

ho'oulu

"to grow...to inspire..."



April-May 2009



Priest's Post-Its

sometimes it is). Starts 5:30 p.m. every other Wednesday, those being May 6, May 20, and June 3, June 17. Check it out if can!

+We have again enjoyed the talk story time with another group of folk from Tahiti, this time a group a mostly orphaned kids from Taravao, Tahiti. Many thanks to all who helped make their stay a memorable one. **(See pictorial on page 6.)**

+**Frances Lucas**, a founding member of Saint John's and Saint Matthew's in Waimanalo, entered life eternal on April 3, 2009. We shall miss her, until we meet again!

+The St. John's all Hawaiian liturgy was the subject of a great news article by the Star-Bulletin a few weeks ago! Many of our folk were interviewed, most gratifyingly, many of our *kupuna*. Check it out! **(See article on page 2.)**

May our loving God continue to bless each of you.

aloha, david+

We had glorious Holy Week and Easter celebrations. The Easter vigil was begun in the dark of night, lighted first with candles and then with the sunrise. The main service was a joyful, flowers-overflowing celebration of God's victory over death, God's victory over our deaths too!

+*The famous St John's Luau will be here May 16, 2009 at Hookano Hall.* Please pass the word and please plan to attend. Still the best deal in town at \$20 a head (kids even less).

+Uncle **Gene Naipo** has done it again. Creating from stones, clothes hangers, dust and pixie dust a new, commercial grade, outdoor sink for our many cooking/cleaning/ (bathing?) needs. Thanks **Gene!**

+Our Wednesday evening adults only BEER, BIBLE STUDY and PIZZA night continues. (Not necessarily in that order, but

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

Avg. Sunday
Attendance YTD

75

Hawaiian Legacy

Native culture and language thrive at a small church in Kahaluu

by Mary Adamski,
Honolulu Star-Bulletin

Sally Roggia, left, 17-year-old **Kaipo Lucas**, and Lucas' brother **Kapono**, 12, blow conch shells prior to the start of the service. (Photo: **JAMM AQUINO** / JAQUINO@STARBULLETIN.COM)

*St. John's and its quarterly all-Hawaiian liturgy was featured in the Honolulu Star-Bulletin's April 4th, 2009 issue. We would like to thank **Mary Adamski** for the wonderful write-up, which includes interviews of various members of our church.*

*For those who missed it, **Mary** was gracious enough to authorize us to reprint her article which you can find online at http://www.starbulletin.com/features/viewfromthepew/20090404_hawaiian_legacy.html*

Members of the Anglican Indigenous Network will convene in Hawaii later this month to talk about ways to weave the culture and languages native to Australia, New Zealand, Canada, Alaska, Hawaii and other U.S. states into worship services.

Too bad about their timing.

Had they been here Sunday morning, they could have had a Hawaiian immersion experience. From the opening hymn to the closing blessing, and all the songs, psalms, prayers, epistle and Gospel

readings in between, the Eucharistic liturgy at St. John's by-the-Sea Episcopal Church was in the Hawaiian language. Even before a word was spoken, three conch shells were blown, instead of the usual bells calling people to worship.

The small Kahaluu parish holds a Hawaiian service four times a year. Last week it was in honor of Prince Kuhio Kalaniana'ole, who was confirmed in the Episcopal Church here, as were Queen Liliuokalani and King Kamehameha IV and Queen Emma, who are honored at other times in the year. The latter two *alii*, who invited the Anglican Church to Hawaii, are considered saints in the Episcopal Church.



St. John's has a Hawaiian legacy all its own. The church was founded in 1931 on the Wailau peninsula -- about a mile makai of the Hygienic Store -- an area that was a fishing village long before Libby McNeil & Libby attempted to grow pineapples there. The congregation first met in a corrugated metal warehouse left when the plantation company pulled out. In 1947 the church members moved into the current white clapboard chapel on Kamehameha Highway at Lihikai Drive.

"Fishermen came to this church. The farmers stayed up in the valley at the Methodist church," said **Emalia Naipo**, 75, who has sung in the choir since she was 17. She is in the 1931 photograph taken at the first service. And, she said, the other 50 or so people in the photo "all were related to me. Seven generations of the **Ho'okano family** lived here. The family was so close, all the cousins lived nearby. The men earned their living fishing, and some worked on county road crews."

She was married to **Gene Naipo** in 1955 at St. John's, and their five children, since scattered, sometimes return for holiday services.

One of her vivid memories is of Dec. 7, 1941. "I was 7 years old. We were getting ready for church a little after 7 a.m. when we saw Japanese airplanes coming over the mountains. We saw bombs falling in the water. The people all gathered at the church."

The nearby Navy Air Station -- now Kaneohe Marine Base Hawaii -- called for men to come and help after the attack. "My father, **Kamiki Ho'okano**, went," said **Naipo**. "He was driving his

car, and it was strafed by Japanese planes. He was killed that morning."

But Sunday was not about sad memories. It was a time of joyous sound as congregation members joined the eight-person choir in familiar Hawaiian hymns and anthems that reverberated into the high-peaked ceiling and out the open windows.

Despite its roots, the congregation did not get into total Hawaiian-language worship until the late **Rev. Charles Hopkins**, a native Hawaiian, came as rector from 1986 to 1996.

"We carried on his legacy," said **Paul Nahoa Lucas**, senior warden. "We should not abandon our culture at the doorstep of the church Sundays. The key is more than physical manifestations but to try to incorporate more of a Hawaiian perspective." **Lucas** said the indigenous initiatives of the church "are getting us to think how we can incorporate our culture into our worship."

With the aid of printed primer sheets, the language tripped off the tongues of the 50 people present in differing degrees of fluency.

Lucas' son Kaipo, a Kamehameha Schools senior who was in Hawaiian immersion classes since preschool, said participating in the Hawaiian liturgy "is the best scenario possible for me." He created a cloth banner displayed near the altar, containing images of a Hawaiian hawk, a humpback whale, *kukui* and taro leaves around a shield and cross. "Each one symbolizes a *kinolau*, a physical manifestation of a Hawaiian god. It acknowledges our culture and holds Jesus Christ as the center." **Kaipo's** grandmother **Ruth Lucas**, his parents and younger brother **Kapono** are active in the congregation.

"In any indigenous people, language is the life force," said **Ted Paoao**, who clearly relished the opportunity to add his harmonizing to the choir's efforts. He attended with his wife, **Carol**, son **Pomaikai**, daughter **Kristin**, their spouses and two grandchildren. He said his four children attended Hawaiian-language immersion schools, and the grandchildren will follow.

The only English spoken Sunday was the homily by the **Rev. Jodene Hawkins**, rector of St. Elizabeth's Episcopal Church in Palama, standing in for the **Rev. David Gierlach**, St. John's part-time rector, who was out of town.

"We haven't raised up Hawaiian priests," said **Mahi Beimes**, one of the lay leaders at the service and a descendant of the **Kalahiki family**. There is only one native Hawaiian priest still serving in the Hawaii diocese, she said. Already well into her first career as a Pearl Harbor Naval Shipyard manager, **Beimes** is one of four people in the parish undergoing a discernment process about becoming a priest.

"For those of us who are native Hawaiian, it is a concern," she said. "The story of our church in Hawaii began with the invitation of the king and queen."

It's not their language, but **Frank and Caitlin Embree** read along and said they enjoy the church's multiethnic culture. Both have lived in other countries and experienced worship in other tongues. "What I like is that three and four generations of involvement are going on," she said.



Mary Adamski writes weekly about Hawaii's houses of worship. She can be reached at madamskei@starbulletin.com.

“ Nearly everything you do is of no importance, but it is important that you do it.”

—Mohandas Gandhi



faith as community

Fr. David Gierlach

Some people think of church as a home for saints.

Others think of church as a hospital for sinners.

Some divide their lives into church days and work days: and different values get assigned to each, depending where we are.

One of my friends worshipped with us recently.

Didn't want to take communion. "I have too many sins" my friend said.

And that's what got me thinking about sinners and saints; the church and the world; this world and the next.

And when I took those thoughts to today's readings, the readings themselves had a great deal to say.

*Our faith isn't about being holy and separated from the world
and untouched by real life in the here and now . . .*

“Touch my wounds” the resurrected Lord told his friend the doubter — Thomas. Even resurrected, there is a real, physical, breathing, Jesus. Different from before, but somehow also the same. The mixing of the human and the divine. A mixing like yeast and dough, so thorough they cannot be separated.

And indeed, we will hear over the next several weeks these encounters that our fathers and mothers in faith had with the Risen Jesus. How hearing of it

was greeted with disbelief; how the disbelief melted away in the seeing of it. And then, how the seeing of it created a whole new community. Yet it was a new community that was all about mixing together the human and the divine.

The earliest Christian communities didn't head for a lonely room in a monastery --- each to pray alone. They sold all they had, got together, lived together, shared together.

The great spiritual insight that came with their experience of the Risen Jesus changed how they

lived their day to day lives. Changed who they were, not only on Sundays, but everyday. Yet.....

That kind of solidarity is hard to maintain over the long haul. And by the time we get to the first letter of John, we see that the community was starting to forget. The community was starting to forget that they were a mixed bag of good and bad. Some thought they may get perfect here and now. And we all know how much fun perfect people are!



So John, in his letter, reminds them, reminds us, that we are a mixed bag. You will fall short. So will I. Today. This week. Always. The key is to admit it, ask forgiveness, give forgiveness, and move along. This is our life. This is our journey of faith.

It is, in truth, that in our failures, in our defeats, in our lack, in our falling short, that we are most open to the healing touch of the finger of God.

Those folks in John's early community who found themselves perfect missed the whole point of what happened in Jesus. We can't do it ourselves; much as we'd like to think we can.

So God, in Jesus, has done it for us. As Paul wrote to the Romans:

"God has done what the Law, because of our unspiritual nature, was unable to do." (Romans 8:3)

And it works best in our weakness: "My grace is enough for you; my power is at its best in weakness." (2 Corinthians 12:9)

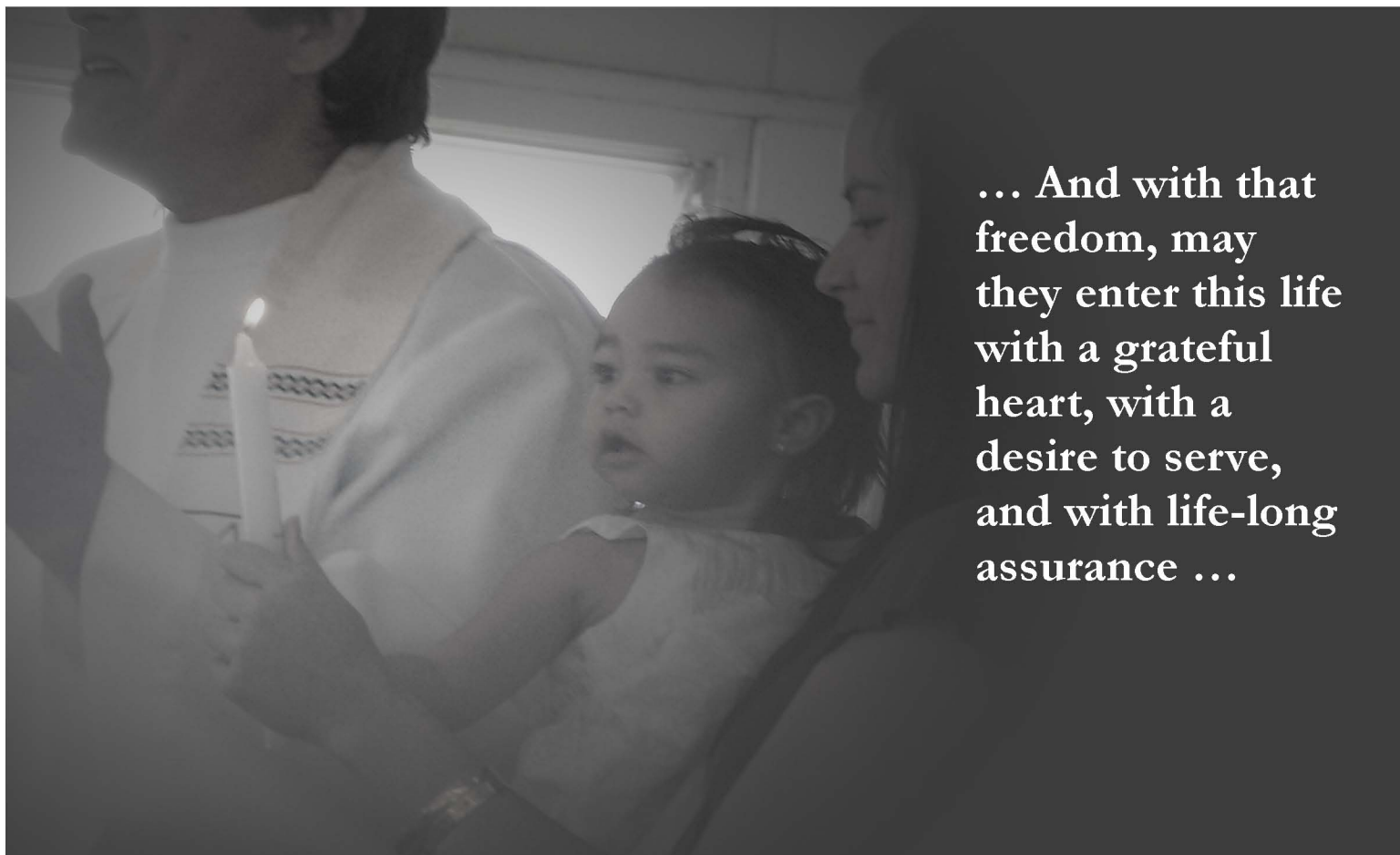
And in that sense, my friend who said "no" to communion got it wrong. Because we are none of us blameless. We kneel at this rail for strength...strength for the journey. We none of us deserve it. But, by the grace of God, we all of us are invited to it.

And so it is into this community of misfits that we welcome two new members, ready to be baptized. And what I hope they will grow into is this: People who will surrender all that they are; People who will come to believe that Je-

sus saves not only the baptized, not only the Christian, but the whole world. That they will discover the freedom that comes in knowing that ours is a God who has already claimed us, already saved us, who is already plowing and planting the seeds of the Kingdom of God that is our inheritance.

And with that freedom, may they enter this life with a grateful heart, with a desire to serve, and with the life-long assurance that "neither death nor life, no angel, no prince, nothing that exists, nothing still to come, not any power, nor height nor depth nor any created thing, can ever come between us and the love of God made visible in Christ Jesus our Lord." (Romans 8:38)

Amen+



... And with that freedom, may they enter this life with a grateful heart, with a desire to serve, and with life-long assurance ...

Tahitian Youth Group

Photos by Vicki Fay





Baby Baptisms

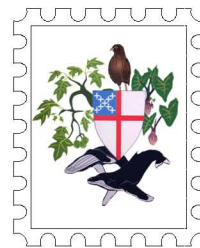
We got way **too many photos** for this issue. (We couldn't even fit the keiki at our annual Easter Egg Hunt!) For those and more of our photo albums, check out:

hooulu.wordpress.com





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MISSED OUT ON OUR EASTER SERVICE?

Check out our exclusive photos
of this and more at

hooulu.wordpress.com

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

Sunday Service (Church Hall)
& Sunday School (Ho'okano Hall)
Starting at 9.30am

Wednesday Eucharist/Healing Service
Starting at 9.30am
(followed by Morning Adult Bible Study)

Evening Adult Bible Study,
Wednesdays at 5.30pm