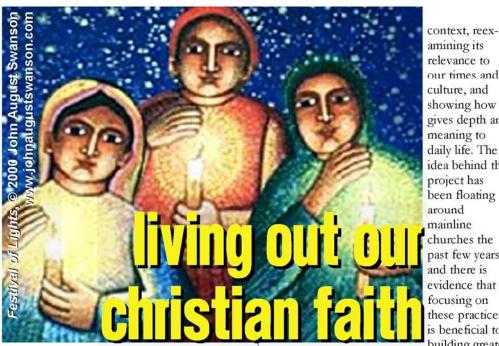


The Newsletter of St. John's By-the-Sea]

October 2006 issue



"Christian practices are not activities we do to make something spiritual happen in our lives. Nor are they duties we undertake to be obedient to God. Rather, they are patterns of communal action that create openings in our lives where the grace, mercy, and presence of God may be made known to us. They are places where the power of God is experienced. In the end, these are not ultimately our practices but forms of participation in the practice of God." - Craig Dykstra, VP for Religion, Lilly Endowment, Inc.

(Source: www.practicingourfaith.org)

a twelve-month journey into our faith

tarting in October, St. John's By-the-Sea will embark upon its most ambitious project to date. Rev. Liz Beasley and St. John's will be starting on a twelvemonth journey exploring how we can all put into practice our Christian faith throughout our daily lives. The project will encompass everything from our Sunday service to content in the Ho'oulu to related activities done at Ho'okano Hall. Based upon the book "Practicing Our Faith: A Way of Life for a Searching People", edited by Dorothy C. Bass, St. John's will explore twelve central Christian practices-shared activities that address fundamental human needs and that, woven together, form a way of life that is faithful and has integrity. Each month, we will be exploring each of these practices by placing it in its historical and biblical

amining its relevance to our times and culture, and showing how it gives depth and meaning to daily life. The idea behind this project has been floating around mainline churches the past few years, and there is evidence that focusing on these practices is beneficial to building greater

community within churches and their members.

The monthly topics being covered in this project are (in chronological order):

October: Healing. November: Hospitality.

December: Household Economics. This is about the well-being of our household. It's about economics and the environment/the land.

January: Saying Yes and Saying No. Living means we constantly have to say yes to some things and no to others. How do we decide? February: Singing Our Lives. This is simply singing: singing our lives to God.

March: Forgiveness.

April: Dying Well. Showing and knowing God's love in the midst of death.

May: Testimony. This is giving voice to our faith, to what we have experienced and seen.

June: Honoring the Body. Treating our bodies as the temple of the Holy Spirit.

July: Keeping the Sabbath. This is essentially leaving time for God, but most fully it's taking a Sabbath day each week. The general idea people talk about for Sabbath is no work, nothing that makes us worried or angry, and spending time with those we love.

August: Discernment. This is figuring out where God is and is not in situations we face. September: Shaping Communities. This is how a group of people make the commitments and arrangements that order their life together.

tying hawaiian tradition with christian faith

o bring further relevancy with the Hawaiian traditions of St. John's, various church members currently involved with Native Hawaiian Ministry have been asked for guidance with this project. Rev. Liz's intent is to "deepen our faith, deepen our life together, and increase awareness (and practice) of Hawaiian traditions". Thus these efforts will help make this uniquely a project created by St. John's and for St. John's and its outreach and not merely something out of a book.

The project, according to Rev. Liz, will focus on putting into practice concepts "that can help express and deepen our faith and give meaning to our lives". Ideally, the end result of the project will help us understand why we believe what believe of our faith and to encourage us to continue to strive to live lives with greater integrity in the Lord's name and for the sake of those around us. 😭

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



vicar's column The Rev. Liz Beasley

on healing

ealing. We've had a few sermons on it.
We've started do-

ing anointing and healing prayer on many Sundays. In this issue, you will find an interview about the Christian healing ministry.

This is all part of a focus on Christian practices — see the feature article starting on page three, explaining what this is all about, too.

Healing is the central message of Jesus' ministry — but not just in the sense of being cured of a physical disease. The New Testament, as it tells the story of Jesus and of the early church, uses a word that means both "salvation" and "healing." Jesus brings healing in more than just the body. Jesus brings healing to body, mind, and soul; he brings wholeness and unity with God. That is salvation.

One priest, **John Koenig**, writes, "...healing is an indispensable part of the coming wholeness that God intends for all creation. This means that the practice of healing is a central part of the reconciling activity of God in the world. 'Salvation means healing,' wrote the theologian **Paul Tillich**, 'and healing is an element in the work for salvation."

So when we practice healing, we are carrying on God's work to bring wholeness and salvation to a broken and hurting world.

Healing can be "practiced" in a number of different, everyday ways. In church, I have talked mainly about laying on of hands and praying and anointing. This is one manifestation of healing. It is a way of carrying on something that Jesus himself did and an instruction that Jesus gave to his disciples. Some people have a gift for healing through prayer and/or the laying on of hands (Paul mentions this in 1 Corinthians 12:4-11), but all of us, as Christians, can pray for people we know who are sick.

But there are other ways to bring healing to someone: listening; caring for someone who is ill; visiting someone in the hospital; volunteering in a hospice. Twelve-step recovery groups are agents of healing to those with addictions. Nurses, doctors, and other health care practitioners make the practice of healing a part of their daily vocation.

Some people have the gift of using plants in healing. I have heard stories from some of you about people you have known who had a

investiture of 26th presiding bishop to be webcast live november 4

he Episcopal Church's Office of Communication, in collaboration with the Washington National Cathedral, will webcast the investi-

ture service of **Presiding Bishop Elect Katherine Jefferts Schori.** The service, scheduled for November 4, 2006, will be carried live beginning at 11 a.m. (Eastern Time) and continuing through the liturgy's conclusion, expected around 1:15 p.m.

The webcast will have a direct link on the Episcopal Church homepage, www.episcopalchurch.org. It will go live shortly before the service begins.

"Our plan has been to make the investiture as widely accessible as possible," said **Michael Collins**, the church's director of broadcast and multimedia communication. "By presenting the event as a webcast we can insure that the service is readily available to anyone with an Internet connection."



he Christian faith is about the eternity of hope. Once we give up hope, I think we cease to become active, engaged Christians. If we have no hope, we have repudiated the basis of our faith. There is always the possibility of reconciliation, resurrection, renewal. And once we lose a sense of that in a very deep way, we have challenged the very foundations of our faith."

Presiding Bishop-Elect Katharine Jefferts Schori in a June 20, 2006 interview with PBS's Kim Lawton. You can read the rest of this exclusive online interview at: www.pbs.org/wnet/religionandethics/week943/exclusive.html

The webcast will be available in Windows Media Player and Real Player formats in both high bandwidth and low bandwidth options as well as an audio only version. The service will be recorded from a satellite production truck onsite that will uplink to a satellite as well, to provide live coverage opportunities to all media. Interested parties with a tunable satellite receiver will also be able to watch the service in this way. Coordinates will be announced when they become available.

Providing commentary will be the Rev. Jan Nunley, deputy for communication at the Episcopal Church Center, and the Rev. David Crabtree, a deacon and television news anchor at WRAL-TV in Raleigh/Durham, North Carolina.

knowledge of how to use plants in healing. On Kauai, I once heard a woman talk to a group about the plants she knew and used for healing. Any of the people I have known or heard of would pray as they selected, prepared, and used the plants, knowing that the healing ultimately comes from God our Creator.

And that is finally the main point. Healing is a way that we participate in God's saving, reconciling work in this world. When we bring love and care to someone who is hurting in body, mind, or spirit, with either a genuine concern for their well-being, or a genuine desire to do the work of God, we participate in the practice of healing.

Some questions to consider:

- Where have you experienced healing in your own life?
- What is still withered or paralyzed in you? What needs to be healed?
- What testimonies have you heard, or have you seen cases, in which illness brought someone closer to God and to

loved ones, and feeling more alive than ever before? When have you seen some new kind of health come even when physical illness continues or even ends in death?

• In what ways do you practice healing in your life for those around you? In what ways would you like to?

mahalo and *aloha!*

n October 15, we bid a big aloha and mahalo to Pat and Penny Chu who will be moving to Hilo. As Treasurer, Pat has left St. John's in good financial standing. And as Bishop Committee member, Penny has had a large part in our church's recent strategic planning, as well as acted as rotational Layreader on Sundays. They've both promised to visit us during "opera season". Thank you both for being a big part of what made St. John's special!

Another big *mahalo* goes to Bill Fay who volunteered and was recently elected Treasurer.

mālamapono

God Working Within Us Through Christian Healing

s the first in a twelve-part series, we will explore various Christian practices that we can focus on throughout our daily lives, lying them with the values and traditions that Hawaiians hold dear. The aim is to help guide St. John's By-the-Sea and our readership to deepen our faith in God and enrich our lives as individuals and together as a community and as "ohana (family). (Ho "ola = to heal, in Hawaiian.)

We begin with an interview with **Kirk Beasley**. Trained in Christian healing and a member of the Order of St. Luke the Physician (a predominantly Episcopal order that promotes praying for the sick), **Kirk** spoke with the *Ho`oulu* on the practice as it is done today. But more importantly, he (along with his wife, the **Rev. Liz Beasley**) will help explain the importance of healing as a crucial part of our Christian faith. In this interview, you will understand that healing is not just a one-time event but an experience that can last throughout one's relationship with God.

How do you define "healing"?

In Christian terms, we think of it as God's action in our lives to fix a spiritual, physical or emotional problem—even a problem with memories that dog us. But its a concrete experience. Its not some ephemeral, unknowable thing. People that we've prayed for in the past have been cured of very difficult illnesses—sometimes immediately and sometimes after a brief period of time. But my judgment is that it's enough that a doctor would say that its healed.

Is healing a substitute for medical and/or psychological attention?

Oh no, not at all. In fact, one of the things that I do when I pray for people who are sick and under medical care is that I pray for the doctors and the nurses and all the medical personnel who are going to be dealing with that person that they might be patient and as akamai (knowledgeable) as possible.

How does it supplement medical and/or psychological attention?

There's a spiritual element to some situations—some emotional element—that is not easy

he simple answer is that what gets fixed is what God wants to fix. It has nothing to do with what (we want). It's why I always pray at the beginning of every prayer "Lord God, let Your will be done". It's going to be done anyway and there's no sense fighting it."

-Kirk Beasley, on Healing

for the doctors, no matter how well trained they are, to root out in the person. And it may be buried so deeply in the person's awareness that even they are not clear on it. They may have some hint, but they really don't see it clearly until well after—sometimes many years after—the actual event of being made well.

So one of the things we can do is that because we know that God made us and sustains us that we know that God sees into all the hidden corners of our being. And if we prayed for God to step in and to shine some light into that darkness or to fix whatever's broken and if God's willing to do that, then we find that its a very efficacious way of assisting traditional medicine in its duties and responsibilities. But we don't ever recommend that someone make it a choice between being prayed for and taking their medicine or having surgery.

Is healing the same as the curing of one's ills?

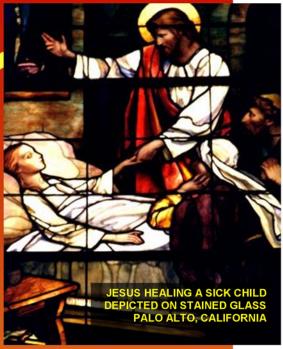
That's beyond my ability to know. It's not up to me to make that kind of decision. I see my place as being there to pray—basically showing up and letting God do all the work.

How is the practice measured for effectiveness or can it be?

That sort of longitudinal study (of someone of which medical attention was totally ineffective, but who was prayed for and was healed) would be pretty hard to get. One of the other issues is that, quite honestly, there are healings in our lives which take place without specific healing prayer and even without specific medical attention. How can we judge those? Where do those fall in the spectrum of sick to well? We just don't know what that is

How does healing relate to Christian faith?

The Lord was pretty specific about His



disciples going out, laying on hands and healing people. Its one of the few commands that He actually gave that we have. He told us to heal the sick, cleanse lepers and all that sort of thing. I think that in our Lord's time 2000 years ago, His ability to heal the sick was the hallmark of His special ministry. He brought a very different attitude towards sickness. In the learned societies of His day, if you were sick, it was obvious that the gods were very displeased with you. Anyone who attempted to relieve any of that was involved in a practice which was, at best, "stupid", because you were contravening the will of higher powers. But Jesus came and healed those who wished to be healed of every illness and type. And after His death and resurrection, we have the apostles doing the same thing, obeying His command. And so 2000 years later, it's probably still appropriate for us to obey that command if we feel a call to pray for the sick.

How does the practice today compare with how Jesus practiced it?

Its really hard to compare the Lord God walking on the Earth doing something and **Kirk Beasley** doing something. I think that we're magnitudes of capability apart here. I'm just a fallible human being. Essentially we try to learn from the Lord's example. We try to use words that He would use as far as we know. And we try to bring the same elements to bear except of course we're not Him.

(Liz:) I would add that for Jesus it was He Himself as the Son of God bringing healing to those who were sick. And for us, we pray in His name. We are calling upon His name because He was the Great Healer, calling upon Christ to come through us...

Continued on page 5...

Scripture Passages on Healing

eter said, "I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk." And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong.

-Acts 3:6-7

n another Sabbath (Jesus) went into the synagogue and was teaching, and a man was there whose right hand was shriveled. The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. But Jesus knew what they were thinking and said to the man with the shriveled hand, "Get up and stand in front of everyone." So he got up and stood there.

Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"

He looked around at them all, and then said to the man, "Stretch out your hand." He did so, and his hand was completely restored.

-Luke 6:6-11

large crowd followed and pressed around (Jesus). And a woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. When she heard about Jesus, she came up behind him in the crowd and touched his cloak, because she thought, "If I just touch his clothes, I will be healed." Immediately her bleeding stopped and she felt in her body that she was freed from her suffering... Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. He said to her, "Daughter, your faith has healed you. Go in peace and be freed from your suffering.

-Mark 5:25-30, 33-34

hen Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. There some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man.

After he took him aside, away from the crowd,
Jesus put his fingers into the man's ears. Then he
spit and touched the man's tongue. He looked up to
heaven and with a deep sigh said to him,
"Ephphatha!" (which means, "Be opened!"). At
this, the man's ears were opened, his tongue was
loosened and he began to speak plainly.

Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

-Mark 7:31-37

sunday school in october and november: the story of "the boy's lunch"



ainting, gluing, tasting, and singing: the children attending St. John's Sunday School started this school year learning the wonderful Old Testament story of Noah's Ark. The focus shifts now to an equally exciting tale from the New Testament.

The Book of John tells how Jesus accepted a boy's simple yet generous gift of two fish and five loaves of bread. Jesus blessed this gift and turned it into a feast for more than five thousand people. During October and November, the children will be learning about this Miracle of the Loaves and Fishes. The unit called "The

Boy's Lunch" will use music, art, cooking, storytelling, and more to tell the story and share its message: We can care for people by sharing food and other resources; God can multiply what we do.

All children, whether they are visitors or come often, are warmly welcomed.

See Sunday School Coordinator **Vicki Fay** for details. She can also be reached by phone at 247-4981 or by e-mail at vandwfay@mac.com

Why Do You Pledge?



Jan Rensel, whose lilting voice is heard every Sunday in the choir, first came to St. John's By-the-Sea 20 years ago. She was urged to do so "if you want to practice your Hawaiian" by her university professor, Pua Hopkins.

Jan, who "grew up in the Catholic Church," served as temporary accompanist

for three years. She is now music ministry coordinator and serves on the altar guild as
well as driving a weekly Honolulu carpool including Ruth Brighter, Sally Roggia and sometimes our newsletter editor. She says she
could never leave St. John's because she
"loves the people" and pledges because we are
all expected to give "of our time, talent and
treasure."

... Continued from page 3

(Kirk:) We're just there. We're like the agent who delivers the insurance policy. The policy's already been written. We're just here to be the official deliverer of the good news...When I talk to people who have an interest in Christian healing ministry, I tell them that you have to be willing to show up and pray. If you can do those things, that's the first major step. God shows up and takes care of business. We just show up as evidence that the Lord still speaks to us and tells us to do good things.

What is the importance of faith and belief in God within the individual wanting healing? Does one need to be a believer for it to be effective?

In my experience I have found that there needs to be someone in the process who has faith. It does not have to be the person who is sick. I have seen totally faithless people and people of bad character healed as a result of the prayers of someone who really cared about them but was faithful that God would heal even a bad person.

(Liz:) There's all sorts of examples in the Bible of not the person who's sick or lame coming and asking, but the friends or the family asking for healing for that person that has faith.

On TV, there are evangelists out there that make a big show of healing and curing people right on stage. Ultimately it gives the impression that healing is some big Las Vegas magic show. What can one truly expect from the type of healing service you are talking about?

(Kirk:) In the way I do it, it is a method I've learned from people like Francis McNutt and Malcolm Miner. It's a quiet very dignified experience, in which the person seeking healing doesn't even have to tell me specifically what they want to be healed of. The Lord knows already. What we do is try to make the person comfortable in terms of any potential hesitancy or embarrassment. 2000 years after the Lord walked the earth, people are still hesitant to talk about illness for fear of being judged by others. Some illnesses are more taboo than others. But the Lord's grace is complete and deals with all matters. So it's not up to Kirk Beasley to decide who or what to pray for. But it is up to Kirk Beasley to be a dignified representative of the Lord as best he can. But that's true of every Christian.

During the healing process, what is being healed and how does it benefit the individual?

The simple answer is that what gets fixed is what God wants to fix. It has nothing to do with what (we) want. It's why I always pray at the beginning of every prayer "Lord God, let Your will be done". It's going to be done anyway and there's no sense fighting it. But there are some situations for some mysterious reason the Lord expects us to pray and then some change takes place. And I think this is largely instructive for the persons involved, including **Kirk Beasley**.

There was a lady for whom I prayed who was going



t. John's recently received this letter from the Congregational Health and Growth Commission. They are recommending that St. John's receive the full \$20,000 we asked for in 2007. This amount will be part of the overall diocesan budget. This is in keeping with St. John's plans for financial independence in 2008 (reported in

the September 2006 issue of the Ho'oulu).

What happens next is the Diocesan Council votes on the budget. Then the Convention votes on the budget at the annual meeting on October 20-21.

September 12, 2006

The Elizabeth Beasley Bishop's Committee Members St. John's Episcopal Church 47-074 Lihikai Dr. Kaneohe, Hawaii 96744

Dear Rev. Beasley and Bishop's Committee Members:

I am writing to inform you that the Congregational Health and Growth Commission has recommended an allocation of \$20,000 for 2007 and \$0 for 2008 and 2009 from the diocesan budget for the support of St. John's by the Sea Church. The

Commission congratulates the leadership and members of St. John's for stepping forward in faith and working hard with their stewardship to meet the goal of independence from support.

We look forward to you executing your strategic plan by living out the call "To carry out Christ's work." in the Strategic Plan of the Episcopal Church in Hawai'i as adopted by the Dioceses at the Convention in 2004.

I invite you to contact me via email at leialohas001@hawaii.rr.com or by phone 239-9536 if you would like a visit from the Commission.

Faithfully yours,

Sandra Leialoha, Chair Congregational Health and Growth Commission

blind very rapidly. And I felt there, uh,...I felt no sympathy for her at all. And I thought I was going to be ineffective and it was probably going to be a waste of time. But her daughter-in-law was very faithful and was there while the prayers were being done. The woman regained 90% of her sight within a few days and went back to the Mayo Clinic in Rochester. And they confirmed her sight had been restored and they did not know why. Now why does God heal that particular person and not someone else-I don't know. But I do know that I was certainly instructed by that experience. I learned an awful lot. A large part which was to put my ego on hold and to increase my humility every time I go to pray for someone. And also I think that other people who had witnessed (the woman's restored sight) were instructed. I think the funny thing is, in my opinion, the lady that was healed was the least instructed of the group.

And finally, how and why did you get personally involved with this ministry?

I've known for a very long time in my life that the Lord had given me a talent or a gift in terms of praying for people who were sick. In my own case, I had been a bit embarrassed about it for quite some time and had been very cautious about openly exhibiting any behavior indicating that I was praying for people

that were ill. There was a situation in which a young man was very severely injured, almost to the point of death. I knew his father was a good and faithful person as were the members of his family. I felt compelled--a powerful compulsion which I happened to take as God's finger pressing on me, telling me to get going—to organize a group of people to create a prayer vigil for this young man who was on the verge of life and death. After that, I organized a small group of people to pray for him with his permission and the acquiescence of his family. I told his father that he should in no way feel obligated at any point. I felt a real call in this particular young man's case that I did not know that well to pray for him. And once I started doing that and then the word sorta gets out. By God's grace, I became actively involved in the Order of St. Luke the Physician which is a predominantly Episcopal order that promotes praying for the sick and I'm a member to this day. And its been a great blessing to me because it helped me have a set of rules to live by in doing this work, generated by people watching me.

And so every church that Liz and I go to, we offer this healing in services. If people want to take advantage of it, it's great; if not, that's great, too. In my own heart I try to be faithful to something I've been called to do. The Lord hasn't called me to do very much and so I felt I can give back this little bit.











يدرنور ديد و دران - ١٠٠٠ episeopal churc sunday morning services, 9:30 morning bible study/prayers fridays, 9:15am

A special *mahalo* to everyone that contributed to the creation of this issue: Valerie and Peter Besenbruch, Ruth Lucas, Nahoa Lucas, Mahi Beimes and Jan Rensel. This issue simply couldn't be completed on time without your contributions. Your *kokua* helped to make this issue feel like this is everyone's newsletter.—Editor