

Hawaiian Church Chronicle

"For Christ and His Church"

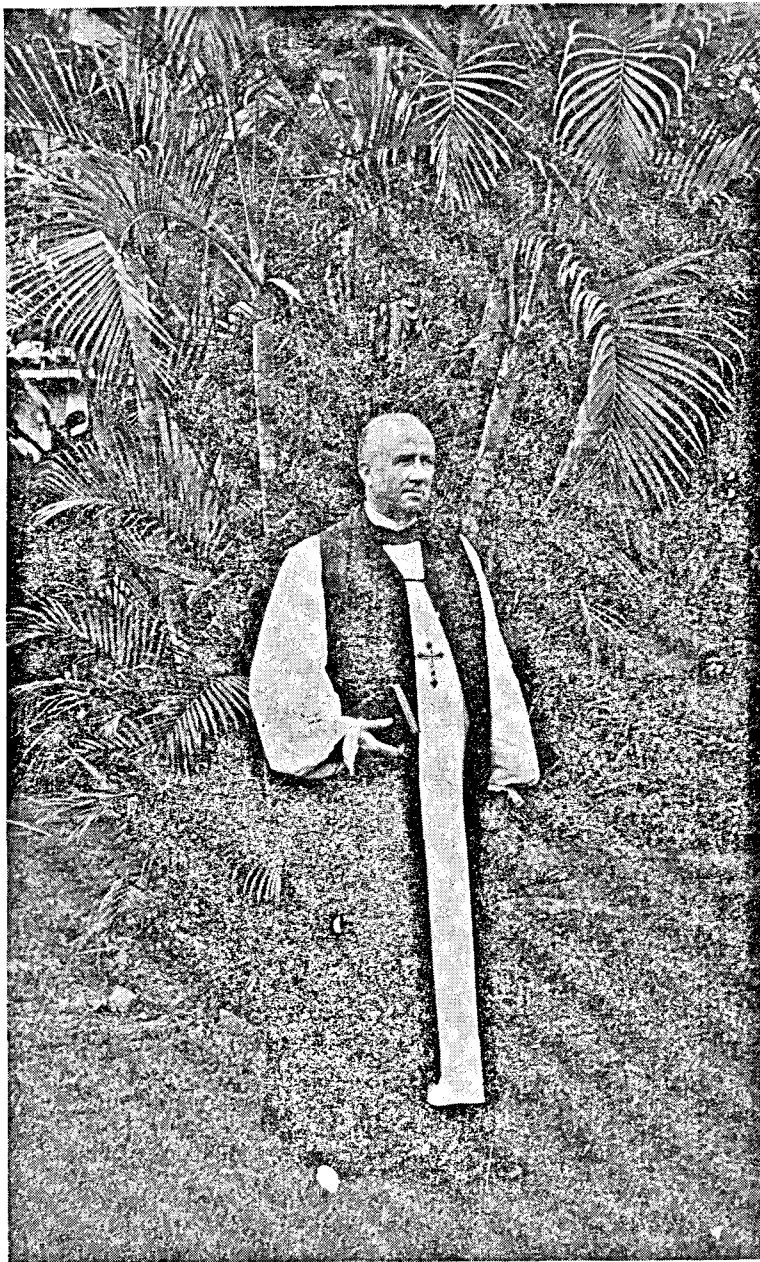
THE RT. REV. STEPHEN E. KEELER, D.D., *Editor*

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VOL. XXXIII

HONOLULU, HAWAII, NOVEMBER, 1943

No. 8



The Rt. Rev. Stephen E. Keeler, D.D., S.T.D., Bishop-in-charge of the Missionary District of Honolulu. Bishop Keeler now the Bishop Coadjutor of the Diocese of Minnesota, on January 1 will become the Bishop of the combined Dioceses of Duluth and Minnesota.

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

THE RT. REV. STEPHEN E. KEELER, D.D., *Editor*
THE VEN. EDWARD TANNER BROWN, D.D.
MISS BLANCHE E. MYERS
Assistant Editors

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price is One Dollar a year. Remittances, orders and other business communications should be addressed to Bishop's Office, Queen Emma Square, Honolulu.

Advertising rates made known upon application. Subscriptions will run until discontinued.

The Calendar

November 7—20th Sunday after Trinity
November 14—21st Sunday after Trinity
November 21—Sunday next before Advent
November 25—Thanksgiving Day (Thursday)
November 28—First Sunday in Advent
November 30—St. Andrew (Tuesday)
December 1—Wednesday
December 5—2nd Sunday in Advent
December 12—3rd Sunday in Advent
December 15, 17, 18—Ember Days
December 19—4th Sunday in Advent

Some General Convention Enactments

THE PRESIDING BISHOP, the Most Rev. Henry St. George Tucker, challenged the Church to meet the opportunities of the time and go forward. This great leader remains in office to guide the Church through the coming great days.

BISHOPS MUST RETIRE at the age of 72. This was the second reading of a constitutional amendment.

THE MARRIAGE CANON WAS DEBATED at length but no change made. The Commission on Holy Matrimony was continued.

THE SEVEN PRINCIPLES FOR PEACE, adopted by the outstanding Roman, Protestant and Jewish leaders, was endorsed.

REQUIRED MISSIONARY DISTRICTS to pay part of their Bishop's salary. (We have received no further information on this subject.)

AUTHORIZED A MISSION TO MOSCOW to confer with the Holy Orthodox Church in the union of Soviet Socialist Republics, and also authorized a delegation to visit the Churches in Europe when the time is appropriate.

ASKED THE NATIONAL COUNCIL to raise a Reconstruction Fund to aid the Church in the Philippine Islands, China and elsewhere after the war.

HEARD BISHOP JOHN Z. JASINSKI of the Polish National Catholic Church report on the reality of intercommunion between the Episcopal Church and the Polish Church.

THE CHINESE CHURCH was given the right to elect its own bishops and aid was offered in helping that Church create its own National Council.

THE BUDGET WAS PROPOSED AND ADOPTED to raise the sum of \$2,615,382 for the work in 1944 with progressive increases for 1945 and 1946. This is a definite increase and will filter down to Hawaii in the Apportionment Plan and Partnership Principle.

INTINCTION, AS WELL AS COMMUNION IN ONE KIND, were approved by the House of Deputies but voted down by the House of Bishops.

READ THE PASTORAL LETTER, printed in this issue, and sense the feeling which animated this Convention.

"Be Strong in the Lord"

PASTORAL LETTER OF THE HOUSE OF BISHOPS

In a day of spiritual confusion, and of "distress among nations," we greet you with the inspired assurances by "holy men of old." First, we would like to make our own the Psalmist's prayer: "O God, be merciful unto me; for my soul trusteth in Thee; and under the shadow of Thy wings shall be my refuge, until this tyranny be overpast." We repeat to you and to ourselves, the ringing exhortation of St. Paul to the Ephesian Church: "Be strong in the Lord and in the power of His might." And most heartening of all is the promise of Christ Himself: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

We, your bishops, can begin our message to you in no other way than by a reference to the mercies of God. We confess that our first step towards spiritual competency is an humble admission of our faults to Him who is long-suffering, full of compassion, and of great pity. Our wise Church insists on this. The Confession in the Holy Communion admits: "The burden of our sins is intolerable. Have mercy." The first petition of the Litany cries, "O God the Father, have mercy." This is not approved morbidity nor pious groveling. It is an essential attitude toward God whose gifts to us are limited, if not inhibited, until we open the way for His grace and heavenly benediction by a forthright acknowledgment of our faults.

Our Church must prepare—with all our hearts we believe that the Church is girding herself—to witness to a war-sick world, and then to a post-war world by confessing now her corporate sins which are grievous and, in part, responsible for the darkness that covers the earth. We do not need to prolong the mournful category of our social misdoings in order to feel convicted of our corporate faults. The concentration of wealth in the hands of comparatively few people, a separatist's policy of isolationism that beguiled us into imagining that we were not our brother's keeper, though now we have discovered that our neighbors need us, and that we need our neighbors desperately; social injustices that we have tolerated until they now return to plague us with an ugly breed of antagonisms and tensions that tend to disrupt rather than to unify our economic structure and our body politic; class distinctions that are anything but brotherly and racial discriminations that are anything but

just. These are some of the things that have crept into the life of our day. We confess that they are sin, trusting that He who is faithful and just will forgive us our sins. The most hopeful feature of modern Christianity is its retention of a capacity to criticize itself. The way of repentance is the road to discovery of the will of God. It is the beginning of a convincing witness with authority.

Greetings

We send affectionate greetings to all those who are enlisted in the service of our country. Whenever we speak to you, or about you, our words must be few because our hearts are full. We are aware of the dislocation of your lives which your response to duty has entailed, your broken plans, your hopes deferred. And yet we, not you, are the ones who speak of your sacrifices, for you cheerfully scorn to mention them. We are grateful as generations yet unborn will be grateful, for the priceless gift you are making to the freedom of nations and the peace of the world. Though many of you are removed from our sight, yet in our prayers you are folded deep. At our altars all over this land, we remember you by name and the homes from which you came. We believe that the cause for which you fight is just.

May God bless you and arm you with the Spirit that you may "quit yourselves like men" and "be strong in the power of His might."

We wish to pay tribute to our Army and Navy chaplains. We have felt the shock of their loss from our parochial and diocesan fronts. But we rejoice that their leadership has enlisted to march side by side with the spiritual needs of our men in every rank. What a comfort they supply to those who wait at home! For we know that our sons, on whatever ocean or shore they may be, are the personal concern of these gifted and consecrated priests of God who cheerfully share their lot, including danger and privations, and who faithfully provide them with the Sacraments and other ministrations of the Church. We salute these soldiers of the Cross to whom, more than to any other official group, we have entrusted the spiritual welfare of those we love, now absent from us.

We have observed with gratitude the stirring of God's Spirit among the youth of the Church. The growing response of young people to the call of Christ is one of the most significant and encouraging movements of this time. How providential it is that the mobilization of the Church's youth should coincide with a day of serious juvenile delinquency, of national peril, and international opportunity! For the overwhelming problems of today and for the vaster issues of tomorrow, the Church needs and welcomes the dauntless zeal of clear-eyed youth whose spiritual audacity is essential to any religious offensive. We appeal to this marching army of young disciples to bring to the Church their dreams of a social order wherein dwelleth righteousness and to dedicate their glowing gifts of mind and heart and hand to the hastening of this new day.

The scope of the Church's ministry of reconciliation and redemption has a close relationship of historical developments. When the fullness of time came, God sent forth His Son. The timing and the placing of Our Lord's own ministry were not accidental, but were determined by opportunities and needs growing out of a concrete historical situation. Victory in this war will bring about a world-wide condition of opportunity and need. This

means that everywhere there will be a strong feeling of dissatisfaction with what is or has been, and a reaching out after all available ways and means of realizing aspirations for something better. In other words, we shall have a secularized version of those attitudes which in religion we call repentance and faith. As Christians, we recognize in such a situation both danger and opportunity. The danger is that the reconstruction, prompted by secularized repentance and faith, will inevitably suffer the fate described by Our Lord in His parable of the house built upon sand. Longing after heavenly ideals is commendable, but faith that they can be realized by human effort, working with material resources is an ancient delusion. The story of the Tower of Babel was told thousands of years ago. In every century, the attempt has been repeated, for man's faith in his own efforts is hard to destroy.

The imminence of this danger should be a challenge to the Church, not only to the present Christian ideas as the goals toward which the world should aspire, but still more urgently, to present faith in God as the only means by which our hope can be realized. We look for a city which hath foundations whose builder and maker is God.

Redemption

Victory in this war will open up an unparalleled opportunity for making actual in the life of mankind that redemption which was made possible by the sacrifice of Christ. Redemption would seem to be the most suitable religious term to describe the nature of the work that is called for. The primary purpose of the war is to secure to mankind its inalienable rights to freedom. Redemption literally means the price that has to be paid to deliver one who is in bondage. In a very real sense, the effort and the sacrifice made in a war to secure freedom, partake of the nature of redemption. Yet terrible as is the suffering and sacrifice of war, they cannot purchase the freedom of mankind.

Redemption, no less than creation, is an act of God. In the development of His creative purpose, God uses our human cooperation. So also He places upon those who are redeemed the responsibility of helping to extend the benefits of redemption to all mankind. Christ died for all that they which live should henceforth live, not unto themselves, but unto Him who died for them. The Missionary impulse is the proof of our own redemption. In helping God to redeem others, our own redemption is made complete. We become good, in the Christian sense of the word, only as we give ourselves to the effort of helping others to be good. We are told that the Captain of our salvation was made perfect through suffering. He gives the same privilege to His followers. May not the call to world-wide service in the post-war world prove, not only an opportunity to fulfill our obligations as Christians and to show our gratitude to our Redeemer, but also be a means by which the corporate life of the Church will approach nearer to the perfection of its Founder, thus making its own life an "earnest" of the achievement of His purpose to transform human society into the Kingdom of God.

In conclusion, we speak with deepest sympathy to those to whom this war has brought grief or anxious waiting. May the God of pity bend tenderly over them, and comfort them with the consolation of His love.

We bid you affectionately to "lift up

your hearts," and to walk confidently into an unknown future, without faltering or complaining, nothing doubting. We believe in God Almighty. Wherefore, we hope and labor for the overthrow of every combination of wrong in the individual, in society, in the Church, in the State, and in the larger fellowship of nations. Our faith in the invincible Christ, whom the hatreds of the world could not and cannot defeat, provides us with the assurance that we too may become more than conquerors through the power of Him Who died and rose again. The ground of this confidence is simple faith in God. The Godless man is full of fears, the faithful man is full of hope. In the oppressive darkness of this storm-wracked hour, we are like the mariners on St. Paul's battered ship. We "long for the day." And what is more, we know that that day will come. Christian hope is like that. It expects fulfillment. God does not mock us with prospects that can never be attained. All that His character prompts us to require of Him, all that Christ's promises move us to expect from Him: these blessings and more, he will most surely keep and perform.

In fact we can already see signs of their fulfillment. When we observe the sacrifices that youth is making, the cheerfulness with which people are denying themselves for the sake of a high cause, the bravery with which small congregations, bereft of their leadership, have closed their ranks and pressed forward to new advances for Christ and His Church, when we are aware of a growing trend toward unity and a sense of brotherhood that is widening out to include all races and nations and kindreds and tongues, we seem to hear the cry of the watchman upon the mountain top, calling hopefully to a war-sick world: "Look to the East, the morning cometh."

Gleanings About Our Bishop-Elect

Bits of news have come to us in Hawaii from and about the Rev. Harry Sherbourne Kennedy, Bishop-Elect. He has found time amidst his enthralling duties as Army Chaplain to answer many letters of greeting. We all have to remember that several problems must be solved before he can be consecrated and come to us, his release from the Army, settling affairs in his parish of Grace Church, Colorado Springs, and arrangements for his family. We have received no word from Bishop Keeler and can no longer hold this issue.

Living Church Article

An article in the Living Church of October 24, sent by Bishop Littell, is worthy of quoting. "When they heard of his election, one person said, 'Grace Church won't like it.' A second person said, 'Neither will Colorado Springs.' A third said, 'He's the greatest guy I know.' "For over a year the Rev. Harry Sherbourne Kennedy has been on leave from his parish as chaplain in the U. S. Army with the rank of Captain. At 42 he will be one of the younger bishops and certainly one of the liveliest. He will be the only American bishop, it is believed, who can pull a rabbit out of a hat, for he is an amateur magician.

"An unusually good speaker, an excellent organizer, popular with young people, his ministry has been marked by unusual success. His rectory at Colorado Springs was overrun with young people of all ages, his own three rough and



The Rev. Harry Sherbourne Kennedy
Bishop-elect of the Missionary
District of Honolulu

tumble boys among them. He helped organize recreational and summer facilities for Episcopal young people and in his own mountain ranch provided camp facilities for young people and adults."

Former Bishop Writes

The Rt. Rev. Robert H. Mize, retired Bishop of Salina, wrote as follows to Bishop Littell: "I want to offer my felicitations upon the choice of your successor as Bishop of Honolulu. Harry Kennedy was one of my candidates, and had his first work in the District of Salina, and I have kept in touch with him in Colorado.

"You, no doubt, met him in Cleveland and noted his attractive personal qualities. In the ministry he is a zealous, constructive worker carrying his people along with him in harmonious cooperation. He knows what his priesthood means, and will be a true 'Father in God' to his clergy and laity. You will never regret that you have yielded your place to him.

"You are as fortunate as I am in your successor—my Bishop Nichols fits in perfectly in the District of Salina and everyone is happy with him. Kennedy in Honolulu will be the same. It is a great comfort to be followed by some one who is loyal to what has gone before. And Harry Kennedy's wife has the same buoyant enthusiasm as her husband and will make a fine Bishop's wife. So you can be happy over the way things have turned out."

Word from the South

Bishop Gray, Bishop of Mississippi, writing to Dr. Brown regarding one of his service men, had this paragraph in his letter of October 29:

"Let me congratulate you upon your new Bishop. He was elected on the first ballot and seemed to have an acquaintance with more members of the House of Bishops than any presbyter I know of. I had met him at an Evergreen Conference in 1933. During his service in the Chaplains' Corps he apparently made a real impression upon everyone with whom he came in contact. I am glad to know he has accepted and I am sure he will give you gifted and consecrated leadership."

Letter from Bishop Littell

October 11, 1943

All friends of the Church in Hawaii here are happy and thankful in the choice of Chaplain (Captain) Harry Sherbourne Kennedy, to be the Sixth Bishop of Honolulu. You have received already news of interest about him and his work, from persons who know him, so that I only want to say that I believe the wisdom of the Holy Spirit guided the Convention truly in the election of this splendid man and priest.

The Convention was one of the best I have ever attended, alive and progressive, yet restrained where over-haste might have been harmful. Facing present war-time conditions, it nevertheless kept its vision of the long future clear. Nothing thrilled me more than the evidence of growing fellowship and solidarity in the Anglican Communion. We declined to act as if the Episcopal Church in our country alone could think and plan without reference to other branches of our Communion—or to other churches, either. The Cleveland Plain Dealer caught this spirit in a headline article "Episcopal World Ties Emphasized".

We had with us Bishop Moyes of Armidale, Australia; Bishop Y. Y. Tsu of Kunming, China ("Bishop of the Burma Road"); Bishop Salinas of Mexico; native missionaries from the West Indies and Brazil; visitors from the National Polish Catholic Church in America and from the Presbyterian Church. Also messages from the Archbishop of Canterbury and from Sergei, the head of the restored Russian Orthodox Church. The Convention voted to send Bishops to visit and confer with the churches of England and Russia.

Another headline was "Aid to Greek Church is Episcopalians' Aim". We placed a substantial sum for each of the three next years in the budget for such "Aid".

Reports of amazing results of missionary work in New Guinea and the Solomon Islands were given. One Bishop expressed the growing conviction that "our Episcopal unit in Christendom cannot be the church in the USA—but the Anglican Communion", planning and probably administering missionary work as a whole; deciding world questions as a unit in many connections. This is true progress.

The U. T. O. offering of \$1,119,000.00—and the missionary budget adopted, \$2,615,000.00, indicates increased zeal and growing acquaintance with church expansion and needs.

The Willeys were greatly missed. The Church in Hawaii, as Bishop Tucker expressed it, is on the map more clearly and urgently than ever before. What our church is doing for the men of the armed forces is most enheartening. (The Convention closed, as it happened, on the 45th anniversary of the day I first sailed to China as a missionary). Greetings to the faithful in Hawaii.

Cordially your friend,

S. HARRINGTON LITTELL,
Retired Bishop of Honolulu.

Make the most of the best and the least of the worst.—Robert Louis Stevenson.

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A Worthy Aloha

A priest was elected unanimously on the first ballot by the Bishops of the whole Church to become the "Bishop of the Missionary District of Honolulu."

There is an ancient prayer for use previous to the election of a Bishop, which contents itself with the one petition that the one selected may "prove himself in all things acceptable unto Thee, O God."

As far as the Bishop is concerned that is the one all-important thing, and we can well let it go at that. But we, the Church in this Missionary District, may well go on to pray that we in our relationship with the Bishop may "prove ourselves in all things acceptable unto Thee, O God", and this article is concerned with this factor.

The most common admonition given by an athletic coach to his men is "Take your time". It is no different here.

We must let the Bishop "take his time". Of course with Hawaiian hospitality we will rush him (in the fraternity sense), and no harm done—though even here we should go carefully, and act with moderation and restraint. We must not welcome him in the spirit of partisanship, nor seek to influence him in our own favor to advance our own ends, nor to press upon him our own views, and claims and prejudices.

We must not seek to rush him off his feet with any hurried action or decision.

Without doubt he will have to initiate strong and even drastic measures looking to the development of the Church. We must be patient with changes, but not impatient for them, for the Bishop will act slowly, and only after a comprehensive and impartial consideration of all the facts and circumstances.

We must be ready to meet all the changes and readjustments which he may make, with loyalty, usefulness and obedience.

The history of the church in these Islands has many splendid pages, but it is also filled with disputes, and divisions, and muddled opportunities. The Bishop will come forewarned of many of the difficulties which will confront him here. Let us not burden him further with tales and personalities and prejudices. While being absolutely frank when our opinions are asked, let us try to be fair and generous to others.

We must receive him with faith and confidence, as one sent to us through the Holy Spirit by the whole Church. Let us not raise unnecessary issues, but let our attitude be positive and constructive, and not critical and negative.

We may have our own little axes to grind, but the only axe worth the grinding is the one which can best labor in the construction of the Kingdom of God.

We should receive the Bishop with

enthusiasm, but also with restraint. It is not necessary nor even healthy for us to fall in love with him at first sight. Not many can strike twelve at the first, and maintain that mark for long.

As the unanimous choice of the whole Church we can confidently assume that he is a Christian and a Churchman, one who is one hundred per cent loyal to the Faith and Practice of the Church. We must be content with that, and not over-anxious or even desirous that he be of the same mind and color as ourselves in non-essentials. His churchmanship as to ceremonial is purely by the way. He was not ordained priest in the first place; nor elected Bishop at this time for or because of any brand of churchmanship, but to serve Jesus Christ and his Church and to strengthen and extend the Kingdom of God. He can differ from us in a hundred ways, and still not be wrong.

We are facing tremendous days in the world and in these Islands. Let us determine under the leadership of the Bishop to face them with humility and consecration and vision.

Let us present to the Bishop and to the community a united front and spirit, never questioning or criticizing him or the Church or even each other "outside". Let us redeem the past in the matter.

We start with a new Bishop. Nothing has marred our relationship. The slate is clean. Let us pray God that all our words and actions and attitudes in our relationship with him may be acceptable unto Him.

Then we may confidently believe that our "Aloha" will be a worthy one and one which will become fonder and stronger as time goes on.

Faithfully yours in Christ,

KENNETH AUGUSTINE BRAY.

This is a little sermon that I have been preaching to myself, and I trust that you will forgive me for passing it on to you.

We are haunted by an ideal life, because we have within us the beginning of possibilities of it.—Anonymously.

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Who Is To Blame?

Editors Disagree—Then Agree

This was first entitled "A Weeping Article" as the Associate Editor, pondering the finances of the Hawaiian Church Chronicle, wondered with a growing pensive irritation why only 182 people out of some twelve hundred readers sent in a gift or subscription during the past year.

Just at that moment of editorial explosion the lady Associate Editor remarked gently, "Don't you think we should take some blame on ourselves? We have never sent a bill and, unless people have bills at hand they rarely pay for things." Now this lady Editor is a financier of ability and her words are worth pondering. She also added a significant fact, "Many of those receiving the Chronicle were not asked if they desired to subscribe and many of the clergy and workers never were told that a subscription was expected."

Whoopie! without having a Bishop in residence we are about to create a policy. The Editors of varying temperments have agreed on two things.

The First Thing

Bills will be sent out after December 1st, 1943. This should have the result of clearing the lists of those who have no interest in receiving our Hawaiian Church Chronicle, correct addresses, and have a sure enough paying subscription list as a basis for expansion. In the meantime those who can remit prior to that date are asked to use the blank on this page thus saving the office time and postage. Our lady Associate Editor knows what everyone has paid and there are really many who are staunch Church people who have neglected this item for the past ten years.

The Second Thing

We ask that someone in every congregation be the subscribing agent for the Chronicle. Go to your clergyman and discuss the question of how to go about it. Get one of the church organizations to get behind securing subscriptions. We will give that organization 20% for its own activities. We must create a group of honest-to-goodness parish representatives. Please do not expect your parson to do it all. We have readers in every congregation. Advent is near: "Awake thou that sleepest."

The Real Reason

We have a new Bishop coming in the not far distant future. Our monthly diocesan paper can be his intimate contact with the far flung membership in these Islands if, and only if, it enters every church home and sits on the table of every family along with the ever present Life. A united support from our four or five thousand Episcopalian homes could make a difference in the magazine we assure you. And all for 9½ cents a month.

Review of Past Year

Two items are absent from the financial report of the past ten months; the salary of the editors and overhead. Back advertising saved the day this year as the lady Associate Editor did some valuable collecting. Read and digest.

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Intermediate Grades. Preparation for Eastern Colleges. Caroline Seely Cummins, M.A., Vassar, Headmistress. The Right Rev. W. Bertrand Stevens, President, Board of Trustees.
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SKY PILOT BUSINESS

A gift not recorded among the more formal offerings from Americans in aid of British Missions was that of \$50 given by an American soldier to the English bishop of Accra when he came to confirm fifteen men of the RAF in that West African diocese. "Say, Bishop," the American said, "you have some job and I don't envy you. I believe in your sky pilot business and I reckon the flying is none too good. I ain't a preacher myself but there's \$50."

A CHAPLAIN SAYS:

"Odd places that I have seen Prayer Books and Testaments in use this week in a jeep where the driver read while he waited for the officer to complete business calls; in North Africa while the men waited in mess line; in the hands of an American Indian Chief, now a corporal in the Army, who was explaining his Prayer Book to an Arab; and not odd but usual, on a hospital ship at every bed."

News Notes from Saint Margaret's House, Berkeley, Calif.

Saint Margaret's House opened for the fall session of the Church Training School on September 20. The course is to include opportunity for special preparation for those women who have responded to the appeal for workers to undertake post war programs in the Orient and in other countries where the Church has been interrupted or handicapped.

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FINANCIAL REPORT—HAWAIIAN CHURCH CHRONICLE

January 1, 1943—November 1, 1943

R E C E I P T S

Balance January 1, 1943.....						\$ 58.41
Extra Copies at \$.10.....					5.80	
Gifts and Subscriptions.....	110 at	\$ 1.00	110.00			
	38 at	2.00	76.00			
	11 at	3.00	33.00			
	1 at	4.00	4.00			
	17 at	5.00	85.00			
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	1 at	2.50	2.50			
	182		355.00			
Missionary District of Honolulu.....			200.00			
Special			250.00			
Waste sold69			
250 Copies to Detroit Parish, Sept.....			22.50			
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Tribute to Bishop Littell.....		\$ 125.00				
Back Advertising 1941-1943.....		445.00				
1943-1944		24.00	594.00	1,422.19	1,480.60	

P A Y M E N T S

Printing 9 Issues.....			1,277.30			
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Addressograph Plates			6.15			
Invoices for advertisements.....			8.75			
Envelopes for Mainland and Foreign			64.30			
Addressograph ribbon			3.00	1,413.00		
Balance November, 1, 1943.....				67.60	\$1,480.60	

HAWAIIAN CHURCH CHRONICLE

Realizing the importance and need of a Church periodical for dissemination of Church and religious news to the people of the Islands:

I hereby subscribe to the Hawaiian Church Chronicle for the year 1944 and pay the sum of \$1.00.

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Acknowledgments

We acknowledge gifts and subscriptions for the Hawaiian Church Chronicle which have been received from October 4 to November 11. Where the amount is not mentioned it is \$1.00.

The Rev. W. A. Roberts; D. M. Bates \$5.00; Mrs. Jennie D. Marshall \$2.00; Mrs. Arthur Withington \$2.00; Parishes of St. Philip and St. Stephen, Detroit, \$22.50; Mrs. J. A. M. Johnson; Vera M. Day; Mrs. Woo Yee Bew; Miss Isabella Hodgson; Chaplain F. L. Titus \$5.00; The Rev. F. N. Cockroft; Mrs. Kenneth Day; Mrs. W. S. May; The Ven. James Walker \$2.00; Mr. C. K. Ai \$2.00.

The Rector of Holy Trinity Church, Honolulu asked for volunteers among his young people to solicit subscriptions to the Chronicle and this is the result of their work to date: Mrs. Ethel Otani; Grace Seki; Yoshito Uchima; Morio Mekaru; Jane Tonaki; Minnie Takitani; Tsuruko Arakaki; Mrs. Matsue Yamana-ka; Gladys Nomura; Harriet Ezuka; Mary Akimoto; Yoshito Nakashima; Mr. and Mrs. Robert Kono; Mildred Asato; Robert Tsunoda; Bernice S. Takeuchi; James Kubota; Mr. and Mrs. Harold Yamada; Mr. and Mrs. Richard Oyadomori; the Rev. P. T. Fukao; Alice Hayashi; Kazuo Okimoto; Wallace Maehara; Nora Saida; Harry Tamura; Richard Sako; Joyce Kono; Mr. and Mrs. Robert Kono; Russell Sekine, \$2.00; Michael Machia, \$2.00; the Rev. and Mrs. L. H. Ozaki, \$2.00; Mr. and Mrs. Richard Kawauchi; Mrs. Hazel Ut-
sugi.

—*—
"If you are too busy to pray, you are too busy."

—*—
"There can be no danger within the will of God; no safety without."

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THE PRAYER GROUP

Seamen's Institute Has Its Face Lifted

The Seamen's Church Institute on Halekauwila Street, Honolulu, has been taken over by the nation-wide Merchant Seamen's Club organization and the building entirely renewed for the greater comfort and serviceability to the men of the merchant marine. The United Seamen's Service is one of the members receiving support under the United War Fund. The recent campaign is fresh in our minds. It is a world-wide movement for the men who run our merchant ships and go everywhere.

Our own Mr. C. F. Mant, who for years was superintendent of the Seamen's Church Institute, is on the staff of the Seamen's Club, and takes care of the religious services as usual. After the war is over we understand that the Club will be turned back to the Church and operated under the banner of the Institute flag. It is fine that the Nation with its greater resources has acknowledged the necessity of making a shore home everywhere for the men in the Merchant Marine Service.

SAM CHING TIRE SHOP

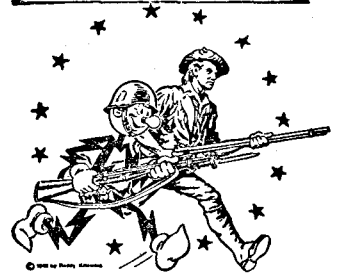
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News Items Around the Diocese

Mrs. Y. C. Shim Retires

Mrs. Yin Chin Shim in charge of the Mission of St. John, Kula, Maui, since 1924, was retired last September by Bishop Keeler but asked to remain in charge of the work until a clergyman was found to take charge of Wailuku, Maui and also this Mission up the mountain.

Mrs. Shim is the wife of the late Rev. Shim Yin Chin, the founder of St. John's Mission. The work lagged after his death in 1918 until Bishop La Mothe asked her to take charge of the Mission and revive the work. The result is a shining example of what a consecrated laywoman can accomplish.

Her work cannot be measured by the present number of the congregation as many now in our city churches were brought into the Church by Mrs. Shim. She is beloved by all and has brought many persons to Christ. Throughout the little community she is called Shuk-pho (grand auntie). Mrs. Shim is well over three score years and ten. May God grant her many years of well earned rest.

Evaded the Enemy

Everyone in the diocese rejoices with Mrs. Shim in the news from China that her second son, Richard Wai Chong, is now safe in Chungking. After terrible experiences in Hong Kong in December of 1941 he escaped to various places in Free China, eventually reaching his present destination. Therein lies many a novel.

Another Son Returns

In another article mention is made of the return of the Rev. Wai On Shim, another son, and his family to his former charge of St. Elizabeth's Mission. Owing to the health of his family in California he reluctantly gave up his work there and was re-appointed to St. Elizabeth's by Bishop Keeler.

The one who inspired these various news notes, the Rev. Y. Sang Mark, modestly did not mention that his wife is a daughter of Mrs. Shim and consequently the inspiration behind St. Peter's Church.

St. Peter's Parish Hall Building Fund Growing

There is nothing modest about the Rev. Y. Sang Mark, Vicar of St. Peter's Church, when he talks or writes about his Building Fund. He reports the amazing sum of \$13,300, as of October 6, with \$9,600 invested in war bonds and all subscribed by the members of this Chinese congregation. Here is how it is done to date:

Persons	Pledged	Total
90	\$100 or more.....	\$ 9,200.00
8	\$250 or more.....	2,100.00
4	\$500 or more.....	2,000.00
Total.....		\$13,300.00

Mr. Mark feels that he would be ashamed to ask friends to help the congregation of St. Peter's unless they were doing their share. "God helps those who help themselves", as Bishop Keeler remarked to him. He is a brave parson. He expects every member of his congregation to give at least a hundred dollars to St. Peter's. "You have earned the right to spread abroad the good news and the opportunity," adds the Editors.

Without a Parson But Going Strong

St. Elizabeth's Mission had a very happy summer. We were fortunate to have Bishop Keeler with us on two occasions; on August 8 for a service of Holy Communion at which time he told the con-

gregation that the Rev. Wai On Shim would return as priest in charge of St. Elizabeth's. This was most welcome news to the people of St. Elizabeth's. On Sunday afternoon, August 22, the Bishop came again for confirmation at 5:30, after which supper was served in the parish house. Over a hundred persons were present. Having the service at this late hour made it possible for many of the people of St. Elizabeth's who work on Sunday to attend. The opportunity of worshiping together and the friendly fellowship with the Bishop and each other was a delightful and refreshing experience for all of us.

The first week in September both the Kindergarten and the Sunday School reopened for the fall term. The Kindergarten, under the able leadership of Mrs. Ruth Wong, has the largest enrollment in its history—one hundred thirty children of all races and nationalities. The problem of securing teachers is a difficult one; at present we have three teachers and four high school girls who come to us mornings and attend school in the afternoon. Despite crowded rooms and not too adequate equipment, we have a Kindergarten of exceedingly happy children.

The Sunday School reopened with an enrollment of ninety-four children and ten teachers—that is almost back to our pre-war number.

We are now anxiously waiting for the day when we will receive a telephone call from the Rev. Wai On Shim saying: "We are at the pier. Come and get us."

A Surprising Guest

How would you like to see a former Seminary room mate sitting right on the front pew without any previous notice that he was within a thousand miles? This very thing happened to the Rev. Andrew Otani on Navy Day. Looking down he saw the smiling visage of an Air Force Lieutenant who had lived with him a couple of years at the Seabury Western Theological Seminary. One never can tell what will happen in Hawaii these days.

Another Prayer Being Answered

By the Rev. Lawrence H. Ozaki

In last month's issue of the Hawaiian Church Chronicle, I wrote: "We are struggling with the Senior YPF." Since then I received a telephone call from Dr. O., the father of a boy who is a senior in high school, asking me if I would have time to advise a club of about 25 to 30 senior high school boys and girls. The club, having met regularly for some time, lacked an adult adviser.

One Sunday afternoon I met with six officers and representatives of the club. I consented to help them if they would meet at our church. This they were anxious to do. Besides, when I discovered that this club was originally started by Morio Mekaru, a young man who is now a member of our church, active in Sunday school work and Fellowship for Evangelism, my interest in the group was immediate.

Last Sunday I met with the club for the first time at the church. They were

burning with the desire to do something good but didn't know just how to go about it. Their aims were made very clear to me at this meeting. They are two at present: (1) Social fellowship among selected students from various high schools in the city, and (2) Community service. The membership is interracial. It is also inter-scholastic having in its five schools represented. The startling thing I found common among them was that none of them attended church services or church schools. As one of them who attended one of the denominational schools remarked, "We are all heathens, yet," I was made to realize anew our responsibilities towards the unchurched youths of the city without shepherds and repeated after him, "Yet" and added, "But not too long, if I can help it."

So far I have found the "heathens" well organized with officers and committees. All they needed was a Christian adult adviser. They were like a locomotive steamed up to go places but lacking an engineer. Eventually this group and the Senior YPF may be able to combine, for both groups are intended for the same age group. In the meantime I need resourcefulness, wisdom, energy and good humour to keep them in the harness of cooperative fellowship and unselfish community service. It's a tough job, but I have asked for it.

Navy Day Remembrances

The religious observance of Navy Day took place in Honolulu on October 31st. Special services were held in many of our Churches. Good Samaritan had as the speaker, Mr. George Freeman, U.S.N., a communicant of St. Matthew's Church, National City, California. St. Andrew's had a well arranged service with Admiral Nimitz and other notables as the invited guests. At St. Clement's the speaker was Vice Admiral William L. Calhoun, U.S.N., who made a notable address on the reli-

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gion of the men of the Navy. The music at this service was augmented by a selected group of Navy musicians.

"Speak English" Classes

Since the war the movement in Hawaii to have the older Japanese speak English has grown rapidly. At no place is it answered better than at Good Samaritan Mission, Palolo Valley in Honolulu. This article might be entitled "A Gathering of Old Women's Primary Schools," and such a wording means news.

On November 5th the pupils of three primary schools for old Japanese women met together for a luncheon at Good Samaritan Church. They were Miss Turtle's class at the Mission, Miss McKim's class on Kaheka Lane, and Mrs. Shibuya's class which originally had been started by Mr. Otani at Kalihi Union Church. These classes had been established in responding to the "Speak English" movement.

After singing good old primary songs like "Old Black Joe" and the National Anthem, the group went upstairs to the chapel for a service with Mr. Otani, the vicar. Most of the women could say the Lord's Prayer in English. There is a picture of Hawaii for all readers.

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1943 QUOTA	Received from		Total Receipts	Balance Payable	*Convo- cation Assess- ment	Amount Received	Epi- s En- m	
	Parishes and Missions	Auxiliaries						
OAHU								
St. Andrew's Cath. Parish.....	\$1,615.00	\$1,361.55	\$ 200.00	\$1,561.55	\$ 53.45	\$ 860.00	\$ 860.00	\$100.00
St. Andrew's Haw'n Cong.....	587.00	315.00	.....	315.00	272.00	130.00	130.00	.....
St. Andrew's Priory.....	325.00	325.00	.....	325.00	.....	25.00	25.00	.....
St. Peter's Church.....	385.00	380.00	5.00	385.00	.....	73.00	73.00	20.18
St. Clement's Parish.....	737.00	667.00	70.00	737.00	.....	133.00	133.00	.....
St. Elizabeth's Mission.....	400.00	400.00	.....	400.00	.....	73.00	73.00	.....
St. Luke's Mission.....	151.00	150.00	1.00	151.00	.....	30.00	30.00	4.06
Holy Trinity Mission.....	197.00	150.00	.....	150.00	47.00	37.00	.....	31.01
Epiphany Mission.....	253.00	229.98	20.00	249.98	3.02	45.00	.....	32.20
Good Samaritan Mission.....	96.00	97.50	1.00	98.50	.....	8.00	8.00	36.70
St. Mark's Mission.....	245.00	240.13	1.00	241.13	3.87	30.00	.....	.....
St. Mary's Mission.....	100.00	117.94	.....	117.94	.....	30.00	30.00	.....
St. Alban's Chapel (Iolani)...	332.00	332.00	.....	332.00	.....	37.00	37.00	10.75
St. John's-by-the-Sea.....	90.00	90.00	5.00	95.00	.....	8.00	8.00	7.00
St. Stephen's, Waialua.....	106.00	106.00	.....	106.00	.....	8.00	8.00	.....
Moanalua Sunday School.....	25.00	25.00	.....	25.00	.....	8.00	8.00	.....
Cathedral English School.....	73.00	73.00	.....	73.00	.....	5.00	5.00	.....
Young People's Fellowship...	38.00	10.00	.....	10.00	28.00	5.00	.....	.....
Order of Good Samaritan.....	67.00	39.55	.....	39.55	27.45	7.00	.....	.....
Cluett House.....	100.00	.....	.....	.....	100.00	.....	.....	.....
MAUI								
Good Shepherd, Wailuku.....	485.00	460.00	25.00	485.00	.....	75.00	75.00	.....
Holy Innocents', Lahaina.....	265.00	245.00	20.00	265.00	.....	45.00	45.00	.....
St. John's, Kula.....	55.00	55.00	.....	55.00	.....	15.00	15.00	5.35
HAWAII								
Holy Apostles', Hilo.....	325.00	100.00	25.00	125.00	200.00	55.00	33.50	8.00
Kohala Missions.....	320.00	294.00	26.00	320.00	.....	72.00	72.00	15.90
St. Columba's, Paauiio.....	105.00	105.00	.....	105.00	.....	30.00	30.00	2.60
Christ Church, Kona.....	250.00	21.43	75.00	96.43	153.57	74.00	.....	4.10
St. James', Papaaloa.....	221.00	211.00	10.00	221.00	.....	30.00	30.00	16.50
KAUAI								
All Saints', Kapaa).....	313.00	133.00)	20.00	194.36	118.64	62.00	.....	.....
Christ Church, Kilauea).....	.....	24.62)	.....	.....	.....	.....	.....	.....
St. Joseph's, Koolau ).....	.....	16.74)	.....	.....	.....	.....	.....	.....
St. John's Mission, Eleele.....	45.00	.....	.....	.....	45.00	10.00	.....	.....
MOLOKAI								
St. Paul's, Mauna Loa.....	.....	.....	.....	.....	.....	.....	.....	.....
Holy Cross, Hoolehua.....	33.00	14.00	.....	14.00	19.00	5.00	.....	.....
TOTALS.....	\$8,339.00	\$6,789.44	\$ 504.00	\$7,293.44	\$1,071.00	\$2,025.00	\$1,728.50	\$294.35

*"CONVOCAATION ASSESSMENT" is made up of: 1. delegates' traveling expenses, printing of Journal and other Convocation expenses; 2. \$1,000.00 interest for existing Diocesan debts and 3. \$200.00 for Hawaiian Church Chronicle.