



The Banyan Tree

Like the Banyan Tree, our parish community is broadening and deepening its spiritual roots.

Holy Nativity Church Update: May 17, 2017



The Episcopal Church of the Holy Nativity

May 17, Book Study Course with Rev. Rodriguez, 6:30 pm

May 18, Centering Prayer in the Chapel, 4 pm

May 19, 8:10 am; All School Chapel in the Nave hosted by kindergarten; all families are welcome to attend

June 1, Graduation in the Nave; starts at 8:30 am

June 2, IHS Cooking for the Homeless, 1-3 pm in the kitchen next to the gym.

Mondays, Wednesdays, Thursdays, Morning Prayer, 8:30 am

Tuesdays, Morning Prayer, 7:30 am

**** The Honolulu Ekiden Relay Run is this Sunday, May 21st. Some road closures will occur. To avoid undesirable delays, please leave home earlier than usual.**

Worship Schedule:
Wednesday 10 am
Sunday 7:30 and 9:30 am
Sunday School 9:30 am

A MESSAGE FROM REV. LUIS RODRIGUEZ

I can't adequately express how much I am enjoying my time at Holy Nativity, neither can I fully express what a blessing this place and its people have been to me. I

have been here for just under three months, but we have

accomplished a great deal in that short time. We have spearheaded a number of projects to make our campus better suited to meet future needs, including re-roofing the main buildings and renovating our meeting room near the gym. We have built closer and clearer bonds with our school, and are hoping to streamline our own strategies and procedures to make the best of our facilities. To the latter end, a *Buildings Use Task Force* has been established which will work over the next year and more to determine and make recommendations to the Vestry as to the best use of the "Holy Nativity campus and buildings for the flourishing of all our ministries." We have developed a more robust Sunday Bulletin, resurrected our Adult Education ministry, expanded our services with regular recitation of



Interim Rector
The Rev. Luis Rodriguez
hncinterim@gmail.com

The Vestry

Sr. Warden: Austin Nakoa
Jr. Warden: Eva Eglinton
Wyn Aubrey-Child, Justin Donahue,
Nina Livingston, Natalie Okeson,
Louisa Le Roux, Rich Miller, Ed
Moore, Bill Seeley, Ken Zitz

Office Hours

Closed Fridays
Monday- Thursday 9 am - 1 pm
(808) 373-2131
hncparish@gmail.com
www.holynativityhawaii.org

Parish Administrator

Aleeka Kay Edwards (part time)
aedwards@holynativityschool.org

Parish Bookkeeper

Didi Wong (part time)
dwong@holynativityschool.org

Serving May 21

7:30 am service

Lector - Mike Sen
Prayers/EM - Kim Garner
Ushers - David Callies, Austin Nakoa

9:30 am service

Lectors - Ed Moore, John Verghese
Prayers - Cindy Ramirez
EMs- Lila Johnson, Wyn Aubrey-Child
Ushers - Mark Slovak, Justin Donahue

Altar Guild - Delia Moore's Team

Serving May 28

7:30 am service

Lector - Lorraine Mau
Prayers/EM - Linda Sayegusa
Ushers - Austin Nakoa, Mike Sen

9:30 am service

Lectors - Rebecca Verghese, Jeff
Taylor
Prayers - Mark Slovak
EMs- Lila Johnson, Kathy Otani
Ushers - Ed Moore, Joel Verghese

Altar Guild -Lorraine Mau's Team

Serving June 4 (Combined Service)

8:30 am service

Lectors - Natalie Okeson, Ed Moore

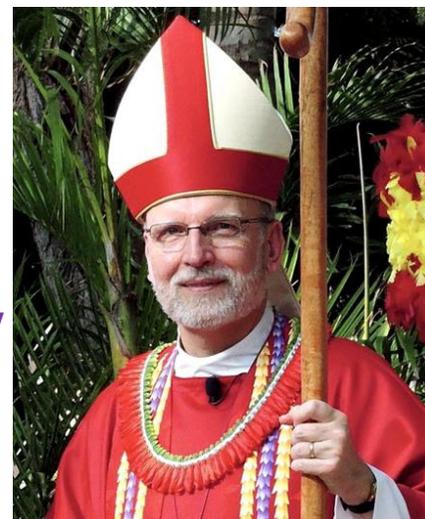
Morning

Prayer, and will continue to consider possibilities for the community's spiritual growth and development. A lot has been going on which has not always made "front page".

At the same time, I am aware there may be questions about these initiatives, and also about our next steps.

We will have a "Town Hall" style meeting led by the Vestry, where people's questions and comments can be addressed. This meeting is scheduled for Pentecost Sunday, June 4. On that day we will have one service at 8:30 am, followed by our meeting and a catered brunch. I believe this gathering will be an important milestone in our common life, and hope that as many people as are able will be here on that day.

Reflections from the Bishop on "Presidential Executive Order Promoting Free Speech and Religious Liberty" & the "American Health Care Act"



On Thursday, May 4, 2017, two actions from Washington have left me with some theological musings about the Church's role in the public square.

First, the President issued the "[Presidential Executive Order Promoting Free Speech and Religious Liberty](#)". It essentially encourages Federal agencies to not vigorously enforce the law (the so called Johnson Amendment) that prohibits tax-exempt charitable organizations such as churches from participating directly or indirectly in any political campaign to support or oppose a particular candidate. That means no donations to candidates' campaigns and no public statements explicitly on behalf of or against a candidate. It calls

Prayers - Kathy Otani
EMs- Sandra Braham, Kim Garner
Ushers - Mike Sen, Arne Phillips

Altar Guild -Nina Livingston's Team

Serving June 11

7:30 am service

Lector - David Callies
Prayers/EM - Mike Sen
Ushers - David Callies, Austin Nakoa

9:30 am service

Lectors - Wyn Aubrey-Child, Cindy Ramirez
Prayers - Jeff Taylor
EMs- Sandra Braham, Louisa Le Roux
Ushers - Rich Miller, Mark Slovak

Altar Guild -Sandra Braham's Team

Serving June 18

7:30 am service

Lector - Kim Garner
Prayers/EM - Linda Sayegusa
Ushers - Austin Nakoa, Arne Phillips

9:30 am service

Lectors - Mark Slovak, Lila Johnson
Prayers - Natalie Okeson
EMs- Lila Johnson, Wyn Aubrey-Child
Ushers - Bob Steele, Mark Slovak

Altar Guild -Delia Moore's Team

Serving June 25

7:30 am service

Lector - Lorraine Mau
Prayers/EM - Kim Garner
Ushers - Mike Sen, David Callies

9:30 am service

Lectors - John Verghese, Justin Donahue
Prayers - Cindy Ramirez
EMs- Louisa Le Roux, Kathy Otani
Ushers - Joel Verghese, Justin Donahue

Altar Guild -Lorraine Mau's Team

Readings

Sunday, May 21

First Reading: Acts 17:22-31
Psalm 66:7-18
Second Reading: 1 Peter 3:13-22
Gospel: John 14:15-21

for new rules around the affordable care to provide greater "conscience based" objections to employers. In the end, I think the order is generally symbolic.

It will have little impact on the Episcopal Church or the Diocese of Hawai'i. In principle, I think the rejection of the endorsement (or explicit rejection) of specific candidates or of political parties by churches is very important to the political process and especially to the Church itself. When the Church is too identified with individual candidates or with political parties, it loses its moral voice. The Church (and from the Episcopal Church that is often through acts of General Convention and through the teaching office of the clergy) must speak out on moral and civic issues. I am fully aware that different religious traditions have differing perspectives on various issues, but all such voices need to be heard. We must be clear on our values and principles when speaking out.

I specifically think that the Episcopal Church should follow the advice of William Temple (1881-1944), the Archbishop of Canterbury from 1942 to 1944, when dealing with social and political issues: "So we answer the question 'How should the Church interfere?' by saying: In three ways -- (1) its members must fulfill their moral responsibilities and functions in a Christian spirit; (2) its members must exercise their purely civic rights in a Christian spirit; (3) it must itself supply them with a systematic statement of principles to aid them in doing these two things, and this will carry with it a denunciation of customs or institutions in contemporary life and practice which offend against those principles" [*Christianity & Social Order*. Penguin Books, 1942, p. 21].

In the Episcopal Church, "A bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings." The Bishop also promises to be "...merciful to all, show compassion to the poor and strangers, and defend those who have no helper" (The Book of Common Prayer, "The Ordination of a Bishop," pp. 517-518). This teaching function of the Bishop includes speaking on social, political and civic issues. That goes as well, I think, for Priests and Deacons. Further, engaged Christian political involvement is the responsibility of every baptized member of the Episcopal Church. I would suggest that we are called to engage the community and the political process primarily as the baptized members of the body of Christ with the Baptismal Covenant (and a sacramental world-view) and the Scripture (understood from the perspective of tradition and reason) as the beginning basis of our first principles. To learn more about work of the Episcopal Church in the civic sphere I suggest reading the information about the Episcopal Public Policy Network (EPPN) and viewing the video of introduction of that aspect of the Church's mission on the EPPN [webpage](#).

Finally, while I do not think it appropriate for the Church to endorse candidates or political parties, I think the Church must speak up when policies and actions are immoral,

Sunday, May 28

First Reading: Acts 1:6-14

Psalm 68: 1-10, 33-36

Second Reading: 1 Peter 4:12-14: 5:6-11

Gospel: John 17:1-11

Sunday, June 4

First Reading: Acts 2:1-21

Psalm 104:25-35,37

Second Reading: 1 Corinthians 12:3b-13

Gospel: John 20:19-23

Sunday, June 11

First Reading: Genesis 1:1- 2:4a

Psalm: BCP p.85

Second Reading: 2 Corinthians 13:11-13

Gospel: Matthew 28:16-20

Sunday, June 18

First Reading: Genesis 18:1-15; 21:1-7

Psalm 116:1, 10-17

Second Reading: Romans 5:1-8

Gospel: Matthew 9:35- 10:8, 9-23

Sunday, June 25

First Reading: Genesis 21:8-21

Psalm 86:1-10, 16-17

Second Reading: Romans 6:1b-11

Gospel: Matthew 10:24-39

Last Sunday's Attendance

7:30 am service - 23

9:30 am service - 65

Average Attendance Year to Date

7:30 am service - 21

9:30 am service - 62

Prayer List

Coralie Vellis, Heather Jones, and
Chuck McCrary

Holy Nativity School

**Tim Spurrier, Head of School
(808) 373-3232**

Holy Nativity School is dedicated to excellence in education within a small and personalized environment. Built upon the qualities of respect and inclusion, as exemplified in the Episcopal tradition, Holy Nativity School values each child's individuality as it develops principled citizens who recognize their role in a global

unjust or just plain wrong-headed. We do so from our perspective of faith and a particular religious tradition. Likewise, I do not begrudge leaders of other traditions when they speak in ways with which I disagree. Their voices are needed. I am called to speak to members of the Episcopal Church in Hawai'i and on behalf of the Church to civic leaders. I welcome dialogue about application of our faith in the public square and how we engage our faith in Jesus Christ in dealing with the problems of the world.

American Health Care Act

It was with this in mind that I pondered the other action that came out of Washington. The House of Representatives passed what is entitled the "American Health Care Act" on May 4. I, like many members of the House of Representatives (at least so it seems from statements), have not read the legislation in detail (though I have read sections). I have begun to read summaries, articles and commentary on the impact of the legislation and from a theological perspective it appears to be sorely wanting and wrong-headed (click [here](#) for details of the legislation.)

As Episcopalians, we focus our moral view of the world through the lens of the Baptismal Covenant (see the Book of Common Prayer, page 304). The first three clauses (those based on the Apostles' Creed) provide a Trinitarian basis for our faith and common life that is grounded in the mutuality and community of the Divine. The next five clauses of the Covenant define our relationship as the Body of Christ (the Church) to one another and to the world. I think the last clause is key for addressing concerns about health care. This includes the promise that we will "strive for justice and peace among all people, and respect the dignity of every human being".

Because of our faith in God known in the Holy Trinity and in the sacredness of humanity because of the Incarnation, we must seek the common good for all human beings. As citizens, our faith shapes our response to government policy and political statements. We are also grounded in Scripture as the narrative that shapes our world-view. Jesus Christ sets the moral norm for the Christian life in the exchange with a legal expert in Luke 10:25-37. There, the Great Commandment ("You must love the Lord your God with all your heart, with all your being, with all your strength, and with all your mind, and love your neighbor as yourself.") is explicated with the story of the Good Samaritan.

The French Christian philosopher, Jacques Maritain (1882-1973), wrote: "Christianity announced to the peoples the kingdom of God and the life to come; it has taught them the unity of the human race, the natural equality of all men, children of the same God and redeemed by the same Christ, the inalienable dignity of every soul fashioned in the image of God, the dignity of labor and the dignity of the poor, the primacy of inner values and of good will over external values, the inviolability of consciences, the exact vigilance of God's justice and providence over the great and the small...and that it is up to us to make every man our neighbor, by loving him as ourselves and by having

community.

Click [here](#) to visit the School website.

Holy Nativity Thrift Shop **Caroline Bond Davis, Manager** **(808) 373-3744**

Wednesdays and Fridays
9 am - 3 pm

Saturdays
9 am - 12 noon

Click [here](#) to visit the Thrift Shop webpage.

compassion for him, that is, in a sense, by dying unto ourselves for his sake." [Maritain, Jacques (2012-02-17). *Christianity and Democracy*. Ignatius Press, Kindle Edition, originally published in 1949].

Maritain's influence can be seen in "The Universal Declaration of Human Rights (UDHR)." The Declaration was drafted by representatives with different legal and cultural backgrounds from all regions of the world and that team included Maritain. The Declaration was proclaimed by the United Nations General Assembly in Paris on December 10, 1948 (General Assembly resolution 217 A) as a common standard of achievements for all peoples and all nations. [Article 25](#) states: "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control."

I am not certain that language of "rights" is always helpful for Christians. Concerns for "rights" often leads to individualism and lawsuits. As Christians, we look to the common good and with the recognition that the care of others is primary. We live in a nation founded on basic principles and rights. I suggest that as our understanding of those "rights" has evolved through the centuries, "The Universal Declaration of Human Rights" offers an understanding of how the "common good" can be embodied in the culturally conditioned notions of "rights" (at least for that moment and understanding that any notion of "rights" is subject to change with time). We are looking to the "dignity of every human being." The care for the dignity of others leads me to the conclusion that Christians must insist that all people deserve medical care. That leads me to conclude that perhaps a single payer system (universal Medicare), some form of national health care system or some other mandated "universal" public/private coverage system are the most morally justifiable systems of health care and that any "program" that fails to ensure healthcare for all fails the test of morally acceptable for a follower of Jesus Christ. The official position of the Episcopal Church calls for "establishing a 'single payer' universal health care program which would provide health care coverage for all of the people of the United States"

I have therefore concluded that the "American Health Care Act" as adopted by the House of Representatives is a moral failure being unjust and imprudent.

Let's all send well-wishes to church reader/usher/vestry member, Justin Donahue, as he trains for a tree-climbing competition in June! At church, Justin is optimistic; he's always "looking up". We have no doubt this

competition will be as easy for him as one, two, tree!



Engaging with FAMILY PROMISE at Holy Nativity

At our last Diocesan Convention, a resolution was passed to make ending homelessness in our diocese a priority, and encouraging parishes to engage with and create programs that minister to the needs of those struggling with housing issues. Our Vestry has recently passed a motion to partner more intentionally with a program called *Family Promise*. This national agency seeks to help homeless families by providing housing and support as they get back on their feet. While we do not have the space or facilities at Holy Nativity to house families, we can contribute to the work of the Family Promise through their Shallow Subsidy Program which provides funds to subsidize rental costs for families. Communities who participate in this program commit contribute \$3600.00 (\$300/month) which subsidizes a family's rent for one year. Family Promise locates accommodation for a family, and also works to educate the family on budgeting strategies and what is expected of good tenants. The families participating in the Shallow Subsidy Program are selected according to the following criteria: 1) the family is headed by either a single parent or both parents, and

there are children; 2) the family has at least one parent working; 3) none of the family members have addiction issues; 4) none of the family members have mental health issues; 5) they are willing maintain contact with the community sponsoring the subsidy.

What does this mean for Holy Nativity? As part of our outreach we will commit to contributing \$3600.00 sometime in late autumn, since before a relationship can be formed with a family Family Promise expects to have the full cost of the subsidy. At the same time, a small group in the parish will work on strategies raise funds in a number of ways through the year. These funds will off-set the donation already made, but may also form part of the subsidy for following year, should we elect to participate again. If you have any questions or would like to help in any way please contact Wyn Aubrey-Child **wynaubrey@gmail.com**

Manu-o-Ku

Manu-o-Ku, also known as "white tern", are one of the few native Hawaiian birds that can be seen in Honolulu. This is the only city in the United States where manu-o-ku nest, and only from Niu Valley to Sand Island. You are all cordially invited to the celebration of this unique seabird, to be held on Saturday May 20th, on the grounds of I'olani Palace. 11 am to 3 pm. Contact Jody for more details: (808) 352-1683

IHS Cooking for the Homeless

Every month, Holy Nativity prepares meals for the Institute for Human Services, an organization that serves food to the homeless. The next *IHS Cooking for the Homeless* session is Friday, June 2nd at 1- 3 pm in the kitchen next to the gym. All are welcome to volunteer to help cook. Mahalo to the regular volunteers for their dedication to this outreach. If you have any questions, contact Carol Otani: carolotani@sbcglobal.net

Call for More Vendors !

The Farmers Market is again becoming a bustling

marketplace. In addition to the Thai food vendor, we are adding more carts and at a reduced weekly price for the vendors. If you, or anyone you know, is interested in selling at the Farmer's market, please stop by the church office to fill out an application.



The Episcopal Church of the Holy Nativity
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