

# HAWAIIAN CHURCH CHRONICLE

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HAWAII HISTORICAL SOCIETY  
530 KAWAIIANAC STREET  
HONOLULU, HI 96813



Maundy Thursday Chrism Mass: Presiding Bishop John M. Allin communicating Peter Ogilby. Advertiser photo by Charles Okamura, with permission.



The Presiding Bishop (center), with Bishop Browning and Bishop Harry S. Kennedy (right).

## THE FOUR PB NOMINEES

Bishop Edmond L. Browning of Hawaii, Bishop William C. Frey of Colorado, Bishop Furman C. Stough of Alabama and Bishop John T. Walker of Washington (D.C.) will be nominated Presiding Bishop on Wednesday, September 11 1985, at a joint session of the House of Bishops and House of Deputies of the General Convention meeting at the Anaheim Convention Center in the Diocese of Los Angeles.

And there may be additional nominations from the floor, by any bishop or deputy.

On September 12, the bishops will be bused to a church nearby, where they will celebrate the Eucharist and, in executive session, elect the Episcopal Church's 24th Presiding Bishop, who must then be confirmed by vote of the House of Deputies.

For the information of all Episcopalians the Diocesan Press Service of the Episcopal Church Center in New York has circulated the following data about the four nominees:

### THE RT. REV. EDMOND LEE BROWNING Bishop of Hawaii

Born: March 11, 1929 in Corpus Christi, Tex., son of Edmond Lucian Browning and Cora Mae Lee.

Browning attended the University of the South, from which he received his B.A. in 1952, B.D. in 1954 and D.D. in 1970. He also attended the Japanese Language School in Kobe, Japan, from 1963-65.

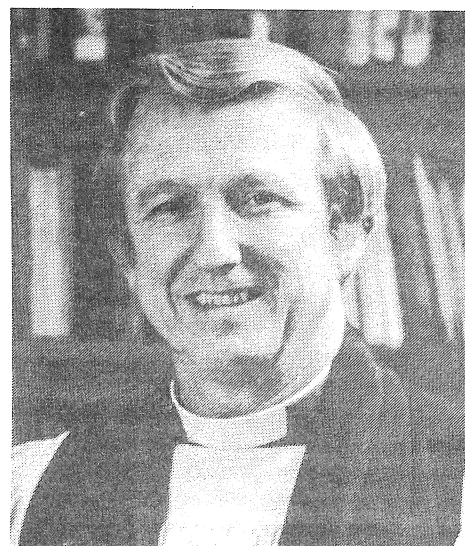
Ordained: to the diaconate July 1954; to the priesthood May 1955, Bishop E.H. Jones. Consecrated Bishop of Okinawa Jan. 5, 1968; served until 1971. Bishop-in-charge, Convocation of American Churches in Europe 1971-74. Hawaii since 1976.

Assistant Good Shepherd, Corpus Christi, Tex. 1954-56; rector, Redeemer, Eagle Pass, Tex. 1956-59; priest-in-charge, All Souls, Machinato, Okinawa 1959-63; priest-in-charge, St. Matthew, Oruku, Okinawa 1965-68; archdeacon of Okinawa 1967-68.

Married Sept. 10, 1953 to Patricia Alline Sparks; they have five children.

While serving in the Diocese of West Texas, Browning was dean of the Western Convocation, chairman of the Youth Division of the diocese, and a member of the diocesan executive council. He also served as executive for World Mission, Episcopal Church Center, 1974-76.

During his tenure in Europe, Browning actively supported reconciliation moves with anti-Vietnam draft resisters and deserters in Sweden and elsewhere.



Bishop Edmond L. Browning of Hawaii. DPS photo.

In recent years, his addresses to diocesan conventions in Hawaii have focussed on nuclear disarmament, peace-making, and Namibia; this year's was on racism and the ministry of the laity.

### Quotes:

"It is terribly important, I believe, for the institutional Church to speak and seek to give evidence on critical moral and ethical issues. It is also important to realize that resolutions or stands of this sort do no go very far unless the spirit of those convictions, informed by a lively faith, is lived out in the lives and labor of the lay people of this Church, as they move in the world." (1984 Diocese of Hawaii convention address)

"I think it's imperative that [one called to serve as bishop] be concerned for his own spiritual development. If the spiritual life is not seen to be of the highest priority in the bishop's own life, then I doubt there is any likelihood that he can assist others." (1976 Diocese of Hawaii questionnaire to candidates for bishop)

### THE RT. REV. WILLIAM CARL FREY Bishop of Colorado

Born: Feb. 26, 1930 in Waco, Tex., son of Harry Frederick Frey and Ethel Oliver.

Frey attended the University of Colorado, from which he received his B.A. in 1952. He went to seminary at the Philadelphia Divinity School, from which he obtained a Th. B. in 1955 and D.D. in 1970.

Ordained: to the diaconate June 1955; to the priesthood January 1956,

(Continued on page 2)



# PB NOMINEES



Bishop William C. Frey of Colorado. DPS photo.

Bishop Minnis. Consecrated Bishop of Guatemala Nov. 26, 1967; expelled by the government in 1971 when he, along with other religious leaders, protested the killing of innocent civilians in that country. During his tenure in Guatemala, he also served as Bishop-in-charge of El Salvador (1967-68) and Honduras (1969-72). Elected Bishop Coadjutor of Colorado 1972; became diocesan bishop 1973.

Vicar, Timberline Circuit Missions, Colo. 1955-58; rector, Trinity, Los Alamos, N.M. 1958-62; rector, Good Shepherd, San Jose, Costa Rica, 1962-64; acting director, Spanish Publication Center, Episcopal Church in Costa Rica, 1963-64; director, 1964-67; chaplain, University of Arkansas at Fayetteville, 1971-72.

Married June 12, 1952 to Barbara Louise Martin; they have five children. Dean, Santa Fe Convocation, 1959-62, chairman, Department of Christian Social Relations, Diocese of Rio Grande 1960-62; chairman, Costa Rica Board of Examining Chaplains 1963-67; President, Province IX 1969-72; chairman, Joint Committee on Peace, 1979-.

Quotes:

"The Church needs the ordained ministry. . . But its function is to enable the people of God to accomplish the ministry of Jesus Christ in the world, not to usurp that ministry from those to whom it rightly belongs." (*The Colorado Episcopalian*, Sept. 1984 issue)

"The low spiritual estate of the Christian Church today is the product of a low level of expectation [concerning the power of God]. . . The world is coming apart at the seams. . . waiting for us, the children of God, to live up to our fullest potential. This is essential for the redemption of the whole world." (address to a prayer meeting and witness service sponsored by the episcopal Charismatic Fellowship at New York's Cathedral of St. John the Divine, 1974)

THE RT. REV. FURMAN CHARLES STOUGH  
Bishop of Alabama

Born: July 11, 1928 in Montgomery, Ala., son of Furman Charles Stough and Martha Elizabeth Turnipseed.

Stough received his B.A., B.D., and D.D. from the University of the South in 1951, 1955, and 1971, respectively.

Ordained: to the diaconate May 1955, Bishop Murray; to the priesthood December 1955, Bishop Carpenter. Consecrated Bishop of Alabama Feb. 18, 1971.

Rector, St. Andrew, Sylacauga, St. Mary, Childersburg, Ala. 1955-59; chaplain, U.S. Army Reserve 1957-71; rector, Grace, Sheffield 1959-65; priest-in-charge, All Souls, Machinato, Okinawa 1965-68; missionary, Diocese of Alabama 1968-70; rector, St. John, Decatur 1970-71.

Married May 12, 1951 to Margaret Dargan McCaa; they have two children.

Deputy General Convention, 1970; member, board of directors, Presiding Bishop's Fund for World Relief, 1972-78; chancellor, University of the South 1979-; member, Executive Council of the Episcopal Church, 1982-; compiler, *Calendar of Prayer for Mission, Diocese of Alabama*; editor, *Realities and Visions*, Seabury Press.

Stough served the U.S. Army in Japan, 1946-48. After college, he worked as field representative for General Motors before seminary. He was outstanding young man of the year of the Alabama Jaycees in 1958.

While at Sheffield, Stough arranged informal meetings between his vestry and representatives of the black community which laid the groundwork for a mayoral inter-racial group. He has been a leader against capital punishment in Alabama. He also has interest in Namibia.

Quotes:

"... A Christian world view which is formed by Christ's vision of reality. . . perceived every human being as being made in the image of God and. . . True reality extended beyond that which we perceive, and that it is the destiny of each human being to be ultimately united perfectly with God. . .

"The practical outcome of the Christian world view is that we are called to make peace, to feed the poor, to strive against oppression and injustice. . . to be a friend of and to stand with the most helpless persons in our society. . ." (message to the Diocese of Alabama Episcopal Churchwomen, appearing in their *Calendar Work Book* and *The Alabama Anglican*, Jan. 1985)



Bishop Furman C. Stough of Alabama. DPS photo.

THE RT. REV. JOHN THOMAS WALKER  
Bishop of Washington, D.C.

Born: July 27, 1925 in Barnesville, Ga., son of Joseph Walker and Mattie Wyche.

Walker received his B.A. from Wayne State University in 1951 and a D.H.L. in 1981. He was the first black graduate of Virginia Theological Seminary (B.D., 1954), which granted him a D.H.L. in 1978. Further degrees: Hobart College, D.D., and University of the South, D.D., 1974; Interdenominational Theological Center, Atlanta, D.D., 1975; Georgetown University, L.L.D., 1978.

Ordained: to the diaconate July 1954; to the priesthood February 1955, Bishop Emrich. Consecrated Suffragan Bishop of Washington June 29, 1971, elected coadjutor 1976, became diocesan bishop 1977.

Locum Tenens, St. Mary, Detroit, Mich. 1954, rector 1955-57; master, St. Paul School, Concord, N.H. 1957-64, 1966; instructor, Bishop Tucker College, Uganda 1964-65; canon, Cathedral of Saints Peter and Paul, Washington, D.C. 1966-71; dean, Washington Cathedral 1978-.

Married March 26, 1962 to Rosa Maria Flores; they have three children.

Director, Executive Council summer training program, Nicaragua, Guatemala, Costa Rica, 1961; delegate to General Convention, 1970; Joint Standing Commission on Ecumenical Relations 1974-78; Council on Church Union; founding member, Urban Bishops' Coalition; Joint Commission on Church in Metropolitan Areas, 1980-82.

Delegate, World Council of Churches, 1975; chairman, Africare; founding member, Interfaith Conference of Metropolitan Washington.

Advisory Committee U.S. Civil Rights, N.H., 1960-66; chairman, Police



Bishop John T. Walker, of Washington, D.C. DPS photo.

Chief Advisory Council, D.C. 1975-; Special Commission U.S. Military Academy, 1976.

Quotes:

"I feel the Church is about how well you assist people to overcome some guilts. You have to give them a faith to live by, help break them from enslavement, be it economic, political, or emotional. I think being black means I understand enslavement and rejection as well as anybody else." (1978, upon assuming duties of dean of Cathedral)

"[The Church] must stand firmly at that point where the Church and the world meet, and it must address the issues of the day, not as having solutions, but as a body of concerned people who, together with other citizens, seek solutions to the large problems of our time." (1977 Diocese of Washington convention address)

## ST. JOHN'S, KULA



St. John's Family Camp & Junior Youth Group's Shrove Tuesday Pancake Supper (across from upper left): Kim Burger, Eleanor Anderson, Tehani Brown; Jim Macknik, with pancake cross; Elizabeth Anderson, family camp cook; Members of the Junior Youth Group; Matthew Burger, Jeff McCord, Jim Macknik; Family camp (foreground, left to right): Debbie Hanley, Covenant Player Beth, Alan Anderson, John McConnell, Marilyn Hirashima, with (background) Tomm Hirashima, Julie Swenson, Pu Brown, and Covenant Player Glen.



# A WORD FROM THE BISHOP

My dear friends,

As one of those nominated for Presiding Bishop, I was asked to make a Statement of Vision for inclusion in the materials that are a further part of the selection process.

I share this Statement with the Diocesan family now, because we enrich each other by sharing how we see things.

## Statement of Vision

This statement is a response to prayer, not only to my own, but the corporate prayer of the Church. It is neither my vision alone, nor is it complete, but a vision issuing from the common faith that we share in our lives. Any insights I offer, I owe to a loving God and His people.

Vision, always in process and never static, is not a possession but a hope, a gift for another. It is not what we would always choose, but in this world and given the demands of the Gospel, vision incorporates itself into our vocation. We discover it as the God of exodus and exile, of passion and resurrection speaks through His people in the brokenness and fragmentation of His creation. Vision is both prophetic and pastoral: prophetic as it directs us to the future; and pastoral as it seeks to reclaim the wholeness of creation.

My faith in the Risen Christ informs the vision. I believe that in the life, death, and resurrection of Jesus, our unbelieving world has been invaded with the possibilities of His Kingdom, a new order. And though He challenges us with incredible tasks, at the same time He wills our transformation into a servanthood community. Our baptismal vows call us to authenticity; not to simply read the Gospel, but to live the Gospel.

Within the servanthood community, the search for authenticity challenges us to confront the issues of the day that test our discipleship. How the Church

"gifts" the world in reclaiming wholeness for the community is extremely important, not only in social service, but also in the clarity of vision on many issues: population explosion, economics, corporate investments, apartheid, peace and war, family life, sexuality, abortion, evangelism, electronic media—to name a few.

Our world's population increases annually in alarming numbers. These new people do and will live in painful poverty swelling the already overcrowded urban centers. They will face the possibility of incredible tragedy and countless suffering. When we add to this the unprecedented possibility of total destruction in a nuclear conflict, we have a world which calls upon the Church to witness on a universal scale to the saving love of God.

A vision of servanthood has to take into account this world's condition and our responsibility to work for more just structures both within the Church and within society and government. Our vision must include an economic analysis that recognizes all creation as interrelated and interdependent. We must examine our economic system, we must account for our lifestyles, so that we can witness that all people by virtue of their humanity have the right to live on this earth with dignity.

A vision of the Church that has as its mission to bring Christ's healing power and reconciling love to every area of human suffering and conflict must have a ministry that uses all the gifts of the Church. For this task, our sense of stewardship calls us to unleash all our talent and wealth into the total life of the community.

A colleague of mine insisted recently that our Church has too long been viewed as a white institution with ethnic minorities, but we must now possess the vision of a Church that is called to be multi-cultural. I share this

and see it as one that extends not only to cultures, but to gender and age.

We have only to look at the extraordinary energy released by the ordination of women, a decision which has given a tremendous thrust to the ministry of all persons. Society and the Church have all too often diminished persons and their gifts because of race, gender, economic status, and yes even lay status. Ours must be a higher vision, which will call forth what the Spirit has given to each person.

This vision must be intentional as it affirms the great diversity of our communion. For this diversity to come forward among the leaders of the Church, those traditionally in power must now lead in relinquishing and sharing their leadership. My hope is that as we recognize and inherent gifts of leadership in the lives of all people, the congregational life in our urban centers, in our rural areas, and in overseas communities will be renewed.

Two final facets of this vision. First is a deep commitment to a world view. It is a commitment to the Anglican Communion, to ecumenical councils at every level, and to the dialogues between faiths that will lead to greater service in ministering to a broken world. People will believe when they see the larger Church focused together in a faith and ministry that is authentic.

Secondly, I share a vision where staff and structure must complement the total mission. A structure of constant partnership between the congregation, the diocese and the national church. A staff that demonstrates the ministry of servanthood, willing always to be held accountable to the church it serves, building that trust essential to the enabling of ministry, unafraid to set priorities in response to the mission before us, dedicated to empowering the church at every level, and committed to planning and developing resources by



inviting the whole Church into the process.

As requested, I conclude with an evaluation of my own gifts which might help this vision become a reality. It must begin and end by declaring my faith in God's gift of Grace. My wife, family, and countless friends are among the most blessed gifts God has bestowed, causing them to enable the vision I hold for the Church. There is the gift of believing that every individual and every community can become what God intends, coupled with a respect for the gifts of others and their contribution to the vision's reality. There is the gift of joy in God's creation which daily brings me to trust His purposes. There is the gift of humor which blesses me mostly in not taking myself too seriously. And finally there are the gifts of listening, compassion, and sharing, deepened by personal suffering which all contribute to an inward strength and confidence that God, calling us to any task, empowers us with His Grace.

Faithfully yours,

The Rt. Rev. Edmond L. Browning  
Bishop

## Hawaiian Church Chronicle

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Ruby Nakamura, Secretary to Bishop Browning, at her desk in the Diocesan Office. Ruby came to work for the Episcopal Church as a clerk-typist January 19, 1970, assisting Bishops Secretaries Alice Mamiya and Manono Clarke (now Mrs. Paul Sanders), before becoming Bishop's Secretary herself. Well regarded for her gentle graciousness and competence, Ruby is a graduate of Waipahu High School.

# EDITORIAL: THE NEXT PB

So much has been written about the election of the next Presiding Bishop, I admit to some trepidation in adding still another unsolicited commentary on this crucial matter that will finally be resolved in Anaheim next September.

My misgivings are heightened, of course, by the recent announcement that our beloved Bishop Browning is one of the four official candidates.

Despite these twin deterrents, however, I ask your indulgence as I provide still another perspective on the Election.

Since the church is *in* the world as an integral part *of* the world, it should come as no surprise that many churchmen consider the election of the P.B. as similar to the unapologetically *political* choice of any national leader for any major leadership role, either religious or secular. And when people think politically about such choices, they tend to use some time-honored, predictable criteria for election:

- The “winner” should be neither too young nor too old. (This may mean that his hair should be merely *flecked* with an attractive gray.).
- He should be a generalist and a centrist, meaning, I suppose, he should

be familiar and sympathetic with the problems, aspirations and influences of all the major constituencies and power blocs; i.e., large cities, Middle America, Hispanic Americans, Blacks, women (and especially women clergy), the pro-abortionists, the pro-lifers, the peace-through-strength hawks, the peace-through-a-nuclear-freeze doves, etc., etc. *But* he must no take sides.

- The new P.B. should have a scholarly bent as evidenced in at least one published book—a privately published collection of sermons will do in a pinch and an honorary doctorate, but he should not be so intellectually oriented that he lacks the common touch, whatever *that* means.

- He must be a gifted communicator, not only in preaching, but also in his prophetic interpretations of the signs of the times within a theological framework. And since television is of great consequence in today’s world, the new P.B. should “look” like a leader, especially on the 10-inch screen.

I note parenthetically that in this election, there is no possibility of a *she* gaining this coveted ecclesiastical post. At present there are no women bishops. What ever the reader’s thoughts on this issue, I suggest it is but a matter of

time, perhaps 5 to 10 years or so, before the Episcopal Church embraces the inevitable conclusion that if a woman may serve as a priest, there is no convincing impediment to her eligibility for the episcopacy.

By this time you are aware that much of this analysis is offered with tongue in cheek (but not the preceding paragraph). With this in mind, I suggest that a capacity for humor (especially self-deprecating humor) is also a highly desirable attribute for our new leader, particularly on those trying occasions when his humanness surfaces and questions why he ever agreed to serve the Lord in such an exhaustive and exhaustive job!

I turn to a serious observation: the most important feature of the next P.B. is that he be a *spiritual* man. After all, he will be the *spiritual* leader of the Episcopal Church: not the chairman of the board, not the primary preacher, not the optimal organizer, no, none of these things.

He will be the spiritual leader of the Episcopal Church. What does that mean? He should be a man of prayer, a man who is “at home” alone with his Prayer Book and Bible in his study, as

he is in facing a packed auditorium, a formal banquet, a television audience of perhaps millions of unseen faces.

How is this dimension of spirituality made manifest? We see it best in a certain *detachment*, a certain serenity, along with the obvious attributes of efficiency and energy. There you have it: serenity and detachment, along with efficiency and energy. If the new P.B. possesses these qualities, he will know when it is important to stop *doing* so he can go on *being*. To be the spiritual leader of his people, he should strive for this exquisite balance of doing and being.

I close on a sobering note. I once heard a wise, old priest say that, in his experience, the Holy Spirit had an uncanny way of giving churchmembers what or who they deserved — not necessarily what they wanted, but what they deserved. We should keep this thought before us as we keep the four P.B. candidates close in our prayers, and as we pray also for a Church which is increasingly worthy of a spirited and deeply spiritual leader.

— The Rev. John G. Shoemaker.

## ABOUT THE DIOCESE

### MARCH DIOCESAN COUNCIL

#### Opening

#### Prayers

Bishop Browning opened the meeting of the Diocesan Council at 12:22 p.m. with the reading of the Southwell Litany.

#### Bishop’s

#### Comments

Bishop Browning expressed his appreciation to the Council for carrying on during his absence last month and for those who took part in the interviews in the Presiding Bishop Nomination process.

He also noted that Fr. Charles Crane had just become a grandfather.

Since Hawaii had been the Diocese remembered in the Anglican Cycle of Prayer on March 6th, prayer cards received from Dioceses throughout the Anglican Communion were shared with the Council.

#### Camp

#### Campaign

An update on the status of the Camp Capital Campaign was provided by the Bishop. He also briefly outlined the Campaign Process as developed by Mr. Nick Reznick, the campaign consultant. Council members were asked to give prayerful consideration as to how they could participate in the campaign through a three-year pledge.

#### Mission

#### Department

Fr. Robert Walden reported the following informational items to the Council:

- The 1985 Mission Subsidy for St. George’s Episcopal Church, Honolulu, will be released for payment since all canonical requirements necessary for the change to “Mission Status” have been met. The 1985 subsidy will be \$6,500.

- The total 1985 Mission Subsidy of \$10,000 for St. Stephen’s Episcopal Church, Wahiawa, will be released on

the following basis: January to June — \$3,000; June to December — \$4,000; and July to December — \$3,000 for their Search Process. In addition, a meeting with St. Stephen’s will be held by the Department.

- The Department voted its approval for the sale of the real property at 2366 Liloa Rise by St. Andrew’s Cathedral.

- The Bishop asked that the Department provide progress reports on new mission development (such as the Maui Uplands) and 1986 Mission Subsidies. Fr. Walden responded by informing the Council of discussions on strengthening the Filipino Ministry in Maui County.

#### Program

#### Department

A progress report on the development of a Program Network, a 1985 Department Objective, was given by Nelson Secretario. Area meetings for program liaison persons from congregations will be held within the next five weeks.

#### Communications

#### Department

Babe Chillingworth reported that the Department was still working on the Diocesan Guidelines for Communications, a 1985 Objective.

#### Finance

#### Department

The following information items were presented to the Council by Richard Hagemeyer:

- The Finance Department approved a counter-offer to the buyers of the Real Property at 2366 Liloa Rise by St. Andrew’s Cathedral.

- The Department approved the concept of an addition to the St. Timothy’s Children’s Center. A formal proposal with financial data will be presented for the next council meeting.

- A revised schedule for the Area Meetings for the Assessment Education Committee was circulated by John Howett.

- The Finance Department then recommended the approval of new guidelines for Supply Clergy Honoria to the Council. After lengthy discussion and several motions which failed to amend the recommendation, it was moved and carried that the new Guideline for Supply Clergy Honoria be \$50 for one service and \$75 for two services.

#### Chancellor’s

#### Comments

Jack Lockwood provided status reports to the Council on projects which required his attention these past few weeks:

- The purchase of the Life Estate on a portion of the Real Property at 2366 Liloa Rise.

- A foreclosure suit at the Banyan Gardens Condominium, involving St. Elizabeth’s Church.

- The opening of the Queen Emma Pre-School by the Priory. property leased from St. Elizabeth’s Church.

- Attendance at a Conference for Diocesan Chancellors of the Eighth Province in Scottsdale, Arizona.

#### Executive

#### Officer

Dick Chang reported that the Vacancy Process had been initiated at St. Mark’s Church, Honolulu, and St. Stephen’s Church, Wahiawa; and both congregations anticipate to complete their process in late July.

#### Bishop’s

#### Comments

Bishop Browning reported on a joint meeting held on March 3, between the Standing Committee, Commission for the Diaconate, Commission on Ministry and BACAM. Issues raised at this meeting have been referred to the appropriate diocesan entities for action.

The Bishop also requested that Nelson Secretario, Secretary of the Council, write to the Rev. Alice Babin

pressing the Council’s sympathy and its appreciation for David’s ministry as a member of the Council.

The Bishop closed with comments on his selection as a nominee for Presiding Bishop. He once again expressed his appreciation to Jack Lockwood, who coordinated the visit of the interview team, to the Diocesan Staff, and to Fr. John Engelcke. He gave an overview to the process through September 1985 and asked Council members to read his Pastoral Letter of March 17th.

#### Other

#### Comments

A concern was once again expressed regarding the dissemination of Council action and news to the congregations in the quickest possible manner. The issue is being discussed by the Communications Department.

Fr. Charles Crane, President of the Standing Committee, asked the Council to join in prayer for the Bishop as he and the Diocese participate in the nomination and election process for the next Presiding Bishop.

#### Adjournment

The meeting was adjourned at 1:47 p.m.



Madonna & Child in the guise of the Goddess of Mercy by Japan’s Hidden Christians (17th-19th centuries).



# LIBERATION THEOLOGY: WHY ALL THE FUSS?

The press, with a few notable exceptions, often has a hard time understanding religious disputes. We Episcopalians (who suffered through the public over-simplification of the arguments over the new Prayer Book and the ordination of women) understand that the news media are usually interested in theological debate only when it turns ugly or generates some heat.

As liberation theology comes to achieve a new world-wide prominence, Roman Catholics are coming to understand the same thing. A movement which began as an internal critique of the church's stance with regard to poverty and justice issues has been transformed almost overnight into a nightmarish vision of revolutionary priests who carry machine guns in place of their communion kits . . .

To understand the Latin American theology of liberation requires a brief recital of the history which produced it.

. . . In the twentieth century a gigantic intellectual shift has occurred which has had a profound effect on all Christians and their institutions around the world. As Christianity has ceased (especially in Western Europe and the United States) to be the "official" religion of western culture, the churches have struggled in the post World War II era with the ways in which they define their new roles in society.

For Episcopalians this has meant a healthy diversifying and broadening of our social base; for Roman Catholics this reassessment came with Vatican II (1962-65) wherein the church reformed its liturgy, organization, and social teaching under Popes John XXIII and Paul VI. In Vatican II the Roman Catholic church identified its new constituency as the Third World, and it sought to reach out to them in new and diverse ways. In Latin America that outreach had to take into account the overwhelming disparity between the

rich and poor—a kind of injustice which Pope Paul VI himself called "institutionalized violence."

So it was that the 1968 conference of Latin American Bishops at Medellin, Colombia, declared that, while the church consists of the whole people of God (rich and poor alike) that church still has an "option in favor of the poor" which it is called to exercise in Latin America.

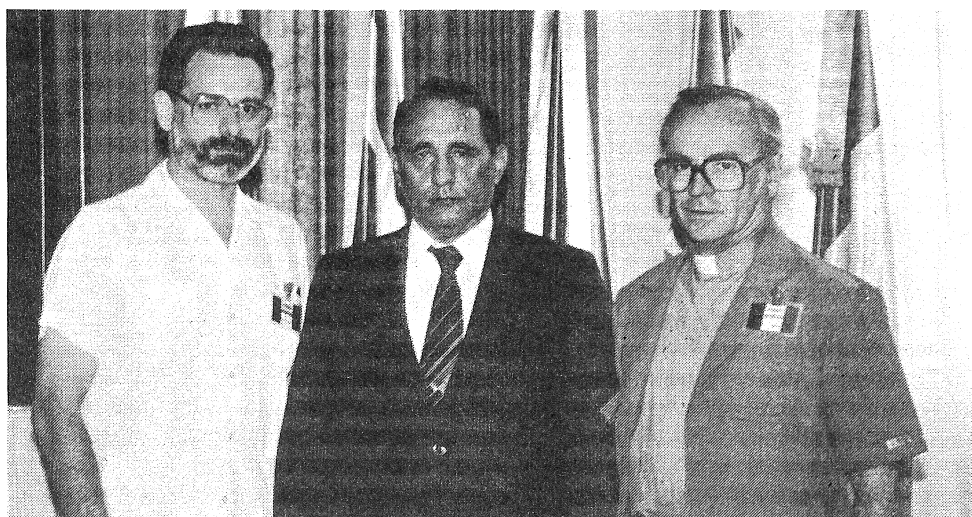
In response to this episcopal consensus Gustavo Gutierrez wrote his seminal 1971 book, *A Theology of Liberation*, which has been followed in recent years by a number of theological works, the most important of which are Juan Luis Segundo's five-volume *A Theology for Artisans of a New Humanity* and Leonardo Boff's *Jesus Christ Liberator* . . .

*The three central ideas of liberation theology may be summarized as follows:*

1. *God is the Liberator of the Oppressed:* Just as God led Israel out of slavery in Egypt, and just as God leads humanity out of slavery to sin and death in Jesus Christ, so God calls the poor out of their economic, political, and personal imprisonments in Latin America [and elsewhere] to a new freedom which can only be realized by political and economic power. Liberation theology remembers that the Bible's God deals in real historic situations to free those who are oppressed.

2. *The Poor are the Objects of God's Special Concern:* Liberation theology remembers that the Bible offers powerful hope and consolation to the poor and very little to the rich. Liberation theologians point to the prophets and especially to Jesus who exemplified in his life and ministry a special concern for the poor.

Liberation theologians also point to the earliest centuries of Christian history, when the gospel spread first



El Salvador's President Jose Napoleon Duarte, with Fr. Charles Cesaretti (left), Public Issues Officer of the Episcopal Church Center, New York, and Bishop Leonardo Romero.

among the lower social orders and then only gradually to the upper classes.

Liberation theology sees a special and continuing relationship between Jesus and the poor and a corresponding moral demand that wealth and power be shared more equally.

3. *Liberation Theology Adopts Marxist Categories of Thought:* In its program for freeing the poor, the theology of liberation has employed Marx's idea of a class struggle: if God is on the side of the poor, and if the ruling classes don't seem to be ready to hand over a reasonable share of the means of production, then the church (they say) must side with the poor in the inevitable revolutionary struggle which will result.

Liberation theology sees Christians as having no fence to sit on in this conflict: in a contest between oppressors and oppressed, Christians side with the latter.

It is this affinity with Marxism which causes doubts for many about the validity of liberation theology. Pope John Paul II has lived under an oppressive Communist regime in Poland, and he is understandably skeptical about the virtues of Marxist thought. Similarly, the tacit endorsement of Marxism raises concern among Americans who fear that liberation theologians are naive in their socialist principles and consequently are in danger of being manipulated by the Soviets.

Moreover, traditional Christian peace activists object to the endorsement of revolutionary struggle. It was only a decade ago that Christians were claiming draft-deferments in Vietnam: how can followers of Jesus countenance a violence which seems to contradict the gospel?

These, and all the questions raised by liberation theology, are very complex, and we North Americans must remember that we are dealing with a movement which arises out of a culture much different from our own.

We must also resist being manipulated by the "Sixty Minutes" image of the guerilla-priest who would give the people bullets instead of bread. If some theologians espouse revolutionary violence, we must remember that liberation theology arises out of a society where the dictators have made violence a daily fact of life.

If we object to Marxist analysis (which is disappearing everywhere else but from the Church) we should remember that generations of non-Communist Americans and Europeans have used Marxist categories as well: we should not confuse Marxism as a philosophical system with "Soviet Communism," because they are two different things.

Liberation theology arises out of a deeply pious response to a horrifying and violent kind of oppression which many of us are too comfortable or isolated either to imagine or to understand.

In this time of "What's in it for Me?" in America, liberation theology reminds us that salvation has as much to do with social well-being as it does with personal happiness.

Liberation theology may puzzle us, or it may offend our ideas about the proper place of the church in the world: but at the very least it has reminded us of Jesus' unambiguous identification with the poor and the oppressed.

We Christians may argue with each other about the best means to achieve that liberation, and all theological movements have ultimately to be assessed in the light of Jesus' life, death, and resurrection.

Liberation theology calls us to focus on some basics in the Christian faith: if we, seriously questions those basics, then perhaps it is time we all do a little serious Bible study.

—Fr. Gary Hall, Vicar, St. Aidan's, Malibu in *The Episcopal News* (Diocese of Los Angeles)



At the Consecration of the first Nicaraguan Episcopal Bishop: Nicaraguan President Daniel Ortega Saavedra, in uniform.

## BOOKS

Eerdmann gift books available at the Queen Emma Gift & Book Stall include:

• **Famous Prayers.** This includes all the old familiar ones we grew up with, with discussions on the origins of each. A nice gift edition is priced at \$12.95.

• **Christian Classics.** Contains over 60 selected writings from authors throughout Christian history, from the

early church to the present day.

The above titles are edited by Veronica Zundel, and are beautifully illustrated.

Also note:

• **Seasons of the Spirit**, by Archbishop Robert A. Runcie of Canterbury, a selection of "public utterances" from the spiritual head of the Anglican Communion.

• **Hope and Suffering**, by Bishop Desmond Tutu, Bishop of

Johannesburg, winner of the 1984 Nobel peace prize, and well-known for his leadership in the struggle for non-violent liberation in South Africa.

• **Life of the Saints**, by C. Peters. For boys and girls (upper grade students). Saints are listed by the months in which their feast days occur. Stories are brief and nicely illustrated. A nice gift book, at \$8.95.

• **O Ye Jigs and Juleps**, by V. Hudson. An oldie, but goodie. A humorous bit of Episcopal Americana by a

turn of the century pixie, aged 10. The chapter on "Etiquette in Church" is especially delightful. \$8.95.

Besides books, there are many gift items suitable for all occasions. The new line of "People Cards" is very attractive and includes some with frames for photos to be included. They are for all occasions and moderately priced. The Stall also has a service to the neighbor islands, and will order things not presently in stock.

R. Birnie



# ABOUT THE DIOCESE

## CAMP MOKULEIA CAMPAIGN

Bishop Browning has announced the Major Gifts Committee of the Camp Mokuleia Campaign. Members include Robert E. Black, Mrs. Thomas Brod-hed (Betty), Paul Cassidy, James F. Gary, Richard Gray, Mrs. Paul Loo (Violet), James F. Morgan, Jr., Dr. Roderick F. McPhee, Dr. H. Q. Pang, William W. Paty, Jr., Nathaniel Potter, Lawrence W. Pricher, and Mrs. Ray Salley (Cynn timer).

There are three phases to the Camp Mokuleia Campaign. The Major Gifts Committee swings into action first, working to secure gifts from \$25,000 to \$750,000 and above. Then a Special Gifts Committee will solicit gifts from \$1,000 to \$25,000. The third and final phase is the General Campaign, during which all persons in the Diocese as well as the community at large will be asked for their support of this important project.

The Campaign is off to a good start. Just as the Campaign Office opened in late-January, an unsolicited Major Gift of \$70,000 was recieved by Mokuleia Camp Director Fr. Brian Grieves.

Bishop Browning has asked that all Church members keep the Camp Mokuleia Campaign in their prayers, and that the following prayer be added to the thanksgiving in the Eucharist:

Praise to You, O God, for the magnificence of all your work in creation. We especially offer thanks-giving for the beauty of Camp Moku-leia, and ask now your blessing as we seek to be faithful stewards of this Diocesan facility.

To use the above as a collect, simply add:

Through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, One God, for ever and ever. Amen.

## YOUTH TO VISIT POLYNESIA

To know better Hawaii's companion Diocese of Polynesia, the Companion Diocese Committee (headed by Charlotte Melrose) is sponsoring a tour August 5-19 for 8 to 10 young people 14 to 20 years old to Fiji, Polynesia's diocesan center.

"This is a splendid opportunity for committed youth of Hawaii to experi-

ence vital, active Christianity in a setting quite different from Hawaii, but closely related to us," says Melrose. "They have much to teach and we much to learn."

The cost is about \$800, including \$600 airfare, according to preliminary data. Those interested should write or call:

- Fr. Richard Rowe of St. Peter's, Honolulu, who will lead Hawaii's youth delegation, together with his wife Katherine (533-1943); or
- Charlotte Melrose of Seabury Hall, Makawao (572-7235).

The Diocese of Polynesia is an immense jurisdiction, lying across the international dateline, stretching from Nauru (165° East) to the Marqueses (135° West) and from Kiribati on the Equator to Tonga and Tuamotu just above the Tropic of Capricorn.

The diversity of peoples and govern-ments of the Diocese is reflected each Sunday in the offerings: the Fijian dollar, the Tongan pa'anga, the tala of Western Samoa, the Australian dollar in Nauru, Tuvalu and Kiribati, the Tahitian franc in French Polynesia, and the American dollar in American Samoa.

Other Companion Diocese news:

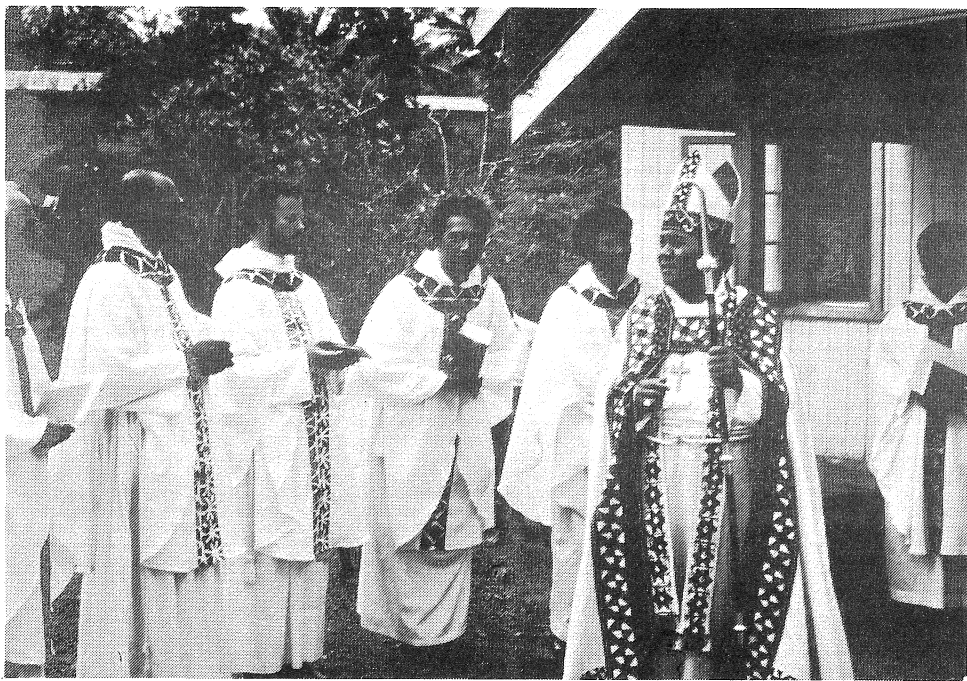
- A prayer calendar, a monthly cycle of prayer, uniting Hawaii and Poly-nesia, has just been published for use at all church services and in private devo-tions. "Our prayers for each other, day by day, are the most important gift we can give Polynesia and they us," notes Bishop Browning. This calendar is available through the Diocesan Office.

- A slide show of Fr. Lloyd Gebhart's recent visit to Fiji is now available for use by churches and church groups. Call 244-2656.

- The Very Rev. Michael C. Bent, Dean-elect of the Cathedral in Suva, will preach at the Wednesday noon service in St. Andrew's Cathedral on May 1. He will be in Hawaii with his wife Rosemary on his trip to Fiji and his installation May 12.

Hawaii parishes in active or begin-ning companionship relationships with parishes in Polynesia are:

- Good Shepherd, Wailuku, with Good Shepherd, Sigatoka (pronounced



Bishop Jabez L. Bryce of Polynesia and clergy at an ordination.

Singatoka), Fiji;

- Seabury Hall, Makawao, with St. Andrew's School, Tonga;
- St. Andrew's Cathedral, Honolulu, with Holy Trinity Cathedral, Suva, Fiji;
- Holy Innocents', Lahaina, with Holy Spirit, Ba, Fiji.

## EVANGELISM AREA MEETINGS

The Diocesan Evangelism Commission headed by Fr. Jerry Reynolds of St. James', Kamuela, has announced area meetings to enable the various parishes to identify their strengths and weaknesses in evangelism and church growth and to mobilize resources in response.

Discussion centers on two questions:

- "What things about our church at-tract and hold visitors?"
- "What things about our church discourage people from visiting it or joining it?"

The area meetings are scheduled as follows:

- Maui & Molokai: Good Shepherd, Wailuku, Sunday, April 28, 1 p.m.
- Kauai: St. Michael's & All Angels', Lihue, Sunday, 28 April, 7 p.m.
- Leeward Oahu: St. George's Pearl Harbor, Monday, April 29, 7:30 p.m.
- Windward Oahu: St. Christopher's, Kailua, Tuesday, April 30, 7:30 p.m.
- Honolulu: St. Andrew's Cathedral (Davies Hall), Wednesday, May 1, 7:30 p.m.
- Hawaii: Christ Church, Kealake-kua, Sunday, May 5, 2:30 p.m.

The Evangelism Commission has these three thrusts for 1985:

- "Continued formation and strengthening of regional groups that will focus on enabling individual con-gregations to examine their current evangelism styles, whether they be planned or spontaneous, with an eye toward assisting our churches in their work of attracting people to the Faith and holding them in fellowship;
- "Direct consultation to five mis-sions and/or congregations, including such training and education as is indicated, to help enable them to make sig-nificant strides along paths of their own choosing in the areas of evangelism and/or church growth; and,
- "The making available of literature and various media resources to indi-viduals and congregations."

## NATIONAL CATHEDRAL

### Hawaii Regional Chairman

The National Cathedral Association of Washington, D.C., has announced the appointment of Mrs. Arven H. Saunders of Kailua as Regional Chair-man for the State of Hawaii.

As a life-member of the Association and also as a former member of the Board of Trustees and Regional Chair-man, Mrs. Saunders will represent the Association in Hawaii with information on the Cathedral's ministry. Mrs. Saunders is a member of Emmanuel Church in Kailua.

Chartered by Congress in 1893 "to be a House of Prayer for all people" in the nation's capital, Washington Cathedral serves the country's national purposes. The National Cathedral Association began its work of assisting the Cathe-dral's programs in 1933.

### Young Adult Cathedral Volunteers

Washington Cathedral is looking for single, young adults, aged from eighteen to twenty-four years, who would like to serve as volunteers for one year with the Cathedral Volunteer Services Community.

Time spent with the volunteer service offers young people an opportunity to live simply in Christian community, work on social justice concerns and peace initiatives in the Washington area and reflect theologically on their life and work. Living expenses and a small stipend are offered as well as health insurance.

Job placements, based on interest, skills and abilities of the volunteers and on the need of the organization, include work with the elderly, hungry, medi-cally underserved, children, un-employed and homeless.

Applications for the 1985-86 community, which will begin work in mid-June, are due May 15, 1985. For information write or call Canon Carole Crumley, Washington Cathedral, Mount Saint Alban, Washington DC 20016. Telephone: (202) 537-6241.



Fr. Lloyd & Lou Gebhart at a Fijian luau.



# ABOUT THE DIOCESE



Fr. & Lusane Tonga with Fr. Lloyd & Lou Gebhart.

## ECW NEWS

### Specials

Once again it's E.C.W. "Special" time. Every year the Episcopal Churchwomen in Hawaii give money to specific needs within the Diocese—needs which could not be financially met without the women's assistance. Pledged giving results in funding these "Specials."

The Bishop's Discretionary Fund has historically been, and will continue to be, our paramount "Special." In addition, during 1984-85, pledges totaling over \$10,000 have been made to special projects at Holy Apostles' for the Bright Start Program; at Po-Ailani to refurbish the kitchen in their residential rehabilitation facility for psychiatrically disabled adults; and at St. George's for their Roof Replacement Fund.

As in past years, we are asking churches and individuals to recommend organizations or projects that have special monetary needs. Written proposals should be submitted no later than July 15, 1985, to Mary Kay Lowery, Christian Social Relations Chairman, 3649 Nuuanu Pali Drive, Honolulu 96813. Please include the following information: (1) name of organization and a short description of its background and services; (2) specific purpose of request and (3) specific amount of financial assistance needed and if any other funding is available.

All requests will be prayerfully evaluated by the ECW Executive Board, after which they will choose the 1985-86 "Specials" to be presented to the ECW Convention in November. Delegates to Convention will then pledge to the four specials and the women will submit their money throughout the year for dispersal by the ECW Treasurer to chosen recipients.

If you know of a special need, send in a "Special" proposal by July 15.  
—Mary Kay Lowery

### Board Activities

**Betty Caskey**, St. Clement's, is now first vice-president and **Marcia Curtis**, St. George's, corresponding secretary. **Nancy Ghali**, CPC director, and first alternate to Triennial, will attend as a delegate in September. **Nita Hogue**, past president, has been asked to serve on the Triennial Nominating Commit-

tee. **Dora Kraul**, president, will attend Province VIII's Synod in Fresno, CA. on April 25th and 26th.

### Altar Guild

**Hannah Ching** reports receiving \$200 worth of new material with which the Tuesday morning workers are busily making lavabo towels, purificators, corporals and fair linen. Join them at the Von Holt room if you like to sew.

### Church Periodical Club...

**Nancy Ghali** reminds us to send in our used Christmas cards, especially religious scenes, and cancelled commemorative and foreign stamps.

### United Thank Offering

**Annette Jim**, St. Clement's, announces the spring ingathering of UTO is to be May 19th. The "blue box" is a year round mite box for UTO. From its start in 1889 it has been an expression of thanks-giving for daily blessings and unites small coins into millions of dollars to do God's work throughout the world.

This year, funds are being requested from National UTO: St. George's, to fix their roof, St. Philip's, to build a family center and Food Bank multipurpose building, and Church of the Holy Apostles, Hilo, to erect a building to house the Bright Start Program. Hawaii has often received generous grants in the past. Pray that we will again be favored. Materials for the Spring Ingathering have been sent to parishes. Call Annette at 988-3648 for information.

### April Luncheon

All ECW are invited to have lunch at **Patti Browning's**, 2120 Mauna Place on Thursday, April 25th. Please call **Betty Caskey** (524-5388) or **Dora Kraul**, (737-4709) to make your reservations.

### May Meeting

The May 16th meeting will be an island-wide one, attended by our outside island vice-presidents, at the Elks Club, Waikiki. All ECW are invited. If you are planning to come to Honolulu from your island in May, try to fit this in. The meeting will start at 9:30 a.m. and the **Rev. George Lee**, St. Philip's, Mai-

li, will be celebrant and speaker. The \$7.00 charge for the buffet lunch will include tax and tip. Please call Dora or Betty to make reservations. Dora also asks that you please send your check to her ahead of time as reservations must be paid for in advance. Her address is 4709 Moa St. Honolulu 96816.

—Ruth Birnie in ECW Newsletter.

### RARE GIFT TO DIOCESE

The family of the Rt. Rev. S. Harrington Littell, fifth Bishop of Honolulu, from 1930 to 1942, has presented the bishop's pectoral cross and ring of pure gold to the Diocesan Archives.

Bishop Littell had served in China for over thirty years prior to his election to Honolulu. The cross and ring were a gift of the Chinese clergy in the Diocese of Hankow at the time of his consecration. Samuel Harrington Littell was the first of our bishops to be consecrated in Hawaii.

Bishop Gilbert Baker, the retired Bishop of Hong Kong, recently translated the Chinese inscriptions on the cross for the Littell family. On one side are the words, "Holy Father, Holy Son, Holy Spirit", with symbols of tongues of fire. On the reverse are the names of the native clergy who gave the cross.

The episcopal ring has symbols of a miter, pastoral staff, key, fish, triangle, and circle. The signet surface has the initials "S H L" in intaglio for use in sealing documents.

The only other bishop's ring in our Diocesan Collection is that of Bishop Staley, the first Bishop of Honolulu 1862-1870. Until now we have had no pectoral cross.

The Diocese is deeply grateful to Bishop Littell's son, Harrington, now retired in St. Petersburg, Florida, for his part in arranging the shipment of these treasured items.

—Fr. Kenneth D. Perkins, Diocesan Historiographer

### CANTERBURY HOUSE NEEDS

The Episcopal Campus Ministry at the University of Hawaii (Manoa) is looking forward to its move to Canterbury House this June.

In anticipation of the move, an appeal is being made for any furnishings that may be loaned out or given. Our Episcopal Campus Minister, Fr. David Ota, needs all the furnishings for a bedroom, kitchen, living/social area, office, chapel, and meeting/study area.

Any items you might have will be greatly appreciated. Please contact the

Campus Minister at 955-3697, or leave a message with the Diocesan Office at 536-7776.

Work will begin this summer on renovating, painting, making foundation improvements, and termite treating. Perhaps the parishes might like to plan a summer youth group project to help out, or any carpenters, painters, interior decorators.

The Campus Ministry does need your support. Thank you for any donations of furnishings or times. Your caring means alot.

By our Campus Ministry correspondent.

### HILO'S PEANUT BUTTER MINISTRY

#### Record Number Fed

**Lilinoe Cranford** reported the PBM volunteers served a total of **12,064 meals** to Hilo's needy in 1984, compared to 5,152 meals served during 1983.

In January the PBM served a total of **1,137 meals**. Hunger is on the increase, in Hawaii and on the mainland. The year 1985 is expected to break all records in the growing number of hungry persons seeking help in Hilo.

#### Personal Items Needed

The Peanut Butter Ministry is seeking small personal items to be donated to the needy and the homeless in this area.

Items needed include shampoo (small size), disposable safety razors, toothbrushes, toothpaste, small hand towels, clean used wash cloths, small bars of soap and used, clean blankets.

### HOLY INNOCENTS' HURRICANE RELIEF

Responding to a letter from Fr. Qilio, Rector of the Church of the Holy Spirit in Ba, Fiji, the Vestry sent \$1,000 from Christmas House 1984, which was matched by an anonymous donation of \$1,000 by one of our parish families, to emergency needs. The rectory and church building were terribly damaged — the roof twisted off, furnishings and books destroyed by water, and debris everywhere. We will stay in touch with our companion parish and monitor their ongoing needs. Father Qilio asks above all for our prayers for fortitude and strength for their parish families.



Sisters at St. Christopher's Home Orphanage, Fiji.



# DIOCESAN CALENDAR

April					
14	2nd Sunday of Easter.	26	Program Department, 9 a.m. Mission Department, 10 a.m. Communications Department, 10:45 a.m. Camps Department, 11 a.m. Diocesan Council and Seabury Hall Meeting, noon.	17	Program Department, 9 a.m. Mission Department, 10 a.m. Communications Department, 10:45 a.m. Camps Department, 11 a.m. Diocesan Council and Priory Meeting, noon. Priory School Holiday
14-15	Provincial Deployment Officers — Menlo Park. Fr. Dick Chang attending.	26-27	Iolani Carnival.	19	7th Sunday of Easter Spring UTO Ingathering. Bishop at St. Michael's and All Angels, Lihue.
15-19	CODE Meeting at Valombrosa, Menlo Park, CA. Frs. Dick Chang and Rudy Duncan attending.	27-28	Bishop at Christ Church, Keala-kekua,	24	Seabury Hall Trustees Meeting. Seabury Hall Baccalaureate.
17	Oahu Clericus Meeting — Cathedral, 3:45 p.m.	28	4th Sunday of Easter.	24-25	Diaconate Training Weekend.
17-19	Executive Council, Memphis, Tennessee. Bishop in attendance.	29	Iolani, Headmaster's holiday.	25	Seabury Hall Graduation.
18	Convention Planning Committee — Von Holt Room, 4 p.m. Cursillo Secretariat Meeting, 5 p.m.	May		26	Day of Pentecost: Whitsunday. Bishop at Cathedral.
17-21	Youth Ministry Camp at Camp Olamana.	1	St. Philip and St. James, Apostles. First Diocesan Convention Mailing.	26-28	Provincial Program Group Meeting at Camp ECCO, Oakhurst, California (Diocese of San Joaquin).
20	Assessment Education — All Saints', Kauai, 9 a.m. Assessment Education — Good Shepherd, Maui, 2 p.m.	5	5th Sunday of Easter Aging In Action Sunday. Bishop at Good Samaritan, Honolulu.	27	Memorial Day Holiday.
21	3rd Sunday of Easter. Yom Ha-Shoah: Holocaust & Heroes Remembrance Day. Bishop at Emmanuel, Kailua. Assessment Education — St. James', Kamuela, 2 p.m.	9	Bishop at Iolani School. ECW Board Meeting, 9:30 a.m. Commission on Ministry, 3 p.m.	27-30	8th Province Council Meeting at Camp ECCO, Oakhurst, California (Diocese of San Joaquin).
22	First Quarter Reports Due. Assessment Education — Leeward Oahu, St. George's, 7 p.m.	10-11	Diocesan Clergy Workshops on Diaconate and the Ordination Process at Cathedral.	28-30	Iolani Final Examination Days. Priory Sixth Grade Graduation, 6 p.m.
23	Assessment Education — Windward Oahu, St. Christopher's, 7 p.m.	12	6th Sunday of Easter. Mothers' Day. Bishop at St. George's, Honolulu.	31	Last day of Priory Classes. The Visitation of the Blessed Virgin Mary.
24	Assessment Education — East Honolulu, Epiphany, 7 p.m.	14	Peace & Justice Commission with Bishop, noon.	June	
25	St. Mark, the Evangelist Joint Staffs Eucharist and Breakfast, 7 a.m. ECW Luncheon at Bishop Browning's, noon. Finance Department, 4:15 p.m. Assessment Education — Central Honolulu, Cathedral, 7 p.m.	13	Companion Diocese Meeting, 2 p.m.	1	Iolani Commencement. Copy Deadline for June Chronicle. Distribution of 1986 Budget Request Forms for Program and Mission Block Grants.
		15	KPISC Board of Directors Meeting, 4 p.m.	2	1st Sunday after Pentecost: Trinity Sunday Bishop at St. Clement's. Priory 117th Commencement, 5:30 p.m.
		16	Assension Day. Bishop at St. Andrew's Priory. ECW Board Meeting with Lunch following, 9:30 a.m. Priory Board of Trustees, noon. Finance Department, 4:15 p.m. Cursillo Secretariat, 5 p.m.		
				8	Hawaii EAST at St. Elizabeth's Church, 9:30 a.m.
				9	2nd Sunday after Pentecost: Bishop at Good Shepherd.
				10	Distribution of Quarterly Reports Companion Diocese Meeting, 2 p.m.
				11	St. Barnabas the Apostle. Kamehameha Day Holiday. Iolani Summer School begins.
				12-13	BACAM Interview Days.
				13	ECW Board Meeting, Von Holt Room, 9:30 a.m. Commission on Ministry, 3 p.m.
				16	3rd Sunday after Pentecost. Fathers' Day. Bishop at Waikiki Chapel.
				17	Priory Summer School begins.
				17-21	ESMA Training at Fordham University, New York.
				19	KPISC Board of Directors Meeting, 4 p.m.
				20	Finance Department, 4:15 p.m. Cursillo Secretariat Meeting, 5 p.m.
				21	Program Department, 9 a.m. Mission Department, 10 a.m. Communications Department, 10:45 a.m. Camps Department, 11 a.m. Diocesan Council and KPISC Annual Meeting, noon.
				21-23	Marriage Encounter Weekend.
				23	4th Sunday after Pentecost. Bishop at St. Matthew's.
				24	The Nativity of St. John the Baptist.
				26-28	National Forum on Diocesan Training Programs in Ministry and Congregational Development, Chicago, Illinois, The Rev. Dorothy Nakatsuji.
				29	St. Peter and St. Paul, Apostles.

## CLERGY WIVES ARE PEOPLE, TOO

There is not a typical wife of a doctor, lawyer, or dentist, so why should there be a depressing and unflattering identity image of a clergy wife? Usually this is of a drab and uninteresting human being, ground into submission by her husband's job, running all the parish groups and generally being a do-gooder. It is high time that someone tried to show that this image is out of date.

Reveal that you are married to a clergyman, when meeting strangers, and you would be surprised at the reaction. People, especially other women, can be astonishingly rude.

Sometimes they are patronizing and tell you that you don't look like a clergy wife. What is the answer to that back-handed compliment? Or they tell you that they don't believe you, or give you pitying looks which are meant to be sympathetic. Sometimes they are quite put out to find that their ideas of this mythical beast, the clergy wife, are no longer applicable.

The days of running round the parish dispensing calves-foot-jelly, whatever that is, have gone. I know many clergy wives with responsible jobs who earn as much if not more than their husbands, but who also help in the parish.

Of course there are plenty of wives, not just clergy wives, who want to stay

at home and are blissfully happy running it and the family. If this makes them feel fulfilled, then no one should criticize or sneer at them.

But there are also plenty of women who have spent years in specialized training, who want to use whatever talent they have rather than give it all up to be unpaid second curate. It is these women whom I would like to defend from the mutterings and eyebrow raising of those who feel that one is duty bound to be at one's husband's side — an extra, but unattached limb, so to speak.

This can and does cause resentment to some of us. After all, no surgeon's wife unless she happens to be a surgeon too, is expected to take over her husband's operations. I should not be happy for my solicitor's wife to draw up legal transactions for me, so why should a clergyman's wife, without any theological training, be expected to answer deep theological questions on ecumenism and so on?

It is not that we are disinterested in these subjects, but that we are better qualified to talk about our own interests.

Fortunately I have a very understanding husband who knows that I would shrivel up and become morose if I could not teach and play the piano.

As a result, I have raised a large sum of money for a variety of charities, not always connected with the Church.

I know clergy wives who are teachers, nurses, doctors, dressmakers, shop assistants, journalists and sculptors.

I am not asking clergy wives of the world to unite and rebel. They have minds of their own and should be allowed to use them without any emotional or social pressure. But I am asking that people allow us to be ourselves and not expect us to be cardboard cut-outs of the standard model clergy wife, which is so firmly implanted in most people's minds.

The same applies to our children. They can have quite a tough time at school, being teased for living in a vicarage with a father who everyone believes works only on Sunday, and not too much on that day either.

Any bad behaviour, high spirits, or unconventional attire, which is taken for granted or ignored in other children, is closely examined and criticized. These children, too, are expected to be model pupils of above average ability.

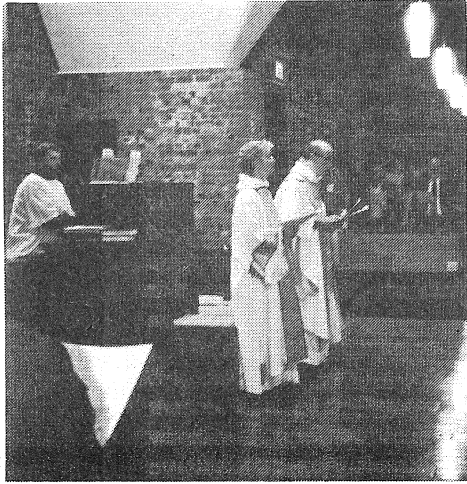
At the age of eight, my daughter failed a scripture exam because she could not draw nomads. As I taught music at the same school I had to apologize to the teacher for this terrible

crime because she was more upset than my daughter. I am sure there would not have been a fuss if her father had not been a bishop.

When my son worked in a factory in the holidays, the first words that greeted him were: "How about a quick Communion service?" His reply "1662 or ASB?" floored them.

So next time you meet one of us, do us a favour and treat us as individuals in our own right, will you?

— Rosalind Runcie, wife of the Archbishop of Canterbury.



Worship in the Chapel at C.D.S.P., Berkeley.



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18	Convention Planning Commit- tee — Von Holt Room, 4 p.m. Cursillo Secretariat Meeting, 5 p.m.	29	Iolani, Headmaster's holiday.	24-25	Diaconate Training Weekend.	13	ECW Board Meeting, Von Holt Room, 9:30 a.m. Commission on Ministry, 3 p.m.
		May		25	Seabury Hall Graduation.	16	<b>3rd Sunday after Pentecost.</b> Fathers' Day. Bishop at Waikiki Chapel.
17-21	Youth Ministry Camp at Camp Olamana.	1	<b>St. Philip and St. James, Apos- tles.</b> First Diocesan Convention Mailing.	26	<b>Day of Pentecost:</b> <b>Whitsunday.</b> Bishop at Cathedral.	17	Priory Summer School begins.
20	Assessment Education — All Saints', Kauai, 9 a.m. Assessment Education — Good Shepherd, Maui, 2 p.m.	5	<b>5th Sunday of Easter</b> Aging In Action Sunday. Bishop at Good Samaritan, Honolulu.	26-28	Provincial Program Group Meeting at Camp ECCO, Oak- hurst, California (Diocese of San Joaquin).	17-21	ESMA Training at Fordham University, New York.
21	<b>3rd Sunday of Easter.</b> <b>Yom Ha-Shoah: Holocaust &amp; Heroes Remembrance Day.</b> Bishop at Emmanuel, Kailua. Assessment Education — St. James', Kamuela, 2 p.m.	9	Bishop at Iolani School. ECW Board Meeting, 9:30 a.m. Commission on Ministry, 3 p.m.	27	Memorial Day Holiday.	19	KPISC Board of Directors Meeting, 4 p.m.
22	First Quarter Reports Due. Assessment Education — Lee- ward Oahu, St. George's, 7 p.m.	10-11	Diocesan Clergy Workshops on Diaconate and the Ordination Process at Cathedral.	27-30	8th Province Council Meeting at Camp ECCO, Oakhurst, California (Diocese) of San Joaquin).	20	Finance Department, 4:15 p.m. Cursillo Secretariat Meeting, 5 p.m.
23	Assessment Education — Wind- ward Oahu, St. Christopher's, 7 p.m.	12	<b>6th Sunday of Easter.</b> Mothers' Day. Bishop at St. George's, Hono- lulu.	28-30	Iolani Final Examination Days. Priory Sixth Grade Graduation, 6 p.m.	21	Program Department, 9 a.m. Mission Department, 10 a.m. Communications Department, 10:45 a.m. Camps Department, 11 a.m. Diocesan Council and KPISC Annual Meeting, noon.
24	Assessment Education — East Honolulu, Epiphany, 7 p.m.	14	Peace & Justice Commission with Bishop, noon.	31	Last day of Priory Classes. <b>The Visitation of the Blessed Virgin Mary.</b>	21-23	Marriage Encounter Weekend.
25	<b>St. Mark, the Evangelist</b> Joint Staffs Eucharist and Breakfast, 7 a.m. ECW Luncheon at Bishop Browning's, noon. Finance Department, 4:15 p.m. Assessment Education — Cen- tral Honolulu, Cathedral, 7 p.m.	13	Companion Diocese Meeting, 2 p.m.	1	June Iolani Commencement. Copy Deadline for June <i>Chronicle</i> . Distribution of 1986 Budget Re- quest Forms for Program and Mission Block Grants.	23	<b>4th Sunday after Pentecost.</b> Bishop at St. Matthew's.
		15	KPISC Board of Directors Meeting, 4 p.m.	2	<b>1st Sunday after Pentecost:</b> <b>Trinity Sunday</b> Bishop at St. Clement's. Priory 117th Commencement, 5:30 p.m.	24	<b>The Nativity of St. John the Baptist.</b>
		16	<b>Assension Day.</b> Bishop at St. Andrew's Priory. ECW Board Meeting with Lunch following, 9:30 a.m. Priory Board of Trustees, noon. Finance Department, 4:15 p.m. Cursillo Secretariat, 5 p.m.			26-28	National Forum on Diocesan Training Programs in Ministry and Congregational Develop- ment, Chicago, Illinois, The Rev. Dorothy Nakatsuji.
						29	<b>St. Peter and St. Paul, Apos- tles.</b>

## CLERGY WIVES ARE PEOPLE, TOO

There is not a typical wife of a doctor, lawyer, or dentist, so why should there be a depressing and unflattering identity image of a clergy wife? Usually this is of a drab and uninteresting human being, ground into submission by her husband's job, running all the parish groups and generally being a do-gooder. It is high time that someone tried to show that this image is out of date.

Reveal that you are married to a clergyman, when meeting strangers, and you would be surprised at the reaction. People, especially other women, can be astonishingly rude.

Sometimes they are patronizing and tell you that you don't look like a clergy wife. What is the answer to that back-handed compliment? Or they tell you that they don't believe you, or give you pitying looks which are meant to be sympathetic. Sometimes they are quite put out to find that their ideas of this mythical beast, the clergy wife, are no longer applicable.

The days of running round the parish dispensing calves-foot-jelly, whatever that is, have gone. I know many clergy wives with responsible jobs who earn as much if not more than their husbands, but who also help in the parish.

Of course there are plenty of wives, not just clergy wives, who want to stay

at home and are blissfully happy running it and the family. If this makes them feel fulfilled, then no one should criticize or sneer at them.

But there are also plenty of women who have spent years in specialized training, who want to use whatever talent they have rather than give it all up to be unpaid second curate. It is these women whom I would like to defend from the mutterings and eyebrow raising of those who feel that one is duty bound to be at one's husband's side — an extra, but unattached limb, so to speak.

This can and does cause resentment to some of us. After all, no surgeon's wife unless she happens to be a surgeon too, is expected to take over her husband's operations. I should not be happy for my solicitor's wife to draw up legal transactions for me, so why should a clergyman's wife, without any theological training, be expected to answer deep theological questions on ecumenism and so on?

It is not that we are disinterested in these subjects, but that we are better qualified to talk about our own interests.

Fortunately I have a very understanding husband who knows that I would shrivel up and become morose if I could not teach and play the piano.

As a result, I have raised a large sum of money for a variety of charities, not always connected with the Church.

I know clergy wives who are teachers, nurses, doctors, dressmakers, shop assistants, journalists and sculptors.

I am not asking clergy wives of the world to unite and rebel. They have minds of their own and should be allowed to use them without any emotional or social pressure. But I am asking that people allow us to be ourselves and not expect us to be cardboard cut-outs of the standard model clergy wife, which is so firmly implanted in most people's minds.

The same applies to our children. They can have quite a tough time at school, being teased for living in a vicarage with a father who everyone believes works only on Sunday, and not too much on that day either.

Any bad behaviour, high spirits, or unconventional attire, which is taken for granted or ignored in other children, is closely examined and criticized. These children, too, are expected to be model pupils of above average ability.

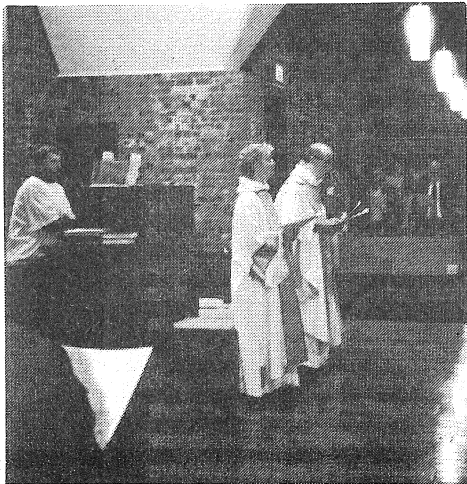
At the age of eight, my daughter failed a scripture exam because she could not draw nomads. As I taught music at the same school I had to apologize to the teacher for this terrible

crime because she was more upset than my daughter. I am sure there would not have been a fuss if her father had not been a bishop.

When my son worked in a factory in the holidays, the first words that greeted him were: "How about a quick Communion service?" His reply "1662 or ASB?" floored them.

So next time you meet one of us, do us a favour and treat us as individuals in our own right, will you?

— Rosalind Runcie, wife of the Archbishop of Canterbury.



Worship in the Chapel at C.D.S.P., Berkeley.