

HAWAIIAN CHURCH CHRONICLE

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CLERGY APPOINTMENTS

BISHOP GEORGE MASUDA INTERIM RECTOR, HOLY INNOCENTS'

Bishop George Masuda, retired Bishop of North Dakota (1965-1980), was named the Interim Rector of Holy Innocents', Lahaina, by the Vestry.

Bishop Masuda will be in Lahaina 6 months during the search for a successor to Fr. Charles Burger.

Prior to his consecration, the Bishop was Rector of St. Luke's, Billings, Montana (1948-1965). And, following retirement, he has served several churches in an interim capacity, most recently All Saints', Carmel, California.

Bishop Masuda's life of service has included the presidency of Province 6, membership on the National Church's Executive Council and National Commission on Indian Work, and as trustee of the distinguished Roanridge Foundation and of Seabury-Western Theological School in Illinois.

Bishop Masuda and his wife Jeanne were to arrive in Lahaina on July 25.

FR. DAVID OTA TO GOOD SAMARITAN, UH-MANOA

Fr. David Ota, a 1983 graduate of C.D.S.P., has been selected to succeed Fr. Charles Halter at Good Samaritan, Palolo, and Fr. Bill Grosh at UH-Manoa, Bishop Browning has announced.

Fr. Ota was born in San Francisco (1954) and comes to Hawaii from his home parish Christ Church Sei Ko Kai at Clay and Pierce.

Besides the seminary in Berkeley, the new Vicar of Good Samaritan and University Chaplain was educated at the University of California - Davis (Bachelor of Science in biology, 1976) and Tokyo's Central Theological College and Takushoku University (1981-1982). Hawaii's Venture in Mission helped fund his studies in Japan.

This summer Fr. Ota was ordained deacon in California.

Fr. Ota is single and a sports fan, especially of basketball.

FR. TREVOR HOY TO CATHEDRAL

Fr. Trevor Hoy, well known to Oahu Episcopalians as Holy Nativity's effective Pastoral Specialist (1982-1983), has been selected as the Cathedral's Pastoral Assistant for the year August 1983 through July 1984.

Fr. Hoy comes to St. Andrew's with a life which includes work as Rector and interim Rector, hospice and university chaplain, seminary teacher, director of diocesan education and program, consultant to hospices, and hospice training coordinator. Fr. Hoy has served in Ohio and Pennsylvania, but chiefly in the Diocese of California (San Francisco Bay Area).

During his year at the Cathedral, Fr. Hoy's work week is stipulated at "three days per week."

He is to assist:

- "In providing pastoral care to the Cathedral membership and to the community,"
- "At Sunday services and other liturgical events,"
- "In the administration of the Cathedral during the vacancy,"
- "In the study of the Cathedral: its identity, its mission and ministry, its finances and resources, and its relationship to the Diocese."

At the Cathedral, three committees are already at work:

- Definition Committee, chaired by Richard Hicks;
- Search Committee, chaired by Donald McKenne;
- Public Relations Committee, chaired by Katharine Richardson.

The Cathedral's time-table calls for a fine screening in October of the candidates to succeed Dean John Bright.

Convention 1983 is to hear a report of the work of the Definition and the Search Committees.

Fr. Hoy was born in London and is married to Daphne Pell.

CONVENTION

Nominations, Resolutions

The 15th Diocesan Convention will open on Friday, November 11, and continue on Saturday and (if necessary) Sunday.

Convention sites are: St. Andrew's Cathedral (Friday), Prince Kuhio Hotel (Saturday), and the Cathedral (Sunday).

Nominations are being welcomed by the Nominations Committee (David Malvin, Chairman) for the Standing Committee, the Diocesan Council, Secretary of Convention and the Cathedral Chapter. They are open both to the laity and the clergy. Deadline for the receipt of nominations in the Diocesan Office, Queen Emma Square, Honolulu, HI 96813: September 12, 1983. Persons nominated need not be delegates to Convention. Nomination forms are available from pastors and delegates.

The Standing Committee serves as the Bishop's Council of Advice and is the ecclesiastical authority when there is no Bishop. To be elected: 1 clergy and 1 laity for 4 year terms.

The Diocesan Council oversees the policies and programs and is responsible for the business and property of the Church. To be elected: 2 clergy and 6 laity for three-year terms, with 1 clergy for a two-year term.

The Secretary to Convention records and publishes the minutes and chairs the Convention Steering Committee to plan and prepare for the next Convention. Must be a delegate to this Convention.

The Cathedral Chapter serves as the Vestry of St. Andrew's. To be elected: 1 laity and 1 clergy for a term of 2 years.

Resolutions have the same deadline and address. The Resolutions Committee (Ralph Kam, Chairman) asks, "Please put your name, the name of your church, your address and your telephone number on the resolution proposal.

"Send an explanation, if you think it will be helpful.

"One of the members of the Resolutions Committee will contact you soon after your proposal has been received."



A Beauty of Ladies: Katharine Kennedy (with quilt), Puanani Hanchett, Patti Browning, Nita Hogue (right), Diana Lockwood (left) at the Garden Party for the Archbishop of Canterbury.

HAWAII HOSTS PACIFIC BASIN CONFERENCE

The Rt. Rev. Edmond L. Browning, along with the entire Diocese of Hawaii, hosted the unprecedented Pacific Basin Conference held June 19-26, 1983, at Hawaii Loa College in Windward Oahu.

Representatives of some 41 dioceses of the Anglican Communion participated in this historic meeting.

The Conference opened Hawaiian-style, with plumeria leis for all 153 participants, a traditional hula by Kaipo Kalua's troupe from Iolani School, the Kawa Ceremony exchanged between Bishop Browning, Host Bishop, and the Rt. Rev. Wesley Frensdorff, Bishop of Nevada and Chairman of the Conference Planning Committee.

In his remarks at the plenary session following the Eucharistic opening of the Conference, Bishop Frensdorff summarized the goals of the week-long meeting as being "for the delegates to share with each other their hopes and concerns for the life and mission of the Church where 'we' are, indigenous ministry; to be stimulated to learn and think as people of God, that we might be clear about our call to mission and servanthood; and to plan for implementation in regional groups for local mission."

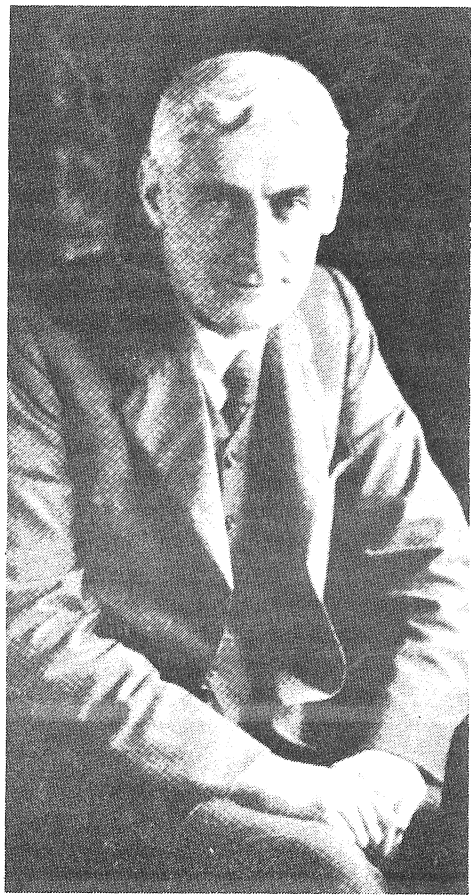
Roland Allen

The main focus of the Conference was the vision and legacy of Roland Allen (1868-1947). Allen, a missionary of the Church of England in China, Africa and Western Canada, was a leader in mission reform. Although Allen died long before his thoughts on indigenous ministry and Christian community were accepted by the mainstream of the Church, he was very much alive in the lectures, discussions and workshops of the Pacific Basin Conference.

The delegates used as their foundation Allen's basic doctrines of Christian community, as (1) a group of people "which has come into being as the result of the preaching of the Gospel [and which] should have 'handed over to it' the Bible, the Creed, the ministry, and the Sacraments;" (2) being responsible, with the bishop, for recognizing spiritual gifts and needs and "for calling into service priests to preside at the Eucharist and to be responsible for the word and for pastoral care," and (3) having the right and responsibility "to share the message and the life [of the community] with its neighboring communities not yet evangelized."

Some of the issues raised during the Conference were: Concerns for Native (Indigenous) People; Nuclear Concerns; Women's Concerns, especially in fulfilling ministry; Communism and Christianity; How Do We Deliver the Bible to Others? and How Do We Effect Change at the Basic Level of the Anglican Communion?.

These issues were, in part, addressed by the Conference speakers. The Rev. Canon David Paton, Canterbury Cathedral, England, presented the key-note lecture on



Roland Allen (1868-1947)

Roland Allen, his "Vision and Legacy". Paton also gave the participants some insight into Allen, the man. The Canon is presently completing his third major work on Roland Allen, *The Compulsion of the Spirit: A Roland Allen Reader*, which will be available in late-August through Eerdmans Publishing Company and is co-edited by Charles Long, editor of the Forward Movement Publications.

The Laity

With the foundation stones in place, the Conference proceeded in a truly Allen-style with an ecumenical speaker, a Roman Catholic theo-

logian, Dr. Bernard Cooke. Dr. Cooke is currently Professor of Theology at Holy Cross College, Worcester, Mass. He led the participants through what is known of the development of the Christian Church. As he pointed out, nowhere can there be found in the New Testament a description or definition of the Church. It developed as the life of the Christian community developed and took upon itself various functions which we now term Christian ministry. One of the points Cooke made is that as the Church continues to develop "the crucial issue for [the] years ahead is restoration of the role of the lay people in the Church".

As no community can stand in isolation from the world around it, the Rev. Jaci Maraschin, a priest of the Igreja Episcopal de Brasil (Episcopal Church of Brazil), spoke concerning the church's involvement in political life. Maraschin challenged the United States' concept that "religion and politics do not belong together." If the Church is going to be a local church, an indigenous church, it must therefore, "be involved in controversial political decisions." A case in point being, Liberation Theology which, while still in its formative stages, is in use in Latin America. Such an indigenous theology assists the people of God in their own land to realize that the Church does identify with their struggles, suffering, and their lives.

Socio - Economic Problems

Once the Church learns the need of and for identification with the local people, it also becomes increasingly more aware of the economic problems which they face. Dr. Maai Solato, M.D., who just completed his work with Hawaii's East-West Center and serves as a Lay Canon of Holy Trinity

Cathedral, Suva, Fiji, addressed the Conference on the issues of poverty and demoralization currently plaguing Melanesia, Micronesia and Polynesia. Local governments and even foreign governmental aid cannot keep pace with the population growth and unemployment. Economic development is given the region's number one priority. The health of the citizenry and other urgent social services come second at best. And demoralization results from the importation of modern technological items which take business away from the local merchants and cause the community to become dependent physically and emotionally upon the more advanced and developed nations. Dr. Solato views the Church's role as seeing to the human and social problems resulting from dependence, while the government concerns itself with the economic side of this "complex problem".

Mission

However, before the Church can venture out into these areas and do its mission, the Church must be clear about that mission. It must be aware of its theology, as well as of the various issues and models. To this end, Dr. Patricia Page, Director of Continuing Education, Church Divinity School of the Pacific, and a former missionary to Zambia, and the Rt. Rev. George Harris, Bishop of Alaska and a former missionary in the Philippines, made a joint presentation.

Professor Page stated that if we the Church are going to insist that the Sacrament of Baptism "is the fundamental act of the Church," then we must accept that with each baptismal candidate "the Church, as we know it, is formed and reformed." This direct result of the unique gifts given to each person (and shared both within and without the community) places the ministry of the Church in constant change.

Yet, as Bishop Harris pointed out, the ordained ministry has shown the most resistance to change. Harris said, "The majority of parishes and congregations are still served by a single, overworked priest, who in the absence of a remote and inaccessible bishop, a dearth of fellow-priests, a non-existent diaconate and a passive laity, attempts to carry alone the entire ministerial function of the congregation." This situation Bishop Harris sees as totally "absurd." He continued, "Yet, received traditions and inherited structures militate against reform."

Harris concluded by stressing this Roland Allen concept: "It is only within a framework of a renewed and diversified ministry consisting of an accessible bishop, fellow-presbyters, a restored diaconate and a trained and active body of laity, who have been 'equipped for ministry' that the [ordained] priesthood can be restored to its proper function and relationship to the Church." To minister to the world found in the Pacific region, Harris urged that "the Church must answer the call for fundamental



Bishop Jabez Bryce of Polynesia (left), with Professor Page of C.D.S.P., the Ven. Samuel Sahayam of Fiji, and Feauina Arps of Western Samoa, at the Pacific Basin Conference.

changes and restructuring on every level of its life."

Doing Theology

One such fundamental change was addressed by Dr. Ross Kinsler, Program Staff for Theological Education with the World Council of Churches. "The voices of the Third World theologies, feminists, and the church of the poor all declare that the people must be recognized and equipped, not only as the base for ministry, but also as primary participants in the theological task," said Kinsler. The "doing of theology" is the role of God's people, and it is not to be left up to the clergy alone. Each time the Gospel is interpreted in each community, in each place, such an action is profoundly theological. It must be done by local people. According to Kinsler, "theological education must reach into every sub-culture and community and equip these people for their theological vocation."

The 'challenge' viewed by Kinsler and shared with the Conference "is to recreate the ecumenical movement from the bottom up, as the people of God take primary responsibility for renewal, unity, and mission, not just for the life of the Church, but for the life of the world."

Servant Leadership

Underlying the entire Pacific Basin Conference was the theme: the life of the world. The Rev. Dr. Kosuke Koyama, Professor at Union Theological Seminary, New York, led the Conference each morning in a series of meditations which he entitled, "Servant Leadership in a World of Power." Using Biblical passages as his foundation, Koyama redefined in a flowing, constantly gesturing, explosive style, words and phrases which for some have reached a state of meaninglessness. In an attempt to bring a new vitality to the Isaiah servant concept, Dr. Koyama focused on such thoughts as God being "unemployed." The people wanted a "visible, human king" because "an invisible one you cannot manipulate." It was however, "when God was 'fired' by the people, He became the God of Israel, the God of all the people."

Koyama gave everyone a renewed view of the Last Supper, as well. At that dramatic moment of alienation, "on the night He was betrayed," Christ started reconciliation: "He took bread and broke it." For Koyama, "the broken bread created distance" between the two fragments; and in that distance, there is room "to embrace everyone." Evangelism therefore, according to Dr. Koyama, "means will you please come into this distance, inside the broken bread of the Sacrament." Therefore, Christ can heal the broken world because He, himself, was broken. So what was once seen as being a negative concept, "brokenness," Koyama redefines in positive, affirming terms.

The week-long series was concluded on an ecumenical note with Koyama defining ecumenical as "all the inhabited world." He gestured the building of a house as being "ecumenical" with its polar-opposite being the concept of "wilderness,



Bishop Wesley Frensdorff of Nevada, a Planer of the Pacific Basin Conference.

devastation and desolation." As the Church, we are called to be concerned with human needs and issues, such "desolation is against ecumenical vision and ecumenical space." "Theological education is concerned with ecumenical vision and ecumenical space," with a variety while also sharing a unity. "Servant leadership in a world of power" means that "He [Jesus Christ] has been mutilated and that we cannot mutilate Him any more. We must build the Church, the ministry and theological education on this strength," Dr. Koyama summarized.

Throughout the week, participants divided into regional and workshop groups in order to discuss the presenta-

tions, and finally to begin regional implementation of the data gained from the Conference. Hawaii's delegation has already promised to meet on a regular basis over the next six months. Details of their progress will be in future issues of the *Chronicle*.

The Pacific Basin Conference closed with a luau at Hawaii Loa College on Saturday evening and a Festival Eucharist at St. Andrew's Cathedral on Sunday morning, with Archbishop Paul Reeves of New Zealand as Chief Celebrant, Bishops Browning and Frensdorff as Con-celebrants, and the Rev. Dr. Samuel Van Culin, an Hawaiian and now Secretary-General of the Anglican Consultative Council, as preacher. The theme of the sermon was "God's Gift to Us: Ministry," which brought to a fitting close this unique and important Conference.

Other Provinces and Diocese participating included: Australia, New Zealand, South Pacific Anglican Council, Council of East Asia, Burma, Japan, Canada, Brazil, Southern Cone of South America, Ecuador, Colombia, Central America, and nine Dioceses of the Episcopal Church in the United States.

The Hawaii delegation was led by Bishop Browning and included the Rev. Robert Rowley, St. Timothy's, Aiea, Mrs. Dorothy Nakatsuji, and the Rev. Franklin Chun, St. Andrew's Priory School.

—The Rev. Morley E. Frech, Jr.



At the Pacific Basin Conference: Dorothy Nakatsuji, Fr. Robert Rowley, Bishop Browning, and Fr. Robert Brown.

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NEW BOOKS

New arrivals at the Queen Emma Gift & Book Stall, which serves the book and religious gift needs of Hawaii's Episcopalians, include:

H. Boone Porter, *Keeping the Church Year*

Urban T. Holmes, *What is Anglicanism?*

Lectionary Texts — Year A

The Christian Pocket Diary, 1984

The Liturgical Desk Calendar, 1984 (Episcopal Edition)

The Liturgical Pocket Secretary, 1984 (Episcopal Edition).

And among the books especially ordered through the Queen Emma Gift & Book Stall recently are:

C.F. Allison, *Guilt, Anger & God* (reviewed in this *Chronicle* issue by Peggy Kai)

F.F. Bruce, *New Testament History*

Thomas Merton, *Monastic Journey*

Urban T. Holmes, *Turning to Christ*

Morton Kelsey, *Caring: How We Can Love One Another.*

The Book Stall is at St. Andrew's Cathedral, Queen Emma Square, Honolulu, Hawaii 96813 (Telephone: 536-7776). Orders are welcomed. The Bishop's Discretionary Fund profits from the proceeds of the Book Stall.

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KING KAMEHAMEHA IV (1834-1863)

A saint is more than an ever-nicely-nicely who inhabited an effortless stained-glass world of perfection.

Rather, the saint is a hero. Caught in a web of darkness, he none-the-less breaks free (again and again, as needsbe), sides with the light, and refreshes and encourages those who follow by his struggle, refusal to give up amidst setbacks, and (finally) his success.

That scoffer Ambrose Bierce was close to the truth when he defined a saint as "a sinner revised and edited," providing the sinner himself — not some later hagiographer — was the reviser and editor, with Christ as his model.

Such a saint was Alexander Liholiho, King Kamehameha IV.

II.

On August 27, 1862, the young Prince of Hawaii died. The King's great grief at the loss of his only child, his son and the heir, is easily understood. Many parents, sadly, know this immense sorrow. And many a parent also faults himself, or herself, for not having done more, or better, or the right thing to have saved a child.

Discipline, the King had learned, was the key to any real success. To cool off his son's anger and end a temper tantrum, the King had held him under the spigot and doused him with cold water. Sickness and fever followed, the brain was involved, and — only four years old — the Prince of Hawaii was dead. (Queen Liliuokalani, *Hawaii's Story*, pp. 19, 20.)

The King's grief was intense, the moreso because of the guilt he felt. The King had meant well: discipline is essential, especially for monarchs. But how terrible the result!

To save his sanity and solace his spirit the King immersed himself in his work of translating the *Book of Common Prayer* into Hawaiian. In late August 1863, three months before his own death the translation was published, together with his own *Preface* thereto.

The King had already translated the Marriage Service for his marriage to Queen Emma (June 19, 1856). During his first meeting with Bishop Staley (mid-October 1862), just after the death of the Prince, the King stated "that the Hawaiian Liturgy, to the end of the Morning and Evening Prayer, would be completed and ready for use in a few days." The translation seems to have taken the King about nine months in all.

In the midst of tragedy and guilt, the King had turned to God and worship and worked to enrich the spiritual life of others as well.

His eloquent explanation of the Anglican way in the *Preface* — by a layman, largely self-taught in matters religious — impressed Bishop Staley and so impressed the Society for the Promotion of Christian Knowledge in London that they issued it in England as a tract.

"His preface to the English Book of Common Prayer . . . marks him a man of spirituality and high mental attainment," writes Mary Atherton



Prince Alexander Liholiho, King Kamehameha IV (1854-1863).

Richards in *The Chiefs' Children's School* (Honolulu: 1937, p. 358).

III.

At the Chiefs' Children's School, King Kamehameha IV received his formal education. His elegant English, his love of learning, and his breadth of knowledge had their foundation in that Royal School. Chemistry, geometry, book-keeping, and surveying, as well as the flute, were among his attainments.

There royal Hawaiian ways collided with republican Calvinist culture. The initial shock was great. On his first day at school, Alexander tried three times to escape, bit John Li on the wrist, and was finally subdued by Juliette Montague Cooke and her ruler. The permissiveness of the Hawaiian *kahu* was different indeed from the rule of a Victorian *pater*- and *materfamilias*. But the King had abiding affection for Mrs. Cooke; and for Amos Starr Cooke, respect. Mr. Cooke thought himself perhaps too much the disciplinarian, and said so. But he also reminded both Alexander and his brother Lot that there was no success without it (December 18, 1848).

Alexander needed discipline, as did Lot and Moses, his brothers. Leaving the school premises (Punchbowl Street, between Beretania and Hotel, on today's Capitol grounds) for midnight walks downtown, wine purchases, and drinking could hardly be tolerated. And wasn't. Alexander was then 11½ years old (August 18, 1845). And alcohol was to play a dark part in his life.

For the Mission, Alexander's

education at the Cookes' school meant not only that the heir to Hawaii's throne was their student, but also that he had been removed from Catholic influence. The court of Kamehameha III knew Catholicism, and one of Alexander's teachers before the Cookes was Catholic — facts which filled the Protestant Mission with no joy.

For Alexander, this early influence helped lead to his own Anglo-Catholicism and to an awareness of a wider range of options in matters religious. This awareness was further amplified during a year abroad visiting England, France, and the United States (1849-1850).

IV.

On December 15, 1854, when he was 20, Prince Alexander succeeded to the Hawaiian throne as King Kamehameha IV. In his address on his oath-taking, he said, "Today we begin a new era. Let it be one of increased civilization — one of decided progress, industry, temperance, morality, and all those virtues which mark a nation's advance." (January 11, 1855, *Speeches of His Majesty*, p. 5)

For Hawaii, he craved unity, "peace, prosperity and independence." Economic stability, agriculture and cattle-ranching, education, health and arresting the decrease in the population were all concerns expressed often by the King to the Legislature. He insisted that English language instruction was necessary to insure "intellectual progress" and "meeting the foreigners on terms of equality." He wished to be a good Father to the

People of Hawaii. (*Speeches*, esp. pp. 4, 14-16.)

On June 19, 1856, in Kawaiahao Church, quite near where they both had gone to school, the King married Emma. Hawaii was delighted. The Queen brought to the Palace a love, a strength, and a vision which enhanced the King's own and helped him banish the boisterous rakishness of his bachelor days.

A prince was born to the royal couple on May 20, 1858. He was styled the Prince of Hawaii in emulation of the title of England's heir to the throne, the Prince of Wales. And his European names were Albert Edward, those of England's Prince Consort and of the Prince of Wales, later Edward VII. The King and the Queen called him Kauikeaouli, the name of Kamehameha III (Alexander's *hanai*-father), or Baby.

The succession seemed secure. And hereditary succession, which had eluded both King Kamehameha II and King Kamehameha III, seemed further to guarantee the stability and independence of Hawaii. The nation rejoiced.

V.

But the first of the King's great tragedies nearly eclipsed his joy at his son's birth and eroded — almost fatally — his own sense of worth.

"In the autumn of 1859 the young King, in a fit of jealousy and after several days of hard drinking, . . . shot and severely wounded his private secretary and long-time friend, H.A. Neilson," writes Alfons Korn (*Victorian Visitors*, p. 129).

This "great false act of my life" (the words are the King's) both reveals the King's temperament and illumines his later years of repentance, notes Korn.

The King had clearly been in a state. Since his marriage he took little, if any, alcohol, according to Neilson's own testimony. Now in Lahaina, freed from routine and suffering from asthma, he drank heavily for the better part of two days. And amidst "other wild doings," he had a loyal retainer imprisoned, threatened the Queen's life, and shot Neilson, who died of the wound and complications in 1862.

Alcohol had been the fuel and jealousy the engine for this royal crime. It was even more sordid in that one of the Queen's ladies-in-waiting had been the King's mistress before his marriage, and was still. Through the King, she had revenged herself on Neilson, because he "had urged his close friend the King to break with the lady and keep faith with his marriage vow," according to Charles de Varigny, then Secretary of the French Consulate and later Hawaii's Minister of Finance and Minister of Foreign Affairs. (*Fourteen Years*, p. 101.)

In his "self reproach and sorrow" (the words are the King's), Liholiho thought seriously of abdication and also of suicide. Only those who have in some similar fashion betrayed the best that is in them, their office of

trust, and the ones they love can understand the King's terrible agony.

"Those sordid hours culminating in that deed of violence which proved so costly to his sense of himself as a Christian and a gentleman cast their transforming shadow over all his later life. There is good reason to look upon the Neilson affair as a pivotal turning point in the King's career," writes Professor Korn (*Victorian Visitors*, p. 136).

VI.

That night in Lahaina the peace and the harmony the King strove for and his concept of himself as Father to his Chiefs and People lay shattered, in shambles.

A sense of sin and of "humiliation for sin" of which the Calvinists had spoken so much was now the King's also, in a very real way. Did it make the Anglo-Catholic all that more appealing because of its emphasizing forgiveness through confession and the sacrament of penance?

And he knew guilt further with his son's death. Understandably, in its aftermath, he retreated from state ceremonial and preferred the private life. He was heart-broken. While in Kailua-Kona, he preached to his suite on the text "Jesus wept" (John 11:35). Again, he took no "easy way out." Queen Emma's love, the support of his Ministers and friends, his translating the *Book of Common Prayer*, the consolations of religion, and joy in good works brought the King through.

On the first anniversary of the little Prince's death, King Kamehameha IV and Queen Emma brought six Hawaiian children to Archdeacon Mason and his wife to be educated at

royal expense. Three months later, the King himself was dead of asthma and a broken heart.

"He was . . . a man of six feet in height, elegant in figure and movement; his skin, the full copper-colour. . .

"The expression of his face was sweet and animated. His bearing graceful and courteous in the highest degree.

"He was an admirable rider, a good whip, shot well, and, at proper times, thoroughly enjoyed a game of cricket or of billiards. He was an English gentleman cut in olive.

"He had read English literature and European history," and was "fond of designing furniture," writes Manley Hopkins (*Hawaii: The Past, Present, and Future of Its Island-Kingdom* (1866), pp. 432, 433, 436.)

VII

King Kamehameha IV and Queen Emma loved their people and were loved by them. The Episcopal Church looks to them as royal patrons and devout members. Her invitation to Hawaii, the first nurturing of her institutions, the land for the Cathedral, a church in Lahaina, her prayer book in Hawaiian, and a persuasive explanation of her polity and worship came from the King's hand, as did The Queen's Hospital. And Iolani School bears the King's name. He was Iolani II as well.

And in the King one may see Christian courage and attainment. He fought the hold of alcohol, and won. He fought what older writers plainly termed lust, and won. He fought the "easy ways out" of abdication and suicide, and won. Many share the King's temptations; not so many, his

triumphs.

"If he resembled David in the greatness of occasional transgressions, he resembled David in the deepness and sincerity of his contrition," notes Manley Hopkins (p. 434).

Like David also, he gave his people psalms and prayers, worship and the prospects of a temple he was not to see.

Like David, Alexander Liholiho, King Kamehameha IV, was a good King and very much the hero.

And so the Episcopal Church in

Hawaii remembers him, together with Queen Emma, each year on November 28, the day of their Confirmation and first Communion, in accordance with the proclamation by Bishop Browning made before the Archbishop of Canterbury in Saint Andrew's Cathedral, Honolulu, this April.

—JPE

Note: An article on Queen Emma appeared in the June issue of the Hawaiian Church Chronicle.

BOOKS REVIEWED

Guilt, Anger, and God: The Patterns of our Discontents (New York: Seabury Press, 1982), by Christopher Fitzsimons Allison.

Aside from the title which gives a clear idea of what this book is about, the best way that I can recommend it is by a few quotations from it.

I found only one fault with the author. He tends to blame "civilization" for many of the ills of man. Primitive man had just as many problems, if not more. However, there is so much here to help us grow in Christ.

"... God has spoken the Word that 'words' us righteous and whole . . . To be treated as whole and righteous is to become whole and righteous . . . We are . . . regarded . . . reckoned . . . 'worded' (by God) not as we are but as we are to be—whole, 'chosen of God, and precious'."

The Good News is that . . . "our mutual hope, our common faith, and our Christian commitment is that there is no *rejection*. Rebuke, repentance, responsibility, and restitution, yes; but rejection, no! No matter how evil (or sinful) we may feel that we are, God reckons us good in Jesus Christ."

"If we understand that we have a natural aggression which is aggravated by the inevitable frustrations of life . . . and that we use each other and ourselves as scapegoats . . . and that the often unrecognized object of our anger is God, then we are at that very center of Christianity asking the question to which the crucifixion . . . is the answer . . . Yet it is not as a scapegoat that Christ takes our anger but as a lamb . . . The Lamb of God puts the responsibility back in our laps . . . You and I are still the ones for whom it was necessary for Christ to die on the cross . . ."

Good food for growth

—Peggy Kai

Peacemakers: Christian Voices from the New Abolitionist Movement edited by Jim Wallis (San Francisco: Harper & Row, 1983).

Peacemakers makes available the views and personal odysseys of twenty-four other Christians who have rediscovered "Christ's way of peace. They come from across the entire spectrum of the church's life, yet they all speak with one voice — an urgent

plea for peace."

Among these 24 are: Billy Graham, Catholic Bishops Leroy Matthiesen of Amarillo and Raymond Hunthausen of Seattle, James Douglass (in the 1960s at UH-Manoa), and Daniel Berrigan, as well as feminists, a draft resister, Blacks (including an historian and a community organizer), sisters, pastors (Anglican, Catholic, Methodist and Southern Baptist). Eleven are laypersons, including housewives, a nuclear engineer employed by Lockheed, and a policy analyst (whose inside view of U.S. disarmament negotiations and nuclear strategy is particularly chilling).

Peacemakers will be especially valuable for those peacemakers who think that they are alone, for those working out or refining their own commitment to peace, and (as evidence to the contrary) for those who think a personal commitment to peace-making is somehow un-Christian, unpatriotic, or bizarre.

!Gracias! A Latin American Journal (San Francisco: Harper & Row, 1983) by Henri J.M. Nouwen.

In *!Gracias!* Fr. Nouwen has written an important book which is both the odyssey of one soul and a report on church and society in contemporary Bolivia and Peru and beyond.

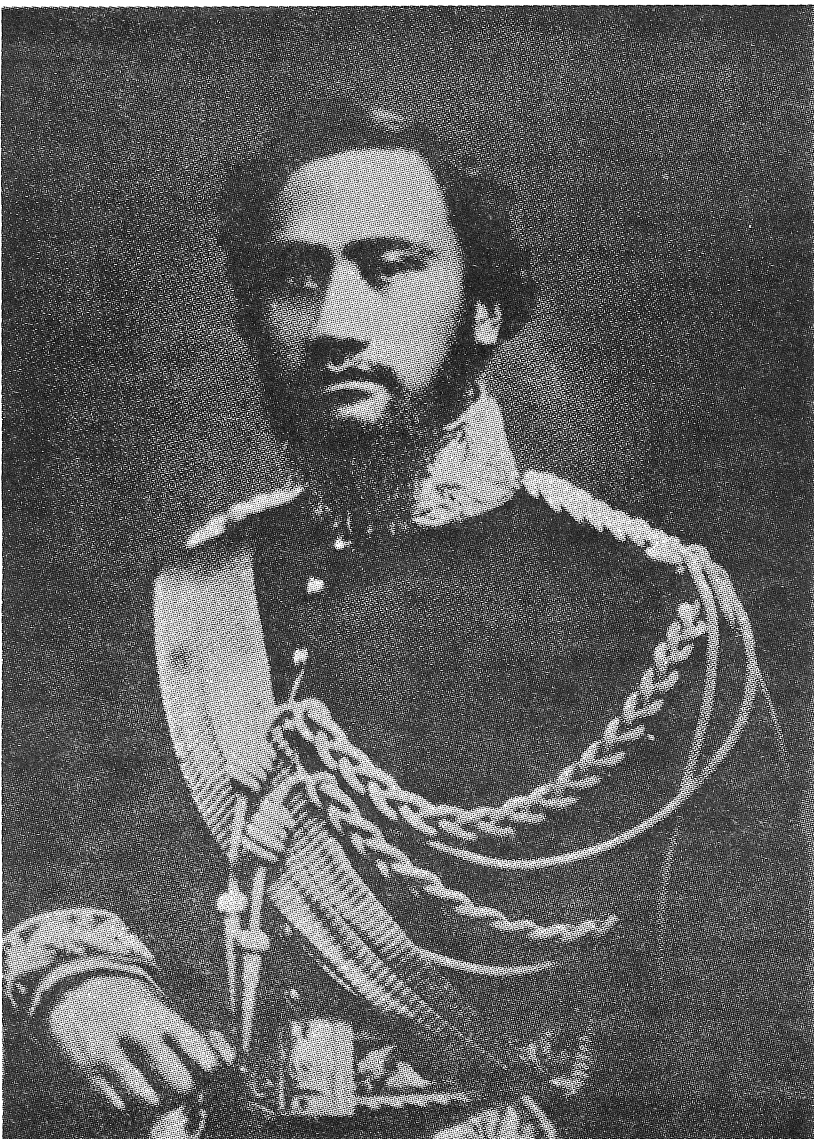
Liberation theology, the person of Fr. Gustavo Gutierrez, and the "eruption of the poor in to the history of Latin America" dominate this book, at first implicitly, then explicitly.

"The suffering poor have become the pastoral agents who point to a new way of being Christian, a new spirituality characterized by a call to conversion not only of individual people, but of the church as a whole," Nouwen summarizes a lecture by Gutierrez.

"... The people of God are called to leave their situation of slavery and walk through the desert in order to enter the land of freedom, where they can own the land and live in justice and peace. In the light of many biblical texts, Gustavo explored the meaning of this journey of freedom," Nouwen reports.

The life of the poor in Bolivia and Peru startles the American who takes for granted the guarantees of the Constitution, the availability of health care, and the chance to succeed.

(continued on page 8)



King Kamehameha IV (1854-1863).

About the Diocese

Bishop Browning and the **Archbishop of Canterbury** graced the front page of *The Episcopalian* for June. And the accompanying article was drawn from the *Chronicle*.

Bishop and **Patti Browning** will spend their vacation accompanying their youngest son **John** on the **Hawaii Tennis Association** summer tour.

Philip, their second son, was accepted to the **John Burns Medical School** at **UH-Manoa**. He was graduated from **Chaminade University**.



Patti Browning at IHS's recent anniversary party.

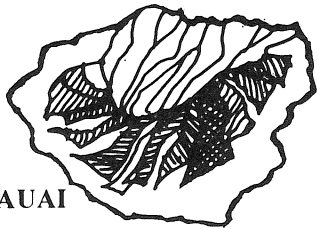


MOLOKAI

The **Rev. Lynette Schaefer** has been on the **Binnacle List** — in **Queen's** for 10 days and convalescing for 5 weeks on **Oahu**. **Bishop's Warden Richard Hanchett**, **Lay Reader Sanda Shawhan**, **Fr. Jim Eron** of **Maui**, and the **Rev. Josephine Borgeson** of **Nevada** (in **Hawaii** for the **Pacific Basin Conference**) were among those leading services at **Grace Church** during the **Vicar's** sickness and (happily) recovery.

A new hotel a la **Maunakea** is slated for **Molokai's West End**, to be built with **Rockefeller** money near the present **Molokai Sheraton**. And **pine-apple land** is going into **truck-farming**, as **Del Monte** withdraws from the **Friendly Isle**.

A family of four on **Molokai** pays about **\$180 per month for electricity**, or **\$2,160 a year**. That's a lot of money. Especially, when one cooks just once a day or (sometimes) every other day, turns the water heater on for just 30 minutes a day, washes clothes in cold water, eschews any electric drier, uses a thermos to insure hot water for tea and coffee during the day and a toaster oven rather than the regular one — and then **after all this conservation** one still pays **\$180 a month**.



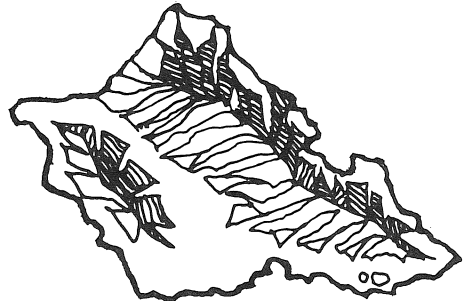
KAUAI

The **Episcopal churches** of **Kauai** plan an **all-island Eucharist** in **Lydgate Park** at 10 a.m. on **Sunday, September 4**. Just 100 years ago, on **September 6**, **Queen Emma** gave a silver chalice and paten to foster the spread of the Church there.

At **St. John's, Eleele**, the new sacristy has been dedicated and twelve altar guild ladies honored with a special certificate of thanks.

The **Vicar, Fr. Alejandro Geston**, was one of those shepherding 4 young **West End Episcopals** on a three-day visit to **Honolulu** this **July**. Six in the **Bishop's Apartment** on **Queen Emma Square** are a full house. **McDonald's** and **Castle Park** proved favorites. And **IHS** proved quite an eye-opener.

Fr. Bob Walden, **Rector of All Saints', Kapaa**, is just back from three weeks on the mainland visiting relatives **Los Angeles to Arkansas** and attending the week-long **National Episcopal Clergy Conference** in **Dallas** sponsored by the **Episcopal Renewal Ministries**. **Fr. Doug McGlynn** of **St. Mary's, Moiliili**, and **Fr. Sarge Edwards** of **Calvary Church, Kaneohe**, also attended.



OAHU

Camp Mokuleia rejoiced 534 campers in all this summer. On this year's staff was former camper **Laurent Menoret**, now a counselor's aide, who calls a suburb of **Paris** home. Clearly, **Camp Mokuleia** has a fine, international reputation. **Fr. Brian Grieves** is **Director of Camps and Conferences**.

Some 270 attended the Cathedral's aloha evening for **Dean John** and **Sandra Bright**. A blue and white **Hawaiian quilt** in the blue ginger pattern further testified to the **Cathedral's** aloha for the **Brights**, headed for **St. Francis' Church, San Francisco**.

Did you know that at **St. Mary's, Moiliili**: The beautiful new vestments used for the first time on the **Day of Pentecost** are largely the gift of the **Eden Korean Presbyterian Church** congregation which also makes its home here? (The altar, pulpit and lectern hangings to match were made by **Chris Ako**.) . . . the colorful **St. Mary's T-shirts** are selling like hot-cakes? . . . **Fr. McGlynn** spent **May 19-21** in **Louisville, Kentucky** at the **National Workshop on Christian Unity** in his capacity as **Ecumenical Officer** of the **Diocese of Hawaii**? . . . The staff at **St. Mary's** reads **Morning Prayer** at 8:30 a.m. every day? (That's why we don't answer our phone from 8:30-9:00.) . . . **The Wednesday Bible Study** has a faithful group who bring their lunches and receive teaching from 12:00 noon to 1:15 p.m. each week? . . . There are over a dozen faithful who never miss the **Tuesday morning Eucharist** at 6:00 a.m.? (Why not join them?) . . . Our **Maundy Thursday-Good Friday offering** for the work of the **Church in Jerusalem** was **\$277.50**?

St. Clement's, Makiki, presented **\$335.74** to the **Bishop's Discretionary Fund** on his **June** visit, as well as **\$600** more raised at a special spaghetti dinner held by the **Women of St. Clement's**.

Fr. Richard Winkler, both priest and doctor who assisted at **St. Clement's**, left **Hawaii** this **June** to continue his medical residency in **Germany**. The **Rev. Dr. Winkler's** first year of residency was spent at **Tripler Hospital**. **Fr. Winkler** was formerly **Vicar of St. John's, Eleele**, and **St. Paul's, Kekaha**.

The Rev. Dr. Paul Wheeler and his wife **Fran** enjoyed part of **July** at the

Mokuleia Beach Colony and then the good doctor ended up in **Queen's** because of a bad back. His doctor has put him on the non-active list, so — sorry — parishes will have to call elsewhere for an excellent interim pastor and assistant.

At 5 p.m. on **Sunday, August 14**, there will be a **Solemn High Mass** in **St. Andrew's Cathedral** in honor of **St. Mary the Virgin**. Celebrating will be **Fr. Doug McGlynn** of **St. Mary's, Moiliili**; **Fr. Eric Potter** of **St. Stephen's, Wahiawa**; and **Fr. Joseph Turnbull** of **St. Mark's, Kapahulu**, preacher. The **Bach Festival Chorus**, led by **Carl Crozier**, will provide the music.

Fr. Darrow Aiona, **Vicar of St. John's, Kahala'u**, is out of **Queen's**, recovered, and a delegate to the **National Educational Association** in **Philadelphia**.

Recently, **St. John's** hosted members of **Polynesia's delegation** to **Hawaii** to a potluck dinner, with some 50 in attendance.

Tree-plantings on the church grounds have included a shower tree by **Olive Cort**, a long-time member of **St. John's** and the **Outdoor Circle**, and a lemon tree by **Lois Fleming**, back from the **Mainland**, also a **St. John's** member and a member of the **Outdoor Circle**.

The **Hyatt Kuilima Hotel** in **Holy Cross** parish was closed beginning **July 31** for 3 to 6 months — no one knows exactly how long, the *Star-Bulletin* reported. Some 300 workers are laid off: 250 members of the **Hotel Employees and Restaurant Employees Local 5**, and some 50 management personnel. **Hilton** is to replace **Hyatt** as manager of the **Prudential-owned** hotel, according to some observers. The condominiums are operated separately from the hotel and are unaffected.

Other changes: more wind-farms in the offing, and the land makai of **Holy Cross** has been acquired to become part of **Malaekahana Park**.

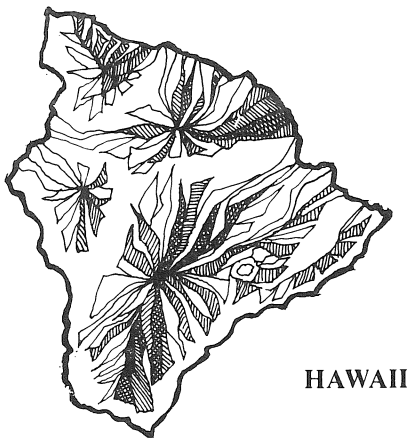
Robert Branse, a seminarian at **Virginia Theological Seminary**, arrives in mid-August to assist at **Holy Nativity** in **Christian education** and youth work. Home diocese: **Pennsylvania**.



At **Kauai's Episcopal Day Picnic** (left to right): **Walter Niitani**, **Fr. Bob Walden**, **Haruto Takemoto**, **Tim Albao**, **Gerald Takamura**, and **Wilfred Kimura**.



At **Kauai's Episcopal Day Picnic**: **Nora Takenouchi** (right), **Masako Ishii**, and **Harue Wong** (left).



HAWAII

From the Christ Church, Kealahou, parish newsletter:
The GOSPEL According to ST. JOHN

Ego Eimi — I AM:
the Messiah who is called Christ;
the living bread of life
which came down from heaven;
the light of the world;
the door of the sheep;
the son of man;

the Son of God;
the resurrection and the life;
the way, the truth, and the life;
the true vine.
I AM:
in the Father, and He in me.
Ego eimi — I AM HE!
— Arranged by Fr. David Babin, Rector

Steven Bonsey and his wife Elisabeth, both students at Yale Divinity School, are currently in clinical pastoral training in New Orleans hospitals. Elisabeth plans to earn not only the degree of Master of Divinity, but also that of Registered Nurse, so as to enter midwifery also. She will be in Yale Nursing School this fall. Both will be in Hawaii in late August to visit Fr. Ed and Katie Bonsey of Holy Apostles', Hilo.

Mickie Kimball, Kikuye Kohashi, and Marcia May of Holy Apostles' are cluster leaders in the Family Cluster Program designed to provide mutual family and intergenerational support.

FR. HALTER RETIRES

Fr. Charles ("Chuck") Halter — priest, teacher, and sports statistician — retired July 31 as Vicar of Good Samaritan, Palolo, but will continue to teach at Iolani and to see that football and basketball statistics are instantly available and correct for TV and radio sports coverage.

During his 11 years at Good Samaritan, the 60 families of the parish have built a new church, developed a day-care center, and established well-attended adult Bible classes and a children's school.

This fall Fr. Halter begins his 39th year at Iolani. Presently, he teaches 7th and 8th grade geography and world culture and coaches baseball and basketball. During the summer, Fr. Halter teaches typing at Iolani.

In 1945, while teaching in Ohio, he

answered an ad and was hired to teach English, spelling, and geography at the Craigsides campus.

In a letter read at Fr. Halter's retirement dinner, the Bishop wrote, "I for one know that over the period of the last 7 years you have contributed a ministry of servanthood that has blessed the people of the Good Samaritan in many, many ways.

"Your gentleness and sense of what it means to be a pastor have aided and enabled this Congregation to grow into a sense of maturity in a very beautiful way.

"I think you are to be commended for the excellent leadership you have given over these years and I know I join with many in expressing our thanks to you for all that you have done in their behalf."

VIM TOPS \$1 MILLION

The following is a financial report of our Venture in Mission effort to June 30, 1983 indicating what has been received and what has been disbursed for expenses and for grants. In addition, we are reporting cash that has been received from each church and how this relates to the amount pledged.

Total Cash Received to June 30, 1983 (67% of \$1,506,736 pledged)	\$1,014,734
Total Cash Disbursed for Expenses (\$100,000 Budgeted for Expenses)	93,822
Net Cash Available for Distribution	\$ 920,912
Cash Distributed to June 30, 1983:	

	Total Allocation	Distributed to Date
Clergy Continuing Education Fund	\$ 150,000	\$102,875
Lay Training Institute	50,000	28,800
Diocesan Scholarship Endowment	100,000	62,000
Institute for Human Services	100,000	67,000
Ministry to the Elderly:		
Palama Interchurch Council	24,000	16,788
Windward Senior Center	15,000	6,500
"Service Gap"	15,000	—
Aiea Family Center	10,000	—
Undesignated	36,000	—
Refugee Ministries:		
Kalihi Palama Service Center	14,000	11,900
Undesignated	6,000	—
Immigrant Ministries:		
Korean	6,000	2,500
Chinese	6,000	4,650
Japanese	6,000	5,100
Filipino	6,000	1,671
South Pacific - Samoan Pastor	4,500	3,825
South Pacific - Companionship	1,500	1,500
Hospice Money:		
Hospice - Maui	10,000	8,500
Hoa Kokua Hospice - Oahu	30,000	15,926
Hospice - Big Island	10,000	1,700
Camp Mokuleia	200,000	170,000
St. Andrew's Priory Building Fund	100,000	85,000
Seabury Hall Building Fund	100,000	50,000
St. Andrew's Cathedral Building Fund	100,000	60,000
Future Mission Opportunities:		
Kihei Shared Ministries	9,500	6,800
Family Friends Program - Kauai	10,500	1,750
Unallocated Funds	30,000	—
Diocesan Totals	\$1,150,000	\$714,785
South Pacific Partnership:		
American Samoa	\$ 50,000	\$ —
Diocese of Polynesia	50,000	40,000
CDSP/Asian Seminary Exchange	30,000	25,000
Church in Uganda	75,000	55,000
Future Mission Opportunities	45,000	30,000
National Totals	\$ 250,000	\$150,000
Diocesan and National Totals	\$1,400,000	\$864,785
NET AVAILABLE AT JUNE 30, 1983		
For 11th DISTRIBUTION		\$ 56,127

Church	Pledge Amount	Cash Received to Date	Percent of Pledge Received
All Saints'	\$ 18,053	\$ 10,208.00	57
Calvary	18,159	9,900.35	55
Christ Church	—	1,705.00	
Christ Memorial	5,730	5,777.00	101
Emmanuel	20,962	11,753.56	56
Epiphany	65,582	46,771.83	71
Good Samaritan	22,184	19,172.00	86
Good Shepherd	32,400	18,450.00	57
Grace	6,955	6,432.80	92
Holy Apostles'	38,212	33,415.35	87
Holy Cross	6,280	5,483.00	87
Holy Innocents'	50,000	50,000.00	100
Holy Nativity	216,047	183,271.83	85
Kohala Missions	10,708	8,577.00	80
Resurrection	2,980	2,727.60	92
St. Andrew's	277,061	130,890.37	47
St. Barnabas'	7,631	5,432.00	71
St. Christopher's	90,000	57,198.20	64
St. Clement's	63,934	44,100.29	69
St. Columba's	3,240	605.57	19
St. Elizabeth's	55,000	28,566.70	52
St. George's	10,320	6,403.33	62
St. James'	12,835	7,176.33	56
St. John's, Eleale	24,128	21,077.00	87
St. John's, Kula	37,718	26,848.00	71
St. John's By-The-Sea	17,148	9,818.50	57
St. Jude's	3,158	2,110.00	67
St. Luke's	33,000	23,499.25	71
St. Mark's	14,024	13,499.46	96
St. Mary's	33,007	24,895.37	76
St. Matthew's	27,690	22,077.00	80
St. Michael's	21,000	18,160.00	86
St. Paul's, Kekaha	5,510	3,645.00	66
St. Paul's, Honolulu	2,260	155.00	07
St. Peter's	90,000	36,160.97	40
St. Philip's	7,500	7,887.00	105
St. Stephen's	24,000	11,791.85	49
St. Thomas'	2,100	60.00	03
St. Timothy's	60,000	50,000.00	83
Trinity By-The-Sea	7,870	4,472.50	57
Waikiki Chapel	6,600	6,610.00	100
Ascension	250	300.00	120
Ho Foundation (St. Elizabeth's)	40,000	10,000.00	25
Special Gift	15,000	15,000.00	100
Special Gift	500	500.00	100
Interest & Miscellaneous	—	12,149.19	
	\$1,506,736	\$1,014,734.20	67

Special Note: Congratulations to Holy Innocents' Church, Lahaina, Maui; St. Philip's Church, Maili, Oahu; Church of the Ascension, Kwajalein; Waikiki Chapel, Honolulu; and Christ Memorial Church, Kilauea, Kauai, who have all paid their pledges in full.

The Calendar: August & September

AUGUST 1983		5	Labor Day Holiday	29	Budget Area Meeting (Leeward), St. Timothy's Church
DIOCESE		8	Episcopal Church Women		
1-12	Fr. Chang - Continuing Education	8	Rosh Hashanah	30-Oct.	Maui Cursillo Renewal, Camp Pecusa
1	All materials for <i>second</i> Diocesan Convention mailing due	9-10	Institute for Lay Training-Mentor Reunion, Retraining, Reorganization	BISHOP	
1	Program and Mission Block Grant 1984 Requests due in to Fr. Chang	10	Clergy/Spouse Conference	4	St. Mark's
6	The Transfiguration	11	Pentecost 16	5	Labor Day Holiday
7	Pentecost 11	12	Materials for <i>third</i> Diocesan Convention mailing due	6	Staff
9	Diocesan Convention Steering Committee - Von Holt Room	13	Diocesan Convention Steering Committee, Cathedral Library	8	Episcopal Church Women
14	Pentecost 12: Choral Eucharist, Cathedral, 5 p.m.	14-15	Bishop's Advisory Committee on Aspirants to the Ministry interviews	8	Staff
15	St. Mary the Virgin	14	Holy Cross Day	10	Clergy Spouse Conference
15	Second Diocesan Convention mailing	15	Commission on Ministry	11	Holy Cross
18	Episcopal Church Women - Von Holt Room	15	Finance/Real Estate Department	13	Staff
19	Admissions Day Holiday	15	Program Department	14-15	Bishop's Advisory Committee on Aspirants to the Ministry
21	Pentecost 13	16	Mission Department	15	Commission on Ministry
24	St. Bartholomew	16	Communication Department	16	Staff
26-27	Diaconate Training, St. Clement's	16-17	Diocesan Council	16-17	Diocesan Council
28	Pentecost 14	17	Yom Kippur	17	Clergy/Spouse Conference
31	Standing Committee	17	Clergy/Spouse Conference	18	St. Matthew's
BISHOP		18	Pentecost 17	20	Staff
1-31	Bishop on vacation	21	St. Matthew	21	Oahu Clericus
12	St. Augustine's	21	Oahu Clericus	21	Trinity Church By-the-Sea
26	Seabury Hall	21	<i>Third</i> Convention mailing	22	Good Shepherd
SEPTEMBER 1983		23-24	Diaconate Training, St. Clement's	23	Seabury Hall
DIOCESE		25	Pentecost 18	24	St. Luke's
1	Deadline for <i>Chronicle</i> materials	28	Standing Committee	25	St. George's
4	Pentecost 15	28	Budget Area Meeting (Windward), Emmanuel Church	27	Staff
		29	St. Michael & All Angels	28	Standing Committee
				29	Staff
				29	Priory Board
				30	House of Bishops, Spokane

BOOKS REVIEWED (cont.)

The view of America from the *barrios* of Lima's poor is not a flattering one. El Salvador does little for America there. And the widely reported advice by "a group of Latin American experts of the Republican Party" (convened in Santa Fe, New Mexico, in 1980) to confront the theology of liberation as "more Communist than Christian" did less.

It simply is insanity to regard as Marxist-Leninist in any way the murdered Archbishop Oscar Romero, the four American churchwomen raped and murdered in El Salvador, and the loving, good-doing priest Fr. Raymond Herman from Iowa, who was tortured, strangled and then shot to death in Bolivia. And, sadly, they are just a few among thousands of murdered Christians.

Concern for liberty, social justice and the plight of the poor and oppressed antedates both Marx and Lenin by at least 3,000 years, as Moses, the Prophets and Christ all testify.

Simply put, the God of Jews and Christians emancipates, as do his followers. And one meets many such followers in Nouwen's book.

!Gracias! is no anti-American tract. Far from it. It records in clear English and a winning way the growth of a Christ-committed, large-spirited, brilliant man, both Dutch priest and Yale professor. For Fr. Nouwen (as gradually for his readers), theology stems increasingly from God amidst the realities of living and seeks greater wholeness of being for all.

The Saint of Auschwitz: The Story of Maximilian Kolbe (San Francisco: Harper & Row, 1982) by Diana Dewar. \$5.95, pp. viii 146, paperback.

Father Maximilian Maria Kolbe, a Franciscan especially devoted to the Blessed Virgin Mary, died by lethal injection in Auschwitz on the Vigil of the Assumption, 1941, after two weeks' starvation in special confinement. He had volunteered to take the place of a family man, one of 10 selected from the barracks for death by starvation in revenge for a prisoner's escape. Throughout his confinement — first in Warsaw's Pawiak Prison (February 17 - 28 May, 1941), then Auschwitz (until his death on August 14) — he was an heroic force for good.

"Of his supreme heroism and holiness there can be no doubt," writes Peter Hebblewaite in the *Times Literary Supplement* (London). "His real greatness is that we won a victory for the spirit over brutal and brutalizing force."

The present Pope, a Pole in whose former archdiocese of Cracow Auschwitz lies, canonized this Polish Franciscan October 10, 1982, the 800th anniversary year of St. Francis' birth (Feast day: October 4) and three days after the Roman Catholic feast of Our Lady of the Rosary (October 7). Father Kolbe's canonization is, among other things, a stimulus to Marian devotion.

Diana Dewar, an Anglican, has written this generous book for the general reader.

—JPE



The Rev. Canon David Paton, Key-Note Speaker, at the opening Eucharist.