

ho'oulu

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



October-November 2008



Priest's Post-Its

and all the rest! Your efforts, dedication and great cooking were phenomenal!

+In the past year, thanks to the generosity of so many and the needs of the Church, we have installed French doors on both sides of the church to brighten up our worship, air conditioning to cool us off and a new sound system so we can hear what's happening. The new outside benches should be here soon as well. If you haven't been to St. John's in a while, stop by and *take a gander*...

+OUR WINE TASTING EXTRAVAGANZA IS COMING SOON! DECEMBER 6, 2008. HOOKANO HALL. 6 PM! Please do your best to encourage your friends and family who *don't normally come to St. John's* to join us for this! This is a wonderful opportunity to drink really good wine (courtesy of **Michael Hopkins**), eat delicious *pupus* (from the ovens of many of St. John's fine French chefs), hear perfect music (I promise *not* to sing) and bring a crowd that has never heard of us before! See you then!

+The season of Advent will be upon us before we know it. It begins 4 weeks before Christmas and is a season of anticipating both the birth of Our Lord and his coming again... a time both of joy and of repentance. May yours be a holy one.

aloha, david+

With all of the chaos in the financial markets and the economy in general, may we especially remember, and reach out to, and be generous with those among us who have the least, for it is on them that financial calamity usually strikes most sharply.

+WE HAVE BEGUN A WEDNESDAY EVENING ADULT BIBLE STUDY STARTING AT 5:30, GOING UNTIL 6:30 OR SO EVERY WEDNESDAY. Many of our working members said "let's do it!", but at a time we can do it at! Sooo, I will bring the pizza (and beer and soda), y'all bring a bible (*New Revised Standard Version, please...*), and we'll get serious. (Given the content involved, children under 17 will need to be accompanied by parent or guardian.)

+The luau was a tremendous success. As always, *best Hawaiian food* in the State! Many thanks to all who worked so hard to make it another St. John's grand event, especially **Sandy, Uncle Gene, Leone, Lois, Uncle Lloyd, Randy, Auntie Ipo, Emalia, Eloise,**

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

67

A large sea turtle is swimming diagonally from the top right towards the bottom left of the frame. The water is a clear, vibrant blue, and the sunlight filters through, creating a shimmering effect on the turtle's shell and the surrounding water. The turtle's head is in the foreground, showing its eye and the pattern of its scales. Its front flipper is extended forward, and its back flipper is visible behind it. The overall mood is peaceful and serene.

G

ive to Caesar what belongs to Caesar. Give to God what belongs to God. Many people hear that as creating two lives for us to live.

One: a public life that goes along with whoever and whatever is in charge in our Monday through Saturday lives.

Another: the private, personal spiritual life.

This split, this schizophrenia, didn't begin with Jesus.

Jesus would have been shocked if anyone told him that's how his response would be interpreted.

This split, this schizophrenia, occurred when Christianity, an outlaw faith for over 300 years, a faith that challenged the powers that be, became the official religion of the realm.

And what had been a radical, challenging, martyr-creating faith became, over the years, an organization that slept with the state, whose call to non-violence mutated into a thing called "just war"; that made faith a private matter, that forgot that we are called to be different, a lamp to the world, the salt of the earth.

No.

The lesson today is not about two lives; it is about God being all in all. The lesson today is all about God invading, infecting, imbuing every pore, every cell, every hour, every part of our sleeping and waking lives . . .

being immersed in

GOD

a sermon by fr. david gierlach

But to see that, we need to get back to what was going on between the Pharisees and Jesus. To what led to this remark by Jesus. *Context is everything.*

The Pharisees have been trying to trick Jesus for weeks. And what better way than a trick question about taxes. Taxes that had to be paid in Roman coins. In Roman coins that bore the image of the Emperor. Roman coins that declared the Roman Emperor to be a god-divine.

The commandments said to the Jewish leaders: you will not have idols; you will not have graven images. The fact of the emperor on the coin was just that—a graven image. A false god, which the tricksters, the holy ones, the Pharisees, just happened to have in their very own pockets.

They thought — if he says pay — the crowds will desert him. “He’s a Roman collaborator!” If he says “don’t pay” then he’s a rebel — Rome will make quick work of him. That was the scene. That was the context. Jesus was not announcing a rule about devotion in private and public subservience to the powers that be.

So we are left with the question, what belongs to God? What might we give? What might we withhold? You know the answer. I know it too.

And of course, we all of us realize that the knowing doesn’t make the doing any easier.

But we know. All that we are. All that we have. All that we do, it is all God’s.

It creates a problem. How do we possibly live like that in what we love to call “the real world?”

It creates a problem. One that won’t be “solved.”

It is a problem instead to be lived. Each day. In each circumstance. This is the question: How do I act in this particular circumstance, realizing that God, in Jesus, is standing right next to me?

That is the question we ask when we are confronted with a stranger. When your stewardship committee asks your help. When we consider

who we are and where we are going. The answers, of course, are right here, in what the apostles called The Good News. . .

Welcome the stranger. Feed the hungry. Give to the undeserving. Love the enemy. Walk the extra mile. Don’t invite those who can repay to your home; invite those who *cannot* repay.

We follow a crucified Lord who told us we can only follow if we too take up our cross. Who told us to lose our lives, for his sake, if we would find them. A Lord who gave his all and who asks nothing less from those who would claim him.

It is all God’s. And so, here we are. And we are struggling. Individually, and as a community.

A Catholic friend asked a member of St. John’s, “Why do you stay in church after getting communion? Most of us get our bread and leave.”

We stay, I think, because we see that what is holy in the bread bears fruit in the community that it creates. Our meal at the hall is an extension of the holy meal shared at this table. And so we stay.

And we struggle. Who should we welcome? Who should we open our doors to?

And who should we reject?

To whom do we say — there is no room at the inn?

We—like every community that calls itself “Christian”—are asked a fundamental question: “Is Jesus welcome in this place?” Is Jesus welcome here? Who do we accept? Who do we reject? Is Jesus welcome here? For Jesus comes in many forms. In many faces. Usually disguised. Who would have looked for God born in a barn — killed on a tree?

Is Jesus welcome here? Do we see him in the face of the stranger? In the face of the alien? In the face of the traveler?

I am very proud of each of you. All of you. You that wonder.

You that accept.

You that question.

You that object.

Because what we are doing here, in this little place, with our few numbers, with our questions, objections and concerns, is this.

We are struggling to become a community. We are feeling the pain of what it means to follow this God who turns all we know inside out and upside down.

We don’t head for the car with the holy wafer just swallowed.

We know each other’s names, or we want to.

We care about this place, what it means to follow the Lord.

Ours is a God who asks not just for a wink and a nod, not that we dot the I’s and cross the T’s. but a God who loves us and wants us and needs us, as lovers love and need and want each other.

So just like life is not simple or easy, life with a God who claims every part of our life will be neither simple or easy. So I commend the life and struggles here at St. John’s.

But even with this, we need to take a step back. Barbara Brown Taylor, a gifted and eloquent Episcopal priest, spoke about we who give. She likened it to the counter at the diner, with the givers on one side of the counter and the receivers on the other side.

Probably it is safe to say, most of us see ourselves on the giving side. But Barbara said in fact, we are all on the receiving side of the counter, every one of us, good and bad, haves and have-nots, the responsible and the irresponsible, all together on the receiving side.

There is only one on the giving side. Only one. And that one is God. And that one is God.

+Amen.



This Thanksgiving, Hawai’i’s most radiant voices come together for “*Ho’omaika’i—A Celebration!*”, a free community concert on Wednesday, November 26 at 7:30 p.m. at the Blaisdell Concert Hall. Special guests, the Hawaii Youth Opera Chorus, join the Honolulu Symphony Chorus (in which St. John’s own **Jan Rensel** sings) and Orchestra for this festive evening that celebrates the inspiration of Thanksgiving. Musical highlights include J.S. Bach’s Magnificat, Benjamin Brit-

ten’s A Ceremony of Carols and John Rutter’s Gloria. “*Ho’omaika’i—A Celebration!*” is also an exceptional opportunity for families to introduce the experience of live, choral music to older children. No tickets or reservations are required.

Christ's Church in the Community

The following is the schedule of events for *Ke Kumu Ola*, six churches in the Kahalu'u community, caring for the *keiki* of Kahalu'u. *Ke Kumu Ola* includes: St. John's By-the-Sea Episcopal Church, Kahalu'u United Methodist Church (Pastor Robert Nakata), Kahalu'u Hope Chapel (Pastor Eldean Kukahiko), Light of Promise Ministries (Pastor Keith Ryder), Ekalasia (Pastor Danny Naipo) and Windward Baptist (Pastor Kevin Akana):

November 27, 2008—Thursday	Thanksgiving Luncheon	Kahalu'u Elementary School	11:00 a.m. to 1:00 p.m. (set-up @ 7:00 a.m.)
December 6, 2008—Saturday	Kaneohe Christmas Parade	Kaneohe Town	Friday 12/5/08 decorate @ St. John's parking lot
December 13, 2008—Saturday	Breakfast with Santa	Kahalu'u Elementary School	7:00 a.m. to 11:00 a.m. (set-up @ 6:00 a.m.)
December 22, 2008—Monday	Community Caroling Box & package donated food	Kahalu'u Community	6:00 p.m. to pau (meet @ 5:00 p.m.)

Ke Kumu Ola is also contributing to Family Promise with overnights and dinners for at least one night—some for two!

We are also trying to get involved with "Adopt a Grade" at Kahalu'u Elementary School—Hope Chapel has adopted the 6th grade and kindergarten classes already. The only request they've received so far is to subsidize the 6th grade with a bus for their "graduation" field trip which would be less than \$100.00. The kindergarten class has not requested anything. This is something we may want to think about.

Ke Kumu Ola also does the *Ho'olaulea* in the Spring and the Night before the First Day of School supplies in July. We will also do and sponsor community clean-up and in connection with KEY Project we will reach out to ALL of our people in Kahalu'u—from *keiki* to *Kupuna*.

Thank you all for the opportunity to help the Kahalu'u community through the *keiki* and Kahalu'u Elementary School. The past principal was very gracious to allow the churches access and the new principal welcomes this chance to reach out to families.—Tori

Got a Computer? St. John's Upcoming Website Needs Your Critical Analysis, Your Suggestions

We need your help in testing

our website's prototype. We're testing not only how well the site functions and looks, but also

we'll need critiques on the content itself. Tell us what works for you and why. Tell us what types of things you'd like to see on the site. Tell us what you don't want to see on the site. Anything, any comment at all that can make this site better for our readers would be greatly appreciated! Help us to make this website exciting, informative, inspirational and meaningful!

Send your comments and ideas to our editor via e-mail: editor808@gmail.com





st. john's
around the world



JULY 2008 —DENMARK

Joanne Farmer and Betty Soli (above with **Pastor Monges Damm**, wearing traditional Danish-Norwegian vestments) visited Jyllinge kirke (Jyllinge Church), during their trip. Situated in the old part of Jyllinge-Kirkestræde 9, the Lutheran church was built about 1100.



SEPTEMBER 2008—MAUPITI

Church members, family and friends traveled to Maupiti recently for a cultural exchange, meeting up with Aborigine friends that visited our church this past summer, as well as new friends from other Pacific Islands. Maupiti is a small coral atoll with a volcanic island in its midst. It is located to the west of the Leeward Islands in French Polynesia .

Check out pictures Tori took of their adventure on our website at:

hooulu.wordpress.com



Wine and Dine by the Sea



Come join us for an evening of tasting the finest of wines from around the world. Sample our mouthwatering appetizers and signature dishes. Bid on our exciting silent auction items. Mingle to the sound of live music, setting the mood as you look out towards beautiful Kaneohe Bay.

Saturday December 6, 2008

6:00 – 9:00 pm

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

Ho'okano Hall

\$25 per person gets you through the door.

All proceeds for this event go towards St. John's By-the-Sea Episcopal Church and its ministry within the Kahalu`u Community and beyond.

Call for reservations or to make an auction donation call 261-9941.

*E noho ke Akua i ku`u mana`o, me ka `ike;
E noho ke Akua i ku`u na`au, me ke aloha;
E noho ke Akua i ku`u waha, me ka pono;*

*May God dwell in my thoughts, that I may truly
understand;
May God dwell in my heart, that I may truly
love;
May God dwell in my mouth, that I may speak
the truth;*

Today we celebrate the life of
Hawai`i's last Queen, Lydia Lili`u
Walania Wewehi Kamaka`eha
Dominis, born this past Tuesday
on September 2nd and given the
title "Lili`uokalani" in April 1877
by her brother King David La`amea Kalakaua
as heir apparent to the throne.

We know of Lili`u as the accomplished and
gifted songwriter, writing over 150
compositions, including the nationally and
internationally famous "*Aloha `Oe*." We also
know of the Lili`u as a pacifist, forgiving the
captors who overthrew the Hawaiian monarchy
by prayer and reflection, including composing
"*Ke Aloha a Ka Haku*," or "*The Queen's
Prayer*" during the time she was imprisoned in
the `Iolani Palace in 1895.

But what I would like to talk today is about the
Lili`u who strove for justice to
restore the Hawaiian monarchy after
the illegal overthrow in 1893. *It is
her struggle to achieve justice, not
just for herself, but on behalf of the
Hawaiian people, that made her an
outstanding role model for future
Native Hawaiian leaders.*

*"...as Christians,
hear me for my
downtrodden people..."*

by Nahoa Lucas



Social justice requires us to look not only at the effects but also at the root causes of injustice, questioning the institutions and social policies, which violate the human dignity of groups of people. Addressing the cause calls for long term persistent and concentrated efforts. This kind of change is usually controversial.

As Episcopalians, in the context of our Jubilee Ministries working with inner city poverty, the social teachings of our Church have been very specific in the past 100 years, directing us to ask not only how much money or food people need, but to ask WHY people are poor and needy. In the context of indigenous peoples, former Presiding Bishop Edmund Browning instituted in 1997 the Decade of Remembrance, Recognition, and Reconciliation, a 10 year period whereby the Episcopal Church sought to atone for the injustices inflicted on Native Americans by the Church and to move forward in unified spirit as one people.

It is time now for the Church to remember, recognize, and reconcile for the injustices suffered by the native Hawaiian people as a result of the overthrow of the Hawaiian monarchy. It is what Lili'u would have wanted.

On January 17, 1893, a group called the "Committee of Safety" representing American and European sugar planters, descendants of missionaries, and financiers deposed the Hawaiian monarchy and proclaimed the establishment of a Provisional Government. The Committee, expressing concerns for their safety, appealed to U.S. Minister John L. Stevens, who immediately dispatched 162 US sailors and marines from the USS Boston and established camp directly across from the Palace.

Instead of yielding her authority to the Provisional Government, Lili'u instead yielded her authority:

"to the superior force of the United States of America whose Minister

Plenipotentiary, His Excellency John L. Stevens, has caused United States troops to be landed at Honolulu and declared that he would support the Provisional Government. Now to avoid any collision of armed forces, and perhaps the loss of life, I do this under protest and impelled by said force yield my authority until such time as the Government of the United States shall, upon facts being presented to it, undo the action of its representatives and reinstate me in the authority which I claim as the Constitutional Sovereign of the Hawaiian Islands."

She had hoped the United States, like Great Britain had done earlier on in Hawaiian history, would restore Hawaii's sovereignty to the rightful holder. Unfortunately, that was not to be the case.

Minister Stevens declared Hawai'i a protectorate of the United States on February 1, 1893 and a Provisional Government backed treaty for annexation to the U.S. was forwarded by then President Benjamin Harrison two weeks later on February 15, 1893 to the Senate for ratification.

In March of 1893, newly elected U.S. President Grover Cleveland withdrew the proposed treaty and dispatched Henry Blount to investigate the events surrounding the overthrow. In July, Blount's report concluded that Stevens had landed military troops on foreign soil under false pretext to protect American lives and property. This misuse of U.S. authority infuriated Cleveland, who recognized and attempted to correct this injustice during his administration. In his address to Congress in December of 1893 on the state of the Hawaiian Nation, Cleveland declared:

"by an act of war, committed with the participation of a diplomatic representative of the United States and without authority of Congress, the Government of a feeble but friendly and confiding people has been overthrown. A substantial wrong has thus been done which a

due regard for our national character as well as the rights of the injured people requires we should endeavor to repair. The provisional government has not assumed a republican or other constitutional form, but has remained a mere executive council or oligarchy, set up without the assent of the people. It has not sought to find a permanent basis of popular support and has given no evidence of an intention to do so. Indeed, the representatives of that government assert that the people of Hawaii are unfit for popular government and frankly avow that they can be best ruled by arbitrary or despotic power.

"The law of nations is founded upon reason and justice, and the rules of conduct governing individual relations between citizens or subjects of a civilized state are equally applicable as between enlightened nations. The considerations that international law is without a court for its enforcement, and that obedience to its commands practically depends upon good faith, instead of upon the mandate of a superior tribunal, only give additional sanction to the law itself and brand any deliberate infraction of it not merely as a wrong but as a disgrace. A man of true honor protects the unwritten word which binds his conscience more scrupulously, if possible, than he does the bond a breach of which subjects him to legal liabilities; and the United States in aiming to maintain itself as one of the most enlightened of nations would do its citizens gross injustice if it applied to its international relations any other than a high standard of honor and morality. On that ground the United States cannot properly be put in the position of countenancing a wrong after its commission any more than in that of consenting to it in advance. On that ground it can not allow itself to refuse to redress an injury inflicted through an abuse of power by officers clothed with its authority and wearing its uniform; and on the same ground, if a feeble its sovereignty by a misuse of the name and power of the United States, the United States can not fail to



fail to vindicate its honor and its sense of justice by an earnest effort to make all possible reparation."

Nearly 100 years later, Congress acknowledged the role of the U.S. government in the overthrow of Lili'u's government by enacting in November of 1993 Public Law 103-150, commonly referred to as the "Apology Resolution." Based largely on the findings of Blount's report to Cleveland, the Resolution:

"...acknowledges that the overthrow of the Kingdom of Hawaii occurred with the active participation of agents and citizens of the United States and further acknowledges that the Native Hawaiian people never directly relinquished to the United States their claims to their inherent sovereignty as a people over their national lands, either through the Kingdom of Hawaii or through a plebiscite or referendum."

Subsequent measures in Congress, with the introduction of the Akaka Bill, are attempts to reconcile and correct the injustices of the past by allowing Native Hawaiians a process for self-determination and governance similar to Native American Tribes and Native Alaskans in the U.S.

In reflecting on the justification her captors used to remove her from the throne Lili'u writes, in her autobiography, *Hawai'i's Story by Hawai'i's Queen*:

"Perhaps there is a kind of right, depending upon the precedents of all ages, and known as the "Right of Conquest," under which robbers and marauders may establish themselves in possession of whatsoever they are strong enough to ravish from their fellows. I will not pretend to decide how far civilization and Christian enlightenment have outlawed it. But we have known for many years that our Island monarchy has relied upon the protection always extended to us by the policy and

the assured friendship of the great American republic. If we have nourished in our bosom those who have sought our ruin, it has been because they were of the people whom we believed to be our dearest friends and allies. If we did not by force resist their final outrage, it was because we could not do so without striking at the military force of the United States. Whatever constraint the executive of this great country may be under to recognize the present government at Honolulu has been forced upon it by no act of ours, but by the unlawful acts of its own agents. Attempts to repudiate those acts are vain...

"...Oh, honest Americans, as Christians bear me for my down-trodden people! Their form of government is as

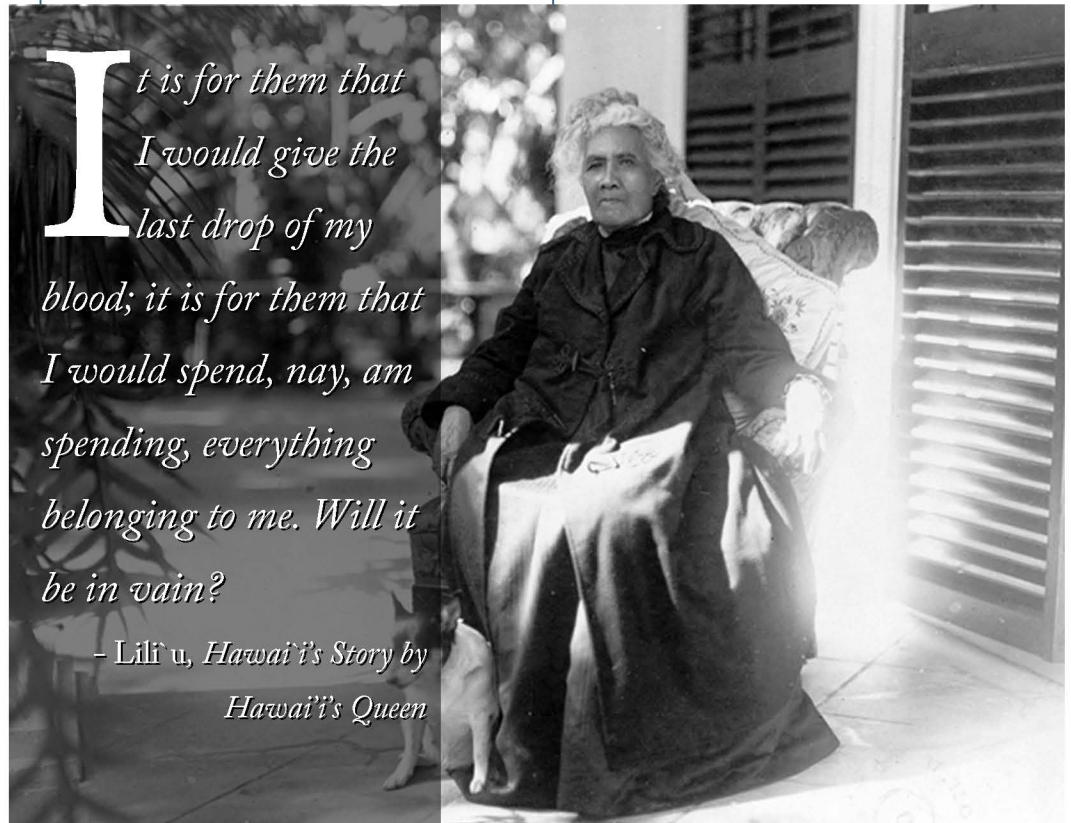
I *t is for them that I would give the last drop of my blood; it is for them that I would spend, nay, am spending, everything belonging to me. Will it be in vain?*

- Lili'u, Hawai'i's Story by Hawai'i's Queen

dear to them as yours is precious to you. Quite as warmly as you love your country, so they love theirs. With all your goodly possessions, covering a territory so immense that there yet remain parts unexplored, possessing islands that, although near at hand, had to be neutral ground in time of war, do not covet the little vineyard of Naboth's, so far from your shores, lest the punishment of

Abab fall upon you, if not in your day, in that of your children, for "be not deceived, God is not mocked." The people to whom your fathers told of the living God, and taught to call "Father," and whom the sons now seek to despoil and destroy, are crying aloud to Him in their time of trouble; and He will keep His promise, and will listen to the voices of His Hawaiian children lamenting for their homes.

"It is for them that I would give the last drop of my blood; it is for them that I would spend, nay, am spending, everything belonging to me. Will it be in vain? It is for the American people and their representatives in Congress to answer these questions. As they deal with me and my people, kindly, gener-



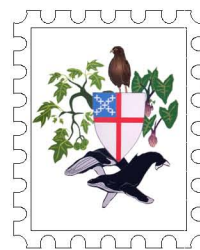
ously, and justly, so may the Great Ruler of all nations deal with the grand and glorious nation of the United States of America."

Ma ka inoa o ka Makua, ke Keiki, a me ka 'Uhane Hemolele... In the name of the Father, and of the Son, and of the Holy Spirit. Amene.





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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, **NEW!**
Wednesdays at 5.30pm

MISSED OUT IN OUR ANNUAL LU' AU?

Check out our exclusive photos at

hooulu.wordpress.com

Afterschool Children's Program/Youth Group
(led by Fr. Saimone)
Wednesdays at 3pm