

ho'oulu

"...to prosper...to inspire..."

[The Newsletter of
St. John's By-the-Sea]

October 2007 issue



Priest's Post-Its

Et ready for some big changes at St John's! The Bishop's

Committee has approved both a split air conditioning system and changing the 5 sets of double doors to French Doors. The French Doors will add light and charm and the a/c will allow us to compete with the bus and motorcycle clubs during worship. *All who will miss sweating profusely, please raise your hands...!*

 We have finally got the insurance company to reimburse us for the roof repair! That reimbursement will take care of the a/c equipment and installation, plus a good chunk of the new doors.

 On a Wednesday morning, during Bible Study, one of our members had her car stolen from across the street...During Bible Study, we asked?! The next day, the female teen(!) who stole it 'fessed up, the parents, through a friend, contacted us, apologized profusely and offered to pay for any costs...Given the number of stolen cars that are recovered intact (maybe 4...?), we give thanks for this turn of events!

 A repair day has been scheduled for *Saturday, November 10, 2007, starting at 9 am*. Repairs begging to be done are cement in the door frame of the church, jalousie repairs (cleaning and replacing missing glass), kneelers that have separated and about 20 other things. If you can fix, please fix. All others may supervise, give advice and point out better ways to do it!

 All Saints Day will be upon us soon! Please make sure all of the dearly beloved who have passed on are on our Necrology list so that we may remember them by name on All Saint's Day. Please drop by the office if you have names to add or just want to check...

 The Sunday School is really booming. Many thanks to **Vicki Fay** and the Sunday school teachers for their hard work, exceptional materials and devotion to our *keiki*!

 **Kaipo Lucas** has done it again! He has designed three more exceptional banner designs that **Genie Simeona** is having turned into banners. The banners, designed by **Kaipo**, are for Advent, Lent and Easter. We plan to hang them on the back wall of the church (the side overlooking the parking lot) during each season. Thanks to **Kaipo and Genie**!!

 The altar guild is looking for a few good folk to sew new green altar hangings! **Auntie Lois** has the design work, and hopefully **Lilian, Tensie** and the fabulously talented rest of the posse (**Leone**) can get a start before too long!

 Family Promise begins November 4 through 11. Please see **Tori** to sign up to cook a meal, spend the night or help out in some other way. "When I was homeless, you took me in..."

 We have sorely missed the **Besenbruch family** as **Peter** has been serving as extended supply clergy at St. Matthew's in Waimanalo...When they are able to be with us, look for **Julie and Sam** to be assisting up front with our new corps of acolytes, including

Ko kakou Hokukula`a `ula

(Our Sacred Guiding Star)

We are a communion of saints who worship Christ and serve others.

We embrace the Hawaiian values of:

ALOHA—We love and respect God and one another.

MANA—We respect the Spirit of God within each of us and all things.

MALAMA—We are good stewards of God's Creation.

PONO—We are righteous and just in all our undertakings.

"Rejoice in the Lord always; again I will say, 'Rejoice.'"
—Philippians 4:4

Uluwehi, Nicholas, William, Kapono and occasionally **Joey and Teatua** here!

 Many thanks to our choir who, week in and week out, with the diligent efforts of **Jan & Jen** (and **Lot, Nahoa and Kaipo** taking turns on strings), provide such a beautiful noise to the Lord! *Mahalo!*

aloha, david+

save the date for discernment day



On Saturday, January 12, 2008, the Commission on Ministry will host a Discernment Day. The day is intended especially for members of discernment committees, and for anyone interested in learning more about the diaconate and the priesthood.

The day will cover such topics as "what is ministry?", the differences between the diaconate and the priesthood, and what discernment is and guidelines for doing it. More details will be forthcoming, but for now, save the date! All are invited.

Where is the Love?



Letter from the Bishop

Bishop Bob Fitzpatrick re-

cently returned from the House of Bishops' meeting in New Orleans, September 20–25, 2007. The primary purpose of the meeting was to meet with the "Archbishop of Canterbury and members of the Joint Standing Committee of the Anglican Consultative Council and the Primates, and (frame) some type of response to the concerns of most in the Anglican Communion to the confirmation of the election of the Bishop of New Hampshire and of the blessing of same-sex unions in some places in our Church."

To read his reflections on the outcome of the meeting, please go to:

www.episcopalhawaii.org/ViewArticle.php?key=774

Spend a weekend to reflect on how Jesus can fill every nook, crack, and hole in our lives with his powerful redemptive love while finding opportunities to discover how we can be a "little Jesus" to others and PASS THE LOVE ON!

Who?: High School Students, Grades 9-12
What?: Sr. High Retreat: a time for fellowship, reflection, and renewal
When?: December 7-9, 2007
Where?: Camp Mokule`ia, Waialua, HI
Cost?: \$80.00 (Scholarships available!)

The weekend will begin Friday, December 7th at 6:00pm (please eat dinner before camp) and will end Sunday, December 9th at 12:30pm.

Call **Emily Fisher** at 499-9611 for more information.



Since September, we've kept our doors open to the community all day from 7 a.m. to 7 p.m., every day of the week. So if you aren't comfortable (yet!) to visit our Sunday Service, come pray and meditate at our new votive candle setting, located to the left of the altar. You can even enter our doors to quietly pray for a lost loved one here. Or how about stopping by during your busy and hectic workday to spend time with God within the quiet solitude of our church hall. You see, our church—God's church—is *your* church, too...

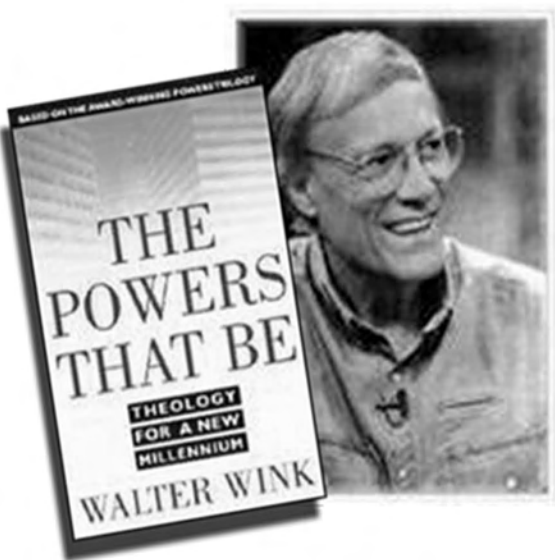
And of course, come join us for our wonderful Sunday Service—God's message as the main course, mixed in with large servings of beautiful English and Hawaiian hymns—and be a part of our wonderful and loving community. *E Komo Mai.*

Schedule for Worship Services

Date	Lay Readers	Acolytes
11/04	Phyllis	Shelby
11/11	Vicki	Akahi
11/18	Mahi	Kapono
11/25	Nahoa	William
12/02	Jack	Nicolas
12/09	Kaipo	Shelby
12/16	Phyllis	Akahi
12/23	Vicki	Kapono
12/24	Mahi	William
12/25	Nahoa	Nicolas
12/30	Jack	Shelby

Avg. Sunday
Attendance this month

53



Quotable Quotes from Notable Folks

"My friend once found himself walking through the streets of Calcutta, so enraged by the poverty that he wanted to scream at God, 'How can you allow such suffering?' Then he came to a painful realization: 'In the suffering of the poor, God was screaming at me, in fact at all of us and at our institutions and social systems that cause and perpetuate hunger, poverty and inequality.'"

Walter Wink, *The Powers That Be*, (Doubleday 1998).

For more on what makes him notable, check out:



<http://www.walterwink.com/books.html#powersthatbe>



Musical Notes

with Jan Rensel

A behind-the-scenes look at the music of St. John's By-the-Sea

Lave you noticed the music coming from our digital piano when **Jennifer's** not sitting there? This is a gift-that-keeps-on-giving from our dear **Dick Halverson** (see right), who passed away July 1, 2007. Many years ago **Dick** recorded MIDI (electronic) versions of all the hymns in the 1982 Episcopal Hymnal. At that time, we had no accompanist and the idea was to try to play the music through **Dick's** computer. That didn't work very well, but we held on to the disks. When we bought the new piano, we discovered that it could play MIDI files, and well! Now we easily have musical preludes and postludes, and music while the choir receives communion. Now a member of the Church Triumphant, **Dick** is still very much a part of St. John's!



As part of that effort we are continuing to explore previously untapped resources in the 1982 Hymnal, as well as the Episcopal hymnal supplements (*Wonder, Love, and Praise; Lift Every Voice and Sing; and Voices*

Found), as well as other music. We are also trying out several new or seldom used Hawaiian-language hymns from *Na Himeni o ka Ekalesia*. At the same time, we are not forgetting that many of us love the "classics" we learned over the years, so we are striving to maintain a balance. Please don't hesitate to tell us if you have a favorite, or a new hymn you'd like to include!

Mahalo nui loa to our musicians! **Jennifer**

Perry continually expands her mastery of the digital piano to provide beautiful, appropriate, and varied accompaniment. Guitarists, bassists, and 'ukulele players including **Lot Lau, Nahoa and Kaipo Lucas,**

Leo Loyola, and Val and Julie Besenbruch, have also chimed in on special occasions, and we look forward to more! In addition, **Kaipo and Kapono Lucas** sound the conch for us

at the beginning of our Hawaiian-language services, four times a year. Mahalo also to Nahoa for coming early on Sundays to teach us Hawaiian chants and other Hawaiian-language songs, and leading us in singing them.

♪ If you can play an instrument and would like to play for any of our services, just let us know! If the thought of playing the entire service or accompanying the choir is overwhelming, you might consider playing music immediately before or after a service, or providing instrumental music during the offertory or communion.

♪ If you like to sing, please join the rehearsals from 8:30 - 9:20 every Sunday morning, during which we review the hymns and anthems for the day and the next Sunday. Or if you (alone or with others) would like to sing a special song, bring the sheet music or write out the chords so that **Jennifer** or some of the guitarists could accompany you. Allow some lead time for practice; we're heading in to the special seasons of Advent and Christmas, so you might have something in mind that compliments the season.

Mahalo for all your support for St. John's music program. Let's keep making beautiful music together!



♪ Have you noticed the new hymns the choir and congregation have been singing? In March 2006, St. John's set as one of its goals the establishment of "a music ministry inclusive of the current choir that uses local vocal and instrumental talent and is exciting and nourishing to the spirit."

For those who don't know, **Jan Rensel** is largely responsible for the musical portions of our services. Besides being a member of our wonderful choir, she is our choir director, volunteering a lot of her time picking out the music, leading our choir, attending workshops and using her God-given talents to help make music an essential part of our services.

If you haven't heard our choir before, come check us out every Sunday morning at St. John's By-the-Sea, starting at 9:30 am!

Music Lovers: Please mark Wednesday, November 21, 7 pm on your calendars!

Please come and enjoy this free community concert at Kawaiaha'o Church on the evening before Thanksgiving! The symphony chorus (in which Jan Rensel is a member) will perform the *Gloria* by Francis Poulenc. The Hawaii Youth Opera Chorus (in which Julie Besenbruch is a member) will perform the *Gloria* by Antonio Vivaldi. Kawaiaha'o Church Choir and Kawaiolaonapukanileo will perform *Kristo Ka Pohaku Kihi* (*Christ the Cornerstone*) by the late Reverend Abraham Akaka, as well as *Magnificat* and *Missa Puer Natus* by John McCreary formerly of St. Andrews Cathedral in Honolulu.



an immigrant's tale

(A Transcript of
Fr. David's sermon (10/14/07))

I had a chance to spend a month in Guatemala many years ago with other young men who felt called to the life of a missionary.

We spent a lot of time walking between remote mountain villages. At one place, a farmer and his family greeted us. They were dirt poor. Their farm was very steep. Corn, the only crop, grew nearly sideways because the slopes they farmed were so steep. They had a peach tree. It was full of fruit. And we ten Americans ate probably half the fruit on that tree. Not thinking that that tree was probably the entire source of fruit and Vitamin C for that family that whole season.

I was thinking about that day lately with a great deal of shame. Even though our intentions were innocent, our actions probably did great harm to that poor family. At first, what brought up that

memory was, by happenstance, my radio caught one of those shrill talk stations. The topic was illegal immigration. While that is not a hot button in our state, my guess is it wouldn't take too many Latino immigrants landing here to make it just as contentious as it is on the mainland. The argument I heard on the radio was: "You broke our laws, get out." Very simple. Very easy. Very black and white.

The talk station brought back my poor behavior at the fruit tree because what I found out, in Guatemala, was that the people farming those steep hillside lands had once farmed the very fertile, lush, flat valleys below. Not exactly the people I met. It was their grandparents who farmed those good lands. They did that until United Fruit Company and Dole and other big corporations moved down there.

Those companies helped install puppet governments, who threw out the peasant farmers, and gave the best land to the big companies. Sounds kinda familiar here in Hawaii, doesn't it?

The people who once had dozens of fruit trees saw their descendants have one; all so that people in the north could buy the fruit of those other trees on the cheap. So now, when the grandchildren of those dispossessed farmers head north, seeking a life where one tree is not all that stands between themselves and scurvy . . . what response does the Christian make? *What is the Biblical response?*

I share all of this with you as a kind of extended introduction to one of the most beautiful, heart tugging, and pleasing books in the entire Old Testament: *The Book of Ruth*.

Nahoa read a good chunk of it to us this morning. *Ruth* is a story all about immigrants and hardship and shrill, self-justifying times. Times very much like ours.

The Book of Ruth begins: "In the days when the judges ruled . . ."



The Book of Judges is the seventh book of the *Old Testament*. The last line of the *Book of Judges* is this: “In those days, there was no king in Israel; all the people did what was right in their own eyes.” Sound familiar?

There was a famine and the story begins with a man, his wife Naomi, and their two sons having to move to a different country so they could eat. They move from Bethlehem to the country of Moab. They were Jews. The Mexicans and Central Americans of their day. So off they went to Moab. Moab, it turns out, was a really nasty place to live. Do you know the story of Moab? Here’s the *Reader’s Digest* version. Remember Sodom and Gomorrah? Remember Lot and his wife and family fled? Lot’s wife got turned into a pillar of salt for looking back?

Well, after that, Lot and his two daughters lived in a cave in the hills. The two daughters saw old dad getting old; the two daughters had no husbands and had no prospects for any husband. Nearly all the men were wiped out in Sodom and Gomorrah. So, they got dear old dad drunk, two nights in a row; slept with him, and nine months later, each had a son.

How’s that? I’m not making this up! When I advertise our Wednesday Bible study class as “adults only” . . . here’s a reason why. You can read it yourself in Chapter 19 of *Genesis*!

At any rate, one son of this unholy union was named Moab. He became father of the Moabites. Moab was the namesake for the rough and tumble country our Jewish family from Bethlehem moved to.

Living as aliens in Moab, the two sons each took a wife: Ruth and Orpah. Moabite women. Naomi was now a mother-in-law and before you know it, Naomi’s husband up and dies.

Naomi is left alone with two sons and two daughters-in-law, in a strange land. Moabite women weren’t like Jewish women. They used makeup, did their hair differently, dressed a little provocatively and generally speaking were strange and different. Some say they even smelled a little. But no sooner does Naomi come to accept these women into the family than both of her sons die. And there they are: Naomi, Ruth and Orpah, three single women in what was then very much a man’s world.

And Naomi quite sensibly, tells Ruth and Orpah — “I’m going back to Bethlehem, to try my luck with my own people — but you two, stay here in your home of Moab; go home to your mother’s house.

Orpah did just that. But Ruth refused. And Naomi, who came to Moab as an immigrant; a stranger; an alien; now went home to Bethlehem with Ruth the Moabite, who herself became the immigrant, the stranger, the alien.

Ruth says to Naomi in one of the most heart-warming verses of the entire Bible: “Where you go, I will go; where you live, I will live; your people shall be my people, and your God shall be my God too.”



So they went. Two immigrants, two strangers from different parts of the world, binding their fate to each other.

Unlike Abraham and Sarah, who were given extravagant promises by God of riches and descendants, Ruth had no such promise. All she had was her affection for her mother-in-law. So she followed.

It is a simple story really. A story of strangers, foreigners, becoming friends, becoming family. It happens every day. Yet what if a big fence kept Naomi out of Moab? Or kept Ruth out of Bethlehem? What if one or the other of them was stopped at the border — for want of the right ID or Visa? Well, maybe these two wouldn’t have met. Maybe this story wouldn’t have been told. But, what the heck, it’s a short book in the Bible. Not really that important. Quite ordinary, really But there is more to the story.

Ruth and Naomi went back to Bethlehem. Naomi found Ruth an old man to marry. When Ruth protested he was too old — Naomi told her “Look, I’ve been around the block.” “Old men are a lot less trouble!” Eventually, Ruth got pregnant. She had a son. She named him Obed. Ring any bells? Well, Obed grew up, and had a son. That son was named Jesse. Sound familiar yet? Jesse had a son too: his name was David, who became King David; and David was, eventually, the father of Joseph, Joseph the carpenter, whose wife Mary had a son named Jesus. It’s all there in Matthew’s gospel — the genealogy of Our Lord.

“Ruth, an immigrant and a foreigner, through the twistings and turnings of providence, became the means of salvation for Israel, for us.” [Willimon, *Preaching to Strangers*].

When we put up walls, when we try to protect ourselves, particularly from our brothers and sisters who happen to live in different countries, perhaps we cut off the providence of God — or at least delay it.

It is fear that leads us to put up those walls — it is trying to preserve our life that leads us to put up those walls — and Our Lord has told us quite clearly, that we who seek to preserve our life will lose it.

How much better off will we be if we embrace the stranger rather than condemn her? We worry so much over the foreigner who may carry the seed of our destruction that we cut off the foreigner who may carry the seed of our salvation.

When I ate that peach in Guatemala on the peasant’s mountainside farm, I had no idea of the consequences to that family. Nor could I see the connection between things that occurred generations earlier, and that day. Just so, we have no idea how God is using each of us, every member of the human family, through the twistings and turnings of providence, to bring about the Kingdom of God. And that blindness ought, at the least, create in us a profound humility when we come face to face with our brothers and sisters on this earth.

For at the end of the day, what most of us seek, if even we don’t know it, is the Kingdom of God. I quote: “If we only had eyes to see and ears to hear, and wits to understand, we would know that the Kingdom of God, in the sense of holiness, goodness, beauty, is as close as breathing — and is crying out to be born within ourselves and within the world; we would know that the Kingdom of God is what we all of us hunger for; even when we don’t know it’s name or realize it’s what we’re starving to death for. The Kingdom of God is where our best dreams come from, and our truest prayers. We glimpse it at those moments when we find ourselves being better than we are. We catch sight of it when at some moment of crisis; a strength seems to come to us that is greater than our own strength. The Kingdom of God is where we belong. It is home, and whether we realize it or not, I think we all of us are homesick for it.” [Buechner, *A Life In Sermons* 149]

All of us, alien and citizen, foreigner and native born. +Amen.



One ministry that is at the heart of St. John's By-the-Sea is the desire to build and nurture strong Christian leaders within the Native Hawaiian community.

People like **Mahi Beimes**, Chair of the Commission on Native Hawaiian Ministry, have embarked on a personal mission to help build a greater hope and future for Hawaiians.

Herself Hawaiian and a self-proclaimed "cradle Episcopalian", **Mahi** spoke with the *Ho'oulu* to explain what is currently being done to meet this goal and the challenges being faced. But more importantly, she tells of why the ministry is important to her personally, to the Hawaiian and other indigenous communities worldwide and to the Diocese as a whole.

This is the first of a continuing exploration of this hope-filled ministry...

Mahi, for those not familiar with the groups: what are the Commission on Native Hawaiian Ministry (CONHM) and the Anglican Indigenous Network (AIN)?

Mahi: CONHM is a Diocesan body that really was set up to raise up indigenous leaders. Originally I believe the goal was to raise up Native Hawaiian clergy. But we realized over the years that, in fact, leadership is both lay and clergy. Lay leadership is every bit important as clergy.

AIN came out of meetings that actually originated here at St. John's By-the-Sea with **Fr. Charlie and Pua (Hopkins)** and other indigenous leaders from the US and New Zealand. Currently AIN member-nations include Maori from New Zealand, Aborigines from Torres Straits Islands and Australia, the First Peoples of Canada and Native Americans from the United States... And they've given Hawaii (almost) "separate nation" status. At first they were just including Native Hawaiians in with the Native Americans. But the AIN membership, for whatever reason, considers Hawaii to be separate. "Separate" but always partnering with them in church activities sponsored by the national Native American Missions.



AIN meets every other year. They just met in May in Vancouver, BC, Canada. The next meeting will be in Hawaii in 2009. We've yet to determine a place.

The five-member delegations from each of those member-nations consist of a clergy, an elder, a youth, a woman and a theological educator. Every delegation has to have those five members.



What issues are the groups addressing?

As I said, part of it was to figure out how to raise up indigenous clergy. And we were fortunate because the Maoris—just like with the immersion language system—were way ahead of Hawaiians as far as (doing this). They have a theological school there (St. John's) that educates clergy. It's a very active community. So we were trying to partner with them initially to see how we could raise up Native Hawaiian clergy here in Hawaii.

There are also many indigenous clergy in the US, Canada, New Zealand and Australia who are raised up "locally". Which means they don't go to regular seminaries. So many are not stipended. Many are not paid at all. They are raised up by their communities and locally ordained to serve their own communities.

Facing the Future: Hawaiian and Christian in Today's World

The product of all those initial meetings was an alternative ordination process for this Diocese which isn't currently being used. (The Commission) worked many years to come up with this local ordination process for Hawaii but no Native Hawaiian has been actually ordained yet. And there are very few candidates. Right now, **Malcolm Chun** is a candidate for Holy Orders. **Yvonne Kaiahue** was another candidate who went to New Zealand to study and train, got very ill there and then came home. I believe I'm still a candidate for Holy Orders. But I'm still discerning...

The point raised (with **Rev. Darrow Aiona's** recent retirement): there is a crisis as far as Native Hawaiian ordained leadership (is concerned).

How were you introduced to the groups?

Actually **Fr. Charlie and Pua** had been trying to retire from their many leadership positions including at St. John's. They both served on this commission. So **Fr. Charlie** asked me if I would serve, saying we'd only meet once a quarter (*Laughter at inside joke.*) You know, the usual way people hook you into these kind of things. And I believe **Pua** asked **Sandy (Padeken)** to take her place. He tried to minimize how much time it would take. **Fr. Charlie and Pua** have both been mentors to me and were role models. So, even though I knew nothing about anything, I answered the call.

What role have both ministries played with the history of the Diocese?

Part of (the Commission's) mission is to "identify and meet the unique ministry needs of Native Hawaiian Episcopalians and insure their full participation in the life of the church." This year we started a new census.



The last census published was in 1997. (I sent out a letter throughout the Diocese around Easter of this year asking churches) to have all members who are Native Hawaiian fill out the forms. The response has been okay. What I learned when I compare the results of this year versus the directory of 1997 (was that) there is a huge variance. And so what we're probably should do is call the people who were on the original list. It's real hard to decide what to do here. But I think in order for us to do our ministry, we need to find out why the Native Hawaiians who used to be here ten years ago are no longer on the census or in the pews. Some may have died—I know some who have. But the others, I really don't know... In order for us to know who it is we serve, we need to update the census and directory, so we can ask them what they need, ask them what it is they want from us and how we can better serve them. (Our ministry) is to partner with the Diocese to do that.

We also are available whenever new clergy come to the Diocese to help introduce culture and sensitivity training on Hawaiian culture and perspectives, especially for Mainland newcomers.

Why are the efforts of the groups important to both native Hawaiians and non-Hawaiians alike?

This Diocese has a unique history. The Church of England was invited here by **King Kamehameha IV and Queen Emma**. And so that's really unique to any diocese in the United States: the invitation to come here and set up the church. That's the foundation of this diocese. And so it celebrates and acknowledges the culture and the land in which they are residing.

I went to Bishop Museum a couple times. And there was one room where it mentions about the history of the Episcopal Church where it was the official religion of royalty.

Well actually not so much the Episcopal church. There were royal schools where all the *ali'i* children went to. (Kawaiaha'o Church was) where the *ali'i* worshiped. In **Queen Liliu'okulani's** case, after she was overthrown and imprisoned, because the priest from the Episcopal Church went over and prayed with her everyday—and the leaders of her own church did not—she chose to be baptized and confirmed as an Episcopalian.

Why are the groups important to you as Hawaiian and Episcopalian?

I'm born and bred Hawaiian. And I'm a cradle Episcopalian. So it's essential to my life blood. I don't want to see this church die. And I really want to see native Hawaiian clergy raised up. And so I look around at the Episcopal Church

as a whole and see most mainline Protestant denominations are really losing membership. It's just part of my essence. I mean, being both being Hawaiian and Episcopalian. I *love* and I'm so proud to be both. And I don't want to see our church die. And I really want our children—I want my children and my children's children—to have this Church. And I want that Hawaiian pride—you know, *mana*, *mālama* and *pono*—that's essential to our faith. It's *Christian*; they are Christian principles. And I want us to practice our faith. And I want us to let it thrive and I want to see it in all the future generations. Unfortunately right now there is a gap between this desire and reality. That was really the main reason why I even gave it a second thought when both **Fr. Walt Harris** and **Fr. Charlie** asked me to consider ordination. That's never been something I—I grew up living and loving the church, but I never saw myself as ordained. That was never something I saw myself aspire to. And still it's not something I'm comfortable picturing. It's answering a call. I've been "team mother"; I've served my classes in student councils. And whenever people ask for volunteers, I look around. And if I don't see hands raised, then I usually answer the call. And that's a very Hawaiian thing to do: to step up. *Eō* is Hawaiian for "I'm here to answer the call". And that's why I think that it's really important (to serve in these groups).

I've been in this now for almost ten years (and had been discouraged, thinking) I must be a failure because we haven't raised any (Native Hawaiian) clergy. Then I realized we have lay leaders—**Nahoa, Sandy, Tori, Akahi, all the Lucases**, among others—(and I realized that) leadership does not need to be clergy. But I also realized that when you are clergy and you have that collar around (your neck), you've got all those extra rules to abide by, which is not necessarily easy to do. Whereas if you're a lay leader, you have a little more (freedom) and the church needs you.

I'm usually a straight-and-narrow type of person and yet I'm a champion of the downtrodden and I seek justice in everything (and) not let things that I don't think are right just happen.

Has involvement with the groups strengthened your own journey as a Christian of Hawaiian ancestry?

Definitely. And I need to get strengthened even more obviously. I'm not a Native speaker (but) I love the sound of the language. When I retire next year I plan to study *ʻŌlelo Hawaiʻi*. I don't have a good background of Hawaiian history. But being on this Commission has led me to want to know more. I need to know more. But the main reason I do it is that it's essential to my core. I can learn to speak Hawaiian. I can learn the history. But the God part, you know,

that's just my essence. And I really see the importance of Hawaiians claiming God in their lives and living out a godly life and helping each other. What I've learned in this ministry is that indigenous peoples worldwide have the same struggles. They all have very poor health: diabetes, high blood pressure, heart conditions. They all have a very high rate of incarceration. Very high rate on welfare, spouse abuse, drug abuse (and) substance abuse. Those are things all indigenous peoples share. And I think part of it may be when white man came in as the oppressor. Indigenous peoples no longer had the good land to cultivate and were relegated to the barren parts of the land. Whereas, before, they had a subsistent living that was very adequate! They took what they needed from the sea and land. And they realized they were stewards of all this. They knew that it comes from God—or even the Hawaiian gods like Lono. Hawaiians realized back then how to take just what they needed, so there would always be plenty. But now it's like the mentality has changed. I believe the initial reason for setting up a welfare system was to be helpful, such as when Native Americans were given reservations to live on. But when you just hand things to those who used to be a proud people who used to work for their own survival—who worked the land, just took what they needed and gave back and helped each other—when you relegate people to handouts, *that* becomes the expectation. Now we're working towards the second or third generation that are (raised) on that welfare system. I saw that among the Aborigines in Australia; it was really sad. And we all know about "fire-water" (alcohol) and the Native Americans. I mean, it's painful. It's painful to see the shared history that we have from oppression and colonization. But that doesn't mean that we can't overcome that. To me, it's through God. If you're a Christian and you know that God is always there for you, you can right (what's wrong with the world). A perfect example is the *Queen's Prayer* that we sing in church. **Queen Liliu'okulani** wrote "forgive these people; they know not what they do". Here she was overthrown and imprisoned. She was the queen of Hawai'i and she wrote words, songs and prayers and asked God to forgive those people who were persecuting her and her kingdom.

To me, that is what we need. Not only in church but in our daily lives. We need to rise above what's holding us down and see what's really important. And it's not about money—of course, you have to get by. But I think it's important for us to go out and find people who are seeking something better (in their lives). Like **Fr. David (Gierlach)** says: "we're all seeking the Kingdom of God". Some of us know we are already there or carry it with us; others are still seeking it, whether they know it or not. I think what we do is important work.



Upcoming Windward Community Events

St. John's By-the-Sea Church is participating with a number of other Windward organizations in several upcoming events. For more information, see Tori:

Alternative Halloween

Kahalu`u Elementary School Cafeteria, Wednesday, October 31, 2007, 6:00- 8:00 pm

Volunteers needed on Thursday, October 25, 5:00 pm at Ho`okano Hall to prepare decorations, and on October 31, 4:00 pm at the school cafeteria to set up (and clean up when pau).

Coordinated by Hope Chapel, Kahalu`u

Walk Around O`ahu: Homeless Awareness

On Friday, November 9, 2007, walkers will be stopping by Ho`okano Hall in the early afternoon to take showers. Dinner will be hosted by St. Ann's Catholic Church; walkers will sleep in their bus; breakfast will be hosted by Light of Promise Ministries. If there are any volunteers who would like to participate in the walk, please let Tori know.

Thanksgiving Luncheon

Kahalu`u Elementary School Cafeteria, Thursday, November 22, 2007, 11:00 am - 2:00 pm

St. John's is donating \$50.00 and two large turkeys, which will be delivered to the cafeteria on Monday, November 19. Volunteers are needed on Wednesday, November 21, after 12 noon at the cafeteria, and for set-up and clean-up on Thanksgiving Day.

Coordinated by Ekalesia Foundation of Christ

Kaneohe Christmas Parade

Kaneohe Town, Saturday, December 1, 2007

Several churches as part of Ke Kumu Ola o Kahalu`u (The Lifeline of Kahalu`u) will participate in decorating a float. There will also be musicians, and *kupuna* will ride on a trolley. The float will be parked and decorated at St. John's the week after Thanksgiving; volunteers doing the float will have potluck *paina* on Thursday and Friday (November 29 and 30) before the parade.

Coordinated by St. John's By-the-Sea Episcopal Church

Breakfast with Santa

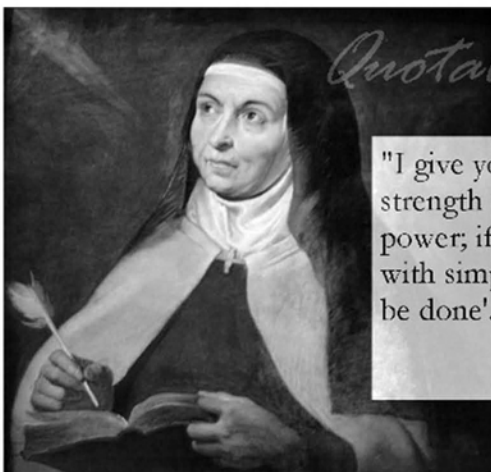
Breakfast at Kahalu`u Elementary School Cafeteria, Saturday, December 8, 2007, 7:00 am - 12 noon. Donations at own discretion.

Coordinated by Nora, Kahalu`u Elementary School Cafeteria Manager

O Christmas Tree of Wailau

Ho`okano Hall, St. John's By-the Sea, Saturday, December 15, 2007, 4:00 - 9:00 pm

The Wailau community will be invited to come and help decorate St. John's Christmas tree in Ho`okano Hall. Flyers will be passed out, door to door. We'll set up ornament-making craft booths, bake cookies, sing Christmas carols.



Quotable Quotes from Notable Folks

"I give you one counsel; that you don't think that through your own strength or efforts you can arrive, for reaching this stage is beyond our power; if you try to reach it, the devotion you have will grow cold. But with simplicity and humility, which will achieve everything, say: 'Your will be done'."

Theresa of Avila, *The Way of Perfection*

For more on what makes her notable, check out this web link:



en.wikipedia.org/wiki/Teresa_of_Avila

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welcome to st. john's by-the-sea

**sunday service (church hall) &
sunday school (ho'okano hall)
starting at 9.30am**

**wednesday eucharist/healing service
starting at 9.30am**

bible study follows wednesday service

**afterschool children's program
wednesday afternoons at 3pm**

