

June 17, 2015

# The Messenger

## CHURCH OFFICE HOURS

Monday, Tuesday, & Thursday  
09:30 am-2:00 pm

Wednesday  
09:30 am—12:20 pm

Friday  
08:00 am—11:00 am

### Important Dates to Remember:

**Sunday, June 21st**  
**Trustees Meeting**  
*After worship & Refreshments*

**Sunday, June 28th**  
**“Emergency Preparedness Buckets”**  
*We will be packing the buckets in case of a disaster.*

**Sunday, June 28th**  
**Deacon’s Meeting**  
*After worship*

**Sunday, June 28th**  
**J’s Mini Mart**  
**Every 4th Sunday**  
*Before worship*

**Church of the Holy Cross, United Church of Christ**  
**440 West Lanikaula St., Hilo, Hawaii 96720**  
**(808) 935-1283 holycrosshilo@hawaii.rr.com**  
**www.holycrosshilo.com**



### Delight in Giving

*“May God...who reached out in love and surprised you with gifts of unending help and confidence, put a fresh heart in you...”*  
2 Thessalonians 2:16 - 17



### BOARD MEETINGS

**Sunday, June 21st**  
Board of Trustees (Lounge)

**Sunday, June 28th**  
Board of Deacons

**Sunday, June 28th**  
**At 8 a.m.**  
“July” Council Meeting  
Per June 14th meeting



**Sunday, June 28th**  
**J’s Mini Mart**  
(every 4th Sunday)  
Before worship

### “Emergency Preparedness”

On **Sunday, June 28th**, we plan to pack 12 “Emergency Preparedness Buckets”.

MAHALO FOR ALL YOUR GENEROUS DONATIONS.

Please make sure to drop off all the items you signed up for. Thank you.



**Sunday, August 16th**  
**CHURCH OF THE HOLY CROSS**  
**CHURCH PICNIC**

**Save the date!!!!**



**Thank you to**

Connie Yoshiyama, Kay Kawachika and Gail Wung for taking care of refreshments on June 14th



## ***Pastor's Corner***

### **Recalling Doing Theology in a Landscape of Violence and Conflicts Part Two of Two**

#### **Contemplative spirituality**

[b] The 1986 February People's power in the Philippines!

How can I not remember it?

Father Edicio de la Torre, underground priest **on the run hounded by the military**, during Marcos' dictatorial regime, was ready to die for human rights and freedom in his beloved Philippines.

**He was demonized as a communist by the propaganda machine from the military!**

Not a shred of evidence, of course!! Just plain propaganda!!

An orthodox Roman Catholic priest, he celebrated Holy Communion with rice and coconut water since bread and wine were not available.

Additionally, the time of celebration was not known to avoid spies leaking out sensitive information. Shades of St Polycarp. When his pursuers were on his track St Polycarp went to another farm-house. Finding him gone they tortured two slave boys, and one of them betrayed his place of concealment. Herod, head of the police, sent a body of men to arrest him on Friday evening. Escape was still possible, but St Polycarp refused to flee, saying, "if one of my own can betray me, then there is no point in fleeing. The will of God be done."

To fool and confuse the persecutors, innovative and inexpensive theological education with a cutting edge saw the use of 'clowns' in drama to drive home crucial points.

The oppressors heard a clown mouthing 'those protesters, silly demonstrators, they are village idiots! They think they can win! They are just wasting their time, talents, and even their lives!!! I am a clown. They? They are bo bo! Stupid!'

Aye, the beauty of it all was that the oppressors didn't hear the very opposite of what was heard and clearly understood. The audience did!

The audience gleefully heard and clearly understood:

'These protesters, liberty-loving demonstrators, they are awesome! They know they will win! See how they are using their time, talents, and even their lives to fight against oppressive regimes. See, how awesome they are!'

Combat spirituality is good. There's no doubt about it. However, if it is overdone without contemplative spirituality, it may end as the senseless jihadism that silly extremists are carrying out.

**All the nameless God-loving Christians making a stand for freedom in South East Asia in the 1970s, 1980s, and 1990s are bearers of the *combat* spirituality whose spiritual underpinnings come from *contemplative* spirituality.**

## PASTORS CORNER (Continued)

God gave them the physical strength and spiritual stamina to bear witness to their faith in the midst of ‘. . . we were afflicted in every way – disputes without and fears within.’ 2 Corinthians 7: 5

They caught glimpses of the meaning and consequences of ‘God who consoles the downcast.’ 2 Corinthians 7:6 ‘through great endurance, in afflictions, hardships, calamities, beatings[yes!], imprisonments[yes!], riots, labors, sleepless nights[yes!], hunger[yes!]. 2 Corinthians 6: 4 – 5

It was a hands-on lesson on ‘. . . those who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall **run** [Fr Edicio de la Torre on the run] and not be weary, they shall **walk** [minjung theologians walking with their head held up high into prison. ‘Hang down your head, Tom Dooley’ was not in the equation!] and **not faint** [in spite of all the endless physical beating, cruel emotional torture, and ego-deflating psychological whipping]. Isaiah 40:31

What was significant was not their theological/doctrinal differences. It was their hands-on fiery baptism as they paid dearly for their faith! That was what counted!

They came together to wrestle with the endless challenges brought about in the 1970s, 1980s, and 1990s by the continuing and extensive upheavals in South East Asia. The epochal political changes for millions of South East Asians wrestling with the tangled consequences of de-colonization, millions of people forsaking the villages to seek employment in the cities, the rise of religious and ethnic fighting, the emergence of social unrest, and the economic forces in globalization was the backdrop of doing theology in a landscape of violence and conflicts.

**The Republic of Korea and the Philippines are what they are today because in the 1970s, 1980s, and 1990s young women and men had discovered something worth living for since they had found something they were willing to die for.** *What they did in those days demonstrating in the streets was significant because they were exchanging those days of their life for what they believed and still believe, to wit, defending their country’s interests.* They had stubbornly refused to do what most people do when they die from the neck up at a young age because they have stopped dreaming. In the 1970s, 1980s, and 1990s they were the young, together with the old, who rose and defended their country’s interests a la mode. ‘. . . your young men shall see visions, and your old men shall dream dreams.’ Acts 2:17. Now, as senior citizens, they still dream dreams. It can be safely said that they preceded the current brave freedom fighters in the Arab Spring.

**‘Chasing the time when all humans have a hope to have an equal share of the basic necessities of life’** is not just a passing fancy we once *engaged in* for a few years, but it is a *lifelong* commitment to ecological justice and the pursuit of and push for justice and peace. It is not a temporary ‘hobby.’ Rather, it extends beyond fond and/or sad/bad memories and, in retrospect, a time of activist engagement now better treasured.

## Pastor's Corner (cont'd)

The whole spectrum of the human situations was the backdrop within which the network of inter-dependence and inter-relationships acts as the nexus of compassion, suffering, sacrifices, resistance, restoration, and the rehabilitation of basic human rights. That was the manger where the birthing of a theology of suffering and sacrifices in South East Asia in the 1970s, 1980s and 1990s took place. Sad to say, the occurrence took place not so much in our mainline churches as in the faith-based communities, countless religious, educational, humanitarian, service, and emergency agencies. They are the embryonic emergence and 'sign posts' of God's Commonwealth where Justice, Peace, and the Integrity of Creation [JPIC] reign supremely. These practitioners of contextual theology suffered much as they sought to discern the presence and activity of God in our chaotic midst.

The current **boat people is a repeat** of the Boat People 40 years ago.

**The most persecuted peoples on our earth are right now taking to 'floating coffins'** to flee violence and seek sanctuary for their families. But instead of responding with humanity, our governments are closing their doors, letting them starve and drown at sea.

**The Mediterranean and Andaman Seas are becoming watery graveyards.**

Burma is driving the Rohingya out, and thousands of families are **drifting helplessly at sea, forced to drink their own urine** because Malaysia, Thailand and Indonesia had turned them away.

Syrians and Africans risk drowning every week off the coast of Southern Europe, braving the terrifying crossing as their last hope to escape torture, hunger, and traffickers.

We are facing the biggest refugees crisis since World War II, but so far governments have let them die in a climate of rising xenophobia. Now it has reached a crisis, and **our community has a unique chance to jam the culture of fear with a wave of compassion.** AVAAZ May 4, 2015

The church, where and when it faithfully affirms the-life-of-Jesus-with-others, becomes a part of that 'gathering,' and sign-posts the coming of God's Commonwealth of Peace.

The Church is willing to pay the price in order humbly to critique those narratives which do not affirm either God's mighty acts in peace, justice, and creativity nor God's mercy and compassion in the harsh realities of life in Asia and the rest of the world.

'Forgive us our sins as **we forgive those who sin against us**' tells of God's presence in the lives of the 'sinned against' as they lived out their faith in the midst of persecution.

## Pastor's Corner (Page 3)

Proclaiming the Gospel by doing contextual theology utilizes new insights of re-constructed theologies and missiology's in South East Asia, with particular reference to using people's movements in Asia, doing theology with Asian resources, doing advocacy work for gender equality, using novels as a medium of taking theology to people who do not warm our pews, religious and political changes in Asian societies, and the action [praxis]-reflection approach to proclaiming the Gospel.

The audacity for change in proclaiming the Gospel by doing theology-in-action occurs in a post-modern, pluralistic, and post-colonial South East Asia became a reality some forty years ago.

The challenges today are no less daunting as we face a new phenomenon in the Muslim world. 'There is plenty of disaffection in poor, nominally Muslim but largely secular Kyrgyzstan [where] . . . the courts are a sham and jobs rely more on connections and kickbacks than merit. An unknown but considerable number of Central Asians have travelled to Syria and Iraq to wage *jihad*, most recently for the Islamic State [IS] . . . . Human Rights Watch, a monitoring group, says neighboring Uzbekistan has jailed over 12,000 Muslims on vague charges related to their faith.' *The Economist*, May 2<sup>nd</sup> – 8<sup>th</sup> 2015, page 35.

YEOW, Choo Lak  
Hawai'i



### UPDATE REQUEST FOR CHURCH DIRECTORY

**Deacons are working on a new Church Directory with current information. Please check the current directory and send any changes needed: Add, delete or change mailing address, phone number, mobile(cell) phone number, email address you check often. THE MESSENGER is sent by email in living color, you get it sooner and helps cut snail-mailing costs.**

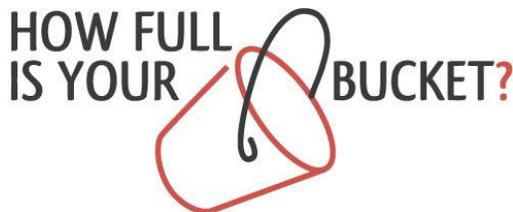
**Call Jodi at 935-1283 or Margaret at 935-4071 or 895-0994 with any changes.  
Thank you.**



## SEARCH COMMITTEE

The Pastoral Search Committee has narrowed its search and is now focused on highly potential candidates. Please keep the committee in your prayers as we work together to select our pastoral leader.

Blessings, Stefan Tanouye, Committee Chair



## BOARD OF STEWARDSHIP & MISSION

Thank you very much for your overwhelming support of our “Emergency Preparedness Buckets” project. The signup sheets and the monetary donations have provided enough items to fill the 12 buckets which were donated by HPM Building Supply. Please bring the items you signed up to donate to church on either Sunday, June 21st or June 28<sup>th</sup>, as we plan to fill the buckets on Sunday, June 28<sup>th</sup>. If we have extra funds, we will fill more buckets to be ready for use in case a need arises.

As a reminder, each of our families should also have a filled bucket available in case it is needed. Also, have an emergency plan and be sure the whole family is aware of the plan. Water, food, medicines, flashlights and batteries, a portable radio, etc. should be available in case a storm is predicted to hit us. Being prepared is a necessity!

\*Anne Sadayasu



Did you know that Queen Esther had to overcome many obstacles? That God provided Jesus with enough fish and bread to feed 5000? That it is fun to build with lego, graham crackers and flubber? On June 8 - 10 approximately 15 keiki were engaged in a variety of WONDERful experiences in order to imagine and build with God. Mahalo to VBS volunteers Gail Wung, Gloria Kobayashi, Amy Yamaki, Malia Mattos, Woody Kita, Joyce Nakamoto and Pastor Choo Lak for creating a true Workshop of Wonders for our youth!

### The Messenger

The Messenger is a bimonthly newsletter distributed by the Church of the Holy Cross in Hilo. If you have an article please either send it via email in word format to [holycrosshilo@hawaii.rr.com](mailto:holycrosshilo@hawaii.rr.com) or via post by June 26th. The next scheduled Messenger will be July 1, 2015.

### June Ushers

*Stefan, Jennifer,  
Ken & Lois Tanouye*

*June 21st  
Layreader*

*Carol Morioka*

**Chapel Decoration**

*Jennie Kondo*

**Childcare**

*Saeko Hayashi*

*June 28th  
Layreader*

*Margaret Torigoe*

**Chapel Decorations**

*Gloria Kobayashi*

**Childcare**

*Malia Mattos*



### June Birthdays

- 4 Malia Ushijima  
Amy Miyaki
- 5 Lily Inouye  
Ruth Ohata
- 11 Else Ushijima  
Scott Maeda  
Christopher Tanouye
- 13 Rev Susumu Yamane  
Sachie Ohata
- 14 Carol Morioka
- 15 Elwood Kita
- 16 Fawn Takemoto  
Fern Takemoto-Leahigh
- 17 Cherylann Apao  
Brenda Olcott
- 19 Jennifer Tanouye
- 21 Dawn Kuniski  
Liane Martin  
Wendy Olson
- 22 Lorraine Inouye
- 26 Royson Chow
- 28 Masayo Nagao
- 30 Timothy Nakamoto

Happy Birthday and may you celebrate many more.....