Advent | Presiding Bishop | Remembering Dean Ann
Calendar Highlights

Sun.  2 Dec 5.30 pm Advent Carol Service with the Cathedral Choir

Tues. 18 Dec 5.00 pm Cathedral Chapter Meeting

Fri. 21 Dec 5.30 pm Blue Christmas: A Service for the Longest Night

Sun. 23 Dec 5.30 pm Annual Carol Concert by the Cathedral Choir

Mon. 24 Dec — Christmas Eve
5.30 pm Holy Eucharist and Storytelling for children about the First Royal Hawaiian Christmas
7.30 pm Holy Eucharist with Carols
10.30 pm Vigil
11.0 pm Midnight Mass with the Cathedral Choir

Tues. 25 Dec — Christmas Day
10.00 am Festival Eucharist with the Cathedral Choir
5.30 pm Festival of Lessons and Carols with the Cathedral Choir
10.15 pm Organ Recital by John Renke
11.00 pm Sung Eucharist and Blessing of the City at Midnight

Sun. 6 Jan 5.30 pm Epiphany Evensong with the Cathedral Choir

Mon. 21 Jan Martin Luther King, Jr. Day (events all day)

Sun. 27 Jan 9.15 am Annual Meeting of the Congregation

Please visit the Cathedral website and read the Sunday bulletins for calendar updates.
To the Beloved in Christ here at The Cathedral of St. Andrew and our friends:

I write this column with a new title, “Pa‘akai a Malamalama,” which means Salt and Light. I selected the phrase as my column’s title for two reasons. First, Jesus calls his disciples, including us today, to be the “salt of the earth” and “the light of the world.” Second, the term salt is a spiritually significant element in both Christianity and Hawaiian. I hope you find these musings salt and light, so that you may be salt and light in the world.

This issue I have three topics to discuss. First, I wish to cover our recent Sesquicentennial visit particularly the words of our Presiding Bishop, the Most Reverend Katharine Jefferts Schori. Then I wish to touch on the upcoming liturgical seasons of Advent, Christmas, and Epiphany. Finally, as we celebrated our Holy Sovereigns and our annual pledge in gathering, I want to share a reflection on the meaning of stewardship.

The Presiding Bishop’s Words on Mission and Reconciliation

In her remarks to the Diocesan Convention, the Presiding Bishop focused on the same themes we have discussed in our Kauhale Dinners – the Five Marks of Mission as understood by Anglicans throughout the world. I mentioned them in previous articles and Dean’s Forums. Those marks are:

1) To proclaim the Good News of the Kingdom
2) To teach, baptize and nurture new believers
3) To respond to human need by loving service
4) To seek to transform unjust structures of society
5) To strive to safeguard the integrity of creation and sustain and renew the life of the earth

The Presiding Bishop gave special attention to the history of our diocese and the role Queen Emma played in starting the construction of our Cathedral, plus Queen’s Hospital and St. Andrew’s Priory School. Listening to Bishop Katharine, I noted a common thread in each of these institutions founded by our beloved queen. All three, the Cathedral, the Priory School, and the Hospital, began as, and continue to be, instruments of reconciliation. As our catechism says, the purpose of the Church is to reconcile God to humanity and humans to each other. In a similar way the hospital and the school function as centers of healing and hope.

I note that the third and fourth Marks of Mission are accomplished in the ministry of reconciliation, as well as the vocations of healing and education. In that context the Presiding Bishop’s challenge to the Diocese is to be engaged in ministries of reconciliation as vital to the Church.

Seasons - Advent, Christmas, Epiphany

Advent – The season of waiting for the Coming of the Lord and his Reign. Ever since I lived in South Africa (which is in the southern hemisphere), I noted that the Advent theme of waiting in the darkness for the Light of God to arrive is challenging. The darkness image fits easiest in the northern hemisphere where December does bring darkness, with shorter days and longer nights. In the southern hemisphere, with Christmas occurring in the dawn of summer, the theme must be adapted to the local context. I began to appreciate it as a spiritual darkness that the arrival of Christ overcomes, as the first chapter of the Gospel of John tells us.

Here in these Hawaiian Islands we are above the Equator and it is our rainy season that is technically winter, but the temperatures compared to the northern climates still can seem incongruent. Perhaps this Johannine understanding of the light of Christ can give more.

Christmas – The season of “Christ Mass” is a time that celebrates the gift of God becoming incarnate. It is through this gift that the Reign of God in human flesh begins.

Epiphany – Epiphany, which means the manifestation, builds on the theme of Christmas in which the glory of God is revealed in the early life and ministry of Jesus.

The Meaning of Stewardship

As I write this article on the eve of our Ingathering of Pledges, I am reminded of one dictionary’s definition of a steward is...
From the Dean’s Desk
Continued from page 3

as follows: “a person who has charge of a great household of another.” I believe this is the proper understanding for us to assume when we discuss stewardship. During the months of October and November, I have attended seven Kauhale Dinners. I have been struck that many people understand their connection to our Cathedral as a steward.

Discipleship is to have an understanding of our Christian calling as a way of life. This means a life of prayer, of service, of witness in the world, and of stewardship.

It is my hope that 2013 will show our community committed to this model of Christian Discipleship.

Making Reconciliation Real – Prologue to My Trip to Coventry Cathedral

As I shared with you in the last issue of Ka’ Upena, I was struck by your Cathedral Profile, which saw part of your mission as “Our vision is a world healed and reconciled to God in Christ Jesus.”

This means, as our Catechism says, the mission of the Church is to reconcile humanity to God and to each other.

My visit (Sep. 24 – 30) to the Cathedral of SS. Michael and All Angels and attendance at the Community of the Cross of Nails Network International Conference was an opportunity for me to give a presentation and to learn from the 70 plus CCN Partners about their various ministries of reconciliation going on throughout the world. It is my hope that we at this Cathedral will be involved in the ministry of reconciliation as a major part of our mission to our community – both locally and globally. By local mission and ministry I mean partnering through a variety of groups involved in loving service to the poor and disposed in our community (IHS, Helping Hands Hawaii and First Promise are some examples), and in social witness we can partner with groups that seek to transform the unjust structures of our community that create such conditions. The organization Faith Action for Community Empowerment (FACE) and the Pacific Alliance to Stop Slavery (PASS) are such organizations.

As we seek to be faithful disciples of our Lord Jesus Christ, I pray and hope that some of you seek to become involved in such ministries.

Cathedral Joins FACE

The Cathedral and Faith Action for Community Empowerment (FACE)

by Dean Walter Brownridge

As stated by the Anglican Communion’s theological statement on mission, MISSIO, one of the "Five Marks of Mission" is "to seek to transform the unjust structures of society that create the conditions that cause human suffering." An organization in Hawaii that does this work is Faith Action for Community Empowerment (FACE). FACE is an ecumenical and interfaith organization that seeks to organize religious communities and others to become active in the public square to promote justice and equity in the our city and state. Some of FACE’s accomplishments are:

- The creation of mandatory court-supervised mediation before a bank is allowed to foreclose – the most comprehensive law protecting Hawai‘i homeowners from foreclosure in the state’s history.
- FACE won a $5 million grant in much-needed repairs for Mayor Wright Housing – including the restoration of hot water. 2011
- FACE worked with leaders at Kūhiō Park Terrace to shape the Request for Proposal for its redevelopment, convincing the Hawaii Public Housing Authority to include criteria guaranteeing 1-for-1 unit replacement to preserve all affordable units. 2009.
- FACE held Health Care Summits in 2008 and 2009, bringing together major healthcare stakeholders to share their concerns and solutions. The 2008 summit resulted in the release of $25 million to keep troubled hospitals afloat and an $8 million increase in state Medicaid funding.
- FACE is currently working on a new initiative for Hawai‘i’s public schools.
At Home in Mitford, by Jan Karon
by Ann Katherine Reimers

The Dean’s Book Club is currently reading At Home in Mitford, by Jan Karon, a warm and loving look into the lives of a small town’s Episcopal parish rector, Father Tim Kavanagh, his congregation, and others in the close-knit community. Weaving with the rector through the lives of the residents of Mitford and its outskirts, the reader is drawn into their individual and collective routines and dramas, joys and woes, degradations and transformations.

At Home in Mitford is the first in a series of nine books about Father Tim and his congregants in Mitford, a picturesque town in North Carolina, on the slopes of the Appalachian Mountains.

It’s easy to love the parishioners and their Baptist and Presbyterian neighbors, who work together and know each other’s business, socialize, gossip and condemn, forgive and reconcile with each other in unique and real ways. They are wealthy, middle-class, and poor, generous, selfish, and suspicious, gracious, abrasive, stable and secure, and barely holding on.

Mitford is every small town, and none at all, a fictionalization of where everyone and anyone who craves intimacy and community, tradition and continuity, might want to live.

In addition to his ministrations to his parishioners and others in his parish town, we share the transformations and revelations of Father Tim himself, as he finds love and inner healing at 62, after 36 years in the pulpit, 13 of them in Mitford, with a buoyant, youthful new neighbor, Cynthia Coppersmith. A successful author and illustrator of children’s books, Cynthia moves into the little yellow house next door to the rectory, left to her by her grandfather, and enraptures and captures the rector’s heart.

Their love story becomes the reader’s love story; their challenges the reader’s challenges; their triumphs, the reader’s triumphs. The book evokes laughter and tears, ahas! and oh, nos! When Barnabas, Father Tim’s enormous, foundling dog, most probably the only dog anywhere unfailingly brought to heel by Scripture, bathes Father Tim’s face with his tongue, we feel equally bathed; when he takes in young Dooley Barlowe, whose mother is an alcoholic and the grandfather with whom he’s been living is hospitalized, we experience the enormous change in his lifelong bachelor’s existence; as his life opens and expands, ours opens and expands with it, as well.

Truth be told, I’ve just finished the fifth book in the series, A New Song. I expect you’ll feel equally compelled to follow the story from the first through the ninth book, eager to find out what happens next to the Mitford residents who, through their relationships with Father Tim, become people you care about and love, none more than Father Tim and his bride, Cynthia. New characters appear, as well as new parishes, as Father Tim changes and expands his ministry.

The book is as rich with references to Scripture (“Philippians 4:13, for Pete’s sake!” Father Tim frequently admonishes), wry wit and humor that will have you laughing out loud, and poignant revelations that bring tears to both characters and readers.

I highly recommend the experience, reading, believing, transfiguring, and otherwise.

Please see the Dean Walter’s secretary, Natasha Dator, for a copy of At Home in Mitford for $10.

Christ and Culture,
by H. Richard Niebuhr

As the Dean’s Book Club concludes At Home in Mitford, the first novel in Jan Karon’s Mitford fiction series, we shall resume with a new book in a different direction after the New Year. Our next book will be nonfiction, accessible, and scholarly, blending history and theology. The book is Christ & Culture by H. Richard Niebuhr. H. Richard and his brother Reinhold were two of America’s leading theologians in the mid-20th century. Reinhold once appeared on the cover of Time Magazine, though H. Richard had more regard in the academy.

Christ & Culture was written over 50 years ago, but it is still referenced in discussions and writings on a Christian’s response to the world’s cultures. My sense is that we in our Hawaiian context may both learn from Niebuhr’s analysis and contribute to a 21st century understanding of Christianity in a multicultural world.

A brief summary of the book is Niebuhr giving a history of how Christianity has responded to culture. He outlines five prevalent viewpoints:

1) Christ against Culture. For the exclusive Christian, history is the story of a rising church or Christian culture and a dying pagan civilization.

2) Christ of Culture. For the cultural Christian, history is the story of the Spirit’s encounter with nature.

3) Christ above Culture. For the synthetist, history is a period of preparation under law, reason, gospel, and church for an ultimate communion of the soul with God.

4) Christ and Culture in Paradox. For the dualist, history is the time of struggle between faith and unbelief, a period between the giving of the promise of life and its fulfillment.

5) Christ Transforming Culture. For the conversionist, history is the story of God’s mighty deeds and humanity’s response to them. Conversionists live somewhat less “between the times” and somewhat more in the divine “now” than do the followers listed above. Eternity, to the conversionist, focuses less on the action of God before time or life with God after time, and more on the presence of God in time. Hence the conversionist is more concerned with the divine possibility of a present renewal than with conservation of what has been given in creation or preparing for what will be given in a final redemption.

DEAN’S BOOK CLUB REVIEW

Dean’s Book Club Review

At Home in Mitford, by Jan Karon
by Ann Katherine Reimers

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DEAN’S BOOK IN ADVENT

Wednesday’s at 4 pm
Stay for Evensong
by Dean Brownridge

Christ and Culture,
by H. Richard Niebuhr

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Our Thoughts on Stewardship and on Being Better Stewards

by Hartwell and Leimalama Lee Loy
Faithful Stewards of the 7 am Service

Hartwell was a staunch Roman Catholic when we first met, from a staunchly Catholic family. Lei was a student at St. Andrew’s Priory when she was baptized and confirmed as an Episcopalian. In this milieu, with constant prayers and the spiritual blessings of our Ke Akua, we were married in the Cathedral of St. Andrew on Oct. 28, 1960.

We have two children, Hartwell Lee Loy II and Leianne Lee Loy. We celebrated our 50th wedding anniversary in 2010, with a renewal of our wedding vows in the Cathedral. Bishop Richard Chang officiated at our service.

During the early years of our marriage, with a growing family, we regularly attended the 7 a.m. church services at the Cathedral, which we still do today. Yes, the Cathedral prepared us for stewardship in those days. However, with a young family, our focus was, first, to pay our mortgage, then our medical ex-

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Sweet and Sour

by Harry and Patti Spiegelberg

In July 2012, we traveled to Europe for a month-long stay. We spent four days in London and had a wonderful time. Highlights were a Sunday service at St. Paul’s and a tour of Salisbury Cathedral. We departed London a day before the crowds began to descend for the Olympic Games.

We then embarked on the Oceania Cruises MS Nautica for a 12-day cruise around the British Isles, celebrating our 16th wedding anniversary, and rerouting to the Orkney Islands, Scotland. Harry kissed the Blarney Stone at Blarney Castle outside Cork, Ireland.

The ship disembarked at Le Havre and we made our way to Paris for a four-day visit. After seeing all the famous sites (Notre Dame Cathedral is beautiful!), we had lunch at a café on the Champs-Elysees the day before returning home.

Harry was waiting for Patti on the sidewalk where there were illegal vendors selling souvenirs. All of a sudden, the vendors saw the police coming (do you remember the scene in An American in Paris?), picked up their wares and ran off down the sidewalk.

The next thing Harry remembers is a policeman slamming one of the vendors onto the sidewalk and putting handcuffs on him. In the mêlée, Harry was sure he was going to be injured and, to avoid it, got out of the way a bit too quickly. The result was a broken left leg.

We took a cab to the ER, where a cast was placed on Harry’s left leg. The three-day return to Honolulu was not what we had anticipated, although we do see the timing of the mishap as a blessing, as it happened the day before leaving for home, and not earlier in the trip.

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Sharing Our Stories

Harry and Patti Spiegelberg (left of Dean Brownridge), at one of our 2012 Kauhali Stewardship Dinners, along with (left to right), Ray Burghart, Barbara Service, Ann Hansen, Devin and Hulali Alford, Juday Masuda, and Susan Burghart.

Leimalana and Hartwell Lee Loy, Windows to Our Future Honorary Chairs, celebrating with Dean Walter Brownridge.

Leimalana and Hartwell Lee Loy, Windows to Our Future Honorary Chairs, celebrating with Dean Walter Brownridge.
penses, our auto expenses, and our food expenses. Stewardship and tithing were not priorities. We made plans to increase our offering each year or to tithe. Yet, our priority remained to first pay our bills. Although we were busy with our professional lives, we never neglected to worship regularly at the Cathedral with our children.

During Hartwell’s employment as school administrator in the state of Hawai‘i Department of Education, he was encouraged to run for Chapter. He was not elected. He questioned why, considering his administrative skills. Of course, it was obvious.

“I did not participate in church activities,” he says. Lei was busy with her Social Services administrative responsibilities; and never became actively involved in church activities, until she retired in 2005. For all practical purposes, during this period, we were just going to church. What a blessing it has been to be active participants in the Cathedral since our retirement!

How can we serve our church? Leimalama’s mother lived with us for 25 years and tithed 10 percent of her retirement pay FIRST TO GOD. Leimalama Sniffen set an example for and to us, to honor GOD. She attended church regularly on Sundays, sometimes as the church organist, and, during the week, went to the Mormon Temple in Lā‘ie “TO DO GOD’S WORK!” With her as a role model, we became active members in our Cathedral. Hartwell has been a Junior Warden, we have both served on Chapter, and we are Eucharistic Ministers and Eucharistic Visitors. We also are involved in community activities. We have changed our belief system; that is, we have made a firm commitment to HONOR GOD, and, for several years now, we have committed ourselves to giving our share of tithing!

As stewards, we strongly believe in giving of our Time, our Talents, and our Treasure.

Yes, we are truly blessed! Thanks be to God. Amen.
As I recall, it was dark and cold in the baptistery that March afternoon. I was 12 years old and the Rev. Sidney Lowrie, a white-haired and very proper Englishman in fisherman’s waders, immersed me in the waters of dying and rising with Christ (see Romans 6). I had little understanding then of what God was initiating in me. That would come later. In that moment, my birth name became my baptismal name: Daniel Taylor Benedict, though my baptismal certificate has only “Daniel Benedict” inscribed on it. I was now formally Christian and a member of the Body of Christ via American Baptists. Decades have passed. I have been “Danny,” “Daniel,” and “Dan” to family, church, and friends.

Baptism is a marker event; a marker in two directions. Looking backward, it was and is something that marks us as Christ’s forever. Perhaps much more important, baptism set the trajectory for all my days and decisions to come. Even now, especially now, I understand that I, Daniel, live to God daily. From my baptism, I live to the coming reign of God. Our baptism is a lifelong vocation of anticipation. All that is hurting and broken now will be healed and reconciled. “Living wet,” Christ lives in us, reconciling all things. That is why we reaffirm the baptismal covenant at Easter, Pentecost, All Saints Sunday, and the Baptism of the Lord. By God’s grace, we periodically declare anew our intent to live out our discipleship as followers of Jesus Christ in the power of the Spirit. I love it when, at reaffirmation, a minister flings water over our heads (asperges) and we get wet again.

Then, some of us, by education, election, or ordination, have titles added to our names: Senator Inouye, Doctor Lee Loy, Father Walter. As a college sophomore, I woke one morning with as clear and gentle a call as I can remember from God. I woke with an unmistakable discernment: “I am to prepare for ordained ministry.” I had been on a premised track. I will not rehearse the whole story here, but let me summarize: I was ordained a deacon in 1968 and a presbyter in 1971 in The United Methodist Church. Suddenly, I had new additions to my name—the Reverend Mr. Daniel Benedict. Over the years, people have addressed me casually as “padre,” “pastor,” “Rev.,” “preacher,” “abbot,” and “Father.” Sometimes these appellations are an attempt to do the right thing socially and to correctly address me as an ordained church leader. I have loved my work as a presbyter, while I have always felt a little awkward about titles. For me, my baptized name is who I am at the heart. I can have no greater responsibility or dignity than that! Our Christian names are the names by which we conduct ourselves in “representing Christ and his church,” whether we are laity, bishops, priests, or deacons (BCP, pp. 855-6).

So what can you call me, other than Dan or Daniel? Both are fine. If you want to address me in a way other than my given name, you are welcome to call me “Pastor,” “Father,” or “Brother” (what I am in my religious order, as well as “Abbot”). Please do not call me “Reverend.” (That is too stuffy and is proper only when prefixed to the name of a member of the clergy.) If you are introducing me in a formal context, then it is appropriate to use “the Reverend Dan Benedict.”

The action point I want to make here is this: Find your baptismal certificate or get a copy and frame it. Hang it on your wall above every other diploma, certificate, or plaque. There you’ll see your name joined to Jesus Christ and his church by water and the Spirit. Claim the relationship! Live your baptism.

EMMAUS JOURNEY will get underway in late November with the Inquiry stage. During Inquiry, participants ask questions, share life stories, and discern whether to go forward with an intentional process of exploring the Christian faith. Those who enter the second stage, Exploration, will be presented in a rite of Welcome during Holy Eucharist.

If you would like more information or wish to participate, please contact Dan Benedict at formation@thecathedralofstan-drew.org or John Condrey at john.condrey@thecathedralof-standrew.org. Telephone: 808-524-2822 x 508.
The Dean’s Forum Community
by Dr. Susan Lukens

Months ago, I was asked what is my “vision” for adult formation at the Cathedral. Then, and now, my response is very clear … I am just a facilitator for what the cathedral wants. And as the Dean’s forum crowd of seekers continues to grow each week, clearly the forum has birthed a blessed community of seekers who want to study God’s word together, learn from Anglican tradition and walk a path of spiritual renewal in community. There are moments when I just sit back and listen to the dialogue between us in awe of the wisdom and God’s grace. Henri Nouwen reminds me of the blessing of this forum community as both a place where one speaks and one listens:

Listening is a form of spiritual hospitality by which you invite strangers to become friends, to get to know their inner selves more fully … we are free to receive, to welcome, and to accept.

I asked a few formation “students” to share their fews about this fall’s forum hour which as focused on Anglican Spirituality as seen by the lives of such thinkers as Thomas Cranmer, the author of our Prayer Book, George Herbert and Charles Wesley, lyrists of many sacred hymns, Hannah More, writer and staunch abolitionist, and yet to come more contemporary Anglicans C.S.Lewis and Madeleine L’Engle.

George Hilty writes:

Studying the development of Anglican Spirituality over the past 500 years helps us appreciate and cherish those saints who preceded us. When we recite our Credal belief in the “communion of the saints,” we now have in mind real, flesh and blood people. As we live out our faith today, instead of mythic, generationally remote ancestors, they have become “Glorious Companions,” as Richard J. Schmidt, the author of our text, calls them. We marvel at their courage, as they risked life and well-being, in formulating a distinctive Anglican approach in a turbulent time of intense political and religious upheaval. We admire their intellect, judgment and wisdom as they steered a middle course between the extremes of Roman Catholic and Protestant partisans. We appreciate their patience, prudence and trust in Divine Providence as they refused to rush decisions on the doctrinal subtleties about the sacraments. We begin to absorb the balanced interplay among Revelation, Tradition, and Reason in the Anglican approach. And in all their diversity of talent and vocation—from poet, priest, social activist, prophetic-style preacher, and musician— we see people expressing their unique, but distinctively Anglican, sense of the Incarnation. God becomes real in the majesty of the skies, in the ordinariness of the common things of life, but especially in the people surrounding us, for each of them bears His image.

Walter Whebblethwaite writes:

My impressions on the Dean’s Forum:

The structure of the program provides a great introduction to over 500 years of Anglican thought and thinkers.

The handouts buttress the discussions and, more important, provide a starting place for further study (particularly where an idea catches a participant’s fancy).

Through the presentation and discussion, participants can freely explore issues and/or questions each person may have in relation to Anglicanism.

While somewhat jokingly called “Adult Sunday School,” attendance is solid and participation is high. There is a real sense of community at each forum.

It may not be a main point of the forum, but I think it provides a great bridge between the early morning services and the 10:30 choral Eucharist. In this sense, it serves to help unify the different segments of the congregation.

Melvia Kawashima, our Senior Warden, writes:

The Dean’s Forum grows in numbers of curious and eager to learn, question, and share thoughts about provocative topics. The forums also represent our cathedral family across the 7 am, 8 am, and 10:30 am services of those learning about a strengthened prayer life and now, about Anglican Church giants to whom we owe appreciation for the Book of Common Prayer. As a small community belonging to a worldwide communion of faith, we increase our understanding of our rich Christian heritage through tabletop discussions, art, music, and mini lectures about the never-ending struggles of human failings and frailties —what we can and cannot do as individuals and as a cathedral community. The forums extend what we in the pews hear from the pulpit every Sunday. We are not shy about articulating our questions and responses about the mysteries, tensions, and all that encompasses living a faith life with deeper meaning. Join us if you too are curious and eager to learn …

Christian Formation is a lifelong journey and doesn’t end with baptism, confirmation, or celebrating weekly Eucharist.

Melvia concludes, “You will be richer for it.” Thank you for such eloquent words.

Welcome to the forum. Writing about life in the community of worshippers, Dietrich Bonhoeffer, proclaims the blessing of community, “Let him thank God on his knees and declare: It is grace, nothing but grace, that we are allowed to live in community with Christian brethren.” Come join us in the Forum community and feel God’s spirit.
Advent at the Cathedral

'Iolani Guild Christmas Luncheon
Saturday, 8 December, 11:30 am
Priory Activity Room

The 'Iolani Guild Christmas meeting with its luncheon and gift swap is always a well-attended and festive event. Please join us on Saturday, Dec. 8, at 11:30 for this year's event. Our Christmas luncheon will be held in the Activity Room at the Priory. Please bring a ready-to-serve potluck dish to share and a Hawaiian theme gift with a maximum value of $10 to swap. Ann D. Hansen, Publicity Chair, 'Iolani Guild.

Advent Carol Concert
Sunday, 2 December 5:30 pm

On Sunday, Dec. 2, at 5:30 pm, the Cathedral of Saint Andrew invites one and all to the Cathedral's Advent Carol Service. This annual service begins the Church's preparation during Advent for the coming of the Lord Jesus in the festival of Christmas. Scripture and music combine to tell the story of our redemption, from our rebellion against God in the Garden, to the Angel Gabriel's annunciation to Mary. Traditional carols and beautiful sacred music of the season will be sung by the Cathedral Choir. This very popular service is one of the most beautiful of the year.

Christmas Candy and Craft Sale
Fundraiser for Episcopal Relief and Development
Sunday, 16 December
following each service

The Annual Candy and Craft Sale will be held on Sunday, Dec. 16, following each of the Sunday services. Preparation and packaging (and sampling!) of candy will take place on Saturday, the 15th, in Davies Kitchen and Hall. All are welcome to join in this year's project (we usually have 20 to 25 volunteers). Proceeds from the sale have, in year's past, gone to ERD and the Planning Team would like to do this again this year and give the money in honor of Dean Ann.

Greening of the Cathedral
Sunday, 25 December 5:30 pm

Please join us on Saturday, Dec. 22 to “green the cathedral” as we prepare for the celebration of Christmas. We will begin at 9 am and finish by 2 pm. Lunch will be provided. If you would like to bring a snack to share, it would be most welcome. We will be putting greens around the columns of the cathedral, hanging two wreaths and preparing window boxes of greens for the beautiful window sills of the Cathedral. If you have a plant clipper, you may bring it (please label with your name for safe return). A sign-up sheet is available at the Aloha Hour. If you have any questions, please contact Judy Masuda at 988-0969. Mahalo!
Christmas in the City

Christmas Lessons and Carols
sung by the Cathedral Choir
Sunday, 25 December, 5:30 pm

On Christmas Day, Dec. 25, at 5:30 pm, the Cathedral of Saint Andrew continues the celebration of Christmas with a Festival of Lessons and Carols, featuring the renowned Cathedral Choir, Hawaii’s largest pipe organ, and the beauty of candles and winter light flooding the Cathedral. All are invited. Admission and parking are free.

Weaving carols and hymns together with readings from scripture, Lessons and Carols is an Anglican Christmas tradition that has been embraced by churches around the world. The first Lessons and Carols service was created in 1880 by E.W. Benson, later Archbishop of Canterbury, and held on Christmas Eve in Truro, England, in a wooden shed. The most famous service, at King’s College, Cambridge, has been broadcast worldwide by the BBC since 1928, even during World War II when the building lacked both glass windows and heat.

Blue Christmas
A Service of Reflection for the Longest Night
Friday, 21 December, 5:30 pm

On Friday, Dec. 21, at 5:30 pm in Parke Chapel, we will gather for “Blue Christmas: a Service of Reflection for the Longest Night.” Held on the Winter Solstice, the longest night of the year, it recognizes that there is darkness in all our lives, that not everyone is merry at Christmastime. Through music, silent meditation, scripture, and healing prayer, we reach out to acknowledge sadness with comfort and quiet remembrance, to reflect on the losses we have experienced and to remember together, whatever our spiritual path, the real reason for the season: that we are not alone, and that light will come again.

Whether you are having a difficult time this holiday season or just want a moment of quiet, please come. If you know someone who is sad, struggling, or alone, please invite them to attend. Everyone is welcome.

Christmas Services

Monday, 24 December – Christmas Eve
5.30 pm Holy Eucharist and Storytelling Program for Children about the First Royal Hawaiian Christmas
All Children invited!
7.30 pm Holy Eucharist with Carols
10.30 pm Vigil
11 pm Midnight Mass with the Cathedral Choir

Tuesday, 25 December – Christmas Day
10 am Festival Eucharist with the Cathedral Choir
5.30 pm Festival of Lessons and Carols with the Cathedral Choir

Monday, 31 December – New Year’s Eve
10.15 pm Organ Recital by John Renke
11 pm Sung Eucharist & Blessing of the City at Midnight

Tree of Hope
Place festively wrapped toys under Cathedral Tree

Hear Ye! Hear Ye! The Mission Committee (Outreach) invites you to bring a smile to a less fortunate child this Christmas. Please help by placing a wrapped toy, marked infant to 6 years old, under our Tree of Hope, which will be located in the Narthex of the Cathedral on Sundays through Dec. 23.

The Rev. Liz Beasley officiating at the Blue Christmas service.
Giving Thanks ...

For the love of Dean Ann and Fr. Tom.

For our Blessed Acolytes!

For a wonderful first year of Dean Walter, Tina, Alec, Martin Brownridge, and Misty.

For Serving with Joy!

For our new kahili.
Celebrating the Women of Queen Emma Square

Ladies Tea

The Women of Queen Emma Square celebrated the faith, ministry, and service of women with an afternoon tea on Saturday, Sept. 29. Over 90 women from St. Peter’s, St. Paul’s, The Priory, Honolulu Theatre for Youth, Office of the Bishop, Washington Place, and the Cathedral were in attendance. Guest speakers, Ann Reimers, Marcie Herring, and Jane Daye inspired everyone with their faith stories, and Angela Dumais, IHS Children’s Program coordinator, shared the innovative programs and activities she oversees. Each guest brought a bag of toiletries to share with the women and children at IHS. A wonderful musical program was offered by John Renke and men from the Cathedral Choir. Twelve women, including Queen Emma and Queen Lili‘uokalani were honored at this tea. A special Lei of Recognition was created to honor women important to our guests. A full array of tea sandwiches, savory and sweet treats were complemented by a choice of teas ... all perfectly served by the men of St. Andrew’s! The afternoon was filled with sharing stories, meeting new friends, and discovering connections to women who have served before us. Many thanks to our guest speakers, the table hostesses, the musicians, planning team and all the fabulous volunteers who made this very special day possible.
Bright Lights
Celebrating the Ministries of Our Cathedral Family

FRAN THOMAS

DIocese of Hawai'i
HONORS
FRAN THOMAS

Fran is an artist living and working in Honolulu since 2002. Before coming to Hawai'i, Fran worked as a physics research assistant at the National Standards Lab at Sydney University, Australia, and taught in high school in Malibu, California. There she met her husband, Richard, an artist with Disney and Warner Bros. They moved to Taos, New Mexico and Fran taught music and Special Education for five years. After Richard passed away, she moved to Hawai'i. Fran volunteered to prepare food boxes for Mayor Wright Housing Area residents in Honolulu. With her great people skills and organizational talents, Fran was appointed to serve on the committee overseeing this ministry. She is a true "people person" with a great sense of humor. Fran now volunteers at St. Andrew's Cathedral. She makes sure everyone on the mailing list gets a birthday card, about 500 per year, at her own expense. She does various office jobs, sings in the choir and is active with Church Women United. Fran is very active in events that are hosted by the Diocese of Hawai'i ECW. She is a very faithful and kind person, and we are honored to name her our Distinguished Woman.

Fran Thomas celebrated her birthday with the 10:30 Congregation on Sunday, Oct. 28. Thank you Fran, for providing the refreshments for everyone! Happy Birthday!

KATHRYN XIAN

MINISTRY TO END
HUMAN TRAFFICKING

by Kathryn Xian

Some of you, my fellow members at the Cathedral of St. Andrew’s, may or may not know that I have devoted my life to abolishing sex trafficking. It is my belief that, as long as women and children can be bought and sold, the world will never know equality. In the next several issues of Ka ‘Upena, I will be highlighting the individual stories of some of the human trafficking survivors that my ministry serves, a ministry I hope will receive more support from Christians.

In this issue, I want to describe the current climate of the constant struggle to achieve and maintain justice in a problematic world losing its faith and purpose. On issues of human trafficking and other violence against women and girls, my generation grapples with the contradictory “free speech” of equality and “free speech” of oppression.

My generation is responsible for Toddlers and Tiaras, “Babikinis” or French-style bikinis for toddlers, and the rejuvenation of the Japanese practice of Nyotaimori, using a woman’s naked body as a living sushi platter for customer consumption, popular at parties among the Yakuza, and now in certain restaurants in Europe and the United States.

On behalf of my generation, which has benefitted directly from the tireless work of past activists and suffragists who fought, some giving up their lives, for equality and freedom, I apologize.

I apologize to Gloria Steinem, Sonia Sanchez, Dolores Huerta, Aung San Suu Kyi, Harriet Tubman, Catherine MacKinnon, Gloria Anzaldúa, Bell Hooks, Andrea Dworkin, Elizabeth Cady Stanton, Susan B. Anthony, Mother Theresa, Jesus Christ—there are too many to name them all.

I apologize for the blind ignorance that allows my generation exploits itself for money and attention, exercising the disassoci-
ation of oppression through the practice of reclaiming that oppression under the guise of “free will.”

Throughout the ages, activists have fought for their unborn future generations: all of us. They have died for us, gone to jail for us, cried their eyes out for us, worried about our outcomes, paved the way for better and freer lives—lives better than their own—only to see some of us take that freedom and dash it across our own skins until we bleed, the master’s whip in the hands of slaves, full of self-hate. The only thing we know to do with it is turn it upon ourselves.

I have seen a woman, battered and screaming for help, slam the door on those who have come to her aid after her abuser has fled. I have seen the reticence of women, bought and sold by men, remain loyal only to their code of silence, regulated by the shadow of a female lynching by sex traffickers. I have heard the rant of a male poet advocating for the legalization of prostitution at an all-ages poetry gathering, attended by minors, garner laughs and giggles from the audience. I have witnessed women try to throw a “Pimp and Ho” party because they can, men applauding them, and a confused community choosing the free speech of oppression over the free speech of equality.

It seems that, when it comes to gender issues, many women of my generation believe, “If you can’t beat them, join them.” However, this doesn’t make us part of the pack. Abuse still occurs on an epidemic level. In Hawai‘i, one in seven women has been raped during their lives. One in four girls and one in six boys will be sexually assaulted by age 18.

This may be a significant reason Hawai‘i has the highest attempted teen suicide rate in the nation, one of the highest arrest rates of juvenile girls, and one of the highest rates of runaway offenses among girls. Hawai‘i’s kids are not doing well, and we’re not connecting the dots.

What is my generation doing about this? What is any generation doing about it?

If we can get over our practice of allowing men to equate women as just, or mostly, sexual objects (something many fought hard to end in the Freudian age), maybe we could stop to think about what our own silence or willing participa-

tion is doing to younger girls who look up to us, our current and future daughters. Can we object to the sexualization of babies? Is it too late? Is it even possible if you have been used as a naked sushi platter for public consumption? Can we wear those two totally different looking hats? The answer is, “No.”

Those who confuse sexual objectification with a woman’s right to be sexually expressive only divide sisters and confuse the community. There is a difference between sexual objectification and a right to be sexually expressive, as long as the sexual expression has no detrimental repercussions on society or another person, and as long as it does not eliminate another’s ability to express themselves. It is a matter of free speech and respect, but, unfortunately, the latter is not included in the First Amendment of the U.S. Constitution.

There is a continuing war against women. As Albert Einstein once said, “It is impossible to simultaneously prevent and prepare for war.” We cannot simultaneously promote the sexual objectification of females and prevent men’s violence against females—the consequences are as destructive as the atom bomb.

Some facts:
1. According to the U.S. Department of Justice, someone is sexually assaulted every two minutes in the United States. Every nine seconds in the United States, a woman is assaulted or beaten.
2. In Ecuador, adolescent girls reporting sexual violence in schools identified teachers as the perpetrator in 37 percent of the cases.
3. Approximately 100 million to 140 million girls and women in the world have been subjected to female genital mutilation.
4. In South Africa, a woman is killed every six hours by an intimate partner.
5. In India in 2007, 22 women were killed each day in dowry-related murders.
6. In Guatemala, two women are murdered, on average, each day.
7. Over 60 million girls worldwide are child brides.
8. Women and girls comprise 80 percent of the estimated 800,000 people trafficked annually into the United States.
9. In the eastern Democratic Republic of Congo, more than 400,000 cases of sexual violence, most involving women and girls, have been documented—a rate of 48 women an hour.
10. Around the world, at least one in every three women has been beaten, raped, or otherwise abused during her lifetime.

Women hold up half the sky and yet at our feet stand the headstones of our silent sisters. If you laid down the bodies of those violently beaten to death at the hands of men, there would be no space left on Earth for the living.

How did we come to this horrific state? With every opportunity missed in correcting a boy when he says the word “bitch”, saying nothing when someone we know goes to a strip club; refusing to hold men who buy sex accountable for their actions; allowing the glorification of pimp culture’s takeover of hip-hop; giving a car thief 15 years in prison while sentencing a child molester to 12 months; blaming women for their own abuse rather than the men who commit those crimes against them with every question such as “What were you wearing?” “Why did you drink so much?” “Why did you stay out so late?”; not believing your own daughter when she tells you she’s been raped by your boyfriend.

Seemingly small omissions, but significant, nonetheless.

How can progressive change begin? By planting a tree next to every headstone of our fore-mothers’ graves, carving our declaration of independence into its bark, and reminding ourselves that we are nothing less than intelligent, sentient, and beautiful human beings, not objects to be used and thrown away—not by others or by our own selves.

We are people, sisters . . . mothers of this great Earth, without which there can be no future.

I saw a comment on a friend’s wall as she was helping to spread awareness about a petition to protect children from sex trafficking and end the demand for prostitution.

“How about instead ending the laws

Continued on page 18
The Rev. Dr. Ann Proctor McElligott
September 9, 1947 - October 10, 2012

Requiem Aeternum
by Bishop Robert Fitzpatrick

The Rev. Dr. Ann Proctor McElligott – a retired priest of the Episcopal Diocese of Hawai‘i and 19th Dean of the Cathedral of St. Andrew – was remembered at a Memorial Evensong on Sunday, Nov. 4. Ann served as Dean of the Cathedral from 2002 until her retirement in 2007. In retirement Dean Ann relocated to the greater Portland, Oregon area. She died on Oct. 10, 2012 in the Health Center at Willamette View Manor in Milwaukie, Oregon.

Much of Dean Ann’s ministry both before and after ordination was in the area of adult Christian formation, and her work in the 1980s and 1990s was a cornerstone of the development of the catechumenal process that followed the liturgical renewal movement. Dean Ann was known and much loved in all corners of the church and the world.

The Rev. Thomas J. McElligott
June 8, 1919 - November 5, 2012

It was with great sadness that we learned of the passing of Ann’s devoted husband, The Rev. Thomas McElligott, within a few hours of Dean Ann’s All Saints Memorial Service at the Cathedral.

Remember your servants, O Lord, according to the favor which you bear for your people; and grant that Ann and Tom, increasing in knowledge and love of you, may go from strength to strength in the life of perfect service in your heavenly kingdom; through Jesus Christ our Lord. Amen.

May their souls and the souls of all the departed, through the mercy of God, rest in peace and rise in glory. Amen.
Remembering Dean Ann McElligott

by M'Liss Moore

I was Dean Ann’s second senior warden: the first being Brian Shuckburgh, then me, and then John Condrey. The truth is that there was really no good reason for her to ask me to be her warden— I wasn’t particularly active except at the Aloha Hour, was sporadic in my attendance, and, to this day, I think she got some bad information on me that made me look like a better candidate than I was.

And I didn’t know anything about what a senior warden did, so I asked her what would be expected of me. With a straight face, she said that it would entail maybe two meetings a month (Chapter and Executive). Still, I was hesitant—it sounded like a lot of work even at two meetings a month. She told me to pray about it.

Well, God’s response to me came at a service a few days later, when, in the midst of it, Ann fainted. Something unlocked in my heart and I thought that if she was putting that much on the line, I could put myself more on the line as well. Because of Ann, I listened to that voice inside me that said, "Send me. I will go."

I can truly testify the depth of my (and my family’s) continuing commitment to St. Andrew’s is directly tied to my time with Ann. And there are many people at the Cathedral whose commitment to Christ and life-long stewardship were nourished by Ann’s grace-filled and courageous example.

Ann was a great teacher. There are still sermons of hers that I remember, one in particular out of the Gospel of John, where Jesus asks Peter three times, "do you love me?" The first time, Peter answers that he loves Jesus, but there is a profound gap in understanding between the two, because Jesus is using a Greek word for love (agape, spiritual or deep love), different from the one Peter is using (phileo, more akin to a deep friendship). The exchange happens a second time in the same way. On the third time, Jesus changes his approach and uses the word Peter uses: phileo.

And what Dean Ann said that day has never left me: that God knows your limitations, that God will step down and meet you wherever you are at that moment. Your understanding agape, your understanding something less, God is where you are.

The best compliment that Ann ever gave me (in fact, one of the best things anyone has ever said to me) was when she called me “true blue.” We had been facing some pretty tough issues together and when she said it, it took my breath away. It was a real compliment about a real thing—integrity and loyalty—and it was a generous thing for her to say. Even though I would not have been so generous to myself, I know that her words motivated me to want to be "true blue" in my life.

Always the teacher, leave it to Ann to catch a glimpse of something good in you, turn it into something essential about you, and inspire you to want to become that person.

I am a better person for having been Ann’s warden and this Church is a better Church for having her as our Dean.

This is a birthday card I got from her, on it is a prayer from St. Richard of Chichester.

O Holy Jesus/Merciful Friend, Brother and Redeemer/May I know you more clearly/Love you more dearly/And follow you more nearly/Day by Day

And this is the way I will always remember her. In health and in weakness, in joy and in pain, bringing her All to the Great Commission of “making disciples,” showing us how to draw nearer to God wherever we are at that moment, in all the circumstances of our lives.

Mahalo piha, e Ann. Na Ke Akua 'oe e ho'omaika'i mai a e malama mai.

Lily Pads

One of the many beautiful drawings of Ann McElligott
against consensual exchange between legitimate prostitutes and their customers, thereby making it easier for customers to find and patronize adult prostitutes who are not victims of slavery?” – “Bob”

Using the term “legitimate prostitute,” this man sends a clear public message that inequality and violence against women is socially condoned. It also shows he has no idea of the real dynamic of prostitution as a criminal industry and an acute trauma to females.

Would a father look at his daughter and consider that she might grow up to be a “legitimate prostitute?” Would a grandfather consider that fate for his granddaughter? An uncle for his niece? A brother for his sister?

How can some men argue against policy changes to protect women and girls from sex trafficking for the sake of their own sexual desires and intentionally disregard its application to all females by maintaining their vision of them as sexual dispensatories or prostitutes, legitimate or not? That promotes nothing but the sexual gratification of some men and the pocket books of female pimps.

I remember talking to a prostitute a while ago, someone “Bob” would consider a legitimate prostitute. As she told me a small part of her story, I wondered if patrons of prostitution, or “mongers,” as they prefer to call themselves, would ever care to find out about the lives of the women they use.

This woman, who I’ll call “Anna,” told me that her father was a cop. She had a clear disdain for both police and pervers who liked to molest children. I couldn’t help but wonder if she had been the victim of incest. Eighty-five percent of the women who are not victims of slavery are. Anna told me she had a regular client who would bring his daughter’s clothes for her to wear while he performed sexual acts on her.

This kind of man, in our society, hides from public view—a coward—avoiding accountability to his wife, daughter, friends, and other family members; insisting what he practices is “consenting sex” with “legitimate prostitutes.” Mongers hide behind their own denial of the truth that these women, these legitimate prostitutes, do not really want to have sex with them. That is why they are paid. Having the money to buy a female for sex does not make a monger “the man,” and it does not establish consent. It merely makes the monger pathetic.

Thankfully, only a minority of men are mongers. If the majority of healthy, conscious men would take a stand to end the demand for prostitution and join the majority of females who seek equality, the world would be a much better and safer place for everyone. If congregations statewide fought back in the war against women, sex trafficking and prostitution in Hawai‘i would cease to exist. This is not an impossible dream. It is a tangible possibility.

Ending the demand for prostitution will end sex trafficking, and our ministry seeks to do this. We will not stop until it is accomplished. We hope that you will join us in our fight to end the demand for prostitution. You can make a difference if you dare to try. The age of silence is over.

Did you love the Davies Hall Flash Art? No worry! After great response to the community art project, we have saved and mounted these inspiring art works!
We will expose, clean and seal this basement wall to prevent moisture from penetrating into this underground room. As this next phase of work progresses over the next six weeks, we will also clean out and clean up the many items “stored” in Davies Hall. This will make room in the interior to repair and paint the plaster walls. With an improved appearance, Davies Hall will become a more pleasant space to meet.

We are not done! We must raise additional funds to install new windows to seal the hall, add air conditioning, replace the floor, insert closets to store tables and chairs, extend the stage for greater floor space and storage, and hang new traditional light fixtures. We will make a meeting space for our outreach missions and group activities. Stay tuned...and watch.
Cathedral History

Continued from page 19: Servicemen

of the United States is an international organization of girls and young women affiliated with the Episcopal Church. It was founded in England in 1875 as the first organization for women in the Anglican Church; in 1877 a branch was established in the United States. Today the GFS is dedicated to helping young women grow within a fellowship of love and mutual respect. In its early years, GFS was there to assist young women with issues pertaining to the workplace as well as immigration; it took part in the establishment of the Travelers’ Aid Society, fundraising for the Red Cross, and missionary work around the world. It is a parish-based program open to girls 5 to 21, of all races, religions, and nationalities.

The conclusion of the war did not see the end of the Center for Servicemen at St. Andrew’s Cathedral, just a shift in emphasis and location from food to fellowship and from Davies Hall to the Parish House, residence of the Bishop on the Cathedral Close, where it thrived for many more years. This change was made possible when Bishop Kennedy moved off the Close so that the building could become devoted to parish work and Davies Hall could resume its Parish Hall functions.

Pacific Social Justice and Reconciliation

Cleveland-Lili’uokalani Lecture

by Stuart W.H. Ching
September 2012

This year, the Episcopal Church in Hawai’i celebrates the 150th anniversary of its establishment in the Hawaiian Islands. As we look back on its early history, we reflect upon the close relationship of the Church to the Hawaiian monarchy, and the unwavering support provided by its bishops for Queen Lili’uokalani following the overthrow of the monarchy in 1893.

The Episcopal Church in Hawai’i is part of the worldwide Anglican Communion. It was established here in 1862, at the invitation of King Kamehameha IV and Queen Emma. First known as the Hawaiian Reformed Catholic Church, its name was later changed to the Anglican Church in Hawai’i. Following the annexation of Hawai’i to the United States, it became the Protestant Episcopal Church in the Hawaiian Islands.

King Kamehameha IV and Queen Emma worked earnestly, through diplomatic channels, to bring the Anglican Church to Hawai’i. With the assistance of Minister of Foreign Affairs Robert C. Wyllie, and His Majesty’s consul general in London, Manley Hopkins, letters were sent to various individuals, prelates of the Church of England, American Episcopal bishops, and missionary societies in both England and the United States. The Hawaiian mission was intended to be a joint effort between the English and American branches of the Anglican Communion. The outbreak of civil war in America, however, stalled plans for the sending of any American clergy. Efforts intensified toward England, where Samuel Wilberforce, the bishop of Oxford, became a leading proponent for the Hawaiian cause. The Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel in Foreign Parts likewise showed their support with promises of financial assistance.

In 1860, Kamehameha IV sent a direct personal appeal to Queen Victoria, seeking her approval for the establishment of the Anglican Church within his dominions. What resulted was the granting of a royal license by the British queen, and the consecration at Lambeth Palace of the Right Rev. Thomas Nettleship Staley. He was to be the first Anglican bishop of Honolulu, or, as his official title denotes, the “Bishop of the United Church of England and Ireland in Hawai’i.” At that time, it was the only see, other than Jerusalem, that was established by the Church of England outside the British Empire.

In August 1862, Bishop Staley left England for Hawai’i with his wife and seven children. Also accompanying the bishop was the Rev. George Mason, with his wife and daughter, and the Rev. Edmund Ibbotson. After a voyage of eight weeks, the party arrived in Honolulu on Oct. 11, 1862.

It was originally intended that the baptism of Prince Albert, the only child of the king and queen, was to mark the inauguration of the Anglican mission. When the bishop and his party landed in Hawai’i, they received the tragic news that the young prince had died two months earlier, on Aug. 27. With no Anglican priest yet present in the Islands, a minister of the Congregational church, Rev. Clark, had performed the baptism, using rites prescribed in the Anglican Book of Common Prayer. The Prince of Wales and Prince Lot Kamehameha, the king’s brother, were designated as the child’s godfathers. Queen Victoria of Great Britain had earlier consented to be his godmother. She sent a large silver urn as a christening gift, which is now proudly displayed at Queen Emma’s summer home, Hānaiakamalama, in Nu’uanu Valley. A large carved baptismal font, now situated at the entrance to the Cathedral, was sent by Jane, Lady Franklin, for the baptism of the prince.

The king and queen were absent from the city and unable to greet the bishop and his party upon their arrival. Royal carriages were sent to convey the bishop and his family to the palace grounds,
where one of the residences had been set aside for their temporary use. The king and bishop finally met for the first time on Oct. 16, 1862. Bishop Staley remarked about the king: “I was agreeably surprised with his dignity, intelligence, and gentlemanly bearing, notwithstanding all the favourable pre-possessions I had formed ... He is a fine, handsome man, six feet two, at least, with all the ease and grace of an English gentleman.” Several days later, the bishop went to prepare the queen for baptism. He observed of her countenance: “She is a perfect lady, with that quiet repose of manner peculiar to one who feels her dignity and position. Her face is most pleasing, and her eyes full of intelligence. Her face bore the traces of much suffering.”

On Oct. 21, 1862, Queen Emma was baptized in the throne room of the first royal palace, originally known as Haleali‘i. Those present included ministers of state and members of the royal court. Her baptism was the first listed in the registers of the Cathedral of St. Andrew.

On Nov. 9, 1862, the service for Morning Prayer was conducted in the Hawaiian language for the first time. This was made possible by Kamehameha IV’s translation of the Morning and Evening Prayer and Litany in the Book of Common Prayer, prior to the arrival of the Anglican mission. The king would complete translating the entire book by the following year. Next to the Bible, the Book of Common Prayer is central to liturgical worship in the Anglican faith.

In preparation for conducting liturgical services in the Hawaiian language, the bishop and clergy dedicated themselves to the study of the language during their long voyage from England. They continued their studies after their arrival. The bishop would regularly submit his sermons, which were written in Hawaiian, to Kamehameha IV for correction. He would also recite them aloud in the presence of the king, who would mentor him on correct pronunciation. Others offered their services as well. Archdeacon Mason noted in his journal on Oct. 23, 1862: “We have been working away at the language every day, but this morning we received a regular lesson from Colonel Kalākaua, aide-de-camp to the king; and we are to go on every morning till we have made some little progress. The colonel is a young man about twenty-four, very good looking, and talks English thoroughly.”

Col. Kalākaua, who would later become king, was an ardent supporter of the newly established church. He served as a trustee, raised funds for clergy stipends, donated generously toward the Cathedral Building Fund, and was active in a guild that provided instruction on the principles of the Anglican faith. In the early registers of the Cathedral, Kalākaua’s name was listed, alongside that of Queen Emma, as one of the principal sponsors of numerous persons receiving baptism into the Anglican faith.

On Nov. 28, 1862, Kamehameha IV and Queen Emma were confirmed. It was this ceremony, rather than the baptism of their son, that served as the formal inauguration of the Anglican mission to Hawai‘i. The public confirmation of the king and queen was treated as though it were a state occasion. While the cavalry, infantry, and rifle volunteers stood guard outside, members of the royal court, House of Nobles, and Consular Corps filled the pews of the former Methodist Chapel, on the corner of Nu‘uanu Avenue and Kukui Street.

Following the example of Kamehameha IV and Queen Emma, others in the royal court were baptized and confirmed in the Anglican Church. This included many individuals who later rose to prominence as members of the Kalākaua Dynasty: King Kalākaua was confirmed in 1862; his brother, Prince William Pitt Leleiohoku, was baptized in 1863; his sister, Princess Miriam Likelike, was baptized and confirmed in 1881; and the baptism of his other sister, Queen Lili‘uokalani, occurred in 1896.

The baptism of Princess Victoria Ka‘iulani, daughter of Princess Miriam Likelike and Archibald Scott Cleghorn, and future heir presumptive to the throne, happened on Christmas Day in 1875. Her godfather is listed in the Cathedral register as His Majesty the King (Kalākaua). Her godmothers are shown as Her Majesty the Queen (Kapi‘olani) and HRH Princess Ruth Ke‘elikolani. Princess Ka‘iulani was later confirmed by the Bishop of Leicester in 1890, while she was a student in England.

Members of Queen Kapi‘olani’s family were also confirmed in the Anglican Church: her sister Princess Poomaikelani in 1863, the Queen herself and her sister Princess Kinoiki Kekaulike in 1864; and her three nephews, Prince David Kawananakoa in 1868, Prince Edward Keli‘iahonui in 1869, and Prince Jonah Kalani‘anaole in 1871.

In the years immediately following the establishment of the Church, there was a concerted effort to focus on education and the founding of several Anglican church schools. These included St. Alban’s, ‘Iolani, St. Cross, and St. Andrew’s Priory. Instruction was in English and focused on preparing students to assume future professional careers in business and government. Among those who attended these church schools were members of the royal family and court, including Crown Prince Leliohoku, Prince David Kawananakoa, Prince Kalani‘anaole, and Curtis Pieu ‘Iaukea. Queen Emma and, later, King Kalākaua, Queen Kapi‘olani and Princess Likelike regularly participated in the Annual Exhibition and Closing Exercises at ‘Iolani and St. Andrew’s Priory.

The Anglican mission was struck a severe blow with the death of Kamehameha IV on St. Andrew’s Day, Nov. 30, 1863. He was just 29 years old. The Church had benefited greatly from his gifts of land and money.
Queen Emma not only had to bear the loss of her only child, but also the death of her husband. Emerging from her grief, Queen Emma journeyed to Europe in 1865. While there, she solicited funds, architectural plans, and cut stone for the building of a cathedral in memory of her husband. Kamehameha V laid the cornerstone of the cathedral on March 5, 1867. It was named after the saint upon whose feast day Kamehameha IV had died. As one goes around the cathedral today, one can see inscriptions of dedication beneath the stained glass windows indicating that they were given by, or in memory of, members of the royal family.

During the episcopate of the second Anglican bishop to Hawai‘i, His Lordship the Right Rev. Alfred Willis, tremendous changes occurred within and outside the Church. On Jan. 17, 1893, foreign and commercial interests overthrew Queen Lili‘uokalani. A provisional government was established that advocated for annexation of Hawai‘i to the United States. Bishop Willis, a staunch royalist and supporter of the queen, deplored the situation and wrote in the Diocesan Magazine: “The Queen and the native people await with patience the decision of the Government of the United States, confident that if on the evidence it shall be found a great wrong has been done, that wrong will be redressed.” In September 1893, under the heading, “Why the Diocesan Magazine Is Royalist,” Bishop Willis offered the following explanation: “It was at the invitation of a former sovereign that a Bishop and clergy were sent to these islands … It is a fundamental principle of Christianity … that those who are sent to preach the Gospel should be loyal to the government of the countries in which they live. The form of government which the Anglican Church found here was monarchial, and to that form of government the Church is bound to be loyal until it is changed by the will of the nation.”

When President Grover Cleveland proposed restoration of Queen Lili‘uokalani to the Hawaiian throne, Bishop Willis stated: “... the United States would never allow the Stars and Stripes to be stained with the record of aiding a design to upset the constitutional government of a kingdom … and place the liberties of its people at the mercy of an oligarchy.” When no change occurred by March 1894, Bishop Willis issued even stronger rhetoric when he exclaimed, “The liberties of Hawai‘i are still trampled upon in the name of liberty … It is impossible that the American people will allow the pages of its annals to be sullied with the record of a crime which has no parallel in ancient or modern history.”

During worship services at the cathedral, prayers were regularly offered for the ruling sovereign and other members of the royal family. Bishop Restarick stated about his predecessor, Bishop Willis, “After the overthrow, the bishop intended to continue the prayers for the Queen, but friends, Hawaiians, and others, strongly advised against it. He would not, however, pray for the Provisional Government or for the President of the Republic, because he did not recognize either as lawful authority.”

The Anglican bishops had fulfilled the role of chaplains to the Kamehameha and Kalākaua dynasties. When King Kalākaua died in 1891, his remains lay in state in the Throne Room of ‘Iolani Palace. At the request of the Dowager Queen Kapi‘olani, Bishop Willis conducted daily services and celebrated Holy Communion on Sunday morning, in the palace’s Throne Room. Bishop Willis also extended support and comfort to the king’s sister and successor, Queen Lili‘uokalani. This was especially appreciated by the queen in the years that followed the overthrow of the monarchy.

After an unsuccessful counterrevolution staged by royalists in 1895, Queen Lili‘uokalani was put on trial in her former Throne Room, and given a sentence of five years in prison at hard labor and a fine of $5,000. She was imprisoned in a suite of rooms on the second floor of ‘Iolani Palace, and denied the company of friends and family, other than one lady-in-waiting. She stated in her autobiography, *Hawai‘i’s Story by Hawai‘i’s Queen*, “That first night of my imprisonment was the longest night I have ever passed in my life; it seemed as though the dawn of day would never come.” She found in her bag a small Book of Common Prayer according to the ritual of the Episcopal Church. It was a great comfort to me, and before retiring to rest, Mrs. Clark and I spent a few minutes in the devotions appropriate to the evening.” She further mentioned the gifts of kind remembrance sent to her while in prison, by Bishop Willis and the Sisters of the Holy Trinity at St. Andrew’s Priory.

Following her release from imprisonment at ‘Iolani Palace, after nearly eight months, the queen remained under house arrest for five more months at her private residence, Washington Place. She wrote, “In consequence of these regulations I never went to church or to any public place. But I was not forgotten by
Continued from page 22: Lecture

his lordship, the bishop, who with Mrs. Willis was one of the first to call on me ... It was at this time that Bishop Willis invited me to be confirmed as a member of his church; to which proposal I very gladly assented, and I find much comfort in its fellowship." On May 18, 1896, three months after her confinement under house arrest was lifted, Bishop Willis baptized Queen Lili’uokalani at the Cathedral Church of St. Andrew.

Queen Lili’uokalani became an active member of the Cathedral. She regularly attended the services of the Hawaiian congregation, and encouraged others to do the same. She arranged the music for the Communion Office, and served as president of the Ahahui ‘Iolani.

The change of government in the Islands, from an independent nation to a territory of the United States, caused momentous changes in the Anglican Church in Hawai‘i. Oversight and financial support of the Church was transferred from the Church of England to the Protestant Episcopal Church in the United States. American bishops now took the place of bishops from the Church of England.

Tensions over annexation still ran high when the first American bishop, the Right Rev. Henry B. Restarick, arrived in the Islands in August 1902. Although he was careful not to take sides, he was faced with Royalists among his parishioners who resented the coming of an American bishop. Queen Lili’uokalani led the way in reconciliation. As Bishop Restarick noted in his memoirs, the queen “accepted the transfer of the Church to American jurisdiction calmly and received the American Bishop cordially.”

Bishop Restarick further commented about Queen Lili’uokalani during her final years, “I came to know Lili’uokalani well as the years passed, and learned to love and admire her. As time went on, much of the bitterness due to the overthrow of the monarchy faded from her heart. Shortly before her death, she said to me that she had come to the conclusion that things were best for her people as they were. One would not have expected her to feel kindly and generously toward those who had dethroned her and taken from her, her power and prestige. For several years after our arrival, she made no public appearances. However, in time, she held receptions on her birthdays and I have often seen the men who were most prominent in the revolution, call at Washington Place to pay their respects to her and was surprised and pleased to see how cordially she received them. Before her death, there was a universal kindly feeling toward her and a desire to treat her with respect and consideration.”

The Anglican Church in Hawai‘i was founded under royal patronage. It faced jurisdictional and financial challenges of its own, as the new world order in Hawaiian politics emerged at the turn of the 19th century. Yet, as the words of the bishops have shown, there was continued support for the Hawaiian monarchy and the striving for social justice and reconciliation.

Hawaiian Christmas
by Leimalama Lee Loy
Reprint from 2006

In an article written by Nancy Richards entitled, “When They Brought Christianity to the Islands, The Missionaries Forgot to Bring Christmas,” she began by saying that “King Kamehameha IV has never been called ‘King Christmas,’ but perhaps he should be, for he was the man who really gave Christmas to Hawai‘i.” Did you know that? As a result, I’d like to tell you about the Hawaiian Christmas which our King proclaimed 144 years ago, on Dec. 25, 1862!

The first recorded Christmas in Hawai‘i was on Dec. 25, 1786, when Captain Nathaniel Portlock of the King George and Captain George Dixon of the Queen Charlotte exchanged Yuletide pleasanties with Hawaiians at Waimea Bay, Kauai. On Christmas Eve, the crew enjoyed roast pig and sea-pie and offered “Christmas libations in punch, mixed with the juice of the coconut.” In the intervening years, foreigners of all backgrounds and religious preferences introduced their own religious customs and holidays. King Kamehameha the Great even celebrated Christmas Eve in 1817 with a pa‘ina held with an English visitor on his ship in Honolulu Harbor.

When the brig Thaddeus arrived in Hawai‘i in 1820 bearing the American Protestant missionaries, these Congregationalists believed that only those religious observances specifically set forth in the Bible should be celebrated. While Thanksgiving in November, gift-giving on New Year’s Eve, and feasting on the Fourth of July were observed by the missionaries, Christmas celebrations were considered a Catholic ritual not condoned by the Bible. Consequently, the day of the Lord’s birth was observed with quiet prayer and “business as usual.” The powerful influence of the early missionary church prevailed in Hawai‘i through half a century despite the later arrival of Catholics, Methodists, and secular Americans who were embracing Christmas on the Mainland.

Finally, in 1862, King Kamehameha IV openly embraced the Anglican faith and he and Queen Emma were confirmed on Nov. 30, 1862. Embraced by their new faith and influenced perhaps by their love of “things” British, Their Royal Majesties felt the church’s upcoming holy day should be properly observed. So, it came to pass, by order of King Kamehameha IV, that Dec. 25 finally became a national holiday in the Kingdom. Alexander Liholiho had officially given Christmas to Hawai‘i. He decreed that it would be a day of worship and celebration and that, henceforth, all public offices would be closed on Christmas.

The first Hawaiian Christmas of the temporary Anglican chapel was gaily decorated with boughs of kileka (cypress) and from the palace gardens, other plants and flowers. The King and Queen also lent all of their silver candelabra to the church, at least 1,000 candles “cast- ing their flaming shadows.” On Dec. 24 at 11:30 pm, the King and Queen joined other Anglicans at the church in their first Christmas Eve service held in Hawai‘i. “The litany was first softly chanted in Hawai‘i; then the Bishop and Clergy, with a choir of twenty in surplices, walked in procession round the church singing ‘Adestes Fideles.’ The Holy Communion service commenced, choral throughout. About thirty received. After the consecration of the elements, everyone sang on their knees, the beautiful hymn, ‘Thus we adore a hidden savior.’

When the service ended at 1:00 a.m., the battery on Punchbowl fired a Christmas
salute, while barrels of tar were lighted and rolled down its barren slopes leaving trails of fire. Outside the church the congregation formed a procession with the King and Queen at the head, followed by the bishop and clergy, the choir and 20 royal torch bearers, each of whom carried an eight-foot-long torch made out of kukui tree and coconut fiber dipped in tar. While they walked down Fort and King Streets in Honolulu, they sang Christmas carols and stopped at several places to call out greetings. The procession gathered in the courtyard of the Palace, good fireworks were let off, rockets shot off into the air, deafening shouts from a thousand voices for the King and Queen. They all sang “Good King Wenceslaus,” toasted the festivities with a glass of champagne punch, and made the air ring with the National anthem. After another round of “hurrahs,” the crowd dispersed and Their Majesties retired.

For Alexander Liholiho, this was to be his only Christmas. King Kamehameha IV died the following November. But, ever since that 1862 night, Christmas has indeed belonged to Hawai‘i.

‘Iolani Guild

by Ann Dugdale Hansen

A year into our revitalization efforts, ‘Iolani Guild is proceeding according to our projected plans. We therefore invite you to view the link from the Diocesan website to the newly created ‘Iolani Guild web page by clicking on “Our Ministries.” President Leimalama Lee Loy researched and uploaded the history of the ‘Iolani Guild, including a list of current members of the board of directors. There is also a link to the Ali‘i Commemorative Dates.

At the celebration of Feast Day on Sunday, Nov. 25, ‘Iolani Guild joined the Cathedral’s Hawaiian Committee for the blessing of the new kahili. Guild members assisted in doing the feather work and in the construction of the kahili, created in the style of the era of King Kamehameha IV and Queen Emma.

Our Christmas meeting with its luncheon and “gift swap” is always a well-attended and festive event, as the photos from the 2011 luncheon attest. Please join us on Saturday, Dec. 8, at 11 a.m., for this year’s event. For further information on our meeting and luncheon, call Leimalama at 395-5129, or Bea Fitzpatrick, vice president, at 232-1095.

Following Queen Emma’s emphasis on education, the goal of the ‘Iolani Guild is to expand the scholarship fund to deserving young scholars at St. Andrew’s Priory. Donations are welcome to help the ‘Iolani Guild raise scholarship funds. A handsome Oriental area rug (displayed by Paulie Jennings and Roth Puahala) will be given away at the March 2013 meeting to a lucky donor. Members will receive details on this fundraising event in the near future.

This year is the 150th anniversary of the Episcopal Diocese of Hawai‘i. Considering that Bishop Staley, his wife, Mildred, and family arrived in Hawai‘i in October 1862, it took only four months for Queen Emma and Mildred Staley to establish the ‘Iolani Guild, in February 1863. This means that, in four months, ‘Iolani Guild will also celebrate its sesquicentennial year, becoming the longest continuously existing organization in the history of the Episcopal Diocese of Hawai‘i. We welcome all Episcopalians to become members of this historic organization. Mālama Pono!

CONSTRUCTION OF TWO NEW KAHI LI

by Leimalama Lee Loy

As part of the Sesquicentennial Anniversary of the Cathedral, Paulette Kahalepuna, renowned feather maker, was commissioned by the Hawaiian Committee to construct two new kahili to celebrate the event and the contributions of King Kamehameha IV (Liholiho) and Queen Emma (Kaleleokalani).

A total of 52 individuals, including parents, students, alumnae, parishioners, and faculty of St. Andrew’s Priory, and students of Na Lima Mililii No’eau, worked on four different dates in March and May 2012 to create two tall, stately standards made from Canadian geese feathers, in a gradation of tones in deep red and gold. Finishing touches were added to the kahili while they were stored at Aunty Paulette’s Feather Workshop in Kapahulu, awaiting the “soft blessing,” on Nov. 7, 2012, at 3 pm, in the Cathedral. At that time, Aunty Paulette and her staff “fully dressed” the kahili and placed them permanently on each side of the High Altar in the Cathedral. The formal blessing of the kahili was held on Nov. 25 at the Feast of the Holy Sovereigns. In addition, four “hand” kahili were blessed on Nov. 7, one each for Bishop Fitzpatrick, Dean Brownridge, Aggy Kusunoki for the Priory School, and Leimalama Lee Loy for ‘Iolani Guild.

A huge mahalo goes to Aunty Paulette for her knowledge, skills, and great assistance in organizing the tasks needed to complete this project; to Aggy, for coordinating the use of a Priory classroom for the project; and to all the individuals who faithfully came to work together, with the idea that “as people touch, savor the beauty of the feathers, and visualize the presence of these kahili, they add their mana to the project.”
Blessing of the Kahili
Feast of the Holy Sovereigns
25 November 2012
Since the last issue of Ka ‘Upena, the St. Andrew’s Music Program has marked several milestones with its singing and its choir members. As with any family that enjoys a long and illustrious history, the strength of its foundation continues despite the coming and going of its individual members.

Len and Marilyn Howard, long-time members of the Cathedral Choir (37 years!) have decided that it is time to pass along their choir seats to some new voices and have thus stepped out of the limelight. Instead, they continue to be present each Sunday in the congregation to support the Cathedral and the choir in a different yet equally important capacity. Aloha, Len and Marilyn. Your decades of singing and hundreds of hours of time and work are deeply and gratefully appreciated.

The Cathedral Choir also said aloha to another long-time member, Linda Tam, who began the next chapter of her life in Walla Walla, Washington. An alto in the Cathedral Choir, Linda also volunteered as the choir’s librarian. As any choir member will tell you, being the librarian is quite an arduous task, which requires keeping mountains of sheet music organized and properly disseminated into individual binders, and keeping up with the quick and constant flow of hymns, anthems, psalms, and chants that the choir goes through week after week. For all you have done, and for all you mean to us, Linda, we thank you and miss you dearly.

Another landmark event was the performance of Karol Nowicki’s Keep watch, dear Lord in its world premiere on Sunday, Oct. 7, 2012, at Evensong. Karol chose to put music to this piece as he recognized it as Dean Brownridge’s favorite evening prayer. As many of you know, Karol is a Choral Scholar here at St. Andrew’s Cathedral and he wrote this beautiful piece specifically for the St. Andrew’s Cathedral Choir. Karol holds bachelor’s and master’s degrees in Music Composition from Westminster Choir College in Princeton, New Jersey, and also presently volunteers as the Cathedral Choir’s Librarian. Thank you, Karol, and congratulations on the presentation of your new composition to the world. We look forward to hearing more of your creative genius.

Other milestones that the Cathedral Choir and Hawaiian Choir have been involved in include the celebration of St. Andrew’s Cathedral’s Sesquicentennial. Acknowledging and honoring 150 years of existence of both the Cathedral and the choir helped all of us in the Music Program to remember how we continue to keep centuries of choral tradition alive and ever-present in our weekly services.

Moving ahead, we look forward to Advent, Christmas, and the promise of glorious music that will be coming our way. Music will be plentiful, with many occasions to join us at the Cathedral and we hope you will be part of it. Notably, we want to remind you of a few special dates:

Sunday, December 2
5:30 pm Advent Carol Service

Sunday, December 23
5:30 pm Carol Concert

Tuesday, December 25
10 am Festival Eucharist
5:30 pm Festival of Lessons and Carols

Please join us in great musical celebration as we continue setting new milestones!
**Holiday Music**

Sunday, 2 December  
5.30 pm Advent Carol Service  
*The Cathedral Choir*

Monday, 3 December  
7.30 pm Chamber Music Hawaii  
*Honolulu Brass Choir Concert*

Ticket info: chambermusichawaii.org

Wednesday, 5 December  
12.15 pm Noontime Concerts  
*John McCreary, organ*

Sunday, 9 December  
5.30 pm Evensong Concerts  
*Hawai'i Sacred Choir*

Sunday, 16 December  
5.30 pm Evensong Concerts  
*Honolulu Symphony Chorus*

Ticket info: oahuchoral.com

Wednesday, 19 December  
5.30 pm Evensong  
6.00 pm Concert with Karol's Karolers

Friday, 21 December  
5.30 pm Blue Christmas  
*A Service for the Longest Night*

Sunday, 23 December  
5.30 pm Annual Carol Concert  
*The Cathedral Choir*

Monday, 24 December  
5.30 pm Holy Eucharist and Storytelling Program for Children about the First Royal Hawaiian Christmas  
7.30 pm Holy Eucharist with Carols  
10.30 pm Vigil  
11 pm Midnight Mass  
*with the Cathedral Choir*

Tuesday, 25 December  
10 am Festival Eucharis  
*with the Cathedral Choir*

5.30 pm Festival of Lessons and Carols  
*with the Cathedral Choir*

Monday, 31 December  
10.15 pm Organ Recital by John Renke  
11 pm Sung Eucharist and Blessing of the City at Midnight

Sunday, 6 January  
5.30 pm Evensong on the Feast of Epiphany  
*with the Cathedral Choir*

Monday, 21 January  
Martin Luther King, Jr. Day  
Reflections, services, and music throughout the day  
5.30 pm Evensong  
*with the Cathedral Choir*

**Meet the Choir!**

**Padraic Costello, Countertenor**

Padraic currently studies as a baritone at the University of Hawai‘i at Mānoa where he is a graduate student in vocal performance and ethnomusicology. He previously obtained his B.A. degree in music at Bloomsburg University in Pennsylvania. As a graduate student here in Honolulu, he is extremely busy doing performances, premiering new student works, singing in master classes, and performing with the UH Opera Workshop, Chamber Singers, and Contemporary Music Ensemble. In addition to his work at UH, Padraic is a member of the Hawai‘i Opera Theatre’s Young Artist’s Studio and has performed as part of the opera chorus in productions of *Aida* and *Don Pasquale*.

Although he is presently studying as a baritone, Padraic’s direction and future goals have changed significantly since becoming a Choral Scholar here at St. Andrew’s Cathedral. With the encouragement and support of music director John Renke, the Cathedral’s Canon for Music, Padraic now sings as a countertenor in the Cathedral Choir and intends to pursue a future as a countertenor after receiving his master’s degrees. In fact, this past summer in Winnipeg, Manitoba, Padraic was invited to take part as a countertenor in the Contemporary Opera Lab where he worked with top directors and vocal coaches from the United States and Canada. Locally, Padraic was a countertenor soloist in Early Music Hawai‘i’s *Glorious Gabrieli* performance here at St. Andrew’s Cathedral in September 2012.

As a Choral Scholar, Padraic is also a member of the Cathedral’s Men’s Schola and the Cathedral Choir. You can hear him perform each Sunday morning at the 10:30 am service, at the 5:30 pm Evensong on the first Sunday of each month, and on other Cathedral occasions throughout the year.

**Emily Haswell, Soprano**

Emily Haswell is presently pursuing her undergraduate degree in vocal performance as a soprano at the University of Hawai‘i at Mānoa. She is currently studying voice with UH professor Dr. Maya Hoover. Originally from Hilo, Emily studied piano and accompanied choirs, musical productions, orchestras, and jazz bands, and was also a finalist in the Big Island’s 2007 Hāmākua Music Festival. Upon moving to Honolulu for school, Emily began her formal studies in voice. She has performed with the UH Chamber Singers, Concert Choir, and Chamber Music Ensemble. She has also been engaged in Piano-Vocal Collaborations and in Hawai‘i Opera Theatre’s Opera Workshop. Emily has performed as a soprano soloist with the Lutheran Church of Honolulu, St. Mark’s Episcopal Church, and, of course, St. Andrew’s Cathedral. As a Choral Scholar at St. Andrew’s, she sings with both the Hawaiian Choir (8 am service) and Cathedral Choir (10:30 am service) each Sunday. In her free time, Emily enjoys playing jazz on the piano and has performed in such venues in Honolulu as Ward’s Rafters and the Brasserie du Vin.
These islands are frequently compared to paradise, a word that comes from Middle Eastern roots meaning “a walled garden.” It’s one of the ancient biblical images of heaven. That walled garden was a place of plenty – the orchard or vineyard of the Hebrew Bible, as well as a parkland where animals abound – where the lion lies down with the lamb, and children can play with snakes and not be hurt. It’s an image of creation restored, without violence or death.

The walls that hold Hawaii’s garden’s treasures safe are the rocky shores and coral reefs and vast reaches of water that bound these islands, like the four rivers that surround the Garden of Eden, or even God’s separation of land and waters on the third day of creation. The biblical understanding of paradise has always had a sense that it includes God’s rich creation in a state like heaven, close to God and living in peace.

This Pacific Eden shares something with Jacob’s dream in its echoes of voyagers moving from earth to heaven, from far off places to these mid-ocean islands. The romanticizing of Hawaii in novel and film draws on ancient human dreams, even if the reality is still a long way from those yearnings.

The animals and plants that first populated these islands came like Jacob’s visitors on fragile conveyances – like mounting flimsy ladders, they were blown in on wind or waves, riding spider silk or bird feathers. The first human beings came on equally delicate craft, piloted by intrepid explorers who navigated the seas like winged ones. Those canoes also brought new plants and animals for food, which changed the landscape here – and the creative and chaotic result also has something to do with the story of creation.

God has indeed given an abundant land to the people of this place, and later inhabitants have continued to shape and re-create these islands both wittingly and unawares. The authorities work hard to ensure that pests don’t arrive with fruit or plants, that exotic species can’t cross the bounds of these islands: “There will be no ladders of transport on airplanes or boats!” At the same time those exotic creatures have arrived, and will undoubtedly continue to do so, whether they are spiders or human beings. They are part of the richness of creation, and God’s creation has always been mobile.

God’s promises to Jacob of land and offspring and blessing extend to all, and they have always involved migration. These lush islands and the people and communities they contain are also meant to be blessing, for those here and far beyond – all the families of the earth, now and for generations to come. This community has been blessed by the Jacobs before us – what will the offspring of this generation, and theirs, know and do of blessing? How will these living stones, chosen race, royal priesthood, and God’s own people be a blessing for generations to come?

Kamehameha IV invited English missionaries here because he saw something of that royal priesthood in their houses of prayer. We can imagine what he saw: collegiate choirs singing matins or Morning Prayer, the monastic traditions kept alive in a daily round of prayer in parish churches, the stately language of King James’ Bible, formal and reserved worship in ancient churches. You can still find that tradition in the churches of England today, but you can also find a great deal more variation in music, style, word, and image.

If you go to Britain today to look at churches, you will discover a lot of ruined abbeys, and the remnants of enormous medieval monasteries. Henry VIII closed those monasteries in the early years of the Reformation, and almost immediately they began to be quite literally dismantled. The stones were sold for building material (sometimes by their former abbots), and carted off to be incorporated in homes, fences, forts, and castles. Some found their way into new churches. In a few places you can see new construction atop parts of old walls, and recent renovations that have made modern dwellings out of ancient rock.

This house of prayer called the Episcopal Church in Hawaii has been built of living stones in the same way – the strength of generations joined together with the adaptability of new ones. These stones aren’t joined together with inflexible mortar, nor are they set up like dry stone walls by the careful sorting and fitting that rejects stone after stone if it doesn’t quite “fit.” This new house is built from a web of relationships that transform the members into a living organism, a body that works together for a purpose larger than itself. These stones become more than any individual might alone – they are re-created by their joining to this body.

Jesus’ challenge in the temple is about how those stones are used. He calls it a den of robbers, a hiding place, a place of exploitation and death, rather than what it was made to be – creative and healing and life-giving. Jesus is confronting people about their stony hearts, their willingness to steal the life-bread from...
their fellow human beings, both in taking their money for profit and in trying to deny healing to the blind and lame. His listeners have become dead stones, rather than living ones. He is rejecting the violent use of stones to kill and maim and wall others out.

Today marks two essential elements of wall building. This church is setting up a marker on the wall that notes the passage of 150 years since construction was started here. It could just be a lovely brass memorial marker, noting the lives given in the years since the beginning, or in special service to this work. That is certainly a good and noble thing, but the paradise wall is meant to keep growing to enclose a community of peace. The stones in that garden's wall are low enough, or porous enough, to admit all creatures who are seeking the good and godly. The living stones also have to be challenging enough to confront violence. While there may not be an end to violence this side of the grave, it should be questioned and confronted at every turn. When these living stones are strong and confident enough they build walls of justice, and bring peace.

Today's observance of Veterans' Day is an invitation to give thanks for the living stones who have offered themselves in the pursuit of peace, those like Jesus himself who have been subject to the world's violence, injured or killed as a result. Some will indeed be remembered as markers on the wall of the garden that is still being built. Others have returned home chipped and broken, seeking peace. How will the living stones build them in? It can take a lot of flexibility, re-creation, and resurrection to help the broken find a fruitful place – yet the healing of the whole depends on it. The garden will be built by studying war no more.

Let me share two brief examples of that sort of building project. St. Andrew's Episcopal Chapel in Sewanee, Tenn., has a set of bells like yours. The money for them was given almost 100 years ago by Episcopal Church Women in Morristown, NJ. They'd been raising money to send chocolate to soldiers during World War I, and when the war ended, they still had several thousand dollars. They sent the money to Sewanee on the condition that those bells be rung every year on this day at 11:11 in the morning, to remember the signing of that peace treaty.

Yesterday we saw a similar building project here at St. Elizabeth's, where people from almost every tribe and language and people and nation of the Pacific were gathered to give thanks. Children read books and showed videos and robots they had created, others sang and danced their joy, and still others prepared the soul foods of many cultures – all to celebrate the peace-building work that goes on thanks to some living stones in this Episcopal diocese and their partners in the wider community. That garden is being built one child, one family, one gardener at a time.

We are people of God, given gifts to build peace. We are descendants of a royal priesthood, sent to break down walls of division and build pillars of justice. Give thanks, and let the joy ring out in bells and song and dance and alleluias!

Presiding Bishop's Address to Diocesan Convention 9 November 2012

Greetings from the whole of the Episcopal Church, and congratulations on your sesquicentennial – the whole of this church rejoices with you in marking this notable anniversary!

Your bishop has asked me to reflect on where we're going as a church and what your particular vocation might be here in Hawai‘i. In order to do that, I want to reflect a bit on the context here. One of the most distinctive things about our Anglican heritage is that we think context is of major importance. We can't reflect the image of God or be truly human representatives of Jesus Christ unless we claim the unique gifts of our creation. Much of the English Reformation furor was about worshipping God in a “language understood of the people.” It’s not just the language we speak but how we live and dress and meet our neighbors. It’s got a lot to do with how we govern ourselves, what sort of churches we build, the music we sing, the way we move and dance and proclaim the gospel. This Hawaiian context has everything in the world to do with what your next 150 years are going to look like.

So, where has this church and diocese come from?

These islands were first populated by Polynesian adventurers and navigators, who probably came here 1500 years ago, plus or minus a century or two. They seem to have slowed or stopped their journeying around 800 years ago. Those sailors ventured across much of the Pacific, to Rapa Nui and Aotearoa, with foodstuffs, animals, plants, people, skills, culture and language. There are profound connections between the cultures in every place they settled, but there has been unique development in each context.

There are some interesting parallels with the development of Anglican Christianity. Some of those ancestors made very similar journeys – and we could start with the divine voyage into human flesh, and Paul's repeated travels around the Mediterranean. There is some evidence of Christianity in the British Isles in the first century, just a few years after Jesus walked the earth, and there’s a lot more evidence of Christian presence within a few decades after that. Roman soldiers came to those islands and brought a new faith and worship tradition with them. They left it there when they were recalled to the central parts of the Roman Empire, and Christianity began to take root among the tribes of the British Isles. It was spread by other sailors and those who went down to the sea to “mess about in boats.” Brendan the Navigator (484-577), Columba (521-597 and Abbot of Iona), and bands of Irish monks set out in little boats to carry their faith across the sea, from Ireland to Scotland, to the many islands of the eastern Atlantic, and maybe a lot farther west across that ocean. Some other seafarers came raiding from the north, and some of those Vikings eventually became Christians (and settled or left descendants in the British Isles). Some of them also went exploring west and south and east, across the known and unknown reaches of the Atlantic and Mediterranean. Voyaging is part of the Celtic Christian heritage.

The history of these islands was interrupted by some of those voyagers from the east, perhaps beginning with a forgotten Italian navigator, Juan Gaetano, in 1555. The first known visitor was an Anglican, James Cook, who arrived in 1778 and 1779. He was soon followed by
others, including one who spent parts of several years here, George Vancouver — better known for his voyages along the Pacific coast of North America.

During his time here in the early 1790s, George Vancouver came to know King Kamehameha I, who had unified these islands not long before. Vancouver commended two Englishmen to him as counselors in matters religious and political, Isaac Davis and John Young — and much later, one of Davis’ granddaughters became Queen Emma. The influence of Anglican Christianity seems to have run deep with the king, and before Vancouver departed in 1795, Kamehameha extracted a promise to send teachers of the faith to these islands. It was a promise that would be remembered for decades before it was satisfied. Yet the seeds planted in the 18th century took root and began to grow. They influenced later kings who respected the way of life even if they didn’t themselves become Christians. Those seeds slowly changed attitudes and eventually ended the kapu system in 1819.

The Christian missionaries who were admitted here in 1820 weren’t Anglican, and proved fairly rigid when it came to the local context. That’s actually been a frequent failing of Christians in new contexts — we think we know what is essential to Christianity even when it turns out to be more shaped by our own prejudice than the heart of the gospel. Mu’umu’us are a good example — what started out as something like Protestant burqas have morphed into new cultural expressions of the local context. Aloha shirts probably have a connection with those puritanical holokus, though the world is not likely to see their roots in missionary modesty concerns!

Context shapes us as people of faith, and in turn we shape our context. The story that is more frequently told about the coming of Anglican missionaries to these islands grounds it in Kamehameha IV’s childhood experience of the Church of England. He wanted his people to have a faith that felt consonant with the best of Hawaiian culture, and encouraged the English to send missionaries.

Americans who lived here had been asking for an Episcopal cleric since 1840; a deacon spent six months here in 1852, and Bishop Kip of California worked hard to find a priest who would settle here for some time without success, until he finally approached the bishops of Oxford and London. They consecrated Thomas Staley in 1862, and King Kamehameha and Queen Emma were confirmed a few months after he arrived. They supported and encouraged his work, and the king worked to translate the Prayer Book and helped Staley learn the language and how to preach in Hawaiian before he died in 1863. Queen Emma is best known for her work with the sick and founding the hospital that still bears her name. Archbishop Longley knew her well, and spoke of her “saintly piety.”

Staley returned to London after seven years, and the next prospect was Bishop Henry Whipple of Minnesota (who also helped start the church in Cuba), but after long deliberation he finally declined. The Church of England consecrated Alfred Willis, who arrived in 1872. For the next 30 years he built schools and churches, profoundly strengthened the church here, and, after the American takeover of these islands, equipped the church here to become a missionary district of The Episcopal Church, which it did in 1902. Among the students educated at ‘Iolani during Willis’ time was Sun Yat Sen. The First Nations people of these islands helped to form another father of nations, a Christian, and a healer.

These islands are one of the most multicultural of all the United States and Episcopal dioceses, and have continued to welcome migrants from Europe, the Pacific, and Asia — especially Chinese in the early years, then Japanese, and later Filipinos, and other Pacific Islanders. The bishop of Hawai’i even had charge of a Russian Orthodox priest for a time in the early 1900s!

The many strands of the church here are not unlike the three tikanga of the church of Aotearoa, New Zealand, and Polynesia — and grow out of a similar ability to bless and celebrate the gifts of many cultures. God has created us in diversity, and the reign of God is certainly more evident when we can see the image of God in its variety.

Those many strands and seeds have taken root and flourished in these islands — sometimes quite literally, in the pigs, dogs, chickens, taro, sweet potatoes, conconut, banana, and sugar cane brought by early Polynesian sailors; in the oranges and grape vines, cattle, sheep, and goats Vancouver brought; and in the later arrival of rice, pineapples, coffee, macadamia nuts, and horses. Most of those imports have been creatively received, a few less so. Yet, like mu’umu’us, even originally problematic introductions are frequently redeemed in these fertile lands. The church and culture will continue to grow, develop, and evolve if we seek the welfare of all, if we live in expectation of resurrection when change confronts us.

What has Christianity, particularly the Anglican variety, wrought here? The Hawaiian royal family kept asking for fulfillment of Vancouver’s promise, and perhaps finally as Kamehameha IV sought the gentle spirituality he’d seen in England as a child. The particular gifts of Anglicanism here in these islands have had to do with multicultural, multivalent blessing of God’s diverse creation. For God’s sake, even the Church of England and The Episcopal Church have managed to cooperate here!

Yet it seems that Jesus’ own ministry is the best image for the ways in which this Church has been faithful. Above all, Jesus fed and taught people, healed and reconciled. He listened and learned, and asked what people wanted and needed — and then responded to the particular need or context, and challenged us to do the same for the least of these, with food, water, clothing or shelter, welcome to the stranger, and solidarity and companionship to the sick and imprisoned. He didn’t bring water to the overfilled; he challenged the satisfied. He broke down barriers between people(s), confronted the systems that built those barriers, and teaches us to do the same.

The particular gifts of the Hawaiian church’s response have been about feeding local hungers, healing the sick in body, mind, and spirit, and teaching minds open and eager to learn. All are concerned with bringing good news to the poor, liberation to captives, and healing, whether we think ourselves needy or well- (or over-) satisfied. Our task as the body of Christ is to proclaim that hope-filled news of the reign of God within us, around and among us, and abroad in this world of wounds and wonder.

The work of this church in the years ahead is about what I hope are becom-
ing the familiar Five Anglican Marks of Mission, rooted in this context:

• proclaiming the good news of the kingdom – what you teach in diocesan schools and Sunday schools, and also the work of public advocacy toward a healed community for all

• teaching, baptizing, and nurturing new believers – we tend to think about this mostly inside churches, but what about the unchurched out there – or the myriad of young people asking big questions? How can we meet them at Starbucks, athletic clubs, bars and the beach? Jesus would certainly be hanging out with surfers and with the crews of fishing vessels …

• respond to human need through loving service – through hospitals and healing work, but also through Nets for Life, ERD; ministry with immigrants, migrant workers and refugees; through food banks and community gardens, and storm relief. Free and open meals in some places, like Leadville and St. Louis, shift the focus from charity for the poor to building community for all and healing social division

• transform unjust structures of society, to challenge violence, and pursue peace and reconciliation – helping young people prepare for constructive participation in society; working against domestic violence and trafficking; helping to build cultures of safety in church and all communities; working for peace in the Middle East and on the Korean peninsula. It includes changing systems that exploit migrant labor, or incarcerated persons, or that encourage armed violence – in Sudan and Congo as well as the U.S.

• care for the earth – education and advocacy about climate change, sea level rise, fuel use; understanding the inter-relationships of our stewardship of food, fuel, and water, and the connections to migration of peoples fleeing conflict and climate disasters; the difficulty of crop production given desertification or war in Sudan; disappearing homelands in the Pacific. Bishop Michael Baroi said to the HOB several years ago after floods in Bangladesh: “save us from these curses.”

How will we serve in the years ahead? Consider where we might find partners for this kind of mission. God can use anybody who shares a vision for a healed world – they don't all have to be Episcopalians or even Christians. Who knows something about the generational impacts of land loss or cultural repression? Certainly the Maori and the First Nations peoples of North America, but also the descendants of those pushed off the Scottish highlands in favor of sheep farming, and the indigenous peoples of the Andes now losing their land and way of life to mining – and also small farmers everywhere who can’t compete with industrialized agriculture. What does the good news of Jesus have to offer, and how can we navigate those divides in order to heal lost and lonely people?

What do Buddhists and Hindus, Muslims and Jews, Episcopalians and Roman Catholics have to teach and learn from one other about economic displacement, under- and unemployment, and the search for healed and holy communities?

This Episcopal Church has plenty to learn from its younger members and newer ones about what sorts of healing and hungers are deepest right now. Are we willing to listen and learn, like Jesus with the Syrophoenician woman? Are we willing to ask, “what do you want God to do for you?” Are we willing to learn new ways of responding to those hungers?

Nelle Morton calls this “hearing others into speech,” providing the kind of hospitality that encourages others to tell their deepest longing. It might also be called evangelism, and a kind that Episcopalians might even embrace. There’s another aspect that involves helping each one discover where gifts have already been given – blessing the good creation God has done in this one and that community, having appropriate pride in the way God has created each one of us.

We know that we’re going to need to continue to learn new ways of stewarding all the gifts of creation – perhaps we can learn to use them more wisely through listening more deeply to the voiceless around us, groaning in travail – both the human beings most affected by weather extremes, job loss, changing economies, and the non-human creation. Who is despairing, hopeless, wandering? May God send us out to meet them (and meet the hopelessness in ourselves) and help us discover the gifts and good creation already present. That amounts to blessing, that is hopeful work, but we have to get up and go, out of our safety zone – that, after all, is what mission means, whether it is discovering Jesus in the midst of a homeless church or in prison or the chilly neighbor next door whom we still don’t really know.

The challenges and opportunities in the years ahead are directly related to these kinds of mission – the work to and for which God sends us into the world – indeed, the kind of adventuring exploration that brought the ancestors to these islands. Where and how will we venture forth in search of the kingdom of God? This shrinking globe means that we are ever more conscious of our interconnections – as cultural strands in the same context, and as partners in the blessing or cursing of this planet on which we all dwell. Rising seas and changing climate will have the greatest impact on those who dwell closest to moana. We are ‘ohana because we have our life from living water, we know the eternal oceanic reality of continuity and change, and of the gifts of crossing the great expanses of the sea, especially when some see that expanse as a barrier to keep strangers out. We know that God’s spirit hovers over the chaotic and creative sea, whether we speak of traveling human beings or migrating creatures and soil.

We are connected in the living water of Christ’s life within us. The next years and centuries in this place can be a source of deep and abiding blessing if we are immersed in that living water.

I want to close with a prayer and a blessing. The prayer is that of a young Polynesian from Vanuatu:

O Jesus, be the canoe that holds me in the sea of life, be the steer that keeps me straight, be the outrigger that supports me in time of great temptation. Let your Spirit be my sail that carries me through each day, as I journey steadfastly on the long voyage of life. Amen.

And a blessing from the other side of the world:

Deep peace of the running wave to you.
Deep peace of the flowing air to you.
Deep peace of the quiet earth to you.
Deep peace of the shining stars to you.
Deep peace of the Christ of peace to you.
Ka ‘Upena

Dear Readers,

This issue we feature the 150th Anniversary of our church in Hawai‘i and, with permission from our Presiding Bishop, Katharine Jefferts Schori, we include her sermon given at the Sesquicentennial Festival Eucharist along with her address to the Diocesan Convention.

We hope that you will find this issue reflects the heritage, present, and future of our Cathedral as we continue to share the vision of Queen Emma, our beloved founder and saint. We welcome comments and suggestions and hope you will consider sharing your stories and images of our Journey together as a Holy Community.

Ann Katherine Reimers
Karen Sender

HOLIDAY SERVICES AND CONCERTS

Sunday, 2 December
5.30 pm Advent Carol Service with the Cathedral Choir

Monday, 3 December
7.30 pm Chamber Music Hawai‘i

Sunday, 9 December
5.30 pm Concert by the Hawai‘i Sacred Choir

Sunday, 16 December
5.30 pm Concert by the Honolulu Symphony Chorus

Friday, 21 December
5.30 pm Blue Christmas: A Service for the Longest Night

Sunday, 23 December
5.30 pm Annual Carol Concert by the Cathedral Choir

Monday, 24 December – Christmas Eve
5.30 pm Holy Eucharist and Storytelling Program for Children about the First Royal Hawaiian Christmas
All Children invited!
7.30 pm Holy Eucharist with Carols
10.30 pm Vigil
11 pm Midnight Mass with the Cathedral Choir

Tuesday, 25 December – Christmas Day
10 am Festival Eucharist with the Cathedral Choir
5.30 pm Festival of Lessons and Carols with the Cathedral Choir

Monday, 31 December – New Year’s Eve
10.15 pm Organ Recital by John Renke
11 pm Sung Eucharist and Blessing of the City at Midnight

Please pray for . . .

Submitted by Harry Spiegelberg

Cathedral members and friends have asked for prayer for the following people. Please use this list to guide your daily prayers.

Monday (current needs) Monica, Alexandra, Kilani, Ann and Tom, Jesse, Barry and Denise, Mr. and Mrs. Nakasone, MaryO, and Harry.

Tuesday (long-term illness) William, Judy, Charlene, Kim, Pat, Elsie, Nancy, Jerry, Stewart, Shenna, Susan, Tae Ryun, Jom Bun, Kyu Su, Tae Bun, Kendra, Karen, Pat, Fran, Denise, Arlan, Anna, Alice, and Dave.

Wednesday (medical life challenges) Beverly and Richard.

Thursday (others who need our prayers) Kathy Keala, and family, Smita, Mayte, Mindy, M., and Agus.

Friday (the homebound) Thelma, Vivian, Ed, Joan, Cliff, Gladys, and Charlotte.

Saturday (Thanksgiving) Fall in Hawaii.

Sunday (those who have died) Victoria Valente, Ann and Tom McGilligott.

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