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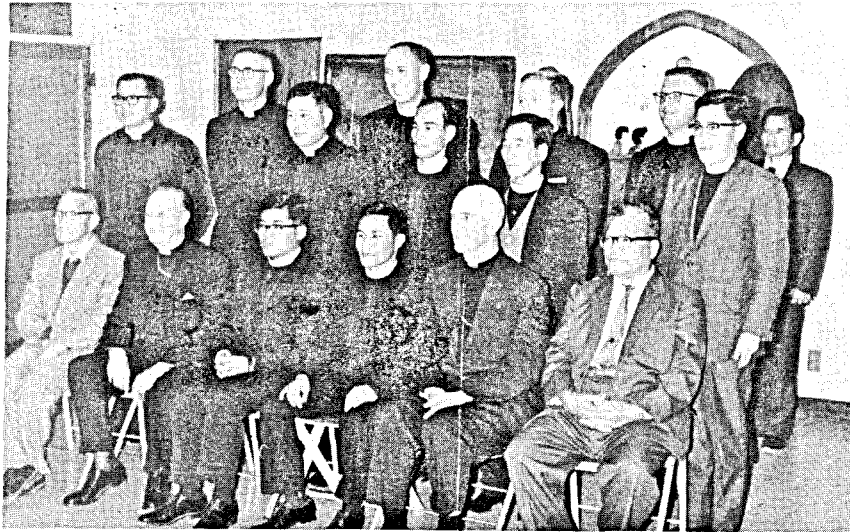
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HAWAII CLERGY WITH THE PRESIDING BISHOP

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CLERGY AND CHAPLAINS ON OKINAWA

Presiding Bishop's Easter Message, 1966

Goethe once upset a young Englishman by saying to him, "I would not have advised you to undertake Faust. It is mad stuff, and goes quite beyond all ordinary feeling." Goethe's counsel concerning Faust might well be the counsel of faith to "Faustian man" in the face of Easter—if for other reasons! For the cry, "He is risen!" is "mad stuff" indeed to those who "live by bread alone," or by reason's precise calculations only. The empty tomb is no place for the sect of the slide-rule! For, as G. K. Chesterton once put it, "The real trouble with our world is not that it is an unreasonable world, nor even that it is a reasonable one! The commonest kind of trouble is that it is nearly reasonable, but not quite! Its wildness lies in waiting."

Easter shows us the face of God as that face truly is! Good Friday exposed the face of God also; a God Who appeared unable to compete when the question was one naked power. And, in the figure of Jesus broken against the Cross, the cynic seemed to possess ample evidence to support his mocking challenge: "If thou be the son of God, come down from the Cross. Save thyself...and us!" But it was the "wildness that lay in waiting" that trapped him.

The Resurrection telegraphed the most exhilarating reassurance since the conviction, "In the beginning . . . God" dawned upon the writer of the first sentence of the Book of Genesis! The Resurrection dramatized a deathless hope: "God has not forsaken you. God will never forsake you. The 'man for all men' is, at once, the God for all men. Do to me what you will. My love for you is greater than your rejection of me!"

For Christians the undiscourageable incentive to live and work and strive and suffer and die in this world . . . and to rise again . . . came thundering out of the Empty Tomb! The deposit of joy, which is the gift of the unshakeable conviction that God will not abandon mankind, centers in the Risen Christ.

Twentieth Century Christians live on the knife-edge that splits the abyss which is nuclear annihilation. But so did pre-nuclear First Century Christians!

Twentieth Century Christians live in daily communion with death, and with death's fraternal twin: suffering. So did First Century Christians!

Twentieth Century Christians do not know what the morrow will bring forth. Nor did First Century Christians.

But First Century Christians stoutly refused to surrender to anxiety concerning it. And neither should we!

For out of a faith which does not negate reason, but rather transcends it, we can labor and love without edging towards the panic button.

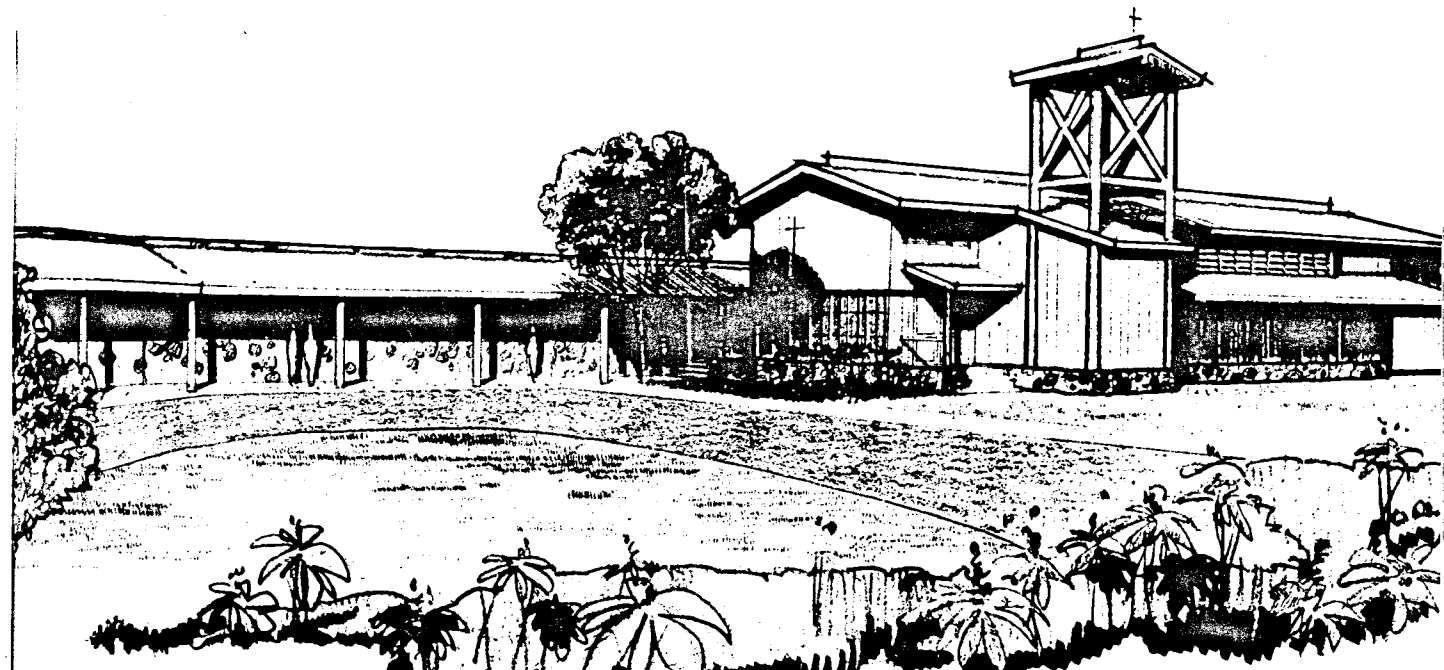
We can grapple with the demonic powers that make a Watts or a Selma or a Vietnam morass because Christ has identified and helps us overcome those same powers within ourselves.

We can speak the truth in love amid hostility because He first loved us and gave Himself for us.

We can mitigate, as much as lieth in us, the weariness and pain and tragedy of a broken world because there is sufficient healing in The Broken Body.

We can live in simple joy amid the insecurities of this present age by the power and surety of the age to come.

Continued on page 8



ARCHITECT'S SKETCH OF PROPOSED CHAPEL AT THE HAWAII PREPARATORY ACADEMY—KAMUELA, HAWAII

Contract for New Chapel Let

Haas and Haynie Corporation has signed a contract to build a chapel and gymnasium for the Hawaii Preparatory Academy at Kamuela, Hawaii.

Vladimir Ossipoff and Associates are the architects.

Construction is scheduled for completion in November.

The chapel will be a rustic, one-story structure of red-wood and ohia. The gymnasium will be a precast tilt-up concrete building with locker rooms, showers and laundry.

Summer Camps Set

Parents are anxious to have the dates of our summer camps so that they can start planning on sending their children. Camps on Oahu will be as follows:

July 3-15—Grades 3-6

July 17-29—Grades 3-6

July 31 - August 12—Grades 7, 8 and 9.

On the Island of Maui the camp periods will be:

July 15-18—A family camp to be held at Seabury Hall with the Rev. Roger Melrose in charge

August 7-14: at Camp Pecusa—Grades 3 through 9th.

Last week in August and first week in September teenagers will be taken for a 3-day camp experience into Haleakala Crater.

New Clergy Assignments

The Reverend Norio Sasaki, who has been Vicar of St. John's Church, Eleele, and St. Paul's, Kekaha, Kauai, since June 1958, will become Assistant Rector of St. Clement's Church, Honolulu. He will start his new duties on May 1st, as a full-time Assistant to the Ven. Paul M. Wheeler, D.D., Rector of the Parish.

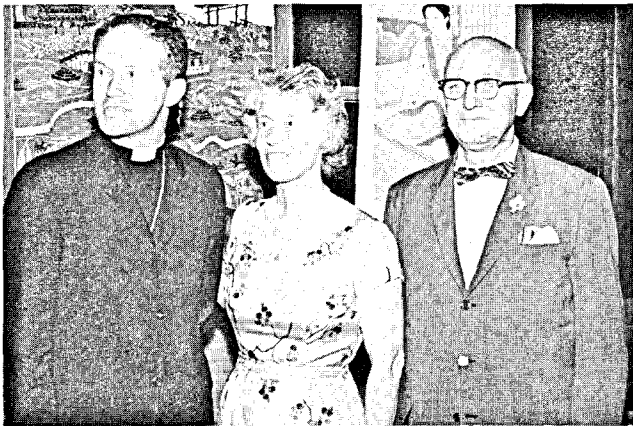
The Reverend Thomas K. Yoshida, Vicar of Christ Memorial Church, Kilauea, and St. Thomas' Mission, Hanalei, on the Island of Kauai, will become Vicar of St. John's, Eleele, and St. Paul's, Kekaha.

To Pago Pago for Easter

The Bishop will spend Holy Week and Easter in American Samoa. He will leave on April 5th and return on April 11th. He plans to go to Apia, Western Samoa, for one day to confer with the Rev. O. V. Abram, who takes services for us at Pago Pago.

Leave for New York

The Ven. William A. Hio, from Okinawa, and his family left for New York on March 15th. They spent the past three months in Honolulu on an extended furlough, and will complete their furlough on the Mainland. They are to spend some time in Gloversville, New York, visiting his mother.



The Ven. Charles T. Crane, Diocesan Chairman of our MRI program, and Mr. and Mrs. Thomas Brodhead, members of his committee who visited Okinawa with him recently.

COMPANIONSHIP

Words from Okinawa

The Reverend Edmond L. Browning, in charge of College Work at the University of the Ryukyus, writes: "We are having weekly meetings with the students of the Canterbury Club, and although presently the group is small, it shows promise of being a real strength in the University. We do not have a building in that area because of land problem, but once that is cleared, we can start construction. We have plans, and once we start there will be plenty of needs forthcoming.

Project Completed

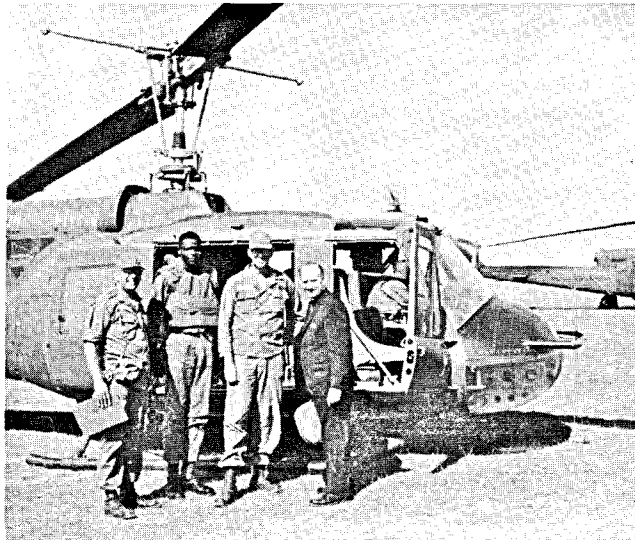
The Girls Friendly Society of All Saints' Church, Kapaa, Kauai, assembled scrapbooks depicting life in Hawaii, to be sent to each of the Okinawa Missions. Along with these, the Parish sent a Guide Book to Hawaii to each church. Since the books are printed in Japanese, they should give our Okinawan brethren a good idea of life in Hawaii.

A Word of Caution

Remember MRI is not summed up in our companionship with Okinawa. Our companionship is but one means by which we can express our Mutual Responsibility and Interdependence.

Great Interest in Projects Awaits Ratification by Okinawan Church

Most of the parishes and missions in Hawaii have expressed keen interest in our companionship with Okinawa and have selected areas of interest for their involvement.



Chaplain Jack Huntley, a shot-gun rider, and Chaplain John E. Cline with the Bishop in Vietnam.

Listed below are some of the indications that we have received:

Orphan Support at St. James' Church, Miyako Island—St. Clement's Day School, Holy Nativity Day School, Epiphany School, Seabury Hall, St. Luke's Church. With this support we can virtually relieve the Church in Okinawa of this cost. And more important—we will be able, by this means, to show them our love.

The following companionships are tentatively slated to go into effect:

- St. Clement's—All Saints', Koza and St. George's Child Center
- St. Mary's—House of Prayer, Airaku-en Leper Colony and St. Luke's Mission, Sumuide, Yagaji Island
- The Kauai Churches—St. John's, Nago
- St. Christopher's—Students at Ryukyu University.

All of these relationships are subject to approval by the Missions involved and the Church in Okinawa. However, we hope that implementation may begin very soon.

Needs

A companionship parish for the Church of St. Peter and St. Paul. This would preferably be one of our larger parishes. Companions for the Miyako churches, St. James', Taira and St. Michael's, Nansei-en Leper Colony.

"THE CHURCH THAT LIVES TO ITSELF WILL DIE BY ITSELF."

—The Ven. Charles T. Crane, Chairman

A NEW LOOK AT MOKULEIA

Walter and Ruth Pang, who for many years were faithful in their duties at our Conference Center at Mokuleia, have resigned their duties and moved to Honolulu. We wish to thank them for the years they gave while there.

Mr. and Mrs. Orizio Parisi (Tony and Edna) are the new caretakers.

Many renovations have been made to the camp—much of it done by the Rev. Norman C. Ault. Others helping have been the Rev. Messrs.: Stanley Adams, Fred Minuth Howard Kishpaugh, David Kennedy, George Hayashi, Lani Hanchett, Joseph Pummill, Morimasa Kaneshiro, Timoteo Quintero, and Victor Krulak, Jr. Laymen who helped were the Messrs.: B. Jean Clark, and Eugene B. Connell. The Bishop and Mr. Henry F. Budd have also helped in the renovations.

They have been working strenuously in order to repair and rehabilitate our buildings. The dormitory has been remodeled by removing partitions and enlarging windows. A very attractive lounge has been constructed between the girls' and boys' dormitories.

The former clergy house has been moved across the conference grounds to a position behind the chapel. The old main house has been renovated so that there is one large classroom, an attractive faculty lounge, and craft center rooms.

Individual chairs have replaced the old benches at the dining tables. All buildings have been fumisealed for termites. The fence along the highway has been moved out fifteen feet in order to give us more play space.

New Construction

A duplex building with two bedrooms, kitchenette and lounge on each side is being constructed, which will provide space for families and small church groups. All buildings are being repainted, both the interior and exterior.

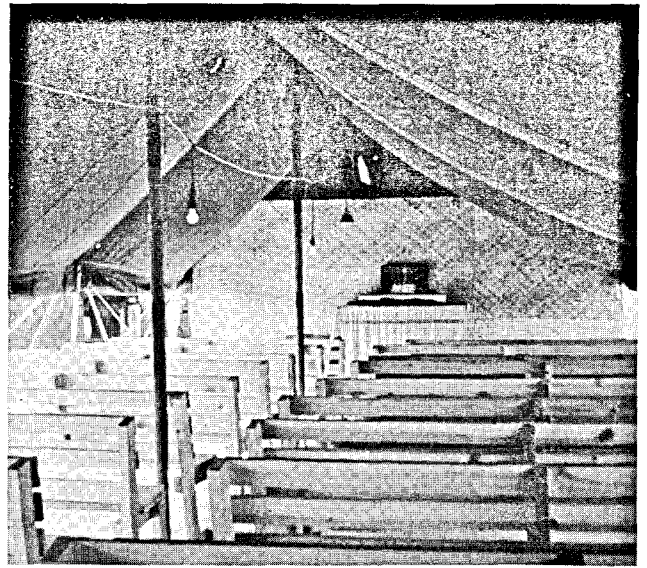
New furniture has been acquired for the conference rooms and lounges.

All permits for use of the facilities at Mokuleia must be issued through the Diocesan Office.

Gift Shop Profit

Two thousand dollars from profits of our Episcopal Gift Shop have gone into these improvements. Visit our Gift Shop when you need attractive gifts for friends and family. Your money promotes advance work in the Diocese.

March • 1966



IMPROVISED ARMY CHAPEL IN VIETNAM

Far and Near

In our MRI endeavor we are trying to have all of our churches participating by daily reading of the publication "Far and Near."

Mrs. Henry Caldwell, of St. Andrew's Cathedral, requesting information from the clergy, found that the following churches have Prayer Groups: St. Andrew's Cathedral, St. Timothy's, Aiea; St. George's, Pearl Harbor; St. Clement's, St. Peter's, St. Christopher's in Honolulu, and Holy Apostles, Hilo, Hawaii, and Church of the Good Shepherd, on Maui. Twenty-four of the clergy are using the prayers in their churches.

Mrs. Caldwell is Hawaii's representative for "The Anglican Fellowship of Prayer." They are endeavoring to have a wider participation in the daily reading of "Far and Near," which can be found in most of our churches.

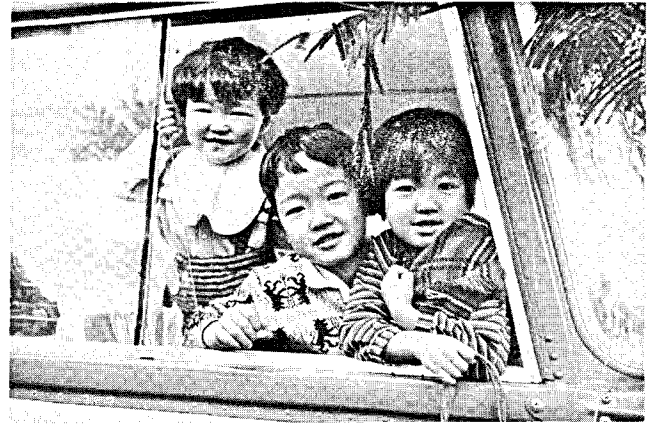
The Presiding Bishop's Fund for World Relief

During 1965 the Missionary Diocese of Honolulu contributed \$4,276.76 to the Presiding Bishop's Fund for World Relief. For the same period in 1964 the amount was \$3,370.89. We hope that it will be much more in 1966.

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Children of the Nazareth Kindergarten in Okinawa.



Children of the Rev. and Mrs. Luke Kimoto, in bus given for leper work by The Diocese of Connecticut. The Rev. Mr. Kimoto ministers to the lepers at the House of Prayer, Airaku-en, Okinawa.

To Leave for Chaplain's Training

The Reverend Victor H. Krulak, Jr., will leave the day after Easter to enter the Naval Training Center at Newport, Rhode Island. He has been assisting at St. Peter's Church for the past six months. Previous to that he was at St. John's-by-the-Sea and Holy Cross missions.

We wish him God-speed in the new duties that lie before him.

The Reverend John P. Engelcke, who has been assisting at St. Clement's Church in addition to his duties as Chaplain to the Episcopal students at the University of Hawaii and the East-West Center, will start on May first as Assistant at St. Peter's Church, on a part-time basis.

Aloha With Appreciation

The Reverend and Mrs. William S. Stoney, who have been helping at St. Augustine's Mission, Kohala, and St. Paul's, Makapaala, on the Island of Hawaii for the past five months, will be leaving Hawaii after Easter to return to their home in Saluda, North Carolina. They greatly endeared themselves to the congregations of these missions and helped when they were much needed. We deeply appreciate their willingness to come to Hawaii and help us. We send them forth with our warm Aloha.

Former Sister of St. Andrew's Priory Dies

Sister Lydia Margaret, formerly Margaret Jensen, a native of Hawaii and a beloved teacher at St. Andrew's Priory, died at the Convent of the Transfiguration, Glendale, Ohio, on February 18, 1966, in her 81st year and the 40th year of her Profession.

Spring Retreats

The Reverend Kenneth Terry, Order of the Holy Cross, will conduct a Retreat for clergy April 25th-29th. A Retreat for Laymen will be May 20-22nd. The retreats will be at Mokuleia Conference Center. Those desiring to participate should contact the Rev. Morimasa Kaneshiro, 2062 So. King Street. The cost for the clergy will be \$15.50 and for lay people \$8.50.

Radio Programs to Start

"The Witness," a series of twenty-six 15-minute dramatic radio programs hosted by Mr. Robert Young, will be heard on Radio Station KHVH, on Sundays at 10:00 a.m., beginning April 17th.

Starring such outstanding performers as Agnes Moorehead, Jane Meadows, Joseph Cotten, Alan Young, Rosemary DeCamp and J. Carroll Nash, the programs were produced in Hollywood for the Executive Council of the Episcopal Church.

Synod of Eight Province to Meet in Portland

The 47th Synod of the Province of the Pacific will be held at Trinity Church, Portland, Oregon, May 2-4. Our delegate to the Synod will be the Reverend Kenneth D. Perkins, Rector of St. George's Church, Pearl Harbor.

Mrs. Thomas Brodhead, President of the Episcopal Churchwomen in Hawaii, will also attend.

"God Is Not Dead"

"The Death of God" seems, once again, to have become a favorite topic of discussion for religion editors of the secular press, for critics of religion, and for the *avant garde* of theologians within the Christian Church. Most of us who try to be faithful and devout in our loyalty to Jesus Christ and the historic Church find discussion of the death of God disturbing, to say the least.

Yet, when we analyze what is being said and written, it seems that the death of God boys are much like children who swear to shock their parents, or politicians who make ridiculous charges against their opposition to gain attention. That there are a few theologians who state their liberal theories in the extreme should not surprise or bother us. Indeed, we should be grateful to them for expressing thoughts against which we can measure our faith and to which we can find new answers that will strengthen our devotion. We don't have to drive them out of the Church or burn them at the stake. But we do need to ponder what they are saying and combat them with the historic faith of the Church.

The problem is not with the liberal theologians. The problem lies with those who hearing their words and admiring the attention which their words receive come along and say, "I think they have a point." Time and again reputable Christian thinkers will say these days, "I believe that God is dead in the sense that . . ." This is as ridiculous as a doctor's saying, "This patient is dead in the sense that he is sleeping." Either the patient is dead or he is alive. And, my brethren, either God is dead or he is alive.

God is not dead in the sense that the old ways of thinking about him no longer fit the modern world and have to be revised. God is not dead in the sense that he fails to do anything about the Communists. God is not dead in the sense that he cannot be found in the impersonal relationships of the modern metropolis. These things have nothing to do with the life or death of God.

Most of us want to stand with St. Peter and say before our Lord, "Thou art the Christ, the Son of the *living* God." Those of us who would be true to our vows of Confirmation in which we promised to follow Jesus Christ as our Lord and Savior certainly can do nothing but assert the fact that God lives today as he has lived in all ages, with the Hebrews in Egypt, with the followers of Jesus in Galilee, with the Pilgrims who came to settle our land, with the faithful people who have served on this island before us and with us, here and now.

Of course we don't think that God is an old man with a white beard sitting in judgment of everything that we do



Children of Airaku-en Leper Colony Okinawa, on a picnic.

—but this doesn't mean that He is dead. Of course we don't think that Episcopalians (or Roman Catholics or Baptists, or Pentecostals) are the only ones who will be received by our Heavenly Father, but this doesn't mean that He is dead. Of course we recognize the incongruity of a huge abandoned church in the heart of teeming slum, and we wonder what the old, outdated, decaying edifice can say to the poor, the oppressed and the hungry who surround it. But even if appearances may be to the contrary, God is not dead.

God lives, because he inspires his faithful people who call upon him for guidance and help. God lives because He comforts us in our sorrow and despair. God lives because the fellowship of the Church expresses His love to those within it and without. God lives because He chastens us in our sin and makes us turn to Him for forgiveness and newness of life.

And when God seems not to live it is because we have failed to perceive him. When He seems not to live, it is because we have failed to ask Him for help. When He seems not to live, it is because we have failed to read the scriptures and partake of the sacraments through which He feeds us.

As your Priest, all I can exhort you to do is to realize that the threats to our belief are constant and unending. The kingdom of Satan is still among us, and we will be tempted to disbelieve and to renounce the Faith. I can also remind you of the witness of countless believers who have gone before us, who in their lives knew that God was alive and concerned and loving them. And I can remind you of those who even today labor for Him in lively faith, who experience Him daily in prayer and meditation, and who serve Him with diligence and enthusiasm. And these things are true in their lives, not because of a dead memory, but because of the Living Presence.

Charles T. Crane, Archdeacon



ORDAINED to the Sacred Order of Deacons on March 5 at All Souls Church, Berkeley, California, were (l. to r.) Richard S. O. Chang, Robert E. Brown, and Charles S. Burger.

The Rt. Rev. G. Richard Millard, D.D., Suffragan Bishop of California, acted for Bishop Kennedy at the ordination.

The newly-ordained deacons are in their senior year at the Church Divinity School of the Pacific, in Berkeley.

Presiding Bishop's Easter Message, 1966

Continued from page 2

For our future is not in doubt. Neither is our freedom to be "real persons" regardless of circumstances. For these have been won for us by the Lord of Life who holds the universe and all of its mysteries within the hollow of His hand.

"Is it precisely this final nonchalance about life and death," as Dr. Reinhold Niebuhr suggests, "which includes some sense of serenity about the life and death of civilizations, that delivers the people of God from hysteria when—on occasions—the human campfires seem about to be snuffed out." A conclusion which echoes the Resurrection faith: "Whether we live, we live unto the Lord. Whether we die, we die unto the Lord. Whether we live, therefore, or whether we die—WE ARE THE LORD'S."

—John E. Hines, Presiding Bishop

The Lord's Prayer

"I cannot say "Our" if I live in a water-tight spiritual compartment.

I cannot say "Father" if I do not demonstrate the relationship in daily life.

I cannot say "which art in Heaven" if I am so occupied with the earth that I am laying up no treasure there.

I cannot say "hallowed be Thy name," if I, who am called by His name, am not holy.

I cannot say "Thy kingdom come" if I am not doing all in my power to hasten its coming.

I cannot say "Thy will be done" if I am questioning, resentful of, or disobedient to His will for me.

I cannot say "on earth, as it is in Heaven" if I am not prepared to devote my life here to His service.

I cannot say "give us this day our daily bread" if I am living on past experience.

I cannot say "forgive us our trespasses, as we forgive them that trespass against us" if I harbour a grudge against anyone.

I cannot say "lead us not into temptation" if I deliberately place myself in a position to be tempted.

I cannot say "deliver us from evil" if I am not prepared to fight it in the spiritual realm with the weapon of prayer.

I cannot say "Thine is the Kingdom" if I do not accord the King the disciplined obedience of a loyal subject.

I cannot say "Thine is the power" if I fear what men may do, or what my neighbours may think.

I cannot say "Thine is the glory" if I am seeking glory for myself.

I cannot say "forever and ever" if my horizon is bounded by the things of time.

—Ramsgate, Natal, Newsletter

For God!!

"Suppose God granted you a life of 70 years, how would it be distributed? How would you spend it? Statistics divided these 70 years in this way:

"Three years would be spent in education;

"Eight years in amusements;

"Six years at the dinner table;

"Five years in transportation;

"Four years in conversation;

"Fourteen years in work;

"Three years in reading;

"Twenty-four years in sleeping.

"How much time do you give to God? If you went to Church every week and prayed for five minutes every morning and evening, you would be giving FIVE MONTHS to God; five months out of 70 years of your life."—*The Monitor*

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