

HAWAIIAN CHURCH CHRONICLE

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Diocese of Hawaii

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FEB. - MAR., 1976

FIVE PASS FINAL SCREEN



Benitez

Browne

Browning

Hammond

Kennedy

See biographical data inside beginning on page 2.

Election Process Committee Completes Selection Task

The naming of candidates for Bishop of Hawaii brings to a close nearly six months of work by the Election Process Committee, a group of fifteen men and women chaired by the Rev. Thomas Yoshida. During this time, the committee moved pounds of paper, traveled thousands of miles, and talked with scores of prospective candidates and the people who know them.

Some of what happened can best be expressed by the committee members themselves.

"I wish everyone could have made the same mind-stretching tour from Houston to Chicago via Washington DC and New York City and Princeton. We learned that a lot of exciting things are happening in the church. We met some very loving and caring people and we had a very good time. We discovered there are great men in our Church . . . Giants . . . who pull people after them in a wake of excitement and energy and sharing."



Arthur Awai

"I cannot help but thank the Lord for the "Process" the Holy Spirit has led us to develop and follow in our search for our Bishop. My Faith and Trust in the Election Process were reaffirmed and made stronger as we made our various visitations. Without any exceptions whatsoever, the various Bishops, Candidates, Clergy, Wardens and others all commented very POSITIVELY on the Process we are using as contrasted with the various processes they had previously been exposed to."



Mrs. Richard Bond

"In meeting the candidates themselves, and their wives, (plus 3 of the 5 sons in one family) our team was aware of a genuine relationship to people. Each man showed a concern not only for his own spiritual growth, but spoke of having a pastoral ministry WITH "the family" of clergy and laity in the diocese."

Read the candidate information in this issue of the CHRONICLE. Meet the candidates on their visits to your area. Then, if you have any ques-



WHAT A WEEKEND IT WAS . . . The Most Rev. John Allin, Presiding Bishop of the Episcopal Church, closed out February with us in Honolulu in the great diocesan service at St. Andrew's Cathedral. Many island church people heard Bishop Allin at a Saturday luncheon, or at meetings with the Cathedral. As Dean Conley says, "The Diocese of Hawaii will never be quite the same. We have had among us a true man of God."

tions either about them or the process, call or write to one of the committee members. Their names and addresses are listed on page 2.

FINAL SCREEN PROCESS

There were several aspects of the fine screen process which were designed to give the Election Process Committee additional information about those individuals who were still under consideration by the Committee.

(1) The Clergy Deployment office in New York was called and the computerized printout on each of the candidates was obtained and circulated to each member of the Committee.

(2) Each candidate was requested to have his doctor supply to the Committee a medical opinion as to the physical fitness of the candidate to endure the rigors of the position of Bishop.

(3) Each candidate was sent 20 survey questionnaires to be handed out at random among members of his parish or other comparable group to be completed and sent to the Committee. This survey was geared to the survey which the members of the

Diocese took when they indicated what characteristics they wanted in their next Bishop. The results of this survey were available to the members of the Committee during the fine screen process.

(4) Each candidate was asked to respond to five written questions.

(5) The final and most comprehensive component of the fine screen process was the visit to the individual candidates by members of the Election Process Committee.

A team consisting of the Rev. R. Duncan, Margaret Cameron and Fred Overstreet visited candidates Eastman, Browning, Whittemore, Baar, Babin and Benitez. A team consisting of Jan Bond, Arthur Awai and the Rev. Jan Rudinoff visited candidates Eng, Willand, Brown and Hammond. A team consisting of the Rev. Charles Burger and Margaret Cameron visited candidates Harshman and Kennedy.

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IMPORTANT NOTICE

The Standing Committee at its meeting of March 17, 1976, acting as the Ecclesiastical Authority of the Diocese, has approved the following procedure for publicizing candidates for Bishop other than those selected by the Election Process Committee:

"If any delegate to the Convention declares the intention to nominate a given priest for Bishop, and if that priest gives written consent to consideration of his name by the Convention, then the priest or delegate may submit a one-page biographical sketch of the candidate and the candidate may respond to the same questions with the same word limitations as were answered by the Election Process Committee candidates."

"Notice of the intent to nominate and the priest's written consent and an original copy of the material described above must be submitted to the Standing Committee by April 7, 1976 for inclusion in the delegates' Convention packets."

Such material will be duplicated and included in the delegate packets through the Diocesan offices.

OBITUARIES

Sister Helen Veronica, C.T., one time Sister Superior of St. Andrew's Priory School, died peacefully in her sleep after a short illness on March 4, 1976, at the Convent of the Transfiguration, Glendale, Cincinnati, Ohio, in the 87th year of her life and in the 62nd of her religious profession, it has been learned.

As Sister Superior at the Priory (1938-1948), she saw to the School and to the building of the Sisters' Residence, now Transfiguration Hall.

Besides her life-long ministry in education and counselling, Sister Helen Veronica was among the first of the Community's missionary sisters to serve in China, beginning in 1914 at Wuhu in the Province of Anking.

Donations to the Scholarship Fund of St. Andrew's Priory School may honor her memory.

JAMES TAU-EN KAU, Senior Warden Emeritus of St. Peter's Church, Honolulu, died March 1, 1976, in his 67th year, after a long illness which he bore with grace and fortitude.

A delegate to General Convention, honored as Leading Layman of St. Peter's in 1952, Jimmy was not only the ever-stalwart parish peacemaker and wise advisor to clergy and laity alike, but also the layman instrumental in the survival and re-building of the Congregation after a "time of troubles."

Organizer and mainstay of the men's group, leader of young people's outings to the Big Island and elsewhere, Jimmy — like his father Kau Yau-Yin and his mother Kau Ho Shuk-Jin, as well as his grand-father before them — was a dedicated Christian ever active in evangelism and good works.

Few have loved so many so much, or worked so hard so mindful of Christ.

Jimmy is survived by his widow Jennie Lee, a daughter Joanne Malia, and a son James Luther, as well as four brothers and six sisters — all pillars of St. Peter's.

On February 3, Chun Yuet Jin Kong, known as Popo Kong, died one day after her 96th birthday.

The widow of the Rev. Kong Yin Tet, Pastor of St. Peter's from 1895 to his death in 1972, Popo Kong was also the daughter and the

grand-daughter of Pastors who served in Hong Kong and South China.

Popo Kong came to these Islands in 1899 and that June 10th was married by Bishop Willis to the first of Hawaii's Chinese priests.

Her good works and honors are many:

—long-time teacher in St. Peter's Chinese School;

—teacher of the Chinese Sunday School Class at St. Peter's until a stroke felled her — but only for a short time — a decade ago;

—President of the Women's Auxiliary;

—one of Hawaii's earliest lady-vestry members;

—Red Cross volunteer and canvasser; and

—Holder of the Bishop's Distinguished Service Cross, which she asked be buried with her.

Members of St. Peter's remember with relish to this day the Aloha Hour at the Kongs after church on Sundays, with its warm fellowship, tea, bread, butter, and (on occasion) jam. Ho Leong spoke for many when he said to the Kongs one Sunday after church, "If I had known that being a Christian was so wonderful, I would have been one long ago."

Three visions of Popo Kong remain in my mind: her warm, gracious, welcoming elegance; the care and earnestness of her teaching in the tower room at St. Peter's; and the shy smile of triumph as the congregation applauded her entry, with walker, at the St. Peter's Elders' Dinner following her stroke.

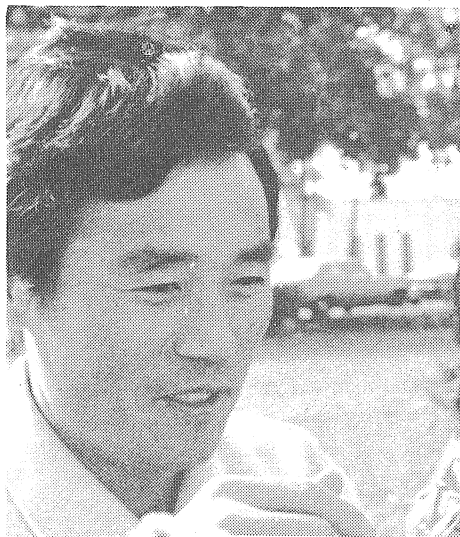
There were giants on the earth in our days. And in the words of Proverbs, "Many women have done admirable things, but you surpass them all."

• EXTRA •
**HUNGER HURTS...
HELP HEAL!**



Give to...
**The Presiding Bishop's Fund
for World Relief**

NEW CLERGY IN THE DIOCESE



Welcome to the Diocese the Rev. David Kim of the Anglican Diocese of Pusan. Fr. Kim is working at St. Luke's on an evangelism program to Korean-speaking immigrants until Spring, and then he will work in a mainland diocese before returning home.

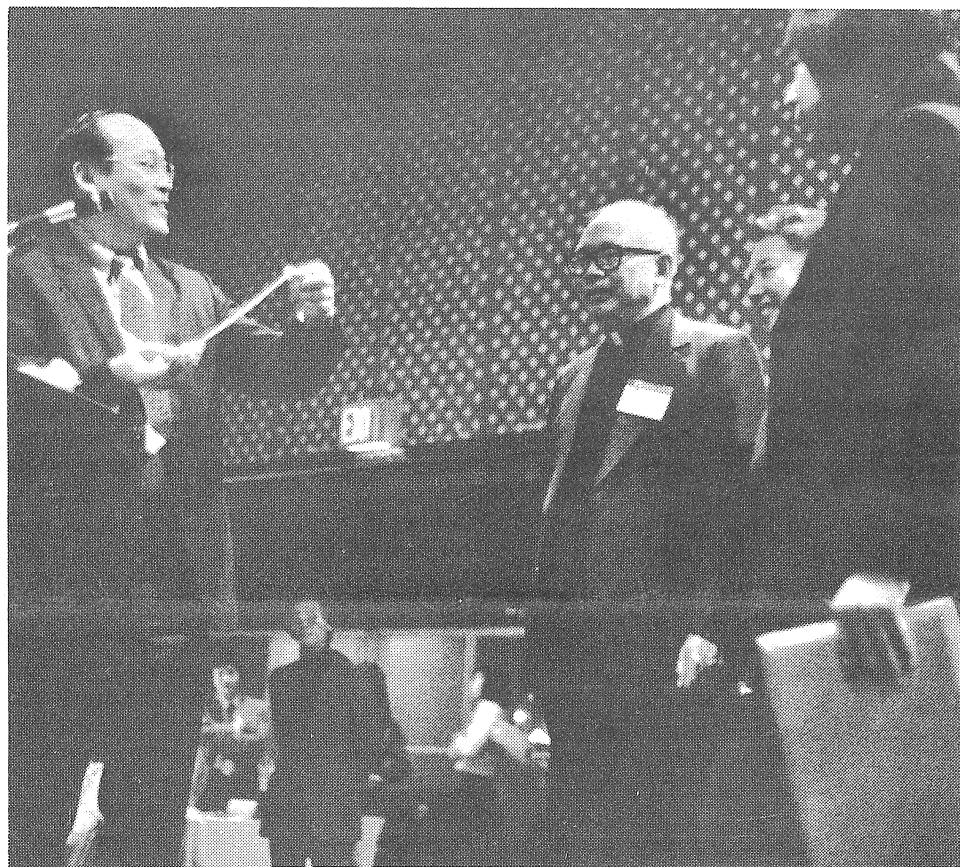
Fr. Hartung serves St. Christopher's

The Reverend George F. Hartung is now serving as Priest-Pastor at St. Christopher's, Kailua, while the rector is on a two-year leave of absence. Father Hartung comes to Hawaii after serving ten years as Chaplain at the University of California, Santa Barbara.

A native of Wisconsin and a graduate of Nashotah House, he has served the Church in the Dioceses of Montana, Olympia and Los Angeles.

Father Hartung describes himself as "an obnoxious liberal," and "prides himself in having had in his congregation Bishops Pike, Corrigan and Barrett."

He favors Womens's ordination to the priesthood and Episcopacy and the New Prayer Book.



The Rev. George Lee of Honolulu (l) presented a pectoral cross to the Rev. Canon James Pun during the national Episcopal Asiamerica Strategy Task Force meeting in San Diego last February. Canon Pun was honored as one of the founders of the Task Force. Observing the presentation were Mrs. Pun and the Rev. Winston Ching, executive for Asiamerica Ministry at the Episcopal Church Center in New York.

MOSTLY ABOUT BOOKS...

The Presiding Bishop has said, "The major question of whether or not women should be included in priesthood and episcopacy can best be answered by the Episcopal Church as a community, when as many members as possible share a clear understanding of the related issues." Without a doubt the question of whether or not we should ordain women to the priesthood and episcopacy is a crucial issue in the Episcopal Church today. We may have blown the issue out of proportion, and we may be wasting a lot of energy on the issue; nevertheless with rumors and threats of schism circulating among church members, it behooves us to study the issue as thoroughly as possible so as not to make a hasty or irresponsible decision in October. Besides study, we must also open our ears and hearts to the clear voice of the Holy Spirit, for it is His will we are on earth to do, and He is sure to make it clear to us on this issue.

The Book, *The Ordination of Women, Pro and Con*, edited by Michael P. Hamilton and Nancy S. Montgomery will give any reader an overview of the different facets involved in this matter — from the purely academic to the highly emotional. Most readable, the book includes articles by one of the women ordained in July, 1974 and one of the Bishops who ordained her. There is also an article by a Bishop who will not ordain women until he is authorized by General Convention to do so. Two chapters dealing with the different theological arguments are included in the book — and much more. The reader will find most interesting those articles that deal with the experience of other churches. This is a book that should be read by all concerned church persons so that come October, after study and prayer, we may be able to exercise His will on this issue. Hopefully settling the issue of women's ordination will enable us to redirect our energy towards "the sick, the friendless, and the needy." As a Church we must move on to do the work God has given us to do.

Bev Van Horne

THE REV. MAURICE M. BENITEZ

Rector, The Church of St. John the Divine, Houston Texas

PERSONAL: Born 23 January 1928, in Washington, D.C. Married, three children.

EDUCATION: B.S. U.S. Military Academy, West Point, N.Y., 1949; M.Div., D.D. (Honorary) School of Theology, Sewanee, Tennessee, 1958.

CLERICAL HISTORY: Ordained Deacon, June 1958, Priest in March 1959. Rector, St. James, Lake City, Florida, 1958-61; Canon Residentiary, St. John's Cathedral, Jacksonville, Florida, 1961-62; Rector, Grace Church, Ocala, Florida, 1962-68; Rector, Christ Church, San Antonio, Texas, 1968-74; Rector, The Church of St. John the Divine, Houston Texas, 1974-

I. State your position with regard to each of the following:

(a) Ordination of Women

In my judgment theological minds of the Church are sharply divided on the subject, but I have in recent years concluded that God is calling His Church to a fuller understanding of the Priesthood, namely that certain persons are called by God to the priestly role and these may be either men or women. I have no theological objection to the ordination of women, although I foresee serious practical problems when and if the Church chooses to ordain women to the Priesthood, primarily from a lack of acceptance by many in the Church to women in this role. Finally, I am adamantly opposed to the so-called "illegal" ordinations which have taken place in the last two years. When and if the Church chooses to ordain women, it must be the clear will of the Church, as expressed by General Convention, prayerfully led the following the regular constitutional process.

(b) Prayer Book Revision

I frankly favor a new revised Prayer Book, but one which contains something very much akin to the traditional 1928 Prayer Book Services, as well as a variety of new rites in modern English, with considerable flexibility and local option allowed by and within local congregations. I treasure and enjoy our Prayer Book heritage and I also enjoy the new worship forms in modern English. Although I feel we are destined for a certain measure of liturgical confusion with these various worship forms allowed, I feel it will give greater richness to our worship life, which will outweigh the admitted lack of uniformity. I feel it important we Clergy as we lead in worship and implement new services exercise a loving pastoral concern for the diverse points of view which are prevalent today among devoted members of the Church.

(c) Non-stipendiary Clergy

I have a deep regard and appreciation for those Clergy who are on a non-stipendiary basis exercising a viable ministry to God's people. On one hand, the Church is limited in its capacity to support more than a certain number of Clergy in full time paid positions. However, in an even more positive vein, there are many Clergy functioning in the business or professional world who are daily ministering and relating the Gospel to persons in this world who have little contact with the Church and its professionally paid Clergy. Every Priest, if committed to His Lord, has a ministry to perform and I see the stipendiary and non-stipendiary as effective and essential arms of ministry for the Body of Christ.

(d) Ministry of the Laity

God's Kingdom can and does come in this world primarily through an

active and committed laity in the Church. The lay person daily lives, works and fights on the front lines of the battle for the Kingdom of God in this world. I feel every minister is fundamentally an "enabler", one who supports and encourages another in his or her unique God-given ministry. Therefore, each Priest is called to minister in such a fashion as to enable and set free each lay person to fulfill his own ministry to which he has been called by God. The witness of a committed layman is a powerful instrument that God uses for renewal in His Church and evangelism in the world.

(e) Charismatic Movement

Although I am not directly involved in the charismatic movement, I generally rejoice in the various renewal movements of our time, of which the charismatic movement is but one. Each of these movements has been an instrument that God has used to give new life to His Church and quicken the spirits of a great many people. No one renewal movement holds the answer for all persons and indeed there are countless saints of God living in Christ who are not drawn to any. Unfortunately, each renewal movement is subject to over-emphasis with some proponents ready to un-Church everyone else, resulting in the divisiveness in the Body of Christ. However, I feel the overall positive value of all renewal movements has significantly outweighed the regrettable negative results we have seen. Perhaps it is that if I must choose between the two, I would prefer to spend my ministry restraining fanatics than resurrecting corpses.

II. If money were no object, what would be the composition of your staff as Bishop of The Diocese of Hawaii?

If the budget were extremely limited, what positions do you regard as absolutely necessary?

With regard to the staffing of the Episcopal office of the Diocese of Hawaii, I am afraid that I cannot speak with any clear knowledge of the unique problems of the Church in your area nor of the needs to which a Diocesan Program there must be addressed. However, if money were no object, I would see the Diocesan Staff encompassing a Bishop with a good secretary, a Priest serving as a Canon to the Ordinary or Administrative Assistant, with a secretary, a layman serving in a Comptroller-Business Manager role, with a bookkeeper-secretary. This staff would allow the Bishop the freedom to spend a maximum amount of time in his role as pastor to the Clergy and their families, with time to serve more as a spiritual leader involved more directly in the Diocesan Program, and with maximum relief from



THE REV. MAURICE M. BENITEZ

the administrative burdens which are incumbent on any Bishop.

On the other hand, if the budget were extremely limited, which is usually the case, I think the essential ingredient of the Diocesan Staff for the Diocese of Hawaii would be a Bishop with a good secretary, and a Comptroller-Bookkeeper to handle the financial affairs. Obviously, if the comptroller were a person who could serve as Business Manager-Administrative Assistant as well, with a bookkeeper/secretary to keep the books, it would be highly desirable. Needless to say, any Diocese must function within the resources that are available. (The early Apostles did not really have much in the way of administrative staffs.) However, the following principles would seem to me to be paramount:

1) A smooth and easy-flowing administrative structure, with open channels of communication to the Clergy and lay persons of the Diocese.

2) Relieve the Bishop of as many administrative details as possible, in order to set him free to be a spiritual leader and pastor.

3) The optimum staffing of the Diocesan office that is necessary to support the needed Diocesan Program.

III. In what way can the Bishop strengthen the spiritual life of the people?

There is no magic formula by which a Bishop can strengthen the spiritual life of the Diocese. He first and fundamentally must be himself a man of God who reflects the love of God and his own personal faith in his daily dealings with the Clergy and laity of the Diocese. He must be a man of prayer, whose ministry is formulated and guided out of his personal prayer life, rising off his knees to minister as a pastor with deep concern for his people and at the same

time calling forth from them an ever greater commitment to our Lord and to His kingdom on earth. As a pastor he is called to affirm each person as a beloved child of God and in his or her own particular ministry. This is done largely by listening, by acknowledging his own frailties, by trying to understand and be sensitive to the other person, by seeking to "enter in" the other person's life and experience what he is experiencing.

Also, he should possess a sufficient sense of humor that he not take himself too seriously, that he be able to laugh at himself and with others, enjoying fully this life that God has given him. Finally, a bishop is called to speak the truth in love, to act forcefully and courageously when the occasion calls for it, to remain flexible and open always to new ideas, to listen to all in the flock of God, remaining silent and ever-seeking to hear the voice of God speaking in and through them.

As a Bishop prayerfully seeks to be all of these things, he will be an instrument by which God "strengthens the spiritual life of people."

IV. What is your vision of the Church's mission in the last quarter of this century?

I believe that this time which we live, and the coming quarter century, is the most exciting time in the history of man in which to be alive. Certainly this is a perplexing, chaotic and sometimes frightening age in which we live, yet this would be securely in God's hands, and the Holy Spirit is very much alive in His Church. The problems that beset us are, I believe, as agonizing as many are, new challenges which God has laid before us and called to our attention! The Church has the power from God to deal with each, and I believe

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THE VERY REV. ROBERT THERON BROWNE

Dean and Rector, St. Michael's Episcopal Cathedral.

PERSONAL: Born 19 August 1927, in Waco, Texas. Married, three children.

EDUCATION: B.A. Southern Methodist University 1949; B.D. (M.Th.) Perkins Seminary (Methodist) 1952; Doctrinate in progress, Nashotah House; Doctorate in Ministry to be conferred in 1976, School of Theology, Sewanee, Tennessee.

CLERICAL HISTORY: Ordained Methodist Ministry June 4, 1952; Ordained Priest October 3, 1963. Pastor, Schertz Texas Methodist Church 1952-54; Pastor, La Grange Texas Methodist Church 1954-56; Associate Pastor, First Methodist Church, Houston, Texas 1956-58; Pastor, Southwest Methodist Church, Houston, Texas 1958-62; Associate Rector, St. Francis Episcopal Church, Houston, Texas 1962-66; Rector, St. George's Episcopal Church, Port Arthur, Texas 1966-69; Executive Staff (Youth Ministry), Executive Council of the PECUSA 1969-71; Executive Staff (Director of Neighborhood Services and Training Officer) of the Episcopal Mission Society of New York, 1971-73; Dean and Rector of St. Michael's Episcopal Cathedral, Boise, Idaho 1973-

|| State your position with regard to each of the following:

(a) Ordination of Women

As a deputy to General Convention, I am open to persuasion, and guidance from the Holy Spirit on the matter. However, considerable study convinces me that there is no scriptural prohibition for it. All the baptized are described in scripture as members of a priestly society which corporately offers up gifts and sacrifices to God. The ordained priesthood serves as a symbol of unity and the instrument of absolution and grace. That function is neither male or female. It is chiefly representational. Reason, revelation and scripture, do not seem to exclude the possibility that women can function in that role.

(b) Prayer Book Revision

My position is inclusive.

Liturgical revision has allowed the continued enjoyment of traditional English, and the alternative use of contemporary language. In language as in other aspects there is now the possibility of authentic response to different sorts and conditions. Liturgical renewal has led us to greater general participation, and to fuller expression of the ministries of the laity. This is consistent with our heritage, for in Prayer Book revision we experience no rejection of our Anglican traditions, but rather actually embrace the principle historically at the center of our worship — the full proclamation of the gospel, praise and adoration of God by all the People, in order and beauty.

(c) Non-stipendiary Clergy

I support its development, while maintaining a strong, well-trained full-time clericus.

Precedence for the non-stipended "tentmaker" is older than an institutionally supported priestly order set apart to serve the Church. St. Paul commended it by his own life and ministry, as did most first and second century apostles, prophets, evangelists, pastors and teachers. The early Church thrived under this model until the urbanization of life dictated a residential, parochialized ministry. In our mobile "global village," it is not necessary to maintain a costly stipended clergy person in every situation. Non-stipendiary clergy enrich the professional world by their witness there, and serve the local church with their ministrations, releasing valuable resources to be applied in other areas of great need.

(d) Ministry of the Laity

I enthusiastically support its enablement.

Paul told the Ephesians that all baptized believers were called to the ministry of equipping the saints and building up the body of Christ. First Peter 2:9 declares that all Christians are called to a holy priesthood. We must make possible mutual ministry of the ordained and the unordained. We are all ministers involved in the mission of the Church, with some having specialized functions. There are different gifts and functions, and all are not called to the same office, but all do ministry. We are builders together of a redemptive community in which the parish is the macrocosm of the pentecostal community.

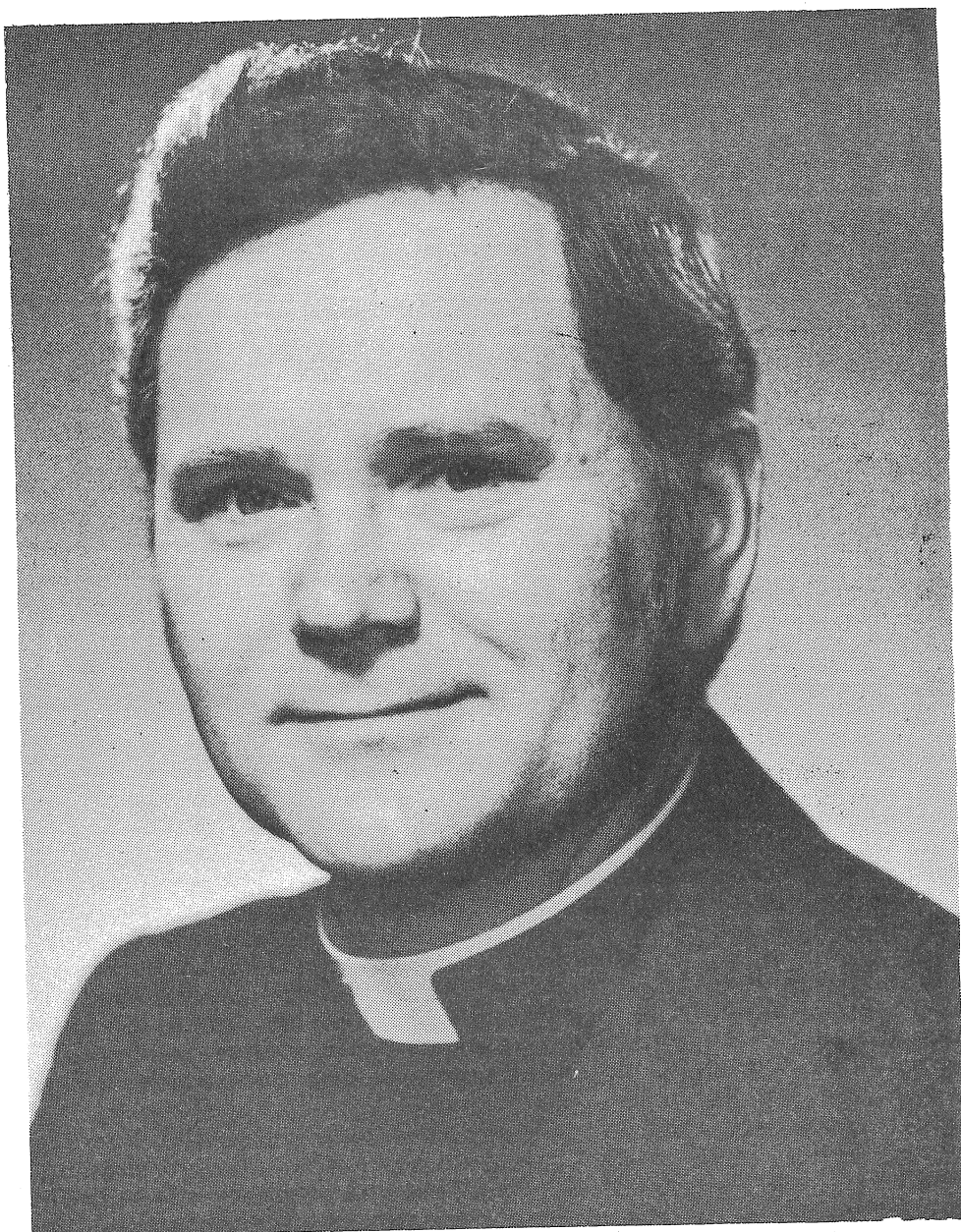
(e) Charismatic Movement

I struggle with this one, while encouraging the development of an evangelism, "Episcopal Style." Biblically there is no such person as a non-charismatic Christian, since charismata refers to gifts of God bestowed on all Christians. There is danger, however, if the manifestation of these gifts produces division, hostility, self-righteousness, and exclusiveness. We must always look for God in every movement. When religious experience clearly results in new dimensions of faith, joy and healing, we can know that this is "what the Lord hath done." Enthusiasm, however, must be combined with a thorough knowledge of, and adherence to, sound Christian doctrine and those things that make us uniquely Episcopalians.

II. If money were not object, what would be the composition of your staff as Bishop of the Diocese of Hawaii?

If the budget were extremely limited, what positions do you regard as absolutely necessary?

(a) In the New Testament a Bishop is described as one who can manage a household well. The imagery is that of an overseer, father of the household, wise administrator. One of the chief responsibilities of the Diocese is to provide the appropriate support systems necessary for the Bishop to discharge his primary function, which is both administrative and pastoral. This has at least two aspects: (1) operational; and (2) programmatic. Administratively the Diocesan office must effectively manage operational functions in order that the Bishop's time and talent can be largely applied to the pastoral and spiritual realm. The basic staff administratively would be the Bishop himself, an experienced assistant (Canon to the Ordinary) for personal support, backup, and relief in the total Diocesan routine. Both



THE VERY REV. ROBERT THERON BROWNE

should be provided competent secretarial help. An experienced CPA should be retained for financial accounting and bookkeeping. In the area of Programming, staff needs would be determined by those priorities and goals set by the Diocese and the scope of those goals. Renewed interest in Christian Education, lay training and development, together with concern for spiritual renewal, serious Bible study, and Adult and Youth Education indicate that these are areas for program emphasis. In some Dioceses a "Program Officer" is appointed to coordinate and give leadership in these various areas.

(b) The absolute minimum requirement would be the Bishop, an executive assistant (Canon to the Ordinary) who probably would not serve as Arch-Deacon, a financial secretary, one full-time secretary, with part-time backup. Responsible, capable volunteers are often available in program areas, and can multiply the possibilities considerably. They not only provide much needed expertise, but are given opportunity to collaborate in a common ministry.

III. In What way can the Bishop strengthen the spiritual life of people?

In Anglican tradition, the New Testament image of a Bishop is retained — **overseer, shepherd, and teacher.** By teaching and preaching, caring and serving exhorting and defending the faith, as well as the flock, the Bishop symbolizes the pastoral nature of the ministerial office begun in the Apostles. The Bishop strengthens the Spiritual life of others when he himself knows the Master intimately, and communicates that experience to everyone he meets. When possessed of an inner strength, his role becomes more than symbolic, it becomes incarnate, and the transmission of power and grace becomes real. If the Bishop seeks to

be a servant rather than a ruler, a pastor rather than a pontiff, a shepherd rather than a king, what he communicates will be perceived as love rather than rebuke, and his flock will be led into the experience of reconciliation and grace which God alone can give. As he leads in worship and celebrates the sacramental life, his hown experience and in love, and in accord with the dictates of his own informed conscience, he will stimulate in others the courage to be the people of God who decry injustice, bewail sin, and proclaim the gospel because they have experienced it too. The Bishop is the custodian of an historic tradition, the defender of the faith, and the bearer of a prophetic vision. When he is faithful to this calling, the Church is edified and the congregation is enabled, and the people are strengthened.

IV. What is your vision of the Church's mission in the last quarter of this century?

My vision of the Church's mission is to find appropriate and effective means for proclaiming the good news in Christ and to reconcile the world to him in every generation. All Christians are called to serve this purpose by their life of prayer and surrender to divine grace, and by their careful attention to the needs of all human beings. We must have a strong pastoral ministry both to the faithful and the stranger beyond the fellowship. We will need a ministry of loving, caring, and sharing in tragedy, broken relationships, and personal problems, as well as vigorous outreach to the poor, the hungry, the lost. We will need to put love first and lead all people to experience that redeeming grace that makes men whole. Our commitment to Christ will require us to be strong advocates of the poor and the oppressed. It is our

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THE RT. REV. EDMOND LEE BROWNING

Executive of National and World Mission, Episcopal Church Center Staff, New York, New York.

PERSONAL: Born 11 March 1929 in Corpus Christi, Texas. Married, five children.

EDUCATION: Del Mar Junior College, Texas, 1948; B.A. University of the South, Tennessee, 1951; B.D. School of Theology, Tennessee, 1954.

CLERICAL HISTORY: Ordained Deacon July 1954, Priest in May 1955. Assistant Rector, Good Shepherd, Corpus Christi, Texas, 1954-56; Rector, Redeemer, Eagle Pass, Texas, 1956-59; Rector, All Souls, Okinawa, 1959-63; Priest-in-charge, St. Matthews, 1965-67; Archdeacon, Okinawa, 1965-67; Bishop, Okinawa, 1968-71; Bishop, American Convocation of Episcopal Churches in Europe, 1971-74; Executive of National and World Mission, Episcopal Church Center Staff, New York, 1974-

I. State your position with regard to each of the following:

(a) Ordination of Women

I believe that the ordination of women can be supported both theologically and Biblically. There is no distinction between male and female in either the doctrine of Creation or in the doctrine of Redemption. Both male and female are made in His Image and therefore stand equal before God. Baptism into the fulness of Christ — male and female 'are made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven' — share equally in the gifts of redemption. Because of the above and because I believe the call of God to His ordained ministry can be issued to male and female alike I support the ordination of women.

(b) Prayer Book Revision

The process of revision of the Prayer Book has been for the life of the Church exciting and rewarding. Opportunity to experience through worship the wide diversity within our fellowship has for the most part been a healthy process through which we have come to know in a more profound way the beauty of our heritage in many different expression. That which is coming out of the revision process is a needed flexibility with tradition that I believe reflects the broadness of our Church's life and faith. If the revision is accepted by General Convention, I would think that the sensitivity to those who hold dearly to the Prayer Book of 1928 has to be considered — forced change is out of the question — continued education is needed.

(c) Non-stipendiary Clergy

I favor the role of non-stipendiary clergy within the life of a diocese. Because of financial restrictions some Bishops have accepted the way of the non-stipendiary; however, even though it is a logical solution, I think of even greater value is that it is a means of discovering a wider expression of ministry. The Church needs to discover new ways of ministry so to more creatively proclaim the Gospel. Preparation, continued educational opportunities and moral support from the diocese for the non-stipendiary is needed so they are not viewed as a second-class priesthood.

(d) Ministry of the Laity

The key for me in understanding the Ministry of the Laity and its importance is seeing this ministry as prepresenting a sacramental presence of Christ in the world. Ordained and lay cannot be seen as competitive but complimentary — sharing mutually the responsibility for the tasks God places before His Church. Its imperative to understand our unity in one ministry 'so the world might believe.' Essential is a program of adult education for the

enablement of the Lay Ministry.

(e) Charismatic Movement

Up til this time in my ministry I have not been involved in the Charismatic Movement, however, I am aware of the meaningful experiences of the Spirit that many have enjoyed. As in any movement there are extremes which often are more divisive than unifying, but even having acknowledged this danger I believe we can learn from the movement and it can be a healthy expression within the life of the diocese.

II. If money were no object, what would be the composition of your staff as Bishop of the Diocese of Hawaii?

If the budget were extremely limited, what positions do you regard as absolutely necessary?

Since the time of my consecration I have had three different staffs: first, in Okinawa I had two full time secretaries (one English-speaking and one Japanese-speaking) with one of them serving as the accountant as well; secondly, in Europe I had only a part time secretary with a volunteer serving as Treasurer; and thirdly, in my present position I have a staff of twenty oen people. A general observation is that I believe I can give the kind of leadership needed with whatever size staff is available.

What would be the composition of the staff if money were no object is a very difficult question to answer not knowing the Diocese — its needs and opportunities. I do not believe that the adding of paid staff is the only key to a successful Diocesan program. If money is not an object, effort should be made to have a careful analysis of the opportunities facing the Diocese, in order to give the leadership of the diocese an idea as to what is needed in a staff.

If the budget was limited, I would hope that at least a secretary and an accountant could be employed. Effective communication and credible financial management is essential for the Bishop to fulfill his role in the Diocese. If these positions could not be filled by full time employment it would be necessary to seek volunteers.

III. In what way can the Bishop strengthen the spiritual life of people?

At the outset of the answer to the above question, I think its imperative that it is evident to the people one is called to serve as Bishop, that he himself is concerned for his own spiritual development. If the spiritual life is not seen to be of the highest priority in the Bishop's own life, then I doubt that there is any likelihood that he can assist others. Example is most times the best teaching method. To articulate and affirm the presence of Christ in one's own life, to give



THE RT. REV. EDMOND LEE BROWNING

evidence of the power of prayer, and to share the strengths which come from a life of prayer and communion with God is in my opinion essential to the strengthening of others in their spiritual development.

The Bishop cannot expect to be able to strengthen the spiritual lives of his people, unless he is willing to take time in each congregation listening and learning about their talents and gifts so as to know the best way to help to enable the fullest expression of these gifts. Being accessible is key to the trust and confidence needed for his ministry among his people, and particularly for assisting others with their spiritual development. With the above knowledge, the Bishop should work with the clergy and laity to develop an educational program designed to assist all of us in our prayer life, Bible study, understanding of the power of meditation, and the discovery of the Christ within us.

IV. What is your vision of the Church's Mission in the latter quarter of the 20th century?

What follows is my vision of the Church's Mission in the latter quarter of the 20th century with the understanding and hope that this will change and be refined many times during the next twenty-five years in the answering to the call of God as He sets His mission. The key to understanding the Church's mission is being sensitive to where God is at work in His creation and where He calls us to join Him the next twenty-five years. The Church's mission must be more than the mirroring of society, its goal and guidelines — it must be seen as a task for the People of God — the task of calling all people to the awareness of God in their lives and the meaning of His presence.

The Church's mission can never be

cern for the spritual development of man with the traditional mission outreach or again primarily a concern for the Church's involvement in social issues that hinders the development of man — the Church's mission is both — in fact it is as diversified as God would have it and it behooves us in obedience to accept this diversity which finds its unity in obedience to God's will. Finally, in general terms, I would see the Mission as follows: first, a continued development of a strong spiritual base for all; secondly, a continued search for new ways of ministry so as to enable all of the people of God to do mission; thirdly, quality education both within parish life and Church related schools for effective Christian witness; fourthly, mission outreach — the sharing and proclamation of the Gospel outside our local communities; and fifthly, the continued involvement in seeking to correct the injustices which hinders men in realizing their fulness in God's creation.

V. What questions should we have asked other than the above? Why should we have asked it? What is your answer to it?

As far as I am concerned the questions answered in the above, plus those asked during the interview were most comprehensive both to give an idea of the candidate's background and concerns as well as to serve as an indication to him of the concerns of the diocese. Possible other questions might have been: what do you think of educational institutions within the life of the diocese? (given the number of institutions in the Diocese of Hawaii this should be important to ascertain at the outset); what is your view of the ecumenical movement? (the question indicates further the candidates

Continued on page 8

THE REV. MARION J. HAMMOND

Rector, St. Thomas Church, Denver, Colorado

PERSONAL: Born 30 August 1927, in Gardner, Kansas. Married, five children.

EDUCATION: A.B.A. Kansas City Junior College, 1946; B.A. University of Denver, 1948; General Theological Seminary, 1950; S.T.B. Berkeley Divinity School, 1951.

CLERICAL HISTORY: Ordained Priest 7 October 1951; Rector, St. Barnabas Church, Cortez, Colorado and Vicar of St. Paul's Mission, Mancos, Colorado, 1951-1963; Rector, St. Thomas Church, Denver, Colorado, 1963-

General Comment

Any family in which there is purpose, direction, awareness, and love for each other can stand some problems and hassles in the peripheral areas without being shattered. These issues are important, but the difficulties they have caused are a commentary on our lack of unity within the family of the Church. We have one of the greatest opportunities in our history to demonstrate what the Church is all about by dealing with these issues in love and concern without shattering our relationships with each other. If we cannot do so, we serve as an example of a family with so little love that we can be shattered over anything. Our prime task as the Church is to preach the Gospel of love to a shattered world. We cannot do it if we are less than a family, if we are shattered also, if we do not show forth a deep, underlying unity.

I. State your position with regard to each of the following:

a. Ordination of Women

I am in favor of the ordination of women. The issue is a symbol of the many changes which will necessarily be a part of the next few years of the Church's history. The Gospel message to a world very nervous about change is, "It's all right." Whenever people are hurting in our world, and a part of that hurt comes from a feeling of powerlessness, we must reach out to them with the Gospel message which says, "You are significant and important." The central issue concerns faith in God and His action, and with this we can move through what might seem to be a difficult issue to a new, redefined, and higher view of the priesthood, which will not only include women but will accept and rejoice at their gifts offered as a part of God's continuing action in the world.

b. Prayer Book Revision

Prayer Book revision is a response on the part of the Church to an expressed need of many within our country for a liturgy expressed in the language and concepts of our contemporary culture. Opposition to this revision shows the desire to some to continue worshipping God in familiar and time-tested forms still rich in beauty and meaning. We must allow for both, and the new Prayer Book does so. We can build a loving community within the Church which is appreciative of both points of view and all in between. A service made up completely of quotes more than forty or fifty years old is a poor message to offer to a fast changing world. A service in which everything is an expression out of the last ten years is no better. We need both relevance and roots.

c. Non-stipendiary Clergy

There is no need to support the role of the non-stipendiary clergy within the Church from either a practical or

an historical point of view (i.e., St. Paul). The problem in the future will be to continue to justify the so-called full time clergy. With the increasing demands upon clergy for counseling and sacramental functions (regular liturgical celebrations, teaching, expressing the love of the large community for those in need, etc.) time alone will show this continued necessity, but enriched and preached more effectively through those also who are actively involved in non-institutional-church callings as well.

d. Ministry of the Laity

If there were no ministry of the laity there could be no ministry of the sacramentally ordained, who are ordained for the specific function within the Body of Christ of enabling the greater effectiveness of that larger ministry of the laity. No bishop or priest can have a valid ministry alone. To ask how valid a ministry one has, one must ask about the outreach of the Gospel into society, and that is largely dependent upon the laity and the way they live their lives. When persons see Christ in our world, we hope He is seen in the lives of the clergy, but only, I am sure, if He is also seen in the lives of the laity. We participate in each other's priesthood. To be a royal priesthood is the call to all of us (1 Peter 2:9).

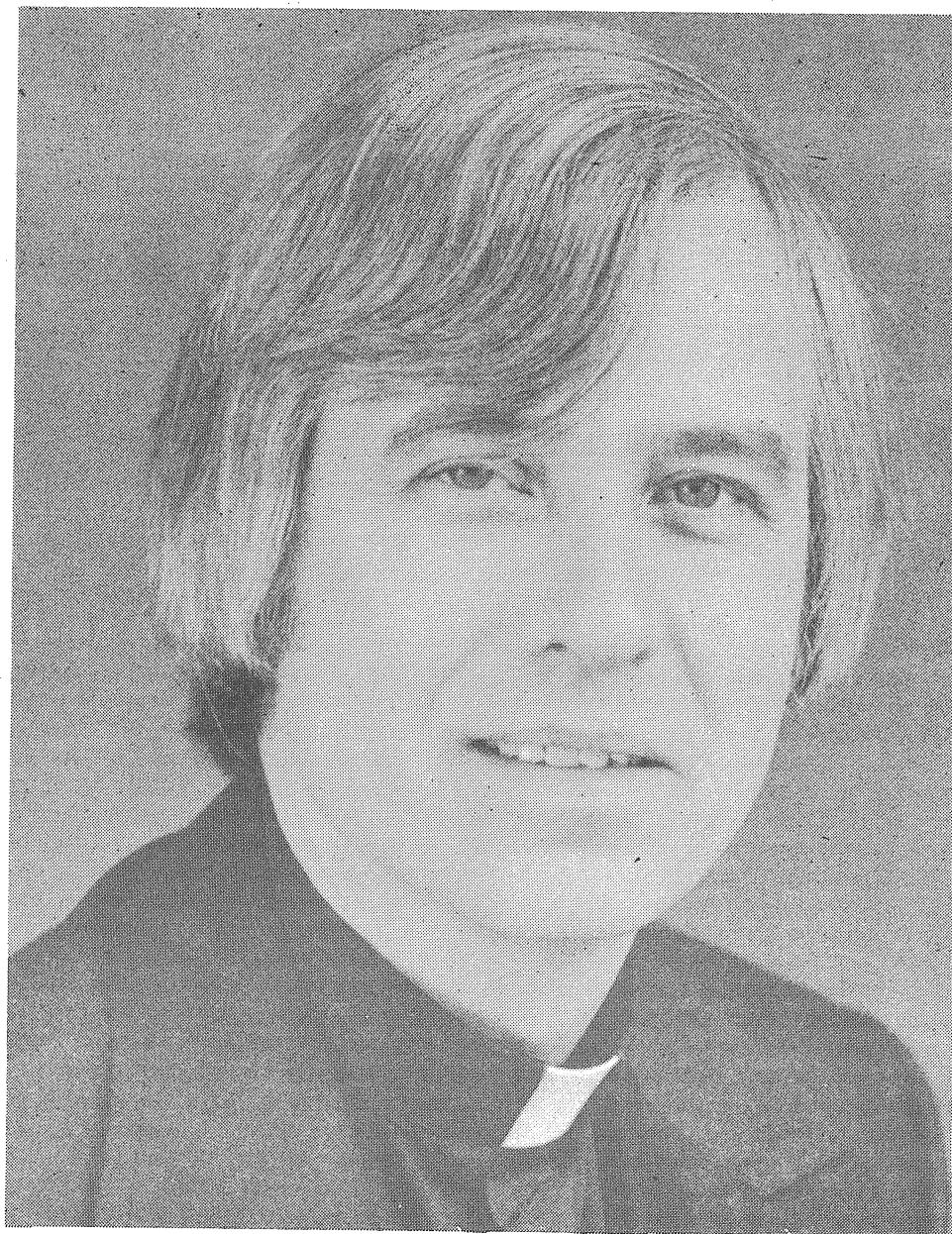
e. Charismatic Movement

Movements of varying kinds in the history of the Church have generally been a development critical of a too narrow conception of the Church's life. They are a criticism we generally need but seldom appreciate fully at the moment. The Charismatic Movement reminds us that the gifts (charisma) of God are varied and not limited to just a few designated recipients. You can and should listen for God's voice in many of the most unexpected areas of life. That is the message of the Incarnation. Note that if it divides us, or if it pulls us away from our central mission of community in Christ, it is no longer charismatic or gift of God.

II. If money were no object, what would be the composition of your staff as Bishop of the Diocese of Hawaii?

If the budget were extremely limited, what positions do you regard as absolutely necessary?

A bishop primarily should be a pastor to his people, meaning that he should strive to be an effective counselor, teacher, prophet, interpreter, and aid to his clergy first of all, and through them and with them, to the people generally. He is a leader in the building of a witnessing community. This implies that his staff should consist of whoever is helpful in accomplishing this effectively. An administrator (clergy or lay) knowledgeable and aware of the management of "hardware" items would be invaluable, releasing the bishop for "software" purposes. Other than



THE REV. MARION J. HAMMOND

secretarial assistance this would be sufficient, in the usual understanding, of staff needs. Other than that there should be task forces made up of knowledgeable and concerned persons in the following areas:

- Parish and Mission Needs: The parish, mission, or preaching station is the front line of the Church's work. What are the needs to make this outreach more effective? Continuing education, new work, counseling, money, encouragement, etc.?
- Political Affairs: Where are the needs, and is government dealing with them effectively? How can we help? How can we commend those who are serving well?
- Theological Affairs: What are the issues facing the Church now, and how can we speak effectively?
- Christian Education: What are the questions that people are asking? Are we striving to assist them in their search, or do we prefer to take up our own questions? What help is available?
- Social Concerns: Where do people hurt, and how can we help ease their pain?
- Clergy Needs: They are hurting today. How can we build good support communities?
- Finances: What are our financial needs related to these tasks, and how do we fulfill them?

Personally, I would prefer that these and whatever other task forces are seen as needed should be commissions of clergy and laity with interest and concern in the areas. If money were no object, put it into the tasks, not into a staff.

III. In what way can the Bishop strengthen the spiritual life of people?

We should be seen as a praying community which implies that we are a meditating, examining community. When our Lord was asked, "Teach us to pray," He gave to His disciples what we call the Lord's Prayer, which is God crying out through us for the answers for a disoriented world. We must listen to God's cry to us. That is prayer. We must strive to hear the answers of God to a confused but beautiful world, which is groaning, as St. Paul says, for a greater fulfillment. That is prayer. A bishop should pray with his people. That means being with them constantly. Bishop, clergy, and laity must know that they are linked to each other in their concern. After twenty-four years of being with congregation struggling with prayer week by week and day by day, I would want to be with people on the same basis as a bishop. We learn to play by praying together for, like love, talking about it is second rate.

IV. What is your vision of the Church's mission in the last quarter of this century?

Our vision, goal, or dream is the same now as always — to build a world which more closely resembles God's dream for it. This means a world of love and unity. We have ask how we can bring together the people of this shattered, scattered world. It is no more scattered now than in the past, less so really, but the risks of continued separation have grown. The Church during the next twenty-five years needs to become the center of celebration for the unity we have found and the conscience of a society, which has some noticeably ungodly failures to its credit. We are not trying to build a beautiful Church, but a beautiful society, and the Church as a tool for building that needs to be strong, effective, and enabling: beautiful itself. The Church

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THE REV. DAVID KITTLE KENNEDY

Rector, St. Timonhy's Church, Aiea, Hawaii

PERSONAL: Born 29 October 1932, in Alamosa, Colorado. Married, four children.

EDUCATION: B.A. Trinity College, Hartford, Connecticut, 1954; M.Div. Church Divinity School of the Pacific, Berkeley, California, 1963.

CLERICAL HISTORY: Ordained Deacon, July 1963, Priest in January 1964. Vicar, St. Barnabas' Mission, Ewa Beach, Hawaii, 1963-68; Rector, St. Peter's Parish, Honolulu, Hawaii, 1968-73; Church of the Ascension, Kwajalein, Marshall Islands (priest-in-charge) 1970-73; Rector, St. Timonhy's Parish, Aiea, Hawaii, 1973- ; Reserve Chaplain, U.S. Airforce 1968-

I. State your position with regard to each of the following:

(a) Ordination of Women

I voted for the ordination of women in 1970 and 1973. I intend to do so in 1976. Biblical and theological controversy continues on this issue. Proponents of both sides of the question use Biblical and theological arguments to support their positions. I can find nothing that justifies denying qualified women, because of their sex, the right to ordination. The fear that granting women this privilege will divide the church is not a viable argument as the church is already divided. There is no "right time" but the present to do that which is just.

(b) Prayer Book Revision

I support Prayer Book revision and voted for it in 1970 and 1973. I intend to do so in 1976. It is of utmost importance that a church that is experiencing a general decline in worship attendance recognize the importance of making the Liturgy, other Sacraments and rites, relevant to our contemporary culture and language. On the other hand, there is undeniably a large body of devout and committed churchmen who find great comfort and security in the traditional forms. By offering both traditional and revised services the draft Prayer Book meets the needs of both groups.

(c) Non-stipendiary Clergy

I support the non-stipendiary priesthood as an opportunity to offer a pastoral and sacramental ministry to congregations that lack the financial resources to maintain a full time priest. This form of ministry would also be valid in certain specialized ministries (e.g. ethnic services). However, while finances may dictate that the non-stipendiary priesthood is the only option in some congregations, this is a "second-best" approach. If any work needs a full time, dynamic priest, it is the weaker congregations in need of strengthening. Non-stipendiary clergy should be expected to have the same qualifications as full time priests.

(d) Ministry of the Laity

The ministry of the Laity is the backbone of the church. Without a devout, committed, ministering and serving laity, the church would be nearly ineffective in its witness to the Gospel of Jesus Christ. Ordained clergy have neither the broad spectrum of talent and expertise nor the time to carry on a truly effective ministry by themselves. One of the primary functions of any priest is to develop the ministry of the laity who must be shown that they are the church and they should be assisted in gaining understanding of the attendant responsibilities.

(e) Charismatic Movement

Many people think of the charismatic movement only in terms of its

Pentecostal manifestations (i.e. speaking in tongues). I differ in that I view the charismatic movement as the name given to a general spiritual renewal that is taking place within the church. This renewal is taking many forms of which the Pentecostal is only one. I support the general spiritual renewal and all of its manifestations if they are not divisive or cliqueish and are beneficial and strengthening to the Body of Christ we call the church. The church is in need of radical spiritual renewal.

II. If money were no object, what would be the composition of your staff as Bishop of the Diocese of Hawaii?

If the budget were extremely limited, what positions do you regard as absolutely necessary?

It is very difficult to assess diocesan staffing requirements until one knows first hand the work load and has actually experienced the variety of needs. As an outsider looking in and as one who really does not know the amount and rate of flow across diocesan desks my response to this question is necessarily speculative and general in nature.

First, if money were no object I feel confident that present needs would not dictate exceeding the existing staffing of a Treasurer, Treasurer's secretary, Bishop's secretary, receptionist, and an administrative assistant (Canon to the Ordinary). However, just because the money is available does not mean that the staff should be expanded or that the existing staff, after proper study, should not be reduced. There is no reason to have staff members just because the funds are available. There is better use for the money in the area of program and mission development and support.

If funds were limited I believe that the following would be necessary. An executive secretary for the Bishop, a Diocesan Treasurer, and a bookkeeper/secretary for the Treasurer.

III. In what way can the Bishop strengthen the spiritual life of people?

I believe that the Bishop can best strengthen the spiritual life of people by first of all making every effort to deepen his own personal spiritual life. In addition to disciplined, regular prayer life and Bible study, the Bishop must take advantage of local diocesan and ecumenical opportunities for spiritual growth (i.e. retreats, workshops, conferences, etc.), but must also, from time to time, attend similar events on the mainland and elsewhere when time and occasion permit. For a Bishop, as well as for everyone else, the spiritual life must be fed and nurtured or it will fail to grow and may even die.



THE REV. DAVID KITTLE KENNEDY

Second, the Bishop must make every effort to provide similar opportunities for his clergy and to encourage them in their devotional life and spiritual nurture. While the Bishop can set an example, and I believe this is of absolute necessity, it is the clergy who have the greatest impact upon the people in the pews. The clergy set the tone, but are encouraged in their efforts if the Bishop takes the lead. Too often the clergy are lost in a maze of administration and a multitude of programs. While craving spiritual sustenance from outside the parish walls, time and opportunities for such things are frequently limited. The Bishop can do something about this in that he has the power to make opportunities available and, hopefully, the desire to encourage the clergy to take advantage of them.

Finally, if the Bishop and clergy set the example and then provide similar opportunities to the laity, it is reasonable to envision a needed and general deepening of the spiritual base in individual lives as well as throughout the church as a whole.

IV. What is your vision of the Church's mission in the last quarter of this century?

My vision of the church's mission in the last quarter of this century is an exciting one. I see a world society exploding with all kinds of new scientific discoveries, changes in living patterns, human relationships and thought concepts. The possibilities and potentials in every area of life seem to be approaching reality almost before we recognize them as possibilities. I find the challenge that this offers to the church to meet these things head on with the Gospel of Jesus Christ, and to even try to get the Gospel woven into the fabric before possibilities become realities, to be intriguing and invigorating. It is imperative that we seek to keep the church on the forefront and that we

speak as prophetically and forcefully as the times and issues demand. The world must hear what we have to say and must know that we believe in what we say.

Locally, I think that our attention must be directed initially and for some time on the problems and potentials that exist in the Diocese of Hawaii as it is presently geographically designated. There is talk periodically of expanding our vision and efforts into the wider Pacific basin. We are an inevitable part of this expanding vision, however, our limited human and financial resources, as well as the very obvious needs existing in the church in these islands today, preclude, I believe, any rapid growth into the Pacific. Always, when possible, we should assist as we are able and encourage when needed, but the church in Hawaii best untie its own knots before it will ever be able to adequately mobilize itself to look beyond our own shores with any great impact.

V. What question should we have asked other than the above? Why should we have asked it? What is your answer to it?

There is one question you have not touched on that I believe needs brief discussion, and that is the concept of specialized ministries. I know from conversions with some clergy that this question is of great concern to them. I speak specifically of such ministries as Diocesan and parochial education, campus ministry, ministry to the troubled and institutional church drop-outs (Easter community), ethnic ministries (including P.E.C. and Hawaii E.A.S.T.), and community ministries (e.g. prison counseling). These are just the ones that pop quickly into my head. You should have asked this question because the diocese is heavily into these ministries and the clergy

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serves as a constant demonstration to our world of how diverse people can live in love and communion with each other while facing bravely the difficult and serious issues of this and every age.

Our world has a tendency to shatter people's significance, and we must assure them of their importance, which is the Gospel message. They feel impotent, and we must assure them of their ability to change the course of history: that is the Gospel. They are lost as to their purpose, and we must help them regain a sense of direction, which is the Gospel message.

V. What question should we have asked other than the above? Why should we have asked it? What is your answer to it?

Your questions are excellent. If I were to add one, it would be in the area of pastoral concern for clergy. How would you aid the clergy in fulfilling their functions? As a counselor to clergy, I feel that we are very tense about our roles in the changing Church. The world we were trained to serve no longer exists, and if we opt for a new role as clergy, will we still have a support structure close by to encourage us?

I am deeply concerned about an esprit de corps among the clergy, which would be enhanced by frequent meetings, visitation (not for confirmations only), a sharing of concerns, a mutual trust in our ability to deal with the situations we face daily. Clergy, and laity for that matter, need to trust their bishop, and that begins

with his trust of them. Trust in any relationship means appreciation of the good that is done and not only criticism when there are failures or problems. I would expect and encourage each congregation to be supportive of their priest, and the bishop to be supportive also — it is in that kind of situation that a priest feels the confidence out of which he can perform his best work, the spreading of the Gospel of our Lord, which builds strong and vital congregations witnessing to God's power and love.

Rev. Browning continued

understanding of the nature of the Church); what is the candidate's expectations of the Diocese's relationship with the program of the National Church? (the Bishop is key in bridging this vital relationship).

I would affirm the place of educational institutions as a high priority within the life of the diocese. The nurturing of the Christian Faith and the teaching of Christian values plus quality education is a contribution Church schools can make to the building of society. The fragmentation of the Christian Church is a scandal and seriously limits the effectiveness of the Church's witness and work. Ecumenical concerns should have high priority in the life of any diocese, so as to give witness to the search for unity as well as to achieve greater degree of service. I would hope that the Diocese would continue to take its place within the National program both in terms of sharing in its implementation within the Diocese as well as contributing leadership and financial support.

Rev. Benitez continued

we of the Church have our most exciting and triumphant days before us.

During this coming quarter century the world must face the world hunger crisis, the quest for world peace, and the quest for economic and political stability. I strongly believe that these will only be solved by a spiritual transformation in the hearts of men. The world desperately needs the Church as God's instrument of reconciliation. It desperately needs a witness by the Church of how a community can live together in love and mutual trust, with its conflicts faced and reconciled in the love of Christ.

Therefore I feel a fundamental task is to be an instrument that God can use to evangelize the world, remove the barriers that divide men one from another, and overcome the serious problems facing mankind. In order to be such an instrument I think it is essential to resolve our internal conflicts such as proposed ordination of women and Prayer Book revision, in such a spirit of reconciliation that we make a witness to the world of Christian love and healing power.

Rev. Browne continued

unique calling to battle injustice and oppression of any sort. This warfare will be more intense over the next twenty-five years. As channels for the effective operation of God's compassion, judgement and grace, we will be required to be imaginative, compassionate, and courageous. It is our task to make the Church morally and ethically sensitive. A prophetic voice as well as a compassionate one

will be needed. It is our mission to challenge unproductive structures while at the same time zealously preserving those eternal principles by which all forms are made productive and humane. In a period when roots will be harder to find, a Church whose identity is firmly rooted in apostolic tradition, and whose unique forms and practices of worship are valued, will speak forcefully to a troubled world.

Rev. Kennedy continued

involved frequently worry about job security (except in the schools) due to "flak" from various quarters within the diocese. Likewise, the schools are not only needed educational institutions but they also have a greater opportunity to confront unchurched people (students) with Christ than does any parish or mission. Our schools are our best opportunity for conversion and evangelization.

My feelings concerning these and other specialized ministries is that not enough notice is given to them. In some cases there is a real need for greater Diocesan support (sometimes financial but not always). In all cases there is a need to recognize them as valid and necessary ministries, perhaps, in some cases, in need of rejuvenation, but nevertheless valid. In today's church the specialized ministry is an accepted form. The parish ministry, once looked upon as "THE MINISTRY," is now but one more form of specialization. This diocese needs to develop and strengthen every form of ministry and provide tools for fairly evaluating them.

FINAL SCREEN

Cont. from page 1

A part of the visitation process consisted of the candidates being asked five questions while their responses were being taped. The responses of the candidates were played and evaluated during the fine screen process.

During the visits, the team members had the opportunity to talk with the candidates, candidates' wives, and Bishops, Chancellors, Senior Wardens, Junior Wardens, Vestry members, parish members and other people of the community.

Each member of the team then reduced to writing his or her impression of each candidate they visited. These impressions were then circulated to the members of the Committee for study prior to the final committee meeting at which the actual screening was completed. The final meeting lasted for seven hours and culminated in the selection of the five candidates who are being presented to the Convention.

As was the case with the coarse screening, the fine screen process measured the individuals under consideration against the results of the Diocesan survey. Using this as their guideline, the Committee members endeavored to select those individuals who fit the guideline most closely and who would bring to the position of Bishop of the Diocese of Hawaii those talents and capabilities necessary to provide us with excellent leadership during the next 15 to 20 years.

ELECTION PROCESS COMMITTEE

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SCHEDULE OF CANDIDATE APPEARANCES

MARCH

| | |
|-------------------------|------|
| Arrive Honolulu | 29th |
| Kauai | 30th |
| Return Honolulu | 31st |
| (evening Windward Oahu) | |

APRIL

| | |
|---------------|-----|
| East Honolulu | 1st |
| Maui | 2nd |
| Hilo | 3rd |
| West Honolulu | 4th |
| Leeward Oahu | 5th |

PREACHING SCHEDULE ON APRIL 4TH

Candidate

Fr. Benitez
Dean Browne
Bishop Browning
Fr. Hammond
Fr. Kennedy

Early

St. Stephen's
Epiphany
St. Luke's
St. Mary's
Calvary

Late

St. Timothy's
Holy Nativity
St. Andrew's
St. Clement's
St. Christopher's