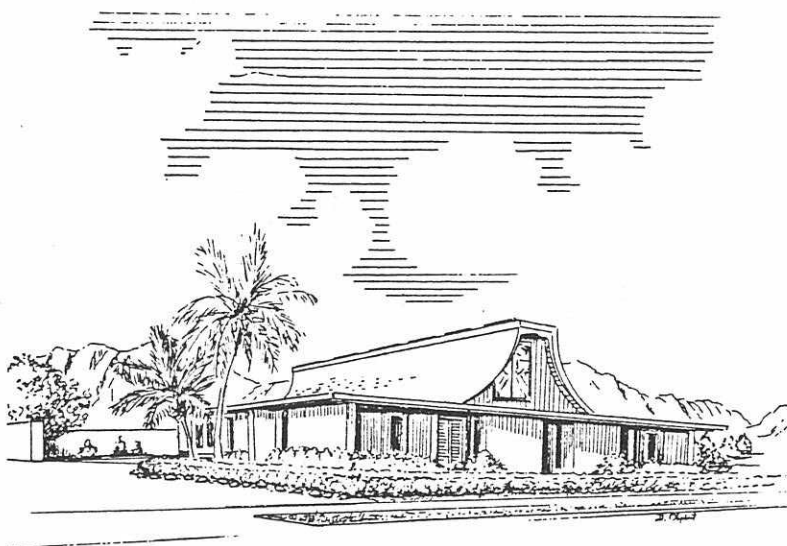


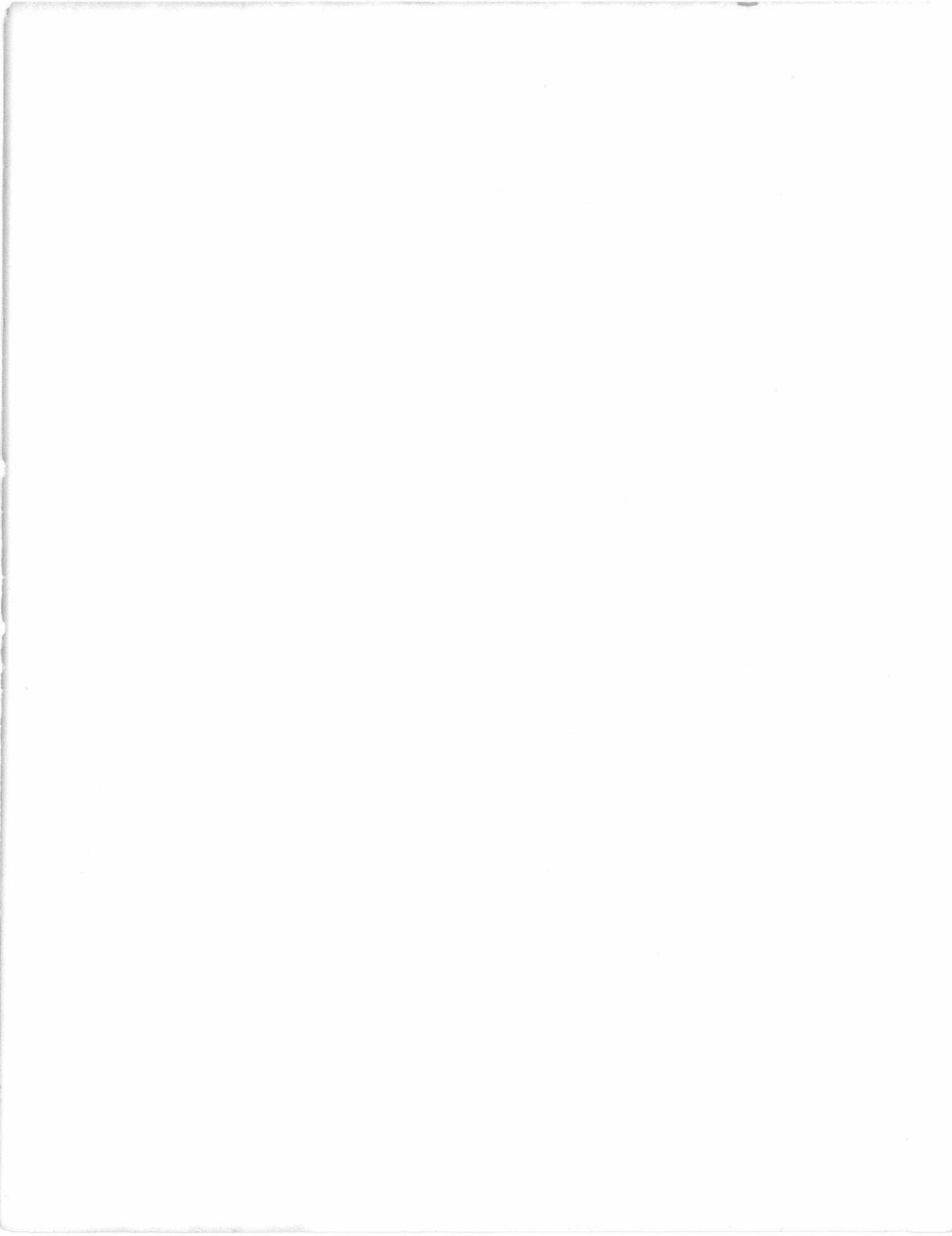
Emmanuel Episcopal Church

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.

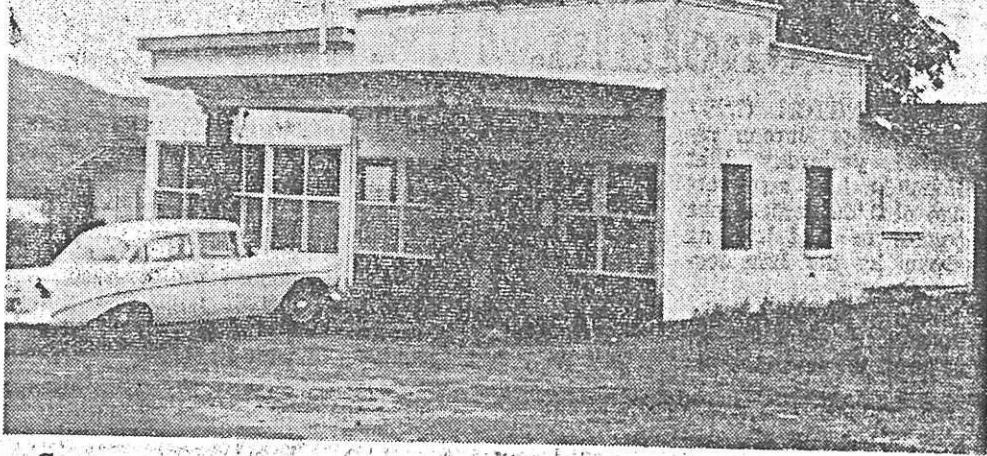
EMMANUEL EPISCOPAL CHURCH MISSION

" 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