

Holy Saints and Sovereigns

HRH Kamehameha IV and Emma

(November 28th)



Kamehameha IV was the son of the High Chief Mataio Kekūanāʻo, Royal Governor of Oʻahu, and Chiefess Kīnaʻu, the *Kuhina Nui* or Prime Minister of the Kingdom, and the daughter of Kamehameha the Great. As a toddler, Kamehameha was adopted by his uncle, King Kamehameha III and was declared a crown prince and heir to the throne. He ascended to the throne as Kamehameha IV upon his uncle's death in 1854 when he was only 20 years old.

As a young crown prince, Kamehameha was educated by Congregationalist missionaries Amos and Juliette Cooke at the Chiefs' Children's School (later known as Royal School) in Honolulu. He played the flute and the piano, and enjoyed singing, acting, and cricket. When he was 14, he left the Royal School and went to law school. When he was 15, he went on a government trip in 1850 to England, the United States, and Panama. While in Washington D.C., the young prince met with President Zachary Taylor and Vice President Millard Fillmore. Kamehameha served in the Privy Council and House of Nobles during the reign of Kamehameha III, and studied foreign languages and became accustomed to traditional European social norms.

Emma Kalanikaumaka‘amano Kaleleonālani Na‘ea Rooke was the daughter of High Chief George Na‘ea and High Chiefess Fanny Kekelaokalani Young. Emma was adopted at a young age under the Hawaiian custom of *hānai* by Fanny’s sister, Chiefess Grace Kama‘iku‘i Young Rooke, and her English born husband, Dr. Thomas C.B. Rooke. Emma’s maternal grandparents were John Young, Kamehameha I's British-born military advisor known by Hawaiians as “Olohana,” and Chiefess Ka‘ōana‘eha Kuamo‘o, the niece of Kamehameha I.

Emma was raised at her *hanai* parents' English mansion, the Rooke House, in Honolulu, and also attended the Chief’s Children’s School. When the School closed, Dr. Rooke hired an English governess, Sarah Rhodes von Pfister, to tutor the young Emma, and encouraged her to read from his extensive library. As a writer, Dr. Rooke influenced Emma's interest in reading and books. By the time she was 20, Emma was an accomplished young woman. She was 5' 2" and slender, with large black eyes. Her musical talents as a vocalist, pianist, and dancer were well known. She was also a skilled equestrian, and was nicknamed "Wahine Holo Lio," in deference to her renowned horsemanship.

Kamehameha and Emma married on June 19, 1856, at Kawaiaha‘o Church, the flagship church of the “Kalowina” or Congregational (UCC) Church. Both Kamehameha and Emma preferred an Anglican service, but because there was no Anglican churches in Hawai‘i at the time, an Anglican wedding service was performed at Kawaiaha‘o, the first of its kind at the Church.

Kamehameha and Emma devoted much of their reign to providing quality healthcare and education for their subjects. They were concerned that foreign ailments and diseases like leprosy and influenza were decimating the native Hawaiian population. In 1855, Kamehameha addressed his legislature to promote an ambitious public healthcare agenda that included the building of public hospitals and homes for the elderly. The legislature, empowered by the Constitution of 1852 which limited the King's authority, struck down the healthcare plan. Kamehameha and Emma responded to the legislature's refusal by going door to door seeking donations in order to fund their healthcare agenda. The fundraising was an overwhelming success and the royal couple built The Queen's Hospital (now the Queen’s Medical Center) in 1859, considered at that time

one of the most technologically advanced medical centers in the world. They also built a leprosarium for the treatment of leprosy (Hansen's disease) patients on the island of Maui.

In 1860, the King (then 25 years old) petitioned the Bishop of Oxford to send missionaries to establish the Anglican Church in Hawai'i. In his letter to Queen Victoria, the King wrote: "I approach your Majesty with this letter for the purpose of requesting your Majesty's approval of the establishment of the Anglican Episcopal within my Dominions." The King's interest in Anglican denomination came through a boyhood tour of England where "he had seen, in the stately beauty of Anglican liturgy, a quality that seemed attuned to the gentle beauty of the Hawaiian spirit." Kamehameha was impressed with the rich liturgy offered by Anglican worship, which stood in contrast to the austerity and extemporaneity of the Congregationalist services, which Kamehameha was familiar with growing up as a youth in Hawai'i.

Bishop Samuel Wilberforce, then the Bishop of Oxford England, recommended that the Anglican mission include a bishop who could organize the church in Hawai'i. With the approval of the Archbishop of Canterbury and the Protestant Episcopal Church in the United States (which was prevented from providing any assistance because of the outbreak of the "War Between the States" aka the Civil War), the mission was formed, and the Rt. Rev Dr. Thomas Nettleship Staley was consecrated a bishop for Hawai'i in Lambeth Chapel on the fifteenth of December, 1861. The new church was chartered as the Hawaiian Reformed Catholic Church.

Emma had hoped that Bishop Staley would arrive to christen their only son, Albert Kauikeauoli KaleiopāpāaKamehameha. Tragically, however, Albert fell ill and died on August 27, 1862, more than one month before Staley arrived.¹ Staley finally arrived on October 11, 1862, and the king and queen were confirmed a month later, on November 28, 1862. The newspaper reported on the confirmation ceremonies:

"The day would probably have passed by almost unnoticed as an anniversary, had it not been designated as the occasion for the public admission of their Majesties the KING and QUEEN, into the new Episcopal Church. The ceremony of Confirmation took place at 11 o'clock at the chapel in Nuuanu street, Bishop Staley officiating, assisted by Messrs, Mason, Scott and Ibbotson. At that hour, Their Majesties having arrived, a procession, headed by the Bishop, clothed in his mitre and robes, followed by his assistants and the choir, the latter comprising 10 or 12 native lads, all dressed in white- and bearing a banner marched round froth the rear of the chapel entering the front door, and thence to the altar, chanting the service.

¹ In lieu of Staley, an American minister from Kawaiaha'o performed the baptism ceremony for Albert. Queen Victoria of England and Prince Albert were named as godparents of Albert. (KS Press).

The ceremony of Confirmation was then performed by Bishop Staley, after the solemn and impressive form of the Church of England, their Majesties kneeling in front of the altar. On the right of the King, His Minister of Foreign Affairs stood, and on the left of the Queen, the Chancellor of the Kingdom. The king was dressed in his usual reception suites, while the Queen was beautifully dressed in white, with a wreath of Jessamine [pikake] and a long flowing veil on her head.”²

Kamehameha and Emma’s petition and eventual confirmation in the Anglican Church served as a royal sanction for other ali’i to be confirmed as well in the Church. Accordingly, many ali’i, such as John Papa I’i, Mataio Kekūānāo’a, King Kalākaua, Prince Kūhiō, and others, who were initially baptized as members of the Congregational Church, now switched their allegiance and were confirmed in the Church.



Stain Glass Window in the Cathedral Church of St. Andrew’s of the Holy Sovereigns and Bishop Staley

Kamehameha and Emma were both earnest in their devotion to both the material and the spiritual welfare of their people. The King personally translated the Book of Common Prayer (Church of Ireland) and much of the Hymnal into Hawaiian in 1862. In addition, Kamehameha donated lands from his own personal inventory and raised funds for the initial construction of a central church in Hawai‘i, which would later be known as the Cathedral Church of St. Andrew’s.

² The Pacific Commercial Advertiser, Thursday, December 4 (1862).

In 1867, Emma founded Saint Andrew's Priory School for Girls, and also laid the groundwork for an Episcopal secondary school for boys originally named Saint Alban, and later called 'Iolani School, in honor of her late husband.

In 1856, Kamehameha IV decreed that December 25 would be celebrated as the kingdom's national day of Thanksgiving, accepting the persuasions of the conservative American missionaries who objected to Christmas on the grounds that it was a pagan celebration. Six years later, he would rescind his decree and formally proclaim in 1862 Christmas as a national holiday of the Kingdom of Hawai'i.

Kamehameha's life continued to be marred by the tragic and untimely death of his young son. He seemed unable to survive his sadness, although a sermon he preached after his son's death expresses a hope and faith that is eloquent and profound. In his revised book of 1866, *Hawaii: The Past, Present, and Future of Its Island-Kingdom*, Manley Hopkins observed that in February of 1863 the King:

“accompanied by the Bishop, the Rev. Ibbotson, The Honorable Col. David Kalākaua, Major William Hoapili Ka'auwai, Mr. Isaac Davis, Lady Kama'iku'i Davis, and many others left Honolulu for a retreat to Kailua-Kona on the island of Hawai'i”

[. . .] as he [the King] wandered through the house, the memories of that happy time thronged upon him and greatly affected him. At last, he chanced upon a box containing playthings which the little prince had used; and never before did toys present such a sad and solemn association at seeing them, the bereaved father could not restrain his grief, and in such tender and melancholy mood the morning of Sunday opened upon him.

[. . .] Near the King's retreat was a meeting house of the Congregationalists; and though no resident minister was stationed at Kailua, a service was held that day in the chapel [. . .] The King and his suite attended the service, which mainly consisted of a high Calvinistic sermon [. . .] The King [was] determined to hold a second service in the afternoon. When this intention was known the building was crowded with natives, and Major Hoapili putting on a white surplice, read prayers in the manner indicted by the bishop. Then the King, also wearing a linen surplice, and thus marking to the native mind the different office he assumed, addressed to the attentive auditory an extempore sermon. To say that the text he selected was the pearl-like sentence in St. John's Gospel 'Jesus wept,' speaks volumes in itself. The preacher's own bleeding heart was clinging to all the tenderness and sympathy of a Saviour's love, and he recommended that abounding love and beneficence and long-suffering as the motive for holiness and for hope to his hearers. Deep was the silence and the attention of that auditory. It was their King who spoke - It was their Christian King, the mourner for whose loss, on his approach the previous day, the women had raised the wail of grief - who was uttering golden words of consolation and they were riveted by his voice.

It bears a scene to be lasting by remembered. It has been truly said of it that we must trace back the stream of history even to Charlemagne if we would meet with its parallel and see a King of men in humble love setting forth to his subjects the love of the King of Kings.”³

Kamehameha died the following year, on November 30, 1863, and was buried according to the rites of the Book of Common Prayer (1662 ed.). Some eight hundred teachers and schoolchildren walked to pay their respects to their departed monarch.



Icon of Kamehameha and Emma by Robert Lentz ⁴

³ Hopkins, Manley *Hawaii: The Past, Present, and Future of Its Island-Kingdom*, (1866).

⁴ Master Iconographer Robert Lentz is from the School of Phanos Kontoglou. He has been painting Icons for over 30 years. His work is known for its sharp detail, vibrant colors, and exceptional calligraphy. He has adopted the severe style from Mount Athos, Greece to suit the needs of 20th century non-Byzantine people in the West and in the Third World. The Icon was commissioned in 1992 by Malcolm Naea Chun, then Chair of the Commission on Native Hawaiian Ministry, and blessed on their Feast Day, Nov. 28, 1999.

After Kamehameha IV's death in 1863, construction continued on the Cathedral but progress was slow. His older brother Kamehameha V continued work on the facility, dedicating the cornerstone in 1867, and naming the new facility after St. Andrew, the feast day on which his younger brother Kamehameha IV had died. The Cathedral was finally completed in 1887, two year's after Emma's death. The Cathedral has served as the cathedral for the Episcopal Diocese of Hawai'i since the annexation of the islands to the United States.

Queen Emma took the name "Kaleleokalani" after the death of her four year old son Prince Albert in 1862, and later revised the name to "Kaleleonālani" after the death of her husband Kamehameha IV in 1863. In a letter to her cousin Albert Kunuiakea, she wrote,

"... my church - dear little church sought for, transplanted, laboured over, tended [and] watered by my beloved Alex, Hawaii's noblest gem. Knowing his true genuine origin, and of course consequently believing in his Lord's wishes, power, commands and promises, he gave this boon of salvation to his people ... the dearest mate of my life's journey improved the talents given him to bring forth fruit while on earth ... With all of his faults he is my husband and I love him still, he is ever with me I know, for my prayer book and bible says so, and as I believe in ministering spirits and Guardian Angles [Angels], ... I take in the knowledge that Alex and Baby are being used by our Heavenly Jesus as his workers like as the Bishop and priests are his visible workers or agents here to guard me from harm and sin."⁵

Her Majesty continued in her letter,

"Although I cannot see them, because being mortal, still they see me for all that ... I am told this in many places - one is the Apostles' Creed, [the] morning prayer, where we say, "I believe in the Communion of saints[.]"⁶

Despite her own personal losses, Emma continued to live into her baptismal covenant by bettering the conditions of the lives of her Hawaiian people. In 1865 she traveled to London to visit with Queen Victoria and to personally raise money for a school for Hawaiian girls. Two years later, in 1867, she established the St. Andrew's Priory School for Girls. In 1874, she entered politics and challenged David Kalākaua for the right to inherit the Throne after King Lunalilo died without naming a successor.

Emma died in 1885, having dedicated the remaining years of her life to charitable endeavors. Archbishop Longley of Canterbury, remarked upon Emmas's earlier visit to Lambeth: "I was much struck by the cultivation of her mind ... But what excited my interest

⁵ Korns, Alfons, News from Molokai, pp. 86-87).

⁶ Id. at 87.

most was her almost saintly piety.”⁷ And Alfons Korns, Professor of English and editor of the published letters of the Queen, wrote in his book *News from Moloka‘i* that “In another country at some other time, under certain conditions, Emma might have achieved sainthood.”⁸ Finally, George Kanahale, noted Hawaiian historian and author of *Queen Emma: Hawaii’s remarkable Queen*, observed about Emma:

She was different from any of her contemporaries. Emma is Emma is Emma. There’s no one like her. A devout Christian who chose to be baptized in the Anglican church in adulthood, and a typically Victorian woman who wore widow’s weeds, gardened, drank tea, patronized charities and gave dinner parties, she yet remained quintessentially Hawaiian. She wrote exquisite chants of lament in Hawaiian, craved Hawaiian food when she was away from it, loved to fish, hike, ride and camp out (activities she kept up to the end of her life) and, throughout her life, took very seriously her role as a protector of the people’s welfare. In a way, she was a harbinger of things to come in terms of Hawaii’s multi-ethnic, multi-cultural society. You have to be impressed with her eclecticism — spiritually, emotionally and physically. She was kind of our first renaissance queen.⁹

The Collect

O Sovereign God, who raised up (King) Kamehameha (IV) and (Queen) Emma to be rulers in Hawaii, and inspired and enabled them to be diligent in good works for the welfare of their people and the good of your Church: Receive our thanks for their witness to the Gospel; and grant that we, with them, may attain to the crown of glory that never fades away; through Jesus Christ our Savior and Redeemer, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. *Amen.*

Assigned Lessons for the Day (Nov. 28)

A Reading from the Book of Proverbs (21:1–3)

The king’s heart is a stream of water in the hand of the Lord;
he turns it wherever he will.

All deeds are right in the sight of the doer,
but the Lord weighs the heart.

To do righteousness and justice
is more acceptable to the Lord than sacrifice.

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⁹ Kanahale, George, *Queen Emma: Hawaii’s remarkable queen*

Psalm 97:1–2,7–12

- 1 The Lord is King;
let the earth rejoice; *
let the multitude of the isles be glad.
- 2 Clouds and darkness are round about him, *
righteousness and justice are the foundations of his throne.
- 7 Confounded be all who worship carved images
and delight in false gods! *
Bow down before him, all you gods.
- 8 Zion hears and is glad, and the cities of Judah rejoice, *
because of your judgments, O Lord.
- 9 For you are the Lord,
most high over all the earth; *
you are exalted far above all gods.
- 10 The Lord loves those who hate evil;
he preserves the lives of his saints
and delivers them from the hand of the wicked.
- 11 Light has sprung up for the righteous, *
and joyful gladness for those who are truehearted.
- 12 Rejoice in the Lord, you righteous, *
and give thanks to his holy Name.

A Reading from the Acts of the Apostles (17:22–31)

Paul stood in front of the Areopagus and said, “Athenians, I see how extremely religious you are in every way. For as I went through the city and looked carefully at the objects of your worship, I found among them an altar with the inscription, ‘To an unknown god.’ What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, he who is Lord of heaven and earth, does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything, since he himself gives to all mortals life and breath and all things. From one ancestor he made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him—though indeed he is not far from each one of us. For ‘In him we live and move and have our being’; as even some of your own poets have said,

‘For we too are his offspring.’

Since we are God’s offspring, we ought not to think that the deity is like gold, or silver, or stone, an image formed by the art and imagination of mortals. While God has overlooked the times of human ignorance, now he commands all people everywhere to repent, because he has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.”

The Gospel of our Lord and Savior Jesus Christ according to Matthew (25:31–40)

Jesus said, “When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, and he will put the sheep at his right hand and the goats at the left. Then the king will say to those at his right hand, ‘Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ Then the righteous will answer him, ‘Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?’ And the king will answer them, ‘Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.’”