



# Hawaiian Church Chronicle



VOL. 56, NO. 10

EPISCOPAL CHURCH IN HAWAII

DECEMBER • 1966

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*For Unto You Is Born...  
A Saviour*



Archbishop Iakovos  
Primate of the Greek Orthodox Church of North and South America



The Rev. and Mrs. Charles G. Hopkins, Jr.

## Head of Greek Orthodox Church Visits Honolulu

The Most Rev. Achbishop Iakovos, of the Greek Archdiocese of North and South America, visited Honolulu December 2-7. It was a great honor to have him in our midst and we welcomed the opportunity to visit with him.

Archbishop Iakovos was born on the Island of Imbros, Turkey, and had the baptismal name of Demetrios. He is a graduate of the Ecumenical Patriarchate's Theological School of Kalki, Istanbul, Turkey and the Harvard Divinity School from which he received his Master of Sacred Theology Degree in 1946. As Primate of the Greek Orthodox Church he is the highest ranking Orthodox hierarch in the Western Hemisphere. He was enthroned in 1959 in the traditional and centuries-old ceremonies in the Holy Trinity Cathedral in New York City. He has written many religious articles, pamphlets and books.

## 62nd General Convention To Be Shorter

The 62nd General Convention of the Church, to be held in Seattle, Washington, will be September 17-27, 1967—ten days. The Triennial of the Episcopal Church Women will be September 17-23, 1967—seven days.

## Elections at the Meeting of the House of Bishops

When the meeting of the House of Bishops was held in Wheeling, West Virginia recently, the Rt. Rev. Lyman C. Ogilby, Bishop of the Philippines, was elected Bishop Coadjutor of the Missionary District of South Dakota and the Rt. Rev. Benito Cabanban, Suffragan Bishop of the Philippines, was elected Bishop of the Philippines.

## Ordained on December 4th

The Reverend Charles Gordon Hopkins, Jr., Vicar of Christ Church, Kilauea, and St. Thomas' Church, Hanalei, Kauai, was ordained to the Priesthood on Sunday, December 4th, at 5:30 p.m. by the Bishop.

The Reverend Joseph Pummill, Rector of St. Mark's Church, presented the Ordinand. Preaching was the Reverend John W. Williams, Rector of St. Richard's Parish, Chicago, Illinois.

Members of St. Mark's Church gave a buffet supper following the service, honoring the Ordinand and his family.

The Rev. Norman C. Ault, Vicar of Holy Trinity Church, read the Gospel; Mr. Herbert Wong, All Saints' Church, Kapaa, Kauai, the Epistle; The Rev. Thomas K. Yoshida, St. John's Church, Eleele, Kauai, the Litany, and The Rev. Charles T. Crane, Rector of Holy Nativity Church, Honolulu, the Preface to the Ordinal. Mr. Dudley Musson of St. Mark's Church was Master of Ceremonies. Chaplain was the Rev. Morimasa Kaneshiro, Vicar of St. Mary's Church, Honolulu.

The Rev. Mr. Hopkins was born in Honolulu and was a graduate of the University of Hawaii and Seabury-Western Theological Seminary, Evanston, Illinois. He is married to Frances Miliaulani Lucas, daughter of Mr. and Mrs. William Lucas, of St. Matthew's Church, Waimanalo, Oahu. They have five children.

## Canonically Transferred to Us

The Reverend Gerald G. Gifford, II, a Chaplain at Iolani School, has been transferred to our Diocese by the Diocese of Southern Ohio. Chaplain Colonel Arthur H. Marsh, Staff Chaplain, U.S. Army, Pacific, transferred from the Diocese of Albany.

## New Mission Organized

Under the direction of Archdeacon William R. Grosh and the Reverend Albert J. Collins, of the Island of Hawaii, a group of Episcopalians of the Kau South Kona District, have asked to be received as an organized Mission of the Church in Hawaii. This group has been meeting in the Methodist Church. The Mission will be known as St. Jude's. The following persons have been appointed members of the Bishop's Committee: Wallace L. Doty, Senior Warden, Mrs. Joan E. Brooks, Clerk, Mrs. Lillian Biggle, Treasurer, Mrs. Sarah H. Rice and Mr. Carl H. Bredhoff.

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The Reverend Robert E. Brown, Vicar of Christ Church, Kealahou, Hawaii, has started evening services for tourists at Hale Halawai, Kona. The first service was on Sunday, November 13th.

## St. Peter's Church, Honolulu, Sends Soap to South Vietnam

The following letter was received this week from Vietnam:

"On behalf of the people of Ky Lien and Ky Sanh Villages, I would like to extend sincere thanks to the parishioners of St. Peter's for their generous gift of soap. In my capacity as the Battalion Civil Affairs Officer, I have seen at first hand the importance of cleanliness in prevention of disease and in establishing a healthy, energetic populace. You can be sure that your donation will significantly aid the people of Ky Lien and Ky Sanh in their progress toward a better life."

S/ D. N. T. PERKINS  
St. Peter's Keys

## MRI Program Has Vital Role

The Rev. Charles T. Crane, Rector of Holy Nativity Church, Honolulu, and Chairman for our Diocesan MRI Program, has stressed that this program is not just "the lucky giving to the unlucky or the needy taking from the rich." It has got to be a two-way street—a sharing of whatever resources we have, whether spiritual or material.

"Many of the so-called poorer nations are much richer spiritually than we are."

He goes on to say:

"At the end of the 1963 meeting, the church issued a statement known as the Toronto Document.

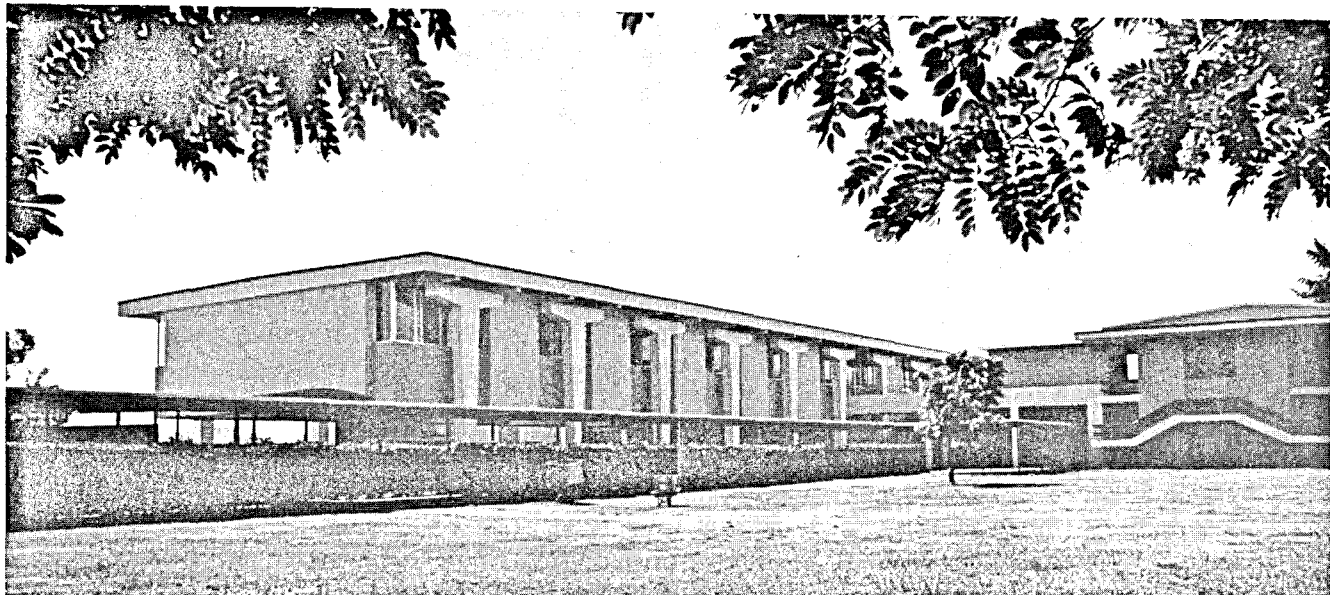
"It called for the establishment of a series of companion dioceses throughout the Anglican Communion. We in Hawaii became the companion diocese of Okinawa.

"Through MRI, parishes here have adopted some Okinawan children whose parents are Hansen's Disease sufferers. We also are planning an exchange of personnel with Okinawa.

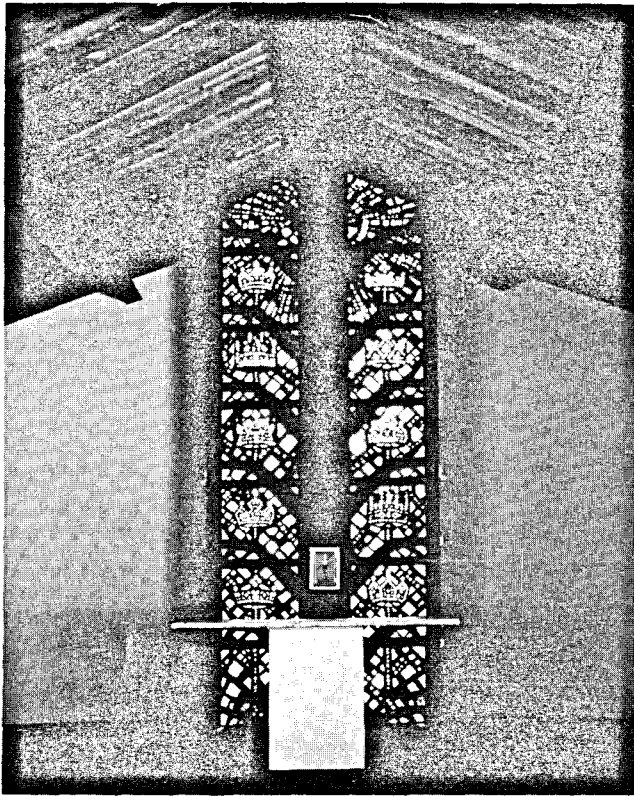
"Parishes in Okinawa have sent us scrapbooks about their church work. Tape recordings may be exchanged between the dioceses if the language barrier can be broken down.

"MRI has taught us that the church does not exist simply to erect newer and fancier buildings or to pay the clergy higher salaries so they buy newer and fancier cars. We have learned the importance of renewal or rebirth.

"This is more than just a program. It's a vision. It's a goal we will never fully realize in a fallen world, but we must make strides in that direction."



The new library at Iolani School for Boys, Honolulu



JESSE TREE WINDOW FOR ST. ANDREW'S PRIORY CHAPEL

A wide space between two narrow windows became a real challenge to Erica Karawina, our local stained glass artist. She solved this problem by treating the two windows as one, and designed a Jesse Tree motif using the modern medium of one inch thick faceted glass in cement. The Jesse Tree is a favorite subject with this artist who has long been inspired by the most famous of all stained glass windows, the 12th century Jesse Tree in the west wall of Chartres Cathedral in France.

In the window of the Priory Chapel the artist stylized the narration, using crowns as representative of the Kings of Judah, and at the top the great light or sun representing Christ.

The Jesse Tree theme is based on two Scripture texts: "There shall come forth a rod out of the stem of Jesse, and a Branch shall rise out of his roots"—Isaiah 11:1 and "I am the root and offspring of David, and the bright and Morning Star"—Rev. 22:16.

The Chapel is located on the second floor of the new Centennial Hall of St. Andrew's Priory School for Girls, Queen Emma Square. You are invited to visit this chapel and see these newly installed windows when you are in the vicinity.

## First Book by Presiding Bishop

The first book by the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, *Thy Kingdom Come* (Cloth, \$3.95) is scheduled for publication in January, 1967, by Morehouse-Barlow Co. In it, the Presiding Bishop deals with the meaning of the doctrine of the Kingdom of God in the New Testament, and its application to contemporary life in the Church and in the world.

Page Four

## Pre-Christmas Temptations

There are times when it seems that Scrooge may have had something. Overfed and overtired, we pick up our newspapers and read of hundreds of people dying on the highways over the Christmas holiday. Weary of false gaiety and forced friendliness, we hear of war and of rumors of war.

Our fingers cut and sore from the demonic complexities of toys which have to be assembled after the children are asleep, we pause to calculate the fearful total of the bills which will come to roost in a week or ten days, and we are tempted to join Scrooge in his disdain for Christmas with a hearty "Bah! Humbug!"

That the observance of the Christmas holiday can leave in its wake frustration, death, weariness, irritation and anxiety does not invalidate the meaning of Christmas.

The world into which Jesus Christ was born was no stranger to despair, death, disappointment, and frustration. Nor did the angels' song over the fields of Bethlehem proclaim a magic panacea for all of men's problems. The fact of the Birth of Christ has not changed the reality of our present difficulties.

Rather, Christmas proclaims that, in spite of man's sin and foolishness and general obstreperousness, God does love us. We do not deserve His love. We cannot earn it. The miracle of Christmas is that, while we are yet sinners, God sent His Son into the world to redeem the world and everything in it.

As a result, we can look at ourselves, our world, our problems, with hope. Humanity, including the humanity of our cranky neighbor, is given a new and splendid dignity in the manhood of Jesus Christ. The family, including its less-lovable members, is given a new validity and a new emphasis through Christ's having belonged in the Holy Family. The physical world itself is renewed, is worth living in because the Son of God chose to live in it.

Redemption, renewal, affirmation, love, these are the keys to an understanding of Christmas. These are the realities which lie behind our Christmas observance. If we forget them, our Christmas becomes shallow and superficial, and Scrooge's sentiments are valid for us.

If we celebrate the wonderful love of God, shown to us both in Bethlehem and on Calvary, our Christmas will be joyous and we can know why the angels sang, "*Glory to God in the highest, and on earth peace to men of goodwill!*"

## The Bishop of Dunwich to Visit Hawaii

The Rt. Rev. Thomas Herbert Cashmore, Suffragan Bishop of Dunwich, Stonham, Stowmarket, Suffolk, and his wife will arrive in Honolulu January 29th and will be here until February 4th. He is having speaking engagements across the Mainland. They will be here for Convocation.

Hawaiian Church Chronicle

## Honor Their Elders

St. Peter's Parish, Honolulu, had their Annual Dinner for their elders on Sunday, November 20th. The Bishop was celebrant for a service of Holy Communion at 5 P.M. and preached. All guests and friends went to the parish hall for a luau (Hawaiian dinner) following the service.

This is predominantly a Chinese congregation, since it was started many, many years ago by a group of Chinese who moved from Kohala, Hawaii, and started this congregation.

This is a unique evening, where the elders are given a royal time by the younger members of the congregation. Usually a nine-course Chinese dinner is served, but this year they had a luau. It was a delightful evening in every way. The Reverend E. Lani Hanchett greeted the guests.

## Things We Like to Hear

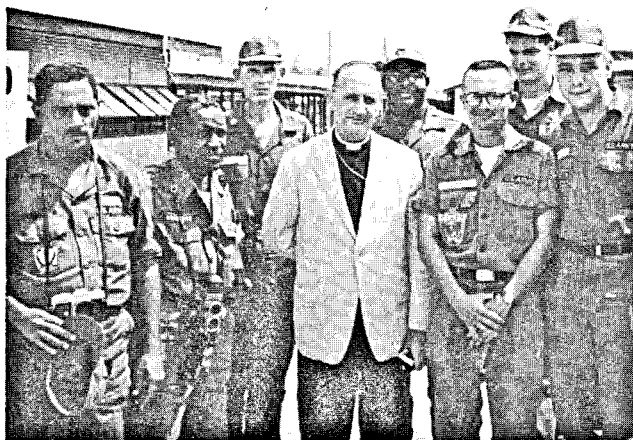
An extract from a letter written to an officer in Honolulu about Chaplain (Lt.) Victor H. Krulak, Jr., now serving in Vietnam, is below. Chaplain Krulak served at St. John's-by-the-Sea, Kahaluu, Oahu and as Assistant of St. Peter's Church, Honolulu, before entering the service in June:

"Chaplain Krulak has done a wonderful job since joining the 3rd Battalion—he has a good personality, he understands men and he has gained their respect and confidence. He's with them on operations—he speaks their language—they go to him with their problems—and more important, he has the facility to help them. He says the right things, gives good advice and contributes a lot. He's always around when needed—with the wounded, visiting the hospitals and excavation centers. He's gained my respect—I'm impressed."

## A Prayer for Parents

Almighty God, make us better mothers and fathers. Teach us to understand our children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep us from interrupting, contradicting, or talking back to *them*. Make us as courteous to *them* as we would have them be to us. May we not vainly hurt their feelings or resort to ridicule as punishment. May we cease to nag; and when we are out of sorts help us, O Lord, to hold our tongue. Blind us to the little errors of our children and help us, O Lord, to see the *good* things that they do. Give us a ready word of praise for them. May we grant them all their wishes that are reasonable and have the courage to withhold always a privilege that we know will do them harm. Fit us to be loved and imitated by our children. With all thy gifts, Almighty God, give us calm and poise and self-control. Amen.

(Author unknown)



Chaplain Edward A. Sterling and members of the Episcopal Church meet with the Bishop in Vietnam.

## A Joint Effort on Relief

Stamped with the insignia of Catholic Relief Services and Church World Service, New York, the first joint Roman Catholic-Protestant shipment of wheat from the USA has reached India.

The grain is being distributed by oxcart, hand-pushed wagons, or on foot to famine-struck areas cut off from government help programmes because of lack of roads and transportation.

The two relief agencies are conducting an appeal throughout the USA by radio, television, and the press on behalf of famine and drought victims in India. This appeal is in response to pleas from Pope Paul VI and the World Council of Churches for Christians of all nations to unite in helping the people of India.

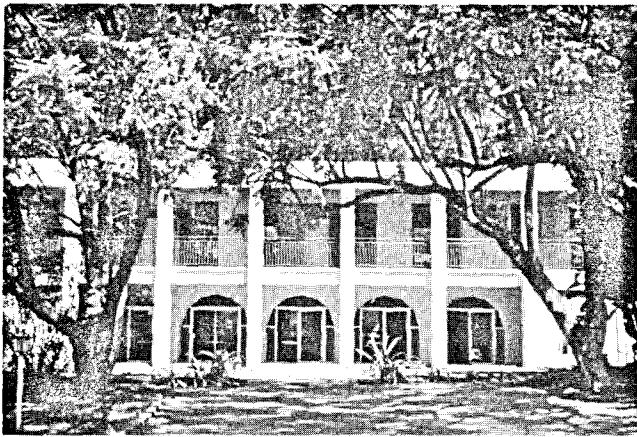
Church World Service has undertaken to increase its current mass feeding programme, carried out in conjunction with the National Christian Council of India's Committee on Relief and Gift Supplies, from 500,000 persons daily to 1,000,000 persons in the worst hit areas.

The Rev. Joseph H. Pummill  
Chairman of Department of Social Relations

Checks may be made to The Presiding Bishop's Fund for World Relief.

## Christmas Day

Pope Julius, about the year 349 A.D., fixed December 25 as the date of Christmas. Two years later, after agreement on this date had been reached among church officials, some in favor of fixing the date in January or March, Julius decreed that Christmas should therefore be celebrated on December 25. In the 6th century A.D., the year 543, Christmas was made a legal holiday in Rome. But, even 100 years before that, the Roman government had required all theatres to close on Christmas day.



New classrooms added to the first floor at Seabury Hall, Makawao, Maui, a boarding school for girls and day school for boys, grades seven through high school.

### *Extends Invitation*

At the meeting of the House of Bishops the Bishop extended an invitation to his fellow Bishops to plan on a post-convention trip to Hawaii following the Convention in Seattle. We hope that many of the bishops and their wives will feel that they can visit Hawaii, when they are so near our shores.

### *Something New Added*

St. Barnabas Church, Ewa Beach, Oahu, has added to its Alcoholics Anonymous and Neurotic Anonymous groups a "Take Off Pounds Sensibly" group, where the members help each other furnish the willpower to do this.

### *"Defend, O Lord, This Thy Child . . ."*

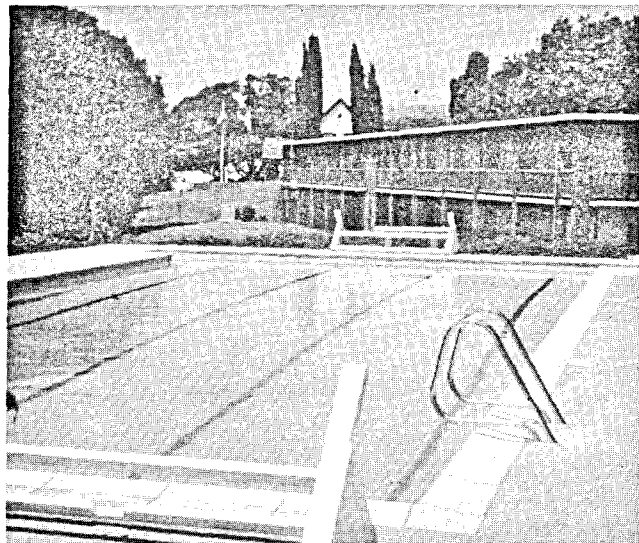
With these words, and the remainder of a short prayer, a Bishop of the Episcopal Church confers the sacrament of Confirmation—a rite which Episcopalians believe gives to its recipient God's strength for full participation in all the privileges of membership in the church and for the responsibilities attached to it.

There are many misconceptions about "Confirmation." Some people think of it as "joining" the church. That's not the case. Because, one who has been baptized with water in the name of the Trinity is a member of the Christian family—a member of the Body of Christ, which is the Church. He or she can't be "more" a member.

But we do believe that Confirmation, which means "strengthening" (Scriptural authority for which appears in Acts 8:12-18), is a spiritual aid to those who receive it.

Other than Baptism, there is no specific ceremony that makes you a "member" of the Episcopal Church. Confirmation, however, elevates a member to a "communicant" standing and enables him to receive the further privilege of Holy Communion.

Those of us who have received the "laying on of hands" by the Bishop feel there is special benefit in Confirmation.



Beautiful swimming pool at Seabury Hall

### **Academy Chapel Consecrated**

On Wednesday, November 30th, the Davies Memorial Chapel, of the Hawaii Preparatory Academy, was dedicated and consecrated by the Bishop.

This Chapel is the gift of the Davies family in memory of Theophilus Harris Davies.

Those participating in the service were The Reverend Thomas K. Kunichika, Chaplain; Mr. James M. Taylor, Headmaster; Mr. Vladimar N. Ossipoff, Architect and Speaker; Mr. Henry B. Clark, Chairman of the Board of Governors.

Students served as the choir and Acolytes. Mrs. Franz Solmssen was Choir Director.

### **St. Andrew's Cathedral Choral Society**

At 8:00 p.m. on December 21, the Cathedral Choral Society, the Cathedral Choir of Boys and St. Andrew's Priory Choir, together with members of the Honolulu Symphony Orchestra, will present Benjamin Britten's "Ceremony of Carols" and "Saint Nicholas." Seats may be reserved by a donation of \$2 to the Cathedral Choral Society.

### **Convocation Dates Announced**

The 65th Annual Convocation of the Diocese will be held February 2-5, 1967. The Rt. Rev. Thomas Henry Wright, Bishop of East Carolina, and Mrs. Wright, will be our guests of Convocation. Bishop Wright is head of the MRI Program of our Church and was on the committee for planning and the development of it, so will have much of interest that he can bring to us.

## Diocesan Planning Committee Formed

A Diocesan Planning Committee has been organized, and has had two meetings. The members are:

Staff: The Rev. George Lee, Executive Council Officer of the Overseas Department, Coordinator for the Urban Program.

Consultant: Mr. Wilfred L. Lee, Planning Department of the City of Honolulu.

The Rev. Messrs: Frederick A. Barnhill, Emmanuel Church, W. Edwin Bonsey, Jr., St. Elizabeth's Church, Charles T. Crane, Holy Nativity Church, Richard A. Kirchoffer, Jr., St. John's-by-the-Sea Church, William Reeves, Iolani School and Waikiki Chapel; Messrs: Paul Domke, Hawaii Loa College, Charles C. Kippen, of Epiphany Church and with the Bishop Estate, Harvey H. Meeker, of St. Timothy's Church and with the U.S. Navy Research, Ernest Uno, St. Timothy's Church and Program Secretary of the Nuuanu YMCA; Mesdames: Philip (Phoebe) Chu, James (Jennie) Kau, both of St. Peter's Church.

## Bishop Visits Kwajalein

On December 7-10 the Bishop visited the Island of Kwajalein, where we have Ascension Mission that meets in the military chapel. Mr. Karl Koehler is our faithful Lay Reader. Five were presented for confirmation. Two Lay Readers, Jonathan Huntington and Russell Newhouse were installed by the Bishop.

Kwajalein is about 2500 miles from Honolulu and ten hours flying time. Being a military base it is a restricted area.

## A Lay Reader in Vietnam

Captain Samuel S. Cottrell has been licensed as a Lay Reader to serve the men in the Udorn area. He is with the 435th Tactical Fighter Squadron. We have sent him Prayer Books and other supplies to help in his work.



New classroom building and rectory at St. Luke's Church, Honolulu



Parish of St. Joan the Divine, Guam, Marianas Islands.

Two school buildings, Parish Hall—Vicarage.

Located on the cliffs overlooking Tumon Bay and the Philippine Sea.

## Return to Arizona

The Very Reverend Paul Roberts and Mrs. Roberts returned to Arizona on December 7th, having served All Saints Church, Kapaa, Kauai for the past three months during the interim when this congregation has been without a rector. We are very deeply indebted to them for coming to Hawaii to help in this way. It is always a joy to have them in our midst.

## Centennial Observance

A very beautiful service of Evensong was held in St. Andrew's Cathedral on St. Andrew's Day, November 30, at 7:30 p.m., in celebration of laying the cornerstone of St. Andrew's Cathedral and the Centennial Year of St. Andrew's Priory School for Girls.

The St. Andrew's Priory Choir, assisted by the men's choir of the Cathedral, sang for the service, which was most impressive. The Reverend John P. Engelcke preached.

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On Tuesday, December 6, at 4 p.m., the Bishop consecrated the new chapel at St. Andrew's Priory School and celebrated the first Eucharist there. The Chapel is on the second floor of the new Centennial Hall, given by a friend as a thankoffering for the life, example and friendship of Margaret Kean Monteiro, Associate of the Transfiguration missionary, teacher and counsellor. The clergy, Associates of the Transfiguration, faculty members and student representatives who are members of the Church were invited for the service and the buffet supper following it.

## A STATEMENT OF THE HOUSE OF BISHOPS ON BISHOP PIKE

Approved by a vote of 104 to 35

The fact has been widely publicized that a number of Bishops of the Episcopal Church have been prepared to initiate a formal trial of Bishop James A. Pike. Those who contemplated this action did so because they were deeply troubled by certain utterances of Bishop Pike which they believed to be contrary to the clear teaching of this Church on basic aspects of our faith.

When all of our Bishops were notified of this contemplated action, many were convinced that it should not be taken without an opportunity for corporate consideration by the House of Bishops. The action was postponed; and the meeting in which we are now engaged has given an opportunity for formal and informal consultation on the part of those of us present.

This Statement, adopted by a majority of the House of Bishops, seeks to embody briefly the conclusions we have reached.

It is our opinion that this proposed trial would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness.

This judgment does not as such represent any legal opinion on our part for or against any charges which might be brought against Bishop Pike.

Many considerations have led us to this conclusion. We recognize that ideas and beliefs can not be constrained by laws and penalties. This "heresy trial" would be widely viewed as a 'throw-back' to centuries when the law, in Church and State, sought to repress and penalize unacceptable opinions. It would spread abroad a "repressive image" of the Church, and suggest to many that we are more concerned with traditional propositions about God than with faith as the response of the whole man to God. The language and the mysteries of the Christian faith are inescapably hardened when dealt with in legal terms. We believe that our Church is quite capable of carrying the strains of free inquiry and of responsible, and even irresponsible attempts to restate great articles of faith in ways which would speak in positive and kindling terms to men of our own time. And we are confident that the great majority of our clergy and people are gratefully loyal to our good inheritance in a Church catholic, evangelical and open.

Having taken this position regarding a trial, nevertheless, we feel bound to reject the tone and manner of much that Bishop Pike has said as being offensive and highly disturbing within the communion and fellowship of the Church. And we would disassociate ourselves from many of his utterances as being irresponsible on the part of one holding the office and trust he shares with us.

His writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and at the worst, by cheap vulgarizations of great expressions of faith.

We are more deeply concerned with the irresponsibility revealed in many of his utterances. He has certainly spoken in a disparaging way of the Trinity, for example, and suggested that a conceptualized doctrine of the Trinity is a "heavy piece of luggage" of which the Church might well be relieved. Yet he knows well that the Triune apprehension of the mystery of God's being and action is woven into the whole fabric of the creeds and prayers and hymnody of our Episcopal Church, as it is into the vows of loyalty taken by our clergy at their ordination. It is explicit in our membership in the World Council of Churches and in our consultations on Church union with other major Churches. To dissect it out of the stuff of our shared life in Christ would indeed be a radical operation; to suggest such surgery is irresponsible.

Mature and competent theologians have always known that the language of profound faith presents special problems.

Silence is often more expressive of "the knowledge of God" than facile speaking. But men must seek to find words, symbols, metaphores and parables to express their faith if they are to communicate and share it. The language of faith is frequently open to unimaginative and literalistic interpretations. Ancient terms and formulas may cease to speak to men in later times. There is constant need for reinterpretation and recasting, especially in a time of such rapid intellectual and social change as ours. For this task there must be freedom, responsible freedom. But this calls for sensitive pastoral care and for a patient and reverent penetration into what hallowed word-forms have been trying to

say. We find too little of this pastoral concern and of this patient and reverent penetration in many of Bishop Pike's utterances on the most sensitive themes.

At the last meeting of this House, Bishop Pike affirmed his loyalty to the Doctrine, Discipline, and Worship of this Church and expressed his concern for the episcopal brotherhood he shares with us. We welcomed that assurance and the hope it gave that the dynamic leadership with which he is endowed might be used in such a way as to strengthen our corporate life and witness. Nothing so troubles us now as the sense shared by most of us that this hope is vain.

This is a hard thing to say—perhaps as hard as what Bishop Pike has said of beliefs treasured in the Church in whose service he and we have joined and honored. Doubtless he would declare that he intended "to speak the truth in love." We would say the same—indeed we would acknowledge gratefully and sincerely that there has been so much in his ministry among us in which we rejoice, and we take this action aware of our common need for redemption, forgiveness, and for love.

Finally, we do not think his often obscure and contradictory utterances warrant the time and the work and the wounds of a trial. The Church has more important things to get on with.

## Our Episcopal Flag

The Episcopal Church flag is a white one divided from top to bottom and from side to side by a broad red stripe, making the cross of St. George, the patron of England. This is the oldest English battle flag and still used by the Royal Navy; in our flag it represents our origin as part of the Anglican Communion.

The upper left hand section is of blue with a white saltire or X shaped cross, the Cross of St. Andrew, commemorating the fact that our Episcopate was given to us by the Scottish Episcopal Church. The Cross, however, is not strictly that of St. Andrew as it is formed by nine small crosslets representing the nine first dioceses of the Colonial Church. The crosslets are each what is called a cross-crosslet, that is, a cross formed out of four smaller crosses, their uprights meeting in the center to form a fifth cross. This is one part of the cross on the arms of the crusader kings of Jerusalem, and alludes to the Mother of all churches. The flag was adopted by the 1950 General Convention.

## It's Christmas

The French say "Noel." The Spanish refer to "Navidad." The Italians say "Natale" and the Germans say "Weihnachten." But Christmas in our part of the world is derived from an old English term *Cristes maesse* (Christ's Mass), a term first used in the 11th century.

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THE RT. REV. HARRY S. KENNEDY, D.D., S.T.D., EDITOR  
KATHERINE M. MORTON,  
ASSISTANT EDITOR

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