

## A 1968 Missionary, now in the final year of my 8<sup>th</sup> decade

### Seminary . . . For men only!

It was during my high school years, when I felt “called” to the priesthood. I had no Discernment Committee, as is required today. I primarily had the support of my church, St. Elizabeth’s, Palama (where I was a member ever since my pre-teen years), and its new rector, Fr. **Edwin Bonsey**. In my college years, I also had the support of Canterbury House (later known as McCray Center), where I had met my wife **Norma**. Our chaplains at C-House were Fr. **Mori Kaneshiro** followed by Fr. **John Engelcke**.

Fast forward to 1968, when I graduated from Church Divinity School of the Pacific, in Berkeley CA. CDSP was the closest Episcopal seminary from the Islands; And it was the only choice of seminary by Bishop **Harry S. Kennedy**. If one chose to attend seminary elsewhere, then that seminarian might find himself without diocesan support, during those 3-years of study, and after graduation, he might not be assured of a post back in the Islands. Today of course, Bishop **Robert Fitzpatrick** provides choices of seminaries for the aspirant to select from.

Prior to 1968 and years thereafter, only men became priests. Women who attended seminary, usually found positions as educators. *Eventually, the 1<sup>st</sup> woman Episcopal priest, was (legally) ordained in 1977, and the first woman Episcopal bishop was consecrated in 1988.*

When I was rector of St. Peter’s, I received notice from the Episcopal Church office in New York that we were the largest Chinese-American Episcopal congregation in the nation! I needed assistance! Thus I hired the 1st woman to our diocese, as St. Peter’s Assistant -- **Lynette Schaefer** *nee Golderman*, in 1977.

The Rev. **David Kennedy** was an outstanding mentor in my ministry. Sight unseen, he didn’t know who I was, but nevertheless hired me to be his Assistant at St. Peter’s immediately after my graduation from seminary. In 1981, when he became Headmaster at St. Andrew’s Priory, he hired me to be the school’s Chaplain, thus fulfilling my pipe dream of working with youth in a school setting! The Priory was the longest post I have held in my active priesthood--11-years! Added to that, were 6 additional years as Chaplain at Iolani School.

### Hands for Christmas Communion

May 8, 1968. Seminarian classmate, **Rudolph Duncan** (*who was from St. John’s By-the-Sea, Kahalu’u*), and I were ordained to the diaconate.

6-months later, having that requirement as deacons, we were then ordained to the priesthood on December 8<sup>th</sup>. This was the timeline norm back then. The thought being, that there would thus be additional help from the new priests for Christmas Communion throughout the diocese.

Only priests were permitted to dispense bread & wine (the Body & Blood). There were no ministers such as lay Chalice Bearers, no lay Eucharistic Ministers, no lay Eucharistic Visitors. Even Lay Readers were men, and acolytes were always young men. Ushers/Greeters, who tended the entry doors, were men too.

*On an added note, **Winston Ching** (from St. Peter’s Church) was also our seminary classmate. His ordination eventually led him to the Episcopal Church Office in New York, where in 1973, he became the 1st missionary of the Episcopal Church’s “Asiamerica” Ministry (a term, which he had coined). He served in this role, under four Presiding Bishops, until 2002.*

### “An Assignment Overseas!” -- A 1968 letter from the Executive Council, 815.

The Episcopal Church in Hawaii was still a Missionary District in 1968 (*and did not become a Diocese until 1970*). Immediately upon my ordination to the diaconate in May, I was notified of my appointment as a “Missionary to Hawaii.” And since I was a married clergy, I would receive a salary of \$4,500 per annum; *Whereas a single clergy would receive \$3,300.*



There was also an “outfit allowance” of \$600.00 to purchase white clergy collars & black shirts, which were expected to be worn daily; And to purchase the black cassock & white surplice, cincture, and colored stoles for Sunday wear; And to purchase any other needed apparel.

*Today of course, pastel clergy shirts are worn, and especially in the Islands, Aloha clergy shirts, a tradition begun by the Rev. Messrs. **Claude DuTeil** and **Elsbery Reynolds**. Or, clergy today may even be incognito in apparel!*

Another benefit as a Missionary, came after a first, 3-year assignment. This was a 6-week furlough, with an allowance of \$550.00, to be used for transportation to the nearest West Coast port. The thought behind this, was that incoming clergy to the Islands, were usually from the continental U.S., and after having served that period of time in the Islands, they then were offered this benefit to connect with their families on the mainland.

As Missionaries, Rudy Duncan & I, and our spouses, were also required to attend a Missionary Conference, along with all the other Missionaries who were heading to other parts of the world. The intent was to equip us with skills to minister to the mission field where we would be assigned. It didn't matter that Rudy & I were born & bred in the Islands!

Since our conference was to be held at La Maison Montmorency monastery in Quebec, a part of the world which Norma & I hadn't visited before, we thus eagerly attended! One afternoon, on our day-off, we even took in the movie “The Sound of Music” which had been dubbed in French.

#### **“Wannabe” clergy assigned to Mokuleia.**

Younger, newer, wannabe-clergy were usually assigned by Bishop Kennedy to a summer or two, at Camp Mokuleia. My 1<sup>st</sup> assignment there, took place in 1966, a couple days after my wedding to Norma. I was given the role of senior counselor, spending time with young campers; Norma was the camp cook sharing quarters with the kitchen staff . . . And that was our honeymoon!

The ensuing Summers, I became the Summer Camp Director, following the many Director's legacies of then Fr. **Richard Chang!**

#### **Where was the Bishop's Office originally located?**

My first meeting with Bishop Kennedy, was at his office, located within a row of offices, in a quiet, very expansive, lush, grassy area, which was next to the governor's residence. The office was located in the area where the Priory gym presently stands. Ewa of the office was the Bishop's House, which housed prior bishops & families (and the Kennedys) until 1947. In later years, it was used as an Armed Services Center for military R & R, and even later as a hostel for visiting bishops and clergy who were visiting the Islands. Initiated by Fr. **Bil Aulenbach** in 1970, Bishop's House became Hale Kipa, a shelter for at-risk youth.

Next, the bishop's office (for Bishop Kennedy and next Bishop **E. Lani Hanchett**), moved to the newer 2-story structure, known as the Cluett Apartments, which still stands today. That office was located on the 1<sup>st</sup> floor, Ewa, at the entry of Queen Emma Square. Uniquely, that same space became home to Bishop Hanchett's widow, **Puanani**, during her later days of widowhood.

Next, the bishop's office was relocated to the office areas of the Cathedral, on the 1<sup>st</sup> floor's front sections. Presently, still in the Cathedral's Memorial Building, it is located upstairs, on the Ewa end.

*Question: Are you able to name the “bishop's secretaries,” beginning with **Katie Morton** to the present “Executive Assistant,” **Denise Esposito?***

#### **My final, 8<sup>th</sup> decade.**

I celebrated my 79<sup>th</sup> birthday this Summer. Hence, my saying that it's the final year of my 8<sup>th</sup> decade! -- *Franklin S.H. Chun* August 2021

