

HAWAIIAN CHURCH CHRONICLE

HAWAIIAN HISTORICAL SOCIETY
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Will Christian Church Return To Its Pacifist Days?

Christians have taken three stances toward war and peace during their nearly 20 centuries of history. Only one of these, pacifism, originated with them. The other two, the just war theory and the crusade, were inherited; the former from the classical world, the latter from the Old Testament.

Circumstances have had much to do with shaping these positions. Though individual Christians have held varied views in every age, one or another of these three perspectives has emerged to a dominant place at one time or another.

Prior to Constantine, when Christianity represented a harassed and persecuted minority, pacifism prevailed. After 313, however, as Christians began to enjoy the imperial favor and incorporated vast numbers of new converts, pacifism gave way to the just war view which ruled both Greek and Roman thinking.

During the Middle Ages, a holy war or crusade fired the European Christian imagination. War was viewed as a means of wiping out infidelity, whether Turkish, Jewish, pagan or heretical.

Since the Middle Ages, Christians have usually let national circumstances dictate attitudes. In times of peace they have listened to those who articulated the pacifist message, but in times of threat to the national security they have allowed themselves to become caught up with patriotic fervor. On such occasions, the pacifists among them have suffered from suspicion and ostracism or even direct persecution.

The advent of the nuclear era casts a different light on the whole war/peace issue and especially the pacifist position. The development of gunpowder caused human beings only momentary pause when they recognized how it had magnified human destructive capacities. After a little while, they got used to the effects and learned to cope with the devastation. Once more, there is cause to wonder whether human beings will make the same response to nuclear weaponry.

Often misinterpreted

We are apt to construe the word "pacifism" in a passive sense, unwillingness to fight, but that is a misinterpretation. The Latin means "peacemaking" and, as all should recognize, the early Christians, and many others since, understood its meaning in the light of Jesus' words in the Sermon on the Mount, "Blessed are the peacemakers, for they shall be called children of God".

Early Christian writers, as Roland Bainton has reported in his classic study *Christian Attitudes toward War and Peace*, repudiated participation in warfare for diverse reasons. Some objected to the affiliation of the military with pagan religious exercises. Worship of the emperor was common in the camps, for instance, and officers were expected to offer public sacrifices. Soldiers in the ranks, though, Tertullian observed, could escape this obligation and might have been able to maintain a fairly strict Christian commitment.

The strongest reason for actively engaging in pacifism, however, was *agape-love*. "If we are enjoined, then, to love our enemies," Tertullian wanted to know, "...whom have we to hate? If injured, forbidden to retaliate... who can suffer injury at our hands?"

In both West and East, the church fathers defended pacifism on the grounds that love and killing are incompatible with one another. Christians, Tertullian judged, counted it "better to be slain than to slay".

Jesus himself, according to Origen, "did not consider it compatible with his inspired legislation to allow the taking of human life in any form at all". The *Canons of Hippolytus* directed that "a soldier of civil authority must be taught not to kill men and to refuse to do so if he is commanded." Aversion to shedding of blood continued even after Constantine. Emperors regularly deferred baptism until their deathbeds because, as commanders in chief of the army, they were guilty of murder.

Constantine's conversion ended the dominance of pacifism as a

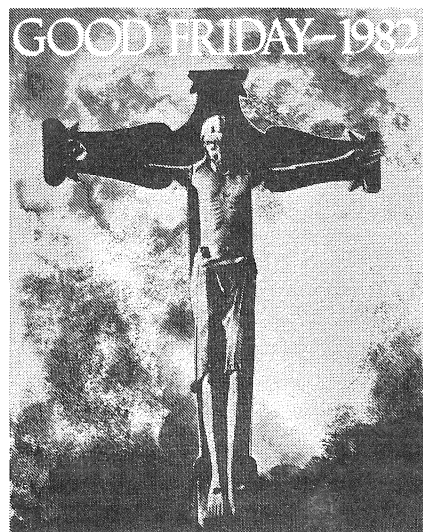


Scene from "The Witness," 1981, to be performed again in 1982. *Star-Bulletin* photo — Dennis Oda.

Easter Message 1982

"And very early on the first day of the week they went to the tomb when the sun had risen." — St. Mark 16:2.

On Easter Day we will be hearing once again the familiar Gospel account of that early morning visit to the tomb by Mary Magdalene and Mary the mother of James and Salome.



Good Friday Offering Poster. The Episcopal Church in Jerusalem and the Middle East is the traditional recipient of a pan-Anglican Good Friday Offering. This sister Anglican Church, formerly under the jurisdiction of the Archbishop of Canterbury, became an autonomous Province in 1976. It consists of the Dioceses of Jerusalem, Egypt, Cyprus and the Gulf, and Iran. The offering supports schools, hospitals, and agencies for the deaf, blind and orphaned.

Christian attitude toward war. To many Christians, such as Eusebius of Caesarea, it seemed that the millenium had arrived. Constantine, Eusebius said, was almost "another Christ," and Christians have to throw them-

Our attention is directed at once, of course, to what these two visitors expected to find, what they actually found, and their resulting reaction.

I have always wondered at the miracle that the two women came to the tomb at all! Lesser humans would have given up in despair and depression due to Good Friday's awful climax to Christ's ministry of healing, teaching, and hope.

The two Marys, however, were followers of Jesus who were not lesser humans. Their commitment to the Master was strong and deep enough to survive Good Friday.

Such is also true in our own time. The Church is a joyful community, to be sure. But every so often the reality of Good Friday breaks through and threatens to counteract the alleluias of Easter. Thank God for those followers of the Lord in our own time who remain true to Him in spite of it all.

It is because of faith such as theirs that in this year 1982 we are able to have the privilege of exchanging the greetings of peace and blessings of Eastertide. I know the two Marys have long since understood.

—The Rt. Rev. John M. Allin,
Presiding Bishop/Episcopal Church

selves fully behind him in his effort to place the whole empire under the Christian banner. By the early fifth century, the Emperor Theodosius II stipulated that Christians alone

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Return To Its Pacifist Days? (Continued from Page 1)

could serve in the army. Only a few monks dared to hold on to the pacifist position, and they could do so only by withdrawal from society.

Coming to terms with the state, Christians now settled for revised version of the classical theory of war. The first to do so was Ambrose, Bishop of Milan, who seems never to have entertained scruples against military service. To the classical view he added two ingredients: that the war should be just and that monks and clergy should be exempted.

Augustine, Bishop of Hippo, and the towering theologian in the West, framed the just war theory in its classical Christian form. Working from the code as set forth by Plato and Cicero, he laid down four conditions for a just war:

It is to be just in its intent, namely, to restore peace and to vindicate justice. Although Augustine recognized that perfect peace is not attainable on earth, he did not abandon hope for an approximate peace.

It is to be just in its disposition, that is, pursued with love. Unlike earlier Christians, Augustine saw no conflict between love and killing, for he differentiated inward attitudes from outward behavior.

It is to be just in its auspices, waged only under authority of the ruler. The prince alone should decide when to use the sword.

It is to be just in its conduct. Drawing from classical sources, Augustine forbade wanton violence, profanation of temples, looting, massacre, conflagration, vengeance, atrocities and reprisals. He believed Christianity had mitigated the harsher aspects of war. Like Ambrose, he excluded monks and clergy from participation.

Just war theory

The just war theory yielded to a crusading spirit in the Middle Ages: apart from that, however, it has dominated Western thinking since Augustine's day. Yet practice has scarcely equalled theory, even in those periods when warring parties thought they abided by it. Medieval warriors and writers regularly adapted and accommodated the theory to suit circumstances, and it was only a short step from the just war, looked at one-sidedly, to the holy war or the crusade.

In the late 15th and early 16th centuries, conditions in Europe particularly the rise of independent city-states such as Florence and Venice, favored a revival of the just war. This led naturally to its application by both Catholics and Protestants during the Reformation.

Like Augustine, Luther viewed war as a police function of the state. He strongly opposed the crusade, which he considered a papal device: to his mind, popes were worse than the Turks whom

they wanted to fight. Zwingli and Calvin both espoused the just war in theory, but the Reformed churches, caught up in the wars of religion, lapsed back into the crusading spirit.

Crusades developed

The just war theory, often twisted and distorted in application, gave way to the crusade during the 11th century. Proposed first as a way of imposing peace upon bellicose Europeans, it was soon directed toward the Turks, against whom the usual conditions applied to the just war were not thought to apply. Fighting them was a sacred cause: *Deus vult*. "God wills it." "Let all hatred depart from among you, all quarrels end, all wars cease."

The idea of a crusade emerged frequently by extension or by lapse from the just war concept among the descendants of Zwingli and Calvin. In France, especially after the massacre on St. Bartholomew's day, the Huguenots discarded the condition that a war has to be authorized by the prince.

Subsequently, other conditions fell by the wayside. In England the Puritans first contended that they fought merely against the king's evil counselors, but later they argued that rebellion against a king is justifiable if he is a tyrant. They, too, carried on a holy war.



Archbishop Robert Runcie of Canterbury greets a young boy during his recent visit to Nanking, China. In addition to China, Runcie visited Sri Lanka and Burma (the first time an Archbishop of Canterbury had visited those countries), and Hong Kong. He went to China at the invitation of Bishop K.H. Ting, the acknowledged leader of China's non-Roman Catholic Christians.

In New England, those who came to find freedom from persecution fought the aborigines with no less crusading fervor than the Spanish conquistadors employed in South America. During the American Revolution, colonists invoked the rationale that Puritans had used against the monarchs in England: God willed it. So have Americans talked about the War of 1812, the Mexican War in 1846, the Civil War (on both sides), the Spanish-American War, and World War I.

World War I heightened crusading fervor to fever pitch with added dashes of patriotism. The church was virtually of one mind on the rightness of the national cause.

World War II, however, forced serious reconsideration of the grounds for war, for the new military technology upped the level of violence and destructiveness many times. The dropping of the first atomic bomb near the war's end not only wiped out the populations of two cities, but it also exploded the most optimistic hopes for pursuit of a just war, and generated renewed interest in the active pursuit of pacifism.

The question which cries for an answer is: Can any war, since any can now result in a nuclear holocaust which would obliterate all human life, be just in its intent, in its disposition, in its auspices, or in its conduct?

There is some talk today of "limited nuclear war." Conventional wars, it is argued, go on all the time. Nations regularly agree by treaty to outlaw this or that weapon, for instance poison gases or bacteria. Could they not also limit the use of nuclear weapons?

History says this is unlikely. Contrary to the optimism of some conductors of war, once nations initiate hostilities, they seldom hold weapons in reserve, for the applicability of treaties in time of war is at best questionable. One belligerent act is met by a still grosser one. Little by little, as World War II illustrates all too vividly, war demolishes all inhibition. Just war becomes crusade. In a nuclear age, crusades may result in total destruction.

One option remains

History shows, therefore, we are left with but one option: pacifism, the return to taking seriously Jesus' call to peacemaking. There can be no winners, maybe no survivors, in a war which calculates destructive force in terms of megatons of TNT. Peacemaking is not a passive role. Such a commitment may involve adoption of a lifestyle which lessens the risks of war, prayer for peace, searching of the issues which affect peace, participation in peacemaking groups, support of political candidates who work for peace, and zealous efforts at peacemaking. All of these we must do with the confidence that "in everything God works for good with those who love him, who are called according to his purpose".

—E. Glenn Hinson

E. Glenn Hinson is David T. Porter, professor of church history at Southern Baptist Theological Seminary. His published writings include *A Serious Call to a Contemplative Lifestyle* (Westminster, 1973). The article above is an excerpt from an article in *A Matter of Faith*, published by *Soujourners*, 1309 L Street, N.W., Washington, D.C. 20005, as printed in the *Canadian Churchman*.

Priory Drill Team Excels

There has been a lot of pride and excitement around the Priory these days over the success of the school's drill team. Nearly a year of practicing weekdays and weekends, plus numerous fund raising projects, enabled 51 2nd through 12th grade members and their advisors to go to Dallas, Texas and enter the National Drill Team Competition on March 6th.

The team was entered in 3 events: Military Drill, Precision Dance, and Novelty Drill. They won all three with superior ratings — the highest score possible. Following each performance they received long standing ovations, the only team to receive such recognition.

Then, for the first time in the history of the national competition a team, the Priory team, was invited to perform at the concluding awards ceremony. Their demonstration performance was delayed by the great ovation given them by all the other drill teams and visitors gathered there. At the awards ceremony they were honored by being awarded the Sweepstakes Trophy for

winning all their events, and the Judges' Trophy for earning perfect scores.

The team arrived home on March 10th to TV cameras, leis, cheering schoolmates and parents, and large welcome signs created by the second grade class and others. A representative of the Governor's office read a beautiful tribute to the team and Mrs. Penny Young, their coach, and ended by proclaiming Wednesday, March 10th, as St. Andrew's Priory Drill Team Day.

Not to be forgotten is the important fact that throughout their trip, at the competition, at performances given elsewhere (including Knotts Berry Farm), on the planes, in the hotels — everywhere, they received numerous accolades concerning their ladylike behavior, good manners, and general courtesy. Rightly so, we are all proud of the girls, their dedicated and loving coach, Mrs. Young; Mrs. Diane Ackerman, who assisted with all the many details, and to all the parents who helped so much.

Calling All Campers

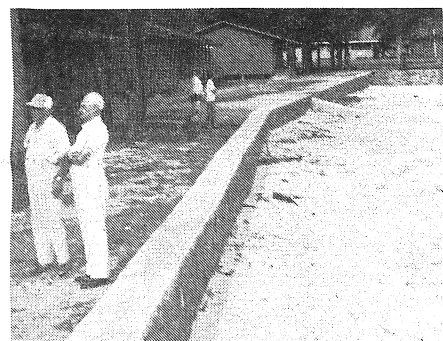
Second through ninth grades — Catch the spirit of summer camping at Camp Mokuleia, Oahu, and California Bound III!

Camping for one or more weeks for boys and girls who have completed grades 2 through 8 will be offered during the summer of 1982, the Rev. Brian Grieves, Camp Director, has announced.

Activities include: canoeing, overnight camping, archery, reefing, sports, singing, Hawaiiana, special theme days, teepee village, sailing, swimming, campfires, dances, hiking, nature crafts, environmental projects, and more.



Camp Mokuleia: Before the new seawall (above), after the new seawall (below).



There are six camp sessions:

Children who have completed 2nd through 4th grades —
Session 1: June 20 - 26
Session 2: June 27 - July 3
Session 3: July 4 - 10

Children who have completed 4th through 6th grades —
Session 1: June 20 - 26
Session 2: June 27 - July 3
Session 3: July 4 - 10
Session 4: July 11 - 17
Session 5: July 18 - 24
Session 6: July 25 - 31

Youth who have completed 6th through 8th grades —
Session 4: July 11 - 17
Session 5: July 18 - 24
Session 6: July 25 - 31

Campers live in a cabin with two counselors and 11 to 14 other campers. Each cabin has a living room and 2 to 3 bedrooms, which sleep 4 to 6 persons. All cabins have full bathroom facilities. Special sessions are available to the handicapped during August. Call the Easter Seal Society at 536-1015.

The Episcopal Church in Hawaii has a well-deserved reputation for offering quality camping programs for Hawaii's youth. Programs center on building positive self-images, interpersonal relationships, and

an appreciation of and responsibility for the environment.

Camp Mokuleia, headquarters for our programs, is fully accredited by the nationally respected American Camping Association. Our affiliation with A.C.A. is your assurance of quality camping and safety for your youngsters. Camp Mokuleia has a qualified, trained, experienced staff and a camper-staff ratio of 7 to 1. All children are welcome regardless of race, color, or creed.

The Episcopal Church in Hawaii regards its camping program as an important extension of its work in the community. Clergy from the various churches in the state serve as chaplains to this program and are in residence for the duration. Christian worship and education are part of each day's routine. We are particularly sensitive to the unchurched and those of other faiths. The Eucharist (Holy Communion) is offered to all baptised participants. The Christian themes of God, neighbor, and creation are emphasized.

Costs

Cabin Camping:
One Week Sessions \$130.00
(Discount before 5/1) (\$115.00)
Each Additional Week \$120.00
(Discount before 5/1) (\$105.00)

Camping Village:
One Week Sessions \$ 90.00
(Discount before 5/1) (\$ 80.00)

Other Items:
T-Shirts (each) \$ 5.00
Store Voucher (each),
for buying snacks,
drinks, souvenirs
(limit of 2 per week) \$ 3.00
Laundry for Campers:
Staying 3-4 weeks \$ 2.00
Staying 5-6 weeks \$ 4.00
Transportation to
airport, each way \$ 5.00

California Bound III

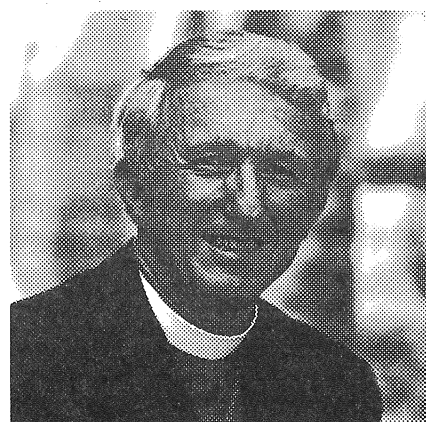
For boys and girls entering grades 6 - 10, our annual mainland travel camp will combine our favorite sights from past visits along with new and unexplored territory, taking us to some of the most beautiful natural settings to be found anywhere.

Counselor-In-Training Program

Camp Mokuleia has a Counselor-in-Training (C.I.T.) Program for youths who are 15 by June 15, 1982. This is a two-week session with both on-the-job and classroom training. The purpose of this program is to give young men and women experience in counseling at Camp. Please fill out the application form and write CIT in bold letters at the top. Enrollment is limited. Cost: \$150.00 for two weeks.

For further information and brochure, call 637-6241, days.

A Word From the Bishop



My dear friends:

Several evenings ago, around our dinner table, our family had a lively discussion. I asked the question — "When you are hurt by another, rejected by another in some cruel way, feel as though a wrong has been committed against you — or if you perceive one as your 'enemy' — how do you pray for that person or persons — what does it mean to pray for your enemies?"

The discussion certainly did not exhaust the subject, but it was good — and I think for all of us, helpful. Let me recall some of the remarks made that evening, and ask where you find yourself on this spectrum of comments.

When I pray for my enemies —

— I pray that they won't hurt me anymore

— So, hopefully, God will help them to come to their senses — see how wrong they have been

— In prayer, what happens is that it often causes me to want to understand the person better than I think I do — it leads me to really want to know who he really is

— Prayer should help us from dehumanizing the other; and calls us to see "our enemy" as children of God, just like us, and all that that means

— For reconciliation — for God's grace to help me break

down the barriers — to remove whatever that keeps us apart

— Maybe praying for my enemies helps me to understand their right to live — to be — requires more than continued "stone walling" on my part

As I said, it was a good discussion, and caused us each to think about prayer and its intent. At least in part, what was being discovered anew, is that prayer often has the power of changing one's frame of reference. The power lies in the fact that we are helped to divest ourselves of bad images/false securities — in a power that can come through no other means we become free to belong to God and to others — yes — even our "enemies". William James wrote, "Energy which would otherwise remain bound, is by prayer set free." The energy, of course, that is set free by prayer is the love of Christ in our hearts — the only real energy that can initiate and effect reconciliation. "O God, the Father of all, whose Son commanded us to love our enemies: lead them and us from prejudice to truth; deliver them and us from hatred, cruelty, and revenge; and in your good time enable us all to stand reconciled before you; through Jesus Christ our Lord. Amen." (BCP p. 816)

Let me close with these words from Catharine de Hueck Doherty's *Coming Home*, "The price we must pay, if we would have the Gospel alive for others — is to live it ourselves . . . it works, the Gospel is working! That miracle is happening, somebody is actually trying the Gospel."

Faithfully,

+ *Edmond Browning*

The Rt. Rev. Edmond L. Browning
Bishop

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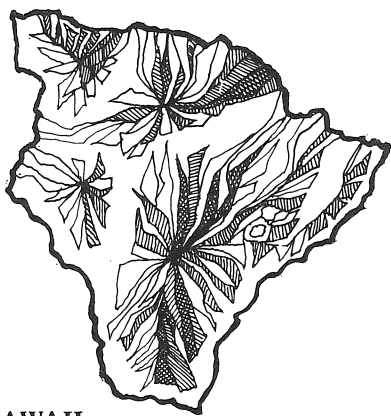
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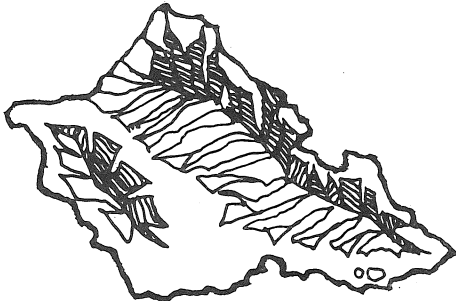


HAWAII

An all-day conference on "clergy and the cancer patient" with keynote speaker the Rev. Frank Chong, was the happy brainchild of Fr. John Filler of St. Augustines and St. Columbas' and Susan Hatch, Hawaii Island Director of the American Cancer Society. In attendance at the Hilo Hawaii Hotel: 25 nurses, therapists, and doctors; and 6 clergy (Buddhist, UCC, Methodist, and Episcopalian). Upcoming: a conference on "cancer and the family."

At St. Columbas', Paauilo, work with the Church School and young people thrives under Robin Tagabi and Juanita Wusstig.

Holy Apostles', Hilo, reports two Bible study groups (the Sunday Gospels and John's Gospel), the training of six new layreaders under Kathy Choi's direction, and six graduated from a course in hospital ministries.



OAHU

Thanks to the generosity of the parish and the mission committee of the Church of the Holy Nativity, the Kahumana monastic and therapeutic community in the Waianae Valley is four goats richer. It did not start out that way. But at the first good bump in the road on the way to Waianae, one of the nannies thought it a fine time to deliver one billy and one nanny. Nannies and kids are doing fine. So are the eleven patients at Kahumana. There, two Maryknoll nuns and two Roman Catholic priests of the Byzantine rite help patients work themselves back to health from break-downs and mental illness through gardening and working with animals, therapy, and living in community.

Holy Nativity plans an Easter sunrise service at Makapuu Beach at 5:45 a.m., to be followed by a "pan-luck" breakfast.

And this April, just after tax-time, Fr. Charles Crane, Rector

of Holy Nativity, leads a Holy Land tour (April 18-29).

Congratulations to Elaine Funeyama of St. Stephen's, Wahiawa, on being named Editor of the lively and helpful Christian Education newsletter, *Wine and Water*. Joining Elaine as circulation chief is Evelyn Shirk of St. Andrew's Cathedral.

Epiphany Church rejoices in the return of Fr. Peter Van Horne, invalidated out for a month with a bad back, now better and (sigh!) well-braced. In the interim, Frs. Richard Chang and Burton Linscott had the services. Fr. Linscott, Epiphany's retired Rector, teaches Latin and vocabulary enrichment afternoons at Epiphany School, as well as tutoring in various class subjects.

Congratulations to Fr. Robert Brown, Rector of St. Christopher's, Kailua, on his nomination to the See of Idaho. Hawaii has produced its share of Bishops: Bishop Leopold Kroll (Liberia), Bishop Anson Phelps Stokes (Massachusetts), Bishop Lani Hanchett (Hawaii), Bishop Richard Trelease (Rio Grande) and, of course, Bishop Edmond Browning (Hawaii, and formerly Okinawa, then tied to this Diocese). Idaho's loss is Hawaii's gain.

Bettye Harris of St. Christopher's and Director of the Kalihi-Palama Immigrant Center, is back from hard work at three mainland conferences: the Conference on Racism in Atlanta, the Trinity Institute, and the National Urban Caucus in New York City.

Jim Dahlgren, also of St. Christopher's, has won a certain fame as the first man to roller skate through the Panama Canal. Jim was aboard the Greek ship *Golden Odyssey*, and its social director is submitting Jim's name to the *Guinness Book of World Records*.

Governor George Ariyoshi has proclaimed 1982 American-Korean Friendship Year in Hawaii, in commemoration of the 100th year of relations between the two countries, begun with the treaty negotiated by Commodore Robert Wilson Shufeldt, USN, and the Chinese Viceroy Li Hung-chang (May 22).

Fr. David Holsinger of St. Luke's, Nuuanu, will be in Korea this May on a four-week continuing education program. Fr. Holsinger plans to visit each of Korea's Anglican dioceses; make a retreat at Jesus Abbey, Kangwondo; and work on his Korean.

Congratulations to Dave Delrosario of Calvary Church, Kaneohe, on being named City and County Employee of the Year by the 200 Club.

Glenn Paige, Professor of Political Science, speaks on "The Need for Non-Violent Alterna-

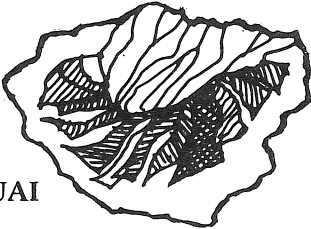
tives" in the series "Has the Technology of War Changed its Moral Status?" sponsored by the Episcopal Campus Ministry in conjunction with the University Christian Ministry. Time: noon, Thursday, April 1. Place: Watanabe Hall 112. A week later, same time and place, four speakers will address themselves to "Paths of Peace," with special reference to the Peace Academy, Amnesty International, Peace Education Project, and Friends of the Filipino People. The reader is welcome to attend.

The Institute of Human Services (IHS) and the Rev. Dr. Claude DuTeil, Director, received the Creative Ministry Award of the Chinese Christian Association of Hawaii. The \$1,000 award is given to recognize and encourage creative ministries. Previous winners of the award include the Kalihi-Palama Inter-church Council, and the Rev. Olin Pendleton and the Kaneohe Hunger Project.

When the officers of the Hawaii Council of Churches for 1982 were elected at the annual meeting, a lei was presented to retiring president Relda Loomis of Holy Nativity, with an expression of deep appreciation for her

service as an officer for the maximum time designated by our by-laws. Relda has served as a denominational representative to the Board of Directors, as Treasurer and President on the Executive Committee. She will be sorely missed as an HCC "official," but we look forward to continued relationship in special projects, writes the HCC.

Elected as the officers for 1982 were: Fr. Norio Sasaki, President, Chaplain at Iolani School; Michael Len, Vice-President; Bob Kinney, Treasurer; Holly Henderson, Secretary; Ruth Senter, Administrative Division; Dan White, Community Outreach Division; and Malcolm Chun, Nurture Division.



KAUAI

When Fr. Alejandro Geston takes a three-month course in clinical pastoral education at St. Luke's Episcopal Hospital, Houston, this summer, the Rev. Henry Getz, recently retired Rector of St. Christophers', Sun City, Arizona,



Church School children, Good Shepherd, Wailuku.

Fr. Rowe St. Peter's Rector

The Rev. Richard Charles Rowe was instituted Rector of St. Peter's, Honolulu, by Bishop Browning at 7 p.m., Sunday, March 28.

Fr. Rowe was born in Oakland, California, and comes to Hawaii from ministries in the San Francisco Bay Area: Vicar, St. Ambrose's, Foster City (1973-82); Associate Rector, St. Peter's, Redwood City (1971-73); Associate Rector, St. Paul's, Oakland (1970-71); Vicar, Good Shepherd, and Minister, Presbyterian Church, Berkley (1967-70); and Assistant Rector, All Saints, Palo Alto (1966).

Educated at the University of

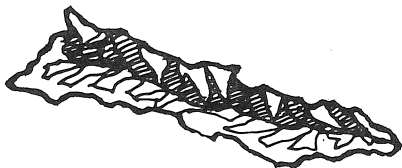
California, Berkeley (1959-63), and the Episcopal Theological School, Cambridge, Mass. (1963-66), Fr. Rowe has special expertise in ecumenical relations and ministries, urban ministries, and adult education. He has served as the minister at Presbyterian churches in Berkeley and Oakland.

Fr. Rowe married Katherine Whitney O'Neill in 1965. They have two children: Anne (13) and John (11).

During the interim following Fr. Franklin Chun's becoming Chaplain at the Priory, the Rev. Dr. Paul Moore Wheeler served St. Peter's.

will serve St. John's, Eleele, and St. Paul's, Kekaha. Fr. Getz and his wife Emily will stay in Marion Keat's new guest cottage. Simeona and the family will remain in the Eleele vicarage during the summer.

Fr. Joe and Phoebe Pummill's new address is: P.O. Box 5307, Berkeley, CA 94705.



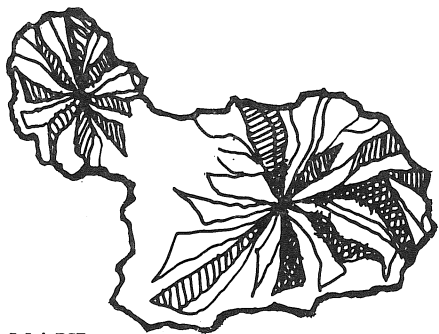
MOLOKAI

The rebuilding of the parish hall at Grace Church, Ho'olehua, razed by fire, is well under way, thanks to insurance and many individual and parish contributions, reports the Rev. Lynette Schaefer, Vicar.

Speaking on the hospice movement and Make Today Count, organizations supporting the terminally ill, and a guest of Grace Church was Evelyn Reaves of Emmanuel, Kailua, winner of Hawaii's First Lady's Award for 1981. This award is for distinguished volunteers. The Vicar of Grace Church was trainer for Molokai's Hospice Group.

Congratulations to Lei Hanchett, new coordinator of the Molokai unit of the Queen Liliuokalani Trust. The Queen's trust helps Hawaiian youngsters and youth to age 20.

Molokai's immediate future looks troubled. Unemployment, which already stood at 27% before Reaganomics cancelled CETA work last October, is much larger now. There is talk of Del Monte's closing its Molokai pineapple industry. Suicides, once forestalled by a now defunct crisis line, have begun again. Electricity from Molokai Electric sells for about 17¢ per kilowatt hour, as compared to Oahu's 11¢. Kerosene light, kīawe cooking, gas refrigerators, and no TV are now part of a new (?) way of life for many.



MAUI

Congratulations to the Rev. Morely Frech, Vicar, and the congregation of Trinity Church by-the-Sea, Kihei, on being chosen one of ten congregations to be featured in the report of the Standing Commission on the Church in Small Communities to the General Convention meeting in New Orleans this fall.

And Trinity has become a part of the Kihei Shared Ministries, a hui including as well Keolahou

Church, Kihei (the Rev. Bill Pifer) and Keawalai Church, Makena (the Rev. Douglas Schneider) and aiming "to become a more effective witness and presence in the Kihei Area in particular and for all Maui as well." Telephone: 879-0161.

Steve Hynson of Trinity was honored by having two of his furniture pieces selected for this year's Art Maui. Steve is the craftsman for all of Trinity's new wood memorial gifts.

And Linda Ion of Trinity has joined the staff of the *Maui News*.

Travel seems a present and future theme at Seabury Hall, Makawao:

- Sixteen Seabury Hall students and four chaperones are just back from a visit to Kahoolawe as guests of the Protect Kahoolawe Ohana. Three wet, but exciting, days is the consensus.

- The Rev. Roger Melrose, Headmaster, was just in Saipan and Guam on an annual recruiting trip.

- Charlotte Melrose, Chaplain, is leading a group to Europe this summer.

- Seabury Hall musicians and singers, under the direction of Mark Kennedy, will be in Honolulu in mid-May. More later.

And Seabury Hall's summer will be different. Elder Hostel — travel for senior citizens groups out of Massachusetts — will be at Seabury, together with Seabury's first Summer Institute. The Institute will offer SAT preparation, reading skills, study skills, math enrichment, and swimming to 7th - 12th graders.

The Rev. Iver (Bud) Torgerson is recovering from a heart attack. His address: 4334 Branstetter Avenue, Dunsmuir, CA 96025. In his years in Hawaii (1959-69), Fr. Torgerson served at St. Christopher's and Emmanuel, Kailua, and St. John's, Kula.

Fire did over \$50,000 worth of damage to the rectory of the Church of the Good Shepherd. The Gebharts lost clothing, books, and other personal belongings, but were otherwise unhurt.

"Focus on Family"

Series Featured for Diocese

James Dobson's film series called *Focus on the Family* has begun its run around the Diocese. Series showings were kicked off in early January at St. Timothy's in Aiea, Holy Nativity in Aina Haina and St. Christopher's in Kailua. Turnouts have been close to a hundred per showing, and discussions following the showings have been stimulating.

James Dobson is an assistant Clinical Professor of Pediatrics at the U.S.C. School of Medicine, and is on the attending staff of the Los Angeles Children's Hospital. His writings include *Dare to Discipline*, *The Strong Willed Child*, and *What Wives Wish Their Husbands Knew About Women*. Although not the panacea for all family problems, the Dobson film series confronts the challenges of family living with warmth and humor and useful advice on Christian parenting.

The seven film series include films on: The Strong Willed Child, Shaping the Will Without Breaking the Spirit, Christian Fathering, Preparing for Adolescence: The Origins of Self-Doubt, Preparing for Adolescence: Peer Pressure and Sexuality, What Wives Wish Their Husbands Knew About Women: The Lonely Housewife, and What Wives Wish Their Husbands Knew About Women: Money, Sex and Children.

Volunteers working on the presentation of the series on Oahu include: Leeward Chairman, Judy Clark, St. Timothy's; East Oahu Chairman, Phyllis Latimer, Holy Nativity; Windward Chairman, Eleanor Fukushima, St. Christopher's. These ladies are assisted by able regional committees and by the Diocesan

Steering Committee chaired by Karen Kirk, St. Christopher's; with Fr. Phil Jerauld, Christian Lifestyles Committee (who co-sponsor the Focus presentations); Fr. Robert Rowley, St. Timothy's; Fr. Charles Crane, Holy Nativity; Lawrence Young, St. Elizabeth's; A.A. Bell, Christian Education Chairman; Molly Waggoner, St. Christopher's; and Donna West, St. Andrew's.

The initial geographical showings end on Oahu in early April, but as they end it is expected that showings will begin in other areas. Fr. Lloyd Gebhart has requested a showing for Maui. Fr. Jerry Reynolds is working on a showing for Kamuela on the Big Island. Joan Focht is planning for Kona, also on the Big Island. And Jane Ibara and Fr. Jan Rudinoff are working to have Kauai residents see the series at a showing sponsored by the Baptist Church on Kauai. In addition, Ana McGlynn and a committee from St. Mary's are working on plans for a showing in Central Honolulu.

Funding for the series comes from the Christian Lifestyles Committee and the Christian Education Committee of the Diocese and from free-will offerings as the series is shown.

Of special interest is the fact that the Oahu committees have voted to donate all their calabash collections (after expenses) to help defray the cost of Focus showings on the Neighbor Islands, and for other Christian Education services for the Neighbor Islands.

Questions about the *Focus on the Family* Presentations should be directed to Chairman Karen Kirk at (808) 261-2249.

—Donna West, et al.

In Memoriam

Bishop Colin O'Brien Winter of the Diocese of Namibia traveled the world to tell of the suffering of his people at the hands of the apartheid government in South Africa. His message was a clear and compelling voice that racism is an affront to a just God and to the compassionate ministry of Jesus Christ. He spoke of the gross disparities between blacks and whites in Namibia, including health care, education, housing and vocational opportunities. Blacks have no voice or vote in the government that rules them. Bishop Winter was expelled by South Africa in 1972, and remained a Bishop in exile until

ill health forced his resignation earlier this year.

Deeply disturbed by American and Western business practices in South Africa and Namibia which lend support to the government, Bishop Winter called upon Christians in the Western Church to urge their elected leaders to form a more just and humane foreign policy. He often quoted the Biblical verse, "Go to Pharaoh and tell him to let my people go."

At the age of 10, he first heard the story of Damien the leper priest, and he decided then to become a priest himself. While in Hawaii, Bishop Winter made a pilgrimage to Damien's

leper colony at Kalaupapa. Moved by the visit, he wrote of other lepers in society, people who were outcasts because of skin color, ethnic, social and economic differences. He then recalled the story of Jesus' compassion for the lepers of New Testament times. Now Bishop Winter's memory serves as an inspiration for others to demand a day of justice and mercy for the oppressed.

He is survived by his wife, Mary, and five children. And, hopefully, also by the conscience of a troubled world.

—The Rev. Brian Grieves

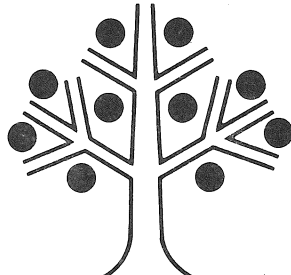
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VIM Interim Report

The following is the Financial Report of the Diocesan Treasurer, the Rev. Rudy Duncan, of our Venture in Mission effort to January 12, 1982 indicating what has been received and what has been disbursed for expenses and for grants. In addition, he reports the cash that has been received from each church and how this relates to the amount pledged.

Total Cash Received to January 12, 1982 \$620,879
(41% of \$1,506,736 pledged)
Total Cash Disbursed for Expenses 93,788
(\$100,000 Budgeted for Expenses)
Net Cash Available for Distribution \$527,091

| CASH DISTRIBUTED TO JANUARY 12, 1982: | | | |
|---|------------------|-------------------|-----------|
| | TOTAL ALLOCATION | DISBURSED TO DATE | |
| Clergy Continuing Education Fund | \$ 150,000 | \$ 37,500 | |
| Lay Training Institute | 50,000 | 15,000 | |
| Diocesan Scholarship Endowment | 100,000 | 25,000 | |
| Institute for Human Services | 100,000 | 25,000 | |
| Ministry to the Elderly: | | | |
| Palama Interchurch Council | 24,000 | 6,000 | |
| Undesignated | 76,000 | —0— | |
| Refugee Ministries | 20,000 | —0— | |
| Immigrant Ministries: | | | |
| Korean | 6,000 | 1,500 | |
| Chinese | 6,000 | 2,900 | |
| Japanese | 6,000 | 1,900 | |
| Filipino | 6,000 | —0— | |
| South Pacific People | 6,000 | —0— | |
| Hospice Seed Money: | | | |
| Maui | 10,000 | 5,000 | |
| Oahu | 30,000 | —0— | |
| Undesignated | 10,000 | —0— | |
| Camp Mokuleia | 200,000 | 90,350 | |
| St. Andrew's Priory Building Fund | 100,000 | 65,000 | |
| Seabury Hall Building Fund | 100,000 | 35,000 | |
| St. Andrew's Cathedral Building Fund | 100,000 | 30,000 | |
| Future Mission Opportunities | 50,000 | —0— | |
| DIOCESAN TOTALS: | \$1,150,000 | \$340,150 | |
| South Pacific Partnership | \$ 100,000 | \$ 18,333 | |
| CDSP/Asian Seminarian Exchange | 30,000 | 10,000 | |
| Church in Uganda | 75,000 | 25,000 | |
| Future Mission Opportunities | 45,000 | 13,500 | |
| NATIONAL TOTALS: | \$ 250,000 | \$ 66,833 | |
| DIOCESAN & NATIONAL TOTALS: | \$1,400,000 | \$406,983 | \$406,983 |
| NET AVAILABLE AT JANUARY 12, 1982 FOR FIFTH DISTRIBUTION: \$120,108 | | | |



Church Growth Principles

In The Episcopal Church in Hawaii

Principle No. 2: "Discover the Good News for ourself."
After we re-affirm the first principle of Church Growth, which is that it is God's unswerving purpose to reach all people and regain a real sense of urgency to carry this Good News of the Gospel of Jesus Christ into all the world, we must then ask if we ourselves have truly discovered that Good News in our own lives.

Here we are talking about *renewal* in the Church: the deepening of our relationship with Jesus Christ and our commitment to His kingdom. Often

we find that many of us within the Church structure have worked hard and long, but have either forgotten, or never had the thrill of knowing, the joy of that personal, loving relationship with our Lord. Renewal, then, is often the necessary first step for a local parish or mission, and there are many different kinds of ways in which a church can explore and develop vehicles of renewal appropriate to its own congregation, so that as many as possible within that congregation may discover for themselves a renewed commitment to Christ.

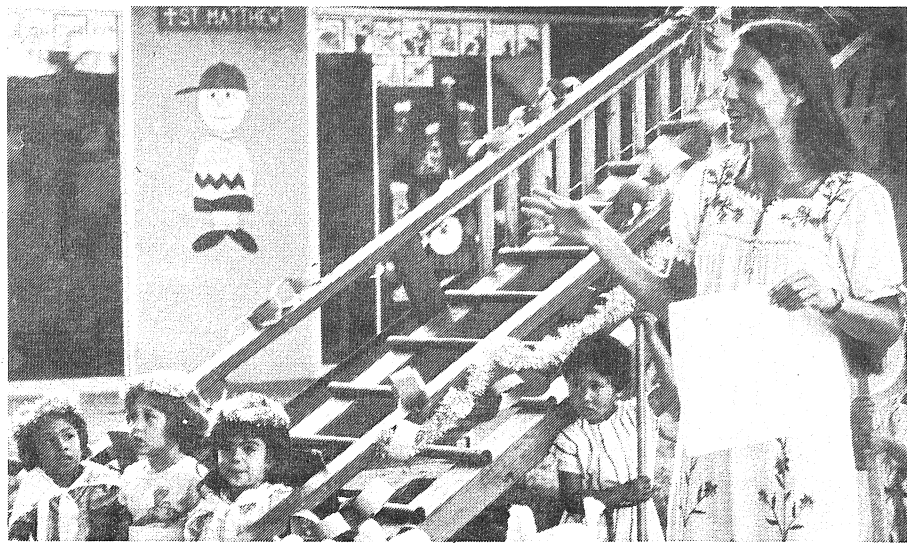
—The Evangelism Commission

Some of our congregations began remitting VIM money to the Diocese in May 1980, others began during the months that followed. Generally, cash remittance performance has been good so far. Several churches are falling behind seriously and need to take some action. It is suggested that those congregations whose cash remittance performance is below 40% at this time make a special effort to improve collection administration.

All congregations are urged to inform their VIM pledging units of what they have paid to date and what is still outstanding — this is to be done quarterly, or at least every six months. Reminders from the pulpit every so often might help also. The final success of our Venture in Mission effort depends on good record-keeping, continuing communication, and follow-up. Keep up the good work!

We hope this report is informative. There will be another several months from now.

| CHURCH | PLEDGE AMOUNT | CASH RECEIVED TO DATE | PERCENT OF PLEDGE RECEIVED |
|--------------------------|---------------|-----------------------|----------------------------|
| All Saints' | \$ 18,053 | \$ 6,161.00 | 34% |
| Calvary | 18,159 | 2,900.35 | 16% |
| Christ Church | —0— | 705.00 | —0— |
| Christ Memorial | 5,730 | 4,090.00 | 71% |
| Emmanuel | 20,962 | 7,761.16 | 37% |
| Epiphany | 65,582 | 25,120.95 | 38% |
| Good Samaritan | 22,184 | 11,175.00 | 50% |
| Good Shepherd | 32,400 | 11,000.00 | 34% |
| Grace | 6,955 | 3,847.20 | 55% |
| Holy Apostles' | 38,212 | 19,478.68 | 51% |
| Holy Cross | 6,280 | 3,283.00 | 52% |
| Holy Innocents' | 50,000 | 25,000.00 | 50% |
| Holy Nativity | 216,047 | 143,927.37 | 67% |
| Kohala Missions | 10,708 | 5,498.00 | 51% |
| Resurrection | 2,980 | 801.00 | 27% |
| St. Andrew's | 277,061 | 87,537.62 | 32% |
| St. Barnabas' | 7,631 | 3,515.00 | 46% |
| St. Christopher's | 90,000 | 30,524.69 | 34% |
| St. Clement's | 63,934 | 21,570.00 | 34% |
| St. Columbas' | 3,240 | 448.57 | 14% |
| St. Elizabeth's | 95,000 | 24,033.40 | 25% |
| St. George's | 10,320 | 4,578.33 | 44% |
| St. James' | 12,835 | 4,461.33 | 35% |
| St. John's, Eleele | 24,128 | 15,867.00 | 66% |
| St. John's, Kula | 37,718 | 16,472.00 | 44% |
| St. John's By-the-Sea | 17,148 | 4,638.50 | 27% |
| St. Jude's | 3,158 | 1,550.00 | 49% |
| St. Luke's | 33,000 | 13,440.25 | 41% |
| St. Mark's | 14,024 | 8,335.77 | 59% |
| St. Mary's | 33,007 | 18,416.37 | 56% |
| St. Matthew's | 27,690 | 8,222.00 | 30% |
| St. Michael's | 21,000 | 11,661.00 | 56% |
| St. Paul's, Kekaka | 5,510 | 2,380.00 | 43% |
| St. Paul's, Honolulu | 2,260 | 155.00 | 07% |
| St. Peter's | 90,000 | 15,560.97 | 17% |
| St. Philip's | 7,500 | 2,244.00 | 30% |
| St. Stephen's | 24,000 | 6,376.15 | 27% |
| St. Thomas' | 2,100 | 60.00 | 03% |
| St. Timothy's | 60,000 | 20,000.00 | 33% |
| Trinity By-the-Sea | 7,870 | 3,705.00 | 47% |
| Waikiki Chapel | 6,600 | 3,980.00 | 60% |
| Ascension | 250 | 300.00 | 120% |
| Special Gift | 15,000 | 15,000.00 | 100% |
| Special Gift | 500 | 500.00 | 100% |
| Interest & Miscellaneous | —0— | 4,597.83 | 100% |
| | \$1,506,736 | \$620,879.40 | 41% |



Pre-schoolers at Good Shepherd, Wailuku, with Director Julie Glick.



Installation of the Rev. Lloyd Gebhardt (right) by Bishop Browning, Good Shepherd, Wailuku, with Lou Gebhardt, Fr. Justo Andres (with crosier) and Fr. Charles Burger (left).

"The Witness" Returns

A production of *The Witness* will be given again this year, Friday and Saturday nights, June 11 and 12, and 18 and 19, at 8:00 p.m., and on Sunday afternoons, June 13 and 20, at 2:00 p.m. — at the Castle High School Auditorium.

This production is sponsored by Calvary Episcopal Church, under the supervision of Fr. Sarge Edwards. There is parish-wide support for *The Witness*, and members of Calvary voted unanimously in their annual meeting to present it again this year.

This is an ecumenical activity including members from the following windward churches: Calvary Episcopal, Bayview Chapel, St. John's Lutheran, Parker Memorial Methodist, St. Ann's, Pali View Baptist, Waikane Congregational, Kailua Church, and Waimanalo Seventh Day Adventist.

Because of the tremendous response to last year's production, we felt it important to offer again this evangelical production of the life of Jesus.

The Witness is directed by Ron Bright, who has received state-wide recognition for his theatrical productions on the windward side, his latest success being *Guys and Dolls*, which played to packed houses at every performance.

It is co-produced by Jimmie Tilton and Winnie Oje of Calvary Episcopal Church.

It is being presented with full sets, with three or four set changes, full lighting design, costumes and make-up, full orchestra and a choir of about sixty.

Because of the over-whelming response and over-flow crowds of last year's performances, tickets will be sold to assure seats at each performance. They are two dollars for adults and one dollar for senior citizens and children. For further ticket

information, call 247-2733, or the Kaneohe Sears Ticket Office.

The male lead role of Peter, the Fisherman Disciple, will be played by Kānani Poomai Lealani. He is a well-known Island performer, having directed half-time performances at the 1981 and 1982 Hula Bowl games. He is presently performing at the Prince Kuhio Hotel. He is also Director of the Waimanalo Christian Choir. Supporting roles include: Mary, Mother of Jesus (Bonnie Mae Tabilang), Peter's wife (Lisa Holt), Mother of James and John (Yvonne Cruz), Jesus (Mike Bland), James (Andy Berry), John (John McCartney), and Judas (Maurice Bassle). (Tabilang, Holt, Cruz, and Bland are members of Calvary Episcopal Church.)

HOSPICE Volunteers of Hawaii

The Diocesan-sponsored and Venture in Mission-funded "Hospice Volunteers of Hawaii" has its counseling office at St. Elizabeth's Church Library. The Executive Director of this project is George Wiggins.

The purpose of the Hospice Volunteers of Hawaii is to assist families with regard to the care of people who are terminally ill. The Christian Church believes that every person has the right to die with dignity, and many people prefer to spend their last days at home with family and friends rather than in a hospital.

This group would help those who need support and acquiring proper facilities.

The movement of the Hospice Program is growing throughout the world and there are several established in the State of Hawaii. For further information, call Mr. Wiggins at 845-1727.

Diaconate Training Program: An Update

Eight individuals are continuing in the second phase of training in preparation for ordination to the Diaconate. These same individuals completed the first phase of training in June of last year, when they finished the six-month Spiritual Formation Program. That program included an examination of Christian Spirituality from theological, historical, liturgical and experiential perspectives and was led by Fathers John Crean, Tom Yoshida, Vince O'Neill and Bob Rowley, and Diaconate aspirants Dorothy Nakatsuji and Bob Moore. The program was conducted the last weekend of each month, and concluded with a Quiet Day led by Bishop Browning.

The Diocese of Hawaii Diaconate Training Program was developed by a Sub-Commission of the Commission on Ministry, and approved by the Commission and Bishop Browning. It is designed to prepare individuals, in Hawaii, who do not desire ordination to the Priesthood for ordination to the Diaconate. Any individual who later desires ordination to the Priesthood will have to complete a three-year seminary course of study on the mainland, as well as comply with other canonical requirements.

The individuals currently enrolled in the Diaconate Training Program include Linda Akana (Christ Memorial), John Holmes (Holy Apostles'), Bob Brooks (St. Jude's), Helen Jennings (Good Shepherd), Bruce Angell (Holy Nativity), Eleanore Akina (Emmanuel), Meg Thompson (St. Clement's), and Dorothy Nakatsuji (St. Andrew's). Seven other individuals completed the Spiritual Formation Program, but are not presently enrolled in the second phase of the program.

The second phase in the Diaconate Training Program is a continuation of the Spiritual Formation Program, which is the foundation of the entire process

leading to ordination, and the beginning of Field Education and study in the academic subjects specified by the Canons of the Episcopal Church. Last fall, the students studied New Testament under Father Doug McGlynn and Religions and Cultures of Hawaii under Fathers Norio Sasaki and Tom Yoshida. Currently, the students are studying Church History under Father Dick Chang and Theology under Father Eric Potter. Father Bob Rowley, who is also the Diocesan Director of the Diaconate Training Program, teaches the course "Theory and Practice of Ministry." The latter course is a four-semester course which integrates the other academic subjects, the Field Education experiences of the students and the Spiritual Formation Program. New Testament, Religions and Cultures of Hawaii, Theology, and Church History are all one-semester courses. The academic subjects to be taught in subsequent semesters include Liturgics, Ethics, Homiletics, and Old Testament.

Last fall, the students also received specialized training in Ministry to the Sick under the leadership of the Rev. Ralph Honjo, who developed the Chaplaincy Program at Kuakini Medical Center. This specialized training will be followed by similar training in other areas in the future. It is a part of the regular monthly meetings of the individuals in the program which are held the last Friday and Saturday of each month in Honolulu, at St. Andrew's Priory School.

The third phase of the Diaconate Training Program for the individual currently enrolled will begin in August, 1982. It will consist of a continuation of the Academic and Spiritual Formation Programs and the addition of specialized Field Education to prepare the individual aspirant for the ministry which she or he intends to exercise.

(Continued on Page 8)



Bettye Harris (center), Ernest Harris, and Tanya Harris (standing) at Convention.

Diaconate Training (Continued from Page 7)

This specialized training will be individually designed for each student after their proposed ministry has been approved by their Pastor and Congregation, and Bishop Browning.

Tuition charges are \$500 per semester, for a total of \$2000, for the second and third phases of the Diaconate Training Program. These charges meet the expenses of the program which include books, air transportation for Neighbor Island participants, and costs of instruction. Partial funding for 1981 was also from a grant from the Atherton Family Foundation. The 1982 Diocesan budget includes monies for partial funding, which will be used for scholarships granted by Bishop Browning, and other costs of the program.

The second Spiritual Formation Program offered by the Diocese began this past January. This six-month program is offered for individuals who desire to investigate a possible call to either the Diaconate or Priesthood. It meets the last Saturday of each

month at St. Andrew's Priory School, and is annually open to all communicants of the Diocese who desire to explore a possible call to ordination and who are recommended by their Pastor. The next program will begin in January, 1983.

Fourteen individuals are participating in the Spiritual Formation Program this year. Upon completing the program, those individuals who desire to further explore the possibility of ordination begin the Canonical process that leads to further training and evaluation. Those desiring to prepare for ordination to the Priesthood must enter seminary on the mainland; while individuals seeking ordination to the Diaconate enter the Diocese's Diaconate Training Program in August of each year.

Those leading this year's Spiritual Formation Program include Fathers Charles Crane, Sarge Edwards, Eric Potter, Vince O'Neill, Tom Yoshida, John Crean and Bob Rowley. Bishop Browning has appointed

Father John Crean as the Diocesan Spiritual Director for individuals preparing for ordination.

Further information on the Diocese of Hawaii Diaconate Training Program, the Spiritual Formation Program, or on preparation for ordination to either the Diaconate or Priesthood can be obtained from the Rev. Robert D. Rowley, Jr., Rector, St. Timothy's Episcopal Church, 98-939 Moanalua Rd., Aiea, Hawaii 96701, or by calling Fr. Rowley at St. Timothy's - 488-5747.



Fr. Justo Andres instructing the young at Good Shepherd, Wailuku.

Clergy Wives Retreat

The Rt. Rev. William Swing, Bishop of California (San Francisco Bay Area), and his wife Mary led the recent retreat for clergy wives at St. Anthony's Home in Kalihi Valley.

Topic: Changed Roles of Clergy Wives. Gone are the days when the clergy wife is condemned to the end of the dishtowel and consigned to the women's auxiliary or altar guild. How to enhance the spiritual life of the family's second breadwinner was one of the topics discussed by the 27 clergy wives in attendance.

St. Anthony's remains that calm and satisfying place, thanks to Sr. Mary Gertrude and her fellow sisters of the Sacred Hearts.

Marilyn Brown succeeds Fran Wheeler as president of the clergy wives. Marge McKinney still heads the clergy family blood bank. Anna-Marie Kennedy is treasurer, and Ethel Maxson edits the clergy wives' newspaper, *Grapevine*.

The Calendar

APRIL 1982

DIOCESE

- 1 Commission on Ministry
- 1 Commission on Urban Ministry - St. Elizabeth's
- 4 Sunday of the Passion: Palm Sunday
- 7 Diocesan Companion Relationship Committee
- 8 Maundy Thursday
- 8 Bishop's Chrism Mass
- 8 VIM Allocation Meeting
- 8 Episcopal Church Women Meeting
- 9 Good Friday - Bishop at Cathedral
- 10 Holy Saturday: The Great Vigil of Easter, Cathedral (Bishop Celebrant)
- 11 Easter Day: Bishop at Cathedral
- 15 Program Department
- 15 Finance/ Real Estate Department
- 16 Diocesan Council
- 16 Mission Department
- 16 Communication Department
- 17 Diaconate Commission, St. Timothy's
- 18 Easter 2: Orthodox Easter
- 20 Mini Workshop on Burnout - Mr. Pat Westerhouse at Holy Apostles'
- 21 Oahu Clericus
- 23-24 Diaconate Training

23-25 Cursillo at Mokuleia

25 Easter 3

28 Standing Committee

BISHOP

- 1 Commission on Ministry
- 2 Staff
- 3-4 Hawaii Preparatory Academy Visit
- 6 Staff Meeting
- 7 Iolani Board of Governors
- 7 Diocesan Companion Relationship Committee
- 8 Maundy Thursday
- 8 Bishop's Chrism Mass
- 9 Good Friday - Bishop at Cathedral
- 10 The Great Vigil of Easter, Cathedral (Bishop Celebrant)
- 11 Easter Day: Bishop at Cathedral
- 13 Priory Executive Committee Meeting
- 13 Staff Meeting
- 16 Staff Meeting
- 16 Diocesan Council
- 17-18 Holy Apostles' Visit
- 20 Staff Meeting
- 21 Oahu Clericus
- 22 Staff Meeting
- 24-25 Christ Church/ St. Jude's Visit
- 27 Staff Meeting
- 28 Standing Committee
- 29 Staff Meeting

MAY 1982

DIOCESE

- 2 Easter 4
- 6 Commission on Ministry
- 7-9 Cursillo Leadership Training
- 9 Easter 5 (Mother's Day)
- 13 Episcopal Church Women Meeting, Hale Koa
- 16 Easter 6
- 18 Maui Clericus
- 19 Oahu Clericus
- 20 Ascension Day: Priory Anniversary
- 20 Program Department
- 20 Finance/ Real Estate Department
- 21 Diocesan Council
- 21 Mission Department
- 21 Communication Department
- 23 Easter 7
- 26 Standing Committee
- 28 Diaconate Training
- 28 Seabury Hall Baccalaureate
- 29 Seabury Hall Commencement
- 30 Pentecost (Whitsunday)
- 31 The Visitation
- 31 Memorial Day Holiday

BISHOP

- 2 Waikiki Chapel Visit
- 4 Staff Meeting

6 Iolani Visit

6 Staff Meeting

6 Commission on Ministry

7-8 Cursillo Leadership Training

9 St. Paul's (Oahu) Visit

11 Staff Meeting

13 Priory Senior Reception

14 Staff Meeting

16 Trinity Church by the Sea

18 Staff Meeting

19 Oahu Clericus

20 Ascension Day: St. Andrew's Priory at Cathedral (Bishop Officiant/ Preacher)

21 Staff Meeting

21 Diocesan Council

23 Holy Nativity Visit

25 Priory Board of Trustees

25 Staff Meeting

26 Standing Committee

26 Iolani Senior Reception

27 Staff Meeting

28 Seabury Hall Board of Trustees

28 Seabury Hall Baccalaureate

30 Seabury Hall Commencement

30 St. Michael and All Angels Visit

31 Memorial Day Holiday

CHRONICLE DELAYED

The March *Chronicle* comes delayed because of the illness of the Editor. There is no February issue this year.