nonprofit corporation's corporate veil.

However, protection from personal liability is only part of the problem. The costs of defending oneself can be very high. Is there help here? Again, the answer is yes.

Hawaii law requires a nonprofit corporation to pay defense "expenses actually and reasonably incurred by

the agent" if the agent was successful in the defense. In addition, the nonprofit corporation may advance the expenses to the agent prior to successful conclusion of the claim.

TECH carries insurance against losses arising from some, but not all, of the acts or omissions for which it could be sued.

But the duty of TECH to pay for successful defense expenses of a worker is a statutory duty. The duty is independent of any insurance coverage purchased by TECH.

From the point of view of a worker, it is clearly preferable to have insurance coverage, because the insurer has a duty to defend. This means that the insurance company will hire and pay defense counsel.

In addition, most homeowners' and personal umbrella insurance policies cover certain liabilities arising from activities of the homeowner or the family. The activities must not be in their business or profession. This provision will protect volunteers who are not working in their business or profession.

(If the volunteer is working in the volunteer's business or profession, the volunteer's business or professional liability insurance may protect the volunteer).

All of this discussion assumes that the worker has acted within the scope of the volunteer's work for the church. A person who deliberately

(Continued on page 12)

A WORD FROM THE BISHOP

Dear Sisters and Brothers in Christ:

I write this flying back across the country from the East to West Coast.

For once a good deal of the nation is experiencing clear weather, although the air is anything but clear as we approach the larger metropolitan areas.

It is an interesting perspective from "on high" — a little detached as we pass over so many dioceses, churches and people.

At this point in my vacation I am a little detached from my own diocese! A couple of days ago on the phone, Ruby told me all was well, and I am happy to believe her. This does give me a chance to look ahead into September and October.

We will return to the diocese from the Provincial Synod which is held this year in Boise, Idaho. That is always a stimulating meeting, primarily valuable for the information and networking that takes place between the dioceses of the Pacific area.

Shortly after that, I go to the House of Bishops' meeting in Philadelphia this year. That, too, is extraordinarily important for me, as I share with other's what we are doing and hear about directions in the National Church.

August sees a number of new clergy coming into the diocese: John Millen to Holy Nativity, Tom Taylor to Holy Apostles', Elizabeth Morris and Kelly Crawford to John's and St. Paul's on Kauai, Richard Rowe will also move to managing director of IHS. The celebrations of new ministries for these people, and for Richard Lipka at St. Mary's, will take place in September and October.

Sunday, September 24 has been designated as St. Andrew's Priory Day in the diocese, and we will use that occasion as a time to raise up this important ministry of education and outreach.

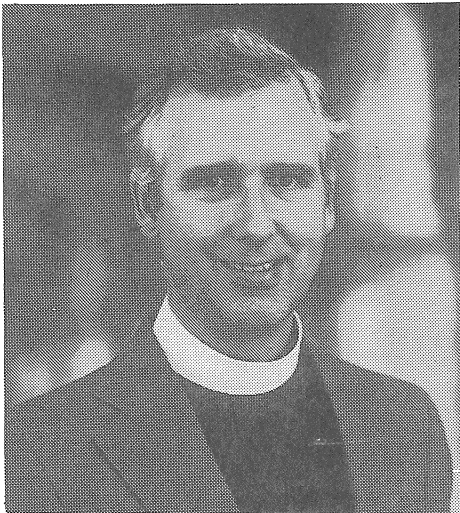
On October 8, the UTO celebrates its 100th anniversary. This diocese has been a grateful recipient of grants in the past, and we have supported the

UTO gratefully. The actual Fall Ingathering will take place on November 1, All Saints' Day.

The following week on October 15 will be AIDS Sunday with a special offering going to the good work being done at Gregory House. Our diocese has been a leader in raising awareness of this dread disease and for helping to form programs to deal with it. This Sunday underlines an important ministry which many in the diocese exercise.

We move on then to our Convention and the renewing of our diocesan life through meeting together.

This calendar of events takes place within the context of the church calendar. We continue to celebrate the Sundays in Pentecost, Holy Cross Day, St. Michael and All Angels, St. Francis of Assisi, St. Luke the Evangelist, St. James of Jerusalem, St. Simon and St. Jude, and other important people all are remembered during these days. Many will have



Bishop Hart of Hawaii.

birthdays or wedding anniversaries, as Elizabeth and I do, in early September. The days are full.

The value of placing our concerns for education, voluntary giving, health, our birthdays and anniversaries, and the business of this non-profit corporation known as the Episcopal Church in Hawaii in the context of our religious life and faith is that we invite God to be a part of all that we are and do.

God is not just present for us on Sundays in worship. God is present in all our decisions in all our being. God becomes part of our breathing. When that is true, life becomes a sacred adventure full of hope, full of surprises, and full of challenges.

September and October are full months. They would be full if nothing religious were going on at all! Now, with the Sundays in Pentecost, the saints days, the holding up of our concerns before God presence — our time will be special in a holy way. I look forward to it.

My deep affection and aloha.

Faithfully yours,

The Rt. Rev. Donald P. Hart
Bishop

BISHOP'S JOURNEYING

JULY

11-15 Home from Seattle and the consecration of Bishop Werner as the Bishop coadjutor. Peter and I confer with St. Stephen's Vestry about their Search Process. The Clergy Task Force meets at St. George's and outlines the basis for regional gatherings. Elizabeth and I are able to join a farewell party for Joanne Stearns just before she leaves for her new position in North Carolina. The Diocesan Council meets on Saturday and receives the Area Meetings suggestions for the budget. KPISC also makes an excellent presentation.

16 My family and I cross the Pali to St. Christopher's on a non-visitation visit. Dan Smith is on vacation and I have a free Sunday! Later we join a Cathedral group on a catamaran sail for a few hours off Waikiki.

18-22 A wonderful week of catching up before I leave for vacation.

A few appointments and lots of time to answer some long-delayed mail. Hurricanes brush pass the Islands, but we bump our way into Princeville on Saturday to visit the Erons and Christ Memorial.

23 Confirmation at Christ Memorial this morning amid a torrential downpour. This fastest growing mission has much going on that looks good for the future. Our return to Honolulu is a series of misadventures as the weather plays havoc with the airlines.

24-26 The last days before vacation are packed with meetings and correspondence. Father Shep Crim comes through on his way back to Guam and we confer about our strategy there. I have a single confirmation in Parke Chapel. Breakfast on Wednesday gives the denominational executives the chance to give Godspeed to Terry Kawata from the UCC, as he heads to the Philippines to teach this next year. I promised to be home by lunch to pack and I just make it! We are off on the 4 p.m. flight for the East Coast.

27-29 Into Boston and met by my brother. His daughter is getting married, and I celebrate that service for them on Saturday.

30-8/6 This week is filled with visiting our families. Lots of driving; lots of catching up. We are with Elizabeth's dad for what would have been his and her mother's 50th wedding anniversary. St. Stephen's, Pittsfield, where we were married years ago. Along with the Transfiguration, they also remember Hiroshima Day.

AUGUST

7-11 We fly to LA on an emergency visit to my dad and step mother. Both have health problems and need a supportive situation to help them cope.

12-9/1 With luck we will finally travel to Seattle for our biking trip and uninterrupted vacation time. Then on to the Provincial Synod and home by the first of September.

The *Hawaiian Church Chronicle* is sent to each Episcopal household on parish lists submitted by each church. The suggested annual subscription donation is \$6.00. 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.

Hawaiian Church Chronicle

ISSN 0274-7154

Serving the Episcopal Church in Hawaii and continuing *The Anglican Church Chronicle* (1882-1910).

Sent to each Episcopal household on parish lists submitted by each church and to friends of the Episcopal Church in Hawaii.

Copies this Issue: 8,100

Published: Eight times yearly—January/February, March, April/May, June/July, August, September, October, and November/December.

Deadline: The 15th of the month prior to the month of publication listed above.

Suggested annual donation: \$6.00.

Publication Office: Episcopal Church in Hawaii, 229 Queen Emma Square, Honolulu, Hawaii 96813. Telephone: (808) 536-7776. For Neighbor Islands: 1-800-522-8418.

Publisher: The Rt. Rev. Donald P. Hart, Bishop.

Editor: The Rev. John Paul Engelcke. Telephone: (808) 536-7776, ext. 8. Neighbor Islands: 1-800-522-8418, ext. 8.

Editorial Board: Members of the Communications Department, Diocesan Council — Peter Carson and the Rev. James P. Eron, chair.

Subscriber: Diocesan Press Service, Anglican Media Mailing, Anglican Information.

Circulation Manager & Assistant to the Editor: Ms. Mary MacIntosh, Publication Office. (808) 536-7776, ext. 2

Printed by: Hawaii Hochi, Ltd., 917 Kokea St., Honolulu, HI 96817.

Second Class Postage paid at Honolulu, Hawaii.

Postmaster: Send Form 3579 to the *Hawaiian Church Chronicle*, 229 Queen Emma Square, Honolulu, Hawaii 96813.

INCLUSIVE

LANGUAGE TEXTS

In response to the Church's growing concern for making available inclusive language texts for liturgical use, the Standing Liturgical Commission of the Episcopal Church, at a meeting held during Easter week, approved supplemental liturgical texts, to be available for use on an experimental basis throughout the Church by Advent 1989.

The texts will be available for use under the direction of ecclesiastical authority shortly after their presentation to the House of Bishops meeting in Philadelphia, September 20-29. The evaluation period will last from eight to ten months, ending in time for results to be tabulated and any necessary revisions made by Advent 1990.

ST. PAUL'S, OAHU: CELEBRATING 30 YEARS

A Mission Serving Hawaii's Filipinos

Thirty years ago a 30-year-old priest arrived in Honolulu from the Philippines to minister to Filipinos in Hawaii.

Just as Queen Emma and King Kamehameha IV invited the Episcopal Church to Hawaii, the Episcopal Church, through the late Bishop Harry S. Kennedy, invited the Philippine Independent Church, through the late Obispo Maximo Isabelo Delos Reyes, Jr., to send a Filipino priest to minister to the growing number of Filipinos in Hawaii.

Out of 250 Philippine Independent Church priests, Timoteo P. Quintero was selected by the Obispo Maximo to work under the direction of Bishop Kennedy.

The Philippine Independent Church (PIC) was organized in 1902 by Fr. Gregorio Aglipay, a Catholic priest, amidst a growing sense of Philippine nationalism. At that time, Rome ordained no Filipino bishops and favored Spanish interests.

In 1947, the Episcopal Church bestowed the apostolic succession to the PIC with Bishop Kennedy and two other Episcopal bishops performing the ceremony.

In 1955, the Episcopal Church's General Convention met in Honolulu with Obispo Maximo Delos Reyes, Jr., as its guests. It was at that time that Bishop Kennedy and Obispo Maximo Delos Reyes, Jr., discussed the spiritual needs of Hawaii's Filipino community.

Fr. Quintero to this day is not sure why he was selected to serve in Hawaii. He claims he was not considered a favorite or close acquaintance of the Obispo Maximo. Fr. Quintero suspects one factor was that his wife Louisa was raised an Episcopalian. His was thus an ecumenical family, with ties to both the PIC and the Episcopal Church. Bishop Lyman Ogilby, the Episcopal Bishop in the Philippines then, had spoken of the Quintero family as another form of inter-communion.

It was with this background that Fr. Quintero left the Philippines on August 11, 1959 on his first plane ride and first trip aboard. The 24-hour flight on the Pan Am propeller jet had one hour stops at Midway and Guam. Arriving in Honolulu at 5:00 a.m., August 12, 1959, with \$12 and a few pesos in his pocket, Fr. Quintero recalls being a little disappointed on reaching Queen Emma Square. "I had just come from Manila, a large city, and found Honolulu to be rather small, as compared as Manila," he said. Fr. Quintero also learned upon his arrival there were as yet no structured plans for his ministering to Filipinos.

The day after his arrival, Fr. Quintero met his first parishioners, who would in turn lead him to other members of his flock. While shopping for house slippers at the old Kress store at Fort Street Mall, Fr. Quintero overheard a mother and a daughter speaking Ilocano. Fr. Quintero introduced himself and learned the lady, Marina Galiza, was a sister of one of Fr. Quintero's classmates at St. Andrew's Theological Seminary in Quezon City.

Mrs. Galiza invited Fr. Quintero to lunch the next day and invited a dozen others. Most of them were former PIC parishioners from Bacarra, Ilocos Norte, worshipping at

St. Anthony's Catholic Church in Kalihi. This enthusiastic group gave Fr. Quintero names of others to contact.

About a week later, Bishop Kennedy asked Fr. Quintero if he had made enough friends to invite to dinner. On August 26, 28 Filipinos gathered for a spaghetti dinner (Fr. Quintero's first) and were given a tour of St. Andrew's Cathedral and Parke Chapel. Bishop Kennedy told them, "This is your Church and this is what you will use."

In the next four days, Fr. Quintero contacted more people and even went to the various pool halls/rooming houses located near downtown Honolulu.

The first service was on August 30 with 36 in attendance, 16 communions, and \$21.45 in loose offerings. The service was in English, using the Episcopal Church's Book of Common Prayer. Subsequent services (until the mid 1970's) were conducted in Ilocano.

The story could have ended with Fr. Quintero concentrating only in Oahu. But almost immediately, Bishop Kennedy asked Fr. Quintero to begin ministry to Filipinos living on the Neighbor Islands. So during the second week of September, Fr. Quintero went to Maui, where the rector of the Church of the Good Shepherd met him. Later that evening, Fr. Quintero met five families, who formed the nucleus of what is now a thriving Filipino congregation at Good Shepherd.

After spending three days on Maui, Fr. Quintero travelled to the Island of Hawaii where the rector of the Church of the Holy Apostles, in Hilo, and the Vicar of St. Columba's, in Paauilo, met him. Fr. Quintero ministered to a group of eight parishioners that evening at Holy Apostles.

The next week Fr. Quintero began work on Kauai. The clergy on Kauai and some members of the ILWU were instrumental in assisting Fr. Quintero in reaching the plantation workers on the West Side.

This statewide ministry to Filipinos flourished with Fr. Quintero having services at three locations on Maui (Good Shepherd, St. John's Kula, and Honolulu camp); two locations on the Big Island (Holy Apostle and St. Columba's); and three locations in Kauai (Kilauea, Lihue, and Kaumakani).

A full year passed before another PIC priest, Fr. Jacinto Tabili, arrived (November 1960). The state was divided in half with Fr. Quintero, stationed in Oahu, also responsible for Kauai. Fr. Tabili was stationed on the Island of Hawaii and became responsible for Maui. This arrangement lasted until 1965, when a third PIC priest, Fr. Justo Andres, arrived to serve Maui and Molokai.

In 1970, Hawaii's three PIC priests were received into the Episcopal Church. The emphasis did not change, as the priests continued to minister to not only former PIC parishioners but also the entire Filipino community. Moreover, the liturgy used since 1959 has always been Episcopal, with confirmations by Episcopal bishops.

The Filipino ministry continued to grow. When Fr. Tabili left the Island of Hawaii in 1972 to minister to Guam, Fr. Alex Geston, a priest from the Philippine Episcopal Church,

ministered until he was called to Kauai in 1979.

As expected, various personnel changes have occurred over the years. Fr. Tabili has returned to the Philippines, where he is now a PIC Bishop. Since 1983, Fr. Andres has been in Stockton, California, in charge of the Filipino Mission of San Joaquin Valley. Earlier this year, Fr. Geston accepted a call to become vicar of a new church and ministry to Filipinos, St. Benedict's, West Covina, California. Fr. Domingo Calag, a priest from the Philippine Episcopal Church, has been serving the Island of Hawaii since 1987 as the Filipino Missioner.

Through all these personnel changes, Fr. Quintero has remained at St. Paul's, Oahu, which remains the flagship of the Episcopal Church's ministry to Hawaii's Filipinos. Miss Imelda Padasdao of St. Paul's was ordained deacon in 1986, becoming the first Filipino deacon in the Episcopal Church. Since 1959, St. Paul's has baptized 2,052 persons, an average of about 6 per month. Confirmations have numbered 230, while there have been 1,141 weddings (38 each year) and 273 funerals.

In looking at the statistics, Fr. Quintero recalls how membership, as expected, has increased and decreased over the years. But Fr. Quintero is heartened by St. Paul's stewardship program. "Perhaps the most difficult

task has been educating the congregation about what the Bible teaches us about tithing and that pledging is the normal form of stewardship. In the Philippines, the churches rely on stole fees—honoraria given to the priest when he puts on his stole, such as at baptisms, marriages, and funerals. There is no pledging in the Philippines. But at St. Paul's, our pledging has doubled in the past four years. That is very encouraging, given the cultural and religious history of our parishioners," Fr. Quintero observed.

Today, Fr. Quintero counts approximately 400 as faithful parishioners. The congregation is 96% Filipino, with Samoans, Hawaiians and Japanese members. St. Paul's Church continues to worship in historic Parke Chapel, with two services each Sunday.

St. Paul's hopes to relocate in Central Oahu in the future, with at least one service continuing at Parke Chapel, in order to broaden its ministry to Hawaii's Filipinos.

So when approximately 500 people gathered on Friday, August 11, at Pagoda's International Ballroom, the celebration was for past successes, as well as a challenge to St. Paul's to continue to expand its mission to serve Hawaii's Filipinos.

—Alfredo Evangelista.

CAMP MOKULEIA

Camp Mokuleia closed its 8-week summer camp season on August 19 with a total count of 4776 camper days, including a group of youngsters from the Kalihi-Palama Immigrant Service Center who came for a week.

Campers this year came from as far away as Denmark, Korea, and Japan, as well as from various mainland states and Hawaii. The counseling staff added to the nationwide and international mix, coming from six mainland states from California to Vermont, Hawaii and Alaska, and from England and France.

In addition to traditional camp activities such as hand crafts, archery, playground sports, and drama, program activities drew on the camp's proximity to the sea for water sports, reefing, and snorkeling, and on the nearby mountains for hiking and wilderness camping.

Popular activities added to the curriculum because of particular skills among the counseling staff were sign language, orienteering (map and compass reading) and geology.

A major objective of the camp program is that each camper should develop or improve skills in at least one area while at camp. Program opportunities have allowed individual campers to learn to swim, to "sign" a song, to identify various forms of volcanic rock, to paddle a kayak, for example, adding to their own personal skills and enhancing their own sense of self-worth.

Above all the whole camp experience is an exercise in the art of community living. At Mokuleia campers experience love, respect, and a sense of caring, in a Christian atmosphere, giving them a sure foundation for the formation of their life values.

While building character among its campers, Camp Mokuleia is also building new facilities. Campers have been delighted with the new dining hall, many of them having watched its progress over the past two summers. Its spaciousness and its view of the ocean and North Shore coastline create a happy dining atmosphere.

Progress on the lodge has been slower than expected with a late fall opening hoped for. The finish carpentry, and the installation of appliances and fixtures are among the major jobs yet to be accompanied.

—By our Camp Mokuleia correspondent.

N.O.E.L. — FOR YOU? FALL KICKOFF MEETING

On Sunday, September 24, at 6:00 p.m., the Calvary parish chapter of the National Organization of Episcopals for Life will host a gathering of all those interested in pro-life work in the Episcopal Church, with a dinner and program put on by members of NOEL.

All are invited to come, to Calvary Church, Aumoku Street and Kaneohe Bay Drive, across from McDonald's at the Windward City Shopping Center in Kaneohe.

For further information, call Kathy Zehner, president of NOEL, at 263-4120, or Fr. Sarge Edwards at the church office, 247-2733.



On St. Vladimir's Day in Kiev Cathedral, Presiding Bishop Browning with Metropolitan Filaret of Kiev (left) and Archbishop Makary (right). Photo: Barbara Braver for Diocesan Press Service.

ENGLISH AT 80: KPISC SUCCESS STORY

The Kalihi-Palama Immigrant Service Center's Immigrant Learning Center has something to crow about! This July 4 its most "senior" student turned eighty, has learned to speak English, and to read and write for the first time in her life!

Mei Ling was just a teenager in southern China when her parents died, leaving her an orphan. She was shipped off to Panama to be brought up by an aunt and uncle. She married young, had nine children, and was widowed young. She sent some of the children back to China to be brought up by relatives. For 60 years she ran a business in Panama.

About eight years ago, Mei Ling came to Hawaii as an illegal alien to live with a daughter and son-in-law. When the U.S. government offered amnesty to illegal aliens, she stepped forward to begin the process of becoming a legal resident.

Because she is over 65, Mei Ling is exempt from the requirements to take English and/or citizenship classes. However, it has become very important to her to be able to pass the citizenship test and to learn English.

Last summer she started taking a citizenship class at KPISC's Immigrant Learning Center. She could neither speak, read, nor write any English. In fact, she was born at a time when most women were not educated. As a result, she never learned to read or write Chinese. Although she learned to become a very fluent speaker of Spanish, she never had the time to learn how to read and write it. Mei Ling is now quite conversant in English. In fact, she speaks and understands more English than her daughter does.

What is even more amazing is that she is learning to read and write (in her third language) for the first time in her life! After many months of effort, of feeling that she could not do it, she can now write her own name, address, and telephone number without copying it from her identification card. She can also take a simple written test on citizenship and pass it!

Mei Ling is just one of many motivated students who find their way

to the KPISC-ILC. In the past year the Immigrant Learning Center has had over 500 students pass through its doors. For many, it may be the first time that they have ever had the opportunity to go to school. These are people who realize that they need English to survive in their new country. They also need acculturation skills and training that prepares them to succeed in the work environment.

The KPISC-ILC's staff of English-as-a-Second-Language professionals and volunteers are well qualified to provide this training.

For many immigrants such as Mei Ling, their experience at the Learning Center may be a key to their success at becoming productive members of the local community.

—Bette Matthews, ILC Director.

BRIEFLY NOTED

Harare, Zimbabwe — During a tour of Malawi, Botswana, Zimbabwe and Zambia, Archbishop of Canterbury Robert Runcie met with African National Congress President Oliver Tambo. The ANC leader was preparing for ordination as an Anglican priest until South Africa's apartheid government curtailed his studies and arrested him for treason in 1956.

After their meeting Runcie said the church seeks a non-violent end to apartheid but understands and accepts the moral posture of those who embrace the ANC's armed struggle against apartheid as a just war. He did not say if he personally shares that view and declined to take a public stand on sanctions or other forms of non-violent direct action.

Dundee, Scotland — The General Synod of the Scottish Episcopal Church, which does not ordain women, has approved a measure allowing women priests from other churches in the Anglican Communion to celebrate the eucharist in Scotland.

"Joseph Campbell & The Power of Myth" At The Cathedral

"The lessons of myth are universal. They are not merely entertaining tales, but allegorical instructions that seek to teach us how to live a human lifetime under any circumstances," notes Joseph Campbell, one of America's most famous students of myth.

St. Andrew's Cathedral will begin showing the six-part series, *Joseph Campbell and The Power of Myth*, with Bill Moyers, Wednesday, September 20th. Moyers and Campbell address penetrating questions about our interior system of belief and the significance of ritualized human behavior with perception and self-revealing honesty.

The Rev. Jack Shoemaker, vicar of Emmanuel Episcopal Church, and chaplain at Punahou, will lead the discussions following each video.

The Cathedral Program & Education Committee is showing the PBS videos on a giant screen TV for their fall Supper Series. The evening begins with supper at 5:30 p.m. in the Von Holt Room. The program is scheduled for 6:15 p.m. Registration for the entire series is \$25.00 (\$5.00 each) for the six sessions. Those planning to attend the supper should call Ruth Newell at 524-2822 for reservations by the preceding Monday. The cost for those not wishing dinner is \$2.00 per session.

PEARL HARBOR ROTARY GIVES \$8200 TO KPISC YOUTH

The Pearl Harbor Rotary Club donated \$8200 to the Kalihi-Palama Immigrant Service Center's summer youth program, which consisted of one-week camping experience at Camp Mokuleia.

With this donation 67 children from different cultures and ethnic groups had an opportunity, during the week of June 26-July 1, to interact with one another. This not only resulted in the improvement of social skills but also in a greater appreciation for each other.

Helping with this camp session were 33 Episcopal youth from Province 8, including from Hawaii, who for two days interacted with the KPISC children. "The cultural experiences of this event really moved me. Especially at camp seeing the immigrant children. How beautiful they are! The problems they face when coming to America! They are so easy to love. We were only there two days, but even so I still became attached to them and didn't want to leave. I feel so lucky to have experienced the children and see the problems that they must work to get out of," said one of the Province 8 youth.

—CL.

The move was intended as a compromise to head off protracted debate on the issue of ordaining women. Some observers feared the debate might split the church . . .

ALL SAINTS' NURSERY ACCREDITED

All Saints' Nursery School in Kapaa, Kauai, is among the first childcare programs in the U.S. to be accredited by the National Academy of Early Childhood Programs.

Six other Hawaii programs have been so accredited. It is the first on Kauai.

The nursery school is on the grounds of All Saints' Church and serves children aged 2 to 6.

According to Gretchen Nachtrieb Goo, director, the school is planning to expand its current program to include longer hours and year-round care.

According to Dr. Marilyn Smith, executive director of the National Association for the Education of Young Children, which sponsors the academy, "Most parents want to find the highest quality program for their young children, but few parents know how to assess whether a program meets more than just the minimum standards required by state licensing." The academy certifies compliance with these higher standards.

EPISCOPAL CHURCH MEMBERSHIP

The Episcopal Church continued to lose membership in 1987, reported the *Yearbook of American and Canadian Churches 1989* published by the National Council of Churches.

Membership was down 1.69% from the 1986 figures.

With 2,462,300 members in 1987, the Episcopal Church is down 31% in the 20 years since 1968, when members numbered 3,588,435. Over the years 1970-1990, the U.S. population is expected to increase 21%.

The Episcopal Church in Hawaii reports a similar loss in adult members: 34% in the 20 years 1969-1988. During the same period, (1970-1986), Hawaii's population increased 38%.

In the past four years adult membership has held steady at about 7,120. In 1969, 10,766 adult members were reported, a loss of 3,646.

Other churches experiencing membership loss between 1986 and 1987 were the Disciples of Christ (down 1.81%), Presbyterian Church (USA) (down 1.31%), United Church of Christ (down 0.81%), and the United Methodist Church (down 0.74%).

Churches experiencing gains 1986-1987 were the Assemblies of God (up 1.2%), the Mennonites (up 1.9%), the Roman Catholic Church (up 1.14%), Seventh Day Adventists (up 1.43%), and Southern Baptists (0.74%).

143.8 million Americans, or 58.6% of the population, are claimed by 219 U.S. religious bodies. In Hawaii the figures are reversed: the churches claim 43%, with 57% not affiliated with any churches, temples, or synagogues (1982, the last year for which figures are available).

In 1987 the Episcopal Church giving was up 4.1% to \$1.2 billion.

EVERY EPISCOPALIANS' OTHER CATHEDRAL

What a privilege it is to be Hawaii's new Regional Chairman of The National Cathedral in Washington, D.C. Louise Saunders served with dedication in that position for several years and was honored on her retirement by The National Cathedral Association at the annual meeting in May.

Going back to Washington Cathedral was like a homecoming, as I had not had an opportunity to visit that magnificent tenth-of-a-mile-long edifice since 1964. How great it was to see the growth and progress of its final stages to completion this year. We were present when the final load of Indiana limestone was delivered to complete the towers of Saint Peter and Saint Paul at the West face.

The idea of having "a great Church for National purposes" was conceived by President George Washington and Pierre L'Enfant, major architect of our nation's capitol, but in those early days of our history the separation of church and state was exceedingly strong. It was not until 1893 that Washington Cathedral was chartered by an Act of Congress.

Finally coming to completion this year, the National Cathedral is to America what Westminster Abbey is to Great Britain. The official name of the cathedral is the Cathedral Church of Saint Peter and Saint Paul. It is both the cathedral of the Episcopal Diocese of Washington and the National Cathedral. It is the seat of

our Presiding Bishop.

Hawaii is honored there in a fine petit point cushion in the Great Choir, a state star imbedded in the marble floor of the West end, a bronze plaque, and a Hawaiian flag. And in the Memorial Chapel, the hand-stitched seal of Hawaii stands at the top of the memorial tree of life.

This is a cathedral for all of the nation's people. Jewish services are held there in Bethlehem Chapel and the Polish Catholic Church celebrates mass there as well.

There are over 800 trained volunteers who enthusiastically escort visitors from around the world and tell them of the history and workmanship of this Gothic structure, the sixth largest cathedral in the world.

The story of the National Cathedral parallels the history of our country to some degree. Work had to be postponed during two great wars and yet, during the depression, it offered work to those who needed it. Completion and consecration are scheduled for next year.

It is the primary responsibility of the National Cathedral Association to help in raising funds for the Cathedral's completion through donations, endowments, memorials and above all membership in the Association.

I would love to share more of the vitality of the National Cathedral with you, talk with you about becoming a

member of the National Cathedral Association, and show you how you can become a part of the celebration in Washington, D.C., in September 1990. You can become a part of the life and future of what was once only a dream of our first president. The cornerstone of the cathedral was set in place with the same trowel that was used by President Washington in setting the cornerstone for our nation's capitol.

For further information, call 373-9794 or write me c/o St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii 96813.

—Paulie Jennings.

IN HUMBLE SERVICE TO GOD DIOCESE ALTAR GUILD SEWING GROUP

There are 14 active ladies in the Diocesan Altar Guild Sewing Group that meets every Tuesday, 9:00 to 11:00 a.m., in the Von Holt Room, St. Andrew's Cathedral.

They come from Church of the Holy Nativity, Epiphany, Good Samaritan, St. Elizabeth's, St. Luke's, St. Peter's and St. Timothy's Episcopal Churches, and from the Church of the Crossroads and the Makiki Christian Church.

They cut, sew and mend preaching stoles, altar linens, etc., and accept the challenge to put together whatever article is requested, and with patience and diligence and with sincere desire they share whatever knowledge or talent they have as an opportunity to serve the Lord.

The ladies recognized that God gives endless gifts that express Divine love. There are no material things that we can give in return, except to sew faithfully and patiently, as our gift of humility, knowing we are loved by God and honor Him as He leads us to do his handywork.

The volunteers are Rose Chee, Elsie H. Ching, Hannah Ching, Ann Chock, Margaret Chun, Lily Ho, Toshiko Ing, Kishiyo Kawano, Edith Kim, Lillian Kimura, Grace Kumabe, Alice Kurano, Lily C. Lau, Hannah Okamoto, Eva Okazaki, Elsie Pyun, Soon Hee Sung, Akiko Takafuji, and Gertrude Tyau, Chairman.

Since the time of Bishop Kennedy, the Diocese of Hawaii presents gifts of deacon or preaching stoles, hand-sewn by the ladies, to the new graduates of the various seminaries that serve the church in Hawaii. This year two sets of preaching stoles and deacon stoles were presented to the Rev. Elizabeth Morse, the Rev. Jim Tendich, the Rev. Jonathan Ogujiofor, Deacon, and the Rev. Kelly Crawford, Deacon.

We are grateful to the churches and individuals for their great interest and support of our ministry. Most of our funds to sustain our work come from the contributions on All Saints' Day and from the sale of the linens. We are still in need of more volunteers to share their love by helping. No experience is required.

—Gertrude Tyau, Chairman,
Diocesan Altar Guild.

INTEGRITY CONFERENCE: "THE CHURCH NEEDS US"

The 15th anniversary national convention of Integrity, meeting in San Francisco June 30-July 33 under the theme "In the Fullness of Time," concluded with an open hearing at which four members of the Episcopal Church's Standing Commission on Human Affairs listened to the personal stories of gay and lesbian Episcopalians.

The hearing, convened by Bishop George N. Hunt of Rhode Island, was "something of a first," said Integrity's national president Kim Byham of New York. "We certainly understood the event as a sign that the church is trying to reach out in the direction of its lesbian and gay members, but I wouldn't want to exaggerate its significance. Gay and lesbian people still have a long, long way to go in the Episcopal Church," Byham warned. "We are still far from being accepted as full members."

The convention passed a number of resolutions seeking greater acceptance, including a call to repent for past persecution, equal access to the ordination process, acceptance and blessing of same-sex unions, and positive affirmation from church leaders in the face of continuing anti-gay attacks. A resolution specifically asked the House of Bishops to deplore the situation in the Anglican Diocese of Sydney, Australia, where all openly gay and lesbian people, and all straight people who speak on their behalf, are denied the sacraments, removed from church positions and excluded from most aspects of church life.

Worship was an important part of the convention and included some provocative preaching. Bishop John Spong of Newark, for example, told an Evensong service for the convention's 350 participants, "If gay persons cannot be publicly ordained, if their holiest commitments cannot be blessed by the church, the clear implication is that gay and lesbian people are not quite human, that they need to be changed or fixed or, if that is not possible, then they need to be repressed or made to keep silent." Spong said people in power define humanity as themselves and use stereotypes to describe others so that their prejudices remain unchallenged.

The Integrity convention was called to devise a strategy for the future. "There is no doubt that we are at a crossroads," Kim Byham said in his address. "We felt we had to help the Episcopal Church move forward on the issue of lesbian and gay rights. The situation is all the more urgent because of AIDS, because of the rising tide of violence against gay people, and because of an increase in 'throwaway kids' who are rejected and thrown into the street by their families when they find out these children are gay. We simply must have the church's help in dealing with these problems. The church needs us — and the gifts we can bring."

Integrity now has more than 50 chapters in The United States and eight affiliated chapters in Canada and Australia. It was founded in 1974 by Dr. Louie Crew, who was honored at the San Francisco meeting with the first annual Louie Crew Award for Outstanding Contributions to Integrity.

—Diocesan Press Service.



Jenine Amaki with Bishop Hart. Photo: B. Kitaoka/George Dean Studios.



Jennifer Yamamura with Priory Headmaster Fr. David Kennedy. Photo: B. Kitaoka/George Dean Studios.

PRIORY HONORS ST. TIMOTHY'S 2

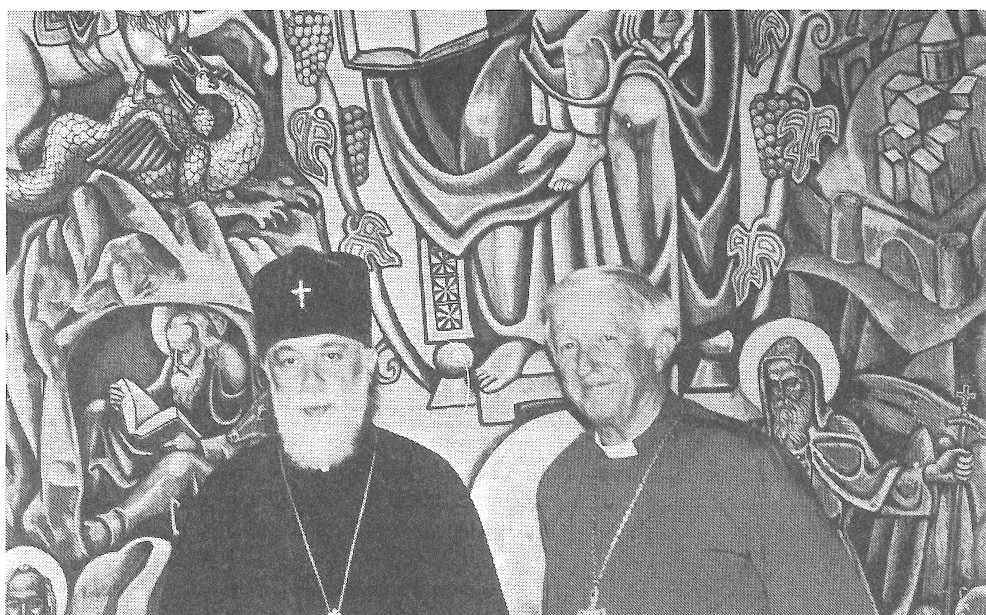
At the St. Andrew's Priory commencement exercises June 4, two graduates, members of St. Timothy's, Aiea, received two of the school's highest honors.

Jennifer Yamamura, daughter of Lawrence and Diana Yamamura of Aiea, received the Headmaster's Award. Each year the Rev. David K. Kennedy, Headmaster, selects the outstanding senior in the areas of academic achievement, leadership, extra-curricular activities, and service to the school. The honoree must also have demonstrated courtesy, cooperation, and

concern for others.

The Bishops' Award was presented by Bishop Donald P. Hart to Jenine Amaki, daughter of Lawrence and Carol Amaki of Aiea. She was the graduating senior who best exemplified the Christian faith, witness, and values in the manner and style of her life and relationships, serving her school, community, home and church unselfishly.

At St. Timothy's both Jennifer and Jenine are members of the Senior EYC and serve as lay readers.



On his recent trip to Russia: Presiding Bishop Browning with Catholics-Patriarch Ilia II of the Georgian Orthodox Church, Tbilisi, Georgia. Photo: Barbara Braver for Diocesan Press Service.

PRAYERS FOR EVANGELISM DECADE

In issuing the collects and petitions for the Year of Preparation and for the Decade of Evangelism this July, Bishop Hart writes, "The Decade of Evangelism is an exciting opportunity. I believe it must begin and be sustained by prayer. I believe this will be a successful time for us when we enter into the kind of relationship with our Lord which prayer affords. Then we will have good news to share with others."

The collects, prepared by the Evangelism Commission and approved by the bishop, are:

Most merciful Father, you have called us to be a caring Church, reflecting in our lives your infinite care for us, your children. Help us to fulfill our calling and to care for the world around us by sharing the Good News of your love and serving those who suffer in body, soul, and spirit. We ask it in the Name of Christ our Lord. Amen.

Heavenly Father, help us to recognize your presence in our lives and to grace us with growth, faith and renewal. Through your holy family, the Church, enable each of us to represent Christ, to bear Him witness, and to carry on His work of reconciliation in the world. We ask this in the name of Christ our Lord. Amen.

Most gracious God, we give you thanks for these beautiful islands, for the diverse people who have come here, for our calling to be your people, and for your continuing presence among us. Fill our hearts and souls with such love of you that we may proclaim the Gospel in all that we do and say. May we seek and serve Christ in others and respect the dignity of every human being. Be with us now as we commit this Decade of Evangelism into your hands; through Jesus Christ our Lord and Savior. Amen.

Bishop Hart asked that the Prayer for the Diocese (BCP, p. 817) be used on a regular basis in this Decade of Evangelism:

O God, by your grace you have called us in this Diocese to a goodly fellowship of faith. Bless our Bishop(s) N: [and N.], and other clergy, and all our people. Grant that your Word may be truly preached and truly heard, your Sacraments faithfully administered

and faithfully received. By your Spirit, fashion our lives according to the example of your Son, and grant that we may show the power of your love to all among whom we live; through Jesus Christ our Lord. Amen.

Also an additional petition has been added to each of the six forms of the Prayers of the People (BCP, pp. 383-393).

I (4th Petition).

For the congregations of this church in the Decade of Evangelism, let us pray to the Lord.
Lord, have mercy.

II (5th Petition).

I ask your prayers for the Decade of Evangelism: for we are disciples of Christ, that we might be willing and excited witnesses of God's love: and for those who have not heard the Good News or have lost their faith. Pray that we may be bold, yet loving, in sharing our faith.

II (Addition to the 2nd Petition).

Lead and empower us to carry your Gospel of hope and salvation to all the world and grant that every member of the Church may truly and humbly serve you;
That your Name may be glorified by all people.

IV (2nd Petition).

Renew us as people of God as we seek to know Christ, and empower us to spread his message of healing and joy.
Lord, in your mercy
Hear our prayer.

V (6th Petition).

For ourselves, that we may be filled with the Holy Spirit, enabling us to proclaim the living Christ with power and love to our families, friends and neighbors, we pray to you, O Lord.

VI (Addition to 5th Petition).

For abundant grace and guidance in this Decade of Evangelism and for the peace and unity of the Church of God;
For all who proclaim the Gospel, and all who seek the Truth.

ENGINEERING YOUTH MINISTRY

The pyramids are one of the great engineering feats in history; they denote symmetry, enduring strength, and cooperative human effort.

On a model basis, the geometric shape of a pyramid can be used to represent youth ministry. Place a cross securely at the top of a pyramid, and the lines of the structure lead the eye up to our objective—to the Cross, to Christ, to our life in Christ.

Jesus teaches us to live the Christian life in community, feeding and drawing strength one from another. The top level of the pyramid represents community, supporting the cross, our life in Christ.

At this level youth share the responsibilities and rewards of belonging to a committed, strongly bonded group.

They discover the joy of knowing oneself to be accepted and loved, warts and all, and they experience the liberation of being able to return acceptance and love in full measure. It is the first fragile taste of the divine for many youngsters.

To pursue the Christian life is to be active. There are a wide range of endeavors that enhance our lives and serve God's kingdom here on earth: they include worshipping, learning, serving others, and sharing common experiences. These activities are necessary to support the community, just as the community supports the cross. They represent the middle layer of the pyramid.

For activity to be meaningful,

people plan, coordinate, negotiate, and organize—they administer. Administration is the broad foundation of the ministry pyramid. Webster's defines "administer" as "to take charge of, to manage, to give or apply, to mete out or dispose of, to impose, offer, or tender, to minister." Ministry is based on administration coupled with prayer.

A twentieth century version of the beatitudes would surely include; blessed is he who makes phone calls, meets commitments, arranges chairs, or bakes cookies. Blessed is he who car-pools, rearranges personal plans, cleans up, listens with loving ears, or thinks, networks, and prays for youth.

When one examines the administrative base, the natural organizational question that leaps to mind is, "Who does what level?" Change perspective a little. The pyramid is four-sided, and each side is a triangle going from the bottom to the top. These triangles belong respectively to youth, advisors, parents, and clergy.

Youth have a role in youth ministries from the base to the apex, and so it is with parents, clergy, and advisors. Their tasks differ, but their commitment to the ministry at all levels is equal.

To engineer a pyramid to support the cross, we all lay building blocks of prayer, time, effort and commitment at each level, the craftsmen apprenticing and teaching when necessary, under the guidance of the Master Builder.

—RTN.—

PRESIDING BISHOP'S STATEMENT ON ABORTION

The recent ruling of the Supreme Court of the United States on abortion has brought this subject to the forefront of our national consciousness. News reports of action and reaction are much before us. People are taking sides, drawing lines.

In such a climate complicated moral questions are inappropriately reduced to simple rights and wrongs, pros and cons. Such simplistic reasoning is not true to our understanding of our faith.

As Christian people we stand in awe and reverence at the mystery of our life as God grants it. We know that, at its heart, abortion involves a tragedy, as the loss of any life or promise of life can be tragic. The reasons for abortion can involve other tragedies.

Our discussion of abortion must begin with an understanding that we are dealing with a tangled web of rights and wrongs, good and evil, and greater and lesser tragedies. Our discussion of abortion must take place within a larger framework which includes issues of human sexuality and family life. Our discussion of abortion must focus on finding what can be redemptive in an already broken situation.

It is in these understandings that the position on abortion of the 1988 General Convention of the Episcopal Church was forged. I use the word "forged" quite intentionally because the people of the Episcopal Church represent a spectrum of opinion on this issue. Our legislation was passed after a creative time of study by the Commission on Human Affairs and Health and respectful listening to one another.

The legislation adopted by the General Convention stressed the sacredness of human life, the legal right of a woman to a medically safe abortion, opposition to abortion as a means of birth control, family planning, sex selection or convenience. The General Convention also expressed its conviction that any action by national or state governments must respect individual conscience and decision-making. It condemned all actions of violence against abortion clinics or against those seeking services at such clinics.

It is my hope and prayer at this time that members of the Episcopal Church will enter into these discussions and bring to them the insights of our faith. It is my hope and prayer that all people of faith will engage in the debate in a spirit of openness and respect for the views of one another.

—The Most Reverend Edmond L. Browning.

THE COURT, THE CHURCH & ABORTION

issue so polarizes America today. Battle lines are drawn by those who champion a woman's sovereignty over her body and those who champion the sacrosanct character of the unborn.

The Supreme Court's ruling on abortion this July "will move the issue to the center of the nation's political debate and lead to a bitter 50-state battle that is certain to spill over into 1990 elections, people on both sides predicted," *The New York Times* reported the day after the decision came down.

At issue was a Missouri law which said that:

- Public hospitals or other taxpayer-supported facilities may not be used for performing abortions not necessary to save life, even if no public funds are expended.
- Public employees, including doctors, nurses and other health care providers, may not perform or assist in an abortion not necessary to save a woman's life.

- Medical tests must be performed on any fetus thought to be at least 20 weeks old to determine its viability, reported *The Times*.

In the words of the majority opinion, "Nothing in the Constitution requires States to enter or remain in business of performing abortions. . . . do private physicians and their patients have some kind of constitutional right of access to public facilities for the performance of abortions" (Chief Justice William H. Rehnquist).

In upholding *Missouri v. Reproductive Services* the court restricted *Roe v. Wade*, which legalized abortion nationally in 1973. Illinois, Minnesota, and Ohio statutes are slated for review during the court's next term, and further restrictions to, or even a reversal of, *Roe v. Wade* are expected.

The court let stand the preamble to the Missouri statute without comment to its constitutionality. The preamble states that "the life of each human being begins at conception" and that "unborn children have protectable interests in life, health, and well-being." It further requires that the laws be interpreted so as to protect all unborn children with "all the rights, privileges, and immunities available to other persons, citizens and residents of this state."

This is the central issue, according to Ronald Dworkin, a leading legal philosopher: Is a fetus a person for constitutional (as opposed to theological or medical) purposes, and hence entitled to certain types of protection from the state?, *The Times* noted.

Legal History

Until the mid-1850's abortions were illegal in the United States. American law was based on English common law, which did not regard abortion as a legal matter until quickening, the moment when the fetus could be felt moving in the womb," Dennis Davis reported in *The Times*.

In the mid-1850's science had at last shown sperm enter the human egg, "and doctors were aware that life starts at conception."

Also, by the mid-1850's, the newly organized American Medical Association had begun a "campaign to prohibit abortion by unlicensed practitioners."

By 1900 every state in the nation had made abortion a crime. But the laws were rarely enforced, said James C. Mohr, author of *Abortion in America: Origins and Evolution of National Policy*. "Many observers believe there were a lot of abortions during the Depression, but little enforcement, and the situation drifted along like that through World War II," said Dr. Mohr.

A turn toward abortion conservatism after the war and during the 1950's was followed by a liberal reaction in the 1960's, born in part of:

- The thalidomide crisis and the birth of many outside the US with serious birth defects.
- The case of Sherri Finkbine, who took thalidomide and was refused abortion in the United States.
- The German measles outbreak in 1964 and the fetal damage caused.
- Emerging concerns over overpopulation.
- The emergence of the woman's movement and founding of the National Organization for Woman, one of whose primary goals was the right to choose abortion.
- The draft abortion law of the American Legal Institute (1959) which held abortion legal in 5 instances: threat to a mother's life, substantial threat to a mother's health, rape, incest, and when the fetus is substantially damaged. The states, including Hawaii, began to follow the Institute's lead.

Roe v. Wade

The question of abortion came before the court in 1973 in *Roe v. Wade*, when "a woman identified only as Jane Roe said she had been raped and challenged the Texas law prohibiting abortion."

In 1965, the court had struck down a Connecticut law prohibiting the use of contraceptives by a married couple. In so doing, the court ruled that various clauses of the Bill of Rights "implied an inherent constitutional right to privacy that was unconstitutionally violated by the Connecticut statute."

In *Roe v. Wade* the court held (7 to 2) that this right to privacy had to be extended to decisions regarding abortion and that states could not restrict abortions during the first trimester. State interest increased in the 2nd trimester, and in the 3rd the state "had sufficient interest in the life of the fetus to prohibit abortions, except when the mother's health was threatened," according to the court.

Religious Issue

The religious community is divided over abortion. Roman Catholics, Mormons and others are adamantly opposed to abortion, as are some Episcopalians. The National Organization of Episcopalians for Life (NOEL), for example, opposes *Roe v. Wade* and "exists to affirm within the Episcopal Church and society the sanctity and dignity of all human beings from conception to natural death."

Officially the Episcopal Church begrudgingly permits abortion. The 1988 General Convention resolution recognizes that "in this country it is the legal right of every woman to have a medically safe abortion," but insists that this right "should be used only in extreme situations."

The Episcopal Church opposes "abortion as a means of birth control, family planning, sex selection or any reason of mere convenience," but it also asks that any legislation "take special care to see that individual conscience is respected and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored."

Church members are urged to consider alternatives to abortion and "to seek the dictates of their conscience in prayer" and through "the advice and counsel of members of the Christian community, and, where appropriate, the sacramental life of this Church."

For the full text of this resolution, see page

Observations Locally

In response to requests by the *Chronicle*, the following were received:

Annette Jim, President, Episcopal Churchwomen of Hawaii

Thank you for the invitation to respond to the Supreme Court's decision on abortion.

I will not be able to tell you how all Episcopal Church women feel, nor will I be able to express the views of the ECW of Hawaii board members as there is no formal meeting until August.

I talked to a small sampling of the women and found some Pro-Choice; some were Pro-Life. One thing stood out loud and clear — each woman felt very strongly that every woman should have the right to make the intimate decisions that govern her own destiny.

They felt that legislation should not restrict this sacred task and invade their privacy. Each of the women would make her decision with the utmost integrity, with good conscience, in each individual situation. This stand does not negate their view that indiscriminate abortion is wrong.

The abortion issue is an emotional one; it is very hard to find a middle ground. The ruling by the Supreme Court gives the states more power to limit abortions. That decision has thrown the abortion issue into the political as well as legislative ring. More dialogue will be open from people pro and against abortion. The recent news reports of flag burning, pickets, and outright fighting already give an inkling that society is in for some rough times ahead.

Because the Supreme Court ruling also delegates more power to the individual states to impose restrictions and cut funds, etc., there is the likelihood that poor and disadvantaged women will suffer more with rising costs, perhaps at the hands of non-medical/unskilled abortionists.

Unwanted children, neglected and battered, would also be many on the other side of the situation. It's a no win situation.

In summary, the views are reactions from a small group of Episcopal women.

The Rev. Alison M. Dingley, Vicar, St. Matthew's, Waimanalo.

Thank you for the opportunity to comment on the abortion decision. I have been on vacation from St. Matthew's, so I don't know what they think. Thus, these comments are mine alone.

I have been familiar with the issues related to abortion since I was in seminary when *Roe v. Wade* happened.

In this diocese, I did my stint on the Abortion Task Force, and I now serve on the Religious Advisory Committee for Hawaii Planned Parenthood with three other Episcopal priests, the largest contingent of any denomination.

In the aftermath of the recent decision, I heard someone say that the controversy is about more than just abortion. I believe that is true.

In the last 150 years, our culture has, by fits and starts, accepted the full humanity of women. Women are increasingly seen as being able to make decisions affecting their own and others lives, as having the capability to carry out those decisions, and the capacity to accept their consequences. Women now are accorded the same rights under law as men.

Just as in nature, every action has a reaction, so in cultural changes of this magnitude, there will be a backlash. Abortion is the issue around which this backlash has clustered. It involves the conflict between the appropriateness of a woman as an autonomous moral agent exercising the full range of choice over her reproductive life and the life of an "innocent" fetus.

Those who are most threatened by women's autonomy react most strongly when women exercise their autonomy sexually. They can project all innocence and purity onto the fetus, thus valuing it more than the pregnant woman who is an autonomous moral agent, capable of exercising choice. That explains the intensity of the abortion conflict.

We are probably in for a long war both in legislatures and courts. Cultural changes of great magnitude are not made quickly or painlessly. The Church can play a more positive role in all of this than we have. Clearly, the Holy Spirit is involved in the restoring of more equitable relationships between women and men.

The Spirit is also at work as women make decisions, including abortion, which affect their lives. The Church needs to proclaim and celebrate that and work with others who are striving to remove barriers people have erected to the full activity of the Spirit.

People faced with difficult decisions like abortion can benefit from guidance from Christians who appreciate the ambiguity of difficult decisions, who can communicate the unconditional, unlimited love of God revealed in Jesus Christ, and who are not afraid to speak the truth in love.

Our culture will not return to the unquestioned patriarchalism of the past. The Church will either participate in the on-going life of the Spirit, or it will become the empty shell of a dead idol.

• • •

(Continued on next page)

• • •

The Rev. Lynette G. Schaefer, Vicar, Grace Church, Molokai.

Thank you for your invitation to respond to the Supreme Court decision on the Webster case that the state of Missouri could ban its health workers from taking part in abortions.

The court did not respond to the theological dispute in the preamble of that state's law which decrees that life begins at the moment of conception.

As a priest, I am much more comfortable arguing that case than discussing legislation of access to abortion. But the latter is really what the July 3 decision is about. It seems clear that in most states abortion will be restricted, and tightly regulated, for the poor.

So, my response. The challenge to the church is fairly clear, it seems to me. Whether you fall into the "pro-life" or "prochoice" camp, an urgent call is going to come very soon. That call will come from women who have no choice. Some will be teens, some will be in difficult relationships, all will be in need of some space to make a very, very difficult decision: This child that the lawmakers have decided I must carry to term: do I keep it, or give it up for adoption?

My challenge is to both sides of the abstract dispute: put your life where your mouth is. If you are "prochoice" give someone a place to make that decision. If you are "prolife" give a woman the place to live out, nurturing that life until birth. I suggest that we mobilize to create foster homes for these mothers. Open YOUR home.

We have three adopted children. Our third could have been aborted through family pressures. Instead, through a Roman Catholic program called *Birthingright*, her natural mother was given a loving environment in a young family's home. She was never pressured to keep or give up the baby. She was loved. Thankfully for my family, she gave her baby in love to us.

I propose a similar network of love and concern here in the land of Aloha. Many families are no longer able to give the nurture to a woman in this situation because of a variety of stressors. We cannot expect it to happen "naturally" even in a good Christian home. Some of my most difficult counseling has come from women in good Christian homes who suddenly find themselves pregnant, and very unwelcomed in their own families and even their own churches. I have had prolife mothers come to me in great anguish about their own daughter's pregnancy and wanting to terminate it. Our values and our daily morality are not always in perfect sync.

We have not heard the last of the abortion dilemma. But we do not whose hands the ultimate judgement is in, and we may give thanks that they are not human hands. So, open yourselves to do his will and leave the judging to him.

I close remembering that if the natural mother of my first child had received genetic counseling, we probably would not have been able to watch her joy over the Memorial Day weekend, as she won a gold medal in the 400m walk at the Special Olympics. She has Down's Syndrome.

Some decisions are harder than others, but as Christians we are called to "love others in the power of the Spirit", to "proclaim by word and example the Good News of God in Christ."

This is not necessarily best done carrying banners and shouting at the

legislature, or passing resolutions at diocesan convention. Perhaps it is best done one person at a time when we "seek and serve Christ in all persons, loving your neighbor as yourself."

We on Moloka'i through the Pearson Foundation are exploring ways to accomplish this network of homes. Perhaps you would like to join us?

• • •

The Rev. J. Sargent Edwards, Rector, Calvary Church, Kaneohe, and member of NOEL.

Concerning the recent Supreme Court decision in the Webster case, I believe, above all, the decision gives us more opportunity to continue the dialog over this admittedly volatile issue, and there is no question but that it will open up the possibilities for increased legislation in the states.

To say that this "opens up old wounds" is to overlook the awful wounding that is being done right now: the elimination of over 4,000 lives every day of the year; and the wounding that has taken place from parents and fathers being separated from women who are making decisions to abort without community counsel and support.

I do believe that the decision is definitely good for the Episcopal Church, because our last General Convention agreed in resolution that all abortions have "a tragic dimension," and that the Church should provide for a *community of counsel* and seek alternatives to abortion.

Our national Church certainly reflects a growing discomfort in the United States with the kind of liberal abortion laws which make it perfectly legal for a woman to have an abortion for ANY reason, including inconvenience, the interruption of a prefer-

red lifestyle, or for purposes of gender selection. The new Supreme Court decision will allow us to reexamine some of the ways in which we might truly want to limit abortion-on-demand.

Are we free, just because we are a religion, to try to "impose our beliefs upon others"? Of course we are, if we do believe that it is not just "our beliefs," but that what we are speaking of is a morality on the level with murder and theft, which are also regulated by laws.

No, we can't "legislate morality," but we can seek to establish laws that reflect the best that we know in morality.

To say, "Well, I don't personally believe in abortion, but I do not want to take away the right for others to choose," means that you do not see your belief as universal enough to regulate all.

Yet we always must make those decisions in the halls of our state and local legislatures across these United States. This is the place to do it, and we need to do it well! This is not just "making abortion a political football" — it is part of the process of a nation struggling to find its conscience on a very difficult issue and seeing more and more the gruesome fallout of the Sexual Revolution, for which the cry has been "reproductive rights!"

Medical science is giving us increasingly wonderful pictures of that little life in the womb, and we are "discovering" that he or she is one of us — very much a part of the Human Community, and deserving of the needed protection of the state.

Some will say that the restrictions on governmental funding of abortions in the Webster case is "penalizing the poor." Does that assume, then, that abortion is GOOD for a woman, so we don't want to deprive the poor of that good?

Statement on Childbirth and Abortion of the 69th General Convention of the Episcopal Church, July 1988

All human life is sacred. Hence, it is sacred from inception until death. The Church takes seriously its obligation to help form the conscience of its members concerning this sacredness. Human life, therefore, should be initiated only advisedly and in full accord with this understanding of the power to conceive and give birth which is bestowed by God.

It is the responsibility of our congregations to assist their members in becoming informed concerning the spiritual, physiological and psychological aspects of sex and sexuality.

The Book of Common Prayer affirms that "the birth of a child is a joyous and solemn occasion in the life of a family. It is also an occasion for rejoicing in the Christian community" (p. 440). As Christians we also affirm responsible family planning.

We regard all abortion as having a tragic dimension, calling for the concern and compassion of all the Christian community.

While we acknowledge that in this country it is the legal right of every woman to have a medically safe abortion, as Christians we believe strongly that if this right is exercised, it should be used only in extreme situations. We emphatically oppose abortion as a means of birth control, family planning, sex selection or any reason of mere convenience.

In those cases where an abortion is being considered, members of this Church are urged to seek the dictates of their conscience in prayer, to seek the advice and counsel of members of the Christian community, and, where appropriate, the sacramental life of this Church.

Whenever members of this Church are consulted with regard to a problem pregnancy, they are to explore, with grave seriousness, with the person or persons seeking advice and counsel, as alternatives to abortion, other positive courses of action, including, but not limited to, the following possibilities: the parents raising the child; another family member raising the child; making the child available for adoption.

It is the responsibility of members of this Church, especially the clergy, to become aware of local agencies and resources which will assist those faced with problem pregnancies.

We believe that legislation concerning abortions will not address the root of the problem. We therefore express our deep conviction that any proposed legislation on the part of national or state governments regarding abortions must take special care to see that individual conscience is respected and that the responsibility of individuals to reach informed decisions in this matter is acknowledged and honored.

Or does it mean that we don't want the financial burden for helping to provide for some "unwanted children" which would result from abortion being less accessible to the door? (A rather unworthy motive for Christians.)

Does it mean we don't want to "encourage babies" in minority groups? (That motive reeks of prejudice.)

Whatever is admitted, special government funding of abortions DOES mean that we want to *penalize* the poor unborn babies! Abortion is the ultimate *penalty* for a poor (or any!) fetus: death without trial! Surely the Church is here to provide alternatives. We can and we must.

The Webster decision provides the Church in Hawaii the chance to make a difference in our society.

We must work to reverse the slippery slide of sexual immorality and abortion.

We must call each other to the joyous holiness that our God wants in us all, and take this opportunity during the Decade of Evangelism to bring the Good News that this holy life is possible in Christ Jesus our Lord!

• • •

Mary Lou Woodbridge, ECW Christian Social Relations:

Believe me, I am happy to respond to your request for comments on the abortion decision!

#1. God gives one the right to choose, for the best or not the best. I believe all abortion has to be the final decision, but a woman must be free to choose.

#2. This should not be a legislative decision in the first place. The Surgeon General says in every cigarette ad that smoking can be dangerous to one's health, but legislation does not ban the sale of cigarettes. Yet, isn't the life of the smoker threatened? He/she is still free to choose.

#3. We talk ad infinitum of "taking one innocent life," yet our country sells planes and ammunition to (apparently) anyone who is prepared to buy, and for what reason? Guns and ammunition have one purpose: to take the lives of *many* — innocent people, mostly.

We seem to "strain at gnats and swallow camels."

To me the whole charade is an exercise in insanity, totally devoid of love, understanding, or compassion. Judgmental. Bigoted.

Is abortion to go underground into the hands of charlatans? Did the Prohibitionist stop people from drinking?

We cannot take away any person's freedom of choice. If we sin, it is a "mistake" and "mistakes" can be corrected. . . . Jesus said to the woman taken in adultery, "Your sins are forgiven. Go and sin no more."

Promiscuous abortion may well be a sin, but an abortion that releases a girl/woman from an unwanted pregnancy (for a multitude of reasons) may also release a potential child from a possible life of misery.

I believe an abortion should, hopefully, be accomplished early in the pregnancy, and in the hands of skilled, licensed, caring surgeon.

(Continued on page 10)

MISSION ON THE MOVE: ST. BARNABAS', EWA BEACH

After more than 30 years as a small country mission, the members of St. Barnabas' Episcopal Church in Ewa Beach have embarked upon an ambitious plan which they hope will result in their becoming a parish within five years.

The Ewa Plain has a population of about 20,000 people, primarily employed by the military and the sugar plantation. Now it has been designated as the "Second City" with a projected population of 150,000 in the next 15 years.

There are already a major industrial area and a deep draft harbor. New resort hotels are under construction, thousands of new homes are presently being built, new commercial areas, shopping centers, schools and public facilities are also planned.

While the present church building is in "fair" condition, members of St. Barnabas' have no parish hall or place where they can have Sunday School or hold a meeting of more than 10-12 people. They are "landlocked" and have no room for expansion to meet the needs of the increased population. Also, when the new developments are completed, the present site will be off the fringe, down a "dead end" road.

It has become apparent that if the Episcopal Church is to maintain a visible presence in this area it must move to a more central location large enough to meet both present and future needs. It is also obvious that if action is not taken soon, the best sites will be gone and costs will skyrocket to the point where they would be prohibitive.

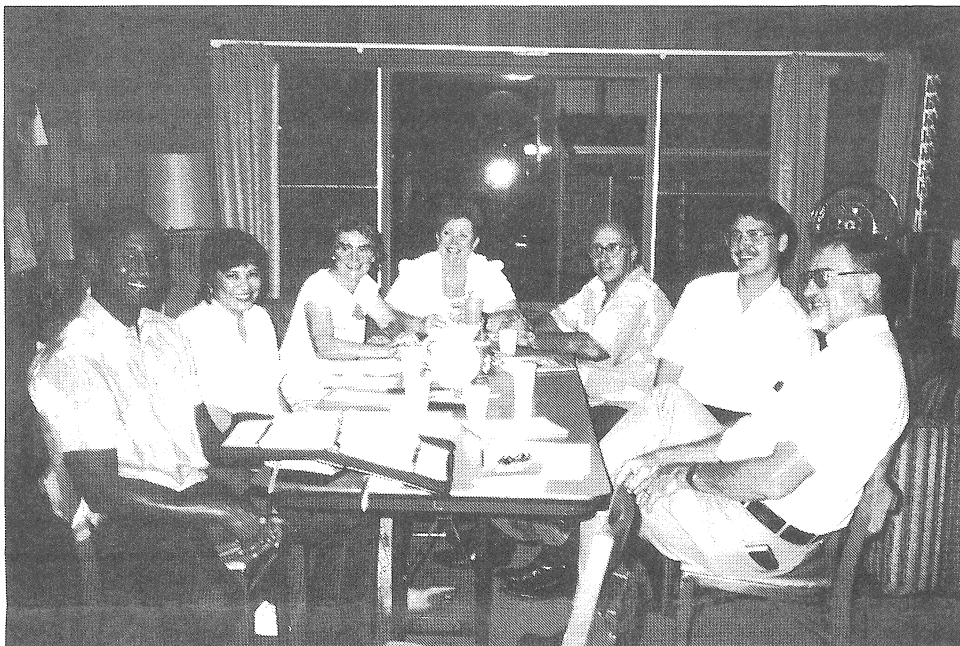
5-Year Plan to Parish Status

Therefore, after much prayer, the members of St. Barnabas' decided to move forward on a five-year Mission Development Plan, which would have them enter into a joint venture with the United Church of Christ, relocate to a more central location, build a church and facilities from the ground up, operate a pre-school and day-care

THE BISHOP IS . . .

- A symbol of the unity of the church in its mission,
- A teacher and defender of the faith,
- A pastor of the pastors and of the laity,
- An enabler in the preaching of the Word, and in the administration of the sacraments,
- A leader in the mission and initiator of outreach to the world surrounding the community of the faithful,
- A shepherd who nurtures and cares for the flock of God,
- A physician to whom are brought the wounds of society,
- A voice of conscience within the society in which the local church is placed,
- A prophet who proclaims the justice of God in the context of the Gospel of loving redemption,
- A head of the family in its wholeness, its misery and its joy. The bishop is the family's center of life and love.

— The Eames Report, citing Lambeth Conference Report 1988, p.61



Fellowship after church (above). Outdoors is all there is, as St. Barnabas' has no parish hall. The Stewardship Committee (below, left to right): Bob Cunningham, Lorna Lubowski, Sandy Groff, Ginger Bates, Norman Nutter, Kelly Connell, Fr. John Connell.

center, and possibly develop an elderly housing project.

In June 1988, St. Barnabas' presented its plan to the diocese and asked for a special grant of \$33,000 for an 18 month period, as "seed money," in order to allow its vicar to work full-time and to take care of other expenses related to the implementation of the development plan.

The Diocesan Council was unanimous in support of the project, but had no immediate funds available. So they recommended the project to all of the churches in the diocese as a project worthy of their direct support. A "pro-rata schedule" was suggested, based upon each church's share of the diocesan assessment. This "extra-budgetary" appeal to the churches for their voluntary support for a mission had not been done before, and there were a lot of skeptics, but St. Barnabas' moved ahead in faith.

Contributions Needed

When recently asked how the contributions were coming in, the Rev. John B. Connell, vicar of St. Barnabas' said, "The initial response has been great from about three-fourths of the churches and even from some individuals who were excited about this positive plan for the Mission to get off subsidy and become self supporting.

"It is much more meaningful and personal when contributions come di-

rectly from a congregation, rather than being lost in a diocesan grant.

"But this year contributions have been slow in coming in, and if they do not pick up soon we will be in a severe 'cash flow' situation.

"We still pray that those who have not been able to participate in this 'partnership in mission' will be able to include us in their 'outreach offering.'"

Meanwhile, the work is proceeding as long as the funds hold out. So far the following steps have been accomplished:

- Bishop Hart and Conference Minister Kawata of the United Church of Christ have formally exchanged letters stating their support.

- Joint meetings are being held with the UCC to define the nature of our cooperative venture, develop a joint mission statement, determine mutual needs, and prepare a specific proposal to submit to architects who might be interested in preparing the final plan and proposal.

- The primary site under consideration is in the Kapolei Village, outside the main gate of Barbers Point Naval Air Station, at the foot of Makakilo, and five minutes from the new hotels. However, other sites are also being considered.

- The planning committee has been working to identify the specific ideas, needs and desires of our congregation, incorporate them into the plans, and line up the human and material resources necessary to carry the plans to

completion.

- Fr. Connell did continuing education on the mainland where he studied new trends in church architecture, and the joint use of facilities by various congregations. (He visited two churches which have had successful joint ventures with the UCC for over 20 years.)

Since 1985 and Fr. Connell's tenure, St. Barnabas' has been growing in size, service and stewardship. Present activities include two meetings a week of Alcoholics Anonymous, project "Healthy Start" (a program for new parents to help prevent child abuse), Girl Scouts, and a family counseling center.

Support is also given to the Institute for human services, the Ewa Beach Food Bank, the Episcopal Church Women, Cursillo, and various church and community activities. St. Barnabas' is also participating in the Diocesan Evangelism Consultant Program, and in a "pilot program" on year-round stewardship sponsored by the Episcopal Church Center.

It is hoped that, with the continued help of their sister congregations, St. Barnabas' will be able to achieve parish status, be better able to help other missions become self-supporting, and be an effective witness for Christ and the church on the Ewa Plain.

—By our St. Barnabas' correspondent.

ABORTION (cont.)

The Rev. Heather M. Mueller, Rector, St. John's, Kula.

The issues around abortion are complicated and many. It has been thoughtfully considered extensively by myself for many years and by many others over centuries.

In my experience, the people who prayerfully consider the issues find them difficult and absolutely not clear cut.

The Statement on Childbirth and Abortion of the 69th General Convention of the Episcopal Church, July 1988 [page], is responsible and works well for me in my ministry.

I respect the care with which this statement was developed.

The part of the statement which I would underscore is in the last section, where it says, "We believe that legislation concerning abortions will not address the root of the problem"

Until such time as society places absolutely NO stigma on a woman pregnant out of wedlock and men take equal responsibility for unwanted children, child nurture, and financial needs, etc., until then, I believe the women who are pregnant should be the ones who must carry the weight for decision in this crucial area.

• • •

The Rt. Rev. Donald P. Hart, Bishop of Hawaii.

Bishop Hart addressed the abortion issue in the wake of the Supreme Court decision in his regular column "Word from the Bishop" on page 3 of the August issue.

• • •

The Presiding Bishop's statement is on page 7.

In the year 262, a plague fell on Alexandria. The Christian response was exemplary and a powerful witness to non-Christians.

Most of our brother Christians showed unbounded love and loyalty, never sparing themselves,

wrote Dionysios of Alexandria in his annual Letter to Egyptian Christians.

Heedless of the danger, they took charge of the sick, attending to their every need and ministering to them in Christ (Eusebius, *Church History* VII.22.7).

Christians nursed the sick, even at risk to their lives. not so the non-Christian majority:

They pushed the sufferers away and fled from their dearest, throwing them into the roads before they were dead and treating the unburied corpses as dirt (*Ibid.*, 10).

That Christians acted so differently was a powerful witness to others and one reason for so many subsequent conversions.

Fifty years later, in the great plague of 312, Christians again showed

themselves to the heathen in the clearest light. For the Christians were the only people who amid such terrible ills showed their fellow-feeling and humanity by their actions (*op. cit.*, IX.8.1,6,14)

Christian love and charity extended to the pagan as well.

Fifty years later still (362), the Emperor Julian was infuriated by the love and charity Christians showed non-Christians.

These godless Galileans feed not only their own poor, but ours. Our poor lack our care,

fulminated the emperor to the pagan high priest of Galatia (Loeb III, p. 71).

These Christians were following the teachings of the Saviour:

Love your neighbor as yourself. I was sick and ye visited me. Whoever would be first among you shall be servant of all, for the Son of man came not to be ministered unto, but to minister. Love your enemies. Blessed are the merciful. A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another.

II.

How the Protestant church distinguished herself in Hawaii during the leprosy crisis is not readily apparent. None of the major churches has a good, modern history. But as Robert Louis Stevenson pointed out to the Rev. Dr. Hyde in a letter of classic overkill, Hawaii's Protestant community could have done better.

Ethel M. Damon is at pains to detail the history of Siloama, the Church of the Healing Spring, first at Kalawao and then at Kalaupapa. Her history begins from the release of church members by Honolulu's Congregational Assembly "to form a church by themselves" in June 1866 and ends with publication (1948).

These lepers taxed themselves and saved for a church without which, they insisted, "a village. . . is destitute, godless, pagan." They amassed \$125.50 out of "the twenty-five cents a

week allowed us for extras" in the years 1866-1869 (p. 12). The church was consecrated October 28, 1871. And at the celebration of the Lord's Supper the next day, "some new persons whose fitness to become followers of God was evident, 25 in all," were admitted to membership (p. 16). The original 35 plus these 25 make 60, or 15% of a settlement population of 402 (Dutton, p. 32). Protestants were about 60% of the population then (*Historical Statistics*, p. 35).

Damon's book does not detail the ministry to fellow patients which Siloama members may have had. Nor from Damon can one say that the Molokai church became the means through which help from the larger church in Hawaii was distributed to the benefit of all patients at the Molokai settlement.

To be sure, the salary of the long-time pastor there, the Rev. J. Hanaloa, was paid in large part by Mother Rice of Kauai and James B. Atherton. And Dr. A.A. Mouritz is at pains to point out that

the missionary children and grandchildren are the chief supporters and voluntary benefactors of the leper settlement; the Catholics coming next (*Brief History*, p. 69).

Charles Reed Bishop gave Bishop Home "for women and girls" — a complex, ultimately, of "twenty-six assorted buildings" (Hanley & Bushnell, p. 355) — in 1888. And Henry Perrine Baldwin gave the Baldwin Home for boys (open 1894), "twenty-nine separate structures."

The world, however, remembers best the Roman Catholic response and knows the names of Fr. Damien and, less so, Mother Marianne. Protestants built buildings; Roman Catholics gave themselves. "As late as 1884 Dr. Stallard reports that there is 'no' one but Father Damien who renders any help" (Yzendoorn, p. 207, citing Board of Health Report 1884, p. xliii).

"By mid-1885 he was taking care of forty-two 'orphans,' as he called them. His 'orphanage,' supported by the Catholic mission, not by the government, fed, clothed and housed — in separate dwellings — thirty boys and twelve girls. Most were leprous, a few were clean" (Hanley & Bushnell, p. 220).

Mother Marianne resolved to provide a better place for the un-

infected girls and "The Kapiolani Home for Girls, the Offspring of Leper Parents" was opened in Kakaako and staffed by the Franciscan sisters. The community at large had responded to build this home. And of these sisters one must note that the Kakaako Branch Hospital was more a Dantesque inferno and bedlam than hospital until they took over (1883). So close to the city's center, and yet so far beyond her ken.

III.

Four things seem to have crippled Protestant response in the time of leprosy:

1) The conviction that the Protestant government was seeing to the lepers. It was not.

In the AIDS crisis I think Christians must keep up on exactly what government is in fact doing and assist it to do better. "Let George do it" is perilous.

We Christians let government practically close out the state hospital. In 1963 just over 1,000 patients were sheltered there. Today about 250 are. But our population is over 1 million now; in 1963 it was 623,000. Where are the mentally ill? On our sidewalks as street people.

Clearly, Christians trust government at some peril. But our attitude must not be forensic or hostile. How can we help? Together how can we achieve a better care of persons with AIDS and other? — those must be our questions and guidelines.

2) In the leper years, congregations did not or could not keep in contact with persons with leprosy. When the 35 members of Siloama Church appealed for help in building a church, they sent their appeal to a Hawaiian newspaper. Writing home or home congregations was, it appears, ruled out until 1878 (Damon, pp. 11-13).

In the AIDS era, there are no legal impediments to visits, letters, or help both by members of congregations and by pastors. And lay persons are often better visitors and friends than clergy, let us note.

Neither Christ nor the early church deprived leper or plague sufferer of human warmth or caring attention. Nor should we in this day, directly or by default.

3) In the leprosy years, the concept of the church in Protestant circles

focused on "persons whose fitness to become followers of God was evident." Is the church herself a club for the saved or an ark for saint and sinner alike? — an old question. Damien's way was basically that of the ark. Christ gave love and healing unconditionally. In the AIDS era this seems the proper path.

Also, one must note the Protestant insistence on married clergy and lack of religious orders for the dedicated single person limited pastoral effectiveness in those years.

4) Racism and cultural elitism by many in Hawaii's white establishment made for an "us-them" situation, in which hatred for the white by the Hawaiian leper and his family (so frequently found in the documents) was the understandable response. Damien had to overcome profound distrust of the Caucasian before his work became effective.

No modern Christian can draw his or her garments close about and mutter, "Unclean! Unclean!" The druggie and the gay are equally children of God with members of boards of deacons and parish councils.

Moreover, anal intercourse, common also amongst heterosexuals even in macho cultures (Latino and Black), as well as drug addiction amongst the dis-spirited (especially minorities) must not give rise to any racism or elitism on the part of the uninfected. Discrimination has no place amongst Christians or as regards the sick, as we know.

IV.

Protestants especially need to ponder the past so as to do better in today's AIDS crisis, for the Roman Catholics took the palm in the leprosy crisis. They relied less on the government, had a different concept of church membership and room for the dedicated single person, profited from models of sacrificial love such as Saint Francis, and were not afflicted with either racism or cultural elitism as was much of the white Protestant establishment.

Besides, Catholics were blessed with two tough and charismatic personalities — Father Damien and Mother Marianne, who gave themselves and galvanized others to do so (Gavan Daws, *Holy Man*; M.L. Hanley & O.A. Bushnell, *A Song of Pilgrimage and Exile The Life and Spirit of Mother Marianne of Molokai*).

Christian compassion in a time of plague was a powerful witness to the non-Christian, and precisely in the plague years the balance tipped in favor of the Christian. Christians met disaster with the "essentials of social security" and offered a "community of human warmth" also to others, as we have seen (also note R.L. Fox, *Pagans and Christians*, p. 574, citing E.R. Dodds and W.H.C. Frend).

It is precisely in the leprosy years that Roman Catholics came to outnumber Protestants in Hawaii. In 1884 Protestants outnumbered Catholics by one-third (29,685 to 20,072, a difference of 9,613). Twelve years later (1896) Catholics outnumbered Protestants 26,363 to 23,273.

Thirteen years later still (1909), Catholics were three times the number of Protestants (35,000 to 11,991).

Between 1896 and 1909 the Protestant population was cut in half (23,273 to 11,991), so in-migration from Catholic Portugal (18,272 by

(Continued on page 12)

REFLECTIONS on THE CHURCH & PLAGUES IN THIS AGE of AIDS

THE CALENDAR

SEPTEMBER		8-10 a.m.	6-7	LOVE Workshops, 1st Chinese Church of Christ, Honolulu.	22	23rd Sunday after Pentecost. (Proper 24) Bishop at St. James'/St. Columba's.
16th Sunday after Pentecost. (Proper 17)		Diocesan Council, 10 a.m.-3 p.m.				
Bishop at St. Elizabeth's, Honolulu.	17	18th Sunday after Pentecost. (Proper 19)	8	21st Sunday after Pentecost. (Proper 22)	23	St. James of Jerusalem.
Labor Day.		Bishop at St. Mark's, Honolulu.		UTO's 100th Anniversary.	27-29	Diocesan Convention.
Diocesan Office closed.		Oahu Clericus, 3:30-5:30 p.m.	9	Bishop at Good Shepherd, Wailuku.	28	St. Simon & St. Jude, Apostles.
Hawaii Council of Churches' orientation for clergy new to Hawaii.	19	Ember Days.		Discoverers Day.		
Diocesan Institute begins fall session.	20, 22, 23	21	12	Diocesan Office closed.	29	24th Sunday after Pentecost. (Proper 25)
	21	St. Matthew, Apostle & Evangelist.	13	ECW Board.	29-31	Clergy & Spouses Conference, Sheraton Makaha.
17th Sunday after Pentecost. (Proper 18)	22-29	House of Bishops, Philadelphia.	14	Mission clergy meeting, 2-9 p.m.	30	Diocesan Office closed.
Bishop at Holy Cross, Malaekahana.	23-25	Deployment Officers, Salt Lake City.		Standing Committee, 8:30 a.m.		
Celebration of a New Ministry, the Rev. Richard Lipka, St. Mary's, Honolulu, 5 p.m.	24	19th Sunday after Pentecost. (Proper 20)	15	22nd Sunday after Pentecost. (Proper 23)		
Holy Cross Day.	29	St. Michael & All Angels.		Bishop at St. Christopher's, Kailua.		
October/Convention				National Day of Prayer for Persons Living with AIDS & Those who Minister with Them.		
Chronicle text deadline.	1	OCTOBER		Oahu Clericus.		
Quarterly Reports due.	6	20th Sunday after Pentecost. (Proper 21)	17	St. Luke the Evangelist.		
Department meetings,		Comission on Ministry, 1 p.m.	18			

LIABILITY (from p. 2)

its someone else, who slanders or bels another's reputation, or does something else which is a civil (or criminal) wrong, can expect to be held personally liable. That sort of act is not in the course of the work of the Church. Liability for these acts is the result of the worker's own, personal wrongful act.

—Michael P. Porter, Chancellor.

THE EPISCOPALIAN PAU

The independent company which has published *The Episcopalian* for 30 years was transferred August 1 to the Episcopal Church in the USA.

The newspaper will continue to publish from its offices in Philadelphia until it is succeeded by a new periodical, *Episcopal Life*, in January 1990.

"CHILDREN IN CRISIS" (from page 1)

suggest avenues and programs of hope for children in crisis. The September issue will provide basic information and the November issue will illustrate "projects that work or might work," according to Katerina Whitley, information officer for the Fund.

The offerings of hope will be gathered one Sunday in Advent, chosen by parishes to fit in with an overall program. The Fund urges parishes will involve their children so that they can identify with other children all over the world.

Sunday, December 3, has been set aside by Bishop Hart for Hawaii's congregations to join the Presiding Bishop's Fund campaign. Funds raised then, or on another Sunday in Advent, will go to aid "children in crisis."

CHURCH, PLAGUES, AIDS (cont.)

1900) is by no means the only reason for the Catholic advance. The Filipino came later. I suggest conversions and link them to church performance during the leper years — a suggestion, let me note, which needs further study. (R.C. Schmitt, *Historical Statistics of Hawaii*, pp. 25, 35).

V.

No congregation will escape AIDS, one way or another. AIDS cases in Hawaii are now 1 in 2,649 in the population (1,062,300), or a cumulative total of 401. In addition, there are those infected with the AIDS virus (HIV positive), but showing no AIDS symptoms. That number is estimated at between 1 in 152 and 1 in 304, or about 3,500 to 7,000 in all.

That means that the Episcopal Church with 10,000 members has at least 3 full-blown AIDS cases and 33 to 66 who are HIV positive. That is the average; there are no doubt more. So, we Episcopalians had best ask ourselves how we are prepared to minister to these HIV+ Episcopalians. Each church and congregation can profitably ask that question.

Plague: "A disastrous evil or affliction: calamity. An epidemic disease with a high rate of mortality: pestilence. A destructively numerous influx."

Compassion: "Sympathetic consciousness of other's distress together with the desire to alleviate it."

Warmth: "2: the quality or state of being warm in feeling (a child needing human w. and family life)." (Webster's Ninth New Collegiate Dictionary).

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one other." (John 13:34).

—The Rev. John Paul Engelcke

NOTE: In 1982 Hawaii's Christian churches claimed 320,218 members, or 32.1% of a total resident population of 997,600. All religions claimed only 429,219, or 43% of the population. Some 57% of the population of Hawaii is claimed by no church, synagogue, or temple. (*Atlas of Hawaii*, 2nd edition, p. 133; *1987 Data Book*, p. 13).

YOUTH GANGS (continued from p. 1)

Why this growth in youth gangs? To be sure, gang culture has been popularized by the media, such as the movie "Colors," for example. And youth involved in the mainland gang subculture, sent to live with relations in Hawaii, have provided both the nucleus and know-how for local gangs.

But the main reasons for Hawaii's youth gangs is to be found in Hawaii. Oahu alone has 40,000 latchkey kids, youngsters with no parent at home after school. Economic necessity drives parents to work several jobs, and the nuclear family means aunts and uncles and grandparents do not substitute for working parents.

And our society generally is not geared to provide the activities and sense of belonging and personal worth which youth need. Park recreation directors work a normal business day, for example, and not into the late afternoon and evening.

Law enforcement, the City and County, the State, the Schools, the YMCA, and the Church all need to rethink program availability, facility use, and adult leadership resources, with the gang problem in mind, urge experts in Hawaii gangs, such as Sgt. David Del Rosario of the HPD and Calvary Episcopal Church.

And there is the problem of job availability and the desire to work productively.

Youth gang membership is mainly from 14 to 24 years of age, with the median age about 18. Gangs, by definition, have a name, claim a specific area of exclusive dominance

or turf, form a distinct and self-conscious society or group, and engage in criminal or other anti-social behavior on a regular basis.

Also feeding Hawaii's gang phenomenon is the sense of being the late-comer, outsider and outcast, which accounts for the preponderance of Samoans and Filipinos in Hawaii's youth gangs.

Youth gangs are not some adolescent phase which will naturally pass or be grown out of. The present gang problem in Los Angeles is as serious as it is because local authorities long thought this way, experts report.

The gang problem has its spiritual dimension. Members are found to lack what one expert terms "moral equipment." They have no sense of morality or of right and wrong, and they lack compassion or any developed capacity for empathy.

And judgment is deficient, as is often common amongst the young, in that present acts are not connected to future consequences.

The gang member is found to be amoral as well as immoral, and hence a profound danger not only to himself but also society generally.

Here the church can play a special role, providing moral formation in addition to youth activities after school and evenings and that sense of belonging and worth we all need, experts insist.

How is my church actively helping to meet Hawaii's youth gang crisis? An important question indeed for every churchmember.

—JPE.