

HAWAIIAN CHURCH CHRONICLE

133507
HAWAII HISTORICAL SOCIETY
560 KAWAIAHOG STREET
HONOLULU, HI 96813

TRIENNIAL

GENERAL CONVENTION: Sep. 7-14

The Women of the Episcopal Church will meet in 38th Triennial Meeting in Anaheim concurrently with the General Convention. Its theme: "One Body, One Spirit."

Besides the regular business meetings and United Thank Offering in-gathering, grants and voting, Triennial will include:

- A series of "Lunch With" programs, beginning Sunday, September 8, with guest speakers the Women Deputies to General Convention, then Ann Allin (Monday), Verna Dozier (Tuesday), Paul Tournier (Wednesday) Roberta Nobleman (Thursday), and Herbert O'Driscoll (Friday).



The Rev. Lynette Schaefer of Molokai, Delegate to General Convention, Leader of Triennial Workshop.

- Workshops entitled: Breaking the Silence of Violence, Baptizing Community, Christian Assertiveness, Living Simply through the Day, Hymnal 1982, Sacrament of Marriage, Understanding Families, Giving Thanks - UTO, Truth About Love is God, Employed Women, Girls in the '80s — Girls Friendly Society, Daughters of the King, Sexual Abuse, Singleness — Curse or Blessing?, Flowers & Vestments for Weddings, Oral Histories, The Later Years, Women & Alcohol Abuse, The Anger Cycle, Prayer, Forming a Bible Study Group, and more.

The workshop "Christian Wholeness in Biblical Terms" will be led by the Rev. Lynette Golderman Schaefer of Grace Church, Molokai.

- Panel discussions on Women, Beyond War, Hunger, and Violence.
- Speakers: Cynthia Wedel, Ann Smith, Virginia Ramey Mollenkott.

Hawaii's Delegates to Triennial are: Annette Jim, Cancey Hanley, Barbara Vlachos, Martha Ho, and EWC President Dora Kraul.

Also attending Triennial is Province 8 ECW President Nita Hogue of St. Stephen's, Wahiawa.

The General Convention meeting in Anaheim this September is not only the triennial legislature of the Episcopal Church, with some 1,300 voting members, but also a great gathering of the Episcopal clan, with some 13,000 expected to attend.

PB Election

Chief amongst the issues before this General Convention is the election of the Church's new and 24th Presiding Bishop. Four have been nominated: Bishop Browning of Hawaii, Bishop William Frey of Colorado, Bishop Furman Stough of Alabama, and Bishop John Walker of Washington, D.C. And there may be further nominations from the floor.

"All four nominees for the September election are known as dynamic leaders," reports *The Chronicle* of the Diocese of Rochester. "Each has supported women's ordination and prayer book revision. All have extensive overseas experience, and all were born in the South.

"Furman Stough of Alabama is respected as a leader in stewardship education, but the outgoing PB is from neighboring Mississippi.

"William Frey of Colorado will have to shake his eccentric image, especially among anti-evangelicals.

"John Walker of Washington, D.C., the best known of the nominees, is to the left of many of the Church.

"Edmond Browning of Hawaii, a middle-of-the-road alternative without much political or geographical baggage, will probably be the pre-convention favorite," Rochester's *Chronicle* reports.

The election of the new Presiding Bishop by the House of Bishops will be Tuesday, September 10, following the 7:30 a.m. Eucharist (4:30 a.m. Hawaii time). This election must be confirmed by the House of Deputies, comprised of up to 4 clergy and 4 laity from each of the 97 American and 19 overseas dioceses and jurisdictions of the Episcopal Church.

Kamehameha & Emma

Other issues of particular interest to Hawaii are:

- The proposed addition to the Calendar of the Church Year in the *Book of Common Prayer* (pp. 19-30) of "November 28 — Kamehameha and Emma, King and Queen of Hawaii, 1863, 1885." See the Supplement to this *Chronicle*. Seven other additions to the present Calendar have been proposed.

- The election of new members to the National Church's Executive Council. Two from Hawaii have been nominated for six year terms: Bettye Jo Harris and Thomas Van Culin, both of St. Christopher's, Kailua.

Other business of General Convention includes:

- The election on September 12 of a new president of the House of Deputies, to succeed Dr. Charles R. Lawrence.

- The approval of a \$27.4 million national budget, double that of six years ago.

- The question of the proper site of the Episcopal Church's national headquarters. The government of Trinidad and Tobago has offered a handsome sum for the present Episcopal Church Center in New York City. Washington, D.C., and Chicago are seen as the chief alternate sites, if New York is rejected.

- The amending of the canons and constitution to, among other things, eliminate the term "missionary district" (all dioceses being considered missionary) and to adopt inclusive language (for example, "the candidate" in place of "him").

- The recognition of the Anglican-Roman Catholic Consultation, the Anglican-Orthodox Theological Consultation, the Consultation on Church Union, and the Lutheran-Episcopal Dialogue "as the locus of official dialogue and conversation" for each of the churches so involved.

- The restoration of the Nicene Creed to its original form by omitting the Latin Western addition of the *filioque* ("and [from] the Son") from the section on the Holy Spirit. Historical accuracy, faithfulness to the councils, and respect for the churches of the Greek East dictate this change — a change that does not affect Christian theology, the theologians assure us.

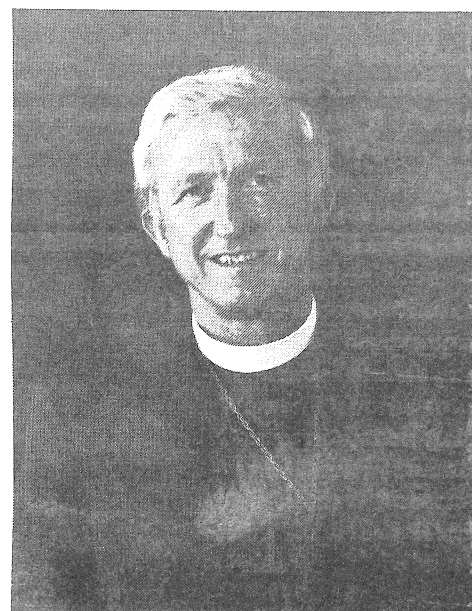
- The adoption of a triennium of "national ecumenical emphasis (1986-1988)" in celebration and for greater understanding of the Chicago-Lambeth Quadrilateral (1886, 1888)." See *BCP*, pp. 876-878.

Reports & Resolutions

The General Convention will also receive and consider reports and resolutions from its committees, commissions, boards and agencies.

Among the more important was that of the Standing Commission on Human Affairs and Health, dealing with:

- Institutional racism: A persisting



Bishop Browning, one of the four nominees for Presiding Bishop.

scourge.

- Refugees: The uprooted at home and abroad.

- Hunger: A world epidemic.

- Alcohol and drug abuse: A policy proposal.

- Abortion: A time to reflect.

- Aging: A call for a new approach.

- Persons with disabilities: Their full participation in Church and society.

- Health care availability: Challenge to the religious conscience.

- Epicureanism, consumerism and sexual behavior.

- Surrogate parenting for hire.

- Marriage counseling in the Church: A report.

- Ethical considerations about genetic engineering.

This Commission is headed by Bishop John H. Burt of Ohio. For the section "Alcoholic Beverages in the Local Parish" from the proposed *An Episcopal National Policy on Alcohol and Drug Abuse*, see elsewhere in this *Chronicle*.

The 68th General Convention meets from Saturday, September 7, through Saturday, September 14. The First General Convention met 200 years ago this September in Philadelphia.

Hawaii's delegates to General Convention are: the Revs. Richard S.O. Chang, W. Edwin Bonsey, Lynette Golderman Schaefer, and David K. Kennedy; and John A. Lockwood, Bettye Jo Harris, Alice Anne Bell, and Nelson Secretario.

Alternate delegates are: the Revs. Morley E. Frech, Jr., Robert E. Brown, Timoteo P. Quintero, and Alejandro S. Geston; and Thomas M. Van Culin, Elaine Funayama, Dora L. Kraul, and Cynthia M. Salley.

ALSO IN ANAHEIM

Besides the General Convention and the Triennial Meeting of the Women of the Church sponsored by Episcopal Church Women, also meeting in Anaheim are:

- The Episcopal Communicators, diocesan communication officers and newspaper editors;
 - The National Episcopal Council on Alcohol with a one-day meeting on September 11 with special guest Betty Ford;
 - The Episcopal Asiamerica Ministry (Staff Officer: Fr. Whinston Ching), which seeks to foster the growth of Episcopal mission in the Chinese, Filipino, Japanese, Korean, Indo-Chinese and Mar Thoma communities in this country (September 2-6);
 - The Daughters of the King, celebrating their centenary (September 3-7);
 - The Episcopal Society for Ministry in Higher Education, an organization of chaplains and others interested in college ministries;
 - The Brotherhood of St. Andrew, fostering lay ministry by and to men;
 - The Episcopal Peace Fellowship;
 - The Union of Black Episcopalians;
 - The Church Periodical Club, whose local representative is Nancy Ghali;
- Also present at the General Convention with exhibitions or hospitality suites are:
- The Appalachian People's Service Organization;
 - Episcopal Society for Ministry on Aging;
 - Integrity, an organization of gay and lesbian Episcopalians;
 - The National Cathedral Association;
 - The Anglican Fellowship of Prayer;
 - The Episcopal Women's Caucus;
 - Cursillo;
 - The Evangelical and Catholic Mission Society; and more.

NEW DEACONS

Bishop Edmond Browning ordained Edith S. Bergmanis and John B. Connell to the diaconate at 7:30 p.m., Thursday, July 18, 1985, in St. Andrew's Cathedral, Honolulu.

Bergmanis, a graduate of the diocese's diaconate program, is a member of St. Elizabeth's Church, Honolulu, and an instructor in art history at Kapiolani Community College. She is the mother of three and a resident of Hawaii for 22 years.

Connell, a May 1985 graduate of the Church Divinity School of the Pacific in Berkeley, California, is a member of St. Christopher's Church, Kailua, and was the first chairman of the secretariat of the Ecumenical Cursillo of Hawaii. Formerly public relations director for HGEA and executive director of the Construction Industry Legislative Organization, he is the father of three. Connell came to Hawaii with the army during the Korean War.



Cathedral Day 1985: Bishop Browning with Alice Anne Bell in clown's regalia.

FR. BLACKMON TO RETIRE, INTERIM AT ST. PETER'S

Bishop Browning has announced the retirement of Fr. Ed Blackmon from St. Barnabas', Ewa Beach, effective September 1. "Ed will continue to help me in the Diocese for a while longer, for which I am very grateful," the Bishop said. "I have assigned him to be the Interim Priest at St. Peter's, Honolulu, beginning September 1, 1985, through the end of the year."

(Fr. Richard Rowe resigned as rector of St. Peter's this July and has his office and serves currently at St. Andrew's Cathedral.)

Other clergy placement announcements made by Bishop Browning:

- The Rev. John Connell will replace Fr. Ed Blackmon at St. Barnabas', serving there in a half-time position.

"The Bishop's Committee has accepted this recommendation, and John will begin his ministry in the Diocese on September 1. I am more than pleased that we could find a place for Carol and John to serve with us," the Bishop said.

- The Rev. Bob Banse, a recent graduate of Virginia Theological Seminary, has accepted the call as Youth Minister at St. Andrew's Cathedral, beginning the middle of August. "We welcome him into the Diocese," Browning said.

- The Rev. William P. Richardson will be serving at Christ Church, Kealahou, from August 15 to December 15, 1985, while the Rev. Alice Babin is on sabbatical. Fr. Richardson is from the Diocese of New Orleans.

Announcement about new clergy for St. Mark's, Kapahulu, and St. Stephen's, Wahiawa, will be made later, the Bishop said, perhaps at the end of August.

Bishop Browning was also pleased to announce that Fr. John Crean and Charleen Weir have set the date for their marriage: September 19, 1985, at 4 p.m. at St. George's, Pearl Harbor, where Fr. Crean is rector.

THE CHURCH & ALCOHOL

The following is a portion of the report of the Standing Commission on Human Affairs and Health, together with their recommendation in the form of a resolution for action by both the House of Deputies and the House of Bishops:

The Episcopal Church has never endorsed prohibiting the use of beverages containing alcohol among adult members. Scripture offers Jesus' example of the use and serving of wine in his first miracle at Cana and in the institution of the Holy Eucharist.

If an adult member elects to use alcohol, however, moderate usage is expected. Church members should be educated regarding those conditions that might consequently compromise the health and safety of oneself or others.

The Church also supports and has a responsibility to those people who abstain from the use of alcoholic beverages for whatever reason. Many churches do not serve alcoholic beverages at social functions, but, for those which do, the following guidelines are given:

- All applicable federal, state and local laws should be obeyed, including those governing the serving of alcoholic beverages to minors.
- Alcoholic beverages and food containing alcohol must be clearly labeled as such.
- Whenever alcohol is served, non-alcoholic alternatives must always be offered, with equal attractiveness and accessibility.
- The service of alcoholic beverages at church events should not be publicized as an attraction of the event.
- The group or organization sponsoring the activity or event at which alcoholic beverages are served must have permission from the parish for this plan. Such groups or organizations must also assume responsibility for those persons who might become intoxicated and must provide alternative transportation for anyone whose capacity to drive may thus be impaired.
- Recognizing the effect of alcohol as a mood-altering drug, it would be advisable to consider the nature of the function at which alcoholic beverages are proposed to be served.
- Chemical usage other than alcohol is clearly controlled under federal, state and local laws and, as such, should be forbidden at any church function. The Commission also recommends to General Convention passage of the following:

Resolution #A—84

Resolved, the House of _____ concurring, That the 68th General Convention of the Episcopal Church, commending the work of the National Episcopal Coalition on Alcohol (NECA) and the service of Alcoholics Anonymous and other programs addressing the problem of chemical dependency, calls on local congregations to develop and engage in programs of education and training in treatment techniques, and reminds clergy and laity of the Church's pastoral responsibility for victims of these maladies.

CAMP MOKULEIA CAMPAIGN TOPS \$1 MILLION, GROWING

Over \$1 million and going strong, that is the status report for the Camp Mokuleia Campaign. A Diocesan family put us over the \$1 million mark with a gift of \$80,000.

Major Gifts Committee members have begun making calls on various Hawaiian corporations. Early results are encouraging. Alexander and Baldwin Inc. has pledged \$50,000 and Bank of Hawaii has supported our rebuilding project with \$30,000. Other gifts from individuals and foundations bring the press-time total to \$1,113,810 . . . and growing.

The Campaign Steering Committee continues to work with the Campaign Office on planning the Diocesan portion of the Campaign. Campaign Manager Alice Anne Bell is presently meeting with each member of the clergy in charge of a congregation to streamline plans.

Some 400 campers enjoyed the summer at Camp Mokuleia: hiking to Peacock Flats and overnighing in tents; taking excursions to Waimea Bay and Kaena Point; playing volleyball, baseball, kickball, archery; learning dance; canoeing, sailing, swimming,

and reefing; and, most importantly, living together in Christian community.

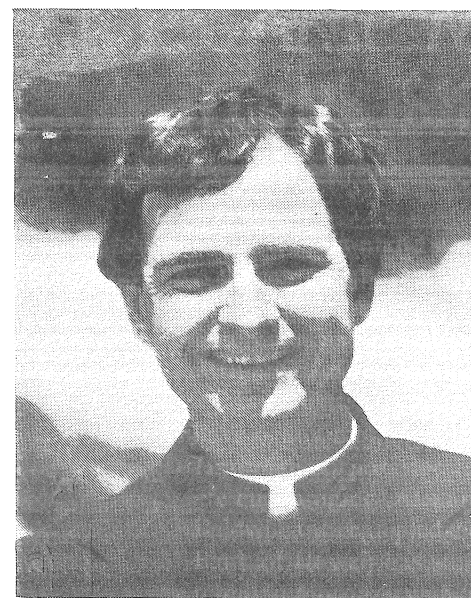
Also this summer:

- During one camp session there were 12 youngsters from Japan who spoke no English. Everyone had a great time learning how to communicate.

- Easter Seals held a three week session for handicapped youngsters.

- The American Cancer Society had a camping session planned by the Camp Mokuleia program staff for young cancer patients.

A new, rebuilt Camp Mokuleia could be of all the greater service.



Fr. Brian Grieves, Director, Camp Mokuleia.

CANTERBURY HOUSE OPENS

Canterbury House at the University of Hawaii (Manoa) will have an open house Friday, September 6, 9 a.m. to 5 p.m. to which Episcopal students and their friends are invited, announced Chaplain Dave Ota.

"This will be the first Friday of the school year. There will be a festive atmosphere with balloons, shave ice, food and drink, and fellowship," Ota said.

"Alumni/ae and other friends of Canterbury are encouraged to join us for the day," he added.

Brian Chong and Sherilyn Kuramoto have planned the open house.

And three weeks later on Friday, September 27, at 5 p.m., Bishop Browning will officiate at a special Canterbury House dedication service. Again, students, alumnae/i and friends are invited.

Canterbury House is ewa of the Atherton YMCA at 2324 Metcalf Street. Telephone: 955-3697.

Chaplain Ota reported a wonderfully generous response to the Canterbury House wish list in the last *Chronicle*. Still on that wish list are:

Office: bulletin boards, copy machine, drapery, carpeting or rug

Bedroom: nightstand, lamp, carpeting or rug, drapery

Nave/Study Hall: 10 folding chairs, zabutons, 2 folding tables, theological reference books, reference books, carpeting

Chancel/Sanctuary: portable altar or portable metal table, cross or crucifix, candlesticks and candles, lectern & prayer desks, carpeting

Kitchen: silverware, large pots and pans, cooking utensils, glassware, paperstuffs, microwave oven, cleaning materials, drying towels, mops, mop pails

General: air conditioners, wastepaper baskets, person with electrical background.

EMMANUEL'S 25th

Emmanuel Episcopal Church is celebrating its 25th birthday on September 22nd. The celebration will begin with the placement of a time capsule at the church during the 9:00 a.m. service of Holy Eucharist. Festivities begin at 3 p.m. at Lanikai Community Park with games, plays, a luau, live Hawaiian music and fellowship. Invited guests include Bishops Browning, and Kennedy and others involved with Emmanuels congregation.

Emmanuel began as an offspring of St. Christopher's, Kailua, in 1960. The first church was located near the present site of Castle Medical Center. In 1963 because of the population shift to Enchanted Lake, the congregation decided to build a church on Keolu Drive.

Emmanuel has been involved from the beginning in the Windward Coalition of Churches, and her continuing active participation in the Coalition includes feeding Waimanalo Senior Citizens a Saturday lunch.

Emmanuelites serve on many diocesan bodies including the Diocesan Council, the Standing Committee, the Ecclesiastical Court, numerous Convention committees, and the Episcopal Church Women. The Hoa Kokua Volunteers, a visiting program to aid terminally ill people, was begun at an Emmanuel parish meeting. The people of Emmanuel are also active in Engaged and Marriage Encounter. Many hold positions of service to the community as part of their daily occupations, others work with major service organizations outside as well as within the church framework.

The Rev. John G. Shoemaker, vicar, serves the congregation of Emmanuel. Also serving is the Rev. Dr. Eleanore G. Akina, deacon.

We welcome all who would like to join us on the happy occasion of our 25th anniversary. Reservations may be made by calling the church office at 262-4548.

—Peter J. Cowland, Emmanuel, Kailua



Deferred Giving Program: Stanley Conyers delivers to Fr. Lloyd Gebhart a \$10,000 life insurance policy naming Good Shepherd, Wailuku, as owner and beneficiary.

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EPISCOPAL HUMAN SERVICES, HAWAII,

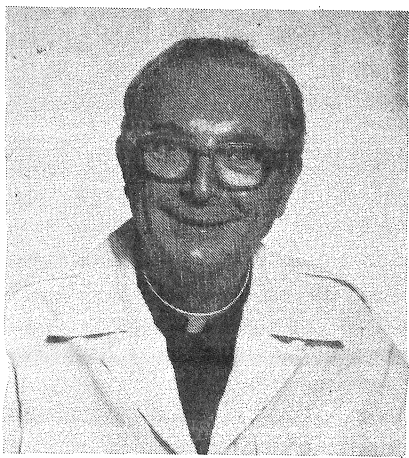
"For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

—Matthew 24:35-40

From this familiar scripture comes the focus of the diocese's Commission on Urban and Regional Ministry, formed five years ago from a task force appointed by Bishop Edmond Browning.

The Rev. Dr. Gerald Gifford became chairman, and in the years that followed, the commission (and therefore the Episcopal Church) have become involved in a variety of human services projects.

The commission has defined its territory as those areas with a high density of human problems, rather than



The Rev. Dr. Gerald Gifford II, Rector, St. Elizabeth's, and Chairman, Commission on Urban and Regional Ministry.

simply as the inner city. Molokai and the Leeward Coast of Oahu are therefore included, because of high unemployment rates.

The commission meets monthly at St. Elizabeth's Church, Palama, and these are among its most vital concerns:

I

"For I was hungry and you gave me food, I was thirsty and you gave me drink . . ."

The Rev. George Lee of St. Philip's, Maili, a mission parish on the Waianae Coast, has started a food bank at the church.

"Mission churches are maintained by subsidies from the Department of Missions. The department sees us as working in disadvantaged communities, and the assumption is made that we will be involved in human services as part of our evangelism.

"The request for the food bank came from the community," Lee explained.

"It's not the congregation, essentially middle class, that is using it, but they're raising some of the money to run it. We raised \$2,000 outside of the church budget, and with that we have distributed more than 8,000 pounds of food. We buy it for 12 cents a pound from The Foodbank, a community project which distributes unmarketable, but wholesome, food to nonprofit organizations.

"We didn't want to be another handout, so people must come to a workshop on the third Saturday of each month to be eligible. We talk about how to supplement public assistance, how to budget, how to plant a family vegetable garden. On average, 20 families a month ask for help, only two of which worship at St. Philip's."

This food bank now operates out of a 300-square-foot portable cottage on the church grounds, an acre given by a Waianae farmer to establish St. Philip's in 1960.

The church is an aging Hicks home with a severe termite problem. On the advice of Bishop Browning, Lee has applied for a United Thank Offering Grant for \$100,000.

The money would be used toward the construction of a multi-purpose building, intended as a family center for such services as after-school care of young children, adult literacy classes, and workshops on job training, as well as for the food bank.

St. Philip's is now one of five Protestant churches and the Roman Catholic church in Waianae working with the Office of Hawaiian Affairs towards a conference to be held there in October.

Representatives of these churches have been meeting weekly for Bible study over the last 18 months. "We have a good feeling about each other, and we are all fed up with the bad image of Waianae," said Lee.

"By involving landowners, the business community, public and private agencies, and community activists, the churches can show the positive things. Our goal is to develop a community plan," Lee said.

"I am thoroughly committed to my role as a part-time clergyman, a half-time position, but I think about the congregation full time. The best way for everyone at St. Philip's to learn to be involved is not to have the priest do everything."

II

"I was a stranger and you welcomed me. . . ."

The Kalihi-Palama Immigrant Service Center (KPISC) was founded in 1973 in response to the dramatic increase in Asian and Pacific immigration to Hawaii, and is located on the grounds of St. Elizabeth's Church at 720 North King Street.

"We began as an ecumenical agency with Kaumakapili Church (UCC) and Aldersgate Methodist Church," Bettye Harris, executive director of the center, explained.

"But last year the center became the sole responsibility of the Episcopal Church. Our purpose is to assist immigrants and refugees to become socially and economically self-reliant and to facilitate their assimilation into the community.

"We work toward finding jobs for our clients by increasing their proficiency in English. We refer them to vocational and apprenticeship programs and adult education classes . . . We help to enroll their children in the public school system.

We assist clients in finding affordable housing."

The center gives nutrition classes for women, most of whom are unfamiliar with western-style markets and menus. They provide translations of mail and



Bettye Jo Harris, Executive Director, Kalihi-Palama Immigrant Service Center, and Delegate to General Convention.

of medical prescriptions, counseling for pregnant women, the supporting paper work for those applying for U.S. citizenship.

"The hope lies in the children. We have three full-time and one half-time staff members who go into the schools to work with the faculty and counselors. They meet with the parents and children to keep them positively involved so the kids don't drop out of school.

"We have a six-week program for 124 5th through 8th graders, our biggest ever, because of the help of the Episcopal Church.

"The immigrant children get along well with each other. In the four years we have had the program, we have never had an altercation. I think that with them working together, they come to appreciate each other as individuals. When they go back to school in the fall, they will see children of other ethnic backgrounds as friends.

"We are very encouraged by the improvement we see. McKinley High School's valedictorian was one of our immigrant children, two are at high level at the University of Hawaii, and many of them are attending the community colleges," Harris said.

III

"I was naked and you clothed me, I was sick and you visited me. . . ."

The most visible urban ministry is Father Claude DuTeil's Institute for Human Services (IHS), a ministry to Honolulu's street people. These are the emotionally and mentally ill, the addicts, the victims, the chronic failures. They come from everywhere. At IHS, located at 129 North Beretania on the fringe of Chinatown, they are fed, clothed, and given a place to

shower and sleep — provided with a little peace.

DuTeil started IHS in 1978 a few blocks away, in a building that has since been gentrified and is now occupied by an art gallery.

"We're funded by guess and by golly," he said. "We receive no state, federal, or Episcopal Church funds, and we do not want them. Once you get on one of those budgets, they tell you how to run the place.

"My only accountability is to my board of directors. We send out a whining letter every so often, and we run on about \$100,000 a year. Because we don't charge anything, we can take care of anybody immediately. We don't have to call around to find out who will pay the bill.

"Most of our clients have no income at all. We can give them a shower, a bed, and a meal the next morning. Then we work out a game plan. If they won't work on a plan for the future, we ask them to leave. There's a lot of anger in many of our clients. Middle class people go to court and sue somebody when they are angry; street people fight."

IHS counsels them and tries to help the ones who are employable to find a job. Many, though, are what mental health experts call "ambulatory schizophrenics," withdrawn from reality, intellectually disturbed, Employment for them is virtually impossible, and they rely on IHS for food, clothing and care.

IHS solicits not only financial aid, but is grateful for food, clothing and other necessities. One of their regular contributors is the Kahala Hilton. "When you spend \$200 a day for a room," DuTeil said, "you evidently expect a fresh roll of toilet paper daily. The hotel bundles up all these partially used rolls and sends them down to us."

DuTeil and his volunteer staff serve 500 meals a day, and on any given night there are about 130 people sleeping there. There are three rooms on the ground floor used by families needing immediate shelter. "I am asked, 'Do you have any successes?'" DuTeil said.

"My answer is that street people don't look for success; they look for survival. We have broken all the rules of social work, but what we're doing is the best thing we can."

IV

"I was in prison and you came to me. . . ."

It is not a process of absolving or forgiving their sins," explained Canon Eric Potter, who for the past six years has visited Oahu Prison (OCCC) each week.

"It is a way of developing positive attitudes in the men I see, so that they will be able to cope successfully with freedom and a new kind of life when they are released."

Father Potter started this prison ministry while at St. Stephen's Church in Wahiawa. Two women in the parish who are teachers were regularly giving classes to prisoners, and Potter accompanied them one day. "One of

HAWAIIAN CHURCH CHRONICLE

IN PRAISE of KING KAMEHAMEHA IV and QUEEN EMMA of HAWAII

QUEEN EMMA (1836-1885)

In St. Andrew's Cathedral, Honolulu, on the Second Sunday of Easter in 1983, in the presence of the Archbishop of Canterbury, the Most Reverend and Right Honorable Robert A.K. Runcie, the Right Reverend Edmond Lee Browning, Bishop of Hawaii, added the names of Their Majesties Queen Emma and King Kamehameha IV to Hawaii's liturgical Calendar with their Feast day November 28.

That day is appropriate, for on it — the First Sunday of Advent in 1862 and the beginning of the Church's year — the King and the Queen were confirmed and communicated by the Right Reverend Thomas Nettleship Staley, Hawaii's first Anglican Bishop.

That day is doubly appropriate, for November 28 was then celebrated as Hawaii's Independence Day. The continued independence of a royal Hawaii — like today's Tonga — was fervently desired by this royal couple. And for themselves and for others, they also wanted an independent way in matters religious — the Anglican Way, a middle way between that of the American Protestant Mission on the one hand and that of the French Roman Catholic Mission on the other.

I.

Queen Emma has at least three marks of the saint: heroic love of God and neighbor, triumph over personal catastrophe, and joy of life.

One sees her love of God and others in the caring institutions which she helped to establish:

- The Queen's Hospital (now, Medical Center), where Western

medicine was first made generally available to Hawaiians (1859). There had been infirmaries for sick sailors, like that for Americans in Lahaina. And doctors — like those amongst the American missionaries and like Dr. T.C.B. Rooke, Queen Emma's foster-father — had practiced in the Islands. But it was left to Queen Emma and King Kamehameha IV to found Hawaii's first hospital, so that health services might be more available and Hawaiians given a better chance to survive as a people.

In addition, the Queen not only visited and comforted hospital patients, she also encouraged resort to Queen's and modern medicine on visits even to the shabbiest quarters of Honolulu. The Princess Victoria (+1866), the Queen's sister-in-law, and the ladies of St. Andrew's joined these forays for health education. The Cathedral District Visiting Society was ancestor to today's Iolani Guild.

- St. Cross School, Lahaina (1864), and St. Andrew's Priory School, Honolulu (1867), where Hawaii's girls might receive "the very best in Christian culture," on a par with the boys, and "be trained in nursing the sick and as children's nurses, so as to prepare them to be wiser mothers and wives," if not nurses at Queen's.

Through Queen Emma's efforts the redoubtable Mother Priscilla Lydia Sellon sent nuns and came herself (1867) to establish the first overseas foundations by Anglican religious communities, so recently restored to the Church of England through the Oxford, or Tractarian, Movement.

(Continued on page 2)



Kaleleokalani
Emma R.

Queen Emma in mourning following the death of her son, the Prince of Hawaii (1862). Kaleleokalani means "The Flying On of the Chief."

At the Priory, Queen Emma placed many students, paid for their schooling and established scholarships. The sisters were her close friends, and she visited them often. She once took sanctuary at the Priory, and the sisters on occasion had her summer palace for vacations. The Queen ascribed her sleeplessness one night to tea taken at the Priory following the 4 p.m. Hawaiian Service Sundays.

• St. Andrew's Cathedral, Honolulu. The cathedral's name commemorates King Kamehameha IV, who died on St. Andrew's Day 1863, as St. Mark's, Kapahulu, a foundation of the cathedral's Hawaiian congregation, does Queen Emma, who died on St. Mark's Day 1885.

Expectation of an Anglican mission dated back to a promise by Vancouver (+1798) but was only realized with the arrival of Bishop Staley and two clergy on October 11, 1862.

They came at the request of King Kamehameha IV and Queen Emma, with the approval of Queen Victoria, the British government, and the then Archbishop of Canterbury.

The King and the Queen fostered the church as much as Hawaii's constitution allowed. The Queen gave of herself and her resources and garnered support for the mission and the cathedral both in Hawaii and in England during a lengthy visit (1865-1866).

St. Andrew's rose to stand between Protestant Central Union (just diamondhead, on Beretania at Richards) and the Roman Catholic Cathedral of Our Lady of Peace (just ewa, on Fort Street at Beretania), thus geographically as well a middle way.

Queen Emma could be harshly critical of her Christian life and growth.

"Have I any fruit to yield as return for what is given me to do?" she writes her cousin Peter Kaeo, then a leper at Kalaupapa (September 2, 1873).

"Alas, no. His Church has not succeeded fast, from the Godlessness of her members. And I one of the worst.

"Unto man much has been given in the way of position, influence, and opportunity. And yet no convert have I made nor benefited him in any way.

"Jesus has said to the unprofitable servant, 'Get thee unto outer darkness where there is weeping and gnashing of teeth.'

"How different [is] my reward to Alex's.

"Awful.

"Oh, pray, dear Coz, for me that he may 'make me love him more and more.'"

Is the language of the saint ever self-congratulatory or self-satisfied?

But through the efforts of Queen Emma a school, a church, and a hospital had their foundation and first nurturing in these Islands. And these institutions lie nearly side by side in a line anchored closeby at Rooke House, Emma's home (approximately Beretania at Fort).

II. Disaster and disappointment haunted Queen Emma but did not defeat her. A promising idyll in the history of Hawaii and, in a sense, the future independence of Hawaii vanished with the Prince of Hawaii, heir to the Kamehameha throne, dead at but four years old (August 27, 1862).

Fifteen months later, King Kamehameha IV died of asthma and a broken heart.

And in 1874, the crown passed irretrievably from the Kamehamehas, when King Lunalilo was persuaded "not to marry me — one objection being my church" (wrote Queen Emma) and when the Legislature (by vote of 39 to 6) chose the High Chief David Kalakaua over Queen Emma as Lunalilo's successor.

In all this, her faith and her church supported her.

"You do not know what comfort I take in the knowledge that Alex [King Kamehameha IV] and Baby [the Prince of Hawaii] are being used by our Heavenly Jesus as his workers, like as the Bishop and priests are his visible workers or agents here, to guard me from harm and sin.

"Although I cannot see them, because [of] being mortal, still they see me for all that [and] rejoice and grieve with that Jesus and God, according as I do every day."

The Creed ("communion of saints") and the Preface ("with Angels and Archangels and with all the company of heaven") undergird this belief and proved it to her satisfaction.

"So we three are together always at church, especially at the Holy Eucharist[ic] Feast. It is such a happy knowledge, and I go on feeling their angel voices near and about me." (Queen Emma to Peter Kaeo, September 2, 1873)

Alfons L. Korn, the best modern Emma scholar, writes, "In another country at some other time, under certain conditions, Emma might have achieved sainthood.

"Especially after the successive deaths of her son and husband, the consolations of sacramental religion became above all else the ground work of the Queen's being.

"Nevertheless she did not think of her spiritual search as a quest for mere comfort." (News from Molokai, p. xxvi)

She knew "the soul's experience of torment, the burden and mystery of Divine Providence," writes Professor Korn. Her response, however, was not anger or despair, but love: "Oh, pray, dear Coz, for me that he may 'make me love him more and more.'"

Communion, morning prayer and evensong, the Bible and devotional books were all part of Emma's spiritual life.

At all times she turned to the words of her Bible, as on a certain morning in her forty-fourth year when she spent much time "hunting out the histories of Penitents mentioned in 'Litany of Penitents' [in] my 'Vade Mecum,' reading King David's humble confession, also of Solomon's grand history. The reading of these historical events was exceedingly interesting, and really

they seemed like new readings to me." These royal penitents Queen Emma studied on the morning of the 48th anniversary of "Poor King Lunalilo's birthday." (Diary entry, January 31, 1881, in Korn, News, p. 322)

III. Queen Emma's joy of life one sees in part in her love of entertaining and dancing, participation in musical productions, exuberance at boating and "seabathing" and at reefing and gardening, and her pillow-fighting with the Wundenberg girls.

During the smallpox epidemic of 1881, while quarantined, she not only ran Rooke House and succored retainers with order and aloha, she also rearranged and organized her jewelry, so "during this confinement I shall wear a set of jewelry, rings & c — every week a new change." (Korn, Victorian Visitors, p. 286)

"During the 1870s and early 1880s until her death in 1885, Emma became more and more the Hawaiian matriarch. A few enemies sometimes called her 'the Englishwoman,' but she belonged thoroughly to her people in a manner befitting a queen who in her lifetime had already become a heroine in story and song. Thus her adopted children were numerous, and her namesakes, Hawaiian and half-white and haole, were never scarce.

"In fact, all growing things seemed to answer to her knowledge and labor, and many a once-barren spot

sheltered today by the monkey pod and royal poinciana owes its present shade to seed or parent stock tended by her hands.

"And not only in her prayers or by her gardening, but also at those times when she visited the wards of that hospital in the midst of the Pacific which bears her name, Queen Emma fostered the life of Hawaii in every form.

"During the smallpox epidemic of 1881, when the Queen and her retainers at Rooke House were placed in quarantine and confined to its yard, she kept strict lists of old and young and sick and well, and did her best to prevent the foolish ones from breaking out of bounds.

"When contagious garments had to be destroyed, she sent to town for bolts of muslin and calico and surrounded by her women sewed shifts and shirts and new mu'muu's to replace those which had been thrown away and burned.

"These things are known because the Queen kept a diary during the epidemic of 1881." (Korn, Victorian Visitors, pp. 285, 286)

IV. In 1874 one of Queen Emma's loyal supporters wrote a chant containing these words:

There are two great women in the world,
Victoria of London
And Queen Emma of Hawaii,
Worthy of wearing crowns.

Indeed.
—John Paul Engelcke



THE RT. REV. EDMOND LEE BROWNING, D.D.
Bishop

THE EPISCOPAL CHURCH IN HAWAII
DIOCESAN OFFICES

QUEEN EMMA SQUARE, HONOLULU, HAWAII 96813
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May 17, 1985

My dear friends:

We in Hawaii ask that Their Majesties King Kamehameha IV and Queen Emma be added to the Church's Calendar, because of their splendid example of Christian commitment and courage, of faithfulness and enlightened rule.

This Royal Couple are magnificent witnesses of the servanthood ministry of Our Lord:

- They founded two of Hawaii's greatest schools: Iolani, named for the King, and St. Andrew's Priory;
- They built the first and greatest of Hawaii's hospitals, now The Queen's Medical Center;
- The King gave land for the Cathedral and the Queen saw to its construction, touring England to raise further funds;
- Education, economic life, the criminal justice system, the water supply, and the well-being of Hawaii's peoples were all the better for their life and ministry;
- The King himself translated the Book of Common Prayer into Hawaiian and helped the Anglican missionaries with their sermons in Hawaiian, and both won many to the Anglican Way; and
- To them we owe the introduction and first fostering of the Episcopal Church in Hawaii.

King Kamehameha IV and Queen Emma, out of deep faith in Christ and love for God, willed to use their lives and position in service to others, their people. And we in Hawaii give thanks for their witness and lay ministry, and we hope that the Episcopal Church nationally will ever do likewise.

Faithfully,
Edmond L. Browning
The Rt. Rev. Edmond L. Browning
Bishop

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.

I.

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

II.

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 fule 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 had been student, but also that he had been removed from Roman 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).

III.

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



Kamehameha IV, King of Hawaii (1854-1863), by L. Groixlier (c. 1855). Honolulu Academy of Arts, Gift of George R. Carter, 1927.

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.

IV.

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

(Continued on page 4)

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).

V.
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 next "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.)

VI.

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, on the tenth day of April 1983.

The Collect proposed for King Kamehameha IV and Queen Emma is:

O sovereign God, you raised up Kamehameha and Emma to be godly monarchs given to deeds of benevolence for their people and your Church: Receive our prayers of thanksgiving for their lives and works of mercy, and by your grace grant that we, with them and all your faithful servants, may attain to that crown which never fades away; through Jesus Christ our Lord. Who with you and the Holy Spirit, lives and reigns, one God, for ever and ever. Amen.

—John Paul Engelcke

Book of Common Prayer

HE OLELO HOAKAKA THE TEACHING EXPLAINED

THIS BOOK is a Book of Prayer, sanctioned by the Church of Christ as an assistant to devotion. . . .

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. . . .

The prayers have been prepared of old, the Psalms ordered, the hymns sanctioned, the rites and offices authoritatively established, then, indeed, we can worship with all our mind, and all our heart, and all our strength; none can get up and offer crude supplications for things of no common interest; but on the contrary, we go to church knowing what the prayers will be and that they will convey to Heaven all our desires, yet nothing more.

But it must be remembered that what this book contains is not intended solely for the purposes of public worship. This is a book for every day and every hour of the day. It is for the solitary one and for the family group; it asks for blessings in this world as well as in the world to come; that we may be guarded from all manner of harm, from all kinds of temptations, from the power of lust, from bodily suffering, and also that we may find forgiveness of our sins. The Church has not left us to go by

one step from darkness into the awful presence and brightness of God, but it has prepared for our use prayers to meet the necessities of every soul, whether they be used in public or in private.

Such is the general character of this Book of Common Prayer now offered to the people of Hawaii. And lest it should be asked, Whence comes this book? and whence its authority? it is here declared that it comes of the Church, of the Church of Jesus Christ our Lord, the First-born of His Father, the One Head of His One Church. And here, perhaps, it may be well to state in a few words what that church is.

The Church is in fact an association or guild, founded and established on earth by our blessed Lord Himself, and therefore this society is called the Church of Christ, and all who enter and belong to this goodly company are called by the high and honourable name of Christians. The Church was first organized by the Apostles, the Holy Spirit leading them, and she is the one only repository of God's truth, and through her only may we look for the fulness of God's love. And because she is one and alone, the Church of our Lord is called the Catholic Church (which means one and universal). . . .

Such is Christ's Holy Catholic Church. The Lord Christ is her Head and He was her founder—the rules that must be complied with by those who would enter and be of her, are the reception of Baptism—that invariable sign of admittance—and the partaking of the Holy Sacrament of

the Lord's Supper.

What she demands of us, her children, are repentance, faith, obedience.

The blessings in store for us are reconciliation with God through Christ the Head of the Church, and pardon of our sins, the love of God in this world and beatitudes everlasting in the world to come.

Her officers are bishops, priests, and deacons. The chain of ordination has never been broken from the time of the Apostles to this day, which Apostles were the first when the Church was newly established to exercise those holy functions which by succession from them devolve upon the bishops and clergy of our own time.

Her Law Book is the Bible itself; her precedents are found in the writings of the Fathers, preserved by the Church for the solution of questions and controversies. Under these laws, and while not neglecting the appointed offices and observances of the Church administered by a priesthood chosen of God, we are incorporated and we dwell in peace with our unseen Redeemer, through whose mysterious body as we receive it believingly we converse with the Spirit which eye never saw. . . .

The Church is established here in Hawaii through the breathings of the Holy Spirit and by the agency of the chiefs. Vancouver, long ago, was requested to send us the True God; Iolani [Liholiho, the king who, as Kamehameha II, died in London in 1824] then your King, went to a distant and a powerful country to hasten the advent of that which our

eyes now see and spirit within us acknowledges, the very Church, here planted in Hawaii—but how long we had waited!

It is true that the representatives of various forms of worship had come here, and there had been many controversies, one side generally denying what some other sect laid most stress on.

Now we have grounds to rejoice, and now we may hold fast to the hope that the true Church of God has verily taken root here.

In this Book of Prayer we see all that she prescribes; we see what she rules and enforces; what her offices, her creeds, her system, her support in life, her promises in death; what things we ought to do and what to leave undone; which things being constantly before our eyes and dutifully followed, we may humbly hope to be indeed her children, and be strengthened to fulfil all the commandments of our blessed Lord, the One Head of the One Church, which now we gladly behold and gratefully acknowledge.

This our Church is an off-shoot of that branch of the One true Church, established in Great Britain and called the *Anglican Catholic Church*, which is itself a branch of the One Apostolic and Holy Catholic Church founded for evermore by our Lord Jesus Christ, to whom be all praise, power, glory and dominion for ever and ever. Amen.

HONOLULU,
June, 1863.

—King Kamehameha IV,
King of Hawaii, 1854-1863

I, 1985

LOVE & SERVICE

the inmates said that he wanted to talk to me. He pointed to his head and said, 'I'm really mixed up.'

"The prisoners find it hard to talk to social workers who are part of the system, and they would rather talk to somebody from outside. I started the ministry that way, counseling that man. Then he told a friend, and the friend told someone else.

"I started a Bible study class, and there are now about a dozen men I counsel every Thursday. They ask questions, talk about their future, and they develop an awareness of God in their lives."

Father Potter has arranged for the Hawaiian choir of St. Andrew's Cathedral to visit the prison each month, beginning in the fall. The prisoners will be provided with sheet music so that they can sing in Hawaiian with the choir. The choir members have agreed to remain after the choral service to talk with the men.

"I feel comfortable there," Father Potter said. "I know some of the men have been pretty vicious people. I read in the newspapers what they've done, but in some real way they are children of God who have gone astray. It is important that they have an awareness of Christian love and concern.

"I come as a friend, a man called by our Lord, and it is he who is reaching out for them. I am telling them that we do care what happens and that the Lord wants them to desire to do better, to improve their lives. So many are young, in their 20s, and 90 percent of them are in there because of drug-related crimes.

"Fundamentalists say to me, 'How wonderful to take the Lord into the prison with you,' but I say, 'No, I find him already there.'"

—Lois Taylor, *Church of the Holy Nativity, Aina Haina*

Love is the supreme and controlling command for all Christian living, and therefore for all ministry.

Christ declares love of God and one's neighbor as oneself the greatest commandment. James calls it "the royal law." And Paul finds it the fulfillment of "all the Law."

At her best, the Church is a community or fellowship of love. In ancient times, the pagans saw this, remarking in amazement, "Behold, how much the Christians love one another." And Christians were not the only object of Christian love. The Emperor Julian noted how Christians loved the pagans as well and ministered to them. And many were won to Christ in plague-ravaged Alexandria because Christians stayed and took care of the sick, the dying and the dead. The worshippers of Apollo the Healer fled; Christ's own stayed and helped everyone.

And Christians, at their best, have done so down the centuries. In Hawaii, the exiled and abandoned leper was served by Fr. Damien and Mother Marianne. St. Mary's, Moiliili, had an orphanage and school. There milk was distributed and mother's taught to sew so that, while minding home and children, they could augment the family income. Good Samaritan, Palolo, was a public health center — as its name indicates. The Episcopal Church and a church family founded and ran Shingle Hospital in Ho'olehua, Molokai. Bishop Staley's daughter Mildred was the doctor there, and in that hospital's chapel the Hanchett family were baptized, including Hawaii's future Bishop E. Lani Hanchett.

Schools have been a particular ministry of the Episcopal Church in Hawaii from the very beginning. From the Hawaiian Cathedral Grammar

School (1862) have sprung Iolani, Andrew's Priory, and the multitudinous parish day-schools and day-care centers. Girls first received education on a par with the boys at the Priory. And the newcomer from China and Japan first found education and an enhanced chance in Hawaii through Iolani under Bishop Alfred Willis.

The street people of Honolulu are served by the Institute for Human Services, as a Peanut Butter Ministry serves Hilo. The Episcopal Church sponsors the Kalihi-Palama Immigration Service Center at St. Elizabeth's, historically a site of help for the newcomer.

Today the Church's ministry of service continues in these and other areas. The article by Lois Taylor in this *Chronicle* eloquently and elegantly shows.

CATHEDRAL'S ECONOMY SHOP

The lawn and lanai at the ewa end of the Cathedral complex are littered with tables piled high with clothes and household objects. Odd pieces of furniture are strewn about, as if placed by some demented decorator. On the chain line between the trees drapes, bedding and topcoats sometimes hang. Between the pillars on the lanai hangs a canvass sign with faded red letters reading "ECONOMY SHOP." The scene on the whole bears more resemblance to a setting for "Sanford and Son" than it does a ministry, but ministry it is.

Begun some fifteen years ago as a

project of the Women of St. Andrew's, the Shop has been a major source of funding for the Cathedral's Community Outreach. In the early days of the shop's existence, it was run by a group of volunteers, some of whom are still associated with it: Kay Lee regularly collects saleable items; Lauretta Budd volunteers one day a week in the marking room; Betty Capelle was a once a week cashier until forced to leave for health reasons.

At Dean Conley's request Marge Connel took over the shop full-time on a volunteer basis. Until her retirement in March 1983, Marge and a handful of loyal volunteers kept the shop going strong four hours a day, four days a week.

In April 1982 a full-time manager, was hired: Bob Miller.

Spearheaded by Louise Peterson, a vigorous drive was successfully made to recruit new volunteers and an overall reorganization was undertaken.

Under the new by-laws, a volunteer organization was formed with representation on the shop's board of directors. And with the increased number of volunteers, the shop's business hours extended from 16 to 23 hours a week.

The shop proper occupies the space that many years ago served as the Bishop's Office. Inside the shop, racks of clothing jostle each other; shelves hold bric-a-brac and appliances; and stripped of its doors and lined with plush purple velvet, an old closet has become "The Special Spot" where the glamour items hang.

Every usable inch of floor and wall space is utilized and the overflow is put out each morning on tables on the lanai and lawn.

In a cramped anteroom and overflowing into Davies kitchen (when it is not otherwise in use), the volunteers sort and price the endless

flow of generous donations that are the lifeblood of the shop.

"It's a bit of a drag sometimes," Miller, "especially putting everything out in the morning and then putting it all away again in the afternoon. But then when you look at the total take at the end of the day, it makes it all worthwhile.

"And despite the element of drudgery we always manage to have fun around the shop.

"We have the best and most cheerful group of volunteers I've ever encountered in my long association with volunteerism," Miller said. "Volunteers are not above clowning a bit in spontaneous 'fashion shows' and on Wednesday noon croquet games and a talk of downtown Honolulu.

"I have never felt that there was incompatibility in doing good work and having fun at the same time. And from a practical standpoint it is good business practice. Because they are enjoying themselves the volunteers create a warm, fun atmosphere that customers appreciate. Some of our cashiers have a regular following of people who come in each week on the day they are on duty. They come to visit and browse and generally end up buying. I think the nicest compliment the shop ever received was from a customer who commented, 'This is like going shopping. It's more like coming to a club.'

"Still, the bottom line is how much money we can raise to support outreach projects in the community. In 1958 the shop grossed over \$36,000. Out of that we contributed \$6,000 to IHS to pay their rent and another \$22,000 to 10 other community agencies and to the discretionary fund of our priests. In addition to the monetary grants, we assisted other

(Continued on page 8)



Cathedral Economy Shop volunteers saluting a latecomer: Sally Robish, Henry Budd, Bob Miller, Eloise Squires and (kneeling) Mary Cox.

LETTERS

AIDS COMPASSION NEEDED

The spread of AIDS (Acquired Immune Deficiency Syndrome) poses the question of our response to this human tragedy. There are already about 10,000 cases reported nationwide, and in Hawaii about two new cases are reported each week. The number is increasing, and AIDS looks like it will remain a challenge for some time. The toll in terms of human suffering is immense.

AIDS is not a homosexual disease. It is caused by a virus and passed by blood and semen, not by casual contact. Female prostitutes, intravenous drug users and their newborn children, hemophiliacs, as well as homosexual and bisexual men are at highest risk.

What can we as concerned persons do? First and foremost, we can show compassion to those afflicted by this devastating disease, and to their families and friends. Judging, recrimination and hardness of heart are not in the spirit of Christ.

Most of the people with AIDS so far have been homosexual or bisexual men. But to condemn a person because of sexual orientation is like condemning them because they are left-handed or blue-eyed.

I could not change my sexual orientation if I wanted to, and I don't expect someone else to change theirs. Nor do I expect people to "neuter" their sexual nature for a lifetime. None should be denied committed, loving relationships responsibly expressed.

Jesus went out of his way to reach out to the lepers and other outcasts of his day. And he had harsh words for the self-righteous. I think Jesus would embrace the persons with AIDS, break bread with them, and invite them to follow him, urging those around not to throw stones. Can we do any less?

—The Very Rev. Hollinshead T. Knight, Dean, St. Andrew's Cathedral

IHS

On July 1, 1985, IHS celebrated its 7th anniversary. There have been times in the past when we weren't certain we would make it for another year; sometimes we weren't certain we could hold out for another month. But the One who watches over all of us seems to keep an eye on our little island and our ministry to the street people.

We enter our 8th year with high hopes and great expectations. True, we have suffered set-backs in recent months in our pursuit of a permanent home, but we are confident that various government offices and individuals are firmly behind our efforts. In the meantime, we no longer feel that we are going to be put out in the streets or that our building is going to be demolished about us.

We have been successful in finding employment for many of our street people, and it is exciting to see them at the bulletin board each morning reading the help wanted notices. Some work only an occasional day or two, but the fact that so many are trying to pull themselves up is encouraging.

Additionally, two professional vocational counselors come to IHS every Monday to teach our people how to apply for a job, how to prepare a job resume, etc. It is difficult to realize, but many unemployed persons have no idea of how to go about applying for a job. We are deeply indebted to these two professionals who give us so much of their time.

As government funding is eliminated or reduced, our numbers grow. Many who find themselves unemployed have no cash reserve to fall back on, and they reach out to us for help. Thanks to the generosity of many churches, companies and individuals, we can provide nourishing meals for all. Unfortunately, increases in utility bills, salaries and other cash areas have made it necessary for us to increase our budget. We are highly appreciative of your cash contributions in the past and hope that you can continue to help in our support.

During our seven years, we have often been overwhelmed by the concern and generosity of others, but seldom have we been as affected as we were when two large cartons of clothes were delivered by Aloha Airlines from our brothers and sisters in Christ at Kalaupapa, Molokai. Formerly "outcasts" themselves, they recognize that today's street people are also "outcasts" in the eyes of much of society. I thank God that there are those whose eyes see beyond these sometimes pitiful exteriors.

God's blessings.
—The Rev. Dr. Claude F. DuTeil

CHINESE MINISTRY

In its joint relationship with St. Elizabeth's and St. Peter's churches, the Chinese Fellowship Ministry continues to expand its ministry and services to our Chinese speaking friends.

The educational aspect of the ministry consists of adult tutoring and a program on Saturday mornings for youth. Under Mimi Wu's leadership, adult tutoring is going extremely well and we are happy to announce that two adults have passed the examination for citizenship as a result of the Friday afternoon classes.

Vicki Lo and Katherine Kong together lead the Saturday morning program where there has been noticeable improvement in the children's speech. The children have also taken excursions to Kualoa and Petrie Parks.

A new ping-pong table was donated to the ministry and participants will make use of it in St. Peter's parish hall under the supervision of Chris Kong and others.

The position of Coordinator of the Chinese Fellowship Ministry is in the calling stage and a new coordinator should be announced soon.

Coming up in September is the Episcopal Asiamerica Ministry (EAM) Consulation in Fullerton, California. Delegates from St. Peter's include: Fr. Lo, Fr. Rowe and Mimi Wu. St. Elizabeth's delegates will be: Dr. Gifford, Gretchen Jong and Rose Lee.

We look forward to exciting growth in the Chinese Fellowship Ministry as those involved continue to seek God's will for this special ministry.

—From our CFM correspondent

HAWAIIAN BIBLE

The Bible in Hawaiian, once a potent force in keeping many an island family together as a unit but out of print in recent years, is back on the bookshelves again and available through the Queen Emma Book Stall at \$6.70.

After a lapse since 1966, largely because the demand had evaporated, the American Bible Society has printed 5,000 copies of the *Ka Baibala Hemolele* — The Holy Bible — in the original version translated by missionaries and Hawaiians and published in 1829.

This time, though, it is in a larger, easy-to-read edition which will be welcomed especially by older people with poor eyesight. In fact, it was reportedly a need among the aging residents of the Lunalilo Home that first gave rise to the idea for a new printing.

In celebration there was a La Ho'omaika'i — a day of celebration — on the afternoon of Sunday, August 11, at Kawaiahao Church.

In 1979 a local group calling itself Ahahui Ekalesia Hawaii were greatly concerned that Hawaiian might itself become a "dead" language.

The American Bible Society has been supplying the Hawaiian Islands with Scriptures almost from its inception in 1816.

ABP. REEVES N.Z. GOVERNOR GENERAL

Queen Elizabeth has appointed the Most Rev. Paul Reeves, Archbishop of New Zealand, as that nation's next governor-general. He is the first clergyman ever to hold this position, as well as the first descendent of the Maoris, New Zealand's original Polynesian inhabitants, to be chosen for the largely ceremonial office. As governor-general, the Archbishop will represent the Crown, holding, in relation to the administration of public affairs in the dominion, the same position as the Queen holds in Britain. The archbishop was chosen on the basis of a recommendation by New Zealand's left-leaning labor government. The 52-year-old prelate, son of a trolley driver, begins his new job in November, succeeding Sir David Beattie, a former judge who is retiring after five years. Archbishop Reeves' tenure as New Zealand's primate has been marked by his outspoken views on social issues, including a recent pronouncement that New Zealand's rugby team should not travel to South Africa due to its apartheid policies. Known to many Americans, he was also a leading figure in the Roland Allen/Pacific Basin conference in Hawaii in 1983. Temporarily at least, he is resigning from his ecclesiastical duties in September.

—The Living Church



Bishop Desmond Tutu of Johannesburg, with Dr. Cynthia Wedel (left), President of the World Council of Churches; Dr. Lucy Omoo; and the late Marion Kellern, Anglican Consultative Council chair (right), during the 1978 Lambeth Conference. —DPS photo.

BISHOPS on S. AFRICA'S WAR

The Bishops of the Church of the Province of South Africa meeting in synod here have called for a freely chosen National Convention to negotiate a peaceful settlement among the warring communities throughout the Republic and to work towards a democratic society. Expressing concern at escalating violence and picking up

on Foreign Minister R. F. Botha's statement that they were "at war," the Bishops said, "Since we know that parties at war in the end have to negotiate a peaceful settlement — often after considerable loss of life and property — we urge the Government to negotiate now rather than later."

CONSCIENCE, LAW & CONSEQUENCES

STATEMENT by: The Right Reverend Edmond L. Browning & The Most Reverend Joseph A. Ferrario on the Sentencing of James Albertini:

James Albertini has been sentenced to three years of imprisonment in what appears to be an unusually heavy sentence for an act of conscience endangering no human life and involving no loss of property.

Albertini's symbolic blocking of Hilo Harbor again brought to the attention of all in Hawaii the inherent immorality of the present arms race and the utter unacceptability of a world based on nuclear terror tending to nuclear disaster.

Albertini knew the risks he was running for his acts of conscience, but it is none-the-less sad that the court was so punitive.

In Christian perspective, conscience is pre-eminent, because "The law, the precise precept, cannot foresee exactly all circumstances. . . . Conscience, with its instinct for what is good here and now, cannot simply let itself be guided by the letter of the law. It must sometimes depart from the law in order to affirm in certain cases the ultimate moral values," as thinkers among Dutch Christians have phrased it.

Albertini now joins other moral witnesses of our time — Gandhi, Martin Luther King, Bonhoeffer, Steven Biko — and those of past times — St. Paul, St. Peter, John Bunyan, and Henry David Thoreau — all jailed for their acts of conscience.

One ought not to wonder why Christians go to jail for conscience's sake, but why so many Christians do not.

July 29, 1985

COMMENT: LAW & ACTS of CONSCIENCE

In July, James Albertini was sentenced to prison for three years for violating a Coast Guard safety zone around the frigate *USS Ouellet* in Hilo Harbor.

Albertini and others were protesting the present arms race and the proliferation of nuclear weaponry tending towards nuclear catastrophe.

What is fundamentally at question here is the role of law and the act of conscience in a Christian's life.

Law, by its very nature, is the precise prescript based on, and indeed expressing, past experience and inherited wisdom. Law always reflects the past. It is something legislated yesterday, based on yesterday's data and yesterday's view of the future.

The conscience is like the law, but different from the law. Like the law, it shares these fundamental principles.

But conscience is unlike law in that it reflects the here and now, while the law reflects the past. As Pele adds land to the Island of Hawaii, so conscience is the fiery source for the accretion of law. The adult protest "It isn't fair" leads to a new law, to the revision of an old law, or to its abolition.

Law reflects the past; conscience the immediate present; and both share the same fundamental principles.

Law is made deliberately by deliberative bodies. Conscience enacts personal law in the crisis of the moment, in the face of new needs un contemplated by past law.

As individuals and as citizens we each are legislators. In the moral realm, Christ has made us so. He has made us all little Moseses, in declaring that you and I are each lords of the sabbath. Was the sabbath made for man, or man for the sabbath?

And, again and again, Jesus proclaims the primacy of the good act over the legal act: in munching the sweetness of new grain on the sabbath to allay hunger, in doing a work of healing on the sabbath, and so on.

In the moral dimension we each are the legislators. We stand before God for what we each have done, not for what the Archbishop, a Bishop, or Fr. So-and-So told us to do, nor for what the civil authorities decreed. This personal responsibility before God sets the Christian off dramatically from the secularist. We Christians know we are personally responsible, accountable, and will be called to account.

In the political dimension, we individuals are the primary legislators. Our representatives represent us. Our governors rule with the consent, the approval, of the governed. And when the system works, our representatives do indeed represent and reflect us.

But what if they do not? What if the government refuses to hear, or church leaders prove deaf?

Then, does individual moral responsibility go away? No.

Then, do the fundamental principles of justice and equity, of life and liberty collapse? No.

Responsibility and the fundamental principles remain. They are essential and eternal.

Early on in Christian history one finds the conflict of law and conscience. The Sanhedrin — the Congress and Supreme Court of Judaism — ordered St. Peter and the apostles to cease proclaiming the Resurrection. He and they refused. In this instance, God was to be obeyed, not man. In the name of God and in accordance with God's laws, man's laws were to be broken, insisted St. Peter.

Disobedience to the civil authority in obedience to a higher law is part of Christianity from the beginning.

So also is obedience to the civil law. Paul makes this clear in the 13th chapter of Romans. And Peter himself instructs us to obey the civil authorities, to honor the Emperor.

This tension — acts of conscience in defiance of the civil law, acts of obedience to the civil law — is in Christianity from the beginning.

Law-breaking itself is not sin. Crime, yes; but not necessarily sin. At times law-breaking is salvation, both for the individual and for society. It is hard to imagine an American Nation without the defiance of English law. Strict obedience to contemporary law would have meant no Christianity and no United States of America.

Obedience to the law is not the be-all or the end-all of the Christian, or of

the American, way of life.

But how do we judge any so-called act of conscience in peacetime?

• By its character. Is it a thoughtful decision of an informed mind and generous spirit fully aware of the consequences? Or, does it spring from egoism, sadism, masochism, or anarchism? The consequences need be considered and accepted and, indeed, embraced.

• By its respect for the dignity, integrity, and equality of human beings. Are others hurt?

• By its conformity to fundamental principles of justice and equity. Or, is an injustice done and property destroyed?

• By its unmistakable linkage to the Law of Love. These, I suggest, are basic considerations for judging the validity of an act of conscience in peacetime.

And there is no progress without such acts of conscience, because the law is so often an ass, as Dickens observed, and legislators so often more so, as the newspapers show us.

• The abolitionist helped end slavery, as did those who manned the illegal underground railway.

• The suffragette helped gain American women the vote.

• The civil rights activist helped end segregation.

• In defiance of then law, unions arose to protect the working man from outrage.

• And the conscientious objector and the draft resister helped end a most questionable recent war. In all these, law was laggard and dunce, and legislators proved themselves either irresponsible or unresponsive.

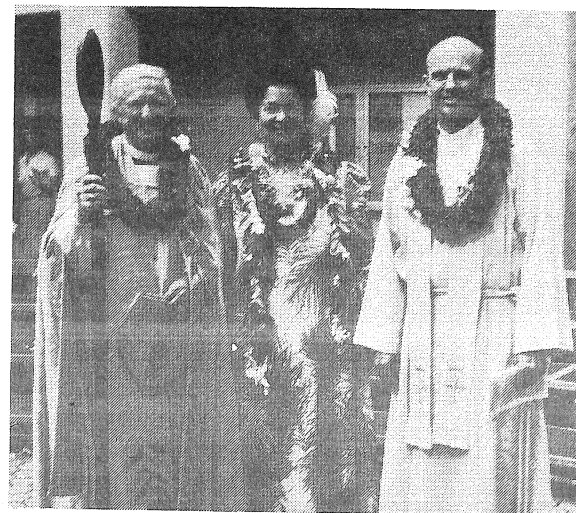
Make no mistake: moral disobedience of law is part and parcel of the American system and of Christianity.

Make no mistake: such disobedience of the law carries bitter consequences, but one of the consequences is also very sweet: namely, moral progress.

And we Christians and Americans must not forget this ever.

—JPE

PRIORY DIPLOMA 41 YEARS LATER



Mary Louise Peck Kekuewa, prevented by World War II from graduating from the Priory, received this May from Fr. David Kennedy, Priory Headmaster, an honorary diploma "in recognition of her continuing commitment to the life of this school. Active in the Priory Alumnae Association and always considering herself a Priory alumna, she was named 1982 Alumna of the Year. Above: Bishop Browning, Mary Louise Peck Kekuewa, and Headmaster David Kennedy. Below: Taking part in the Priory's Ascension Day festivities.

THE CALENDAR

August		9	Nominations for Presiding Bishop, General Convention.
15	St. Mary the Virgin, Mother of Our Lord Jesus Christ.		VIM and Quarterly Report Forms distributed.
16	Admission Day: holiday.		Companion Diocese meeting (2 p.m.).
18	12th Sunday after Pentecost (Proper 15).	10	Election of the 24th Presiding Bishop, General Convention.
20	Ministry Development Task Force (3 p.m.).	12	Election, President of the House of Deputie, General Convention.
22	Finance Department (4:15 p.m.).	14	Holy Cross Day.
23	Program Department (9 a.m.).	15	16th Sunday after Pentecost (Proper 19).
	ECW Games Day in Davies Hall (9:30 a.m.).	18	KPISC Board of Directors meeting (4 p.m.).
	Mission Department (10 a.m.).		Commission on Ministry (3 p.m.).
	Communications Department (10:45 a.m.).	18, 19	BACAM interview days.
	Camps Department (11 a.m.).	19	Finance Department (4:15 p.m.).
24	St. Bartholomew the Apostle.		Cursillo Secretariat meeting (5 p.m.).
25	13th Sunday after Pentecost (Proper 16).	20	Program Department (9 a.m.).
26	St. Andrew's Priory School first day of classes. Preliminary block grants recommendations: missions and programs.		Mission Department (10 a.m.).
30, 31	Diaconate Training Weekend.		Camps Department (11 a.m.).
			Diocesan Council & Budget meeting.
		21	St. Matthew, Apostle & Evangelist.
			St. Matthew's Benefit Luau, with professional entertainment (4:30 & 6:30 p.m.).
		22	17th Sunday after Pentecost (Proper 20).
			Bishop at Grace Church, Molokai.
		23	ECW Board meeting (9:30 a.m.).
		24	45th day before Diocesan Convention.
		25	3rd Convention mailing with draft budget.
6-14	68th General Convention, Anaheim, California	27, 28	Diaconate Training Weekend.
	38th Triennial Meeting of the Women of the Episcopal Church, Anaheim.	29	18th Sunday after Pentecost (Proper 21).
8	15th Sunday after Pentecost (Proper 18).	30	St. Michael & All Angels.
			Leeward Oahu budget meeting at St. Timothy's, Aiea.

September		
1	14th Sunday after Pentecost (Proper 17).	
2	Labor Day: holiday.	
3	Materials for 3rd Convention mailing due.	
	Iolani School first day of classes.	
	September Chronicle copy deadline.	
6-14	68th General Convention, Anaheim, California	
	38th Triennial Meeting of the Women of the Episcopal Church, Anaheim.	
8	15th Sunday after Pentecost (Proper 18).	

COVENANT PLAYERS

The Arts Committee of Saint Andrew's Cathedral is sponsoring a potluck supper followed by a performance of the Covenant Players on Friday, September 6 and an all day workshop led by members of the Covenant Players on Saturday, September 7.

All members of the Diocese interested in the use of drama in Christian ministry are invited to both events.

The theme of the two programs is the Ministry of Talents.

The potluck and performance will begin in the Von Holt Room at 6 p.m. The workshop will be in Tenney Theatre from 9 a.m. to 4 p.m. There is no fee for the workshop. A soup and cold cuts luncheon will be available at \$2. a person.

The Covenant Players were formed in the early 1960's by Charles Tanner as a travelling ministry in drama. Today there are more than 75 touring units who have performed in some 38 countries on five continents.

The individual small units perform in an improvisational style with allows their material to any setting from a small meeting room to large

auditoriums. Although the style is improvisational the material is well-scripted and designed to provoke thought and discussion centering on contemporary Christian concerns and basics of faith. Their performances are varied and well paced ranging from humor to high drama on a highly professional level.

All proceeds from their performances go to the expenses of the ministry, including the entire income of the performers who commit themselves to working at a subsistence level because they are dedicated to using their talents in ministry.

The Saturday "hands on" workshop will concentrate on techniques for using drama in the Church.

The Saint Andrew's Arts Committee has as one of its goals the eventual establishment of a Diocesan-wide drama group at the Cathedral and they particularly welcome participants interested in forming the nucleus of such a group.

Anyone interested in attending the potluck, or the workshop, or both is asked to call the Cathedral Office at 524-2822 to sign up.

MEDICAL MISSION

Dr. and Mrs. John C. (Kate) Roberts left Hawaii on August 27th for a one month mission at the United Methodist Church Eye Clinic, Freetown, Sierra Leone. Following a service of commissioning at the Church of the Holy Nativity.

Travelling under a joint sponsorship of Volunteers for Mission, headquartered at the Episcopal Church Center, New York, and the John Hjorth Mission Fund of the Church of the Holy Nativity, Dr. & Mrs. Roberts will join a succession of ophthalmologists from Maine to Washington state who have given a month of their time to do surgery in that West African nation.

Asked why he was volunteering for this mission, Dr. Roberts cited his listening to his father's sermons on duty and his teaching and living out the Christian imperative of caring. Beyond that, this month's service, he says, gives him the opportunity to do what he likes doing, in a setting that will be truly beneficial to those who will receive treatment.

Kate Roberts will be assisting in preparation work, and as a volunteer at the clinic during the period of their residence in Freetown.

The Roberts' are active members of the Church of the Holy Nativity and of the Diocese, having served as members

of the choir and the Mission Committee. Mrs. Roberts has been a member of the Holy Nativity Vestry and presently is on the Standing Committee of the Diocese.

Both Dr. & Mrs. Robert come from China mission families. He is the son of the Rt. Rev. William P. Roberts, Bishop of Shanghai; she, the daughter of the Rt. Rev. Lloyd Craighill, Bishop of Anking. They have four children: Dorothy Bekeart and Carolyn Proczka, both of Kauai; Rebecca Roberts of Honolulu; and William P. Roberts of Columbia, Md.; and five grandchildren.

Several other members of Holy Nativity have travelled overseas in past years as "missionaries," most notably, Sam and Helen Perry, who served on a World Health Organization team which helped eradicate measles in Zaire in the 1970's, and Ted Bell, who served as a teacher at Holy Cross Convent School, in Dacca, Bangladesh, in 1980.

On their way to Sierra Leone, the Roberts' will travel briefly in Europe. They plan to be back in Hawaii on November 1.

Dr. Roberts has been an ophthalmologist in private practice in the Aina Haina Professional Building since 1974. Prior to his residency for that specialty, he was an anesthesiologist practicing in Honolulu.

—By our Holy Nativity correspondent

ECONOMY SHOP

(Continued from page 5)

community agencies in supplying clothes and household goods to their clients.

"We look on our outreach mission as being twofold. The major thrust of course is in raising money. But the opposite side of that is providing outreach by selling good merchandise at reasonable costs for low-income families who find thrift shopping a necessity to make ends meet. At the same time we are very cognizant of the fact that we get a lot of thrift shop 'buffs' coming in. These are the people (like myself) who shop just for the fun of finding bargains. They can afford to pay a little more and they know labels and quality merchandise, so when we are pricing that sort of thing we keep

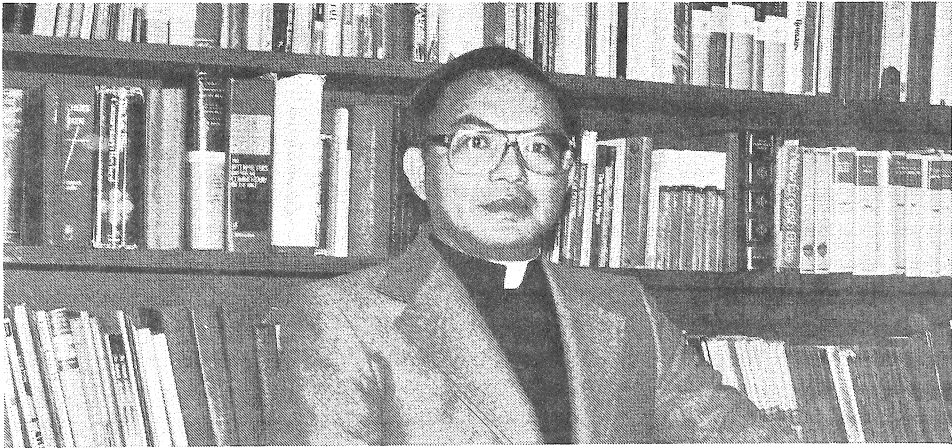
them in mind, still making sure they get a bargain. They're happy, we make a little more, and in the end everybody wins."

The Economy Shop is located at the ewa end of the Cathedral complex, next to Davies Hall. It is open Monday, Wednesday and Friday from 9:30 a.m. to 4 p.m. and on Saturdays from 9 a.m. to 1 p.m.

Receipts for tax purposes are given for donations.

Donations can be brought to the shop during business hours or left at the Receptionist's Office at the Cathedral on days when the shop is not open.

Arrangements can also be made for picking up large donations by calling the shop at 536-5939.



Fr. Alejandro Geston, Vicar, St. John's, Eleele & St. Paul's, Kekaha, and Alternate to General Convention.