



# Hawaiian Church Chronicle

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EPISCOPAL CHURCH IN HAWAII

MARCH • 1965



CONVOCATION SERVICE AT HONOLULU CONCERT THEATRE.

*In Lent . . .*

Enter the Gates of Your Church  
to Receive the Grace of Our Lord

CLOSED  
SHELVES



MRS. RAYMOND HOEFENER  
ed the Bishop's Distinguished Service Cross in 1958.

The Church in Hawaii is deeply indebted to Mrs. Raymond K. Hoefener affectionately known as Wilma to her many friends in the Diocese, for her devoted volunteer service in the Diocesan Office. Wilma has served during and in preparation for Annual Convocations for the past 18 years. She was award-

world; and to a renewal and deepening of our own faith and hope and charity, "looking upon our giving as a God-given way of expressing our relationship to Him and to His people here at home as well as across the world."

—Bishop Donegan

\* \* \* \*

### When Should I Call the Clergy?

A good question! Some people have the idea you call a clergyman only when there is a death, or when you wish to arrange for a baptism or wedding. Fortunately, however, the Christian ministry can be of help at many other times as well. The following list does not attempt to be complete, but is an indication of some times when your clergy can be of help to you.

1. Before going to the hospital. Christian trust and confidence in God play a large role in the healing process. You need not face illness alone.

2. When your marriage hits rough waters. Religious faith plays an important part throughout all of marriage. Do not wait until your marriage is "on the rocks."

3. When a baby is born. There is no more joyous occasion. The child is a member of Christ's flock, and the Church rejoices with you. You also will want to make plans for baptism.

4. When alcohol becomes a problem for you. There is no easy answer. Christian understanding and counsel may be the beginning of effective help.

5. When there is a death in the family. An understanding of the meaning of Eternal Life is never more important. Also, in most cases the funeral should be held in the Church or Chapel of your parish, a Christian's spiritual home. Call your minister before you call the funeral director.

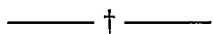
6. When you face an important decision or difficult problem. A clergyman never has all the answers, but by talking through a specific problem with him the way to follow may become clearer.

7. Before leaving for college or the armed services. The Church's concern for its members carries across land and sea. Our prayers and best wishes go with you when you leave home.

8. When you plan to be married. Proper premarital conferences are a very important part of any Christian Marriage.

9. When you wish to join the Church or have questions about the church. The ministers are always eager to talk with people contemplating Church membership, to talk over problems and misunderstandings that may arise concerning the Church.

—St. Andrew's Cross



### MUTUAL RESPONSIBILITY

All the lay people of our Diocese may not have yet learned that the Anglican Congress and our General Convention unanimously adopted a new program, known as "Mutual Responsibility."

In essence "Mutual Responsibility" calls upon our Church to take the following steps:

**To join** —as we choose—in an immediate commitment for increased support in money and manpower, through existing or new channels, in cooperation with the other churches of our Communion. . . .

**To undertake**—a radical study of our own obedience to mission. We need to ask whether our procedures are appropriate to our world, and if not, how they should be changed. . . .

**To seek** —the way to receive as well as to give, asking what other churches and cultures may bring to our life, and to share our tasks and problems with others. . . .

**To test** —and evaluate every activity in our life by the test of mission and of service to others, in our following after Christ. . . .

**To develop** —every possible channel for communication with our companions in the Anglican Communion—indeed in the Church of Christ as a whole. . . .

The call of "Mutual Responsibility" is a call to a greater commitment to the mission of the Church in the

## SOME CHRISTIAN ANSWERS TO COMMUNISM

World communism stands today as the greatest single threat to western Christianity, not only because it has allied itself with the nationalism of the largest single country in the world, but also because it has taken upon itself the aspects of religion, with doctrine, hierarchy and missionary goals that have caught the imagination of millions of people. The question is often asked, "What can the Christian say to the Communist?"

Here are some answers that we can think about sincerely:

1. The Christian believes that man is a child of God, with the potential of eternal life through his Saviour, Jesus Christ. The communist has reduced him to being merely part of a politico-economic process in this world, with salvation in a classless society.

2. The Christian agrees with the communist that the world must change in favour of oppressed peoples, but does not agree that all evil is exemplified by the capitalist system, nor that this must be wiped out by any and every means.

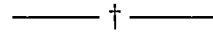
3. The Christian believes that evil lies in all men, and can only be corrected by being in accord with a loving God. The communist can only find evil in rival systems, and surrenders himself to any practice in order to abolish it.

4. The Christian believes that justice and truth are eternal verities, revealed to man by a just and loving God, for his physical and spiritual salvation. The com-

munist denies the existence of God and spiritual life, and has set up his own moral system. He has manufactured truth, and has forced mankind into this pattern, whether or not he fits.

5. The Christian believes that the Kingdom of God is the eternal world into which he was baptized, and in which he will live forever by the grace of God. According to his response to God, so he is given guidance and strength to bring about social, economic and political change. The communist believes that he must himself accomplish the change, and that, through a classless society, utopia will come on earth. This can be only an illusion, for man is by nature imperfect, and in need of help from "outside" of himself.

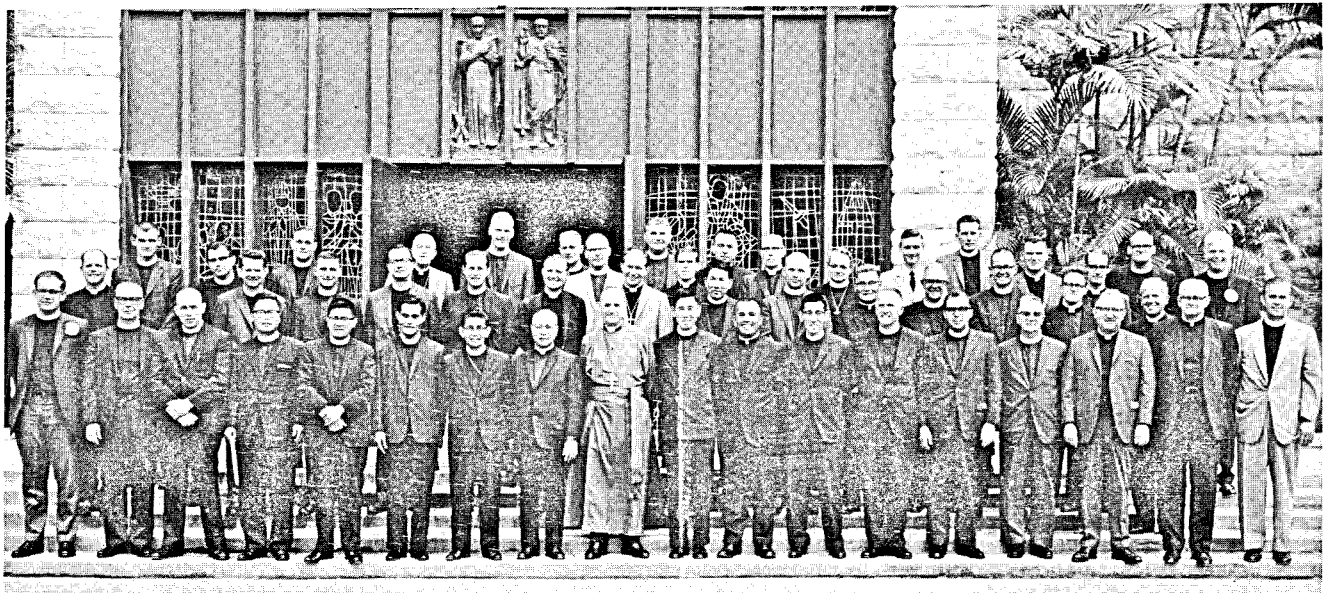
—Canal Zone



### *Schedule for Diocesan Retreats*

Due to the interest shown in the Diocese by Clergy and laymen in having a retreat again this year, plans have been made by the division of Conferences under the Department of Christian Education and a conductor arranged for. Fr. Baldwin, O.H.C. from Mt. Calvary Retreat House in Santa Barbara, California, will be with us for a couple of weeks in May for this purpose. For details contact your local church.

EPIPHANY CHURCH AND DAY SCHOOL will hold their annual bazaar Saturday, April 24, 9 a.m. to 9 p.m. —FUN, FOOD, GAMES, PRIZES, PLANTS, WHITE ELEPHANTS—10th and Harding Avenues.



CLERGY OF THE DIOCESE TAKEN DURING CONVOCATION.



Students at Canterbury House discussing the Ka Palapala Queen candidacy of Miss Franceen Lee. From left to right: Rolin Soong (St. Peter's), John Week (St. Mark's), the lovely Miss Lee, Jon Kim (Holy Nativity), and David Matsumoto (St. Mary's). Photo courtesy of Vernon Okamoto.

## CANTERBURY NOTES...

The Archbishop of Canterbury was an unseen but well heard visitor to Canterbury House at the University during the March monthly meeting. He was present by the tape-recording of his address at the Convocation Banquet. Canterburyans were gratified to hear the Archbishop of Canterbury mention Canterbury House and emphasize the importance of the Church's ministry to the campus.

Shortly thereafter, Canterbury House hosted a group of Oahu clergy. Frs. Hanchett, Clark, Long, Blackmon, Kennedy and Adams inspected the Episcopal Church's Student Center, lunched at the East-West Center and saw at first hand the rapidly growing University which *Time* has called "An empire in which the concrete never sets."

\* \* \* \*

ST. ANDREW'S PRIORY produced the 1965 Cherry Blossom Queen in Ann Suzuki, a 1962 Priory grad. Ann was a songleader and active in school social affairs.

The Priory Council met on March 10 and approved plans for the proposed Gymnatorium and set the groundbreaking for May 27, which is Ascension Day and also Founder's Day. The Council welcomed Mrs. Mark K. Robinson, Mrs. Bayard Dillingham, Mr. John McLucas and Mr. Kenneth Imamura, newly elected members attending their first meeting.

## KAUAI YOUTH

The All Saints' Episcopal Church Youth Congregation hosted a picnic at Kokee. The Reverend Tom Yoshida said the outing was given the official name of "The Kokee (Root) Beer Bust."

Episcopal Youth groups from Hanalei-Kilauea and from Eleele-Waimea were invited. Seventy-six young people participated.

The newly formed Youth Congregation of All Saints' Church is headed this year by Rodney Hachikubo, senior warden. Each class is represented on the Vestry with two members. The newly elected vestrymen are: juniors, Sami Maus and Wayne Yoshihara; juniors, Esther Fong and Ted Kawamura; sophomores, Judi Saiki and Dana Takashima; freshmen, Shelly Teraoka and Wally Akutagawa.

A general membership meeting was held. Hot dogs and soda were served for 25 cents. The meeting was for the purpose of discussing plans for the coming months.

Youth members serve as acolytes, junior guild members and ushers.

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## PARISHIONER PRODUCES AWARD-WINNING MAILING PIECES

Fred Smith, communicant of St. Christopher's, Kailua, felt something should be done about Every Member Canvass mailing pieces. So he did something, and in doing it, earned a "Distinctive Merit" award for his brain-child.

He teamed with Honolulu art work designer, Clemente Lugundiamao, Jr., for the layout and rounded up fellow parishioners, Frank White of Star-Bulletin Printing and R. W. Mitchell of Edward Enterprises to get the printing done.

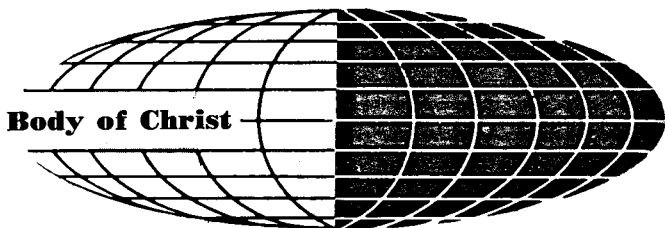
The Artists and Art Directors Club of Hawaii entered the pieces in the Club's annual award contest. The work was sent to Chicago along with some 400 other entries for judging. Nine entries were given the "Distinctive Merit" award, and the St. Christopher's canvass mailers were among the works honored. The church and artist Lugundimao were given framed certificates of award at a luncheon held by the Artists and Art Directors Club.

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The Church in Hawaii shared in World Relief by contributing \$3,370.89 to the Presiding Bishop's Fund for World Relief during 1964. This is \$1,597.48 more than the previous year.

## REMEMBER IN YOUR PRAYERS

# Mutual Responsibility & Interdependence



## WORLD MISSION FACTS FOR EPISCOPALIANS

### Do You Know ...

The first overseas missionary diocese of the Episcopal Church was established in Liberia in 1850—the same year California became a state of the Union?

We have never established another missionary diocese of the Episcopal Church in Africa, but have left the responsibility to our sister Churches of the Anglican Communion and to other Christian bodies?

After a hundred years and more in Liberia, we have only about 9,600 members in a total population of one and a quarter million people?

\* \* \* \*

## THE CROSS WAS HIS OWN

They borrowed a bed to lay His head  
When Christ the Lord came down;  
They borrowed the ass in the mountain pass  
For Him to ride to town;  
But the Crown that He wore and the Cross  
that He bore  
Were His own—  
The Cross was His own.

## CELTIC CROSS SPONSORS "STAMPS FOR SCHOLARSHIPS"

Have you heard of the "Stamps for Scholarships" campaign which is carried on by the *Celtic Cross Society at Church Divinity School of the Pacific?*

United States and foreign commemorative stamps over ten cents are forwarded to the Seminary by hundreds of individuals and firms. Members of the Celtic Cross then sort out stamps which are of no commercial value, and forward the rest to the Rev. William Bohn, who is the central coordinator of the project.

"Especially welcome," says Fr. Bohn, "are old collections in which the owners have lost interest, or care to donate for other reasons." In such cases, the collections are appraised and donors sent receipts for tax purposes.

The money from the sale of the stamps is then forwarded to the Celtic Cross Society which uses it as a scholarship fund for foreign Episcopal seminarians overseas.

Stamps should be sent to "Stamps for Scholarships," 2451 Ridge Rd., Berkeley 9, Calif.

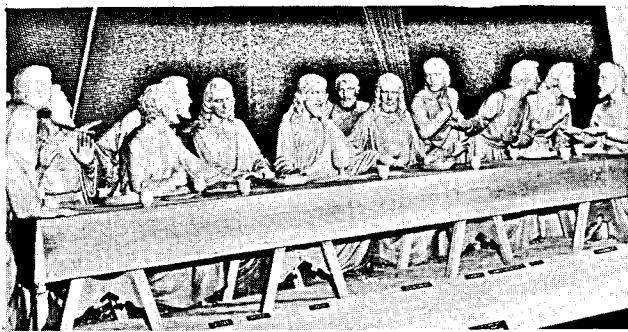
He borrowed the bread when the crowd He fed  
On the grassy mountain side;  
He borrowed the dish of broken fish  
With which He satisfied;  
But the Crown that He wore and the Cross  
that He bore  
Were His own—  
The Cross was His own.

He borrowed the ship in which to sit  
To teach the multitude;  
He borrowed a nest in which to rest,  
He had never a home so crude;  
But the Crown that He wore and the Cross  
that He bore  
Were His own—  
The Cross was His own.

He borrowed a room on His way to the tomb,  
The Passover Lamb to eat;  
They borrowed a cave for Him a grave;  
They borrowed a winding sheet;  
But the Crown that He wore and the Cross  
that He bore  
Were His own—  
The Cross was His own.

— † —

—AUTHOR UNKNOWN



### THE LAST SUPPER...

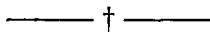
"The Last Supper" originally created by Leonardo da Vinci, esteemed by Christians the world over, and copied in all forms of art, has been done in life-size by Domenic Zappia, said to be the second greatest artist-sculptor of our time. The massive wood carving is cut in ivory-like basswood and measures 17 feet in length.

When the "Last Supper" was completed early in 1963, it was felt by fellow artists and admirers that it should be exhibited, at least locally, before being shipped to the chapel in West Virginia for which it was commissioned. Set up in Kansas City in the Little Theatre Municipal Auditorium from Palm Sunday to Easter Sunday and in the Music Hall for Christmas, a total of 70,000 people viewed this religious masterpiece, breaking every existing record for art objects at any time.

Comments of the clergy, artists and viewers express the depth of Zappia's talent and love of God. "Zappia's masterpiece instantly carries one across nineteen hundred years to reality. Only an inspired and excelling artist could so beautifully depict character and action. This work deepens one's sense of the portent of that particular gathering of Christ and His disciples."

"Zappia's wood carving of da Vinci's 'Last Supper' is like all great art—it speaks volumes in silence."

Arrangements were made with Mr. and Mrs. Harold E. Smith of Charleston, W. Virginia, the owners, and in June it was transported to the Protestant and Orthodox Center of the Fair where it will remain for all to see throughout the remainder of the 1964-65 World's Fair in New York.

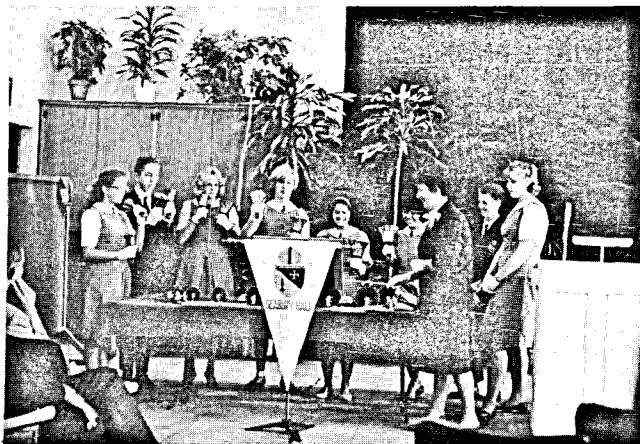


### Seabury Bellringers Perform at Convocation...

The Seabury Hall Bellringing Team under the leadership of Mrs. Spencer Kennard is the only team of its kind in Hawaii. Each bell is handmade in England and often takes two years or more before a single order can be filled.

### TOO HARD?

Pray do not find fault with the man who limps  
 Or stumbles along the road,  
 Unless you have worn the shoes he wears  
 Or struggled beneath his load.  
 There may be tacks in his shoes that hurt,  
 Though hidden way from view,  
 Or the burden he bears, placed on your back,  
 Might cause you to stumble too.  
 Don't sneer at the man who is down today,  
 Unless you have felt the blow  
 That caused his fall, or felt the same  
 That only the fallen know.  
 You may be strong, but still the blows  
 That were his, if dealt to you  
 In the self-same way at the self-same time  
 Might cause you to stagger too.  
 Don't be too harsh with the man who sins  
 Or pelt him with words or stones,  
 Unless you are sure, yes doubly sure,  
 That you have no sins of your own.  
 For you know, perhaps, if the tempter's voice  
 Should whisper as soft to you  
 As it did to him when he went astray,  
 T'would cause you to falter too.



Aside from the members of the Kennard family, the team had never seen a set of bells before but in a matter of a few months were able to record a program for radio station KAIM.

# THE SEASON OF LENT

Let us suppose for a moment that you are living in the very early years of the Christian Church. And let us suppose also that, despite the strong possibility of persecution and actual bodily harm, you are drawn to becoming a follower of Christ.

As a catechumen, you would undergo forty days of rigorous, concentrated preparation. This period would have its climax on Easter and the three days before. On one or more of these days, you would observe an absolute fast. Nothing, not even water, would pass your lips.

On the Thursday before Easter, the bishop would examine and question each of you thoroughly, to assure himself that you were adequately prepared to become a Christian.

The bishop would baptize on Easter Even, and continue into the next morning with the administration of Confirmation and Holy Communion.

It is from this period, from this forty days of preparation for our new birth in Christ, that the season of Lent has its origin.

At an early date, Christians in general began to observe the fast along with the catechumens.

Later on, the fast period was extended to include the six days before Easter—Holy Week.

As early as 340 A.D., however, there was a general movement to fast at least partially for the entire forty days of Lent, a fast probably suggested by the forty days fast of Moses, Elijah, and, especially, of our Lord himself.

Until the 5th Century, the whole tenor of the seasonal fast of Lent was positive—a looking forward with keen anticipation to the joy of Easter—to the time when those being baptized were “buried with Christ” that they might be raised with him to “walk in newness of life,” and a time when all Christians commemorated Christ’s victory over death and sin.

Lent changed in character from that of a season of joy to a season of increasingly penitential nature in the 5th and following centuries. The main reason for this change was the invasion of the barbarians, which made Christians feel that God was punishing them and that they must purge themselves of this disfavor.

The “flavor” of Lent became one of adversity, punishment, relief and defense, rather than joy.

In his book “Prayer Book Interleaves,” Dean Ladd points out:

“The first day of Lent was given the appropriate name Ash Wednesday. And then the forty days of mourning were found to be too few.

“The Lombard invasion struck Italy hard, and at the end of the 6th Century the Pope added ‘those three Sundays before Lent,’ which, as our low-brow hymn says, ‘will prepare us to repent, that in Lent we may begin earnestly to mourn for sin.’”

The purpose of the fast, which was originally of a positive nature, also changed. As the length of the fast expanded, it changed from being absolute, to slightly less rigid, to very strict—one meal a day towards evening, with meat, fish, and in some places, cheese and eggs forbidden. Now we have the much alleviated modern fast, with primary emphasis on penance and the abstaining from festivities.

How should we observe Lent today?

First, and above all, try to comply with the definition of a fast in our own Book of Common Prayer, page li: a day “on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.”

It should be noted, however, that in the days when the Prayer Book was compiled it was still common to have days on which an absolute fast was kept. This is why Ash Wednesday and Good Friday are indicated on page li as “fasts,” without any qualification. Most religious orders and numbers of other people still observe this austere regulation.

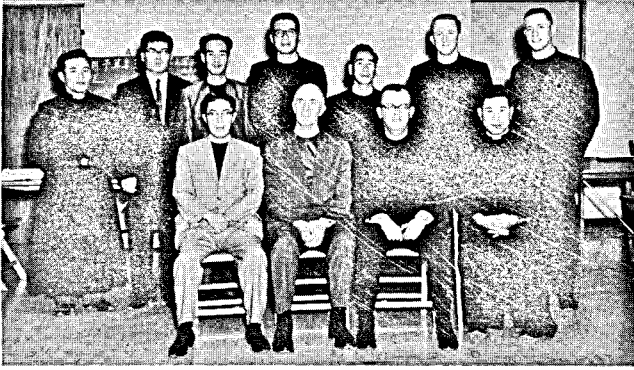
But, however we fast, or from whatever we abstain, let us recover the element of joy in it all. In giving up things, let us do it in the knowledge that what we give up is as nothing compared to the joy which it anticipates.

If our abstinence from, for example, cigarettes, the theater, movies, candy, etc., saves us money, let us be sure to give that value to the Church’s work or some worthy charity. This is the element of almsgiving which was one of the original ends of the Lenten discipline.

Finally, let us return, as far as possible, to the basic purpose of Lent, namely, that by reading, meditating and hearing sermons and addresses we may deepen our understanding and appreciation of the precious death and glorious resurrection of our Lord Jesus Christ—that, in turn, we may truly know that we are “dead indeed unto sin but alive unto God,” through him

—Bishop Boynton

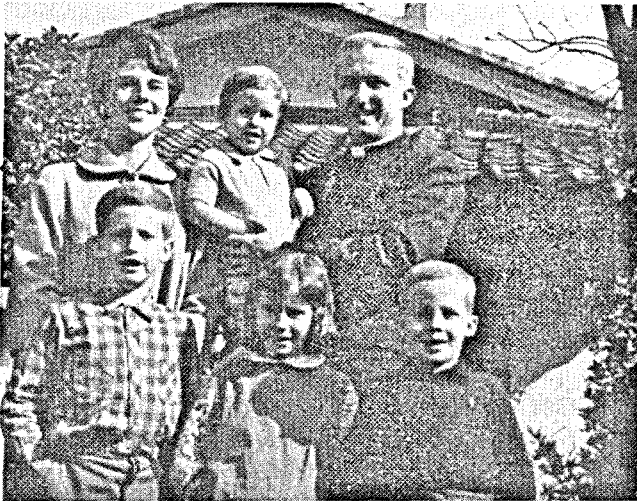
# FAR PACIFIC AREA



THE CLERGY ON OKINAWA—Standing, left to right. T. Ikehara, M. Takara, P. Shinjo, J. Maeda, J. Yano, E. Browning and F. Toia. Sitting, left to right: L. Kimoto, Bishop C. P. Gilson, W. A. Hio, P. Nakamura.



The Right Reverend James C. Wong, D.D., conferred with Bishop Kennedy before proceeding to Taiwan to take up duties as the first Bishop of the Missionary District of Taiwan.



The Reverend Edward Browning and family are finishing language study in Japan and are anxiously looking forward to returning to Okinawa this summer where Mr. Browning will be in charge of student work at the University of the Ryukyus.



The new St. James' Home for the children of lepers was blessed by Bishop Kennedy. Construction of the home was made possible by the gifts of a number of parishes and individuals in America.



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