

ho'oulu

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



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

September 2006 issue



07.30.06, After Sunday Morning Service

On Sunday, July 30, the congregation held a meeting after the service to discuss our subsidy from the Diocese. Because the congregation of St. John's By-the-Sea said in 2003 that we would

be "self-sufficient" financially by 2008, word had come to us that we are unlikely to receive a subsidy in that year, although we had asked for one in the three-year budget we submitted in June 2006 to the Congregational Health and Growth Commission. The most immediate decision before us at the meeting was whether to send anyone to the Commission's next meeting to request funds anyway — like an extension on our original agreement.

After some discussion, we decided: (1) not to send anyone, and (2) to withdraw our request for funds in 2008 and 2009, in keeping with the promise we had made in 2003. What's more,

we decided to write a letter to the Commission stating this decision and thanking them for their support over the years. **The Rev. Liz Beasley** and **Phyllis Chang**, as Vicar and Bishop's Warden, wrote this letter and delivered it in time for the Commission's August 5 meeting.

During St. John's meeting, those assembled discussed several items. For example, we discussed looking into alternative sources of funds. Members are encouraged to keep their eyes open for grants available in the community. Churches have been known to receive grants for all sorts of creative ministry projects and also for some very ordinary things, such as repairing buildings.

We also discussed the benefits to St. John's of not receiving a subsidy (see the sidebar below for the pros and cons). According to diocesan canons (church law), being financially self-sufficient would not automatically make us a parish. (A parish chooses its own Vestry and priest and makes its own decisions without much influence from the Bishop). To be a parish in this Diocese, a congregation must have its own building, be financially self-sufficient, and have a full-time priest.

Lot Lau, who is a member of the Congregational Health and Growth Commission, reported that the Commission had received requests from congregations totaling over \$1 million. They have had to pare that about in half.



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*

what does independence really mean for st. john's?

Making its decision toward financial independence was a large step in faith. But what does traveling down this "road less traveled" mean for St. John's? The *Ho'oulu* has collected a few of the primary facts on this decision. Of course if there are any questions, please see **Rev. Liz** and/or any member of the **Bishops Committee**.

PROS

st. john's will not have to "make a case for our existence" every year, or even every three years to the diocese.

st. john's will have greater "ownership" of our own church. people are typically more committed to something that they are financially responsible for. *think of the difference between owning and renting a house.*

st. john's remains true to its word in the promise made five years ago.

st. john's will now have to examine its stewardship and financial commitments. *this is actually a good thing.*

CONS

st. john's will no longer have that financial "safety net" to fall back on.

st. john's will now have to come up with an additional \$15,000 to \$20,000 per year for the budget. *in truth, this may sound like a lot of money for an individual person's budget, but when shared among us all according to our resources, it is not that much money.*



vicar's column
The Rev. Liz Beasley

opportunities for ministry

For some months, we were having a healing service on two Wednesday evenings each month. We had a small but loyal group of people attending. Since most things at St. John's By-the-Sea happen on Sunday, however, I decided to stop the Wednesday evening services and offer the opportunity for receiving healing prayers on Sunday during church. We'll begin in mid-September, with prayers being offered maybe every other week at first.

The way it will work is this: When you come forward for Communion, if you wish to be anointed with healing oil, tell me, and I will anoint you. Then if you want to be prayed for (or want prayers on behalf of someone else), you will go to a station where one or two ministers of healing will be standing, and they will lay on hands and pray for you. We already have an unused kneeler to the side in the church that will work very well for this purpose.

One minister of healing will often be **Kirk**, who has long experience in the healing ministry. Several other people have expressed an interest in participating as well. We will be meeting to give some basic guidelines as to how we pray for others in this ministry. If you feel called to participate, please let me know.

I am also arranging for trainings for several other types of ministries: Eucharistic Ministers (those who serve the chalice during our worship service) and Eucharistic Visitors (those who take Communion to people in their homes). If you are interested in and feel called to either of these sacramental ministries, please speak with me. I will offer the training for the first on some mutually agreeable date. The training for the second I have to arrange through the Diocese, to get someone who is specially authorized to provide the training.

Vicar's Column, cont'd on page 4...



A packed church hall during David Gierlach's ordination as Deacon on the afternoon of Saturday, August 19. The next morning, St. John's bid David a fond farewell as he heads to assume his duties at St. Elizabeth's, Palama in downtown Honolulu. (Mahalo to Cliff Baraclough for the wonderful photos found on this page.)

mahalo nui loa!

We had quite a spectacular event here on Saturday, August 19, for **David's** ordination to the diaconate. *Mahalo* to all those who contributed so much:

For the many hours of work that went into creating the beautiful stole: **Lois Murphy, Lillian DeTomaso, Tensy Lee, Leone Leong, Annie Thomas, and Charlotte Roach**, and to **Abbie Richardson** for crocheting **David's** cincture (rope). (see right.)

For cleaning, fixing, and generally preparing the Church and Hall for the ordination: **Jim Thomas, Lloyd Young, Tori and Akahi Tualatamalelagi, Lois Murphy, and the Gierlachs**.

The choir and **Jennifer Perry, Nahoa Lucas, Sandy Padeken, and Allen Young** for providing the music for the service.

To **David and Ida** and your *'ohana* for arranging your own party!

Mahalo also to all those who contributed to Family Promise this last time. Through your efforts, you've helped every family as they quickly found homes through the program: **The Gierlach, Besenbruch, Chu, Chong, and Padeken 'ohana, and Tori & Akahi Tualatamalelagi, Genie Simeona, Gene Naipo, Lloyd Young, Ipo Johnson, Ruth Lucas, Bill & Vicki Fay, Lolana Fenstemacher, Mahi Beimes, Leone Leong, and Lois Murphy.**



mālama pono

serving christ, his church and the community

It is no secret that 2006 is experiencing a hotbed of activity within the Episcopal Diocese of Hawaii. This year alone, a new Bishop will be elected to shepherd the spiritual growth of the Diocese. At St. John's, we've recently witnessed the ordination of a family member to the Holy Order of Deacons. And of course in the last few issues, new opportunities for laypersons to help minister to the needs of the church and the outlying community are being introduced. (see sidebar below.)

But what does it mean to serve as clergy within the Episcopal Church? What do the different titles truly mean? And how do these "holy orders" fit within the grand scheme of ministering to God's Church and the community? Hopefully this month's Mālama Pono feature can help you the reader gain a working knowledge of what it means to serve God and His Church as clergy. (If you feel the work of the clergy is a personal calling, please feel free to discuss this with Rev. Liz.)

The ABC's of Being Clergy



Okay, I guess we were wrong. It turns out that **Bishop Richard Chang's** recent visitation *wasn't* his last official visit with St. John's after all. Change that to August 19, 2006 when the **Bishop** ordained St. John's own **David Gierlach** to the Holy Order of Deacons before a packed church hall filled with clergy, St. John's members and family and friends.

But just what was it that happened to **David** on August 19? And why is he a deacon? Wasn't he aiming to be ordained as a priest? A few words of explanation:

The Episcopal Church has three "orders" of ministry: bishop, priest, and deacon. The word "bishop" means "overseer," which is exactly what a bishop does: he or she oversees the church in a given geographical area, called a diocese. (See the handouts from the Bishop Search Committee each Sunday in September.) A "priest" is a bishop's representative in a given church or other community of faith, responsible for administering the Word and Sacraments (worship and spiritual direction) and caring for the people in that place. A "deacon" is specifically responsible for ministering to the poor, the sick, and the needy. Deacons existed in the Christian church before priests did, and they work directly for the bishop.

It used to be that people would be ordained directly to one of these three orders, according to how God and the church called them to serve, although bishops were often first priests (but not always). From about the 7th century, priests first had to be ordained as a deacon. We call it the "transitional diaconate". This is because the person is not remaining a deacon but is transitioning to the priesthood.

Because from then on the diaconate was treated essentially as a trial period for priests, the original sense of deacons serving the poor and needy got lost over the centuries. In recent years, however, we have been resurrecting the original sense of the diaconate. Thus some people (**the Rev. Nancy Conley** is one) are ordained as deacons with no intention of becoming priests. (We sometimes call them "permanent" or "vocational" deacons, but properly speaking, they're simply deacons.)

The process towards ordination involves much study and preparation. It begins by meeting with one's Rector or Vicar as well as a committee in your church who help you discern how God calls you to serve.

A diocesan committee, the Commission on Ministry, continues assisting in that discernment, along with the bishop. For the priesthood, seminary is usually required, which lasts at least three years. (**David** had already been to seminary some years ago.) When preparation is almost complete, a person takes General Ordination Exams, which are written exams in seven areas that last for four days. (They're a bit grueling.) The vocational diaconate does not require seminary or these exams, but does require preparation and study.

A person must serve as a deacon for at least six months before he or she can be ordained to the priesthood. **David** is now serving as a deacon at St. Elizabeth's, Palama, under the pastoral direction and leadership of the **Bishop**, and the mentorship of **The Rev. Jodene Hawkins**, Priest-in-Charge of St. Elizabeth's.



(TOP TO BOTTOM, LEFT TO RIGHT:) PRIEST, BISHOP AND DEACON: THE THREE "ORDERS" OF MINISTRY FOR THE EPISCOPAL CHURCH

pastoral ministries: *the ministry of the laity*

Granted, serving as clergy is not necessarily god's calling for everyone. but aren't there other ways one can minister to others without having to go through the long process of being ordained? if this describes you, perhaps you may want to consider being involved in a pastoral ministry.

the first two descriptions are straight from the canons of the episcopal church.

a **eucharistic minister** is a lay person authorized to administer the consecrated elements at a celebration of holy eucharist. a eucharistic minister acts under the direction of a deacon, if any, or otherwise the member of the clergy or other leader exercising oversight of the congregation or other community of faith. (title iii, canon 4, sec. 6)

a **eucharistic visitor** is a lay person authorized to take the consecrated elements in a timely manner following a celebration of holy eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the celebration. a eucharistic visitor should normally act under the direction of a deacon, if any, or otherwise, the member of the clergy or other leader exercising oversight of the congregation or other community of faith. (title iii, canon 4, sec. 7)

a **minister of healing** is someone who prays with a person for healing either for that person or for someone else. the minister of healing may lay on hands as part of the prayer. this is not a ministry specified in the church canons. ministers of healing should work in teams. they should determine whether they are called to this ministry in consultation with their rector/vicar and should receive training in the ministry of christian healing.



st. john's has a brand new piano!

For those who attended the Hawaiian Service on September 3, you may have noticed a new sound accompanying our always awesome choir. Introducing the Roland KR107 Digital Intelligent Piano—the ultimate in digital pianos today.

At their meeting on August 20, the Bishop's Committee authorized purchasing a Roland digital piano

to replace the one we had been using in the church. Of course, the Roland KR107 sounds like both a piano and an organ. But it also has the capacity to play orchestral sounds, bells, and a whole bunch of other instruments and sounds to enhance the music of our worship service. In addition, the KR107 has its own built-in sound system where soloists can hook microphones into it.

A team of people representing music, worship, and the Bishop's Committee saw and tried out the piano and then discussed the pros and cons of purchasing it. All agreed it was a good instrument at a good price and can be used in a variety of ways.

The purchase price, with tax and the cost of a cover, a lock, and rust preventers, was about \$5,000. The purchase was made fully using proceeds from our recent luau.

...and we are getting a copier!

Hawaii Business Equipment/Toshiba is donating a copier to St. John's By-the-Sea, free. Its last home was St. George's, Pearl Harbor, who traded it in at the end of a lease agreement. The copier also is a fax machine. It should be arriving soon!



Blessing of the Animals, during the regular 9:30 Sunday service at St. John's. Bring your pets! Invite the kids to come watch and participate!

Meet the Candidates for Bishop of Hawai'i, Iolani School, 4 – 7 p.m. (time to be confirmed)

...Vicar's Column, cont'd from page 2

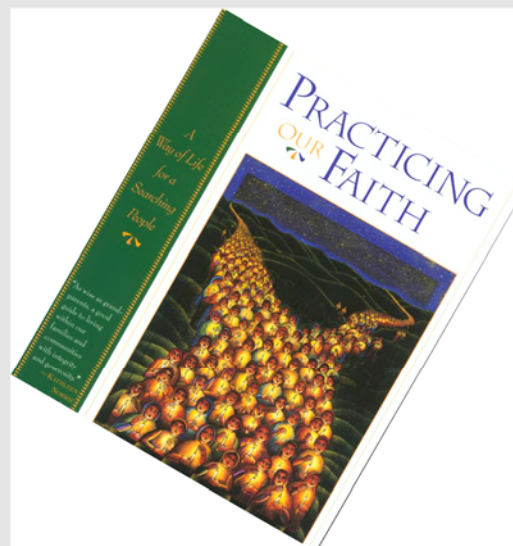
"twelve months, twelve practices"

About a year ago, I read a book called "Practicing Our Faith." It's part of a series of books and other resources that focus on specific patterns of behavior of people and communities of faith (churches and others). Practices are about how we pattern our lives, often in little, daily, seemingly insignificant actions. These practices show how we express (or don't express) our values and our faith in what we do and how we live. Each can be practiced well or poorly. Each finds grounding in the Bible. Each addresses basic human needs and helps human life flourish, when practiced well. I would also guess that each has been practiced in specific ways in Hawaiian culture.

There are 12 practices in this book: Honoring the Body, Hospitality, Household Economics, Saying Yes and Saying No, Keeping Sabbath, Testimony, Discernment, Shaping Communities, Forgiveness, Healing, Dying Well, and Singing Our Lives.

I propose that we start something new at St. John's By-the-Sea: a focus on these twelve practices, one each month. Each month the

focus might involve a movie, talking together about how we use



this practice now or might in the future, looking at what the Bible says about it, and how it has been practiced in traditional Hawaiian culture. I know that in conversations with some of you, I have heard of patterns of practice related to Dying Well, Hospitality, and Household Economics.

If you would like to help with this, please let me know. We will start with Healing from now through October (a little longer than a month because we have other things going on, too).

— Liz+

attention clergy and lay church leaders!

If you are a church leader (including Vestry/Bishop's Committee, clergy, church staff, Eucharistic Visitors) and you have not already attended the workshop on Preventing Sexual Misconduct (not the same as Safeguarding God's Children!), please plan to attend this required workshop on Saturday, September 23, from 8:30 a.m. to 1:00 p.m. at St. Timothy's, Aiea. Email **Nancy Minuth** (NMinuth@episcopalhawaii.org,) to register, using the registration form found at this link: www.episcopalhawaii.org/content/MisconductRegisFormOahu.doc



New Beginnings #9

The deadline for registration for the next New Beginnings weekend, to be held October 6-8 at Camp Mokule`ia on O`ahu, is September 6 for Neighbor Island churches and September 22 for O`ahu churches. New Beginnings is a unique weekend specially designed to respond to the issues, concerns, and needs of teenagers in grades 7, 8, and 9 (mature 6th graders may also attend). The program is designed to help participants grow in their love of themselves, others, and our Lord Jesus Christ. Please note that every church that sends two or more participants to New Beginnings must send at least one adult sponsor (over the age of 21) with them who has taken part in Safeguarding God's Children. For more information, contact **Ferdinand Cajigal** at 871-4345 or 276-5629 or by e-mail at

Why Do You Pledge?



We asked this question to 15-year old Julie, certainly one of our youngest members who donates regularly a portion of her allowance.

Julie, an acolyte who also sings in the choir and helps with Sunday school, attends church regularly with her family from far-away Mililani.

She says she "likes the sense of `ohana" at St. John's and the people "who care about each other."

Her pledge, she says, is "basically saying 'I want to support this church.'"

Here are the more significant items the Diocesan Council has recently acted upon:

the 3 year rolling budget

Diocesan Council is now reviewing the resource requests that commissions of the diocese and any church requesting financial help during the years 2007 – 2009 have submitted. The first draft of the diocesan budget will be reviewed at its August 12 meeting, and a balanced budget will be recommended for presentation to Area Budget Hearings during the months of August and September. (Update: The area budget hearings are scheduled for September 24. The Windward Oahu hearing will be at St. Christopher's Church, Kailua, at 2:00 p.m.)



view of diocesan council
Lot Lau

august 2006 report

the mission fund

The Justice, Peace & Partnerships Department reported that over

\$17,000 has been received from congregations for its support of flood and hurricane relief in Guatemala and expressed its great gratitude.

the frances adams fund

Diocesan Council invites congregations to apply to the Frances Adams Fund if they need financial assistance to pay for construction projects made necessary by governmental regulations. Of immediate interest to congregations, the help may be used to pay for projects mandated by the Environmental Protection Agency like the conversion of cess-pools to septic tank systems, or for connection to sewerage systems. St. John's Church, Kula, Maui has applied for a grant.


Faithfully, Lot

The Diocesan Council functions in our Diocese like an Executive Committee or the Board of Directors of a corporation. In our church, members who meet at the Convention each year approve next year's budget, among other actions. The Diocesan Council takes the place of the Convention as the decision making body for finances and use of other resources during the part of the year that the Convention isn't meeting. Lot Lau is a member of this Council.

A 2-page pictorial of David's ordination

A 2-page pictorial of David's ordination





n Jesus Christ, there is no chasm between God and the world. Jesus Christ means that God cares extremely, decisively, inclusively, immediately for the ordinary, transient, proud, wonderful, besetting, frivolous, hectic, lusty things of human life. The reconciliation of the world in Jesus Christ means that in Christ there is a radical and integral relationship of all human beings and of all things. In Christ all things are held together (Col. 1:17b) —W. Stringfellow