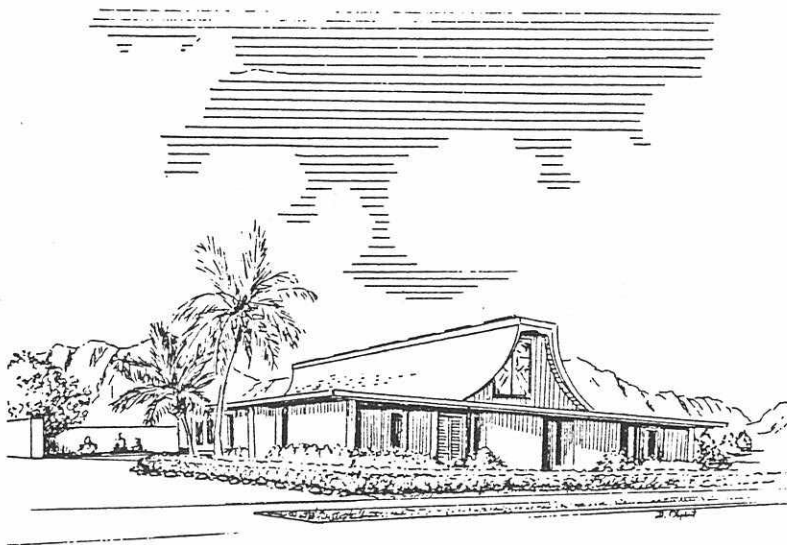


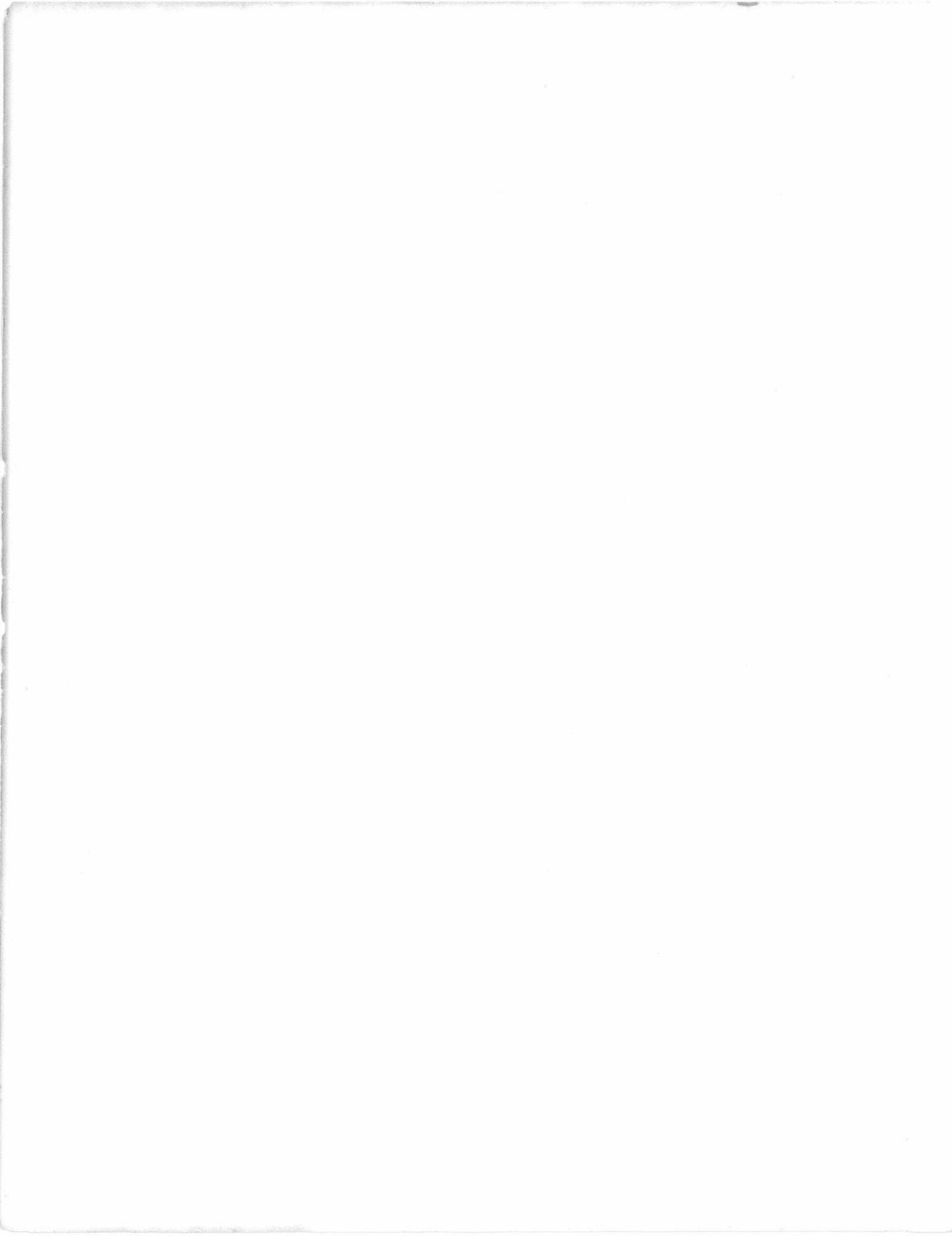
# Emmanuel Episcopal Church

IN CELEBRATION OF OUR  
TWENTY-FIFTH ANNIVERSARY  
1960 - 1985



*Emmanuel Episcopal Church*

*Kailua, Oahu, Hawaii*



## PROLOGUE

From the Long-Range Planning Committee for St. Christopher's Episcopal Church, Kailua, Hawaii - May 29, 1956

"The Committee recommends the Vestry approve the plan that we should consider a mission near the Waimanalo-Kailua Road Junction, and authorizes the Long-Range Planning Committee to study the possible acquisition of the site."

Late in 1959, there were stirrings in the hearts of some dozen persons of the family of St. Christopher's to form a mission. Mr. Harold K.L. Castle had given property on the Pali for a row of churches. The ground assigned to the Episcopal Diocese was most attractive. It was the corner lot across from Castle Memorial Hospital. On the property was located a store and filling station.

From St. Christopher's Church Vestry Meeting - October 6, 1959

"The Bishop has asked us to help him in this matter since we will be the nearest congregation, and since we have been concerned for some time in this matter. We can start services in the Maunawili School as soon as we know how fast housing construction in that area will start."

## New Episcopal Mission To Be Started in July

A sign indicating the location of the Episcopal church's future Maunawili Mission has been put up at the Kaneohe-Kailua side of the Waimanalo junction. The new mission will serve residents in the rapidly growing Olomano and Pohakapu areas. Until the congregation is organized and a building is constructed, the mission will meet at Maunawili school.

First service is scheduled for Sunday, July 24. The Rev. Iver J. Torgerson of St. Christopher's church, Kailua, will act as pastor.

Although building plans

are indefinite, Robert Law of the architectural firm of Law and Wilson has been engaged to work on preliminary plans for an education building which will be built first.

Women of St. Christopher's are now collecting international recipes for a cookbook, proceeds of which will help equip the kitchen at the new mission. The cookbook is expected to be ready by August. It will feature Hawaiian, Chinese, Japanese, Filipino and other oriental cuisines, according to Mrs. Victor Johnson, president of the women's group.

## Second Episcopal Church Will Be Built in Kailua

A second Episcopal congregation will be formed in the Kailua area about June 1, according to an announcement made this week by the Right Reverend Harry S. Kennedy, Episcopal Bishop of Honolulu.

Land for the church has been purchased on Kailua Road, directly across from the proposed Windward Oahu hospital.

The Reverend Iver J. Torgerson Jr. will be the minister in charge of the new work. He is now associate rector at St. Christopher's Church, Kailua.

Prior to graduation from seminary in Alexandria, Virginia, last June, he was superintendent of the Hale Makua Home for the Aged, Wailuku, Maui.

St. Christopher's Church, the first Episcopal work in this area, was started in 1945 by St. John's by-the-

Sea, Kahaluu. St. Christopher's has since sponsored the formation of churches in Waimanalo and Kaneohe.

Construction on the site will not begin until a mission has been formally established and has had a chance to lay its own plans. The church will operate independently of St. Christopher's but will receive help in the early months.

The first monthly report of the Bishop's Committee of Maunawili Mission is dated July 26, 1960.

The first Vicar was Mr. Iver J. Torgerson, Jr.

The President who called the meeting to order is not named.

By a motion, Jane Bergland was named Secretary.

Others present on that day were Messrs. Morley, Tuning, Plaus and Mrs. H.W. Bergland.

Mr. Torgerson read a letter from Bishop Kennedy officially appointing the above-mentioned members to the Bishop's Committee, and stating that Mr. Harold Morley is to be the Senior Warden and Mr. Jon Tuning the Treasurer.

A name for the Mission was discussed. It was decided that Mrs. Mel Brandl be asked to supply the Vicar with legends about Mount Olomana. It was felt that it would be feasible to incorporate Hawaiian language and legend where appropriate.

At a meeting of the Maunawili Mission Bishop's Committee on August 16, 1960, a motion was entertained to deposit \$50.00 to a savings account to start the "Maunawili Mission Building Fund."

Mr. Torgerson is to purchase 12 hymnals for the use of the choir.

A group of women of the Mission have begun to make kneelers of foam rubber, covered with a forest green drapery material donated by the Frank Zielenski's.

On Saturday, August 13th, a group of the men met behind the cafeteria of the Maunawili School to construct a building to store the physical materials of the Mission. These will have to be moved and stored each Sunday after Labor Day due to the daily use by the school.

At the Bishop's Committee meeting on September 20, 1960, Mr. Tuning presented a financial report which stated that all current outstanding bills are to be paid. Gifts of \$92.60 from the Women of St. Christopher's and \$102.40 from the Mission Treasury are to be transferred into the Maunawili Mission Building Fund. This fund will then total \$250.00.



EMMANUEL EPISCOPAL CHURCH MISSION

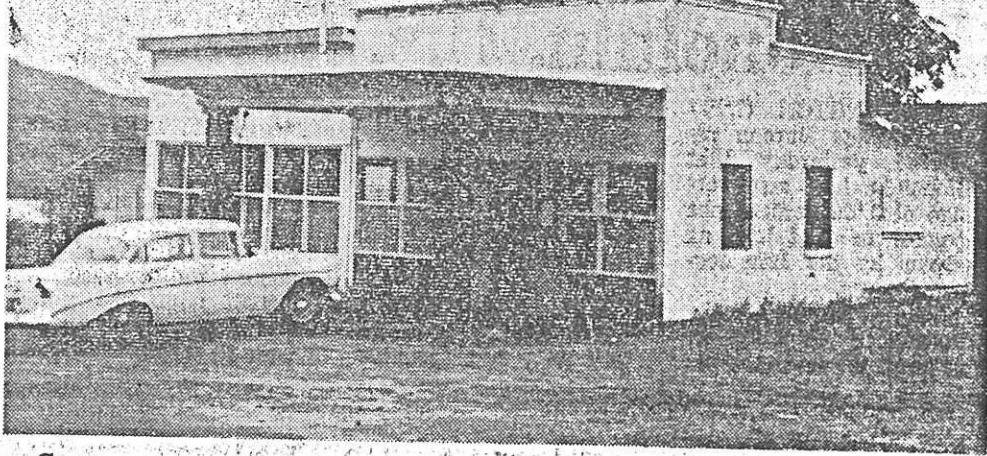
" A HISTORY "

CHARTER MEMBERS

Dr. & Mrs. Alan Becker	Mr. & Mrs. Philip David Krauel
David Becker	Mrs. Charlotte Lowry
Linda Marie Becker	Mr. Richard Lowry
Marjorie Becker	Mr. & Mrs. Harold Morley
Mr. & Mrs. John Bonsey	Harold Morley, Jr.
Mr. & Mrs. Melvin Brandl	Kenneth Morley
Linda Brandl	Mr. & Mrs. John Mullen
Mrs. Mavis Campbell	Mrs. Robert Mullen
Mrs. Charles Crosse	Mr. & Mrs. Robert Plaus
Mr. & Mrs. Clyde Geyer	Robert Plaus, Jr.
Mrs. Roy H. Goss	Mrs. Virginia Spencer
Virginia Goss	Mrs. Alan Thistle
Mrs. Josephine Ireton	Mr. & Mrs. Jon J. Tuning
Dr. & Mrs. Robert Johnston	Mr. & Mrs. Norman Westley
Anne Johnston	Mr. & Mrs. George Wiggins
Merrill Johnston	Judy Anne Wiggins
Tom Johnston	Mr. & Mrs. George Wilson
Mr. & Mrs. Riley Kam	Mr. & Mrs. Frank Zielenki



# Store....



Gas pump gone, windows replaced — but still it's the T. Kodama Store.

## Becomes A Church



Gordon Morse

Temporary chapel replaces the food and sundries of decades past.

Look what's happened to T. Kodama Store, a Windward land-mark since 1928—it's a church now.

Services have been held in the former country store-gas station since Easter Sunday, when the 35 members of Maunawili Episcopal Church moved over from the Maunawili Elementary School and became the Emmanuel Episcopal Church.

**THE CHOIR** sits where the Kodama kitchen used to be, the altar is where a store-room was, and Sunday school classes meet in former bed-

rooms.

Men of the church did the remodeling themselves, the Rev. Iver J. Torgerson, minister, said yesterday. Kodama has moved over to Waimanalo and set up a replacement store there.

The store is on two acres at Waimanalo Junction which the Episcopal Diocese of Honolulu bought in September, 1959. It is on Ulukahiki St., just off Kailua Road.

Worship service is held there every Sunday at 9:30 a.m.

**MOVING INTO** the store

ended the inconvenience of setting up, then tearing down the altar, chairs with prayer cushions, pulpit and other church furnishings every weekend at Maunawili School.

How long the store will be home for the church isn't known. Eventually, a permanent church and educational unit—similar to the Holy Nativity plant in Aina Haina—will be built for Emmanuel, Torgerson said.

But whether it will be on the two acres at the junction hasn't been decided, nor a construction target date set.





Our Mission held its first service at Maunawili School on July 24, 1960. On that day, Robert Courtney Hickman II became the first person to be baptized at Maunawili Mission.

The miniature church bank on the altar is still being used today by the congregation to celebrate their birthdays and re-birthdays.





# A SHORT HISTORY OF EMMANUEL EPISCOPAL CHURCH, KAILUA, HAWAII

Eleanore Green Akina, M.D., Deacon

## INTRODUCTION

This history of Emmanuel was originally written in 1982, as a paper for the Church History course in the Diaconate training program. For the occasion of Emmanuel's 25th birthday celebration I have revised it slightly and attempted to bring it up to date. I trust that the reader will be forgiving should I fail to mention some cherished program. Believe me, no slight is intended. I make no claim to all inclusiveness in this short work.

When first, I approached this subject I was aware that previous efforts had been made by dedicated members of the congregation and that large scrap-books were in existence which displayed the history of the mission in photographs, newspaper clippings and some descriptive text. I was also aware that for several years prior to 1977 many of the records of church business were either poorly kept or just plain lost. Those that could be found were kindly made available to me by our church secretary, Mrs. Ball, with the injunction that I must guard the parish reports, in particular, with my life! The sources for this document therefore are essentially as follows:

1. The available minutes of the Bishop's Committee (none between 1964 and 1977)
2. The reports and minutes of the annual parish meetings (with a similar gap between 1965 and 1977)
3. The scrap books mentioned above
4. Interviews with some of the long-time members, especially the original ones.
5. Information from some of the clergy who served the mission, and its parent church.
6. My own, admittedly far from perfect, memory of the years from 1965 till now.

Since the documentary evidence tends to deal more with the externals, the physical plant, the chattel, the "nuts and bolts" of the church, I have ordered this paper to deal first with this aspect, and then later, with the more subjective areas

## ORIGINS, MOVES, BUILDING ENDEAVORS, AND ACCOMPLISHMENTS

In 1956 the long range planning committee of St. Christopher's Episcopal Church, Kailua, recommended that, "The Vestry approve the plan that we consider a mission near the Waimanalo-Kailua Road Junction and authorize the Long-Range Planning Committee to study the possible acquisition of the site". In seeking out the thinking behind this, the then rector of St. Christopher's informed me that the committee had been at work for a number of years prior to his term there and that this decision was based on a previous one that the size of St. Christopher's should have a ceiling of about 400 families. This ceiling had been nearly reached and the decision that was needed was in essence to "fish or cut bait". He added, "We decided to fish."

Further insight was provided by some of the long-time members of St. Christopher's who told me that they had reached a point of having several services to accommodate the membership and that St. Christopher's was losing its "family feeling". One remembered the embarrassment she had felt in approaching someone she thought was a newcomer, only to be told that the person had been coming for years to a different service.

The time for action came in 1959. Mr. Harold Castle of Kaneohe Ranch donated a piece of land at the Waimanalo Junction, near the site of the proposed new hospital, at the mauka end of what is now known as "Church Row" in Kailua. ( The property was occupied in part by an old store and filling station.) A group of families from St. Christopher's began meeting to plan the new mission, with the approval of Bishop Kennedy, who wished the mission to serve the newly developing areas of Olomana, Pohakapu and Maunawili.

On July 28, 1960 the Maunawili Mission was born, as the first Bishop's Committee met to hear of their official appointment by Bishop Kennedy, the canons under which they were to operate, and to consider how best to organize and what to name the new church. Services were held at the Maunawili Elementary School in Olomana. The initial membership consisted of some eight families and quickly grew to twenty five. The congregation and Bishop's Committee set to work to provide the furnishings for the church and the means to care for them. Plans for the development of the mission property were also begun. In October, Bishop Kennedy visited for the first time and addressed the questions of this planning and also of the name of the mission. (After much internal discussion and debate two names had been suggested to him . He said he would consider both and let them know.) The name "Emmanuel Episcopal Church" appears at the top of the December Bishop's Committee Minutes and the discussion of the evening included some questions about whether the name " Church" signified any change in their status as a mission.



A summary of the accomplishments of the first six months of Emmanuel states that, 1) All bills were paid and the bank account contained \$105.00 2) Christian Education supplies were purchased, 3) Choir vestments, hymnals, Prayer books, office equipment and maintenance of the vicar's car had all been taken care of, and 4) the utilities for the vicarage were paid. On a somewhat prideful note it is stated that the above was accomplished "Without outside aid". It was also stated that the time had come to sever ties with St. Christopher's and for Emmanuel to assume responsibility for the expenses that St. Christopher's had taken care of until then. (It does not say what these expenses were.) The minutes also state that a building fund had been established and that it was and would be the recipient of any "extra" moneys the mission received, such as gifts, proceeds from fund-raisers, etc.

In early 1961, Mr. Kodama, the proprietor of the old store on the church property, was persuaded to move and leave the structure intact, in exchange for some building materials he needed to construct a garage in Waimanalo. The church then moved into the store building, initiating a period of great "spirit" and activity as the question of whether things would hold together another week was always present. (In point of fact, after the church left the store, the building did indeed gradually collapse, as I can attest, having watched it daily as a commuter to work in Honolulu from 1963.) Increasing the building fund, and work with the architects on plans for the development of the land were major concerns throughout 1961. It was found that it would not be possible to include a vicarage in the plans due to restrictions imposed by Mr. Castle on the churches of "Church Row" so a search for a vicarage was instituted.

In 1962 the diocese purchased a vicarage for Emmanuel in the Olomana area.

Early in 1963 it was thought that perhaps the site at Waimanalo Junction was not, after all, a very good one for Emmanuel. Factors considered were the proximity of so many other churches, the new highway construction and the expected increase in noise level, and the fact that the Enchanted Lake area was opening up and the greatest population growth would most likely be in that area, which had as yet no church. By June of that year the land at Waimanalo Junction was sold and the present site on Keolu Drive was bought. Funding consisted of a large grant from the Episcopal Church Advancement Fund (to which the infant mission had pledged over a thousand dollars), donations from the Laurence and Poppleton Estates, and a loan from the "E.C.F." Altogether this amounted to \$100,776.58 of which \$51,775.00 went to acquire the land, leaving \$49,001.58 to build the new parish hall/church. At this time the third vicar of Emmanuel was living in the

vicarage of St. Matthew's, Waimanalo, which church he also served, and it was proposed that the Bishop's Committees of the two missions meet together to work out a way for Emmanuel to share expenses with them. Meanwhile Emmanuel's vicarage was rented out.

With suggestions from the Bishop and modifications to fit the site, plans for the new building were completed and it was constructed on the Waimanalo side of the property, being finished in late 1963 and dedicated by Bishop Kennedy in January of 1964. Once these buildings were complete there was a fairly long lull in Emmanuel's building activities.

The parish hall/church served its purposes well. The sanctuary was so constructed as to enable it to be shut off from the rest of the hall for activities other than church services. This was accomplished by folding doors, while folding chairs and the hearty efforts of the men of the congregation facilitated the rest of the transition. Maintenance of yards and buildings was done by the men except for a once-a-week sexton. From the time of their completion until now the buildings have been used for a variety of community activities, beginning then with three Masonic organizations and our own Boy Scout Troop #179 organized under Emmanuel's sponsorship in 1964. Also in 1964 Emmanuel's Day Care Center moved from dream, to plan, to going concern, under the leadership of two lay women of Emmanuel.

In 1967 because of a need for more office space, more Sunday School classrooms and a small meeting room, the diocese purchased a house on Wanaao road, one lot from the corner, whose yard abutted Emmanuel's. This became the Church House and completed the facilities for the next six years.

In 1974 the value of the properties held by Emmanuel had appreciated greatly. Under the leadership of the Rev. William Collins, our vicar at the time, the idea of building the church was proposed, a building committee set up and the process begun. Plans were shared with, and approved by, the congregation at every step and by the end of the year they were ready to be put into effect. Financing was chiefly from the sale of the vicarage and Church House. In January of 1975 Bishop Hanchett broke ground for the new building in a ceremony remembered by many for its poignance, the Bishop having recently undergone cancer surgery. Bishop Hanchett died in August of that year before completion of the building, which was achieved (just!) in time for Christmas. The first service in the new church was the Christmas Eve midnight celebration.

With the church building complete, the parish hall was renovated and two additional classrooms were built in the area formerly

occupied by the chancel. Since then our plant has remained essentially the same. Reading the old minutes brings on a feeling of *deja vu*, since the problems of sealing the mauka wall of the classroom building and the repairs and maintenance of the leaky church roof have been with us since the beginning of use of those buildings. (Gone however, with the vicarage, is the issue of the need to repair the vicar's fence - an issue which consumed endless-seeming hours of time in the Bishop's committees of 1971 and '72.)

### THE PEOPLE OF EMMANUEL

The Charter Members of Emmanuel, in number thirty three, represented eight families, largely self-selected from St. Christopher's and joined within the first year by forty-five new communicants, losing one by transfer, thus ending the year with a communicant list of 78. The original group responded to the call to organize a new mission, attracted by the challenge, and in some instances by the personality of the first vicar. Of the 1960 parishioners, Marjorie Goss, Richard Lowry, George and Jackie Wiggins and Eleanore Wilson are all I could identify on our current roles, the rest having moved on for one reason or another. Each year at Emmanuel has seen familiar faces leave and new people come in, in a pattern of change that we now regard as normal for us. Partly this is due to the fairly high percentage of military people who have come to Emmanuel and given their support while in the islands. Partly it is due to transfers back and forth, between the islands and the mainland, of people in jobs with civilian firms. Partly it is due to the fact that there is a group of people, not unique to Emmanuel who tend to move between churches according to their perceived needs at any given time and their feelings of where those can best be met. Along with these there is the core group of those who having come, stay and participate year after year in the life of the mission.

Despite the large turnover, the general character of the congregation seems to continue, with different people filling the varied roles within the group. the majority of the members could be considered as middle-class, with a fairly large representation of professional and business people, some retirees and an increasingly mixed ethnic makeup. There is and has been much love and mutual support in the group, but there have also been rifts and conflict, mood swings and dissent. There is a certain independence and crustiness in the congregation that does not always yield easily to hierarchical authority, but that can produce wonders of energy and creativity. A fairly high percentage of the membership did not start their church life in the Episcopal Communion and therefore tends to view church matters in a more congregational way than does the standard Episcopalian. There is a strong feeling that Emmanuel is something special, which sometimes seems to limit the view of the

whole of Christ's Church. However Emmanuel has been and continues to be represented at a diocesan level far beyond its proportional membership.

There is in Emmanuel a tendency to work diligently when it appears that the responsibility is that of the laity, but to react with passivity, negativity, and criticism given a "fulltime" clergy person with tendencies to "strong" leadership and administration.

#### THE CLERGY AT EMMANUEL

In its twenty-five year history, Emmanuel has been served by nine vicars, only four of whom were full time stipendiary clergy. They were, in order:

1. The Rev. Iver J. Torgeson 1960-62, the founding father, who has been described to me as an indeed fatherly man.
2. The Rev. Norman Ault 1962 - 1964 An older man of gentle humor and kindness who saw his talents as best suited to mission work.
3. The Rev. Guy Piltz 1963 - 1964 A young man of considerable energy, casual in some ways, decisive and perhaps abrupt in others, engaged in such activities as the volunteer rescue squad, and working both at Emmanuel and at St. Matthew's, Waimanalo.
4. The Rev. Del Westling 1964 - 1966 A somewhat older, sober sort of man who may have brought a more "high church" tone to the mission.
5. The Rev. Fred Barnhill 1966-1971 Formerly a Congregational minister, a gregarious person with many community interests he was Honorary Mayor of Kailua. In his tenure the Hui began as an institution of Emmanuel. Concerned about civil rights he led us in a march from central Kailua to the Methodist Church on Church row for a memorial service when Martin Luther King was assassinated.
6. The Rev. Malcolm Turnbull 1971 - 1973 A quiet, deeply spiritual young man, he had a difficult beginning at Emmanuel through no fault of his own, but was much loved and an inspiration to many.
7. The Rev. William Collins 1973 - 1976. A non-stipendiary worker-priest, his livelihood was earned as a building contractor, a most happy situation for Emmanuel.

Under his leadership the building program, resulting in the new church structure came to fruition.

8. The Rev. Dr. Elsbury W. Reynolds 1977 - 1981. A young, energetic, somewhat autocratic man with a background of teaching, he was a good preacher and teacher, a concerned and faithful pastor who had some problems with the congregational temperament described previously.
9. The Rev. John G. Shoemaker 1981 - present. Originally appointed as "interim" pastor for six months, he has as the result of a mutual desire, confirmed by the bishop, been our vicar ever since while simultaneously serving as a full time chaplain at Punahou School. With impressive scholarliness, eloquence and insight, he has brought a healing presence and new growth to Emmanuel.

Also, in 1983, the author of this paper was ordained deacon, one of the first group ordained in this diocese to be permanent deacons. I rejoice in the opportunity to serve the congregation of Emmanuel in this capacity.

#### ORGANIZATIONS AT EMMANUEL

THE LAYREADERS have been a vital force in the mission from its inception, at times carrying the bulk of the services. We now have 11 licensed layreaders who assist in the services regularly. The position was opened to women in 1972 for the first time, and our group has three women in its membership.

THE ACOLYTES have also been in existence since the earliest days, the first group having long since grown up and mostly moved away. There is, however, regular replenishment of the ranks with eager new young people who serve faithfully and well.

THE BISHOP'S COMMITTEE, originally four in number, now consists of six elected members, whose terms are staggered so that two new members are added each year as two drop out, and the two wardens along with the clergy. Although technically this committee is appointed by the Bishop, our bishops have for many years permitted us to elect our committee members and Junior Warden.

THE WOMEN OF EMMANUEL, known affectionately as the WOES, have been a dynamic force throughout our history. They have conducted many fund raising activities, most notably the annual "Ho'olaulea", assuming responsibility for funding our seminarians, special parish and diocesan projects, and other needs of the church. Since 1972 they have justly been acclaimed



for the speed with which they organize to aid any parishioner in distress (illness, bereavement, other disability) with meal service or other assistance on a person to person basis. In 1985 there is an idea abroad to change the name to Workers of Emmanuel since many activities engage not only the women but also the men of the parish.

THE ALTAR GUILD, named for St. Margaret, in addition to faithful execution of the tasks usually undertaken by such guilds is also noted for having made several sets of vestments in Hawaiian prints in colors suitable for the different seasons of the church year.

THE PRE-SCHOOL AND DAYCARE CENTER began in 1964 as a day care center shortly after the move to Enchanted Lakes. It has been considered our chief corporate outreach project by which we seek to serve the community around us. Since its first year it has been a going concern, and has grown and improved through the years since, holding an enviable reputation on the Windward side for the quality of its program.

BOY SCOUT TROOP #179 was initially sponsored by Emmanuel in 1964 and continues under our sponsorship although at the present there are few of our own young people involved. The scouts have done special projects for the church through the years as they worked on their merit badges. The church provides a meeting place and has presented them with their flag.

CHRISTIAN EDUCATION has been a major concern of Emmanuel from the beginning, as noted in the minutes of the first Bishop's Committee. The size and type of the program has been subject to many changes over the years as the population of young people has fluctuated and as the expressed needs for adult education have varied. In the early seventies the children's program was conducted jointly with Keolumana Methodist Church which was using our church at the time for their services. Currently our Sunday School program, known as "Ka'imilani", is flourishing as are the two youth groups which have been ably and devotedly led by Kathie Olival and Linda Oba for the past several years. Adult education occurs after the late service and is under direction of the vicar.

MALAMALAMA, our monthly newsletter, involves a varying group in its publishing and distribution, with text solicited from all, and the publication done largely by our ever willing and hard working secretary, Benna Ball assisted by a small group of the faithful.

#### EMMANUEL'S OUTREACH

What form Outreach should take, whose responsibility it is, what it should be in the life of the mission are all questions that

have been debated over and over again in our history. There are those who have felt we did very little, others who have felt we are overextended.

The Pre-school, begun by Emmanuel parishioners, is now run by a paid staff, some of whom are church members. Its work, after a period of apparent separateness from the church is now run by a school board which reports to the Bishop's committee and which is made up of church people, school people and parents.

One would have to look at the activities of the members of Emmanuel with a particularly jaundiced eye if one were to deny their value. Within a year of her founding, Emmanuel had her first seminarian, whose tuition was paid by the WOES even in those lean days. In 1972 Lynette Golderman became our first woman seminarian and was later the first woman ordained deacon and priest in Hawaii. Since then Richard Ward has been aided through seminary and is now ordained priest and Eleanore Akina was assisted in the diaconate program and serves Emmanuel as deacon.

Emmanuel was involved from the beginning in the Windward Coalition of Churches and maintains membership in this group which is one of a tiny number of such ecumenical organizations in the country. Coalition provides joint activities such as Vacation Bible School, visiting theologian programs, speakers, lenten activities, Easter sunrise services, etc. One of its most potent activities has been the establishment of a social concerns committee which addresses problems of windward Oahu, most recently achieving status as conscience and helper to the Department of Social Services in improving conditions at the Women's Prison, established recently in the Windward area. Two members of Emmanuel, George and Jackie Wiggins, long active in the social concerns committee, are now joint presidents of the Coalition. An outgrowth of Coalition involvement is an ongoing program of feeding a group of senior citizens in Waimanalo a hot lunch one Saturday a month, while other churches do the job on other Saturdays. An original purpose of the coalition was to provide joint purchasing power for supplies to the member churches, but this seems to have fallen by the wayside.

Emmanuelites have served on many diocesan bodies, including the Diocesan Council, the Standing Committee, the Ecclesiastical Court, numerous convention committees, the Episcopal Church Women, etc. The Hoa Kokua Volunteers, a visiting program to aid terminally ill people, was begun as a result of a suggestion at an Emmanuel Parish Meeting, when V.I.M. priorities were being discussed. Emmanuelites have been active in the Cursillo movement and in Marriage and Engaged Encounter. Many hold positions of service to the community as part of their daily occupation, others work with major service organizations outside

as well as within the church framework. The list goes on.

### EMMANUEL'S PURPOSE

I originally began the research for this paper hoping to find an eloquent answer to the the question, "Why Emmanuel?". In reviewing the data and conferring with the founders I found it to be initially a most mundane reason that was given, i.e. to relieve the population pressure at St. Christopher's. After that for many reasons, the answer given year after year to the question, "What is the goal of Emmanuel?" was, "Parish Status." Outreach was usually then stated as the second goal.

A number of things through the years have thwarted that stated first goal. Currently it is not seen as a viable one for us for the foreseeable future. And a real question as to whether we would really be benefited by it or would benefit the church at large exists. The money crunch of recent years, as the largesse of the national church toward a missionary district became the relative penury of a new diocese, funding its programs independently; the realities of our size and income; and the effect of inflation on the clergy salary scale have all combined to make us take another look at what we are and what we should be.

The idea of growth in membership in order to grow in strength was promoted in many ways for many years. Part of the motivation for the building of the new church in 1975 was the thought that a new church would attract more people. However, in the light of financial problems of the times, when group meetings were held throughout the parish in the fall of 1981, it was felt that there was in fact some virtue in smallness and that we should endeavor first to be indeed the family of God in this place so that His purposes might be fulfilled in us. If growth should happen that would be fine, but it was not to be the primary aim. A new set of goals was set up at that time, a list of which is appended. Some of the specifics of this list have either been achieved or have had great progress made toward their realization. The latest set of goals from the parish home meetings is appended to reflect our current thinking.

### SUMMARY

Emmanuel is a small mission congregation in Kailua which had most humble beginnings as an offshoot of St. Christopher's Church, via Maunawili School and Kodama's store (known affectionately as St. Kodama's and preserved in memory by the cross made of its termite eaten wood that exists, framed, in the vicar's office.) It has



been established in the Enchanted Lakes area of Kailua since 1963 and looks as if it will stay awhile. Having had its share of blessings and vicissitudes it is currently a live and lively growing Christian community there. There is a hard working core of "regulars" and an equally hardworking group of those who come and give heartily of themselves ,their time and talents while here in the islands for limited stays. Determined at the beginning to become an independent parish, more recent goals recognize the inherent difficulties in that goal. Accordingly we have become and hope to continue to be self-supporting and debt free, with strong lay management for most of the day to day work of the mission, and clergy help for those functions which pertain only to their calling. We seek to foster a Christian community which educates and sustains its members so that they may go out into the world and minister according to their several callings as God wills.

THE END

APPENDICES

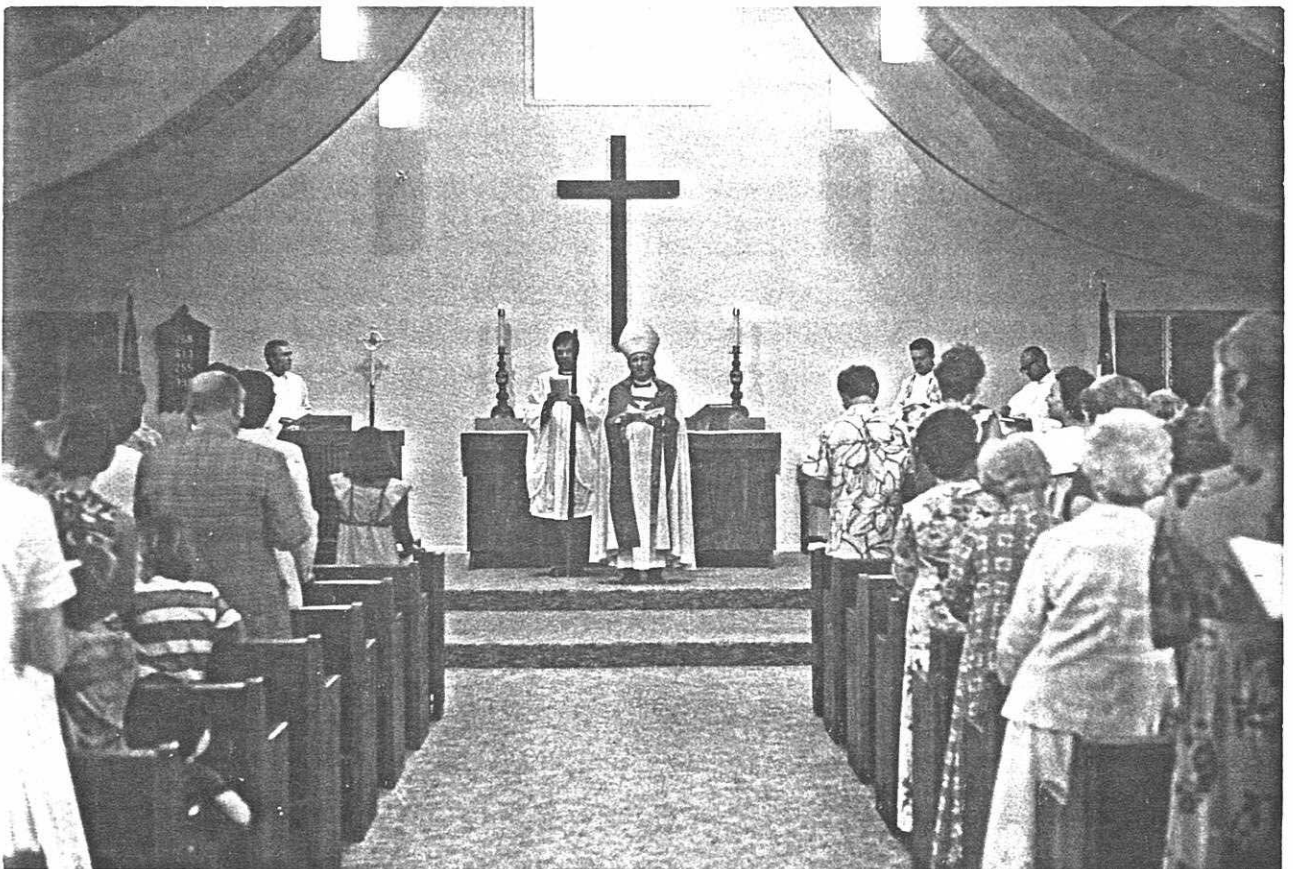
1. Goals and objectives of Emmanuel for 1982 as formulated through neighborhood, parish and Bishop's Committee meetings.
2. Subsequent Goals and objectives, similarly determined.



You are cordially invited  
to attend  
the Dedication of Emmanuel Episcopal Church  
780 Keolu Drive, Kailua, Hawaii  
Sunday, March 20, 1977 4:00 PM

The Rt. Rev. Edmond L. Browning Officiating

Reception to Follow  
Emmanuel Parish Hall





# A PROGRESS REPORT FOR EMMANUEL CHURCH

June, 1982

## GOALS FOR 1982:

### I. Continue strong, on-going Christian Education Programs.

#### A. Sustain the current adult education program.

Comment: Until we began our recent summer recess, this program consisted largely of our sessions following the 9:00 a.m. Eucharist. Although the vicar has been largely responsible for the formal teaching, several lay people have made helpful, significant contributions e.g. presentation of personal views of the provocative and sometimes divisive aspects of Christian peacemaking in the nuclear age.

Since September, 1981, to this point, the vicar has offered seventeen lectures on the Bible and Literature; six talks on The Hard Sayings of Jesus; four talks on Values Communication (not clarification); and two talks on Peacemaking (as a part of the Lenten focus as suggested by Bishop Browning).

#### B. Sustain a Strong Sunday School program.

Comment: Our program has been blessed with a core of dedicated and enthusiastic teachers:

Virginia Hite (3-5 years)  
Mike and Linda Aldridge (6-9 years)  
Linda Oba (10-12 years)  
Kathie Olival (13 years and up)

Our Ka'imilani program has been enhanced by the addition of several youngsters who have come to us during the past few months. An encouraging aspect of this growth is that almost all these children are accompanied by their parents who are faithful in their attendance at worship and the adult education classes.

Special mention should be made of the two youth groups led by Linda Oba and Kathie Olival. In a time when youth ministry is largely dormant throughout the church, it is exciting and greatly encouraging to see our teenagers (and a few near-teenagers) happily involved in programs that combine study, fun and social outreach.

#### C. Revive the Thursday night Eucharist for worship and study.

Comment: This program too has been put on "hold" for the summer months but, prior to the recess, we met faithfully every other week. The vicar has been especially grateful for these opportunities of intercession and fellowship. He is also hopeful that in the future (beginning again in September), the layreaders will take on a greater share of the study which follows the celebrations of the Eucharist.

Special Comments regarding Worship: Although a tasteful enhancement of our services corporate worship was not a specific goal, we are pleased with the progress in this crucial area of the church's life. The congregation has mastered several musical settings for the main responses and canticles in Rite 2. We have also introduced several contemporary songs, most of them relating to peacemaking.

We are especially grateful to Jane Hatanaka for her faithful leadership of our acolytes. Although we are a small church, we usually have four to six acolytes at every 9 a.m. celebration of the Eucharist.

We are also grateful to Roxanne Hutchinson for her special efforts in leading youth and adult choral groups during Lent and Easter, as well as her current involvement with a Ka'imilani choir.

## II. Foster Individual and Corporate Spiritual Growth

### A. Establish Christian initiation classes (baptism and confirmation).

Comment: Confirmation classes will be offered for five consecutive Sundays, following the 9:00 a.m. Eucharist. Seventh graders and higher and all interested adults (it is anticipated that most will be "interested") may attend these classes which will be taught by the vicar with help from Eleanore Akina and some layreaders.

Pre-baptism and Christian Initiation classes will be offered to small children and their parents on three Saturday mornings (9 - noon) in either September or October. These classes will also be under the supervision of the vicar, will be supported by Eleanore and, perhaps, a few parents.

### B. Establish inquirer's classes (instructional)

1. Local and national guidelines to Christian initiation and the current theology of initiation instructions.
2. Expectations of the church from its members.
3. History and meaning of the Episcopal Church.

Comment regarding all items in /B/: Most of these goals should be achieved through our efforts regarding confirmation and Christian initiation: see earlier comments. The vicar will also offer four or five lectures on the History of the Church.

### C. Foster growth of the Bible Study group and the Living the Adventure group.

Comment: The Bible Study group continues to meet on a regular basis but the Living the Adventure group is in limbo; perhaps this group can be rejuvenated in the fall or it may be no longer germane to the current outlook and expectations of the church.

### D. Hold an adult retreat or a Quiet Day.

Comment: A quiet day was held on Saturday morning, April 3, at Ho'omalaha Park in Kaneohe. The theme was The Faces of Jesus and the vicar's comments were complemented by a series of colored slides prepared by the Audio-Visual Unit at Punahou. About thirty adults attended and it was agreed that another, comparable quiet day would be held in the beginning of Advent.

III. Continue to work towards financial independence.

A. Reduce the Diocesan subsidy by fifty percent.

Comment: In accordance with the goal of reducing the Diocesan subsidy by fifty percent, Emmanuel revised the subsidy request for 1982 to \$5,000. The subsidy for 1981 was \$10,530 and the original projection for subsidy requirements for 1982 was \$11,139. The reduction in subsidy was made possible by extending the one-quarter time services of Jack Shoemaker throughout 1982 and by the successful pledging campaign for 1982. This step toward financial independence was made without reduction of programs or services at Emmanuel in 1982.

B. Continue the orderly retirement of the Diocesan debt.

Comment: Continued orderly retirement of the Diocesan debt has taken place throughout the first six months of 1982. The loan balance outstanding at January 1, 1982 was \$6,977.96. Regular monthly payments of \$270 to include interest and principal have been made in a timely fashion. An additional total reduction of the principal balance in the amount of \$1,908.93 over the first six months of 1982 has been possible because of special support by members of the congregation as well as an aggressive financial management policy on the part of the Bishop's Committee throughout the year.

IV. Thoughtful use of the Lay Ministry.

A. In community outreach.

Comment: We are pleased that several Emmanuelites continue to serve positions of Diocesan and civic responsibility. We are also pleased that our Preschool and Day Care Center continues to serve the Kailua-Kaneohe area. Finally, we are grateful for those Emmanuelites who have provided most of the leadership of the local Hospice movement.

B. Good programming and spontaneity.

Comment: The intention of this goal is to recognize that a healthy church thrives on a combination of  
careful planning and freedom,  
structure and openness,  
tradition and newness:  
we believe that Emmanuel has maintained this balance so far in 1982 and we are eager to sustain it in the months ahead.



## THE CONGREGATIONAL SELF-EVALUATION OF EMMANUEL CHURCH

APRIL - MAY, 1983

At the 1982 General Convention meeting in New Orleans, an important mandate was given to every "congregation unit" in the whole Church. This mandate called for an evaluation of how each congregation is carrying out its Christian mission in the crucial areas of Service, Worship, Evangelism, Education and Pastoral Care; implied is also an evaluation by every congregation of its potential for ministering more effectively in all of these areas.

In a Pastoral Letter of February 22, 1983, Bishop Browning urged each of the local missions and parishes to vigorously pursue the Congregational Self-Evaluation and to relate it particularly to two or three of the fourteen goals/objectives of Hawaii's Church Chronicle. The Bishop's letter also suggested certain plans and techniques for this process.

Having been apprised of both the General Convention's mandate and Bishop Browning's local application, the Bishop's Committee and the Vicar decided to devote three meetings for this project; the meetings were held on April 5, April 12, and May 17, 1983. This summary is designed as a quick and manageable synopsis for future reference.

In the process of Self-Evaluation, we used a five page worksheet as the central tool for looking at the principal parts of our baptismal promises: Service, Worship, Evangelism, Education, and Pastoral Care. Each page contained four columns - STATE, LIST, BRAINSTORM, DECIDE - which were filled out at the evaluation sessions:

STATE (What would it look like if God's will be done in the congregation?)  
LIST (What are we doing now?)  
BRAINSTORM (What do we want to do?)  
DECIDE (What is our next step?)

That which follows is a thoughtful attempt to summarize the salient points of our discussions that were an integral part of the evaluation:



## I. SERVICE

- A. STATE (...if God's will is done in the congregation)
1. Our church would never be locked.
  2. We would never charge for church services.
  3. We would provide food and shelter to needy people.
  4. We would provide the facilities of the church to the community without reservation.
  5. Every member would accept the Biblical tithe (10% of income) as the standard of stewardship.
  6. We would welcome ordained clergy to our altar and pulpit apart from consideration of race, sex, and ethnicity.
- B. LIST (what we are doing)
1. We provide a hot lunch monthly to the Senior Citizens of Waimanalo.
  2. WOE's provide meals for ill and housebound parishioners.
  3. We operate a PreSchool and Day Care Center.
  4. We rent our facilities at moderate rates.
  5. We have provided leadership for the Hospice movement.
  6. We have provided sponsored qualified candidates for the ordained clergy.
  7. We sponsor a Boy Scout Troop.
  8. We have enthusiastic and growing Pre-teen and Teenage Groups.
  9. We have monthly Huis (social gatherings).
  10. We have an outstanding Altar Guild.
- C. BRAINSTORMING (what we want to do)
1. We want to become a parish.
  2. We would like to provide a monthly hot meal to Senior Citizens in the Kailua area.
  3. We want to form a Membership Committee.
  4. We want to do a better job in the publicity of Emmanuel Church: handbills, radio, mailing, etc.
  5. In time, we should buy a new or refurbished organ.
  6. We are open to bartering for use of our facilities.
  7. We would like to promote a program of Planned Giving.
  8. We would like to have the Vicar available beyond his present one-quarter status, and for additional remuneration. Note: The Vicar sees no possibility of additional availability in the near future.
  9. We would consider the formation of a Young Adult Group.
  10. We would like to be more active (adjunct chaplaincy?) in the ministry to the Windward colleges.
- D. DECIDE (the next steps)
1. After the Diocesan debt is retired, we will petition the Diocese for parish status.
  2. We wish to work closer with the Hospice leadership.
  3. We wish to develop a more effective ministry at Pohai Nani.
  4. We want to become more aware of the possibilities of ministering to the military community.
  5. We intend to form committees to implement #2, #3, and #4.
  6. We plan to erect a new church sign that advertises our services plus the Preschool hours.

## II. WORSHIP

- A. STATE (...if God's will is done)
1. An opportunity for daily corporate worship would be provided at Emmanuel.
  2. We would broaden the congregation's knowledge of available and appropriate hymns and songs for worship.
  3. The congregation would be more familiar with the breadth of liturgical and devotional services in the Prayer Book..
  4. Our attendance at services would be increased.
  5. We would have a greater number of baptisms and confirmations.
- B. LIST (what we are doing)
1. The Eucharist is our central expression of worship.
  2. Preaching the Gospel with a prophetic application is an integral part of all our worship.
  3. The children's homily is an integral part of our 9 a.m. services.
  4. We have formed a Youth Choir!
  5. We provide special services for special (weekday) holy days.
  6. We have demonstrated flexibility in scheduling services to accommodate local needs e.g. 5 p.m. service on day of the Windward Marathon.
  7. Our layreaders are well-trained, available, and quite effective.
  8. Our services encourage families to worship together as units.
- C. BRAINSTORMING (what we want to do)
1. We want to be more orderly in our recognition of the need to provide the Eucharist for ill and housebound parishioners (Eleanore Akina will help as Deacon).
  2. We will consider a regular mid-week evening service.
- D. DECIDE (the next steps)
1. Provide regular instruction in Anglican worship.
  2. We will offer a monthly service for the Preschool children and faculty.
  3. We will support the Youth Choir.
  4. We will purchase two liturgical candles.

### III. EVANGELISM

- A. STATE (...if God's will is done)
1. We would visit neighbors and newcomers and invite them to join us.
  2. We would pursue a policy of Baptism and Confirmation for all attending our services.
  3. We would provide a Counseling Service for the local community.
  4. We would continue to grow as a spirited congregation, a unified family of the Church.
- B. LIST (what we are doing)
1. Our layreaders call on newcomers.
  2. Our Preschool is part of our community outreach.
  3. We have several Emmanuel couples heavily involved in Marriage Encounter.
  4. We have several Emmanuelites in the leadership of Hospice.
  5. We provide lunches to the Senior Citizens of Waimanalo.
  6. We make our facilities available to the community e.g. Lions Club, Drama group, Overeaters Anonymous.
  7. We support I.H.S. with money and clothing donations.
  8. Our Youth Group has "adopted" a family in need.
  9. We support the local Food Pantry.
  10. The Vicar's ministry at Punahou is also part of the Church's outreach.
- C. BRAINSTORMING (what we want to do)
1. We will consider a more vigorous program of person evangelism; ringing door bells and door-to-door visitation.
  2. We will seek a liason with local realtors to welcome newcomers to the area.
  3. We will check public records for new house sales.
  4. We will urge all Emmanuelites to provide a personal welcome to all newcomers in their areas.
  5. We will develop a simple, illustrated brochure that describes the Church and Preschool.
- D. DECIDE (the next steps)
1. We will erect a new sign.
  2. We will subscribe to PBN (Cowland).
  3. We will form a new committee to identify newcomers.
  4. We will try to do better in identifying newcomers among the military.

#### IV. EDUCATION

- A. STATE (...if God's will is done)
1. All our worship would be, in a sense, educational (clarifying, teaching, encouraging).
  2. We would have first rate programs in our Sunday School and Adult Education.
  3. Our Preschool would be an integral part of our educational outreach.
- B. LIST (What we are doing now)
1. We regard all of the following items as educational in intention and effect:
    - Worship
    - Lenten Study
    - Quiet Days
    - Youth Choir
    - Acolytes' Training
    - Youth Groups
    - Layreaders' Sessions
    - WOEs meetings
    - Malamalama
    - Marriage Encounter (adjunct)
    - Nurturing and sponsoring candidates for ordination
    - Youth Group Sunday (responsible for worship at 9 a.m. Eucharist)
- C. BRAINSTORMING (what we want to do)
1. We will pursue the possibility of a local radio broadcast of our 9 a.m. Sunday service.
  2. We will consider enlarging the Preschool.
  3. We will pursue the possibility of a Tutorial program for local people seeking a high school diploma.
  4. We intend to update our church library collection.
  5. We will place a tract rack (with tracts) in the narthex.
  6. We will clean and renovate the library.
  7. We will pursue and establish a daily service of either Morning or Evening Prayer, conducted by the layreaders.
- D. DECIDE (the next steps)
1. We will give top priority to the broadcasting of the 9 a.m. service, the enlarging of our Preschool, and the institution of either a daily or mid-week expression of worship.

## V. PASTORAL CARE

- A. STATE (...if God's will is done)
1. All Emmanuelites would be aware of the pastoral needs in our church and community, and would also be aware of the appropriate and available resources (including personal) for meeting these needs.
- B. LIST (what we are doing now)
1. We are heavily involved in Hospice.
  2. Eleanore Akina and the Vicar try to be sensitive to pastoral needs, especially those of the sick of mind and body.
  3. WOE's provide meals for sick and housebound parishioners.
  4. Our monthly Huis provide social outlet, especially for lonely people.
  5. We are fairly consistent (could do better) in greeting newcomers to the church.
  6. Our Boy Scout troop meets certain social and personal needs among the youths in our area.
  7. We are fulfilling a pastoral concern in our church-wide encouragement of a continuing dialogue on the overriding issue of world peace i.e. how to sustain it in a nuclear age.
  8. We have been told that newcomers are encouraged to join our ranks because of the warmth and acceptance of Emmanuelites.
- C. BRAINSTORMING (what we want to do)
1. We will consider a monthly feature called The Family of the Month in Malamalama.
  2. We hope to do a better job in maintaining a photographic history of the church.
  3. We are interested in providing more family services e.g. counseling and other family support techniques.
  4. Although we have phased out the Samoan experiment, we are receptive to making our facilities available to another congregation.
  5. We intend to encourage more drama in our services.
- D. DECIDE (the next steps)
1. We will give priority to the following items:
    - a. The Family of the Month (Malamalama)
    - b. The encouragement of more special dramatic and musical opportunities in our worship.

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At the Bishop's Committee Meeting on May 17, 1983, we decided that Emmanuel would concentrate on

Evangelism/Church Growth  
and  
Development of the Ministry of the Laity

as the two top priority items in our involvement in Hawaii's Long Rang Plan.

## Emmanuel's Preschool and Day Care Center

Emmanuel's PreSchool and Day Care Center was founded in 1964. The plans for the school were accepted by the Bishop's Committee on March 15, 1964, and the school opened April 6, 1964 with Mrs. Bruce Lighter as Director.

Within two years it had grown to 3 teachers and 26 students. In 1970 the school was full with 60 children.

In 1976 two new classrooms were built in the parish hall and again the school was full with 70 plus students.

Today, September 1985, the school has five classes and 76 students ranging in age from 2 - 5 years old. There are now three pre-kindergarten classes, two three-year-old classes and one class for two-year-olds.

The staff is as follows:

Debbie Oshiro, Director

Benna Ball, Secretary

Ann Brislin, Teacher

Geneé DeMello, Teacher and Afternoon Supervisor

Sindri Froome, Teacher

Carol Medeiros, Afternoon Aide

Rita Merriam, Teacher

Margaret Onuma, Morning Aide

Donna Parrish, Morning Aide

Earlene Victorino, Teacher

The PreSchool continues to be an important part of Emmanuel's outreach in the community.

FROM THE MARCH 15, 1964 BISHOP'S COMMITTEE MINUTES.....

At this time, plans were presented for a Day Care Center for 2-5 year olds, Monday through Friday, 6:30 a.m. to 6:00 p.m. A \$1.00 registration fee was proposed, with Emmanuelites paying \$.40 per hour and non-Emmanuelites \$.50 per hour. The staff, consisting of Katherine Lighter, Diane Lo Monte, Joan Hertz and Bertha Oneha were to receive a whopping \$1.25 per hour. This plan was accepted by the Bishop's Committee on March 15, 1964.

Your child in our care could ask for no better

### EMMANUEL EPISCOPAL CHURCH **DAY CARE CENTER**



780 KEOLU DRIVE - Enchanted Lakes

**OPENING APRIL 6TH**

**Supervised program** 6:30 AM to 6 PM  
**for the 2-5 year olds.** Monday through Friday

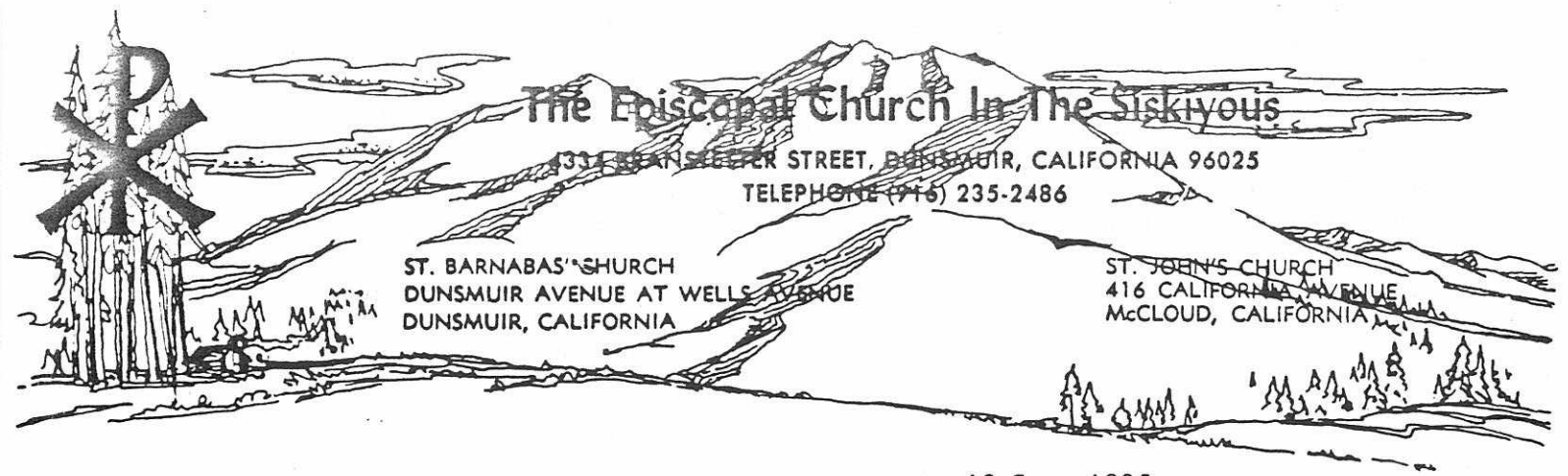
ADVANCE REGISTRATION ONLY Hourly and Monthly Rates

The number of children we can accept is limited.  
All others will be placed  
on our waiting list and called as openings occur.

BROCHURE AND REGISTRATION FORM ON REQUEST

Mrs. Philip Krauel, Manager 264-548 Mrs. Bruce Lighter, Director 255-772





## The Episcopal Church In The Siskiyou

431 BEANSEETER STREET, DUNSMUIR, CALIFORNIA 96025

TELEPHONE (716) 235-2486

ST. BARNABAS' SHURCH  
DUNSMUIR AVENUE AT WELLS AVENUE  
DUNSMUIR, CALIFORNIA

ST. JOHN'S CHURCH  
416 CALIFORNIA AVENUE  
McCLOUD, CALIFORNIA

13 June 1985

Mr. Peter Cowland, Chairman  
Twenty-Fifth Anniversary Committee  
Emmanuel Episcopal Church  
P.O. Box 357  
Enchanted Lake  
Kailua, Hawaii 96734

Dear Mr. Cowland:

Thank you for inviting me to have the privilege of having a part in the celebration of Emmanuel's Twenty-Fifth Anniversary celebration.

Congratulations to the congregation, to you, and Father Shoemaker on the occasion of the celebration of this important milestone in the history of the congregation of Emmanuel Episcopal Church.

The idea of starting the church was really the "brain-child" of the Reverend Claude DuTeil who was then rector of St. Christopher's Church. At that time the congregation of St. Christopher's was burgeoning to the point where either a new and larger building had to be built, or challenge the congregation to start a new mission. Under Dr. DuTeil's leadership, the latter option was chosen, and as the assistant, I was appointed Vicar of the new mission.

In those adventurous days, Mrs. Torgerson and I were supported by a daring and wonderful group of folk who shared the vision of the new and unnamed mission. Arrangements were made with the authorities of Olumanu Elementary School to rent the use of several school rooms to conduct services, Sunday school, and coffee hour. I do not remember the date of the first service, but I do remember our first Christmas Eve Service. One of our enterprising parishioners obtained a small burro on which rode the daughter of a parishioner. She played the role of the Virgin Mary supported by one of our Sunday school lads who played to role of Joseph. He escorted Mary to Bethlehem where the infant Jesus was born. Novel though the dramatization was, it stirred a healthy response. The scene of the drama and eucharist was lit by tiki torches.

Our congregation was blessed with talented folk and a very able organist, Mrs. Hod Greeley, who rallied a group of musicians and they formed a very fine choir.

Shortly thereafter, property was obtained, through the Diocese, across the street from what is now the hospital, in the Olumanu area. It was occupied by a family that operated a service station, a combination store-residence, and a chicken farm. Our parishioners rallied around the idea, and with a lot of hard work, the converted the structures into a serviceable worship and Sunday school facility. We dubbed the new mission "St. Kodama"

after the name of the former occupier of the property. In 1962 we were transferred by Bishop Harry S. Kennedy to St. John's, Kula, Maui.

Mrs. Torgerson and I are very grateful for the fond memories of the loving and supportive congregation we knew at Emmanuel Episcopal Church.

Faithfully yours in Christ,

*Bud Torgerson*  
Fr. Bud Torgerson, Retired



# All Saints' Episcopal Church & Day School

6300 NORTH CENTRAL AVENUE • PHOENIX, ARIZONA 85012  
CHURCH: 279-5539 • SCHOOL: 274-4866

THE REVEREND CARL G. CARLOZZI, D.MIN., RECTOR/HEADMASTER

The Rev. Douglas C. Smith, M.Div., Senior Associate  
The Rev. W. Ray Worthington, M.Div., M.A., M.Ed., Principal  
The Rev. Richard M. George, M.Div., Associate

The Rev. Fredrick A. Barnhill, D.D., Associate  
The Rev. Wm. B. Van Wyck, M.Div., Associate Emeritus  
The Rt. Rev. Joseph M. Harte, S.T.D., Bishop-in-Residence

14 May 1985

My dear Emmanuelites:

In response to your letter of 7 May announcing the forthcoming 25th Anniversary Celebration, we Barnhills wish you every joy in your achievements over the years, and hearty best wishes.

My ministry at Emmanuel Church included the concluding years of the 1960s. They were tense years, to say the least, but years of challenge

We together did some courageous and innovative things from 1966 to 1971. Among them was the attempt of establish an ecumenical parish, combining the ministry of Methodists and Episcopalians in Enchanted Lakes. Emmanuel's people and the Methodist people accepted the challenges well, but our then Bishop and the Methodist District Superintendent finally prevailed in discouraging the project.

Emmanuel was also the first Episcopal church in the islands to introduce Eucharist vestments made from native Hawaiian print materials. We were also the first to introduce the Lenten Array for the decoration of altar and vestments during the Lenten Season.

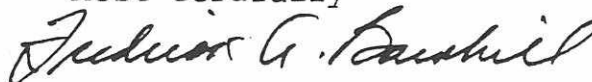
In those years the Emmanuel Pre-School emerged as a vital factor in the community.

During the Viet Nam War crisis we were able to keep a satisfactory balance between the military members and the war protesters.

Our involvement in the Windward Coalition and the politics of the Windward Communities made Emmanuel considerably more effective than its numerical size would indicate.

I look back on those years with appreciation for fine friendships and sincere understanding.

Most cordially



Fredrick A. Barnhill

St. James' Episcopal Church  
P. O. Box 266  
Kamuela, Hawaii 96743

May 13, 1985

The Congregation, Bishop's Committee, Warden, and Vicar  
Emmanuel Episcopal Church  
780 Keolu Drive  
Kailua, Hawaii 96734

Aloha!

"My love to you all in Christ Jesus. Amen." (I Corinthians 16:24).

My family and I, remembering our many happy days in your midst, rejoice with you on the occasion of your twenty-fifth birthday. Whoever finds the cross in the cake this year will really have something to remember with joy.

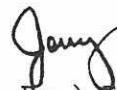
Four and a half years after my departure from Emmanuel, I suspect that if I visited you I would find that very little of "me" remains. However, if you were to visit St. James' you would discover much of yourselves here.

Emmanuel is that kind of place. Full of energy, lots of congregational involvement, never a dull moment. One cannot be at Emmanuel for long without being changed by the experience. So even those of us who have left, both lay and clergy, have taken something of Emmanuel with us. I know I have, and you would recognize it here. For that I am truly grateful.

I trust that even as you celebrate your twenty-five years you are eagerly embarking on a future of honorable Christian witness and service. May God reap the glory, and may you find peace in conforming to His will.

Remembering you in prayer, I remain, yours

In His service,



(Rev. Dr.) Elsbery W. Reynolds,  
Rector



## emmanuel episcopal church

780 Keolu Drive  
Enchanted Lake, Kailua, Hawaii 96734

The Rt. Rev. Edmond L. Browning, Bishop  
The Rev. John G. Shoemaker, Vicar

Church (telephone) (808) 262-4548  
School (telephone) (808) 261-3012

*"Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us -"*

Hebrews 21:1

Friends:

As I look ahead to the celebration of Emmanuel Church's silver anniversary, and as I look into the faces of each Sunday's congregation, I am keenly aware of a multitude of other lives whose love and sacrifice are represented here. Just consider all the thanksgivings and anxieties,

hopes and fears,  
joys and sorrows,

which have been lifted up to a gracious God Sunday after Sunday in the name and spirit of Emmanuel! Out from behind each congregation stands a cloud of witnesses from the past in whose presence we meet in the present. When we gather for worship, we are never alone. We are the center of a great company,

the fellowship of the past;  
the historic traditions of this place and this people;  
the social, liturgical, and financial (not many) inheritances  
into which we freely enter;  
the witnesses of a relatively long and associated life.

The second thing the cloud of witnesses brings us is courage. It should sustain us to know we represent so much confidence

and trust  
and vision.

It should be strengthening as we continue in this rich inheritance. We do not have to begin things here: we only have to keep them moving, but in the right direction(s).

So let us move on to our September 22 celebration and beyond with joyful hearts and great expectations. Surrounded by this cloud of witnesses, let us lay aside every weight, and the sin which most easily besets us, and let us run with patience the race that is immediately set before us in this, the 25th year of Emmanuel Church.

Shalom,

*John G. Shoemaker*

THE EMMANUEL FAMILY - 1985

The Rev. Dr. Eleanore Akina  
Mrs. Robert Ayers  
Miss Ruth Bartlett  
Mrs. Dorcas Barton  
Mrs. Albert Bear  
Mrs. Jerry Bennett  
Mrs. Val Blomfield  
Mrs. Alice Boyd  
Alison Boyd  
Zona and Sevath Boyum  
Malia  
Lani  
Joan and Norman Bring  
Heather  
Rebecca Brown  
Irva Brubacher  
Linden and Pualani Burzell  
Linden  
Douglas  
Robert  
Christopher  
Lee and Peter Carson  
Thomas  
Timothy  
Jeb and Phebe Carter  
Mrs. Frances Char  
Mrs. Mary Chun  
Jean and Roger Compton  
Robert  
Terry  
Maile  
John  
James  
Peter and Pat Cowland  
Steve and Glorie Cowland  
Lillian Day  
John and Hillary Edgecomb  
Margaret and George Fleming  
Ynez Gibson  
Leroy Gilliland  
Mervin Gilliland  
Marjorie Goss  
Robert and Charles Haas  
Cherry Harford  
Diane and George Harris  
Beatrice and George Helmick  
Virginia and Bernard Hite  
Dottie Hole  
Amy House  
Garry and Neil Hufstetler  
Barbara Hughes  
Ardine and Marshall Ingraham

Nancy and Edmond Janczyk  
Kate  
Joseph  
Benjamin  
Diane Kiefer  
Miranda  
Harrison  
Britton  
Ellen and Maurice Kelsall  
Cathie and Clive Kienle  
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