



# Hawaiian Church Chronicle

The Official  
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Episcopal  
Diocese of Hawaii

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## October is the Month for Conventions

### Diocesan Convention — Oct. 2 - 4

### General Convention — Oct. 11 - 22

The Annual Convention of the Episcopal Diocese of Hawaii will be held at St. Andrew's Cathedral beginning Friday, October 2 and finishing on Sunday morning with a service at the Cathedral on October 4.

Preceding the opening service of the Convention will be the annual meeting of the Episcopal Church Women, who will begin their deliberations following a service of Holy Communion on Friday morning at 8:00 a.m. The opening service of Convention will be held at 7:00 p.m. in the Cathedral with Bishop Hanchett giving his annual address to Convention at that time. Several workshops are planned for the delegates following the service and continuing until 10:00 p.m.

On Saturday morning there will be an 8:00 a.m. Communion Service followed by breakfast served in Davies Hall. The First Plenary Session of the Convention will convene at 9:30 a.m. and continue through the day with a break for lunch.

Official delegates to the meetings have been elected by all parishes and missions, with five eligible from each parish and three from each mission.

The Committee on Nominations has submitted their report to the Diocesan office. The following have been nominated for the year 1971:

**Judge, Ecclesiastical Court:** 3 year term, elect 1 layman & 1 clergyman.

Stanley I. Hayashi, Epiphany Church

The Rev. Kenneth Perkins, Rector, St. George's Church, Pearl Harbor

*Elect for unexpired term of the late Rev. Frederick McKinney — 1 year.*

The Rev. James Nakamura, Vicar, St. James' Church, Kamuela, Hawaii.

**Judge, Ecclesiastical Court of Appeals:** 3 year term, elect 1 layman & 1 clergyman.

Mr. Richard Sharpless, St. Clement's Church

The Rev. Burton Linscott, Rector, Epiphany Church

**Vice-Chancellor:** 1 year term, elect 1 licensed attorney

Burnam Horace Greeley, St. Timothy's Church, Aiea

**Standing Committee:** 4 year term, elect 1 layman & 1 clergyman

Mrs. Thomas Brodhead (Betty), St. Clement's Church

The Rev. Rudolph A. Duncan, Vicar, St. Mary's Church

Mrs. Richard Herkner (Ray Elizabeth), St. Timothy's Church

The Rev. Richard Kirchhoffer, Vicar, St. John's-by-the-Sea Church

The Rev. Howard Kishpaugh, Chaplain, St. Andrew's Priory School

The Rev. Richard E. Winkler, Rector, Good Shepherd Church

**Diocesan Council:** 2 year term, elect 2 laymen and 2 clergymen as At-Large Representatives

The Rev. Frederick W. Barnhill, Vicar, Emmanuel Church

James Dahlgren, Jr., St. Christopher's Church

Harry Hee, Epiphany Church

The Rev. David K. Kennedy, Rector, St. Peter's Church

Robert A. Merriam, Emmanuel Church

George V. Moorhead, Emmanuel Church

Col. Campbell Palfrey, Epiphany Church

Walter R. Thomas, Vicar, St. Andrew's Church

Mrs. George Walker (Evelyn), Calvary Church

The Ven. Paul M. Wheeler, Rector, St. Clement's Church

Mrs. Tim Chong Young (Juliet), St. Elizabeth's Church

**Board of Directors:** 1 year term, elect 10.

George W. Clarke, St. Mary's Church

(Continued on Page 4)

Delegates to the General Convention of the Church in Houston next month will be asked to consider the first long-range program ever presented at General Convention. For some of the goals and objectives which are to be considered the program will cover a period of as long as six years.

It is the result of a new planning procedure initiated in 1968

by the Executive Council of the Church and is an attempt to identify the key issues facing the Church and the world and establish priorities and objectives.

The work has been under the direction of the Long-Range Planning Committee of the Executive Council, with the Rev. Lloyd Gressle, Bishop-elect of the Diocese of Bethlehem, as chairman.

Diocesan and parish organizations, individuals and groups with no official connection with the Church have been consulted for suggestions and advice.

The result is the listing of nine goals and 80 objectives, or sub-goals, which will be presented to the Convention for approval and to determine budget requirements for 1971 and the following years.

The budget for 1971 is expected to be in excess of \$13 million.

#### 1. Strengthened Local Mission

This covers the national budget support of missionary jurisdictions and other diocesan assistance in the U.S. and overseas and represents a continuing Executive Council responsibility. Changes in the kinds of support provided will emphasize local autonomy and financial responsibility for established work and increased support of new mission efforts at home and abroad.

#### 2. Better Christian Education Resources for Laity

This goal seeks to strengthen and expand the Church's program in education for all ages through continuation of present programs and initiation of new programs. Emphasis will be placed on experimentation, cooperation with other Churches, development of lay leadership, lay theological education and the establishment of training centers.

#### 3. Professional Leadership Development

This goal concerns professional training, counselling and placement through a variety of services. Some of these are already in existence and will be expanded. Others will be developed, making use of experimental programs in ministry. Training centers and new counselling and deployment procedures for clergy and other Church professionals will also be considered. By 1973 these activities, now scattered, will be consolidated under a single administration.

#### 4. Increased Work with Youth and Young Adults

This is an effort to expand the Church's ministry to youth, nationally and internationally and especially among college-age youth in their involvement in contemporary social issues, to relate the Church more directly with the issues identified by youth as critical, to assist young people to become active in the political processes as it concerns the Church and to fund innovative programs and youth ministries.

#### 5. Broadened Participation in Church and Society

Programs under this goal will assist the poor and minorities to gain political and economic influence. It includes a potential for expansion of the General Convention Special Program established

by the 1967 Convention and will include a renewed emphasis on Indian/Eskimo programs.

#### 6. New Expectations for Health, Education and Welfare Systems

This is an endeavor to involve the Church more deeply in the social concerns of the day, with stress on reform of institutions and programs having to do with the welfare of all people, including health, education, housing, family planning, food production and population control.

#### 7. Increased Witness for Justice, Peace and Non-Violence

This goal is directed toward the achievement of a world of justice, peace and cooperation. Experimental programs among Church groups will attempt to develop common ministries with groups supporting the concepts of justice, peace and non-violence. The goal includes study and action on international issues and cooperation, as well as participation in research studies on national security and military policy.

#### 8. Emergency Support for Victims of Disaster or Injustice

This goal aims to provide supportive ministries for groups and individuals who become victims of the conflict arising out of pressures for social change. It includes protection of civil liberties,

#### 9. Improved Communication, Planning and Finance

This will be an attempt to establish a closer relationship between the Executive Council and the jurisdiction of the Church through improved communications and consulting services.

Delegates will also consider budget proposals which, if approved, will provide for important changes in the traditional ways of financing Church programs.

The budget figure of \$13 million for 1971 is about the same as that for 1970. Funds would be provided through apportionments on each of the Dioceses and Missionary Districts, as has been done in the past. It is anticipated that \$12 million will be raised in this way and that an additional \$1 million will come from investment and trust fund income.

An important new factor will be a proposal for additional support of national Church programs through "second mile" giving, above and beyond assigned apportionments.

The plan sets up two ways in which the work of the national Church will be supported by Dioceses and congregations. One would be through the apportionment system in which each Diocese and Missionary District would carry its share of the cost of a basic national program.

The other would be a voluntary system through which Dioceses, congregations and individuals could make additional contributions, either to the general Church program or to selected portions of it.

The budget contains a special section called "Opportunities for Beyond-Quota Support," totalling more than \$9 million. Items included in this section parallel base budget proposals and provide an opportunity for strengthening them through additional funding.

The budget report as prepared (Continued on Page 2)



Miss Lenora Yuen, daughter of Mr. and Mrs. George Yuen and Hawaii's Junior Miss in 1969, left in August for a year in Europe, where she will continue her study of the ballet. She will attend schools in Paris, France, and Stuttgart, Germany, during the winter and spring and next summer will be a student at the Royal Ballet School in London. The young dancer, who is pictured at St. Andrew's Cathedral, has been studying ballet most of her life. Her mother is beginning her fourth year as Director of The Dance Studio of St. Andrew's Cathedral.

## Resolutions to Be Presented At Diocesan Convention

The delegates to the Diocesan Convention to be held in Honolulu October 2 through 4, will have several Resolutions presented for their consideration.

These Resolutions are of a controversial nature and will require the attention and study of each of the delegates. The members of the Church who are not delegates can study them as presented here and make their wishes known to their delegates.

#### RESOLUTION ON APPORTIONMENT

WHEREAS, the present constitution designates that each parish shall have five lay delegates to convention and each mission shall have three lay delegates; and

WHEREAS, the present apportionment bears no relation to congregation size and results in such gross misrepresentation that 2% of our people have more delegate

strength in convention than another 38% of our people; and

WHEREAS, the present apportionment of delegates is based solely on financial self-support and results in such gross financial misrepresentation that persons contributing only 4% of the funds to support diocesan programs have more delegate strength in convention than persons giving 50% of the funds, and

WHEREAS, it is the desire of this convention to apportion delegates more nearly proportionally on the basis of communicant members as well as financial self-support, therefore

BE IT RESOLVED, that the third paragraph of Section 1, Articles VII of the Constitution of the Diocese of Hawaii be amended to read as follows:

"Lay delegates chosen by the (Continued on Page 4)

Hawaiian Historical Society  
560 Kawahao St.  
Honolulu, Hawaii 96813

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## Women Meet in Triennial Session

NEW YORK, N.Y. (DPS)—Some 450 women from throughout the United States and overseas, delegates, alternates and official visitors, will convene in Houston, Texas, October 11 through 16 for the 1970 Triennial Meeting of the women of the Episcopal Church.

The meeting will be an official part of the 63rd triennial General Convention of the Church.

Both the women's Triennial Meeting and the General Convention are expected to make history for a number of reasons, according to Miss Frances Young, national women's executive for the Church.

The Convention is expected to take final action on legislation first passed at the Seattle Convention in 1967 making women specifically eligible to be members of the House of Deputies.

If the General Convention votes to seat women as Deputies it will mark the end of 99 years of the separation of men and women at official meetings of the General Convention.

The expected action will also require decisions by the women's Triennial Meeting on the future of separate meetings held exclusively for women. An exception was made in 1967 when two men were seated as delegates at the women's meeting, and one man has been elected a delegate in 1970.

Another first, according to Miss Young, is the fact that this will be the first General Convention of the Episcopal Church which has included women in its planning, closely linking the women's sessions with those of the House of Bishops and the House of Deputies.

Mrs. A. Travers Ewell of South Miami, Florida, Presiding Officer of the Triennial Meeting, has served during the past year as co-chairman of the Agenda Committee for the General Convention.

If the proposed agenda is adopted, women of the Triennial Meeting also will participate in General Assemblies of the General Convention and take part in work sessions, which are to be held during the first week.

An important piece of business to be settled by the women delegates will be on proposed allocations of United Thank Offering grants totalling some one million for 1970 to further the mission of the Church in projects at home and overseas.

Funds for these grants come from the United Thank Offering received every year in the parishes of the Church.

For the first time, Miss Young said, allocations have been made on a one-year rather than on a three-year basis, a change which provides flexibility in UTO's response to immediate needs.

Meetings of the Triennial will be held in the Civic Center Music Hall while the sessions of the official legislature of the Church, the House of Bishops and the House of Deputies, will be held in the Albert Thomas Convention and Exhibit Center and Sam Houston Coliseum.

A highlight of the Convention will be the presentation of the United Thank Offering at the opening service on Sunday evening, October 11.

tional representatives. Principal argument against the plan is that their presence and participation might cause disruption and interfere with the regular order of business.

Additional representatives were first used in the Church's Special Convention a year ago at Notre Dame.

Also on the Convention program will be a proposal that delegates approve a two-year study of the plan for unification made by the Consultation on Church Union. This study would be at the "grass roots" and parish level, with a final decision to come at a later Convention.

For the first time women are expected to be seated as deputies in the Convention.

## From Bishop Hanchett's Study



In the August 1970 issue of The Episcopalian on page four is an open letter to those going to the General Convention entitled "Dear Deputy." It is a timely letter, and I hope that you will read it.

At a recent meeting of the Hawaii delegation to General Convention we discussed the letter and felt that we should seek to implement its suggestions in our own Diocese.

Your deputies to Convention, including myself, want to know how you feel about the issues to come before Convention. We also want to feel that you will be with us in mind and spirit while we are representing you in Houston during the period of October 11-22.

I hope that you will make a very real effort to learn what will come before General Convention. The Deaneries have been asked to provide opportunity for the congregations in their areas to come together to discuss impending Convention actions. I hope that individual congregations will do the same.

I hope, also, that one or two of the deputies to Convention would be invited to these meetings to hear your reactions and report back to the full delegation.

If individuals feel strongly about any particular issue, your deputies to Convention would be pleased to hear from you. For your information, they are:

Lay deputies:  
Mrs. Richard W. Bond, Jr.,  
Church of the Holy Nativity,  
Aina Haina  
Mr. Wallace L. Doty, Jr.

St. Jude's Mission, Naalehu  
Mrs. Harvey Meeker  
St. Timothy's Church, Aiea  
Mr. Clifford Young  
St. Peter's Church, Honolulu  
Clerical deputies:

The Rev. Charles T. Crane  
Church of the Holy Nativity  
The Rev. David Kennedy  
St. Peter's Church  
The Rev. Charles Smith  
St. Timothy's Church  
The Rev. Thomas Yoshida  
St. Stephen's Church, Wahiawa

I know that some issues that will come before the General Convention will be controversial, and to know your position on such legislation will be very helpful.

I want to suggest that the following prayer be used privately and in public worship all during the month of October. It is adapted from "Prayers for 63rd General Convention by Anglican Fellowship of Prayer."

"Lord Jesus Christ, Healer of men and nations, turn our divisive polarizations into uniting, creative priorities. Once more let the wind of Your Holy Spirit blow through our personal, Church and national life.

"Help us to pull together, to pray together, to listen together, to rejoice together. Your power and now our own will bring creative insight to this critical hour in the history of the Church and of our world. Amen."

God bless you, dear people of the Diocese of Hawaii.

## Proposed Diocesan Budget for 1971

### INCOME

Diocesan Assessments	\$ 155,578.00
Philip's Fund	2,000.00
Rental Income	23,000.00
Other Income	3,044.00
Endowment Income	60,000.00
Missions/Aided Parishes — Salaries	105,496.00
Missions/Aided Parishes — Pensions	21,945.00
Missions/Aided Parishes — Medical	6,574.00
Deficit covered by Executive Council	76,000.00
<b>TOTAL</b>	<b>\$ 453,637.00</b>

### EXPENDITURES

		% of Budget
<b>Objective I — OUTREACH</b>		
A. National Church Quota	\$ 32,000.00	
B. Province of the Pacific	1,100.00	
C. General Convention	3,376.00	
<b>TOTAL</b>	<b>\$ 36,476.00</b>	<b>8%</b>
<b>Objective II — NURTURE</b>		
A. Seminarians	\$ 500.00	
B. Continuing Education of Clergy	31,460.00	
C. Christian Education and Training	5,250.00	
D. Church Schools	6,000.00	
E. Cathedral Support	1,000.00	
F. Stewardship	500.00	
<b>TOTAL</b>	<b>\$ 44,710.00</b>	<b>10%</b>
<b>Objective III — COMMUNITY ACTION</b>		
A. Hawaii Council of Churches	\$ 8,000.00	
B. Palama	2,000.00	
C. Waimanalo Youth Project		
D. Contingency	5,500.00	
<b>TOTAL</b>	<b>\$ 15,500.00</b>	<b>4%</b>
<b>Objective IV — EXTENSION OF MINISTRY</b>		
A. New Work	\$ 8,000.00	
B. Established Work	203,553.00	
<b>TOTAL</b>	<b>\$ 211,553.00</b>	<b>47%</b>
<b>Objective V — COMMUNICATIONS AND PUBLIC RELATIONS</b>		
A. Hawaiian Church Chronicle	\$ 12,000.00	
B. Public Relations	600.00	
<b>TOTAL</b>	<b>\$ 12,600.00</b>	<b>2%</b>
<b>Objective VI — ADMINISTRATION AND PROPERTY MANAGEMENT</b>		
A. Diocesan Convention Expenses	\$ 2,400.00	
B. Diocesan Council Expenses	1,600.00	
C. Board of Directors Expenses	150.00	
D. Standing Committee Expenses	600.00	
E. Office of the Bishop	23,130.00	
F. Program Staff	10,383.00	
G. Central Services	68,040.00	
H. Insurance and Bonds	4,700.00	
I. Clergy Relocation	2,000.00	
J. Property	15,095.00	
K. Camp, Conference Sites	4,700.00	
<b>TOTAL</b>	<b>\$ 132,798.00</b>	<b>29%</b>
<b>TOTAL</b>	<b>\$ 453,637.00*</b>	<b>100%</b>

\*2.4% increase over 1970 Budget

## General Convention

(Continued from Page 1)

by the Executive Council points out that the adoption of an open-ended program and budget opens the way to a new form of voluntary support of the national mission of the Church.

"What the beyond-quota system offers is the opportunity for responsible, informed partnership, on a selective basis, in a single national program," the Council notes. "Thus the Church can now move beyond the age of special gifts, so often thought of as paternalism or favoritism or simple good luck, into mature participation in a disciplined process, one which lays great emphasis on responsible understanding and commitment and offers great hope of truer stewardship."

The program and budget report, which is planned in specific financial terms for the coming year, also projects goals and objectives for the Church for six years in advance.

Coming at a time when confrontation is the order of the day and when Church programs dealing with sensitive issues are receiving sharp criticism from moderates and conservatives, delegates will be faced with a battery of controversial issues when they convene October 11 for their two-week 63rd General Convention.

Foremost among the issues that the Bishops and Deputies will have to settle is the future of the

General Convention Special Program which, for three years, has been a target for differences of opinion.

Authorized in 1967, the Special Program has made grants totalling nearly \$5 million to assist minority groups. Most of the funded projects have been non-controversial, but a small number have been the target of sharp attack.

Proposals to come before the Convention will include plans to strengthen the program with more funds as well as suggestions of ways in which local Dioceses and parishes can be given more of a voice in determining how grants are approved and funds spent.

Another key issue demanding immediate settlement will be the question of the participation of additional representatives in scheduled non-legislative activities during the Convention.

The Agenda Committee, which has planned the program for the Convention, has proposed the participation of young people, minority group representatives and others at general assemblies and in work groups during the first week of the Convention. During this time they would be allowed to participate in discussions of the issues faced by the Church today.

There has been opposition to the plan, and the first showdown on the first day will be whether or not to accept the Agenda Committee's proposal. Some Dioceses have already refused to send addi-

## In Memoriam

**The Rt. Rev. George William Frederick McKinney**, rector of Calvary Church, Kaneohe, Oahu, died suddenly on Sunday, June 28, 1970. He had conducted services that morning and was apparently in good health.

Born in Manitoba, Canada, he received his education in Canada and graduated in 1934 from St. John's College, Winnipeg. The Rev. Mr. McKinney was ordained to the diaconate in May 1936, after seminary training at St. John's, and was received into the priesthood in May 1937.

He served the Anglican Church in Rupert's Land, Canada and in the Diocese of Texas, West Texas, Wyoming, Kentucky and Olympia before coming to Hawaii.

In addition to his wife Margery, he is survived by his brother, the Rev. Irwin McKinney, who has recently been appointed Canon in Residence at St. Andrew's Cathedral.

**Mrs. Charles Montague Cooke, Jr.**, died in Honolulu in early June in her 89th year. Burial services for her were held in St. Clement's, where she had been a communicant for many years, and burial was at Kawaiahao.

Widow of the late Charles Montague Cooke, Jr., renowned both as malacologist and botanist, Mrs. Cooke's contributions to Hawaii were legion. The Honolulu Academy of Arts, which her late mother-in-law founded, the YWCA, Symphony, Pacific and Asian Affairs, Punahou, the USO and her two churches, St. Clement's in Honolulu and St. John's, Kula, Maui, where she had her summer home, received her support and encouragement until her final illness, despite her years.

She leaves many relatives and friends.

**The Rev. Canon Theodore O. Wedel**, one of the most widely-known personalities of the Episcopal Church died of a heart attack July 21, in Alexandria, Va. He was 78 years of age.

Funeral services were held at the National Cathedral in Washington.

"Dr. Wedel was one of the most distinguished and influential churchmen, both in the Episcopal Church and in the field of Ecumenical Christianity," the Rt. Rev. John E. Hines, Presiding Bishop, said in a statement issued after Dr. Wedel's death.

"As one-time warden of the College of Preachers and President of the House of Deputies he was a valued friend, teacher and counsellor to more of the Episcopal clergy than any other single person in the Church. His perceptive writing helped many a struggling clergyman and many lay people. The impact of his creative ministry will remain.

He is survived by his wife, Chythia, president of the National Council of Churches.

**Miss Hilda Van Deerlin**, who began serving the Episcopal Church in Hawaii in 1900, when she arrived in the islands with her father, a minister in the Church of England, died at her home in Kaimuki in early September. She would have celebrated her 101st birthday on September 17.

Serving as her father's assistant in his mission work, she taught English in various parts of the Islands before returning to the mainland in 1905 to enroll in the New York Training School for Deaconesses.

After her graduation she returned to Oahu and in 1908 was appointed to help with the work of St. Mary's Mission, King Street, where she taught young children during the day and older Orientals who wished to learn English at night, as well as teaching in the Sunday School.

She remained at St. Mary's until her retirement in 1949, at which time the orphanage was closed.

Miss Van Deerlin was honored at a special service of Holy Communion at St. Mary's on her 100th birthday last year.

# Viewpoint

A column contributed each issue by a different clergyman by invitation from the Editor to express his viewpoint on a subject of his choice.

The Rev. John P. Engelcke is author of Viewpoint this month. To some readers — those who receive the monthly bulletin from Holy Nativity Church in Aina Haina, where Fr. Engelcke has been relief pastor while the Rector has been on summer vacation — the following will not be new. The subject matter and the thoughts expressed by Fr. Engelcke are of overwhelming importance to every Christian, however, so it is reprinted here for the benefit of all. The Editor.

## On War and These Strange Times — Some Thoughts

Last Sunday the nicest of young men left Church flanked by parents who beamed with joy and holy pride. (Yes Virginia. There is a holy pride, called also integrity, dedication, and quiet, grateful rejoicing in achievement).

They introduced their son as "home from college." Then it just bubbled out that he was from one of the service academies. You see, he wished them merely to say "home from college." Somehow these days it is just easier that way.

But you know how proud parents are. And he took the slip with good grace. He also knows how parents are and, as it turned out, really didn't mind.

What a sadness, I thought, that one who is among the brightest and best of our young identifies at being immediately hesitated at as a cadet or midshipman. Surely these are strange times when a follower in the footsteps of Washington, Jones, Lee, Pershing or MacArthur feels pressure not to be so readily identified.

Consider for a moment: Where — or, even more basically, if — we as a nation would be were we without these military luminaries and their lesser lights? And where would our way of life and civiliza-

tion be were it not for Marathon and Thermopylae, Yorktown and Waterloo, or (more recently) Midway, Stalingrad and El Alamein?

Bright young men becoming doctors study disease and the body, not so disease may abound but for precisely the opposite reason; that disease may be destroyed and the body saved and reinvigorated.

Bright young men becoming officers study war and the body-politic, not that war may abound but for precisely the opposite reason: that political sickness and psychrotic nations may be cured, or neutralized, and the body-politic restored to soundness and health.

War, of course, sits uncomfortably on the Christian conscience, as all questions of life and death must when left in human, all too human, hands. But war is a fact in this fallen world, and as a fact must be squarely faced.

What do Christians think of war? Classical Christianity has divided wars into two categories, just and unjust. And over these two thousand years has sought to elaborate exactly what a just war is.

... Faced with the invasion of the Vandals (who all too richly deserved the name they gave us), the Count of Africa asked great Augustine (c. 430) about the justness of war. The saint replied "You must not tempt God to perform a miracle." That is, you must use what human methods lie at hand and act forcefully to forestall the vicious and defeat the wicked. Secondly, that war is just which leads (1) to peace and (2) to the good of society. Thus Augustine of Hippo.

... In the different world of overseas reconquest (the crusades) and of internal strife (Feudalism) Thomas Aquinas (c. 1270) added



that that war was just which (3) was declared by the sovereign authority (not by your friendly neighborhood no-account count) (4) for a proper reason and good cause and was waged with (5) right intent, intending the advancement of good and avoidance of evil. That is, one sought to bring the opponent to his senses, not merely to liquidate him. And the occasion for beginning hostilities was serious, not frivolous — a question of justice. Thus the Master of the Summas.

... Faced with the then "A-Bomb" of gunpowder and cannonry, the unfamiliar circumstances of the New World and the rivalries in Europe engendered by colonialism abroad, Francisco de Vitoria (c 1540) added that a war to be just must (6) not bring about greater evils than it was designed to cure. It must be waged with proper means (7), means appropriate to the restoration and continuance of peace and the health of nations.

In short, classical Christianity has viewed war something like surgery. The surgeon operates for the good of the body (2), in order to restore health and peace (1). He operates, not like Nazi "doctors" with worthless inquisitiveness or out of personal sadism but for good reason (4) and with right intention (5) — the patient's good.

Moreover he uses right methods, scalpel, antiseptic and anesthesia, not a wire-coat hanger or an axe (7). Furthermore, he foregoes an

operation if the cure is worse than the disorder (6). And he is licensed and authorized to perform surgery (3).

Now, just as some Christians deny the legitimacy of medicine and surgery (Christian Scientists, for example) or of blood transfusions (Jehova's Witnesses), so also honest and dedicated followers of Christ have denied the legitimacy of war (The Quakers, for example). And just as doctors question among themselves certain operations (transplants and abortion, for example), so equally good Christians differ on the justness of a particular war. Yet, if they are professionals and professed, in medicine or in religion, they respect each other even while differing.

But for classical Christianity there has always been the category a "just war," and she has often encouraged Christians to join therein.

Likewise, in her paradoxical and wonderful wisdom, she has also protected and nurtured those who could not and would not kill another.

For the classical Christian, the end to war lies with the return of the Prince of Peace, not with man. Yet man has been given the job to do all that he can in the Spirit of Christ to bring peace about. "One must not tempt God to perform a miracle."

This is not talking out of both sides of the mouth but an honest appreciation of the paradoxical character of reality. Love is at once both for the self and for the other. Light is at once both wave and particle. Man strives to end war, yet its end lies ultimately with the Prince of Peace. Scripture is not a book of false promises or of false hopes. It honestly says that God will end war (as well as sickness and, hence, surgery), but in His good time, not ours. And until then things are more likely to get worse, rather than better. Yet, we are not to cease struggling and we are to do our best.

Our age is a particularly sad

one in one way. The noble idea of the Christian knight, dedicated to good, committed to holiness, at war with evil, rescuing the distressed, championing the oppressed, has fallen on ill times.

ROTC "happenings" at universities show this. And both the Episcopal and Roman Catholic churches have recently demoted Cappadocian George, Patron of England, Saintly Slayer of dragons, Rescuer of maidens in distress, to the level of Santa Claus, edifying, but optional. Perhaps correctly, but still symptomatically.

I saw no hint of any My Lai in the lad who left Church Sunday but rather (and quite plausibly) a new Robert E. Lee, a Christian gentleman, one like Cappadocian George, whose necessary surgery is among nations and will always be just: professional, honorable and compassionate.

And I wish him Godspeed, knowing that the Prince of Peace also brought a sword. And that Justice, scale in hand, likewise has a saber. (Again, the paradoxicality of reality). And I also pray "O Lord, come!" so that war may end and the dedicated Georges among us may have rest from their difficult labors.

Inquiring about a pet Finch who shared with a dachshund a home I once house-sat, I received the reply, "Father, do you know what happens to the maiden when there is no St. George?"

As the cat swallows the canary, the dragon-dachshund had mawed that finch.

And we may well ask this: What happens to us all if there are no Georges, like Sunday's lad, among us? Without such Georges surely the hounds of hell will always maw the doves of peace.

God bless Sunday's lad, and God through Cappadocian George protect him, as he dedicates himself to that most difficult and paradoxical of Christian professions, the Christian soldier whom, whatever our views, may we always respect.

## Is the Clergy Dissatisfied?

NEW YORK, N.Y. (DPS) — Are parish clergymen dissatisfied? Is it true that there is a serious discontent shared by many of them which has led to equally serious problems for their families and their congregations? Why does this situation exist and what can be done about it?

These are some of the questions prompting a study of parish clergy of the Episcopal Church. The study will be presented at the General Convention in Houston for discussion.

It has been made by the Strategic Research Services Group of the Executive Council. Sponsors were the Board for Theological Education, the Joint Commission on Deployment of the Clergy, the House of Bishops' Committee on Pastoral counselling, the Joint Commission on the Structure of the Church and the Clergy Salary Study Committee of the Executive Council.

During the last ten to fifteen years the departure of clergymen has become commonplace, the study pointed out, with many of the men abandoning the formal ministry entirely.

Strong evidence points to the fact that most of the discontent lies with those clergymen who have been serving parish congregations. Seminarians preparing for the ministry reflect disdain for parish work. These facts seem to be even more serious, the report points out, if it is acknowledged that for some time to come the parish will be the normal expression of corporate Church life.

Against this background of fact and assumptions, the Strategic Research Services Group undertook a study of Episcopal clergymen who have chosen to remain in the parish ministry in spite of strong pressures to leave.

An important concern of the study has been to identify the sources of dissatisfaction which

might cause a clergyman to abandon the ministry.

The pressures are strong, the researchers found, and 47 percent of the clergymen responding to questionnaires said that they had seriously considered leaving the parochial ministry. This situation is expected to worsen in the next decade.

Thirty-two percent of those questioned said they would prefer to remain where they are, and 38 percent would choose another parochial position. Only two percent reported they would prefer a secular position.

The position clergyman, as revealed in the study, is a strangely ambivalent creature, pressured to the point where he had considered leaving the ministry, yet on the other hand strongly motivated to stay where he is or to move to a similar parish position.

One of the principal sources of discontent for clergymen and their wives is the practical one of finances. When clergymen were asked to indicate the greatest deprivation their families experienced they most frequently mentioned money.

Among the wives of clergymen finances and housing were most frequently cited as a serious deprivation.

In spite of this serious concern with their financial situation, however, the study found that both among seminarians and clergymen the money factor alone was not serious enough in most cases to result in a decision to leave school or the parish ministry.

The researchers concluded that although finances and housing represent a serious deprivation for many parish priests and "a constant, chronic anxiety," they seldom "reach such an acute state as to cause a choice to be made to leave either the seminary or the parish ministry."

Another potentially critical area for a parish clergyman are the

conflicts arising out of social and community involvement. Many identified such possible conflicts as related to the civil rights or race issue in which there may be strong differences of opinion between clergyman and his vestry.

A critical source of dissatisfaction among parish priests are the "push-pull" demands on the clergyman to be responsive and responsible to many different groups and individuals.

"He is practically alone in trying to sort all these demands," the report notes, "there being no clear-cut formal or informal support systems, lines of authority and responsibility and means of reward from which he may take cues and find guides in decision-making and in carrying out his day-to-day ministry."

Many clergymen reported that they received the most support from their wives. "Within the ecclesiastical structure there is no clear-cut or dominant source of support for the individual priest in the parish," the report points out, "such as exist for other professionals in their associations and professional societies."

During the study it was discovered that there are wide differences between the priest and vestry in their understanding and expectations on such matters as administration, teaching and preaching. Many priests reported that they were considerably more satisfied with their relationships with non-parish members of the community.

Researchers found that "the problem is further complicated by the fact that priests feel inadequately trained to perform many of the tasks required in their ministry."

"Two-thirds of the clergymen said that counseling, psychological, administrative and organizational techniques and Christian education did not receive enough emphasis during their training for the priesthood."

More than 80 percent said that they felt in need of additional training.



The cross still stands undamaged atop St. Christopher's-by-the-Sea, at Portland, Texas, although the front of this new Church was blown away during Hurricane Celia. Altar and altar rails can be seen still in place in the interior of the Church. The building was dedicated on June 26, 1970. The Diocese of West Texas has begun the massive job of reconstruction and has established a Disaster Fund to which the Church is asked to contribute.

## Hurricane Hits Texas

The Episcopal Church in West Texas, hard hit by the recent hurricane, is seeking funds from all Episcopalians to help in reconstruction of buildings and assistance to individuals.

A report from Harold C. Gosnell to the parishes and people of the Diocese of West Texas has been sent to all other Diocese by the Executive Council of the Church with the request that it be circulated so that parishes, missions or individuals interested in helping will have an idea of the amount of damage done by the hurricane.

A token grant of \$2,000 from the Presiding Bishop's Fund for World Relief has already been made and the Rt. Rev. John E. Hines, Presiding Bishop, has expressed hope that more funds will be granted.

This initial amount of \$2,000 was paid out of a Fund which is actually in deficit. The Fund is running far short of its commitments, according to the Rev. Raymond E. Maxwell, secretary, be-

cause of the absence in 1970 of the usual \$200,000 appropriation from the General Church budget.

"I toured Corpus Christi yesterday," begins the Bishop's report, "and found extensive damage both to church properties and to the properties and health of many of our communicants there, and we know there is a huge need for assistance."

"I am asking that all of you do all you can to raise funds to help in reconstruction and aid. The Diocese of Mississippi is repaying our friendship of a year ago by taking an offering through their Diocese. Our Church in Lubbock is taking an offering to show thanksgiving for our help to them in their tornado. Help has already been sent from Port Arthur and Duncan, Oklahoma."

Please send the offerings to the Diocese of West Texas (Disaster Fund), and we shall use them for the help of our churches and the people in the towns which have been devastated. They need our prayers and all the help you can raise for them."

## Presiding Bishop's Message to Council

The following message, dated May 19, 1970, by the Rt. Rev. John E. Hines, Presiding Bishop, was made to the Executive Council of the Church and was one of the factors in their approval of the resolution on the crisis in American life.

The past two weeks have been illuminating and frightening in our land. The President's decision to push the tactics of military strategy into Cambodia, however justified by himself and others, appears at this point to have pushed this nation, as well as relations between Congress and the Chief Executive, to the verge of a permanent cleavage.

Despite the President's rhetorical assurances, the move tends to nullify the psychological hope for an ending of U.S.A. participation in the Vietnam conflict, sparked previously by the President's announced policy of a planned withdrawal of troops.

His words and actions seem to re-open the credibility gap that proved so fatal to President Johnson's administration. They have also re-ignited the embers of student unrest, forging student power into a new and potentially highly effective political force.

This latter aspect of our national plight is perhaps the most hopeful thing about it.

Within the highly volatile quality of life in the U.S.A. today demonstrations of any kind appear less likely to escape the terribly destructive stigma that violence can impart even to noble movements with high moral perspective, so that the point of the counter-productivity is now more quickly reached.

Nothing can make up for the tragic and unnecessary death of the Kent State and Jackson State students in the outbursts on these campuses. We all bear the marks of their deaths in our own bodies and upon our conscience.

The inability of this great country of ours, justly and mercifully, to extricate ourselves from the war in Vietnam drives us deeper into a kind of domestic warfare that can — unless checked soon — destroy us as a nation capable of using our powers for humane service to our world.

When a college, such as Princeton, sets up a two-week period prior to the fall national elections during which students may exercise their political instincts working for candidates who reflect their hopes for a just and immediate peace — this sets a sane, intelligent and effective example for the older generation as well. In my opinion, in such undertakings, both university structures and educational techniques achieve a high order of realization.

In another, but closely related area, the devastating riots in Augusta, where young blacks were shot in the back and a small city paralyzed, point up the minimal progress this nation has made in freeing its minority groups from hopelessness, frustration and despair.

We bear the marks of the deaths of these young blacks in our bodies and on our consciences also. Caught between an insensitive social order and a fearful repressive policy order, both local and state, they never had a chance. This may be a wildly isolated and insupportable judgment, but I used to know the Augusta scene well, and I hazard the guess that the deadly aspects of Augusta came about because not enough help was extended to the black community to organize itself to a point where it could confront and sensitize the white-dominated power structure in a constructive manner, which may have had a chance of preventing such a collapse of order.

When this Church, through the General Convention Special Program, funded the tiny Hyde Park project in Augusta two years ago it lit a small candle in an awful darkness. It supplied the tiny beginning of an organizing factor



The Right Rev. Lani E. Hanchett receives a check for \$8,147.00 for his Discretionary Fund which was raised at the Fourth of July luau held in his honor at St. Andrew's Cathedral by all the churches on Oahu. Mr. Samuel Chu makes the presentation, together with Hopke Brede and K. L. Ching, all members of the committee which planned the luau. Not pictured is the fourth committee member, George Young. More than 3,000 people were in attendance at the luau and hoolaulea.

## Council Resolution - "Crisis in American Life"

A resolution on the present crisis in American life, passed by the Executive Council at their May meeting, has met with strong reactions, some of them disapproving, from clergy and lay people.

The Rt. Rev. John E. Hines, Presiding Bishop, points out that in approving the resolution the Executive Council "was not speaking for the whole Church but only for the Executive Council."

The resolution, passed by a voice vote, received only moderate opposition in the Council meeting.

It reads as follows: "There is a deep crisis in our nation. Public confidence in our foreign policy is faltering, as indicated by the rising dissent concerning military involvement in Southeast Asia.

"There is continuing oppression of black and brown people in America and a growing skepticism in a significant segment of youths and adults who are losing faith in the present use of established processes in dealing with national issues.

"In recognition of this crisis and as an approach to dealing effectively with the issues — "Be it resolved, that we, the members of the Executive Council

1. Endorse the Presiding Bishop's address to the Council May 19, 1970 concerning the crisis in American life and "A Message to the Churches" signed by him and other religious leaders and recommend wide distribution of these documents to the entire Church.
2. Call for the total withdrawal of all American forces from Southeast Asia now and an end to the war.
3. Approve Congressional efforts to assure this immediate with-

which, if properly nourished, had a chance of saving the lives of these young blacks shot in the back.

If my thesis is correct, Hyde Park was too little and too late. But it may not be too late for Macon and Savannah and Albany and a host of other communities in and beyond Georgia where there is still only bleakness for the darkskinned people of this nation.

The Augusta tragedy makes one wonder. Can the Augustas of this country learn nothing from Watts and Detroit and Newark?

Or is the question posed by the distraught chaplain in Shaw's "St. Joan" still our unanswered question, "Must a Christ be crucified in every generation to save those who have no imagination?"

I hope this Council will address itself to the now deepened crisis in the nation and in our international affairs. The facts indicate that our staff in youth ministries, college work and public affairs need up-dated policies to guide them in their response to appeals for help from many in the Church.

drawal by asserting its constitutional responsibilities regarding appropriation of funds and the commitment of American Military Forces to combat.

4. Call for a re-allocation of the resources of this country from military involvement abroad to domestic programs such as a full employment program, an adequate Family Assistance Program, increased production of housing for low-income and moderate-income households and extension of anti-pollution programs.
5. Urge the President of the United States and the Congress to take every initiative for world peace, especially between the super-powers, by offering to reduce our ballistic systems in the Strategic Arms Limitations Talks and to take such other actions as are appropriate to this end.
6. Support the national student strike against oppressive and unjust actions by the government, such as harassment of the Black Panther members, the killing of students on campuses by the National Guard and police forces and the use of American resources for the destruction of human life.
7. Support efforts of students and other young people to renew the democratic process of this society by participating in the governance of all institutions of this country.
8. Recommend a special voluntary offering to be taken throughout the entire Church on the 3rd Sunday of September 1970 for the support of student strike activities, including their political educational campaigns and that said offering administered by appropriate staff of the Council.
9. Support the current Georgia March led by the Southern Christian Leadership Conference and urge Episcopalians to participate.
10. Request the President of this Council to direct its staff to develop programs to implement this Resolution and to act as resource persons to the various Dioceses of this Church as they in turn develop their own responses to this crisis.
11. Commend these concerns for the prayers of the Church.
12. Support the call to the Emergency Religious Convocation on the War in Southeast Asia, May 26-27, 1970

Items 9 and 12 in the resolution dealt with activities taking place last May and are no longer a necessary part of the document.

A certain friction between the generations is inevitable. That's because the young and the old have all the answers and those in between are stuck with the questions.

From St. Peter's Keys

## Diocesan Convention

(Continued from Page 1)

James E. Gary, Holy Nativity Church  
 Euclid Lee, Epiphany Church  
 Paul C. T. Loo, Holy Nativity Church  
 James W. Lovell, St. Timothy's Church  
 Paul T. F. Low, St. Peter's Church  
 Harvey Meeker, St. Timothy's Church  
 Minoru Morimoto, St. Stephen's Church  
 Robert M. Nakamura, Epiphany Church  
 John A. Newcomer, Calvary Church  
 Frederick H. Overstreet, St. Clement's Church  
 Col. Campbell Palfrey, Epiphany Church  
 Nathaniel Potter, St. Andrew's Cathedral  
 Dr. Chandler Rowe, Emmanuel Church  
 Mrs. John Sanders (Bette), St. Matthew's Church  
 James Tabor, St. Andrew's Cathedral  
 Ernie Uno, St. Timothy's Church  
 Charles R. Wade, St. Christopher's Church  
 The Ven. Paul M. Wheeler, DD, Rector, St. Clement's Church  
*Secretary of Convention: 1 year term, elect 1*  
 The Rev. Kenneth F. Perkins, Rector, St. George's Church

In addition to the above names submitted to the Committee on Nominations, it will be possible to make nominations from the floor during the Convention.

## Resolutions

(Continued from Page 1)  
 congregation of each parish and mission which shall not have forfeited its rights to representation. The number of delegates from each parish and mission shall be determined from its number of communicants in good standing (hereinafter referred to as communicants) in their congregation as reported in the parochial report next preceding convention, according to the following schedule.

Number of Communicants	Number of Parish	Number of Lay Delegates Mission
1-99	3	2
100-199	4	3
200-399	5	4
400-799	6	5
800 plus	7	6

Lay delegates shall be communicants and shall have been stated worshippers of the congregation they represent for at least six months next preceding their election as delegates."

BE IT FURTHER RESOLVED, that such apportionment shall be effective at the close of the 1970 convention.

## RESOLUTION ON DISTRICT DEANERIES

WHEREAS, District Deaneries were established by resolution of Diocesan Council on April 12, 1970, on a provisional basis, pending formal action by the Convention of the Diocese of Hawaii; and

WHEREAS, District Deaneries as local program and policy-making bodies have only functioned for a period of six months or less, which is insufficient time for full utilization and evaluation of District Deaneries within the Diocese of Hawaii; and

WHEREAS, an additional period of time is required for further operation of the District Deaneries and for better evaluation of the Deaneries; therefore

BE IT RESOLVED that District Deaneries as established by the Diocese Council on April 12, 1970, shall continue to function on a provisional basis, pending formal action by the 1971 Convention of the Diocese of Hawaii; and

BE IT FURTHER RESOLVED that the Diocesan Council of the Diocese of Hawaii shall review the performances of the several provisional District Deaneries prior to the 1971 Convention and shall draft, for consideration and action by the 1971 Convention of the Diocese of Hawaii, a resolution to enact a Canon establishing District Deaneries within this Diocese.

## RESOLUTION ON DIOCESAN SANCTUARY POLICY

(Submitted by CSR Committee)

WHEREAS, man in times of crisis needs to seek refuge from the pressures that beset him; and

WHEREAS, refuge or sanctuary has been a concept accepted by many cultures throughout history; and

WHEREAS, the Christian ethic teaches that matters of conscience are between man and his God; and

WHEREAS, the Christian Church has historically provided a place where an individual can seclude himself from outside pressures and receive counselling on matters of conscience and in times of trouble;

BE IT RESOLVED that the Episcopal Church in Hawaii reaffirm the right and duty of all individuals to live and act according to the dictates of their conscience, and that the Episcopal Church in Hawaii grant "cloistered sanctuary" to individuals who request it.

BE IT FURTHER RESOLVED that when such sanctuary is granted the following guidelines shall prevail:

1. The minister of the church involved shall make the initial determination regarding the granting of sanctuary and the circumstance under which it is granted.

2. The church shall maintain its autonomy and work with rather than for those involved.

3. The minister or his designate shall serve as an intermediary and buffer between the individual and others outside the sanctuary.

4. Counselling shall be made available where appropriate.

5. The church will not perform illegal acts, and persons who do so may influence the termination of sanctuary.

6. The minister may terminate sanctuary when he feels the church has fulfilled its responsibilities to the individual.

7. Activities, behavior and numbers of persons involved shall be subject to the control of the minister or his designate.

8. The appropriate authorities shall be notified of the presence of any person in sanctuary as soon as practical after sanctuary is granted.

9. Space necessary to physical sustenance shall be provided for those seeking sanctuary, either at the initial church of contact or at some other appropriate place within the diocese.

10. Individuals within sanctuary are free to leave any time they desire.

## RESOLUTION REQUESTING PARISH STATUS

WHEREAS, St. Mary's Episcopal Mission, Honolulu, Hawaii, of the Diocese of Hawaii, has been a mission in this Diocese since 1902, and

WHEREAS, St. Mary's Episcopal Mission has assumed all financial obligations for the years 1969 and 1970 including support of its vicar, and

WHEREAS, the financial status of St. Mary's Mission is strong and healthy and will enable this mission as a parish to support its rector, and

WHEREAS, the congregation of St. Mary's Episcopal Church rejoices in being able to help our new diocese in its efforts toward self-support, and

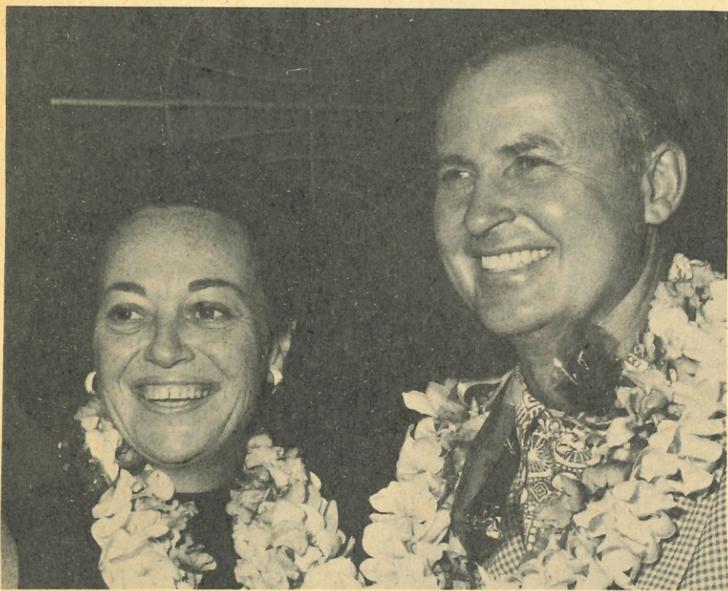
WHEREAS, the Bishop's Committee of St. Mary's Mission on March 8, 1970 voted to recommend to the congregation of St. Mary's that they apply for status as a parish, and

WHEREAS, the congregation of St. Mary's Mission has overwhelmingly approved this course of action, and

WHEREAS, the congregation does accede to the Constitution and Canons of the Episcopal Church in the United States and to those of the Diocese of Hawaii and promises obedience to the Canons, and conformity to the doctrine, discipline and worship of the Episcopal Church; therefore

BE IT RESOLVED, that the Bishop and the Diocese of Hawaii be requested to issue a Certificate of Erection of St. Mary's Mission into a Parish of this Diocese at the Convention of the Diocese of Hawaii, sitting in session, October 2, 3, and 4, 1970.

# ALOHA



August 6, 1970

—Photo by Pam Am

The Very Rev. John J. Morrett was in a reminiscent mood as he sat in his office at St. Andrew's Cathedral a few days before his resignation as Dean of the Cathedral was to take effect.

A trip to Vietnam, to judge for himself what was happening there and the future it held for all Americans, was just ahead, then he and his family would be leaving the Islands for a new parish and new responsibilities on the mainland. He had been called as Rector of St. Alban's Church, Bexley, Ohio.

After 21 years in Hawaii he was returning to the mainland, there to serve a church which, in many ways, faces the same problems as those faced by the Cathedral.

St. Alban's is an urban church with the city pressing close around it on all sides. Once a conservative, affluent congregation, its people are now faced with the problems of a changing neighborhood and changing needs. It is not



Anking, China, 1948. Elnora with Miss Maggie Monteiro.

## Book Notes

Simpson and Story. *The Long Shadows of Lambeth X.*

A critical, eye-witness account of the 10th Decennial conference of 462 Bishops of the Anglican Communion.

"Never before has there been anything like this book. It candidly discloses the puzzling actions, and inactions, of the Bishops as they came near to abandoning the principles of their avowed faith and holy ministry, a matter about which every churchman will wish to be informed."

Reed. *Helping Children with the Mystery of Death.*

"A book of religious substance, this provides information and guidance for parents, teachers, ministers and others who must help children face the reality of death.

It contains many practical suggestions and true-to-life illustrations of ways children can be helped to understand death and dying."

*The Healing Power of the Bible* Agnes Mary Sanford

This is a book about the way in which the Bible can be turned into a source of healing.

Faith, prayers and an open

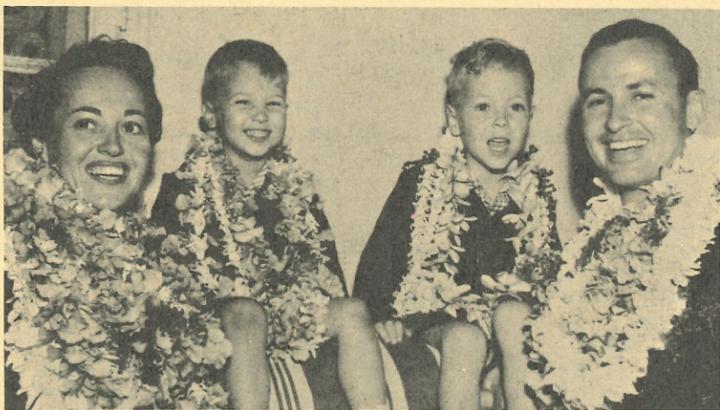
the Rev. Morrett was called as Dean of St. Andrew's Cathedral nine years ago.

"When we started Holy Nativity the emphasis was on children and youth," Dean Morrett said, "for we had only a half dozen or so older people in the congregation.

"The big job was to establish the mission, which eventually became a parish, and the education program. There were many pastoral problems as well as many community opportunities, particularly with work for youth. It was a new and growing neighborhood and I was much involved with neighborhood efforts, but I also was active in broader community activities, such as the Red Cross, United Nations, the YMCA, work with alcoholics, Rotary and other groups.

"One year we had 126 confirmands and at one baptismal service there were 60 individuals to be baptized.

"It was challenging, interesting and worthwhile, but even while there I was concerned about the relationship of the Cathedral to the downtown community and



—Photo by Honolulu Advertiser

Elnora, Danny, Scott and John. S.S. Lurline, 1952.

far from Ohio State University, where student disturbances have flared, although such unrest was not part of the picture when John Morrett himself was a student there.

John and Elnora Morrett first came to Hawaii in 1949, although the thought of possibly coming here had been with him for about five years and grew stronger after he and other missionaries serving in China were forced to leave that war-torn country in late 1948 because of the conditions. He had served almost two years there, with his wife and their older son with him.

In Hawaii he was assigned to a fledgling congregation in Aina Haina, then a new suburb of Honolulu. It was a congregation with no priest, no church, no vestry, nothing except a tremendous amount of faith and enthusiasm. At first this group of young married couples met in one of their homes for worship services. Then they started a Church school for their children. Next they took over an abandoned dairy barn and remade it into their first church. These thirty-two adults and their 28 children were the nucleus for the Church of the Holy Nativity which numbered in the many hundreds by the time

particularly the people in the nearby slum areas.

"I hoped the Church could become involved in rehabilitation of the area and so I accepted then Mayor Neal Blaisdell's invitation to serve on the Mayor's Advisory Council for Urban Renewal. I also served as representative of the Mayor on the Advisory Council for the Honolulu Redevelopment Agency.

"I helped pioneer pastoral counselling in Mayor Wright and Kuhio Park Terrace developments. In fact, I more or less stepped out of active work with the Honolulu Council for Alcoholism to concentrate on the urban scene.

"A great deal still needs to be done, of course, but it is gratifying to see how much progress has been made in downtown Honolulu, with its handsome new buildings, its far-ranging plans and its continued interest in the problems of an urban area.

"Much credit should go to the Downtown Improvement Association, which has started the area on its way to becoming very handsome and functional. Certainly the best planning in Honolulu is being made in downtown Honolulu and not in such areas as Waikiki.

"In contrast to Holy Nativity,

## Deaneries Program Underway

The establishment of deaneries for every section of the Diocese and the election of Deans and appointments of sub-Deans has been completed, but questions regarding their functions and procedures remain.

The following excerpts from a letter by the Rev. E. B. Connell, Executive Officer of the Diocese, contain the answers to many of the questions.

"In a recent conversation with some of the newly-elected Deans

mind can accomplish miracles, and Mrs. Sanford is convinced that both the physical and psychological sciences lend credence to what many people find difficult to believe.

Moses, David, Ruth, Joseph and his Brothers — Maude and Miska Petersham

Four titles, each based on its story in the Bible, beautifully illustrated and told.

New books at the library of St. Andrew's Cathedral

some questions have been raised regarding the deaneries and their relationship to the Diocesan Office.

"Underlying many of the questions was one regarding trust; i.e., can we really be sure that the Diocesan Office (and I would suppose this may have included all of the decision makers within the structure) is really going to support the deaneries, especially in local decision making?

"I indicated that what data I had on this question indicated support, though there were some questions about whether this new structure would work.

"I have given this whole issue more thought in the past several weeks. I have also been trying to formulate some ideas that might expand upon earlier notices that went out regarding the deaneries.

"I suppose that the only real way to develop a sense of trust regarding the deanery approach is by testing it out. Along with this, because we are in a sense talking about increasing the congregation



Arrival in Honolulu, 1949 with Scott, Elnora and the late Rev. Paul Savanack.

my years here at St. Andrew's have been concentrated on ministry to the middle-aged and elderly and I have found it a very enjoyable ministry. I have great admiration and affection for our elders, particularly those from 60 to 90 years old.

"It is a happy kind of ministry with a congregation such as the one at St. Andrew's. There are few marital or alcoholic problems, for instance; most of the pastoral attention is to the ill or dying or to people coming in off the street and most of the congregation has the experience and faith to make the best of their personal problems.

"St. Alban's, where we will be beginning the first of September, is a well-established parish, with a well-educated upper middle income group of parishioners. There are many professional people who are members.

"I will be doing much the same kind of work, both in the parish and the community, as I have been doing here, for the selection committee of the church made it clear that they want to involve the church even more actively in the community. The congregation



St. Andrew's Cathedral

membership participation in decision making, it is important that we really encourage participation and not just "hearings."

"I am assuming that the members of each Deanery Council are representatives of a broad cross section of the Episcopal Church in Hawaii. They are representatives of not only the vocal minority but also the silent majority.

"In this capacity they have not only a great deal of data that is needed to be heard by the Bishop, Council and Board of Directors but also, in the final analysis, they need to be satisfied with the programs that are going to be done. If they are not then all of the talk about "programs of and for the people" is just that — so much talk.

"It would be my hope that each Council, as it represents both the broad cross section and special interest groups of the Church, would first of all establish the goals for their area that are mutually acceptable to all of the churches.

"Secondly, that programs that are adopted by the deaneries would be the products of shared development, have the support of all of the churches and would be coordinated by programmers appointed and acceptable to the member churches of the deanery.

"Where there is a need for Council or Convention action the

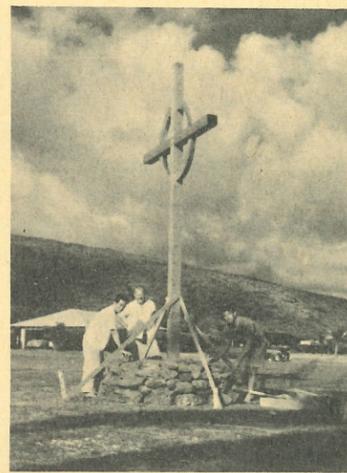
is a little younger than that of the Cathedral, but not as young as the one we had at Holy Nativity.

"It has been a good and happy life here. I remember so many things I have enjoyed. The cultural work here at the Cathedral in music and drama. This beautiful Cathedral building. My pleasant relationships with so many people in the community. The satisfaction of being of assistance to someone.

"I have thoroughly enjoyed the Deans' Conferences, a kind of continuous training in work of the ministry, a very relevant form of training in the challenges and problems of today. I would never miss one unless it were because of illness and I look forward to the next conference in Spokane in April when the subject will be ecology. (Ed.'s note: Ex-Deans are welcome to attend all Dean's Conferences.)

"We will be living just outside Bexley in a home we bought when we visited there a few weeks ago. It is the first home we have ever owned, thanks to the new housing allowance many churches are now providing for their clergy.

"It will be a challenging and exciting time for us, but we still consider Hawaii home and we will be returning from time to time."



Holy Nativity Church, Aina Haina.

Deanery would have worked out a strategy for presentation and also have talked to the Council member who is from that area. I suppose that some may say that sounds like lobbying, but that would appear to me to be a legitimate part of our system.

"It is also legitimate for two or more deaneries to get together and work for programs that they feel are needed in their areas or in the Diocese.

"I would hope that not only individual congregations would get together and discuss the issues that will come before the next Diocesan Convention but that Deaneries would do the same.

"To encourage this I am sending to the Dean and the sub-Dean of each deanery a full copy of the budget that will be submitted by the Diocesan Office to the August meeting of the Diocesan Council. I'm sure that the Council would like your questions and reactions, as would this office, so that you are involved in all steps of the process.

"I cannot help but feel that the question of trust often arises when we lack sufficient power or information to do anything. I am hopeful that the information I have supplied you will indicate not only the power that you have but also some possible ways of using it."

## Crisis in our Church's Life

The Presiding Bishop and the members of the Executive Council of our Church have really "opened a can of worms" with their pronouncements concerning the Crisis in American Life.

Both the Presiding Bishop's Message to the Council and the Council's Resolution are printed elsewhere in this issue of the "Chronicle" for those who have not yet read them.

Taken as a whole, the resolution is bound to be a divisive and harmful action to the well being and life of the Church. Some of the points the Council has made are innocuous, others may be difficult for some people to accept, but points 6, 7, and 8 will undoubtedly be repugnant to many, if not a vast majority, of the people of this Church.

The recent events on our campuses, in the opinion of many law-abiding citizens, are nothing less than senseless actions by students who are flouting the laws of our country and causing destruction and death. I make no attempt here to analyze the rights and wrongs of the students' demands but refer only to the breaking of laws and the wanton destruction of property.

Yet according to the resolution adopted by the Church's Executive Council its members apparently condone and even commend such action.

My common sense tells me that this is not so, or that at least not every member of the Council feels as their resolution indicates they do, but the fact remains that this resolution has been labeled as coming from the Executive Council.

There is no doubt that the concern of our Presiding Bishop should be expressed by him, even though some of us may disagree with his opinion of how the problems should be solved. It is his right, even his duty, to bring these concerns to the attention of the people of the Church.

It is also the right of the individual members of the Executive Council to express their personal opinions about this present crisis or any other matter they think of concern. No one can argue with that.

But when the members of the Council, in formal session as the Executive Council of the Episcopal Church, adopt and present a resolution calling for direct and positive action on subjects of such tremendous importance, their responsibility as the Council cannot be abrogated even with a statement from the Presiding Bishop that they are expressing only their own opinions and that they are not, in this instance, speaking for the Church in their official positions as our representatives.

I contend that either they are our Council and official spokesmen or they are individual Church members speaking for themselves. When they issue an Executive Council resolution they are acting as our representatives. If they want to issue individual statements, then and only then are they speaking for themselves and not for the whole Church.

It is unfortunate that this particular resolution on subjects which lie heavy on the hearts and minds of all of us should have been handled in this way, for at best it has done little, apparently, to heal the wounds and at worst it has created distrust and anger among many Church members against their official representatives.

In the opinion of your editor, it takes a great deal of faith to remember that God — and not the Presiding Bishop or the Executive Council — is the Head of this Church. Even with such irresponsible action as has been exhibited in this instance He will be sure that His Church will survive, though the task may have been made more difficult.

Richard W. Decker, Editor

## Prayer of the Month

*O God, grant that we may always know your love and concern for Thy Church in Hawaii, so soon to meet in Convention. Give us sincerity of purpose, courage to make the hard decision and wisdom to enable us to know what is Thy will for us. We ask this in the name of our Lord and Saviour, Jesus Christ.*

Amen

The Hawaii Church Chronicle resumes publication after the summer vacation, with issues scheduled for September, October and November. This schedule has been planned so that Church members in the Diocese may be informed of preliminaries to the Diocesan Convention which will be held early in October, decisions and activities of that Convention and preliminaries to the General Convention which will be held later in October in Houston, and final reports and actions from both Conventions.

To assure continuance of the Chronicle as the primary means of communication throughout the Diocese support from our readers will always be necessary. If you have not already done so, will you please send in your check for \$2.00 for a year's subscription to the Hawaiian Church Chronicle?

Check your name and address on the front page and make any corrections necessary, then clip and mail with your donation to the Hawaiian Church Chronicle, Queen Emma Square, Honolulu, Hawaii 96813.

## Letters

Dear Friends:

We have so enjoyed having the Rev. Howard Kishpaugh with us since July 1969, and we are glad to know that he is now back with you and his family.

No doubt you will be hearing from Father Kishpaugh first hand news of these parts. So many of you shared with him in all that was entailed in his coming, and for this we are grateful to you all. His presence with us and also his letters and articles to the Church in Hawaii have brought special blessing to our pastors and teachers and to the young people as well.

If you could only see the joy when a pastor, evangelist or Church teacher who has had trouble with his eyes is able to see more clearly because of the glasses we have been able to obtain for him, and the improvement in the leading of services and reading of lessons here in the Bible School has been amazing.

Another help for pastors has been the gifts for bicycles, and this has meant that a pastor who previously had to walk many miles to visit the little churches in his parish for baptisms and communion can now go by bike. We are asking each parish here to pay a small amount each month to our central funds to enable us to replace these bicycles when necessary.

The work amongst the young people here has been given much encouragement because of gifts and the interest shown. Our Youth Rally is to be held at Kasulu on September 3 and 4 when young folk from all over the Diocese will be here for fellowship, competitions and instructions.

The birthday offerings from Hawaii were put to a number of projects — to help our mission parish at Nguruka, a grant towards a house for our Archdeacon, as well as help towards the support of the Administrative Assistant who, we are hoping, will help to relieve some of the pressure in this office.

Our grateful thanks to all who helped in this offering.

Once again many thanks for your fellowship with us in the spread of the Gospel in this Diocese.

Yours in His Service.

Musa

Western Tanganyika Bishop  
(Ed.'s note: Bishop Musa has written letters to many parishes and missions in Hawaii, thanking them for specific offerings or gifts the different congregations made.)

## Clergy Changes

Island clergymen and their families are moving from one parish or mission to another within the Diocese this month, as the fall activities get underway and new assignments take effect.

A few clergymen have left the Islands for positions elsewhere and other assignments for now-vacant posts will be made soon.

The Rev. Stanley Adams, vicar, Waikiki Chapel, has accepted a call from a mainland parish. His replacement has not yet been made.

The Rev. Douglass C. Colbert, St. Luke's, Honolulu, has become a military chaplain. St. Luke's will be served by the Rev. J. Walter Thomas, formerly chaplain at St. Andrew's Priory.

The Rev. Howard Kishpaugh, recently returned from a year in Western Tanganyika, Africa, has assumed the post of chaplain at the Priory and is also assisting at St. Peter's Church, whose congregation has bid aloha to the Rev. Franklin Chun, who has been assigned to St. John's, Elele, Kauai.

The Rev. Richard S. O. Chang, who has been headmaster at Holy Nativity Day School, has moved to All Saints' Church, Kapaa, Kauai, replacing the Rev. Morimasa Kaneshiro, who will be studying at the University of Hawaii.

Also newly assigned to Kauai is the Rev. Richard R. Simpson, who will be vicar of St. Michael's and All Angels' Church in Lihue and

## We thought you'd like to know . . .

. . . that Shurei Hirozawa and Gilman Hu, co-chairman of the October Garage Sale-Bazaar of St. Mary's Church, urge parishioners to start bringing in their offerings for storage in the parish hall. Donations for the Garden House are needed, as well as other plants, housewares, furniture, clothing, food and baked goods. October 17 is the big day. . . . that the call for singers interested in joining a choir has gone out from many churches. If you enjoy singing, your church and your choir director are looking for you.

. . . that St. Peter's will add a new family service to its regular schedule this fall. It will begin at 8:45 a.m. and will be a service of Holy Communion with music and the choir but no sermon.

. . . that St. George's, Pearl Harbor, has scheduled its next rummage sale for November. Start putting aside the items you plan to donate.

. . . that St. Christopher's, Kailua, is looking for a new head usher to replace Bill Sweeney, who left last month.

. . . that Seabury Hall, Maui, will not become co-educational, although the Hawaii Preparatory Academy, Hawaii, originally an Episcopal boys' school, will become co-educational this month.

. . . that the Bible Telecourse Lessons are being scheduled in a number of parishes and missions this fall. Check with your own church office.

. . . that \$471.50 has been contributed to the Church Divinity School of the Pacific by the Diocese of Hawaii in the continuing campaign to assist the faculty and students of that school.

. . . that St. Matthew's Episcopal Church, Waimanalo, opened a new day care center the first of September with Miss Joan Takara as Director. It will be open 52 weeks a year from 6:00 a.m. to 6:00 p.m.

. . . that Eunice De-Mello is the

new treasurer of the Women of St. Clement's replacing Susan Osuna, who resigned in July.

. . . that Father Joseph Turnbull, rector of St. Mark's parish, Kapahulu, will hear confessions every Saturday from 4:30 to 5:30 p.m. or by appointment.

. . . that the history of St. Peter's, Queen Emma Square, is being compiled by the Rev. John Engelcke. The Rev. Kenneth D. Perkins, historiographer of the Diocese, has asked that all members of the Church, both clergy and lay, consider the preservation of the historical records of every congregation and institution of the Diocese. The Bishop's office has a large, termite-free, locked depository where records may be stored.

. . . that Mrs. Arthur Franklin has been appointed Directress of the Altar Guild at St. Mark's, replacing Violet Mossman.

. . . that Ruby Weinmeister has succeeded Mary Evrard as Altar Guild Directress at St. George's

. . . that a new American flag has been donated to St. Matthew's mission, Waimanalo, by Mrs. Marvin Dye. It came from the casket of her late husband.

. . . that the congregation of the Church of the Good Shepherd, Wailuku, is now exploring the possibility of a cooperative venture with the National Park Service and the U.S. Geological Survey for the renovation and restoration of the Whipple House, the frame building next to the church. The Whipple House is of great historical significance and the present studies are based on both economics and future use.

. . . that Miss Judy Jaeger is the new parish secretary at St. Clement's. She is from Geneva, Illinois, where she was a library assistant at the Geneva Public Library.

. . . that Mr. W. Edwin Bonsey has retired from Seabury Hall, after 47 years of teaching in Hawaii.



The Rev. Douglass Colbert being sworn in by Chaplain Robert Hawn as a member of the Chaplain Corps of the U.S. Army. Fr. Colbert is now stationed at Fort Leonard Wood, Mo. Chaplain Hawn was in charge of the swearing-in ceremony, which took place in the Chaplain's office at Fort Shafter.

of Christ Memorial Church in Kilauea. Fr. Simpson has been assistant at Epiphany Church in Kaimuki since his ordination last year.

With the closing of Canterbury House on the University of Hawaii campus, the Rev. John P. Engelcke has gone to Chaminade College as teacher of history.

The Rev. George F. Hayashi of Good Samaritan Church, Honolulu, has left the islands for an assignment on the mainland. His replacement has not been named.

The Rev. David P. Coon is the new headmaster at Iolani School, replacing the Rev. Burton A. MacLean who is now headmaster of the American School in Paris.

Filling the position of canon in residence at St. Andrew's Cathedral is the Rev. J. Irwin McKinney, formerly rector of Christ Church, Kealakekua, Hawaii, vicar of St. Jude's Church, Kau, Hawaii and Archdeacon of the island of Hawaii. The canon in residence position is a new one, created when Bishop Hanchett became dean of the Cathedral as well as Bishop of the Diocese.

The former dean, the Very Rev.

John J. Morrett, was called to the rectorship of St. Alban's Church, Bexley, Ohio.

The Rev. E. W. (Jerry) Reynolds is the new assistant to the Rev. Burton L. Linscott at Epiphany Church, Honolulu. He formerly held the posts at St. Michael's and All Angels' Church and at Christ Memorial Church on Kauai.

Now on the mainland where he will be holding a new position is the Rev. William Reeves, formerly of Iolani School.

The Rev. Malcolm Turnbull, a recent graduate of the Virginia Theological Seminary, is now assigned to the Church of the Holy Nativity, Aina Haina.

The Rev. James S. Nakamura has assumed the work at the Kohala Missions in addition to his duties at St. James' Church, Kamuela. He is replacing the Rev. Hugh L. S. Thompson at Kohala. Fr. Thompson has left the islands.

Another recent theological graduate, the Rev. Richard Myers, who has been studying at the Church Divinity School of the Pacific, has been assigned as assistant to the Rev. Dr. Claude DuTeil at St. Christopher's, Kailua.

## New Directions for College Work

Canterbury House, long the site of the Episcopal ministry on the University of Hawaii campus, now houses the Institute for Religion and Social Change as part of a number of changes in the religious resources on the Manoa campus.

The Campus United Ministry, incorporating a number of denominations, has replaced the individual ministries formerly active at the University.

The Rev. William Grosh, an Episcopal priest, and Dr. Theodore Fritschel, a Lutheran pastor, are in charge of the new combined ministry with offices at 2039 Vancouver Drive.

The Rev. John Engelcke who has been chaplain at Canterbury House for the past seven years and relief priest at Holy Nativity during the summer, assumed his new, full-time duties at Chamunade College the middle of August.

The Institute for Religion and Social Change now occupying Canterbury house is, according to Fr. Engelcke "... an East-West Center for the study of religion and its role in our rapidly changing world and, vice versa, the study of social changes' effects on religion."

Father Grosh, who has been working as a campus minister at Leeward Community College, Pearl City, for the Leeward Campus Ministry, a coalition of Catholic and Protestant Churches, the YMCA and the YWCA, became an employee of the Episcopal Diocese July 1.

He will continue his ministry at Leeward Community College under the supervision of the Diocesan office in consultation with an ecumenical advisory board from the Leeward Campus Ministry, as approved in a proposal passed by the Diocesan Council in May.

He will also be available both as contact with the Campus United Ministry clergy or personally, if there are specific needs for an Episcopal clergyman or programs on or near the Manoa campus.

"We are also proposing to extend ecumenical campus ministry to the other community colleges on Oahu, Honolulu and Kapioalani," says Father Grosh, "as well as to Kauai, Maui and Hawaii Community Colleges and to the University of Hawaii — Hilo campus."

The Rev. Mr. Grosh will work with and through clergy and lay people of various churches on or near these campuses.

"Already a group of clergy on Kauai has assumed leadership in setting up discussions between the churches and the community college," he reports. "The Rev. Messrs. Eberhard Wiedenmeyer, Lutheran, Glen Rader, UCC, and Morimasa Kaneshiro, Episcopal, were the nucleus for this ministry."

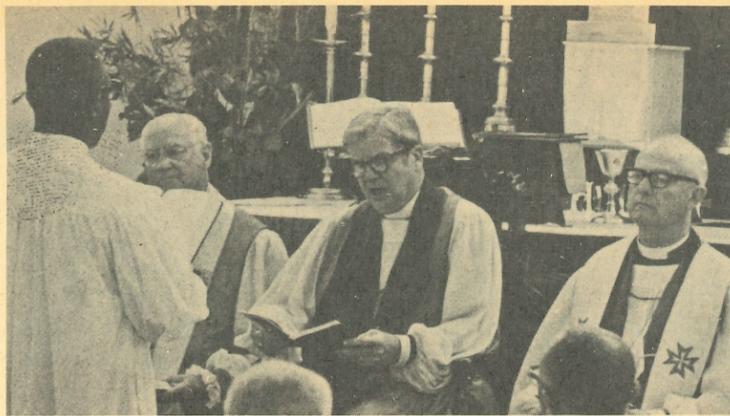
## Workshop at Convention

The Rev. Howard Kishpaugh will be the featured speaker at a luncheon-workshop which will be conducted for all Church Periodical Club workers and helpers during the first day of the Diocesan Convention.

Fr. Kishpaugh, who received a grant of CPC funds to be used for books needed in the Diocese of West Tanganyika, will discuss his year's stay in Africa, using slides he took while there.

The agenda for the workshop includes discussions of various means of carrying on the ministry of the printed word in other parts of the world as well as in Hawaii. Leaflets, brochures and other material about the purpose and aims and the Church Periodical Club will be available.

It is hoped that every mission and parish will have at least one representative present and a welcome is extended to any one interested in the work of the CPC.



Pictured during service of consecration for Bishop-elect George Browne, left to right, Bishop Leland Stark of Newark, Bishop John E. Hines and Bishop Charles A. Voegeli, Bishop of Haiti. Service was held in Trinity Pro-Cathedral, Monrovia, Liberia. Bishop Voegeli has been acting bishop of the district since the assassination of Bishop Dillard H. Brown, Jr.

## UTO Fall Contributions Due Now

Fall ingathering for the United Thank Offering will be held September 13 or September 20 in all parishes and missions of the Diocese.

Mrs. James A. Dahlgren, chairman of the UTO committee of the Episcopal Churchwomen of Hawaii, requests that all funds collected at that time be forwarded immediately to Mrs. Leonard Werner, treasurer to ECW, to be prepared for presentation at the Diocesan Convention.

The UTO contributions will be presented at an 8:00 a.m. service of Holy Communion on the opening day of the Convention.

Each parish will be represented

by the UTO treasurer, wearing a blue veil, who will make a symbolic representation, turning in a slip of paper showing the amount given in 1970.

A luncheon workshop for women interested in assisting with the UTO will be held during the Convention. One representative from each parish or mission is expected to be present.

The workshop will feature a film and literature about the work of UTO. Discussions and an exchange of ideas about methods and use of United Thank Offering contributions will be a part of the workshop and supplies for the next offering will be available.

## Interesting Summer at Seabury Hall

An unusual experience in "cultural" exchange took place at Seabury Hall early this summer when a film company used the school grounds as location for their film on the subject of communication.

Because of the differences in their culture and life style from people in the "straight" community the presence of the crew on the campus afforded an opportunity for two different types of people to begin to know and understand each other. The experience is described by the Rev. Roger M. Melrose, headmaster.

"It has been a real experience to see two different cultures meet here on the grounds. The culture and life style of the film group are different from the norm and, some say, their culture threatens the old culture.

"When the cast saw that the Hawaii Council of Churches, also meeting at Seabury, was doing some 'out-of-sight' things in their conference you could just see the attraction power as the two cul-

tures found mutual interests.

"So often these days we read about the counter culture through the news media or see it in action on TV, but seldom do we get a chance to live in close contact with another culture.

"We have provided this opportunity at Seabury this summer by bringing together people of the 'straight' culture with the counter culture, both trying to improve communication with all people.

"The cultures have met here for a sustained period of time with a great deal of mutual understanding going on. The new culture has seen that the straight one is honestly concerned to understand, not just to condemn.

"The straight culture has learned that there are strong moral and religious elements in the other, some even higher than their own.

"Perhaps at Seabury we have been a crossroads which has led to understanding and not just comments from afar about one culture being either nice or nasty."

## Changes Taking Place at St. Andrew's

With the departure of Dean John J. Morrett for a new ministry in Ohio, Bishop E. Lani Hanchett has assumed the Deanship and has appointed the Rev. J. Irwin MacKinney, Archdeacon of the island of Hawaii and Rector of Christ Church, Kealakekua, to be Canon in Residence at the Cathedral.

Archdeacon MacKinney will assume many of the duties and responsibilities of Dean Morrett, who served at the Cathedral for eight years, and will work closely with Bishop Hanchett and his staff.

Canon Pastor Charles Hopkins will continue with his present duties at the Cathedral.

Still under study is a possible joint operation of Diocesan and Cathedral staffs and office space and other changes in the day-to-day life of the Cathedral.

In his first sermon to the Cathedral congregation after Dean Morrett's departure at the end of July Bishop Hanchett outlined his immediate plans for the future.

"I am pleased to be with you this morning and particularly happy to be here not only as the Bishop but as the Dean of St. Andrew's Cathedral as well. Canon law of the Church provides that when the office of the Dean is vacant the Bishop assumes that office until such time as a new

Dean is called.

"I have had this on my mind ever since Dean Morrett informed me last October that he would be leaving the Diocese. I knew then that it would be necessary for me to make some basic decisions, the first of which was what to do about the office of the Dean.

After long consideration on my part, in consultation with many people, I came to the conclusion that the wisest course would be not to call a new Dean for at least the next two years and for the Bishop to assume the Deanship himself.

At a meeting of the Cathedral chapter I proposed, and the Chapter concurred, that a priest be called to the Cathedral to be the Canon in residence and administrative officer for the Bishop of the affairs of the Cathedral. He will be responsible to me for the life and work of the Cathedral parish and subject to the direction of the Bishop.

I am asking the Cathedral clergy to give their major attention to the pastoral ministry, that is, calling on the parish membership and caring for the spiritual needs of the Cathedral flock. I feel that this is the urgent need of the moment and requires immediate attention.

"I am confident that great

## Youth Notes

In a follow-up to their spring convention the Executive Board and Committee on Youth representatives discussed the unfinished business of the Convocation, the formation of task forces, the Bishop's charges and other results of the earlier meeting.

In response to the Bishop's charge, the HEYC will focus attention on three efforts; to orient the youth with the workings of the Episcopal Church and stimulate involvement therein; to bring the youth of the Church together as a working body as well as a social unit; to constructively utilize the newly-acquired voice and vote of the youth towards the betterment of the Diocese.

These goals were decided upon by those present following a discussion of Bishop Hanchett's charges and were put into writing by Lisa Kim and Celeste Dang.

Six task forces were formed to concentrate on the continuing program of the HEYC. They will have responsibility for camps and conferences, the Inter-Island Informer, publication of the HEYC, budget and finances, the semi-annual convocations, the role of the youth in the Church and Christian Development.

During the weekend conference those in attendance finished the painting of the recreation hall at Camp Mokuleia between business sessions. The job had been started during the May Convocation.

The complete list of officers for the coming year are Ann Lucas, president, Celeste Dang, secretary, Lynlie Hopkins, treasurer, and vice-presidents as follows: Hawaii, Wilfred Lum, Kauai, Wendy Matsuda, Maui, David Goodness, Central Oahu, Eileen Yee, East Oahu, Mike Oki, Leeward

things will be happening here at the Cathedral in the future, as well as in the Diocese. I, for one, do not buy all the gloom that is being peddled these days by those who are saying that the institutional Church is dying and that the parochial system is on the way out.

"It irks me to hear, from the clergy in particular, when a parish is on the decline, use the excuse, 'Well, this is the trend throughout the Church and we might as well accept it.'

"When there is this kind of negative thinking the Church is bound to decline.

"I am convinced that out of the somewhat chaotic condition in which the Episcopal Church finds herself today will come a renewed Church. I can see healthy signs of this renewal taking place in our own Diocese. I do not find evidence of confusion and division, as has been charged.

"I predict that the Diocese of Hawaii will be among those Dioceses which will lead the Episcopal Church into a new and glorious era in the building of the Kingdom of God in the 70's, and I look for St. Andrew's Cathedral to be the leader among our congregations in Hawaii.

"I intend to strengthen in every way that I can the image of the Cathedral as the mother church of the Diocese and the seat of the Bishop. I expect to see very close relationships developing between the Cathedral and the Diocese, with the hope that in the near future there will be little distinction between the two now quite separate entities.

"However, for this to happen, those of you who call the Cathedral your home church will need to catch this vision of a unified Church. How desperately this unification is needed in this changing, polarized society in which we live today. We need continually to remind ourselves that we belong to the One, Holy, Catholic, Apostolic Church.

"No doubt all of us can find things in the life of the Church with which we disagree. I will be the first to say that no one of us can claim perfection that is, none of us has ever served God or worshipped God perfectly, and it is not realistic to expect the Church to be free from sin and error.

"You will agree with me, I



Forty-seven years of teaching in Hawaii came to an end this summer with the retirement of Mr. W. Edwin Bonsey of Makawao, Maui from Seabury Hall, where he has been head of the science department since 1964. A graduate of Oberlin College, Ohio, he came to Hawaii in 1924 and taught at Kamehameha, Lahainaluna and Baldwin high schools on Maui. An enthusiastic advocate of many hobbies including hiking, gardening, frog-hunting and raising cattle, bees and poultry, Mr. Bonsey is also a musician who taught the students at Seabury to play the violin, using instruments he had built himself. Above, with the Rev. Roger M. Melrose, headmaster of Seabury, in St. Paul's Chapel, on the occasion of his retirement.

Oahu, Cecily Smith, Windward Oahu, Jean Bonsey.

The Rev. William Aulenbach is Advisor, assisted by the following: Hawaii, the Rev. John Liu; Kauai, the Rev. Richard Simpson; Maui, the Rev. Charles Burger; East Oahu, the Rev. Jerry Reynolds; Leeward Oahu, the Rev. Thomas Yoshida; Windward Oahu, the Rev. Fredrick Barnhill.

Miss Hawaii 1970, who participated in the annual event at Atlantic City this month, is Miss Kathleen Puanani O'Sullivan, a resident of Kailua and member of St. Christopher's Church.



Miss Margaret Cully will head the joint Christian Education Program of St. Andrew's Cathedral and St. Peter's Church. Classes, which will be held in St. Andrew's Priory, will be for children, young people and adults, and will cover a variety of subjects. Miss Cully, who has just arrived in the Islands to head this new joint venture, has a long background in Christian Education work.

know, that each of us could be and do a lot better than we have done or are doing.

"Perhaps it is time that we looked again at the Gospel. No question God wants us to love and help each other in every way possible. But it is also true that each of us is a sinner, and because we are not perfect the world cannot be perfect either.

"Therefore, with this in mind, perhaps we shall be able to understand and forgive the shortcomings of others and work together as one body praying fervently that each of us will walk closely with God so that we may be better able to do His will.

"So here we are this morning, on the threshold symbolized in this Cathedral Church of St. Andrew's. It is the heart of our Diocese, the seat of the Bishop.

"Our parishes have their own important place in the life and work of the Church. But the Cathedral, by its very nature, has a special place in the life of the Church and of the community, as it speaks to people of the unity of all in Christ.

"In the heart of downtown Honolulu, this Cathedral is a witness for God which no one can fail to see. It proclaims to all men near and far that God reigns, that He is over us all, that His law is supreme and that, as individuals or nations, if we defy Him, we perish.

# Fr. Kishpaugh Returns from Africa

(This is the Rev. Howard B. Kishpaugh's last report about the Diocese of Western Tanganyika, where he spent a year as a worker priest. He returned to Honolulu late in June and has now assumed his new duties as chaplain at St. Andrew's Priory)

"Africa is twelve thousand miles behind me. I have left the Diocese of Western Tanganyika, the Bishop and the people there, along with an adventure and experience that I shall not forget.

How can one ever forget a year in his life when the unknown becomes known, the wilderness, a wider hope for man in God, and the primitive, a present day sojourn in the reality of life, no matter what the distance in miles from the sophistication of our times?

The native people are still there and will remain, unaffected by whatever little ripple I have made in their lives. I have left behind many newfound friends and I shall miss them deeply.

I have left a few buildings and other projects that I hope will help a little in the propagation of the Gospel and the relief of human suffering and need, because this Diocese has cared.

I have left a smidgeon of myself, for no man can go anywhere without doing that, and, I can only hope of God's grace, it was something of the good side. Only time will tell of that, and it may remain a secret except to God.

"After brief stops in the Holy Land, Greece, Corinth, Rome, Germany and England, coupled with equally brief visits with family and wonderful friends on the mainland of the most beautiful country in the world, I arrived to a generous and appreciated welcome in Hawaii, unscathed by

the trauma of travel and adventure.

"It is good to be home. Home, where I can remember, where I can test my patience with a land so full of so much when there are lands and people with so little.

Home, where I can thank those who helped with this mission to East Africa and rejoice with those who felt the need there and responded with love and giving. Home, where I might share with those who ask the experience of learning what God means to people whose only hope rests in the fact that He loves and cares for them in a way that we here, burdened as we are with complicated spiritual machinery are hard put to understand.

Because there has been and continues to be support for our companion Diocese, I should like to conclude by reporting the gifts and offerings made by various groups, parishes, missions and individuals so far received and allocated.

"There may be some discrepancies in this report, as it is not always easy to be sure when monies are passing through so many hands between here and Africa.

"This report includes only monies given during my sojourn there. Some parishes, missions and individuals have been supporting the Diocese of Western Tanganyika and Bishop Musa for some time, and I have no information to report on those labors of love.

"I shall be glad to correct anything in my report that does not coincide with records of the donors.

"I offer this only because I think the people of the Diocese would like to know what you have done in support and to what areas it was allocated.



The Rev. Howard Kishpaugh returns to Honolulu after his year in the Diocese of Western Tanganyika as a worker-priest-missionary. With him are Mrs. Kishpaugh, daughter Patty, and son Scott.

Repairs for the Archdeacon's dwelling  
Administrative assistance  
Repairs for the Deacon's house  
Support for Nguruka Mission  
Bishop Musa's Discretionary and Travel Fund  
Lightning conductors for Diocesan Compound and Bible School  
Plumbing and boilers of Bible School and Staff House  
Plumbing and boilers for Shunga Hospital and Mission House  
Youth Department handwork  
Youth Project at Musagala and Kalini

Vestments for Shunga youth choir  
Renovation of Church School at Shunga  
Eye glasses fund for Diocesan clergy and evangelists  
Medical aid and surgery fund for pastor and evangelists  
Supplementary stipends for pastors and evangelists  
Salary for Diocesan youth worker  
Aid for missions at Mabamba and Bukuba  
Pastor's refresher course (2 week room and board)  
Renovation for Clergy Retreat

## Report from Africa

Clifford F. Young, Senior Warden at St. Peter's Episcopal Church, a delegate to the general convention at Houston in October, and a leading Episcopal churchman who has been awarded the Bishop's Cross, left last month for the Diocese of Western Tanganyika where he will work as a lay missionary for two months.

One of Honolulu's outstanding architects, Mr. Young will help design a new Diocesan center in Africa.

His decision to go to Africa to carry on the work begun there by the Rev. Howard Kishpaugh was made early this year, when Bishop Hanchett received a letter from Bishop Musa of Western Tanganyika in which the Bishop mentioned that they hoped to build a center for the Diocese but were not sure how to proceed.

Bishop Hanchett told Mr. Young of the request and, with little or no hesitation, the local man offered his services.

His family remains in Honolulu while he is in Africa. He will fly directly to Houston to attend the General Convention before returning to the Islands. His trip is made without cost to either Diocese, as he is paying his own expenses.

Mr. Young's reports from Africa begin below:

August 7, 1970  
Two-thirds across this vast breadth of Tanzania (pronounced Tan-a-z-nee'-a) is the last outpost served by East African Airways.

There are some 250 more miles to Kigoma, which people seem to refer to as the "end of the earth." I will be on a train tonight and should reach my destination early tomorrow morning.

We landed here in Tabora yesterday onto a hard-packed dirt airstrip, and peering through the window I could hardly find the terminal building, for there was none. There seemed to be a hangar, a storage building and a house in the distance which had something of a waiting room. That, I suppose, was the terminal.

Our airway representative (an Asian) with a couple of helpers greeted the plane, flagged it into its position, unloaded the passengers, handled the luggage, checked the departing passengers, cleared the plane for take off and actually performed a one-man show. He even drove the baggage truck, a pickup, with all six passengers to the Tabora Hotel, stopping briefly to drop off some supplies at the veterinary laboratory run by the "German Democratic Peoples' Republic." (East Germany, that is.)

Since he noticed that I had a gun among my baggage he assured me that hunting in the Kigoma area is excellent and that two of the Catholic "white fathers" were experts.

(By the way, an "Asian" around



Clifford F. Young

here is an Indian, not the American variety.)

Tabora Hotel is what I would rate as third or fourth class, if one can rate hotels. Nevertheless, it is comfortable and the service is good. I understood that this used to be the hunting lodge of a German prince in the pre-World War I days.

The railroad station is a five-minute slow walk from here, and one hears the shrill toot of train whistles all day long.

About 100 yards from here is a newly-built (and partially still under construction) teachers college of about 220 boarding students fully subsidized by the government.

The science teacher kindly escorted me around the campus. He had heard that colleges in America have as many as 10,000 students but he nearly fell through the pavement when I told him most American universities number 30,000 to 40,000 students.

A nicely-designed library was almost empty of books and Mr. Tamba (my guide) said that was their greatest need—books.

The buildings of this college are well done and much construction is still in progress.

While walking through the corridors I could hear a class in elementary English and another, surprisingly enough, was being taught a song—an American song—"This Is My Country."

The teachers college was formerly run by the Maryknoll Sisters but has been taken over by the Tanzanian government, although I noticed a number of Maryknoll Sisters still teaching.

Also nearby this hotel is what looks like an elementary or secondary school apparently newly-built; one-story building with red tile roofs. All students seem to be in uniform, white shirts or blouses and khaki shorts or skirts.

The area is not unlike Hawaii. One sees mango trees, plumerias, poincianas, poinsettias, bouganvillea, guava, papaya, etc. Temperature is very much the same, warm and dry.

There is slight annoyance from dust due to unpaved roads and dry fills.

People seem to be very friendly and most helpful. English is used

Center at Kicongala  
Diocesan pig pens and cow barn  
Literature and books for Diocesan Bible School

Tools and training of craftsmen in the Diocese

"This is a fairly complete list of projects. You cannot know how important they are but be assured that the monies have gone a long way and are gratefully received. So many people are affected by your generosity, and the Church continues to do her work because of it.

"I have slides of experiences, people and projects and am willing to share them with any group or any individual. Sometimes it is better to see than to hear. At any rate, it will be my privilege to tell the story and/or show it. Just let me know.

Thanks so very much for everything. You have been a kind and generous people. Please continue to pray for the Bishop and the people of the Diocese of Western Tanganyika and, when possible, please continue your financial support. We are planning to continue our relationship with that Diocese and will keep you informed of it's needs.

"God's many blessings and love."

as a medium of communication and one can get along pretty much at ease. I sat down to dinner last night with an Asian and found that he was the sole representative of Bata Shoe Manufacturers here in East Africa. He insisted that I visit him when I finish my work in Kigoma.

Perhaps the most difficult part of my trip has been trying to overcome the loneliness and boredom which comes from traveling alone. There is a vast emptiness in witnessing new sights or experiences without someone else to share.

August 9, 1970

I've finally come to my journey's end after a sleepless night on a bumpy, dusty, slow train from Tabora and awakening to a window-full of African faces when we came to a stop at the Kigoma station.

Apparently everyone wanted to carry my bags for the 100 yard distance to the station. I was surprised when the two boys who toted by bags insisted on 3 shillings each. I could not explain to them that I thought it was too much and insisted on giving them 1 shilling each, but after much argument I conceded in order not to cause a scene in front of the crowd.

The Rev. Canon Gordon Chittleborough and his wife are my hosts and have provided me with a very comfortable room. They are very gracious and have their hands full with their three girls, one newly born (July 16) baby.

One must admire these people who have given their lives to this service to the African people.

Mrs. Chittleborough seems a rugged sort of person. Our women at home might be interested to know that there are no bakeries, supermarket and other conveniences that we take for granted. Everything, bread, cookies, cakes, ice cream, jams, marmalades, etc. are homemade. Self-reliance seems to be the key to existence here.

Today Chittleborough took the communion service at a little unfinished mission church at Ujiji. The service was of course conducted in Swahili, which was easy to follow since it did not differ from our liturgy. (Even managed to follow and sing—after a fashion—the hymns in Swahili. Of course I didn't understand a word of it.)

We took our own folding chairs to the church service since there were no pews, only some concrete blocks on the rough concrete floor. Some sat on straw mats. There was no altar but a table did the trick. We took communion kneeling on straw mats.

I haven't seen much of Kigoma—or perhaps there is not much to see anyway. The area is very dry and dusty and traveling along the dirt roads the cars stir up clouds of dust. Nevertheless, it is a good feeling I have after this long trip. I am now ready to do the work for which I came.

St. John's Kula, Maui	\$ 41.86
St. Clement's, Honolulu	1,024.03
St. Thomas', Hanalei, Kauai	9.88
St. Paul's and St. Augustine, Kohala, Hawaii	17.25
St. John's, Eleele, Kauai	129.46
St. Mary's, Honolulu	234.75
St. Andrew's Cathedral, Honolulu	26.25
St. Peter's, Honolulu	1,118.66
Christ Church, Kauai	28.24
Church of the Epiphany, Honolulu	800.00
Holy Nativity, Honolulu	225.65
Women of Holy Nativity	400.00
St. Elizabeth's, Honolulu	844.08
St. George's, Pearl Harbor	303.46
Calvary Church, Kaneohe	175.00
St. Christopher's, Kailua	383.42
Holy Apostles, Hilo, Hawaii	20.99
Good Shepherd, Wailuku, Maui	628.19
Christ Church, Kona, Hawaii	131.75
Holy Innocents, Lahaina	103.00
St. Stephen's, Wahiawa	181.50
Emmanuel Church, Kailua	25.10
St. Judes, Kona, Hawaii	10.61
Phillipina Independent Church, Honolulu	36.00
St. Barnabus and Holy Spirit, Leeward Missions	135.92
Holy Cross Mission, Kahuku	657.10
Women of St. James, Kamuela, Hawaii	50.00
Women of Holy Apostles, Hilo, Hawaii	25.00
St. Andrew's Priory, Honolulu	450.00
Priory School, 7th and 8th grades	24.85
Women of the Church, Diocesan Periodical Club	270.00
3rd Grade, Punahou School	10.00
Birthday Offerings from all Hawaii Churches	60.00
Clergy of the Diocese	1,948.00
Katy Morton and Colt Circle Ladies	100.00
St. Mark's Kindergarten, Honolulu	101.97
St. Peter's and St. Andrew's Youth, Honolulu	110.51
Lt. Col and Mrs. Robert Watson	100.00
Col (Chap) and Mrs. A. Boardman	50.00
Mr. and Mrs. Carnell	5.00
Mrs. Joan Davis	20.00
Mr. and Mrs. George Yea	35.00
Mr. and Mrs. Wm. Kishpaugh	2,000.00
Mrs. Edward Bryant	100.00
Mr. and Mrs. Fred Overstreet	25.00
Fr. and Mrs. Thomas Yoshida	10.00
Mr. and Mrs. C. W. Kimbrell	100.00
Mr. and Mrs. Roland Kimbrell	200.00
Mr. and Mrs. James Skewes	150.00
Anonymous Individuals, Parishes and Institutions	2,200.00
	\$15,837.48

"I thank all these parishes, individuals and organizations for this tremendous response toward this project.

"So that you may know how and where the monies were spent I make a brief report on that. A portion of it was used for my subsistence allowance in Tanzania, another portion toward the support of my family in Honolulu during my absence and toward educational scholarships for my children.

"Another portion was for my

airplane fare to and from Kasulu. Friends and parishes donated to my discretionary fund, which was used for special works, projects and various individual needs in Tanganyika. Most churches have received letters from Bishop Musa regarding the expenditures in projects there. To reemphasize that, I am glad to report that the monies went toward

Shunga Clinic and supplies  
Bicycles for African Clergy  
Repairs for the Deanery motorcycle