

ho'oulu

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



June-July 2008 Issue



Priest's Post-Its

hang out Wednesdays from 3-5 pm at Ho'okano Hall...

Frank Embree (his lovely wife is **Caitlin**) and **Michael Hopkins** have agreed without any arm-twisting whatsoever (I don't lie) to serve as the STEWARDSHIP COMMITTEE this year (and into infinity). Our goal is to increase the finances of St. John's so that we will not only continue to be self-supporting (this is our *first year ever* to be without a subsidy from downtown) and so we can expand our ministries into the broader community.

Tori's work and **Fr. Saimone's** work are the first steps in that goal. *So please* think about this *goal* when you think about planning your *living trusts or will*. I am doing just that and I hope you'll join me....

The choir continues to attract young folk, stringed instruments, enthusiasm (an occasional conch shell medley) and a beautiful noise. Thanks for the great work!...

I will be on vacation for the month of July. The handsome, venerable, wise and witty **Rev. Darrow Aiona** will be back home at St. John's presiding every Sunday of July! If anyone wants some *incense* at the service, I'm told **Darrow** knows how to do it...*If there's a pastoral emergency, I'll be in town so feel free to call...*

May the love of God, which passes all

understanding, be with you this day, and every day of your lives, Amen.

aloha, david+

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

Perhaps you haven't noticed, but all those people in the pews means St. John's is *growing!* I remain very grateful for the kind hospitality you have shown to those new to our family, to those who have come back home after many years away, and for those who used to stop in only now and then, but are now stopping in more now than then...

Thanks so much to all who made the *lau lau* and kalua pig sale such a big success! So many hands went into the doing and selling (and even more into the *eating!*), so *tanks!*...

Fr. Saimone and **Tori** have been working hard to create, facilitate, motivate, engage, laugh with and sing with our young folks! We are getting a Wednesday program back on track, with music (like, *real music*, man) and food (what do the women say...the way to a man's heart is through his....what?) and fun. Anyone who thinks they may have a gift or talent to share with the under-20 crowd is welcome to join in, give advice, bring food or just come

Avg. Sunday
Attendance March-May

77

In celebration of Kamehameha Day (June 11), Nahoa Lucas' journey to find validity in honoring the life of a non-Christian leads to the greater truth of the bond between Christian and Hawaiian values.



*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;

A COUPLE OF YEARS AGO, I was talking with my friend Malcolm Naea Chun. I was bragging about our four Hawaiian Eucharist services at St. John's, and that one service was especially dedicated to Kamehameha the Great. Malcolm said, "Kamehameha the First? Why Kamehameha the First? He isn't an Anglican—in fact, he's not even a Christian! Isn't it odd that you Christians are celebrating the life of a non-Christian?"



being **PONO**

In Search of Why We Honor Kamehameha the Great
on Hawaiian Eucharist Sunday

Nahoa Lucas

Now, most people would be surprised, maybe even offended by his blunt retort. But Malcolm's point was in fact a challenge to explain what we have been doing every June at St. John's for the last sixteen years.

I guess I could have simply told him that Father Charley found it to be important in the life of the Church. And so, it must be so—end of discussion.

Or I could have said that it is well-known that Hawaiian organizations and the Hawaiian community annually spend more than a month celebrating the birthdays of Hawaiian *ali'i* like Prince Kuhio and Queen Lili'uokalani who made a difference in the lives of many people and, Kamehameha the Great was no exception, and that the Episcopal Church (excluding St. John's) should get with the program!

But I didn't.

Instead I tried to find out why we honor a man who did not believe in our Christian God.

At first, my search for the truth led me nowhere. When I asked Father Charley why we celebrated Kamehameha the Great's birthday, he shrugged and said, "Well, we needed a celebration to fill the space between the long months that followed Prince Kuhio and Queen Lili'uokalani's birthdays."

That was no help.

Did we even have a legitimate basis for paying tribute in a Sunday worship service?

True, Kamehameha did not convert to Christianity like other Hawaiian *ali'i*. But he *did* mirror many of the traits that we modern-day Christians struggle to live by on a day-to-day basis.

First of all, as a great Hawaiian *ali'i*, Kamehameha strove to uphold and live throughout his life the Hawaiian value of being *pono*. Put simply, "pono" can mean "just; righteous," "truth," or "proper." It is a state of being. The balance of power among all things, the struggle to live harmoniously with nature and man—the gods, the chiefs, and the people.

In 2003, a resolution written by our beloved Pua Hopkins was adopted at the an-

nual Diocesan General Convention. That resolution asked us to incorporate the Hawaiian values of *mana*, *malama*, and *pono* into the life and work of the Church in all areas of ministry in the Diocese. Pua's resolution said this:

Pono, righteousness, is achieved when we successfully malama [or take care of] all our relationships within God's creation so that the mana [or spiritual power] in them is undisturbed or even strengthened. As Christians, we are constantly striving to be pono, and we are sustained by the gift of God's amazing grace: the life, death and resurrection of his Son Jesus Christ to reconcile us to God when we stray from the path of righteousness and to enable us to try again.

It passed overwhelmingly.

There are many examples of Kamehameha being *pono*. One of the many names that Kamehameha was given by his people was *Kanu Kalo o Ka 'Aina*—"the-one-who-plants-taro-of-the-land". It was a poetic reference to Kamehameha's kindness after the war to unify the islands had ended, working side-by-side with the commoners to rebuild taro patches, irrigation ditches, and the like. It made the land and people productive again.

In today's Gospel, we learn that Jesus befriends (instead of "despises") the "tax collectors and sinners," those who were considered to be on the outer fringe of society. Jesus reminds the Pharisees that these are the people who can teach us as much about our human foibles as we can ourselves. And that these newfound friends are in fact more open about displaying their misgivings than we are. This message reminds me of a second example of how Kamehameha was *pono* by learning of his own foibles from a commoner and how this learning resulted in the passage of a famous law that is still on the books in Hawaii today.

In 1794, Kamehameha pardoned a fisherman who twelve years earlier struck him on the head with a fishing paddle splitting the paddle. It happened because the fisherman, who was being chased by Kamehameha during a raid of his village, did not know who Kamehameha was, and feared for his life from his attacker. It was assumed that the fisherman would be put to death for assaulting the King. But instead, Kamehameha blamed himself for attacking innocent people such as the fisherman without

provocation. Instead of death, Kamehameha gave the fisherman a gift of lands and set him free. After he did this, Kamehameha proclaimed one of our most famous laws in this State, *Mamalaho* or "the Law of the Splintered Paddle", which was designed to protect the weak from the strong, and is as follows:

E na kanaka, e malama 'oukou i ke akua, a e malama ho'i ke kanaka nui a me na kanaka iki, e hele ka elemakule, ka luahine, a me ke kama, a moe i ke ala. 'A'ohe mea nana e ho'opilikia...

O my people, honor thy god, respect alike [the rights of men] great and humble; see to it that our aged, our women, and our children lie down to sleep by the roadside without fear of harm. Disobey and die...

In today's Second Reading, we learn that elderly Abraham's deep faith in God allowed him to receive as a gift what many would see as physically impossible – a child born of a woman too old to bear children. Like Abraham—and for that matter many Christians—Kamehameha the Great maintained his sense of *pono* through deep faith in his Gods. When asked by the Russian sea explorer Captain Otto Von Kotzebue in November 1816 about why he continues to believe in his non-Christian gods, Kamehameha replied, "These are our gods, whom I worship; whether I do right or wrong, I do not know; but I follow my faith which cannot be wicked, as it commands me never to do wrong."

On a more humorous note, I came across an article from the 1911 *Hawaiian Almanac and Annual* about an encounter between Kamehameha and an Episcopalian priest named Howell. (Howell was reportedly the first clergyman to visit the Hawaiian Islands sometime prior to 1803—well before the Congregational missionaries arrival in 1820.) In this article, Kamehameha I challenged Howell's ultimate faith and obedience to his Christian god.

According to visiting sea captain Richard J. Cleveland who told the story, Howell became friends with the King. He found the King to be a brilliant man and thought perhaps he could be converted. As soon as he learned the language, Howell set out to convince the King that his gods were powerless and that he should abandon his gods, and accept the power, wisdom and goodness of the Supreme Maker and Ruler of the Universe.



The King initially admitted the impotency of the idols, but had a tough time accepting the God of Howell. Kamehameha's mind appeared to be dwelling on the subject with increased attention after each conversation.

At length, one day, while walking together with Howell, the King, "unusually thoughtful," said: "You say your God is powerful, wise, good, and that He will shield from harm those who truly worship and adore him."

The King then said: "Give me proof, by going and throwing yourself from yonder precipice, and, while falling, call on your God to shield you, and if you escape unharmed, I will then embrace the worship of your God." As Cleveland puts it: "It may be unnecessary to say that Howell failed to give the desired test, and that the King remained unconverted."

I wonder if Howell told the king, as Jesus did, "don't put God to the test!"?

Towards the end of his life, Kamehameha continued to be *pono*. When he lay dying in 1819, one of Kamehameha's *kahuna* told him that he must offer a human sacrifice to the gods to ensure continued health.

Rather than needlessly sacrifice a human life, Kamehameha refused, saying that "the men are *kapu* for the king," which meant that the men must live to serve his son and heir apparent Liholiho (Kamehameha II). Kamehameha I's last words before he died were reported to have been: "E `oni wale no `oukou i ku`u pono, `a`ole e pau...Endless is the good that I have given you to enjoy."

His kindness did not go unnoticed by the Western eye. Russian sea captain Otto Von Kotzebue observed that Kamehameha was "a man of great wisdom and tries to give his people anything he considers useful. He wishes to increase the happiness and not the wants of his people." Respected historian Ralph Kuykendall described Kamehameha as:

[A] man of powerful physique, agile, supple, fearless and skilled in all the warlike and

peaceful exercises suitable for an *ali`i*. He had likewise a strong mind... well-filled with the accumulated learning of his race and capable of thinking clearly and effectively. He was an excellent judge of men and had... the faculty of inspiring loyalty in his followers. Ruthless in war, he was kind and forgiving when the need for fighting was past. He had foreigners in his service... but they were always his servants, never his masters; his was the better mind and the stronger will.

Isn't it ironic that Kamehameha's grandson Alexander Liholiho—who became Kamehameha IV—was the first Hawaiian Christian King?

Today, I hope that I have given you some of the reasons why we should honor and pay tribute to Kamehameha the Great during this Sunday's service. Although he was not a Christian, Kamehameha strived to live his life in a manner that is *pono*, a life which many of us Christians strive to emulate each day.

Ma ka inoa o ka Makua, ke Keiki, a me ka `Uhane Hemolele. Amene.



Schedule for Worship Services

Date	Emcee	Lay Reader	Acolyte	Altar Guild
7/6	Leo	Nahoa	Kapono	Lois & Ruth L.
7/13	Leo	Jack	Sam	Emalia, Lyanne & Noelani
7/20	Leo	Kaipo	Julie	Jeanne P. & Pi`ilani F.
7/27	Leo	Phyllis	William	Leone & Jan R.
8/3	Gene	Vicki	Nicolas	Lois & Ruth L.
8/10	Gene	Leo	Kahala	Emalia, Lyanne & Noelani
8/17	Gene	Mahi	Kapono	Jeanne P. & Pi`ilani F.
8/24	Gene	Nahoa	Julie	Lois & Ruth L.
8/31	Gene	Jack	Sam	Emalia, Lyanne & Noelani

IN THE NAME OF THE FATHER

"The danger of the gospel is that if we take it seriously, then like Jesus, we will risk it all, and might even lose all."

Gomes, *The Scandalous Gospel of Jesus*, 22-23 (2007).

My brother often says that Jesus was a wise teacher.

Jesus, he likes to say, is just like Buddha, the Hindu gurus, the prophets, and other wise, ethical teachers.

My brother is not alone in this opinion. He may even be in the majority if you ask the question about who Jesus is and what he means today.

But, in fact, you can only say those things about Jesus if you ignore a great deal of what Jesus said...



Words by
Fr. David
Gierlach

Like what he says today: "I and the Father are one...If you seek to know the Father, you have seen him in me."

There is no middle ground here. These words are either the words of a delusional, psychotic pretender; or they are the words of the Son of God; God Incarnate; God with us.

He either is who he says he is, or not.

And if he is not, he is certainly no one to follow.

Words like the ones we hear today in the Gospel grab us by the scruff of the neck, and plop us down exactly at the fork in the road. So I say to you: if he's crazy, don't walk . . . *run away!* Better to join the hunt for money, power and fame; for death is all there is in the end.

But...

But if he's telling the truth, nothing is more important than trying our best to do what he invites us to do.

Forgiving ourselves and others.

Walking the extra mile.

Reserving judgment of others.

If he's telling the truth, these are what we need to practice now, so that when the kingdom does come, we have a sense of how to speak its language, how to live in the culture of the kingdom. Bishop Wright explains: "love is not our duty. It is our destiny."

Love is the language Jesus spoke, and we are called to speak it so we can talk with him.

Love is the food they eat in God's new world, and we must acquire a taste for it here and now.

Love is the music God has written for all his creatures to sing, and we are called to learn it and practice it now, to be ready when the conductor brings down the baton.

This is the message that underlines the gospel command to forgiveness. Forgiveness is not a moral rule that comes with sanctions attached. Forgiveness is a way of life; God's way of life. God's way to life.

If you close your heart to forgiveness, then, you close your heart to forgiveness. That is the point of the terrifying story in Matthew, of the man who was forgiven mil-

- + politics without principle**
- + wealth without work**
- + commerce without morality**
- + pleasure without conscience**
- + education without character**
- + science without humanity**
- + worship without sacrifice**

Mahatma Ghandi "The Seven Social Sins"

lions, but refused to forgive another a few dollars.

If you lock up the piano because you don't want to play to somebody else, how can God play for you?

-- N.T. Wright, *Surprised by Hope*, 288

And this is just what Peter is getting at in his letter we read today. We are now God's people. Because Jesus is who he said he is, we are God's people. Because Jesus is not a fraud, we are God's people. So we must ask "What do God's people do?.. How do God's people act?.. Where do you find God's people?"

If Jesus told the truth—*if he is who he said and not a nut*—then God's way is the way of reconciliation; of forgiveness; of saying "no" to the powers and values of the world.

God's way is refusing to be violent—even when the refusal lands his son hanging on a cross.

Quite frankly, we haven't done so well at that these last 2000 years. Non-violence is all well and good, until someone attacks us. Just say "9/11" and watch our collective blood boil.



The message of Jesus gets a sympathetic hearing on Sunday. But the so-called “real world” of Monday through Saturday says we will fight whenever threatened.

The by-word today is “safety.”

The by-word of God is “self-sacrifice.”

The by-word today is “preserve our way of life at all costs.”

The by-word of God is “those who seek to preserve their lives, will lose them.”

We live today in the modern equivalent of Rome. We Americans have more material wealth, economic might and military power than any empire in history. Just so, the call to us Christians to *be* Christians has never been so compelling since the days of Rome.

We are God’s people. We are people called to peace, with one another and with all of God’s creation.

We are God’s people. So much is expected of us.

And much of it begins right here in our very community. We cannot pass on what we do not have. And so it is crucial to cultivate a society of peaceful reconciliation—right here, right now—in this, our family.

The Masai tribe, nomads in East Africa, have a wonderful tradition.

Fr. Vince Donovan tells how, when the priest enters a village for mass, the dancing and singing begin, long before the time for the Eucharist.

And while the celebration is going on, the people pass a tuft of grass to one another. For the Masai, the grass is not just a symbol of peace, it is peace itself.

Passing the tufts of grass is the passing of peace. “Taking it; giving it” means “peace between taker and giver”.

And sometimes, one refuses to give it.

Sometimes, one refuses to receive it.

And when that happens, there is no Eucharist.

The village elders will not insult the unity that the Eucharist represents unless the grass has been given, and received, by all.

We are a colony of heaven here on earth. We are called to live differently than the so-called wisdom of the world dictates.

We are the people of God. So much is expected of us.

I end with this: Probably you noticed we have the Nicene Creed back in the liturgy. During Lent, we used the Apostle’s Creed, which some prefer. What I want you to consider, when praying the Nicene Creed in a few moments, is this: Aside from Jesus, there are only two people mentioned in the Nicene Creed. One is Mary. The other is Pilate.

One said “yes” to God. The other said “no.”

The teenage girl; and Pilate, the face of the empire.

May the courage of that teenage girl be ours.

May we not be enamored by the power of today’s empire.

We are the people of God. So much is expected of us. ‘

Amen+



Quotable Quotes from Notable Folks

"When I get to heaven, I shall see three wonders there—the first wonder will be to see any people there whom I did not expect to see; the second wonder will be to miss many people whom I did expect to see; and the third and greatest wonder of all will be to find myself there."

John Newton (author of Amazing Grace).

Interested in the back-story of the song “Amazing Grace”? Then check out the film of the same name now out on DVD, originally shown in theaters on February 23, 2007, coinciding with the 200th anniversary of the date the British parliament voted to ban the slave trade.

Over the past few months, we were blessed to witness several

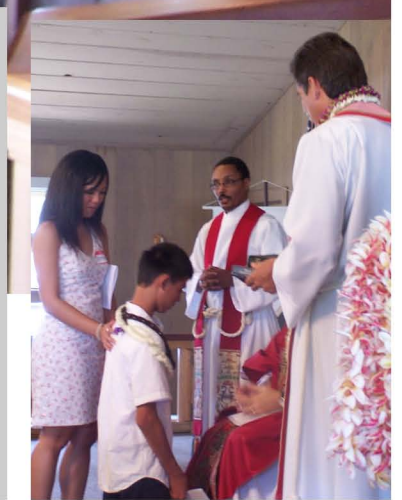
baptisms of our young ones. On June 15, during a combined worship service (next page) of Windward Episcopal churches, hosted by St. Christopher's, we also

got to witness a number of our youth taking the next step in their Christian maturity by being confirmed. These continue to be proud moments at St. John's, as we welcome new members into Christ's church.



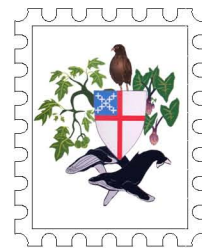


In addition to the confirmations that day, St. John's felt an unexpected joy before the Eucharist. Bishop Bob Fitzpatrick paused and mentioned that there was a priest that wasn't standing alongside him and the other priests. "Saimone, would you join us up here," he said. He publicly recognized that Fr. Saimone was in the process of becoming a licensed member of the Episcopal Diocese of Hawaii. Fr. Saimone proceeded to altar, as St. John's proudly agreed. 🇺🇸🇬🇧





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Interested in learning more about our new music-filled Youth Group?
Contact Fr. Saimone Lino at saimonelino@gmail.com or see him in church.

E-mail to editor: MC_L@hotmail.com



**OUTREACH
TO
KAHALU'U**

Tori Tualatamalelagi has asked St. John's to join her in reaching out to the community and, of course, people have responded. Here, **Joanne Farmer** has driven up from Lanikai to volunteer at the Health and Fitness Day at Kahalu'u Elementary School on June 2nd. **Joanne**, a retired physical education teacher found her old skills most welcome.

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

Bible study follows Wednesday Service

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