

July 22, 2015



The Messenger



CHURCH OFFICE HOURS

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

Wednesday
09:30 am—12:30 pm

Friday
CLOSED

Important Dates to Remember:

Sunday, July 26th
J's Mini Mart
Before Service

Sunday, July 26th
Deacons Meeting
After worship

Sunday, August 2nd
Communion

Sunday, August 9th
Council Meeting
After worship

Sunday, August 16th
Annual Old Fashioned
Hilo Style Picnic
Building of Faith
After worship

Sunday, August 23rd
J's Mini Mart
Before worship

Sunday, August 23rd
Deacons Meeting
After worship

Wed, August 26th
Trustees Meeting
5:00 pm
Lounge

Wed, August 26th
Choir Practice
8:30 a.m.
Sanctuary

Sunday, August 30th
Board of Stewardship
& Missions meeting
1 After 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



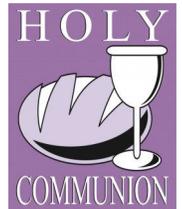
BOARD MEETINGS

Sunday, July 26th
Deacons Meeting
After worship

Sunday, July 26th
J's Mini Mart
(every 4th Sunday)
Before worship



Sunday,
Aug.
2nd



CHURCH OF THE HOLY CROSS OLD FASHIONED HILO STYLE PICNIC

Sunday, August 16th
After worship



Our annual old fashioned Hilo style church picnic will be held on Sunday, August 16th in the Building of Faith following church service. We will be having our bento lunch followed by carnival style games with lots of prizes, guessing games, and lucky number. The children will have slip and slide outside on the lawn and ice shave and watermelon for dessert. See you there on Sunday, August 16th for loads of fun, good food, and prizes.

Called Home to Our Good Lord our Dearly Beloved

Esther Keiko Suyama
Born on November 04, 1930
Entered New Life on June 19, 2015

Sumi Tachibana
Born on October 29, 1921
Entered New Life on June 23, 2015

Our ardent prayers and sincere condolences go to their loved ones in their hour of grief, assuring them that their dearly departed are:

Safe in the arms of Jesus,
Safe on His gentle breast;
There by His love o'ershaded,
Sweetly their soul shall rest.
Hark! 'tis the voice of angels
Borne in a song to them,
Over the fields of glory,
Over the jasper sea.

Refrain: Safe in the arms of Jesus. Safe on His gentle breast. There by His love o'ershaded, sweetly their soul shall rest. Amen!!!

Special Thank You to Everyone who took time out of their busy schedules to come and participate in Saturday, July 18th Service Day!!!

Pastor's Corner

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

[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 farmhouse. 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.

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!

PASTOR'S CORNER (Continued)



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 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 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.**

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.

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 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. It is willing 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 theology in the midst of persecution.

Pastor's Corner (continued)

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 theology.

The audacity for change in doing theology-in-action occurs in a post-modern, pluralistic, and post-colonial South East Asia.

YEOW, Choo Lak
Hawai'i, February 23, 2015



SEARCH COMMITTEE

The Search Committee is diligently on working on looking for our new Pastor. We are now interviewing the candidates via Internet (Skype).

Please keep us in your prayers as we continue the search for our new settled pastor.

Blessings, Stefan Tanouye, Committee Chair

Thankful for your help!!!

We are happy that Eileen Shiraishi is back and starting to do a lot of things for us again.

Most recently, she has started to help with THE MESSENGER mailing out. She also helped the Deacons fix the leis for our visitors. Thank you to Shirley Miyake who helped cut the Hawaii Island tags with our information on them to attach to the leis.

Eileen also helped to get the folded crane we have gathered since our last shipment out. We will be sending Honokaa Peace Project 500 more cranes for their efforts for "Peace", our small way to express our concern for Peace. Thank you to Lily Inouye who has encouraged us to do this project.

FAMILY THANK OFFERING

The Women's Fellowship of the Church of the Holy Cross thanks all who gave most generously to the **Family Thank Offering** outreach ministry. A total of \$1,055.00 has been received and will be forwarded to the Woman's Board of Missions for the Pacific Islands.

"Truly I tell you, just as you did it to one of the least of these who are members of my family you did it to me." (NRSV)

Mahalo,
From the CHC Women's Fellowship

July Ushers

James Yoshiyama,
Connie Yoshiyama,
Carolyn Lum-Bellem &
Carol Morioka

Sunday, July 26th Layreader

Gloria Kobayashi
Chapel Decorations
Lily Inouye (Mem)
Childcare
Ruth Niino-DuPonte



July Birthdays

Please pray for and send a greeting to these Birthday people

- 01 Miyahira, Michael
- Sagawa, Ryan
- 05 Kondo, Suel
- 06 Smith, Suzanne
- 09 Kawazoe, Jane
- 10 Saito, Amy
- 11 Yoshimasu, Ethel
- 13 Okabe, Wilfred
- 19 Jack, Grillena
- Maeda, Toshio
- 21 Miyazono, Florence
- 25 Mishina, Reynold
- 27 Ranario, Mila Joy
- 29 Inouye, Mieke
- 30 Fujioka, Janet
- Kobayashi, Gloria
- Kubo, Natsuko

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

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 or via post by July 29th.

The next scheduled Messenger will be August 5th, 2015.