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ARCHBISHOP RUNCIE IN HAWAII

The Archbishop of Canterbury, the Most Reverend and Right Honorable Robert A.K. Runcie, spent Easter week in Hawaii, arriving April 5 and departing for New Zealand in the early morning hours of April 11.

These were days both of quiet and seclusion following Holy Week in England and the nearly non-stop flight to Honolulu and of meeting both the Church in Hawaii and Hawaii's people generally.

(The Church in Hawaii was under the jurisdiction of Canterbury for some forty years—1862-1902. And a predecessor of the 102nd Archbishop consecrated Hawaii's first Bishop.)

Archbishop Runcie was greeted at the airport by Governor George R. Ariyoshi of Hawaii and Honolulu's Mayor Eileen R. Anderson, together with Hawaii's Bishop Edmond L. Browning.

Following two days of rest on Oahu's still rural northern-most coast and some body surfing, the Archbishop "came out of seclusion at a dead gallop," in the words of the *Honolulu Star-Bulletin*.

His meeting with the people of Hawaii included, on Easter Friday:

- A tour of the highly regarded Iolani School, the first of the Church's schools in Hawaii (1862).

- A private tour of Iolani Palace, recently restored to its grandeur under King Kalakaua and Queen Liliuokalani.

- A private luncheon at Bishop Browning's home with the heads of the local Protestant Churches, Hawaii's senior Rabbi, the Roman Catholic Bishop of Hawaii, and a Buddhist Bishop.

The Archbishop later spoke warmly of this sign of unity and cooperation and of the frank discussion and shared insights.

- A visit to the Institute for Human Services (IHS) in downtown Honolulu, which serves those now called "street people." Founded and supported by Hawaii's Episcopal Church and supported by nearly every church in town, IHS is actively headed by an Episcopal priest, the Rev. Claude F. DuTeil.

- A visit to the ecumenical Kalihi-Palama Interchurch Council and its division of immigrant and refugee services, headed by Mrs. Bettye Harris, Senior Warden of St. Christopher's, Kailua.

- A conference with the press and electronic media in St. Andrew's Cathedral.

The Archbishop described his visit to Hawaii—his first to the Pacific—as

pastoral, ecumenical, and as one of learning:

Pastoral, in supporting and listening, learning and encouraging the local Church;

Ecumenical, by seeing and fostering what cooperation is growing amongst Christians and between Christians and other faiths;

Learning, through observing the particular society that is the Church's context and in gaining a perception of how the Church relates to that society.

- The Archbishop ended the day by joining in the celebration of the 115th anniversary of St. Andrew's Priory School, Honolulu, a distinguished diocesan school for girls, founded by the saintly Queen Emma in 1867, so that the girls, like the boys, might have "the very best in Christian education."

Easter Saturday was similarly busy for the Archbishop:

- Morning with the Diocesan clergy and their spouses, including a question-and-answer session.

As to his visit: "I am discovering a lot about the Church in this part of the world and am much encouraged by it."

His job, the Archbishop said, is five-fold: (1) Being a diocesan bishop

("the micro") "keeps one's feet on the ground." (2) As senior bishop in the Anglican Communion ("the macro"), he presides over "a great world-wide family," not in jurisdiction, but as a visible symbol of the Anglican Communion's unity.

And in-between these "micro" and "macro", the Archbishop has (3) an ecumenical role with Protestants, the Orthodox and Roman Catholics. That picture of the Pope's and the Archbishop's worshipping together in Canterbury Cathedral did much "to out-flank centuries of discord," the Archbishop said, and has given rise to a new and better atmosphere in England.

The Archbishop of Canterbury also exercises (4) leadership in policy-making by the Church of England and has (5) a position within the English Constitution which allows him to bring Christian teaching and perspective on the issues of the day to the attention of both government and people.

Asked about women priests, the Archbishop regretted the way in which they came about—provinces going off on their own—but declared it no issue of first order, such as holding to the Bible, the creeds, and the three-fold ministry. The Archbishop further noted that the Lambeth Conference (1978) had insisted on remaining a Communion respecting each other's actions.

Asked about his own spiritual life, the Archbishop said he relied on the daily offices and meditation on the Scripture readings appointed, together—of course—with the Eucharist. In seminary he had been taught to have on one's desk "and going" a book of the Bible, a devotional book, a biography, and a novel. Every eight months the Archbishop makes a retreat "with six persons of authority also likely to be misunderstood." Amongst them is a Mother Superior whose convent "has my schedule, knows I am speaking with you now, and is praying for me."

"You cannot be Archbishop without the prayers of others," he added.

- Afternoon there was a garden party in the Archbishop's honor on the grounds of the Walker Estate just above downtown Honolulu so that more of the diocesan family might meet and hear the Archbishop.

- Evening saw "A Celebration of Aloha" given by the Governor of



At the Community Dinner: Archbishop Runcie, with Governor George Ariyoshi and Mayor Eileen Anderson. Star-Bulletin Photo (Dean Sensui), by permission.

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ARCHBISHOP IN HAWAII (cont.)

Hawaii and the Mayor of Honolulu in the Archbishop's honor and to share him with the larger community.

In his address, the Archbishop called "for what might be termed, paradoxically, 'passionate coolness'."

"How can you be a Christian and see human beings belittled by reason of the color of their skin or their sex, without passion? How can you see people starving and yet some of our best minds and richest resources devoted to weapons of destruction, without passion?"

"Yet passion is not enough. We need the coolness which in peace making will help us to get from where we are now—a world in rebellion in many parts against its Creator, a situation where force is sometimes justified as the lesser of evils . . . —a world where we are now to a world where we as peace makers want to be."

He held before his audience the images of the planet and the cloud. "By planet I mean the earth, sapphire-blue and beautiful, photographed and seen whole for the first time from the moon."

"By the cloud I mean the mushroom cloud over Hiroshima."

"The vision of the earth as a whole is a symbol of the essential unity of our planet . . . At no time in history has it seemed more realistic—and necessary—to regard the world as a unity."

"The cloud, however, is a reminder not only of the intransigence of conflict. It represents the outcome of man's attempt over hundreds of years to manage and dominate his environment and to impose himself upon nature and his fellows . . .

The Archbishop called for "a new world order" to supplant the "new international anarchy."

"The new Secretary General of the United Nations . . . listed some steps which government ought urgently to consider: greater use of the United Nations mediation facilities, more immediate resort to the Security Council, and the building up of the United Nations' policing capabilities."

"The Secretary General is talking about the provision of arrangements for the world which are possessed by the humblest local authority—an ambulance, a fire brigade, a police force."

" . . . I believe the simplest child can see the greater ethical problem of our day and its cure. The powerful are too self-interested. The poor are too despairing. That is a recipe for violence on an increasingly horrendous scale. The cure is that the powerful become more responsible, the poor given hope of change."

" . . . We have to acknowledge that the springs of violence and war are in everybody. This is implied in the UNESCO Constitution: 'Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.'

"There is a brand of easy talk about peace which promotes cynicism. The world is awash with references to 'peace loving people,' which makes one wonder how the relatively small numbers of people in the Pentagon

and the Kremlin can actually impose their will upon the rest of us."

"Tolstoy was rather more realistic when he said, 'The great mass of men are hypnotized into war by their governments in the first instance but, alas, and even more remarkably, by each other.'

"To do anything about the violence in each one of us demands a profound and costly personal repentance. Sometimes even peace groups can manifest the kind of unrepentant and unreflective aggression they so readily ascribe to others."

"Few have the wisdom of Ghandi, who, when he was discussing with the British government in India the use of violence by the government against Indians, stressed that the violence in the heart of the Indian people and of himself contributed to the overall violence of the conflict."

"But the way of renouncing power and of subjecting self-interest to the interest of others must be pursued if the peace intended by God is to be established."

" . . . We must never lose sight of our ideal. That was expressed in the last conference of all our bishops in these words: War as a method of settling international disputes is incompatible with the teachings and example of our Lord."

"I believe myself to be a preacher of the Kingdom of God to which our Lord pointed supremely when he said, 'My Kingdom is not of this world.' But he also prayed those mysterious words, 'Thy Kingdom come . . . on earth as it is in Heaven.'"

" . . . We must never lose our ideals, but we must pursue them with a coolness which is able to marry religious conviction with trust in rational processes."

"So, that is my message to you, my friends, tonight . . ."

The Second Sunday of Easter saw Archbishop Runcie, accompanied by Bishop Browning, on the Island of Molokai, meeting with 50 church and community leaders at Grace Episcopal Church, Ho'olehua.

Molokai's problems seem too many and too hard: a hospital losing \$40,000 a month; probably the highest electricity rates in the nation; the economic instability of the power company; 30% unemployment, and this August's closing of Del Monte's pineapple operation, which will further increase Molokai's unemployment, with all its attendant problems.

Those who were at this meeting spoke of a renewed sense of unity, restored confidence in that solutions were possible—in short, they had more hope than ever before, thanks to the Archbishop.

Bishop Browning celebrated the Eucharist and the Rev. Lynette G. Schaefer, Vicar of Grace Church, administered the Cup to the Archbishop.

Sunday afternoon, Archbishop Runcie was chief celebrant and preacher at the Eucharist in St. Andrew's Cathedral, Honolulu.

The Archbishop spoke of our Easter faith, our call to be an Easter people, convinced that the promises of Christ don't fail. "There is no tragedy

that cannot be redeemed—that is, turned around—by the power of Christ," he said.

The key points of the Archbishop's sermon were: the Lord, the local, and the link, which he related both to the Eucharist and to Christian living.

Holy Communion needs the presence of the Lord. "We believe that the Lord is here . . . and known in the breaking of Bread and in sharing the Cup."

The Eucharist needs to be an expression of the local community. He spoke of the girls' saris and dancing and the boys' playing drums during the offertory in Sri Lanka. Hawaii's Church, he averred, should have a "Pacific face" reflecting the diversity of cultures from the Pacific Basin found in the Islands.

And the Holy Communion needs the link of the "minister who presides" with those that have gone before, all the way back to Christ and the Apostles. This link saves the local from being parochial and insists on wider vision, the Archbishop said.

As to Christian living, the Archbishop encouraged all

- To strengthen "our grasp on the Lord" through Bible, sacraments, and prayer. "The world expects of us more than promiscuous benevolence."

- To "strengthen our loyalty to the local community, the one in which we find ourselves," for, "as someone else has said, 'Nothing is real unless it is local.'"

- To widen our horizons of loving care and to remind the world that it is not locked in the iron grip of fate, we need the link.

The Archbishop concluded with Paul's words, "I thank my God in all my remembrance of you . . . , thank-

ful for your partnership in the Gospel . . . "

Archbishop Runcie is tall, well over six feet in height. He is a man of dignity and charm. A twinkling eye and warm manner evidence an abiding joyfulness. A genuine caring for people one sees in his insistence on meeting and speaking with one and all, whether "street people", as at IHS, or those at the garden party in his honor at the Walker Estate. Lest he leave out any, he often broke his schedule.

The Archbishop uses a clear and simple English, not ecclesiastical jargon or \$64 words. Nor has he any hint of that superiority and officiousness which some college principals and school-masters, not to omit some bishops and priests, all-too-willingly assume.

One sees a Christian committed to knowing the Lord better and to encouraging others to deepen their knowledge of the Lord, to express themselves in local ways, and to help humankind practically and well.

In an editorial, the *Honolulu Star-Bulletin* termed Archbishop Runcie's visit "an important event in Hawaii's religious life . . . "

"He was here only a short time, but he made a difference," the editorial concluded.

Archbishop Runcie is the third Archbishop of Canterbury to visit Hawaii. Archbishops Geoffrey Francis Fisher and Arthur Michael Ramsey preceded him.

The Church's committee to plan the Archbishop's visit included: Fr. Richard Chang, Chairman; Fr. Peter Van Horne; Fr. Doug McGlynn; Alice

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At the Walker Estate Garden Party: Archbishop Runcie with leis (flower garlands), with Una Walker (center, with hat), and Terry Waite (left, with dark glasses), adviser to the Archbishop on Anglican Communion and ecumenical affairs. Star-Bulletin Photo (Terry Luke), by permission.

IHS NEWS

ARCHBISHOP'S VISIT

The truly great are measured by love, warmth, and humbleness. This was the reaction of the IHS patrons and staff to the Archbishop of Canterbury when he visited IHS on April 8 despite an extremely busy schedule.

The Archbishop mingled with the patrons, throwing his arms around one who had embraced him, and profusely thanking one who had written him a note of blessing.

He told the assemblage that he was happy to be in our Hawaiian paradise and was glad to see that a superb program of help to the downtrodden was in existence. He was invited to return whenever he could fit it into his schedule.

Peanut butter sandwiches—trademark of the "Street People" ministry—and punch were on the table of refreshments offered the Archbishop and his party, which included Bishop Browning. However, the Archbishop preferred to leave these delectables for the poor—much to the delight of the onlookers, who made short work of the snacks upon the departure of the Archbishop.

—By our IHS Correspondent



At IHS: Archbishop Runcie with IHS patron. Advertiser Photo (Roy Ito), by permission.

GIFT HONORS LOCAL WOMAN PASTOR

The following letter to the Rev. Dr. Claude DuTeil is shared with *Chronicle* readers:

The Women's League of Central Union Church is deeply grateful for the opportunity to present to you this check for \$1000.00.

This special contribution is joyfully given in honor of the Rev. Dr. Renate Rose, whose Ordination into the Christian Ministry was celebrated in the Sanctuary of Central Union Church on January 16, 1983. Dr. Rose, who was installed as Associate Minister of Central Union at the same time, is the first woman to be ordained in our church, and the first person to be ordained and installed in our church at the same time.

At Dr. Rose's request, we ask that you use this contribution in some way to alleviate the problem of shelter for the people you serve. I know that this is a continuing concern for you, especially the women and children who do not have a place to sleep.

God bless you as you walk among His children.

With love,
Suzanne Case
(Mrs. James H. Case)
President, Women's League of Central Union Church

A Word From the Bishop

My dear friends:

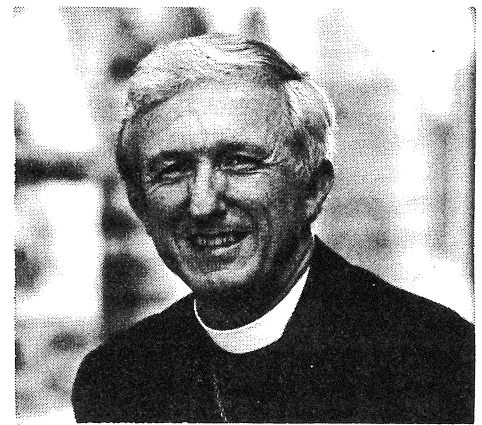
The Easter Message is one of Hope, Unity, and Love!

In a very dramatic way this message was conveyed within our Diocese and community of Hawaii through the person of the Archbishop of Canterbury. Wherever he visited—to whom ever he spoke—Archbishop Runcie was sharing the blessed hope of the Resurrection, enhancing the unity of us all in the new life in Christ, and showing a love that had a tremendous sense of enabling.

Whether it was to the men and women at IHS, or the staff at the Immigrant Service Center, or the community of Molokai, or to the gathering in the Cathedral Sunday afternoon there was a conveyance of a hope in a power that exists outside of ourselves—a hope originating from the Source of all power—a hope in One who gives the gift of eternal life. A hope beautifully having the power to open the resources that we have within ourselves to look anew at the problems and challenges facing us.

Whether it was to religious leaders of our community, or to our own clergy family, or to the Diocesan family collected in part at the Garden Party, or to the wider family of this State at the dinner given by the Mayor and Governor—the Archbishop in and through his person enabled us to feel a greater sense of unity. A unity understood in different ways—a unity that comes from a common reverence for the beauty of these Islands—a unity that comes from a sense that we are brothers and sisters one to another through One who has brought us into being—a unity that brings ethnic, religious, social and sexual differences into a common quest for peace—and unity that many of us know and feel tremendously blessed by in our faith in the risen Christ—a faith that truly breaks down all the barriers we would otherwise erect.

Whether it was to the Iolani or Priory student, or to the staff in the Diocesan office, or to those with whom he shared himself who prepared his meals on the North Shore, or to the men who served as the security unit from the beginning to the end of his visit—he beautifully shared himself with a love and a concern for each



person he met. In a really significant way I think he has helped us to share ourselves with one another!

To Archbishop Runcie, our heartfelt thanks for having in a very short period made himself so much a part of our lives. For having lived the Easter message of hope, unity, and love in our midst we do give thanks and pray that we in turn might share the same message through our lives.

Our Diocese was greatly blessed with the Archbishop's visit, and likewise were we blessed with the same message of Easter as we came together on the following Sunday at Cathedral Day. Over seven hundred strong came together in play, picnic, parade, and worship—tremendously happy and joyful time as our young people gathered together to present their Mite Box offerings—our prayer, our hearts, our offering reached out to our Companion Diocese of Polynesia on this great day.

I could not begin to name the countless numbers of people that contributed to the planning and implementation of the program for the Archbishop's visit, as well as for Cathedral Day—we are indeed truly blessed in this Diocese with the magnificent dedication of so many people. Words really cannot express the depth of my thanks to all of you—please know that I could not be more grateful to each of you for making possible such a meaningful time for our family as has occurred in the last month.

Faithfully yours,

+ *Edmond Browning*

The Rt. Rev. Edmond L. Browning
Bishop

ARCHBISHOP IN HAWAII (cont.)

Anne Bell; Richard Hicks; Kathy Richardson; Dee Chang; Bob Awana; and Francis Lum. Countless others assisted with each event, including the participation of all congregations of the Diocese and the committees appointed by the Governor and by the Mayor. All worked successfully to insure an aloha-filled and rewarding visit for Archbishop Runcie and everyone. "Here only a short time, . . . he made a difference."

—JPE

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ARCHBISHOP RUNCIE'S ADDRESS at COMMUNITY DINNER

I would like first to thank you all for the wonderful welcome which I have received in Hawaii. Your friendliness is sometimes described as legendary. It is not. It is a fact. And I have experienced it in abundance these days and experienced it in abundance this night.

During my three years as Archbishop of Canterbury, I have received many welcomes. Just a year ago I was in Nigeria, where they have a fast-growing and exuberant Christian Church and where, rather embarrassingly, they flew balloons stamped with my image. But they were sold by vendors with the ambiguous caption: "Help the Anglican Communion. Blow up the Archbishop of Canterbury."

But I can assure you that none of my welcomes has been warmer and more colorful than yours. I used to have a responsibility for engaging in important theological conversations with the Orthodox. I am sure that I have kissed more Orthodox beards and more Hawaiian ladies than any Archbishop.

I am aware that some of you may know me from TV, having conducted Royal weddings—even in China, in Canton, a taxi-driver pointed to me and gleefully cried, "Royal wedding, Royal wedding"—, or you may have seen me embracing the Pope.

How much as I enjoy weddings and embracing Christian leaders, they don't take up much of my time, and I am sufficiently modest to recognize that many of you may have vague ideas on how I do spend my time.

So before I get onto my main subject, I hope you will forgive a word of personal background.

First, I live both in London and Canterbury, and like Bishop Browning have an Episcopal diocese, in southeast England. About half of my weekends in the year find me there around the parishes. It keeps my feet on the ground. Someone once said, "Nothing is real unless it is local."

Second, I have to exercise some leadership in the policies of the Church of England, strengthening Christian education at all levels, increasing cooperation with those of other religious traditions, using resources wisely, at the point of human need.

By reason of our history, I have a place in our parliament and am therefore expected to be a spokesman for Christian faith and morals in the life of the nation. I didn't know until quite recently the ties between Hawaii and our country.

Also, within a world-wide Christian family [that is, the Anglican Communion]—not among the top ten in numbers but, arguably, the second-most widely distributed group of Christians in the world—I have a central position, not of jurisdiction (I cannot push Bishop Browning around!), but as a focus of unity and a reminder of history.

That's why I am here on my way to visit our Church in New Zealand and then after that the Church in Hong Kong, and why I now dare to address

you, not as a politician or diplomat, but as a Christian spokesman on a major world ethical issue whose time has come, just as in the last century the time to end slavery had come.

I am conscious that I speak in a part of the world where the issues of peace and war have particular significance. Those of my generation (and I have been a soldier) will never forget Pearl Harbor. Nor can any of us forget today that the lovely Pacific has become the test bed for weapons which face the whole world with the possibility of total destruction.

It is right that Bishop Browning in a recent address should speak about these issues with passion and conviction. He called for a dialogue for peace, and I want to support him in that call: dialogue between those with different perceptions about peace making, and dialogue between hostile governments and separated peoples. For the command of the Lord whom we seek to serve is above all that we should be peace makers.

In my travels around the world part of my task is to build a series of small bridges between people who stand in danger of being drowned by the rising tide of rhetoric and abuse, which sometimes threatens to engulf us. I hope that our Christian family can always stand for what might be termed, paradoxically, "passionate coolness."

How can you be a Christian and see human beings belittled by reason of the color of their skin or their sex, without passion? How can you see people starving and yet some of our best minds and richest resources nonetheless are devoted to weapons of destruction, without passion?

Yet passion is not enough. We need the coolness which in peace making will help us to get from where we are now—a world in rebellion in many parts against its Creator, a situation where force is sometimes justified as the lesser of evils (in the words of the American Admiral Mahan "the only justification for force is to gain breathing space for moral ideas to take root.")—a world where we are now to a world where we as peace makers want to be.

At present I see two potent symbols of humankind's condition and we live increasingly by pictures. I shall call them the planet and the cloud.

By the planet I mean the earth, sapphire blue and beautiful, photographed and seen whole for the first time from the moon.

By the cloud I mean the mushroom cloud over Hiroshima.

The vision of the earth as a whole is a symbol of the essential unity of our planet. It has already helped to heighten our perception of a world made one by the interdependence of its economy, the new possibilities of global communication, and the problems of pollution and energy which cannot be solved by individual states and which demand a common response. At no time in history has it seemed more realistic—and neces-

sary—to regard the world as a unity.

The cloud, however, is a reminder not only of the intransigence of conflict. It represents the outcome of man's attempt over hundreds of years to manage and dominate his environment and to impose himself upon the nature and his fellows.

Ironically, the effort to achieve mastery has brought us to a point where we have unbound unmanageable forces. We do not know for certain how far reaching the effect of a nuclear war would be on the genetic future of mankind, or how irreversible the damage to our planet.

The cloud is a judgment on centuries of aggressive intention.

But perhaps, if the significance of the cloud is properly understood and accepted, there is hope, as well as fear. Curiously, in the Bible the cloud is a sign of God's presence. There is a psalm which says, "He spoke unto them out of the cloudy pillar."

This is a moment to seek not simply to stabilize as far as possible a balance of terror, but to gain fresh determination to build more effective international institutions to reflect our perception of one world as seen in the photograph of the sapphire planet. World government may not be as utopian for those born after 1945 as it seems to be for those of us who were born before.

But for the moment, I am not thinking so much of world government as of a new world order. I think we should be paying more attention to the plea contained in the first report, issued last September, of the new Secretary General of the United Nations, Signor Perez de Cuellar. He described what he called "the new international anarchy", and listed some steps which government ought urgently to consider: greater use of the United Nations mediation facilities, more immediate resort to the Security Council, and the building up of the United Nations' policing capabilities.

There is nothing new in the concept. And the United Nations has already advanced further than the old League of Nations. But it is strange that the subject is so neglected in comparison with disarmament. Peace keeping operations have proliferated outside the United Nations in the last three years: in Zimbabwe, Sinai, and now in Beirut. These seem to me to be important victories for peace on the road to some kind of world order.

A new world order is not of course only a matter of a more efficient police force. We should not forget the contention of the Brandt Commission that the denial of justice to the hungry and poor in the world will have more and more explosive consequences from which none of us will be entirely insulated, and certainly not simply because we live in the Pacific. This is another way in which we should seek to develop the capacity to feel and act as world citizens. It is not that we have to abandon a patriotic love for our home land. Countries, like individuals, only thrive if they are loved, but we should try to transcend



Molokai's Vicar, the Rev. Lynette Schaefer, welcomes Archbishop Runcie and Terry Waite. Star-Bulletin Photo (John Titchen), by permission.

national self-interest as a sole determinant of policy.

I believe that simplest child can see the greatest ethical problem of our day and its cure. The powerful are too self-interested. The poor are too despairing. That's a recipe for violence on an increasingly horrendous scale. The cure is that the powerful become more responsible. The poor given hope of change. This, you may say, is mere rhetoric. This is the truth. It is at basis a spiritual problem.

I am a leader in a church which has a tradition of being rooted in national culture, what could be more English than the Church of England?, but those loyalties transcend national frontiers. That's how I try to speak for the things of God and humankind.

But there are so many barriers to our sympathy and compassion, so many stereo-types of one another that make talk of human brotherhood merely theoretical.

I have had a great experience of theological conversation with Russian churchmen and have often visited their country, where I have many friends. As a consequence I have come to glimpse the differences between our mental furniture and basic categories of thought. Yet, we are still slow to engage in many areas of dialogue which I believe are seriously neglected and could overcome some of those differences of mental furniture.

But peace is not just something for high-powered dialogue or international commission. We have to acknowledge that the springs of violence and war are in everybody. This is implied in the UNESCO Constitution: "Since wars begin in the minds of man, it is in the minds of men that the defenses of peace must be constructed."

There is a brand of easy talk about peace which promotes cynicism. The world is awash with references to "peace loving people", which makes one wonder how the relatively small numbers of people in the pentagon and the Kremlin can actually impose their will upon the rest of us. Tolstoy was rather more realistic when he said, "The great mass of men are hypnotized into war by their governments in the first instance but, alas, and even more remarkably, by each other."

To do anything about the violence in each one of us demands a profound and costly personal repentance. Sometimes even peace groups can manifest the kind of unrepentant and unreflective aggression they so readily ascribe to others. Few have the wisdom of Ghandi, who, when he was discussing with the British government in India the use of violence by the government against the Indians, stressed that the violence in the heart of the Indian people and of himself contributed to the overall violence of the conflict.

But the way of renouncing power and of subjecting self-interest to the interest of others must be pursued, if the peace intended by God is to be established. This path, of course, can only be trodden in the context of, and perhaps in reaction to, a world which in its present state has to be restrained and ordered by law and limits. Yet, Christians must always be restless and critics of that state of affairs. We

must never lose sight of our ideal. That was expressed in the last [Lambeth] conference of all our bishops in these words: "War as a method of settling international disputes is incompatible with the teachings and example of our Lord."

In these last days, I have been much impressed by the latest draft letter of the American Catholic Bishops, which I have only just begun to study in detail. But I hope it will have widespread distribution and attention.

I believe myself to be a preacher of the Kingdom of God to which our Lord pointed supremely when he said, "My Kingdom is not of this world." But he also prayed those mysterious words, "Thy Kingdom come on earth as it is in heaven."

The road to the realization of this Kingdom of right relationships is heavily mined, and we have to tread carefully, defusing the mines one by one. It demands what I call "passionate coolness." This is a spiritual and moral call for people of faith confronted by a world which longs for harmony and yet is in rebellion against the order of its Creator. We must never lose our ideals, but we must pursue them with a coolness which is able to marry religious conviction with trust in rational processes.

So that is my message to you my friends tonight.

I thank you for listening to me so well.

I am sorry if I have spoken to you at some length. Perhaps it may be said of me, as it was said of an old Scottish preacher, "If his audience did not arise instructed, at least they awoke refreshed."



Communion at Grace Church, Molokai: Archbishop Runcie and Ms. Frances Manuel. Star-Bulletin Photo (John Titchen), by permission.

QUEEN EMMA, KING KAMEHAMEHA IV ADDED TO HAWAII'S CALENDAR

The following is a proclamation read by Bishop Edmond L. Browning of Hawaii during the Festival Eucharist celebrated by the Archbishop of Canterbury in St. Andrew's Cathedral during his recent visit:

The tenth day of April
Nineteen hundred and eighty three

Most Reverend and Rt. Honorable Sir: It seems right to mark your visit in a way that acknowledges the historic bond between the Church of England and the Hawaiian people, first established in 1862 by King Kamehameha IV and his Queen, Emma, when they petitioned Queen Victoria and the Archbishop of Canterbury to send a bishop and clergy to the Hawaiian Islands. There have been great changes since that time: while the Hawaiian kingdom continues to live in the hearts of a grateful people, these islands now constitute one of the United States of America, and the Church of England is the mother of a great family of Churches, spread around the world, called, together, the Anglican Communion, of which the Episcopal Church of the United States is but one member.

We remember King Kamehameha IV for his part in the rooting of our church here, and for his translation of the Book of Common Prayer and

much of the Hymnal. His early death, following closely that of his four-year old son, the only child and heir, was a great blow to his people and to his vision for them, and a cruel loss to his devoted and beloved Queen, Emma.

His Queen's extraordinary life of service must be seen against the darkness of these tragedies. Until her own death twenty years later, she dedicated herself to her people, her Church and the fulfillment of the vision she and her husband had held. Hospitals, schools, this Cathedral and all manner of works for the public good owe their beginning or development to her. She travelled to Europe, and especially to England, to raise funds for her people's needs. Queen Victoria loved and praised her, and one of your predecessors, Archbishop Charles Thomas Longly, remarked upon the occasion of her visiting him in Lambeth:

I was much struck with the cultivation of her mind, and I must state that she was better informed in English literature and history than most English ladies I meet. But what excited my interest most was her deep-rooted piety, her almost saintly piety. For her sake we plead for a mission in those islands.

For these reasons, it is fitting that we recognize the singular place of this King and Queen in the hearts of this people and in the history of those other saintly persons who have witnessed to their Lord Jesus through their suffering, their humble use of power, and their personal piety.

Therefore, I have chosen this time of your visit to ask the Clergy of this Diocese to add the names of Kamehameha IV and Queen Emma to our liturgical calendar, and on November 28th of every year (that being the anniversary of their own confirmation in 1862) to remind our congregations in some fitting way of their life and witness.

The Rt. Rev. Edmond L. Browning
Bishop of Hawaii

BISHOP BROWNING HONORED

Bishop Browning has been elected by the Executive Council of the National Church to the **Anglican Consultative Council** for a six year term. The Council meets every other year and, together with the Lambeth Conferences (every decade) and the annual Primates' meeting, is one means of unifying the Anglican Communion and facilitating intra-Communion communication.

Bishop Browning was also appointed recently to the Executive Council's new **World Mission Committee** to serve until the 1985 General Convention. This committee is responsible for overseas Episcopal dioceses, Anglican Partners in Mission, ecumenism, and missionary appointments.

THE NEW PERMANENT DEACON: Ministry of Service

Hawaii is one of 8 dioceses in the National Church engaged in a training program for the "new style" permanent deacon.

By "new style" is meant that he or she does more than serve at the altar and take the Sacrament to shut-ins. The new deacon is trained, in addition, to "interpret to the Church the needs, concerns and hopes of the world and to send the Church forth in service in the world to all those in need."

Moreover, the new permanent deacon has as a major task "inspiring lay persons to engage in ministry in the congregation, community and daily lives."

In Hawaii, training begins with a six month course in spiritual formation "through which students are helped to form ideas of what kinds of ministry they are interested in and best suited for." And each student selects a spiritual director, or—better—a pastoral guide.

The curriculum is 2½ years long and includes both spiritual formation (6 months) and academics (8 courses in two years: ethics, liturgics, Old Testament, New Testament, peoples and cultures of Hawaii, homelitics, church history, and theology).

Hawaii's teachers in the 1981-1983 Diocesan Training program are: Frs. Sargent Edwards, Douglas McGlynn, Norio Sasaki, Eric Potter, Richard Rowe, David Babin, Dick Chang, and Brian Nurdin, all under the directorship of Fr. Robert Rowley and the supervision of Bishop Browning. Fr. Rowley leads a course in the theory and practice of ministry, designed to make the academic practical and to review pastoral experience in theological perspective. These teachers, clearly reflect the broad range of views within the Episcopal Church.

In Hawaii's Diaconate Program, postulants to the permanent diaconate are required "to be specific about what kind of ministry they intended to pursue in the parish or elsewhere."

One such description of ministry is that of Dorothy Nakatsuji:

"My ministry is two-fold:
"I'm presently spiritual counselor, by mail, to three women who are testing their vocation in the Third Order of the Society of Saint Francis. The Third Order is a religious order which requires at least six months postlancy and two years novitiate before life vows are made. The counselors responsibility is to support and help the individual grow in their spiritual/prayer life as they try to discern if they are called to the Franciscan way of following Christ. I'm also spiritual counselor to two women in Hawaii and have conferred with others.

"My other ministry is related to my position with Hospice Hawaii, Inc. as patient care coordinator. This ministry to the dying and their family occasionally involves direct care, but it is usually indirect through training, counseling and supporting those who provide direct care.

"Another aspect of my hospice work

is to help plan, develop and implement programs such as our Hospice chaplaincy training program. Ministry to the dying and their family is not limited to my work with Hospice Hawaii as some request counsel on a less formal basis."

Following ordination, education continues through field training in the specific areas of ministry chosen by the deacon.

Persons interested in the ministry of serving through the new permanent diaconate should speak to their pastors.

II

The office of the deacon is ancient and important.

In the earliest Christian church, the Twelve (then, a single successor, James, brother of the Lord), a council of elders (*presbyteroi*, priests), and a college of seven deacons served the faithful in Jerusalem, the deacon particularly.

"Deacon means 'servant', and in particular, one who serves a table, a waiter. Perhaps this gives a hint of the original significance of the office," writes Hans Lietzmann.

"The deacons served the church at the Lord's Supper, and carried the bread and wine to the homes of those who were absent. These absent ones were mostly, and as a rule, the sick; and thus the deacons combined their special office with that of looking after the sick.

"In practice therefore, they became the assistants of the bishops in discharging services of love to all the members of the church who were in need," Lietzmann concludes.

The Seven were chosen from amongst the Hellenists of the Jerusalem church to serve tables (especially, those of the Hellenist widows dependent on the church for sustenance) and to proclaim Christ to fellow Hellenists (that is, those Jews whose first and perhaps only language was Greek). So important was the office of deacon that the apostles themselves prayed for them and laid hands upon them.

And to the Church, these deacons brought a new force and directness in Christian preaching and evangelism. The deacon Stephen's preaching

ended both in his own "lynching"—the first Christian martyr, after Jesus himself—and in moving Paul that much closer to conversion and his mission to Greek-speaking Gentiles. The deacons freed the apostles from the details of gift acceptance, property management, the disbursal of funds, and the care of the needy and were their authorized representatives in caring for an evangelizing to the Hellenists.

Ignatius, Bishop of Antioch & All Syria in the time of Trajan (98-117), wrote that "the deacons—who are most dear to me—[are] entrusted with service (*diakonia*, serving ministry) of Jesus Christ."

By 250, Rome's Christian community included, besides its bishop, "forty-six presbyters, seven deacons, seven sub-deacons, 42 acolytes, 52 exorcists, readers and door-keepers, above fifteen hundred widows and persons in distress, all of whom are supported by the grace and loving kindness of the Master," together with "an immense and countless laity," Cornelius of Rome wrote to Fabius of Antioch.

A deacon, assisted by a sub-deacon, headed each of the seven deaconries into which Rome had been divided. They seem further to have been assisted by the 42 acolytes, with perhaps 6 to each deaconry. (The word "acolyte" means "follower, one who obeys." Secular Rome was divided into 14 regions.)

It was customary then to draw bishops from amongst the deacons. So it was a distinct innovation when, after the terrible persecution under Decius (250), the priest Cornelius, rather than a deacon, was elected in 251 to succeed the martyred Bishop Fabian. Had all the deacons and sub-deacons perished? Deacons then had pastoral experience, administrative capability, and liturgical training which made them preferable to priests in filling a vacant see.

"Deacons assisted the bishop as ecclesiastical servants: they administered the charities of the church, helped with the administrative and pastoral duties, and distributed the Sacrament within the service and afterwards to those unable to be present," writes Marion J. Hatchett. "In its role of servanthood, the order of deacons symbolized Christ who

came not to be served but to serve."

In 424, Bishop Augustine had at least six deacons and three priests in his church in the city of Hippo Regius (modern Bone in Algeria). In 427, he had seven priests, two of whom had been deacons three years earlier. Priests now regularly became bishops, and deacons increasingly became priests.

The 1979 *Book of Common Prayer* returns to the older vision of the deacon, and the diaconate is much more than a six-month, or longer, holding pattern for a priest-to-be. It is also an office unto itself, permanent and special, with an integrity of its own within the Body of Christ.

In the words of the *Book of Common Prayer*, at the examination of the ordinand during the Ordination of a Deacon (p. 543):

"Every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit.

"God now calls you to a special ministry of servanthood directly under your bishop.

In the name of Jesus Christ you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

As a deacon in the Church . . . you are to make Christ and his redemptive love known, by your word and example, to those among whom you live, and work, and worship.

"You are to interpret to the Church the needs, concerns, and hopes of the world.

"You are to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments, and you are to carry out other duties assigned to you from time to time.

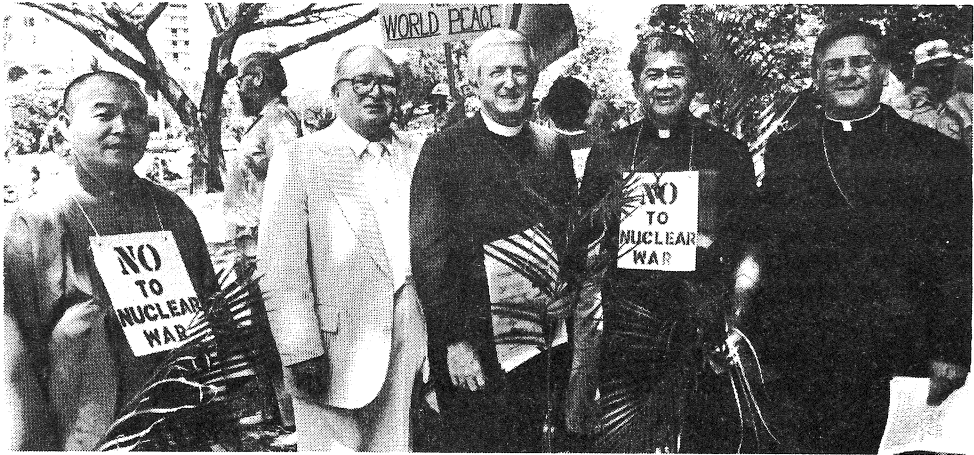
"At all times, your life and teaching are to show Christ's people that, in serving the helpless, they are serving Christ himself."

III

The Calendar of the *Book of Common Prayer* celebrates 5 deacons by name:

- Nicholas Ferrar (+1637), who founded Little Gidding, a religious community of some 40 persons in all (his mother Mary, the families of his brother and sister, their servants, and himself) to live a life of prayer and good works based upon the Bible and the *Book of Common Prayer*. Ferrar had been Deputy-Treasurer of the Virginia Company and a Member of Parliament.
- Besides prayer, the community engaged in charitable works for the whole neighborhood. Its members visited and relieved the poor and sick, and ran a dispensary and a school for the village children." A raid by Cromwell's soldiers (1646) ended the community's 21 year life. (December 1)
- Alcuin of York (+804), inspirer of the Carolingian Renaissance and Abbot of Tours, whose monastic school became the model for the rest of Europe under Charlemagne.

At the Palace School at Aachen,



At the beginning of the Palm Sunday March for Peace (left to right): The Rev. Nobukazu Masuda, Risho Kosei-kai Hawaii Kyokai; Rabbi Emeritus Julius J. Nodel of Temple Emmanu-El; Bishop Edmond Browning, Episcopal Church; Haku Abraham Akaka, Kawaiahao Church; Bishop Joseph Ferrario, Roman Catholic Diocese of Honolulu. Advertiser Photo (Roy Ito), by permission.

(continued on page 8)

700 AT CATHEDRAL DAY

The Diocesan family gathered for an exciting picnic, parade and then worship, in its family church, St. Andrew's Cathedral.

And the Cathedral was indeed the Cathedral of the whole Diocese on April 17th. They came from Hawaii, from Kauai, from Kahaluu, from Aina Haina, from Molokai, from Aiea, from Maui, from everywhere, to join together and revel in our oneness. There was gorgeous food, from the Colonel's best to a Gourmet Pita bread and coconut cake extravaganza from the kitchen of cateresses Tad and Pat, Inc. The Palace Grounds seemed to have turned yellow because so many participants were wearing their goldenrod Cathedral Day T-Shirts, in a project spearheaded by Karen Kirk.

There was hula dancing and singing as the ukuleles were strummed, and a big mural project going on on the sidewalk as kids painted in the outlines of murals (outlined by Marilyn Brown) which depicted the various activities begun in Hawaii by Queen Emma and Kamehameha IV, who brought the Anglican Church to Hawaii. Beth Devereux and her assistants helped the kids transform the murals into colorful, exuberant expressions of love and light. The mural is being sent, along with the proceeds from the Diocese's Mite Box Offering this year (in excess of \$800) to the Church in our Companion Diocese of Polynesia.

After lunch and the arts and songs, the whole multitude prepared for the big procession. Each church had brought a banner with its name, and flags and other banners and candlesticks and such, so that each church group was led by its own acolytes and followed by its vested priests. The entire procession was led by a Diocesan banner and a St. Andrew's Cathedral banner and more crosses and candles. At the front was Parade Marshall Fr. Rick Ward, plus a band of bagpipes and drums and of course, our Bishop in mitre and cope, with

Chaplain. Off they went, round the Iolani Palace grounds, straight through the Capitol Rotunda, and down Beretania to the Cathedral, stopping traffic and pleasing tourists who felt they were lucky indeed to see such a spectacle.

And the Clean Up Clowns from St. Christopher's ran along behind. (They were supposed to stay at the end and be sure the Palace Grounds were picked up, but all the members of all the churches had done such a good job that there was nothing left to clean.) Into the Cathedral they streamed as the bagpipes played on the Cathedral steps and were treated to a lovely service which featured layreaders from each major Island in our Diocese, a warm and homey homily by our Bishop, and terrific music by the St. Andrew's Cathedral Choir and the St. Andrew's Priory Choir.

During the presentation of the offering, two presenters from each church in attendance took down their church's Mite Box Offering for the Bishop to give to the Bishop of Polynesia. And after the offerings had been made (and at a signal from Dean Bright of the Cathedral), up went the helium balloons from the hands of the children, to the very top of the Cathedral ceiling. Following the service, Kevin Mahoe's Christian Hula troupe performed a graceful rite of dismissal on the Cathedral steps, while Cathedral Day Buttons, the brainchild of committee member Jean Nurning, were passed out to all.

Sandra Bright, who chaired the Cathedral Day committee (which was made up of members to the Christian Education Program Unit and the Companion Diocese committee), was beaming from ear to ear. "Look at all the people," she said. "It is just wonderful." And it was. Cathedral Day is here to stay. See you next year.

By our Cathedral Day correspondent

VIM UPDATE

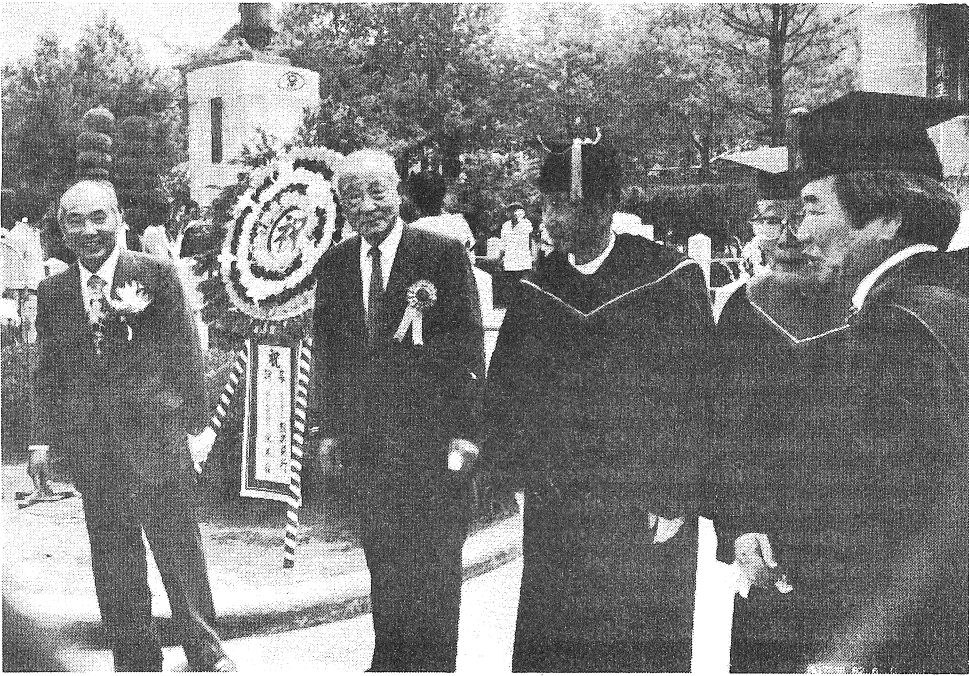
The following is a Financial Report of our Venture in Mission effort to March 31, 1983 indicating what has been received and what has ben disbursed for expenses and for grants. In addition, we are reporting cash that has been received from each church and how this relates to the amount pledged.

Total Cash Received to March 31, 1983 (64% of \$1,506,736 pledged)	\$959,822
Total Cash Disbursed for Expenses (\$100,000 Budgeted for Expenses)	93,822
Net Cash Available for Distribution	\$866,000

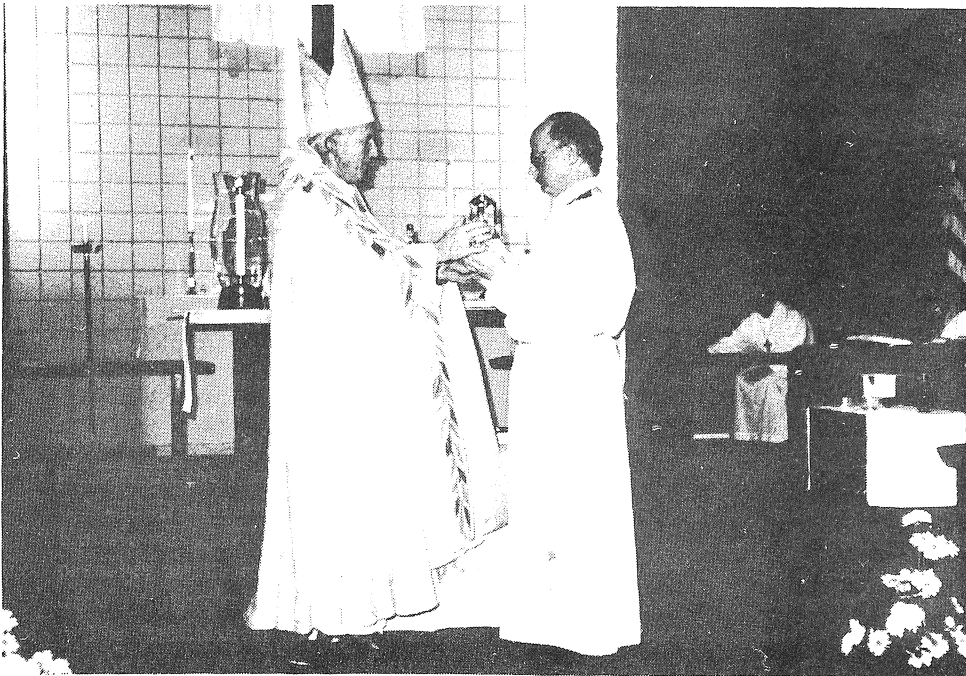
Cash Distributed to March 31, 1983:

	Total Allocation	Distributed to Date
Clergy Continuing Education Fund	\$ 150,000	\$ 85,875
Lay Training Institute	50,000	25,000
Diocesan Scholarship Endowment	100,000	57,000
Institute for Human Services	100,000	57,000
Ministry to the Elderly:		
Palama Interchurch Council	24,000	14,588
Windward Senior Center	15,000	6,500
"Service Gap"	15,000	-0-
Aiea Family Center	10,000	-0-
Undesignated	36,000	-0-
Refugee Ministries:		
Kalihi Palama Service Center	14,000	11,900
Undesignated	6,000	-0-
Immigrant Ministries:		
Korean	6,000	2,000
Chinese	6,000	4,150
Japanese	6,000	4,500
Filipino	6,000	1,671
South Pacific People	6,000	1,500
Hospice Money:		
Maui	10,000	8,500
Hospice Volunteers - Oahu	30,000	12,826
Undesignated	10,000	-0-
Camp Mokuleia	200,000	170,000
St. Andrew's Priory Building Fund	100,000	85,000
Seabury Hall Building Fund	100,000	50,000
St. Andrew's Cathedral Building Fund	100,000	60,000
Future Mission Opportunities:		
Kihei Shared Ministries	9,500	5,900
Family Friends Program - Kauai	10,500	875
Unallocated Funds	30,000	-0-
Diocesan Totals	\$1,150,000	\$664,785
South Pacific Partnership:		
American Samoa	\$ 50,000	\$ -0-
Diocese of Polynesia	50,000	35,000
CDSP/Asian Seminarian Exchange	30,000	25,000
Church in Uganda	75,000	50,000
Future Mission Opportunities	45,000	25,000
National Totals	\$ 250,000	\$135,000
Diocesan and National Totals	\$1,400,000	\$799,785
NET AVAILABLE AT MARCH 31, 1983 FOR TENTH DISTRIBUTION		\$ 66,215

(continued on page 8)



The Rev. Dr. Paul H. Kim (center) on receiving the degree of Doctor of Law from Cheongju University, Korea, June 5, 1982. Fr. Kim was the University's first president.



Bishop Browning and Fr. John Crean, Jr., at his installation as Rector of St. George's, Pearl Harbor.

The Calendar: MAY & JUNE

MAY 1983		27	St. Michaels & All Angels
DIOCESE		28	Seabury Hall Graduation
1	Easter 5	30-	Synod - California
7	Newsletter Workshop, Hilo	June 3	
7	Craft Fair, Seabury Hall, 10 a.m.-4 p.m.	JUNE 1983	
8	Easter 6 (Mother's Day)	DIOCESE	
12	Ascension Day: 115th anniversary of St. Andrew's Priory School	4	Iolani Graduation
12	Episcopal Church Women Island-Wide Meeting	5	Pentecost 2
12	Commission on Ministry	9	ECW Board Meeting
15	Easter 7	9	Commission on Ministry
17	Maui Clericus	10	Kamehameha Day Holiday
18	Oahu Clericus	12	Pentecost 3
19	Finance/Real Estate Department	14	Maui Clericus
19	Program Department	15	Oahu Clericus
20	Mission Department	16	Finance/Real Estate Department
20	Communication Department	16	Program Department
20	Diocesan Council	17	Communication Department
20-22	HECA - Clergy Conference	17	Mission Department
22	Day of Pentecost	17	Diocesan Council
25	Standing Committee	17-18	Spiritual Development Program Retreat
26	Deadline for materials for Chronicle	19	Pentecost 4 (Father's Day)
27-28	Diaconate Spiritual Development Program - St. Clement's	26	Pentecost 5
29	Trinity Sunday	29	Standing Committee
30	Memorial Day Holiday		
BISHOP		BISHOP	
1	Waikiki Chapel	1-3	Province 8 Synod - California
3	Iolani School	4	Priory Commencement
3	Staff	4	St. Peter's Huli-Huli Chicken Sale
4	St. Stephen's	5	St. Clement's
5	Staff	7	Staff
5	St. George's	8	St. Mary's
8	Good Samaritan	9	Episcopal Church Women
10	Staff	9	Commission on Ministry
10	Priory Senior Reception	10	Kamehameha Day Holiday
11-21	Bishop in Spokane	12	St. Barnabas'
22	Epiphany	14	Staff
24	Staff	15	Oahu Clericus
24	St. Timothy's	15-16	Executive Council Meeting, NYC
25	Standing Committee	17	Diocesan Council
25	Holy Nativity	17, 18	Pre-Symposium Training
26	Staff	19	Bishop at Cathedral
26	Priory Board Meeting	19-26	Roland Allen Symposium - Hawaii Loa College
26	Iolani Senior Reception	22	Standing Committee
		28	Staff
		29	Standing Committee
		30	Staff
		30	VIM Reports & Requests due



The Rev. Leslie Brandt (Lutheran) and the Rev. Heather Mueller, Rector of St. John's, Kula, at Hawaii's first "common joint celebration of the Eucharist."

VIM UPDATE (cont.)

Church	Pledge Pledge Amount	Cash Received to Date	Percent of Pledge Received
All Saints'	\$ 18,053	\$ 8,807.00	49
Calvary	18,159	9,900.35	55
Christ Church	-0-	1,705.00	
Christ Memorial	5,730	5,762.00	101
Emmanuel	20,962	11,411.46	54
Epiphany	65,582	43,546.83	66
Good Samaritan	22,184	18,820.00	85
Good Shepherd	32,400	18,450.00	57
Grace	6,955	6,276.80	90
Holy Apostles'	38,212	31,366.35	82
Holy Cross	6,280	5,278.00	84
Holy Innocents'	50,000	50,000.00	100
Holy Nativity	216,047	177,278.99	82
Kohala Missions	10,708	8,177.00	76
Resurrection	2,980	1,899.00	64
St. Andrew's	277,061	125,456.37	45
St. Barnabas'	7,631	5,105.50	67
St. Christopher's	90,000	55,261.50	61
St. Clement's	63,934	41,535.29	65
St. Columbas'	3,240	605.57	19
St. Elizabeth's	55,000	28,229.70	51
St. George's	10,320	6,068.33	59
St. James'	12,835	6,540.33	51
St. John's, Eleele	24,128	20,398.00	85
St. John's, Kula	37,718	25,618.00	68
St. John's By-The-Sea	17,148	9,164.50	53
St. Jude's	3,158	1,910.00	60
St. Luke's	33,000	22,884.25	69
St. Mark's	14,024	13,089.46	93
St. Mary's	33,007	24,615.37	75
St. Matthew's	27,690	16,394.00	59
St. Michael's	21,000	16,941.00	81
St. Paul's, Kekaha	5,510	3,550.00	64
St. Paul's, Honolulu	2,260	155.00	07
St. Peter's	90,000	31,160.97	35
St. Philip's	7,500	7,887.00	105
St. Stephen's	24,000	10,291.85	43
St. Thomas'	2,100	60.00	03
St. Timothy's	60,000	40,000.00	67
Trinity By-The-Sea	7,870	4,472.50	57
Waikiki Chapel	6,600	6,610.00	100
Ascension	250	300.00	120
Ho Foundation (St. Elizabeth's)	40,000	10,000.00	25
Special Gift	15,000	15,000.00	100
Special Gift	500	500.00	100
Interest & Miscellaneous	-0-	11,338.75	
	\$1,506,736	\$959,822.02	64

NEW DEACON (cont.)

devoted to the seven liberal arts, for the first time since Rome's collapse, the laity in any number received an education in the Latin classics.

Alcuin was also concerned with the liturgy and the correct text of the Latin Bible. And many classical works—Christian and pagan—owe their survival to copies made at Tours, and elsewhere, during this Renaissance. Paradoxically, the Christian "Gothic" era gave the humanists of the Italian Renaissance many of the Latin texts they later studied. (May 20)

• Ephrem of Edessa (+373), "the great classic writer of the Syrian Church," "a brilliant exegete, controversialist, preacher and poet." He wrote numerous treatises, orations, and hymns, many in metrical form, as well as commentaries on the books of the Old and New Testaments. (June 10)

- Laurence (+258), martyred during the persecution under Valerian. "On being asked by the prefect of Rome to deliver up the treasure of the church, he assembled the poor among whom he had distributed the ecclesiastical possessions and presented them to the prefect, saying, 'These are the treasure of the church,' an action for which he was punished by being slowly roasted to death on a gridiron [rather like huli-huli chicken]," according to a tradition preserved by Ambrose, Bishop of Milan. (August 10)
- Stephen (c. 32), leader among the Seven, server of tables (with the special care of Hellenist widows) and spokesman for the Hellenist view of Israel's history, institutions, and record of obedience to the Law (Acts 6:1-7:60), the first martyr, after Jesus Christ himself. (December 26)

—JPE