

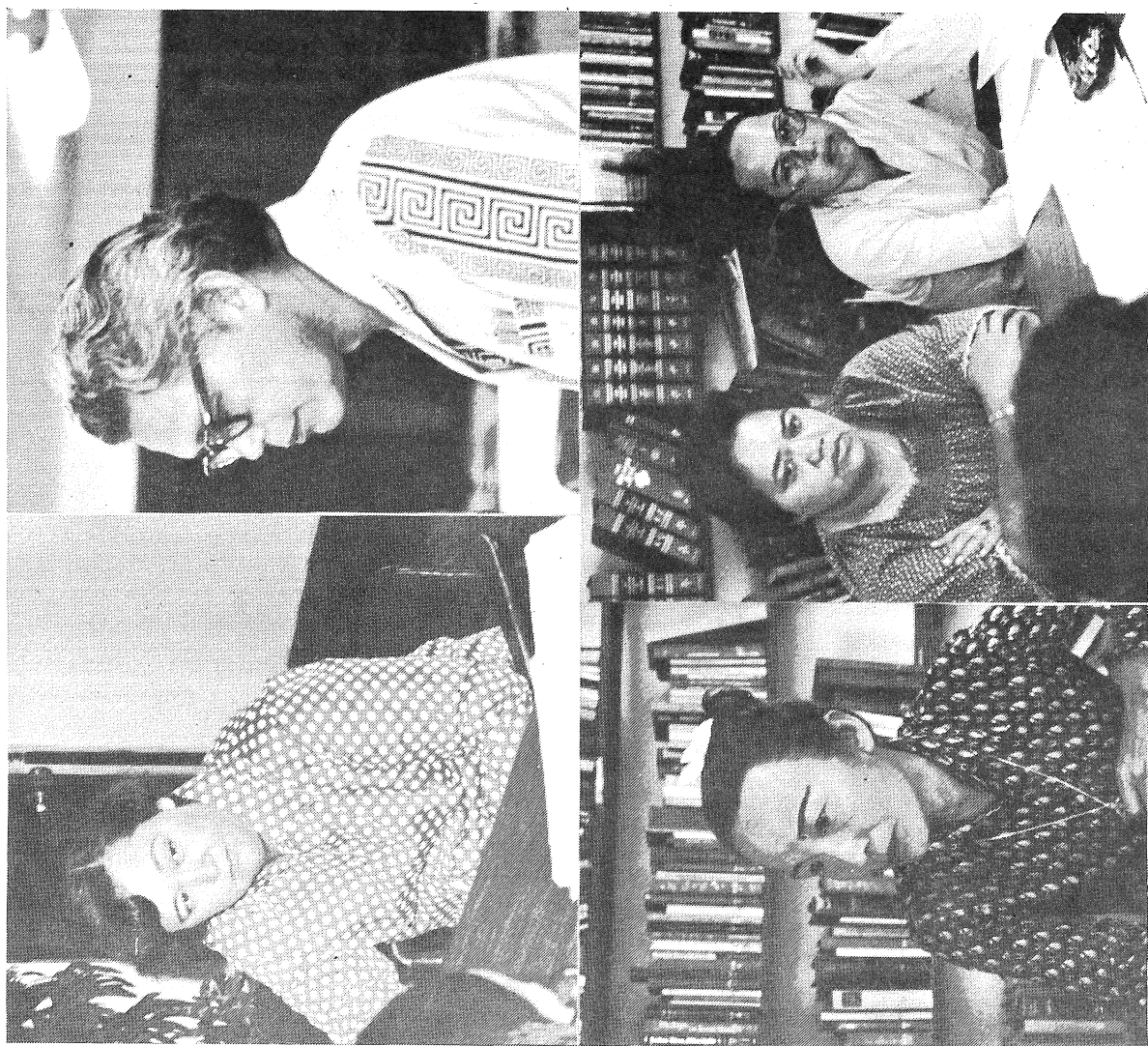
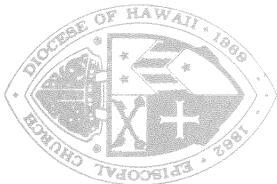
HAWAIIAN CHURCH CHRONICLE

Since 1908, Continuing The Anglican Church Chronicle (1882-1908)

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VOL. 69 NO. 4

MAY 1979



Members of the Advisory Committee on Hawaiian Ministry at their two-day April Meeting (clockwise from top left): Winona Rubin, Bill Seto, Lee Hanchett, Georgiana Padeken, Hazel Mahoe. Ernie Uno Photo.

Hawaiian Historical Society
550 Kamehameha St.
Honolulu, Hawaii 96813

東方來鴻 Letter From CHINA

中國大陸教會動態

(Continued from page 3)

value is attached to that right in actual practice is rather doubtful. After the Korean War, the "Three-Self Patriotic Movement" (self-government, self-support, and self-propagation) was instituted, and for its promotion, the "Three-Self Patriotic Committee" formed. In actual fact, this was only to put religious affairs on a confining rail, so that Christians could not but follow the track laid down by the political system. Nevertheless, at the time, people could still take advantage of the frail protection the Constitution provides to attend their own churches and worship there. This was the chief reason why before 1966 Father was able to hold on to his post and continue to serve God and the community as much as he could.

The Cultural Revolution was an utter disaster to the Chinese people. Its harmful effects continue to plague us up to the present day, as can be seen from the misery around us. When it descended upon us, the Church became an early target of the attacks and oppressions of the Red Guards. Western missionaries came to China with "Bible in one hand and surgical knife in the other", going round cities and villages and even

remote out-of-the-way places, developing their missionary work and meeting with considerable success. Ironically, it was this success that was used as "evidence" to justify the persecution of the missionaries and the attacks on the work of the Church.

Father, who had been doing church work for over fifty years, naturally could not escape the fate of falling victim to this practice. Our house was ransacked and everything confiscated, not once but several times. The church in which we were brought up and nurtured, was ordered shut down. Our parents, in spite of their age, were driven out of their home. Round their necks hung boards, naming them "Running Dog of Imperialism," "Imperialist Agent" and "Spiritual Executioner." They were paraded through the streets, beaten and subjected to all sorts of unspeakable indignities. The worst of it all was that they were deprived of the right of having a place to live, while all of us, their children, were made helpless under severe restrictions and innumerable pressures.

This is not the lot of our father alone. Bishop Chang (of Fukien), with whom you were a great favorite, and

Bishop Hsueh (of Kwei-Hsiang; i.e., Kwangsi-Hunan) and Father Pang, all shared the same fate, suffering insults, persecutions and harrowing experiences. All that time, my heart was cut to the core but I was helpless. The only comfort we could get was from contemplating upon the sufferings our Lord went through in the Garden of Gethsemane, under Pontius Pilate and on the hill at Golgotha, and realizing how small our sufferings were compared with his.

Christ washes away man's sins with his precious blood. He converts his great sacrifice into eternal love which he bestows upon man. Today, we see the return of spring, full of life and vitality. We go joyfully to the altar, offering praises to our Heavenly Father, and now take this glad news to you to let you share our happiness. After the launching of the Four Modernizations Movement (agriculture, industry, science & technology, and defense), there have been significant changes in political, economic and diplomatic fields. The call for democracy, freedom and human rights rings throughout the land. The new leadership stresses its determination to adhere faithfully to the provisions of the Constitution. A new face has appeared in religious affairs. In Peking, some churches have begun to open their doors, at first only for friends from foreign countries and for foreign diplomats, but gradually we ourselves are beginning to go back to our own churches. St. John's Cathedral that rises on the banks of the Whangpoo has undergone renovation and shines once again with its dignity and impressive presence. At present, the

principal churches of provinces and *hsien* cities (district capitals) are also gradually resuming activities. The Sheng Kung Hui Church of Our Saviour in Canton, which had been taken over and occupied by a department store and a television maintenance center, is regaining its dignity as a church. I have heard that the Sheng Kung Hui church on Shamin island, together with the bishop's residence there, for which you showed particular concern, have undergone some changes. The construction materials that have been accumulated and piled up there for the last twenty-five years are being removed, and the sheen of the marble pavement is re-emerging from the dust. I cannot but be reminded of the story of the cleansing of the Temple by Jesus.

What the Church is facing now is the lack of administrative personnel. The older generation has passed away. Of those in their middle age, some cannot be located and some have long since been compelled to change their occupation. Others, haunted by past experiences, hold a feeling of profound uncertainty toward the current changes. This is indeed another trial that we Christians have to face today.

Despite these difficulties, we have seen the resurrection of the Christian Church in China today. I am sure that our father and all those clergy who laid down their lives during the Cultural Revolution must be offering songs of thanks for the Lord's grace before the throne of our Heavenly Father.

Third Sister
1979, China

266-305
H313

DIOCESAN COUNCIL'S APRIL MEETING

At its April meeting at St. Andrew's Cathedral, the Diocesan Council:

— Heard the Bishop congratulate Bob Moore, Real Estate Department Chairman, on his retirement from the City after 15 years;

— Heard the Bishop announce the names of the Campus Ministry Committee: Fr. John Crean, St. Clement's, Chairman; Betty Caskey, St. Clement's; Gary Chong, Epiphany; Malcolm Chun, St. Alban's; Sandra Groff, St. Barnabas'; Dale Hall, St. Mary's; Dr. Ray Nunn, St. Clement's; and George Welton, Emmanuel; with Fr. William Grosh, Staff; Fr. William Austin, Hilo Campus, Resource; and Fr. Richard S.O. Chang, Executive Officer.

— Directed that the Campus Minister and Campus Ministry Committee present to the Program Department (Ruth Smith, Chairwoman) the following by June 15, 1979:

a. Specific overall goals for the Campus Ministry;

b. Specific objectives to be obtained to meet these overall goals; and

c. A proposed time schedule for achieving these goals.

— Directed the Real Estate Committee to evaluate the Canterbury House property, considering long-range UH-Manoa campus ministry needs and the possibility of establishing a common ecumenical campus ministry center.

— Requested the Mission Strategy Department (Fr. Ed Bonsey, Chairman) to study St. Paul's Church, Makapala, Kohala, and recommend to the Real Estate Department its future.

— Authorized a comprehensive review by outside consultants of trust company management of church funds and equities over the several years last past.

Following the Bishop's expression of gratitude for all the work being accomplished by the Council, its various departments and committees, the Council adjourned, to meet again May 18.

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TOPIC: THE RESURRECTION

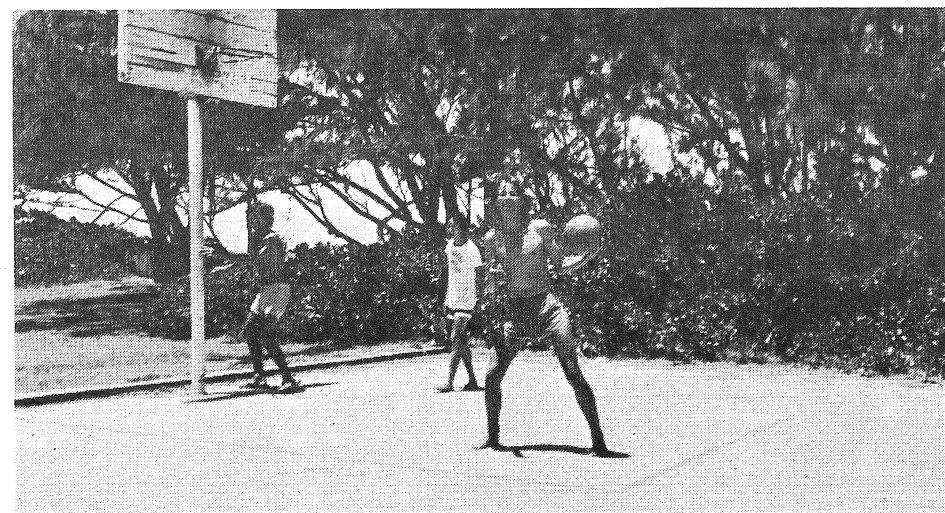
APRIL DIOCESAN YOUTH CONFERENCE



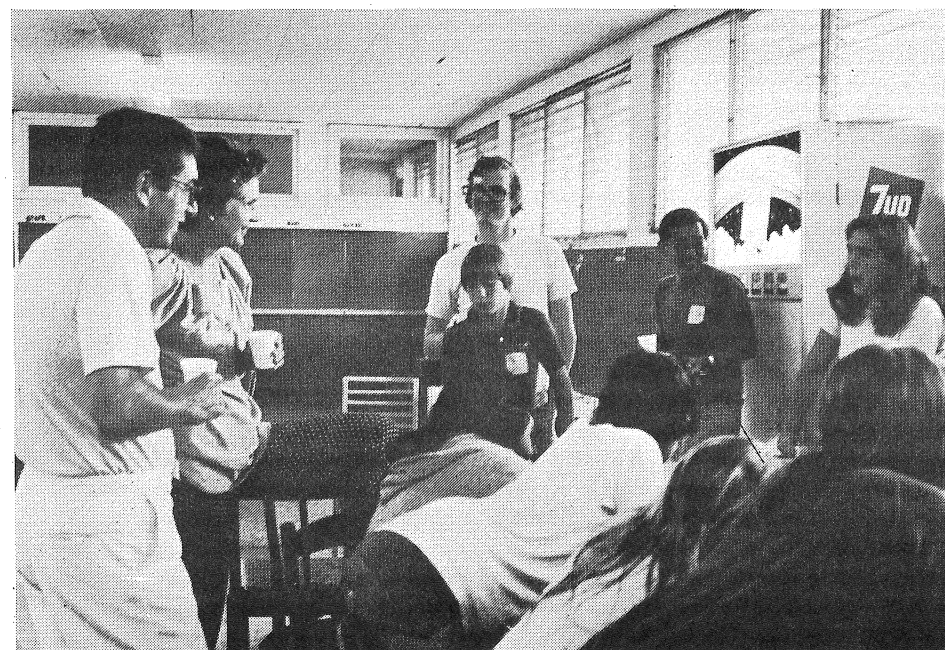
Fr. Tom Yoshida leading one of the Meditations at the Youth Conference.



Scripture Study Groups outdoors at Camp Mokuleia.



Basketball Break at the Youth Conference.



A Relaxing Moment (left to right): Fr. Robert Rowley, Alice Anne Bell, John Connell, Fr. Tom Yoshida, Mary Ann Slane.

"To learn the meaning of the Resurrection is the task not of one age only but of all," wrote Bishop Wescott of Durham.

And to learn its meaning in their own lives, sixty-four young people gathered at Camp Mokuleia the weekend of 27-29 April, for the study and discussion of Scripture, meditation and worship, fellowship and fun, under the sponsorship of the Diocesan Youth Program.

The meditations were led by Fr. Robert Rowley, Fr. Tom Yoshida, and Nancy Rowley.

The Scriptures studied (noted here for the reader's convenience for study at home) were:

— the Tomb Appearances (John 20:1-18);

— the Upper Room (John 20:19-31);

— the road to Emmaus (Luke 24:12-32);

— the Beach Appearance (John 21); and

— the Great Commissioning (Matthew 28:16-20).

The young people came from Oahu, Maui, and Kauai and represented eleven churches: St. Timothy's, Aiea; St. Christopher's, Kailua; St. Andrew's Cathedral, Honolulu; All Saints', Kapaa; St. Stephen's Wahiawa; St. Barnabas', Ewa Beach; St. Clement's Makiki; Good Shepherd, Waikulu; St. George's Pearl Harbor; Epiphany, Kaimuki; and Schofield Chapel.

The Adult Leaders at the Conference were Mary Ann Slane and Alice Anne Bell (St. Christopher's); Gregory Chong (Epiphany); Rickey Melchor (Good Shepherd); Janet Kimura (All Saints'); and Jeff Lee (St. Andrew's).

"It is . . . both historically and theologically necessary to 'begin with the Resurrection,'" writes the 100th Archbishop of Canterbury, Arthur Michael Ramsey.

"For from it, in direct order of historical fact, there came Christian preaching, Christian worship, and Christian belief.

And so have the youth of the Diocese begun, in order to learn for themselves the meaning of the Resurrection and of Christianity itself.

Visiting Priest Honored

The Rev. Kenneth J. Dorsch of Chicago, a first year student at The Divinity School of the University of Chicago and the visiting priest this July at Holy Cross, Kahuku-Malaekahana, received one of the nine fellowships totaling \$61,181 awarded by The Episcopal Church Foundation for doctoral study in the 1979-1980 academic year.

A 1967 graduate of Rutgers University, Fr. Dorsch received his Master of Divinity degree in 1971 from the Berkely Divinity School at Yale, where he also studied the organ at the Yale School of Music. For the next four years he was director of music and organist, curate and locum tenens of St. Paul's-on-the-Green in Norwalk, Connecticut.

Fr. Dorsch will receive his Master of Sacred Theology (S.T.M.) *cum laude* from Nashotah House in Wisconsin this June.

He is married to Joy Swickard, daughter of Jeanette Mitchell of Holy Cross.

EPISCOPAL CHURCHWOMEN OF HAWAII

Ruth Birnie, Editor

BOARD NEWS

The May Board Meeting was held at the home of Ray Elizabeth Herkner, President on May 10. A Eucharist with Father Van Horne, Epiphany, opened the meeting and potluck lunch followed. Ruth Miller, the only neighbor Island vice-president able to attend, reported on the activities of Maui's ECWWomen. This year's budget was discussed and accepted.

At Jan Bond's suggestion, a resolution to fund Triennial through General Convention channels was endorsed and will be sent to General Convention.

Emma Geary is the new vice-president for West Hawaii.

Next meeting will be on June 14 at the Von Holt Room, St. Andrew's Cathedral, at 9:30 a.m. There will be no meeting in July.

ALTAR GUILD Hannah Ching

Bishop Browning was host at a luncheon for Diocesan Altar Guild workers on Tuesday, May 22 at the Pacific Club.

CHRISTIAN SOCIAL RELATIONS

Martha Ho

Approved a grant of \$250 to Palama Inter-Church Council's Summer Program for children.

Please send in your requests for ECW Bishop's Specials *soon*.

UNITED THANK OFFERING

Helen Redding

The Triennial ECW meeting in Denver, Colorado, in September is especially important for UTO, since it will mark it's 90th anniversary with special celebration — a parade of decades, a birthday party, and an impressive UTO Ingathering Service on September 16 for the entire Triennial/General Convention assembled. (From Jan Bond's Report on 8th Province meetings)

Jan is chairman for this Province, so she is at work gathering early ECW reports and other items for exhibit at Triennial. Each Province is assigned a decade — ours is 1940-1949 — and will present suitable displays depicting activities in those times.

For the celebration of the 90th anniversary of UTO, the overseas missionary dioceses and the dioceses of Coalition 14 are all making bags in native patterns to collect the offering at the Ingathering Service at Triennial. (Colorful plastic tote bags with UTO's logo are already being distributed to delegates). Judith Gillespie, UTO coordinator, says the bags are "a visible symbol of the rich cultural heritage the missionary dioceses contribute to the Church." (From *The Episcopalian*)

WORKSHOP FOR LAY READERS

A successful all-day workshop for lay readers was held at Epiphany Church, Kaimuki, on Saturday, April 28, bringing together fourteen lay readers from six churches in the diocese. The Rev. Peter Van Horne and his wife Beverley, conducted the sessions, teaching us how to proclaim the word in a "meaning-full" way. Helpful hints were also given for better preparation and understanding of our task. Each participant was video-taped in action, and later evaluated by members of the group. It was a most helpful and informative

day which should be repeated frequently.

PROVINCE VIII MEETINGS

Province VIII ECW and the 54th Synod meeting were held April 22-25 at the Airport Hilton, Seattle, Washington. Mrs. Richard Herkner, Diocesan ECW President, and Mrs. Guy Hogue, Vice-President, represented Hawaii's ECW at both meetings. The Rev. David Kennedy and Mr. Jack Lockwood, Diocesan Chancellor, were Diocesan delegates to Synod, and Bishop Browning attended as a member of the Provincial House of Bishops. Jan Bond went as Province VIII's UTO representative and member of the Provincial Program Council.

From Jan's and Ray Elizabeth's reports:

Following an opening Eucharist, the ECW agenda included the election of Provincial ECW officers, and their installation by the Rt. Rev. Robert Cochrane, Vice-President of the Province, at the luncheon on April 23. They are:

President .. Mrs. Adrian Hewitt, Diocese of Oregon.

Vice-President .. Mrs. Noble Keddie, Diocese of San Joaquin.

Sec'y-Treasurer Mrs. Roland Babcock, Diocese of Arizona.

UTO Representative .. Mrs. Charles Montgomery, Diocese of Olympia.

Alternate Representative .. Mrs. John Bacon, Diocese of Los Angeles.

Special guest speaker at the ECW meeting, as well as at Synod, was Miss Judith Gillespie, UTO Coordinator for the National UTO Committee. She and Jan Bond made an hour-long presentation of "The UTO Story" for the 30 or more ECW delegates present.

The business meeting included reports from Provincial Committees on Ministry to the Elderly, Indian Work, Christian Education, Evangelism, Ecumenical Commission, EAST, Hispanic Commission, UTO, CDSP, Venture in Mission, Presiding Bishop's Fund for World Relief and Ministry in Higher Education. Delegates also heard reports on planning for General Convention, Budget and Finance, as well as for the coming Triennial.

A Youth Mass was held and a Synod banquet where Ann B. Davis, Diocese of Colorado, gave her personal testimony on "Christian Living in Community." (She is a TV personality — Schultzy on the Bob Cummings show, and acting in "The Brady Bunch.") JB

The Provincial Meeting is a time to see old friends and to make new ones ... helps us to expand our horizons and realize anew that we are very much a part of a larger church beyond these beautiful islands ... fantastic, sunny, crisp weather ... spring's flowers in bloom ... REH

Since this was my first time to attend 8th Province Synod. I would like to share briefly two highlights I felt personally rewarding:

The UTO report with our Jan Bond and Judith Gillespie from the National Office telling us of the mission our "blue boxes" accomplishes.

The visible aspect of the blue box is the best *evangelism* in the world ...

An informal meeting for all ECW diocesan presidents where we shared past and present parish and ECW programs. The power of prayer was the subject of most of the discussions.

Nita Hogue, 1st Vice-President

News from CDSP

On Saturday April 21, Jan Bond and Dean John A. Bright of St. Andrew's Cathedral, members of the Board of Trustees of the Church Divinity School of the Pacific, attended luncheon at the seminary for trustees, friends and donors, and to hear an address by the Rt. Rev. John Coburn, Bishop of Massachusetts and Chairman of the Board for Theological Education, on a "Perspective on Contemporary Theological Education." Mrs. Bright also attended.

Dean Frederick H. Borsch spoke of the accomplishments of CDSP and of the need for increased financial support made necessary by increased costs, additional theological programs and teaching staff. Dean Borsch made the point that if the Church is to be represented by a qualified ministry, clergy and lay, the foundation of a basic theological education is a prime requisite of the Church's seminaries.

The luncheon was planned by the Development Committee of the Board of Trustees as another means of seeking a wider public response to the support of our only Provincial institution — the Church Divinity School of the Pacific. Jan Bond

NEWS HERE AND THERE

Have you seen St. Andrew's Priory lately? Rains over, structural problems resolved and with nice weather, **Kennedy Hall** construction is well under way. Making three floors out of two is a tremendous engineering feat. One wing of twelve classrooms is promised to be ready by September, 1979.

Once again, the **Pohai Nani Retirement Home swim team** is out to defend old records and gather new ones. As part of the larger Waikiki Swim Club, they attend a National AAU Masters Short-Course Swimming Meet early in May at Mission Viejo, California, and will compete again in September.

Gratia McConkey (Emmanuel), youngest of the team of four women, says "... we think swimming is better than jogging for older people ... with all the swimming and good circulation, we're hoping to keep our marbles ..."

Diane and Charles Crane will go to Rockport, Texas in July where they will exchange churches and rectories with the Rev. Walter D. and Mrs. Clark at St. Peter's Church.

Monthly quiet mornings on the first Saturdays continue at St. Andrew's Cathedral, from 9 to 12, conducted by the Rev. Vincent O'Neill. Noonday meditations and lunches on Wednesdays will **not** stop at the end of May for the summer, as had been previously announced.

Sister Evelyn Ancilla responded to ECW's recent gift with grateful thanks, and with news that this donation had provided a radio for a special prisoner under her wing.

The many friends of **Deaconess Sarah Swinburne** will be pleased to hear that she is recovering nicely from a recent stroke. Well-known and much loved, having served many years in Hawaii, the Deaconess is now retired and living in San Francisco.

Hatsune Sekimura, Good Samaritan, and EAST chairperson for Hawaii, will attend an Episcopal Asiamerican Ministry National Consultation in Dallas, Texas from May 30 to June 3. Others from St. Elizabeth's and St. Luke's will also attend these meetings.

ECW's FAR CRY, Diocese of Oregon, reports that the theme of their annual spring convocation will be the message of "**Hospice**," a program dedicated to preserving the dignity of dying. A trek will be made to churches throughout the diocese presenting this program.

Good Samaritan ECWomen are another small but active group constantly at work. Their successful rummage sale held in April raised money for the Presiding Bishop's Hunger Fund. On Easter they sponsored an Easter egg hunt for the Sunday School, Day Care Center and other children of the church families. They contributed greatly to diocesan Altar Guild sewing during Lent.

PRIORY NEWS

Congratulations to 10th grader Stephanie Shinn who won the title of State Champion in Storytelling at the Hawaii Speech League State Championship Finals.

St Andrew's Priory Alumnae Association honored three graduates at their annual luncheon at Waikiki Lau Yee Chai on May 9. They were Betty Hirozawa (Class of 1947) who is now vice-president for administrations at the Hawaii Employers' Council and who has been active in many community ventures; Irmgard Farden Aluli (Class of 1929) a song composer and well-known entertainer, a real estate saleswoman and mother of eight; and Iolani Luahine, Hawaii's beloved high priestess of ancient chants and dances who died in December, 1978.

DON'T FORGET ...

The "Peanut Butter Ministry" on Smith Street ... constantly needs food supplies, clothing, reading material, money donations ...

Priory students ask for your Love's, bread bags to raise money for the Development Fund. Save them throughout the summer and turn them in to the Priory in September.

O God, who has created all things including our left-overs, grant that we may be slow to consign our surplus to trash bins and disposals and quick to use only what we need, that our leavings may be shared with those who have less, in the name of Jesus who with a boy's lunch fed the multitude. Amen

SUNDAY SCHOOL TEACHERS & PARISH SCHOOL TEACHERS INSTITUTE

The first *Adult Education Institute*, directed toward Sunday School and Parish School teachers will be held on Saturday, June 9, 1979 in the Von Holt Room of St. Andrew's Cathedral, beginning at 9:00 A.M. and adjourning at 3:30 P.M.

The focus of the program will be on "story-telling" and the use of media and dramatics with the small group.

The program will cover all age groups, including both young people and adults.

A special reference will be made to the opportunities the vacation church school provides for story-telling, media-presentations, and dramatics.

The *Institute* is being planned under the leadership of the Rev. Dr. Gerald G. Gifford II.

A registration form will be sent to each congregation.

This is an opportunity to learn some basic skills and methods and to become better acquainted with the resources that are available.

Future *Institutes* are being planned to assist lay readers, altar guild members, ushers, and other lay ministers.

PRIORY NEWS

For the fifth time, the Priory has been granted a full term (5 years) of accreditation by the Western Association of Schools and Colleges. The Priory was one of the pioneers in the Association.

Congratulations to those seniors who did outstandingly on the foreign language placement examination at UH-Manoa: Mary Ann Ching, Claire Kamimura, Anne Randolph and Betty Uehara (French); Lynn Fujise, Diana King and Teresa Oda (Spanish); and Sheryl Fardal (German).

During the spring holidays, eight Priory students, escorted by Spanish teacher Carmen Woolford and Japanese teacher Nobuko Loncar, visited Mexico, including the Yucatan Peninsula, with its Mayan monuments.

Tenth grader Stephanie Shinn won the title of State Champion in Story-telling at the Hawaii Speech League State Championship Finals.

And tenth grade Julie Hokama was recently selected to perform as a piano soloist with the Honolulu Symphony Orchestra during the 1979-1980 season.

Priory graduation this year is Saturday, June 2.

IOLANI NEWS

The admissions committee is busy indeed. 1087 applications have been submitted this year, compared to 649 in 1978, an increase of 438 applications. Of these applications, 298 are from girls for 54 openings in the seventh grade and 40 in the ninth grade. There are 211 boys applying for 60 openings in grades 7 and 9, reports April's *Imua Iolani*.

"Congratulations to all those who were involved in the Great Easter Vigil of Easter. I know they all worked really hard to put on that two-hour production. The Easter Vigil has been great for promoting school spirit and unity. Seeing everyone doing their little bit brought a lump to my throat. I hope everyone had as much fun as I did, and that next year, the Easter Vigil can be even better," writes Gavin Feliciano, Proconsul at large, in *Iolani's* student paper.

Iolani sophomore Michael Ohata has been chosen one of America's outstanding students. As one of his prizes, he is going to Florida for a camp with 100 other outstanding students from throughout the United States.

And Iolani senior Joey Casupang, cellist, won top honors at the statewide Solo Ensemble String Festival and an all-expense-paid summer scholarship to the University of Washington in the statewide Congress of Strings audition, *Imua Iolani* reports.

Iolani's graduation is Thursday, June 7.



The Easter Bunny at St. Peter's, Honolulu.

To Our Blessed Lord Upon the Choice of his Sepulcher

How life and death in Thee Agree!
Thou hadst a virgin womb
And tomb.
A Joseph did betroth
Them both.

— Richard Crashaw, c. 1612-1649



Some of St. Peter's Wednesday Fellowship (left to right): Margaret Chun, Ruth Zane, Ethel Wong, May Kau, Sarah Chong, Helen Look, Li Hsa Fo, Ruth Chung, Sarah Chai.

THE CHURCH IN CHINA: RESURRECTION & EASTER

The voice of the Christian in China has not been heard in the West for some time.

Now after her long Gethsemane, Praetorium, and Golgotha, Easter has come for the Anglican Church in China, according to a recent letter in *The Chinese Episcopalian* (Lent 1979), reprinted here.

The last years have been ones' of agony and martyrdom. The writer speaks of "all those clergy who laid down their lives during the Cultural Revolution." Her father, an Archdeacon, was among them.

"Today, we see the return of spring, full of life and vitality. We go joyfully to the altar, offering praises to our Heavenly Father, and now take this glad news to you to let you share our happiness," she writes.

This report is one of the fullest to date on today's Anglican Church in China (Chung Hua Sheng Kung Hui).

Dear Brother:

Have not written you for a long time. Hope that things go well with you and happiness and contentment be yours in a life full of Christ's love.

What I wish to tell you in this letter is that after more than a decade following the Cultural Revolution, we are at last able to draw in a breath of new life. The great love of Christ has come to us Christians here and we can lift our heads once more. I'm sure you'll be glad to hear this and share with us the joy and comfort it brings.

When the Gang of Four was brought down, a spark of hope was set off in our hearts. We yearned for the passing of the long, cold winter night and anxiously hoped that the new leadership would bring in the spring thaw to the suffering people. Now, after nearly three years, the long-awaited spring slowly returns to this great ice-bound land of ours.

You must remember quite well the extreme hardships and torments the Church has come through during the last thirty years, a bitter experience to every Christian here, but even more acutely so to those of us who have been born and brought up in a Christian family.

Ever since the founding of the People's Republic, for political reasons both on the domestic and on the international plane, the Church has been regarded as a "dangerous institution". Although the Constitution admits "freedom of religious belief" as a right, how much

(Continued on page 8)



St. Andrew's Parishoners at the recent Parish Brunch.



Fr. Justo Andres' Magic Egg Trick amazes Paul Beard (center), Peter Kim, and a visitor to Good Shepherd, Wailuku (left).

SO WHAT DO THE NEIGHBORS SAY?

LIFE WITH A PIPE ORGAN: AN INTERVIEW WITH JOHN & BETSY McCREARY

By **BEVERLY CREAMER**
Advertiser People Section Editor

Anyone who would name a litter of Dachshund puppies "Benedictus," "Credo," "Gloria" and "Agnus Dei" after sections of Bach's B-Minor Mass is not your average guy next door.

Neither is anyone who would build a theater pipe organ in his living room.

John McCreary has done both. But then, he isn't your typical neighbor.

McCreary, who has been in love with organ music since he was 5 years old, is choirmaster and organist for both Iolani School and St. Andrew's Cathedral.

At the very least, he's one of Hawaii's most avid organ buffs. (He may be most affectionately remembered by the public for his "Rubber Ducky Variations," a musical spoof of composers from Bach to Bachrach that he likes to perform as a fugue with organ, orchestra and chorus.)

"You've heard about people who are crazy about model trains?" he asks, settling himself down at the huge white console that dominates his living room and which his wife, Betsy, contends "looks like a giant freezer."

"Well, this is the same thing. I've always wanted one. It's my dream come true."

Betsy sighs. "It used to be a nice big room, with a library," she says.

"The first thing people ask is 'what do the neighbors say?'" says McCreary cheerfully. He has a snappy response: "Nothing. They don't hear it." The pipe room is heavily insulated.

As a kid, McCreary was trotted off to church with his parents, only to become enamored by the sound of the organ music.

"Then when I first heard it in a theater I was spellbound," he says. He was also 5 years old.

"By the time I was 9 I had made up my mind I would have my own theater organ sometime.

McCreary deftly flicks a few of the organ stops, lays his hands on the keyboard and var-r-o-o-m! organ music explodes through the house and the painted blue louvers forming half the wall at the far end of the living room start flapping like mad.

"It's just a giant venetian blind," McCreary says happily, explaining he flapping louvers — his own design for "swell shades."

"They open or shut to let the sound in or out."

When an architect friend of the McCrearys got his first eyeful of the wall with the flapping louvers, says Betsy, all he could say was "Oh my gawd . . ."

It delighted McCreary. "One of my greatest compliments was when someone said it was like going through Disneyland and Versailles at the same time . . ."

"The wall is one of my prides."

Above the blue louvers are two arches decorated with what McCreary and his wife blithely describe as "froufrou." (To help soften wood strip for the curves, Betsy explains that her husband spent days soaking them in the stream that

passes through their property.)

The white column between the arches (a structural pillar that helps hold up the roof) is twined with some sort of leaf clusters and dotted with "plastic pineapples and stuff from Woolworth's," says Betsy. Her husband has plastered and painted them to within an inch of their lives.

"My motto is 'if you can't get rid of it, hang a bell on it.'" he says.

There's more stuff of a similar nature on the white console. It helps take away from the Freezer-look, explains McCreary.

Behind the flapping blue louvers, in the house's former library cum guest room, is the guts of McCreary's pipe organ, a massive collection of wood and metal pipes and assorted other musical instruments including a tuba, xylophone, bass drum, bells, chimes, snare drum, castanets, tambourines, sleighbells and vibes. The bulk of the pipes are from the theater organ once housed in the Kaimuki Theater.

In those days, from about 1920 to 1930, explains McCreary, the organs were used to accompany silent movies. They had supplanted the theater orchestras which became too expensive.

Back then the organists were paid "more than the theater manager," says McCreary. They were worth it. They played all day long.

With the advent of "talkies," theater organs exited the scene and were often picked up by churches. The Kaimuki Theater organ went to the old Kailua Methodist Church, says McCreary. Then when the new Kailua Methodist Church streamlined the organ, getting rid of the very fat and very thin pipes that had given the exaggerated theatrical sound, McCreary bought much of it. He's been adding to it ever since.

McCreary started building the thing in 1974, took a year off in 1976-77 when the family went to England on sabbatical, and picked it up again when they returned. It's still not finished.

"The chimes were under our bed for how many years, dear?" says Betsy

"We couldn't get the car in the

garage for two years and it's a two-car garage," replied her husband, not answering the question.

McCreary estimates he and "organ buff" friends have personally soldered 100,000 electrical connections, including 3,000 in the console alone. He says there are about 10 miles of wire in the entire contraption and 625 pipes (with 353 more to come,) but he won't say what it all cost.

And can he tune the thing?

McCreary is half-insulted by the question. "If I can built it, I can tune it," he snaps.

The organ's "brain" is a relay system that feeds the impulses from the keyboard into the pipes and enables the pipes to play in every octave range. McCreary designed it and had it built by a company in England.

"It was the largest they ever made. They didn't think I was serious when I ordered it."

A friend designed the console and, with "lots of volunteer help," McCreary supervised its construction. "Lots of people are fascinated by organs and they come around and pick up a screwdriver and go to work," he says. He says screwdriver because there are screws only, (no nails) for easy dismantling and cleaning.

"You know," he says, "a lot of people have this crazy idea that pipe organs are a thing of the past. They aren't. They'll be with us forever. The electronic organs . . . some people just won't accept them."

And Betsy points out that theater organs are the latest craze in California pizza parlors.

"Theater organs are meant to be fun and entertaining," continued McCreary. "This is great for parties and, of course, everyone has to play and, of course everyone get hung-up on the xylophone. And for the next hour you hear this . . ." and his hands move smoothly into something you'd hear in a skating rink, heavy on the xylophone.

"The chimes come in handy for an occasional 'bong' if you're playing a ballad type thing," he added, bonging the chimes for effect.

McCreary was 19 when he built

his first organ for a funeral parlor in his hometown of Indiana. Pa. In college, at the University of Michigan in Ann Arbor, he built another in his apartment.

"I was studying music and the practice rooms were always filled, and you had to slosh through snow to get to them anyway. So I decided the hell with it and built a little one."

Later, in Washington, D.C., he rebuilt and doubled in size the organ in the church where he was employed as both choir master and organist.

But by far, this latest is the grandest of all. "Everything's done electromagnetically, or electropneumatically," he says.

In what McCreary describes as a terrible "over-simplification," he explains that an organ essentially works because an "electrical magnet pulls open a valve and lets the air into a pipe."

It hurts him to simplify like that. He'd much rather talk about things like "little bellows" and "double-action bellows" and "little sound traps," and explain how "air leaks" are the bane of organ buffs.

"That's one of the things you fight all the time."

He is now wincing as he holds a palm over an air leak in the pipe room. It's a teeny spot where a wisp of cool air is enough to make the white in his hair even whiter.

He turns away from the air leak and sweeps an appreciative and fatherly eye over the former library, now filled with pipes. "Those are tibia clausa, if you remember your Latin," he says, with the school teacher part of him. "Closed pipes."

He says it with an air of authority and finality.

Betsy rolls her eyes, but just slightly. She shakes her head and smiles, picturing the endless hours of pattering her husband has done over the years.

"Utter madness, that's what it is," she says, but affectionately.

And McCreary admits that he could only have done it all with a very understanding wife.

(Reprinted with permission)



John McCreary, Cathedral Organist-Choirmaster, at Home amidst the Pipes and Castanets of his Theatre Pipe Organ. Advertiser Photo by Gregory Yamamoto reprinted with permission.

THE CHURCH IN HAWAII: A HISTORY, PART TWO

Part Two of Meiric K. Dutton's, *The Episcopal Church in Hawaii: Ninety years of Service, 1862-1952*, is printed below and covers the years from the arrival to the Anglican Mission (1862) to the end of Bishop Staley's episcopate (1870).

Part One, from European discovery to 1862, was printed in the April 1979 issue of the *Chronicle*.

HAWAIIAN PRAYER BOOKS & HYMNALS

Kamehameha IV and Queen Emma had lived much in retirement following the death of little Prince Albert on the previous August 27. Consequently, they were absent in the country and unable to greet the Anglican mission or to attend its first services that October week-end.

Bishop Staley's *Journal* for October 16 records his first meeting with the royal couple: "I called privately on them. We spoke of the arrangements in our temporary church. He then expressed a deep interest in them, and told us that the Hawaiian Liturgy, to the end of Morning and Evening Prayer, would be completed and ready for use in a few days. He had long been engaged upon them. I asked if the Psalms were ready. He said they had already a translation in the Bible, which needed revision." The Morning and Evening Prayer were, in fact, in the hands of the printer at the time of this meeting.

First BCP Service in Hawaiian

It will be recalled that the first service from the Book of Common Prayer to be performed in the Hawaiian tongue undoubtedly was that used for the marriage of Kamehameha IV to Emma Rooke, and the translation was almost certainly made by the king.

The next time that the Hawaiian language was to be used in a Prayer Book service was on November 9, 1862, the fifth Sunday of services at

the temporary cathedral in Peleula as that section of Honolulu around Kukui and Nuuanu was called. The Bishop entered in his *Journal* of this Sunday that it was "a memorable day. The King's Morning Prayer was used for the first time at a purely native service. The church was crowded with Hawaiians. The chants were to the Te Deum, Venite, Jubilate — all Gregorian tunes. The natives



King Kamehameha IV.

joined heartily. The responses, too, were choral. I preached in Hawaiian. Having translated my sermon with Grammar and Dictionary, it was then corrected by the King. All understood every word of it."

The portion of the Prayer Book distributed at this service and a further lot of "200 copies of the King's Prayer Book" distributed at the first service to be held on Maui December 14, 1862, undoubtedly consisted of only the first 36 pages of the final book. What may be a unique copy of this first completed portion of the Prayer Book is preserved in the Hawaiian Mission Children's Society library. It is a side-sewn pamphlet of 36 pages, the first page being the title of the complete Prayer Book as it was finally issued in August of the next year. This issuance of the book "in parts" explains the date of 1862 on the title and of the June 1863 as the date of writing the "Preface" at the end of the volume.

Hawaiian BCP: August, 1863

The Prayer Book in Hawaiian, virtually complete except for the Psalms and the Ordinal, was issued late in August of 1863. Copies bearing this date and the autograph of the king are known. Bishop Staley recorded in his *Journal* on September 9, 1863, "I have sent (to England) six copies of the Prayer Book with its interesting explanatory preface." The book contains 397 pages.

Th Prefatory Note which Kamehameha IV prepared as part of this Prayer Book is worthy of the careful study of every person of the Anglican Communion interested in the Hawaiian Church. Of it, Bishop Staley wrote: "The King's grasp of Christian doctrine and Church history is already so wide and thorough that my part in the revision of his comprehensive introduction of the Book of Common Prayer has been a light one. There was no need to add one word of mine to his."

Among the highest tributes paid the king's translation is that of Ethel M. Damon who wrote, "Of the Hawaiian Prayer Book it may justly and reverently be said that the dignity and beauty of expression approach closely to the original. Well may the people mourn the passing of that king who, though faulty as are we all, had yet with his own hands and heart

fashioned in the Hawaiian Prayer Book a monument of such beauty and dignity as are accorded to few even of crowned heads."

In order that the English patrons of the Hawaiian Church might know of this remarkable work, the Bishop prevailed on the king to furnish a translation of his Preface which was published by the Society for Promoting Christian Knowledge in 1864.

A second edition of the Prayer Book in Hawaiian was issued in 1866. It carried the imprint of James H. Black. The Epistles and Gospels as well as the Psalms and Ordinal were omitted from this printing.

A new edition in which the Epistles and Gospels were omitted but the Psalms and Ordinal were added for the first time was brought out by the S.P.C.K. with a London imprint in 1867. In 1869 a printing with the Oxford imprint was issued.

Finally, in 1883, an edition which was revised and enlarged by Bishop Willis was published by the S.P.C.K. This contained a translation of the entire Book of Common Prayer of the Church of England, excepting only the Articles of Religion. It was the last complete edition to be issued in Hawaiian.

Hawaiian Hymnals & Tracts

The first Hymnal in the Hawaiian tongue for use of the Anglican Communion was issued in 1863 with, perhaps, a second printing in 1864. This first Anglican Hymnal in Hawaiian contained 39 hymns of which 13 were original translations and 26 were selected from those composed or translated by the American missionaries. This first edition was printed at the Polynesian office.

The second Anglican Hymnal in Hawaiian was printed in 1866 by J.H. Black; the third in 1874 by the Gazette office; and the fourth in 1880 by the Iolani School press. The fifth and final edition of the Anglican Hymnal in Hawaiian was printed in London in 1898. It contained 301 hymns.

Catechisms in Hawaiian were prepared from English texts by Bishops Staley and Willis and by the Rev. Alexander Mackintosh. Prayers for Children, a book on Church Doctrine and Bible Truth, and some minor tracts were among translations made during the early years for the Church in Hawaii.



Right: Queen Emma in the Old Priory Courtyard with Eldress Phoebe and Sisters Beatrice and Albertina, about 1884. Below: Page One of the King's Preface to the Prayer Book.

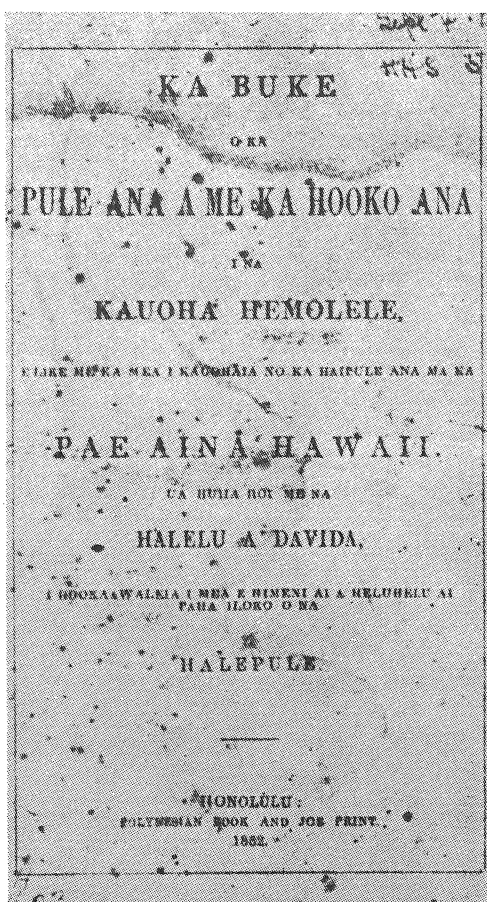
HE OLELO HOAKAKA THE TEACHING EXPLAINED



KEIA BUKE, he Buke Hoomana i kau-
ohaia e ka Ekalesia o Kristo, i mea e pono
ai ka hoomana ana. Pela no ka hana a ka
Ekalesia mai kinohi mai, a no ka hoomana ana
na mea a pau iloko o keia buke. O kana hana
hoi, o ke ao aku i kanaka i ke ano o ka *pule*
pololei ana i ke Akua; o ke kuhikuhi ana hoi i
na oihana a pau i kauohaia e kona Ekalesia; ke
ano o ka hana ana ia mau oihana me ia mau lolina;
ka wehewehe aku hoi i na manawa kapu a pau
me na wa noa i malamaia e ka Ekalesia, a me ke
ao aku hoi i na Kahuna o ke Akua i ka lakou mau
hana e hana pono ai, a e hana pu ai hoi me na
kanaka imua o ke Akua; o ka hoohalikelike ana
i na pule, na noi ana, me ka hana ana i na oihana
i pili i ka hoomana, i pau ole ai ka hana ana'ku
a kanaka i ko lakou wa e akoakoa'i e hoomana'ku
i ko lakou Akua. Aole keia hoohalikelike ana he
mea hou, aka, he mea kahiko loa, aole hoi i kue
i ka olelo a ke Akua; no ka mea, nolaila mai no
na kumu hoohalike o keia hana i hoopiliia'ku ai.
E nana kakou ia Mose me Miriama, a me na
kaikamahine o ka Iseraela; ia Aarona me kana
mau keiki ia lakou i hoomaikai aku ai i kanaka,
a me Debora hoi me Baraka; a nawai hoi e hoole
ka haku maoli ia ana o na Halelu o Davida, i mau

THIS BOOK is a Book of Prayer, sanctioned by the Church of Christ as an assistant to devotion. Thus has the Church done from the earliest days, and what this book contains has reference to worship only. Its purpose is to teach men the way to pray truly to God; to point out all the rites sanctioned by His Church; the way in which those rites and the sacramental offices are to be observed and performed; to explain the fasts and holydays ordained by the Church, and to teach the priests of God their own particular functions and those things which they have together with the congregation to perform in the sight of God; to make one voice of prayer and supplication common to all, and so to establish the method and the words even of adoration that men need not only then worship in common when they

worship in one congregation. This unison in adoration is no new thing, indeed it is very old; nor does it conflict in any way with the Word of God, because therein lie the prototypes of what this Church system is. Let us look to Moses and Miriam and the daughters of Israel; to Aaron with his sons, when they blessed the people; to Deborah also and to Barak; and who will deny the purposed composition of the Psalms of David



Preprint of the First Hawaiian Prayer Book, 1862. Courtesy of The Hawaiian Mission Children's Society.

THE STALEY EPISCOPATE

Bishop Staley and his party made arrangements for services to be held the day following their arrival despite the severe shock caused by news of Prince Albert's death. The Methodist chapel at the corner of Kukui Street and Nuuanu had stood empty for about a year and was now made useable for the Church services with furnishings for the altar brought from England. Handbills were printed and distributed announcing the next day's services.

At nine o'clock on that first Sunday, October 12, 1862, the Holy Communion was celebrated, at which communed the members of the Bishop's party and newly-arrived British Commissioner, Mr. W.W. F. Synge, "an excellent Churchman," and his wife. At eleven o'clock, the service was of prayers, Litany, and a sermon. Bishop Staley reported that "there was a full congregation, consisting chiefly of foreign residents, Hawaiians filling up all the vacant space, and thronging round the doors and windows. An eloquent and impressive sermon was preached by Mr. Mason."

Royal Confirmation

On November 28, the king and queen were confirmed as members of the Church. Of this event, the Bishop wrote: "The day kept annually as a public holiday in commemoration of the independence of the Islands, is now made further memorable by the Confirmation of the King and Queen. The hour fixed for the ceremony was half-past ten; but long before that time the temporary cathedral was besieged by hundreds anxious to gain admittance." The pageantry of this unusual service is recorded at length by a correspondent to the *Polynesian* of December 6, 1862.

On November 30 Minister Wyllie, Associate Justice G.M. Robertson, and Attorney-General C.C. Harris were confirmed, and on December 21, the high chief David Kalakaua. Thus the Episcopal Church was introduced into Hawaii under the patronage of the royal family and government officials.

Reformed Catholic Church

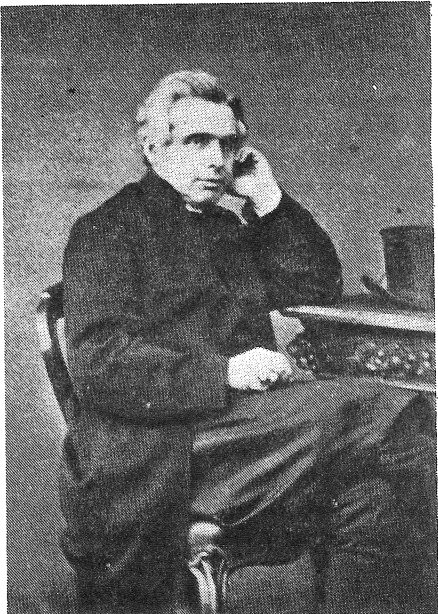
The form of organization of the Church in Hawaii differed from customary forms, but the form of the license under which Bishop Staley was consecrated was, itself, somewhat unusual. The Bishop's title as expressed in the license was "bishop of the United Church of England and Ireland in Hawaii."

Of this license, Manley Hopkins wrote to Foreign Minister Wyllie: "You will be satisfied to hear that a great part of the discussions which have taken place have arisen from the fear that any words might be injudiciously employed in making out the License at all at variance with the entire Sovereignty and independence of His Hawaiian Majesty. I am happy to say that nothing could be more barely permissive than the document, or could evince a greater desire to leave both the Church and His Majesty's Government free and in possession of their entire rights and prerogatives."

On October 23, a meeting of those interested in establishing the Church was held in the court house. It was here resolved that application be made at once for a charter of incorporation under the name of the Reformed Catholic Church, a name

which was to be retained until Bishop Willis took charge nearly ten years later.

The selection of this name came to be one of many embarrassments which Bishop Staley was to encounter. Nevertheless, it was a perfectly expressive title for a High Church unit of the Church of England



Bishop Staley.

to adopt at this period when the Oxford Movement was relatively young and its devotees, like Bishop Staley, somewhat excessive.

With the granting of the charter, it became possible for the Church to own land. The king then gave a plot of land which forms the core of the present Cathedral Close on Queen Emma Square. Four years were to pass before a church was to be constructed on this property.

Public Celebration of Christmas

The mission had been in the Islands but little more than two months when the Bishop entered in his *Journal*, "Until this year, Christmas had never been outwardly observed here at all. We resolved to inaugurate a different state of things, and no longer to suffer the birthday of our blessed Lord to pass without due honour. The king, who is heartily with us in all our proceedings, proclaimed a general holiday for that day."

Archdeacon Mason recorded, "On Christmas Eve, the arrangements in the church were finished by 5 p.m., and I never saw in England a church so beautifully decorated. The king lent all his silver candelabra, so that when night came, and the time (11:30 p.m.) for the midnight service arrived, the church was a perfect

blaze of light. Service over at 1:00 a.m., a salute was fired from the battery." An unusual procession was then formed outside the doors of the temporary cathedral.

The king, walking with the Bishop and the British commissioner, led the procession. Archdeacon Mason wrote that blazing kukui torches revealed in the streets of Honolulu "the unwonted sight of a king walking in choral procession at midnight, hymning the Nativity of the Babe of Bethlehem."

The general observance of Good Friday was similarly brought about by Bishop Staley. It was some years, however, before all public offices throughout the kingdom were ordered closed on this day.

The King is Dead

Bishop Staley and his clergy continued to work closely with Kamehameha IV during their first exuberant year of the Church in Hawaii. The Prayer Book translation progressed. The king helped the clergy with their sermons in Hawaiian. Schools were opened. A district visiting society was established, of which Queen Emma was an active member. A Guild of communicants, of which Kalakaua was a member, was organized to visit people and to "make known the principles of the Church, as distinguished from Romanism and Calvinism," and "to look out people for confirmation."

Just as the way seemed clear to great progress, an irreparable loss was sustained by the mission when, on St. Andrew's Day (November 30) 1863, Kamehameha IV died. He had been in ill health for some time, but his end was unexpected. The Bishop arrived at his bedside a few minutes after the king's death; but Minister Wyllie, who was present, had offered the commendatory prayer.

The funeral service was delayed for more than two months in order that a wing of the new Royal Mausoleum might be completed. This tomb, erected of coral stone in gothic style, was consecrated by Bishop Staley a few days before the funeral service of February 3.

Hawaii had lost a kind and a good king. He was deeply interested in the welfare of his people, visiting their homes when the smallpox epidemic prevailed. With the queen, he founded Queen's Hospital in 1860, having solicited funds from door to door to raise money for its construction.

Schools under Bishop Staley

Scarcely had the mission touched Hawaiian soil when Bishop Staley, his clergy and their wives and sisters undertook a second of their main objects — the establishment of schools. As early as November 8, 1862, a proposed "Hawaiian College" under the patronage of Her Gracious Majesty Queen Emma and with Mrs. Mason as "Lady Superintendent" was advertised. This school for Hawaiian girls opened December 8. It was temporarily located on Chaplain Street.

The "Hawaiian Cathedral Grammar School" was advertised on December 26, 1862. It was to be conducted by the Rev. G. Mason as Warden and had the stated object "to afford a sound religious and liberal education to the sons of gentlemen." The school opened January 12, 1863 at the Parsonage House, Kukui Street. It soon developed into a



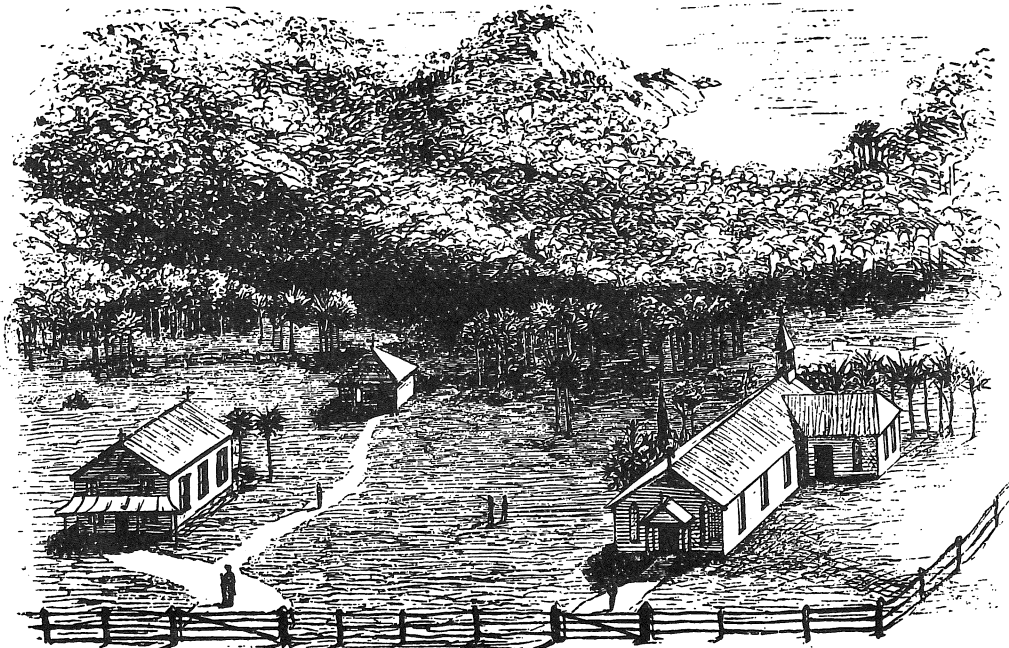
King Kamehameha V.

boarding school called St. Alban's College, forerunner of Iolani.

The king erected buildings at Kaalaa at the entrance to Pauoa Valley, and Mrs. Mason moved her school to this location. In 1863, the Masons moved to Lahaina on Maui where they carried on their work, while others assumed their places in Honolulu.

With the so-called Oxford movement in the Anglican Church, sisterhoods had been revived. In 1848 Priscilla Lydia Sellon, a maiden lady of private means, founded the Society of the Holy Trinity at Devonport. It was the first community of Sisters in the Anglican Church since the Reformation. Sisters from this society came in 1865 and were persuaded to take over the educational work of Mrs. Mason in the St. Cross School at Lahaina.

Later, Queen Emma further aroused Miss Sellon's interest in Hawaii with the result that three more sisters came out in 1867 when Miss Sellon visited the Islands. These three sisters took over the few girls



CHURCH AND SCHOOL, WAILUKU, 1867

remaining from Mrs. Mason's old school and opened a new school on the principles of St. Cross on Maui.

The building which the king erected for a girl's school in 1863 had been given over to the boys of St. Alban's. The Sisters' school was opened in a house on the Cathedral lot, but this soon proved inadequate and Miss Sellon erected a school on part of the cathedral property, besides buying additional land for a playground. She named the school St. Andrew's Priory; and the opening was held on Ascension Day 1867. The large coral cross which has since been moved to the patio of the present school grounds, had been set up; and around it occurred the dedication service.

All the instruction in the three schools was given in English, though the schools up to this time had, all but universally, been taught in Hawaiian.

Queen Emma in England

When Kamehameha IV died on St. Andrew's Day, 1863, it was decided to abandon the original intention of dedicating Honolulu's Cathedral to St. Peter and, instead, to dedicate it to St. Andrew as a memorial to Kamehameha IV.

Queen Emma was keenly interested that the work of building the Cathedral should progress and to that end, she sailed for England on May 6, 1865 to raise money and, in other ways, to promote the interests of the Church in Hawaii. Queen Victoria granted the charming queen from Hawaii every courtesy as well as her personal friendship. Bishop Wilberforce of Oxford was also of great assistance to her.

Through her efforts, six thousand pounds were contributed toward the building fund during the queen's stay in England. Messrs. Carpenter and Slater of London were selected as architects of the building; and it was decided to send out cut stone for the arches and windows from England and to use Island stone for the walls.

When Queen Emma returned late in October of 1866, she brought the plans of the new Episcopal Cathedral.

Bishop Staley in America

Kamehameha V continued to support the mission following his brother's death. He considered the Anglican Church to be "a sacred legacy bequeathed to me by my predecessor." It was not long, however, before political and religious jealousies created difficulties for the Bishop and the Church. On January 1, 1865 the Bishop delivered a Pastoral Address "vindicating the Church from the charges of intrusion, of having a political character and from other absurd allegations." This pastoral letter, itself aroused much bitter debate.

In 1865, Bishop Staley went to America on behalf of the mission. A primary consideration was to determine if the arrangement proposed in 1860, of having a joint mission of American and English Churches, could now be carried out and men and money sent to help the work in Hawaii. Two men were sent as a result of this appeal made at the General Convention of the Episcopal Church at Philadelphia. The Rev. Peyton Gallagher, who remained but a short time, and the Rev. George B. Whipple, who arrived early in 1866 and served at Wailuku on Maui for about six years, were the fruits of this trips. Mr. Whipple was brother of the Bishop of Minnesota and had lived in Hawaii during his youth and he spoke the language.

The Pro-Cathedral

On Saturday, December 8, 1866, the *Hawaiian Gazette* reported that, "During the week, the church furniture and fixtures of the Temporary Cathedral on Nuuanu Street have been removed to the new building on Emma Square, where services will be held at the usual hours." On the following Saturday, the same newspaper carried a detailed description of the new building and its furnishings. This church was a wooden structure, and was the first church to be built on the cathedral property.

The former Methodist meeting house on Nuuanu Street had been in use for four years. The new Pro-Cathedral was to see twenty years of use as a church before the first services were to be held in a portion of the permanent Cathedral.

The cut stone for a part of the permanent building had arrived from England the year before. On March 5, 1867, the cornerstone of the permanent building was laid by Kamehameha V, and work was commenced on the foundations of the choir. All work then stopped until 1881 when it was re-commenced under Bishop Willis.

Bishop Staley's Closing Years

Bishop Staley sailed for England to discuss Church matters mid-1867; and about six months later, Mrs. Staley and the children followed him. The Bishop remained away about two years, returning to find that the situation had become "untenable." There was great difficulty in getting funds and in keeping clergymen. His High-Churchmanship did not suit the majority of the English Church residents, and other Protestants considered it "popish."

The Bishop was also greatly annoyed at the persistent efforts made in Hawaii and on the mainland to spread the idea that he was a political agent of England. One newspaper said, "The Bishop under the genial tropic skies is a diplomatist. Under this velvety glove is the hard hand of Britain feeling for a naval station."

Bishop Staley's request to be relieved of the responsibilities of the Church in Hawaii was granted by the Archbishop. He left Honolulu in 1870 to take up parish work in England.

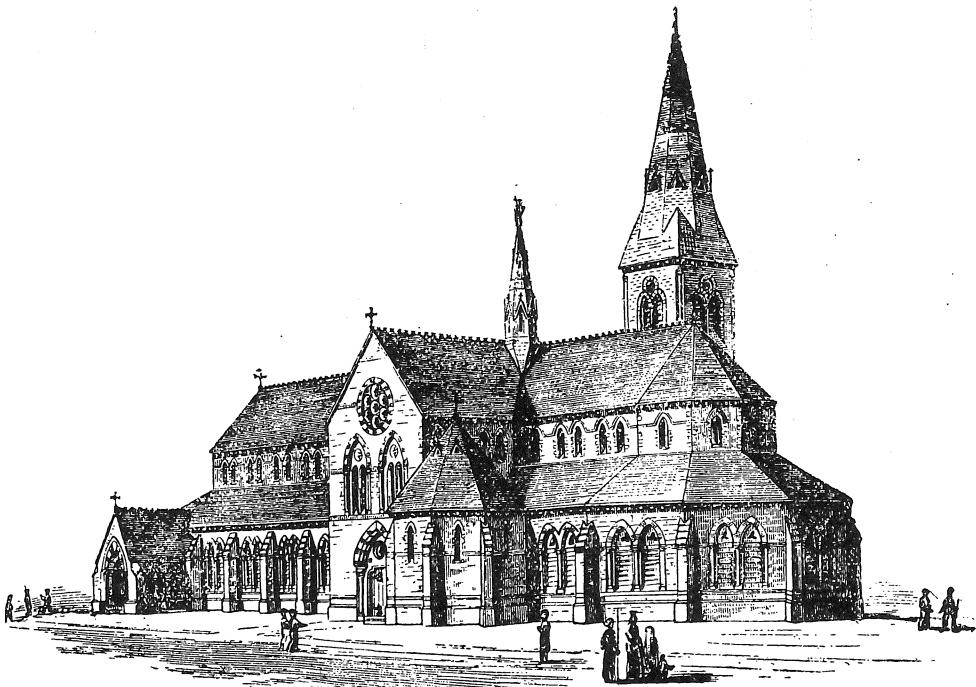
(Conclusion of Part Two)

The *Chronicle*, whenever possible, prints correspondence in its entirety. Shorter, succinct letters are preferable. Any editing is always indicated: omissions, for example, by three dots. All *Chronicle* correspondence is answered. Not all, of course, is printed.

... And of the Comfort of the Resurrection

A heart's clarion! Away grief's gasping, joyless days, dejection.
Across my foundering deck shone
A beacon, an eternal beam. Flesh fade, and mortal trash
Fall to the residuary worm; world's wildfire, leave but ash;
In a flash, at a trumpet crash,
I am all at once what Christ is, since he was what I am, and
This Jack, joke, poor potsherd, patch, matchwood, immortal diamond,
Is immortal diamond.

— The Rev. Gerald Manley Hopkins, S.J.



ORIGINAL PLANS FOR ST. ANDREW'S CATHEDRAL



ST. CROSS SCHOOL, LAHAINA, 1865.

JUNE 1979

DIOCESAN CALENDAR

- 1-3 Marriage Encounter - Airport Ramada Inn
- 6 Episcopal Charismatic Fellowship
- 11 Kamehameha Day Holiday
- 18 Mokuleia Camp Staff orientation and lunch
- 24 Cathedral Organists Festival Eucharist
- 25 Clergy Conference - Bishop Robinson - Hawaiian Ministry a.m.; Youth Ministry Workshop "Equipping Clergy and Laity for Youth Ministry" p.m.
- 27 Standing Committee - Cathedral Library

BISHOP'S CALENDAR

- 2 Priory Commencement
- 3 St. Timothy's Visitation
- 5 Staff Meeting
- 7 Epiphany Day School Graduation
- Commission on Ministry - Cathedral Library
- 10 Iolani Commencement - St. Alban's Chapel
- 12 St. Andrew's Youth Conference
- 14 Diocesan Sunday School Teachers Inst. - Von Holt Room
- 15 St. Andrew's Conference
- 17 Staff Meeting
- 19 Diocesan Staff Eucharist & Meeting
- Cathedral Chapter Meeting - Von Holt Room
- 15 Diocesan Council
- 17 St. Barnabas' Visitation
- 19 Staff Meeting
- Hawaii Loa College Executive Meeting - A&B Boardroom
- 20 Aloha United Way Executive Meeting
- 24 St. George's Visitation
- 26 Staff Meeting
- Priory Board of Trustees Meeting
- 27 Diocesan Staff
- 30-6/1 Grace Church Visitation