

*"I am the vine, you are the branches; abide in me and you will bear much fruit." John 15:5*

# Vine & Branches

Monthly News from St. Elizabeth's Episcopal Church, 720 N. King Street, Honolulu, HI 96817 • Phone (808) 845-2112

**April 2018**

The Right Reverend  
Robert L. Fitzpatrick  
V Bishop of Hawaii

The Reverend  
David J. Gierlach  
Rector

The Reverend  
Imelda S. Padasdao,  
Priest Associate

The Reverend Dr.  
Gerald G. Gifford.  
Rector Emeritus

The Reverend Peter S. M. Fan,  
Cantonese Language Priest

Hsiao Ying "Ajaon" Chen  
Choir Director

Marie Wang  
Organist

Jennifer Beckham  
Parish Administrator  
Editor and Layout  
Music Consultant

Ken Yamasaki  
Senior Warden

Mosese Langi  
Junior Warden

Stuart Ching  
Secretary

Leyna Esaki  
Treasurer

Website:  
[www.stelizabeth720.org](http://www.stelizabeth720.org)

Email:  
[stelizabethhawaii@gmail.com](mailto:stelizabethhawaii@gmail.com)

## Do You Dare?

*The Rev. David J. Gierlach*

This Easter, we hear about the resurrection of Jesus from St. Mark; whose Gospel starts with these words:

"The beginning of the gospel of Jesus Christ, the Son of God."

Mark begins not with Luke's babe in the manger, or Matthew's Magi, or John's Word of God; but with the adult Jesus, showing up at the Jordan River — seeking baptism.

And Mark's gospel ends as abruptly as it begins; in fact, it seems his typewriter gives out at just the wrong time.

How else to explain his ending, with the women fleeing in terror and amazement?

It's even more abrupt in the literal Greek:

"So they went out and fled from the tomb, for terror and amazement had seized them; to no one anything they said; afraid they were for..."

The end.

So, come for a moment and wonder...

A young man in white, the clothing of the martyrs, sits in an otherwise empty tomb, saying something about Jesus being raised, and going back to where it all began — to Galilee...

Imagine their shock, these exceptionally brave women, the only ones who don't desert Jesus, who stand nearby and watch him die, who cradle him as he is taken off the cross, who follow as he is buried, who come before dawn with spices and oils for the final anointing of his body.

They can deal with the dead.

But these valiant women are running and trembling and silent because no one knows how to deal with a dead man who refuses to stay dead!

They run away in terror.

That's how the very first gospel to be written — ends.

It's tough to swallow.

Where is Mary Magdalene, recognizing him in the garden?

Where are the two disciples who see the risen Lord on the road to Emmaus?

Mark gives us none of these comforting stories.

Instead, he sends us back to Galilee, back to where the ministry of Jesus first began, with all of its uncertainty, all of its wonder, all of its doubts and anxieties -- that's where they will meet Jesus once again -- and so can we.

But I've never been to Galilee, you say.

Ah, but you have.

We go to Galilee whenever we feed the hungry or visit the sick or clothe the naked.

We go to Galilee whenever we erase the lines we so casually draw around people, when we refuse to declare some to be insiders and others outsiders.

We go to Galilee whenever we choose to live a life of trust in God, but not the kind of trust that says: "if I'm good, God will reward me."

That's not Christian trust at all.

Christian trust is something much more risky.

Christian trust is putting my life -- today -- in the care of God -- letting go of control over people, places and things -- letting go of my fears and anxieties over what the outcome might be, and in that letting go, resting in the assurance that all will be well, because today we have the gift of Jesus -- tortured, mocked, nailed and dead -- yet when we go to his tomb, he isn't there...

The grave can't hold him.

He's moved on ... on to Galilee....

I think what Mark might be telling us today is that everything we think we know about death, is all wrong.

We think of death as the sum and substance of human existence: after all, no one gets out of



this life alive, we say; not to mention all of the small deaths we face: illness and loss, even betrayal sometimes.

But maybe, just maybe, “if God can raise someone from the dead in the middle of human history, that very fact reveals that death ... is not inevitable.” J. Alison, *The Joy of Being Wrong*, 118.

Maybe what Mark is getting at is that the resurrection changes the very nature of who we are: once we were doomed to death; but God, in whom there is no death, makes us children — and gives us God’s life ... a life in which death not only does not, but cannot exist.

“That God not only forgives what we’ve done, but that God shapes her forgiveness in such a way that it reaches into the very essence of who we are, changing us from creatures who are defined by death — into people over whom death has lost its power. Id., paraphrased.

Which doesn’t mean life suddenly becomes a bed of roses, or that faith somehow gives us a free pass on suffering.

The cross remains, but the question becomes:

What if the resurrection is NOT a marvelous escape from the world’s pain and suffering; what if the resurrection instead takes us directly INTO the world’s pain and suffering?

Meaning, what if we’ve been wrong when we think that the resurrection defeats the cross?

What if the resurrection explains, even embraces, the cross?

Jesus, as we all know, routinely rejects “the rules of respectability” as he eats with taxmen and prostitutes.

He invites us to consider that even the best intentioned religious laws are often twisted by those with power to injure, exclude, and marginalize those who are different, unattractive or poor. Jesus reshapes the institutions of family and church and state, by insisting that his identity is based not on the womb that bore him but upon those who follow him; whose temple is made not of stone but of compassionate hearts; whose loyalty is not to the nation, but to the Father who creates all that is.

And in return, Jesus incurs the wrath, the rage, the condemnation of our fine, upstanding, death-dealing institutions.” Jennings, *The Insurrection of the Crucified*, 309, paraphrased.

Behold, the crucified Messiah!

If you say “no” to the powers and principalities of death that still pretend to rule our world, there might be a cross waiting for you too.

In other words, if you choose to follow Jesus, you will be confronted by what St. Paul calls “the wisdom of the world” — a “wisdom” that condemns God as foolish, unrealistic, even insane.

The brave women fleeing the tomb know this.

That’s why they’re running!

They’re right to be frightened, because discipleship is frightening! It implies martyrdom, which may be why the young man who greets them in the tomb is clothed in white -- the color of martyrs.

Because the resurrection of Jesus means “that the small god of our civil society, the one who we stamp on our money, who blesses our wars and economies and bigotries, that god is a lie. Id.

The so-called practical people who tell us that war and economic disparity and dog eat dog are simply the way things shall always be.... it is a lie.

The truth is that the resurrection is God’s “yes” to a humanity dying for compassion and gentleness and friendship — a “yes” rooted in hope, kindness and love; a “yes,” that even when it is killed, refuses to stay dead!

We are called to live lives that reflect the life of Jesus; lives of nonviolence; lives of self-giving; lives that at the beginning of the day and at its end, place all results, all fears, all anxieties into the hands of the good Lord who creates all that is.

It’s completely unrealistic, I know.

Yet Jesus calls us to live it not as pie in the sky, nor as a mere private devotion, but now, in the world, with each other.

No wonder the women race from the tomb in panic. To trust God is a terrifying thing.

It calls for the surrender of all that we are, individually, communally, and nationally.

It beckons us into a world where the myth that violence can somehow cure what ails us is unmasked for the fraud that it is; and invites us to live within the embrace of the God whose Word calls all things into being.

Today is Easter.

Do you dare to go back to the beginning?

Do you dare to go to Galilee?

+amen



## Kindness

Before you know what kindness really is  
you must lose things,  
feel the future dissolve in a moment  
like salt in a weakened broth.  
What you held in your hand,  
what you counted and carefully saved,  
all this must go so you know  
how desolate the landscape can be  
between the regions of kindness.  
How you ride and ride  
thinking the bus will never stop,  
the passengers eating maize and chicken  
will stare out the window forever.

Before you learn the tender gravity of kindness,  
you must travel where the Indian in a white poncho  
lies dead by the side of the road.  
You must see how this could be you,  
how he too was someone  
who journeyed through the night with plans  
and the simple breath that kept him alive.

Before you know kindness as the deepest thing inside,  
you must know sorrow as the other deepest thing.  
You must wake up with sorrow.  
You must speak to it till your voice  
catches the thread of all sorrows  
and you see the size of the cloth.

Then it is only kindness that makes sense anymore,  
only kindness that ties your shoes  
and sends you out into the day to mail letters and  
purchase bread,  
only kindness that raises its head  
from the crowd of the world to say  
it is I you have been looking for,  
and then goes with you every where  
like a shadow or a friend.

~ Naomi Shihab Nye  
from *The Words Under the Words: Selected Poems*



## Happy Birthday

*God's blessings on those with  
April birthdays!*

Nora Kurosu	04/01
Imelda Padasdao	
Anau Tokomaata	
Shawnalyn Sunagawa	04/02
Brillan Tulenkun	
Apolonia Madriaga	04/03
Sharon Oshiro	
Kit Hawkins	04/06
Ka'alaneo Blaisdell-Higa	
Joelynne Tagle	04/07
Tasy Robert	04/08
David Gierlach	
Santereen Kom	04/09
Dolores Peralta	
Sulieti Lotaki	
Alberta Eng	04/11
Belinda Chung	04/12
Michael Young	04/14
Evan Amoy	
Lauren Ho	04/16
Puanani Woo	04/17
Kenneth Nagamine	04/18
Herminio Resurreccion	04/19
Juan Ramos	04/22
Siaosi Tokomaata	04/24
Ellen Tom	04/25
Craig Kokubun	
Chan Anaya	04/27
Joey Gierlach	04/28
Darrell Lum	
Gilbert Batangan	04/29
Kayli Ho	
Richard Ching	04/30
Ralph Arellano	



# March for Our Lives 2018

by Jill Haworth

It's been an amazing experience for our students that had the privilege of being at the March for Our Lives, 2018 in Washington, D.C.

From the Parish of St. Clement, the following youth marched as close as we could down Pennsylvania Avenue on Saturday, 3/24/18: Sam Chapman, Zoe Chapman, Griffin Frank, Tanner Haworth, Pamela Lino, Jack McManus, and Margaret McManus. From St. Elizabeth's Episcopal Church, youth marchers were: Daniel Yuen-Schat, Joshua Yuen-Schat, and Naomi Yuen-Schat. We were honored to be joined by Senator Brian Schatz and his family and staff.



The Interfaith Prayer Vigil at the National Cathedral and the March for Our Lives was inspiring; couple this energy with talking to people and legislators on our journey to the March has fired up our students in talking about what's next.

On the day of the March, we were hosted by St. Mark's Episcopal Church on Capitol Hill – a place to store our luggage, and to warm up with lively conversation and refreshments before hitting the streets. Truly, we were proud to carry our signs high with the motto based on a prayer we heard at the vigil: Hearts be brave! Hearts be bold! March 4 Aloha!!

In addition to our matching hoodies, kukui lei, we wore fingerless gloves with the “Knowing Eye” knitted by parish members of St. Elizabeth's and St. Clement's.

After the March, as we returned to St. Marks- the kids sought out individuals to share the kukui lei that was given to us to wear by St. Clement's. We had been instructed to wear the lei during the March and asked to share them after the March with other marchers.

Volunteers registering people to vote, national guards, Capitol police, and volunteers at St. Mark's were touched by the student's aloha.

What a perfect way to enter into Holy Week! (Our acolytes in the group got a quick workshop by the verger from the National Cathedral and member of St. Mark's Episcopal Church.)

After viewing the new Obama portraits at the National Portrait Gallery, one student asked if we could see the 1813 American flag at the Smithsonian American History Museum ... although we couldn't take pictures, we were just in awe at the size of this flag. One student commented that she loved being able to see the things that she has read about and the fact that our group of youths had become closer as a result of the March.

The students are so thankful for this once in a lifetime opportunity and the outpouring of love and support they have received throughout the planning and the entire trip.



They are already talking about their new-found responsibility to continue their fight to make a change. We've been discussing voter registration in Hawaii and ways to change the apathy in voter turnout in our state... and homelessness.

One student asked why there isn't a March for homelessness.

Hope.

I am so privileged and thankful, along with my fellow adult chaperones Kimberly Frank and Ajaon Siyami, to bear witness to so much love and hope.



# Happy Easter!! The Lord has Risen!



## March Attendance

Sunday, March 4,	.....212
Wednesday, March 7,	.....15
Sunday, March 11,	.....196
Wednesday, March 14,	.....20
Sunday, March 18,	.....194
Wednesday, March 21,	.....21
Sunday, March 25,	.....244
Wednesday, March 28,	.....14







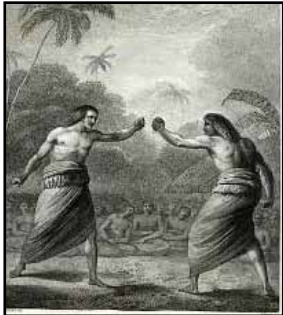
## MAKAHIKI!!



One of the most moving ministries the gang at St. E's is involved in has to do with our prisons. It's a sad but true fact that the native people of these islands, those to whom we all owe deep gratitude for the gift of being their guests, are disproportionately poor and in prison. Makahiki is a way to honor the traditions and beliefs of our Hawaiian sisters and brothers. Makahiki has its roots in ancient Hawaiian faith and is rooted in the tender loving care for mother earth, gratitude for the abundance she provides, and encouraging unity and peace among all people.



This year, inmates at Waiawa minimum security prison and Halawa Medium Security prison participated in this 4 month long season, ending with a closing ceremony in mid-March. The closing ceremony was a tears in the eyes celebration of the values of Makahiki, with offerings of food and water with dance and song.



Arch Deacon Steve Costa, seminarians Mark Haworth and Haaheo Guanson, and Fr. Kaleo Patterson, along with other clergy and friends, were part of this wonderful celebration.



At the same time, this group is working closely with Associate Justice Michael Wilson of the Hawaii Supreme Court, retired Circuit Court Judge Mike Town, and many others, to help remake our criminal justice system so that it is based not so much on retribution but on restoration, not so much on punishment as on rehabilitation.

Imua!





# Sunday School News

By Sue Yap

As we begin Holy Week, singing Amazing Grace, walking on the sidewalk down Pua Lane onto King Street entering the church waving palms and olive branches.



Sunday School children help distribute the palms, olive branches and palm crosses after the blessing



## **Reclaiming Jesus**

### **A Confession of Faith in a Time of Crisis**

We are living through perilous and polarizing times as a nation, with a dangerous crisis of moral and political leadership at the highest levels of our government and in our churches. We believe the soul of the nation and the integrity of faith are now at stake.

It is time to be followers of Jesus before anything else—nationality, political party, race, ethnicity, gender, geography—our identity in Christ precedes every other identity. We pray that our nation will see Jesus’ words in us. “By this everyone will know that you are my disciples, if you have love for one another” (John 13:35).

When politics undermines our theology, we must examine that politics. The church’s role is to change the world through the life and love of Jesus Christ. The government’s role is to serve the common good by protecting justice and peace, rewarding good behavior while restraining bad behavior (Romans 13). When that role is undermined by political leadership, faith leaders must stand up and speak out. Rev. Dr. Martin Luther King Jr. said, “The church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state.”

It is often the duty of Christian leaders, especially elders, to speak the truth in love to our churches and to name and warn against temptations, racial and cultural captivities, false doctrines, and political idolatries—and even our complicity in them. We do so here with humility, prayer, and a deep dependency on the grace and Holy Spirit of God.

This letter comes from a retreat on Ash Wednesday, 2018. In this season of Lent, we feel deep lamentations for the state of our nation, and our own hearts are filled with confession for the sins we feel called to address. The true meaning of the word repentance is to turn around. It is time to lament, confess, repent, and turn. In times of crisis, the church has historically learned to return to Jesus Christ.

Jesus is Lord. That is our foundational confession. It was central for the early church and needs to again become central to us. If Jesus is Lord, then Caesar was not—nor any other political ruler since. If Jesus is Lord, no other authority is absolute. Jesus Christ, and the kingdom of God he announced, is the Christian’s first loyalty, above all others. We pray, “Thy kingdom come, thy will be done, on earth as it is in heaven” (Matthew 6:10). Our faith is personal but never private, meant not only for heaven but for this earth.

The question we face is this: Who is Jesus Christ for us today? What does our loyalty to Christ, as disciples, require at this moment in our history? We believe it is time to renew our theology of public discipleship and witness. Applying what “Jesus is Lord” means today is the message we commend as elders to our churches.

What we believe leads us to what we must reject. Our “Yes” is the foundation for our “No.” What we confess as our faith leads to what we confront. Therefore, we offer the following six affirmations of what we believe, and the resulting rejections of practices and policies by political leaders which dangerously corrode the soul of the nation and deeply threaten the public integrity of our faith. We pray that we, as followers of Jesus, will find the depth of faith to match the danger of our political crisis.

I. WE BELIEVE each human being is made in God’s image and likeness (Genesis 1:26). That image and likeness confers a divinely decreed dignity, worth, and God-given equality to all of us as children of the one God who is the Creator of all things. Racial bigotry is a brutal denial of the image of God (the *imago dei*) in some of the children of God. Our participation in the global community of Christ absolutely prevents any toleration of racial bigotry. Racial justice and healing are biblical and theological issues for us, and are central to the mission



of the body of Christ in the world. We give thanks for the prophetic role of the historic black churches in America when they have called for a more faithful gospel.

THEREFORE, WE REJECT the resurgence of white nationalism and racism in our nation on many fronts, including the highest levels of political leadership. We, as followers of Jesus, must clearly reject the use of racial bigotry for political gain that we have seen. In the face of such bigotry, silence is complicity. In particular, we reject white supremacy and commit ourselves to help dismantle the systems and structures that perpetuate white preference and advantage. Further, any doctrines or political strategies that use racist resentments, fears, or language must be named as public sin—one that goes back to the foundation of our nation and lingers on. Racial bigotry must be antithetical for those belonging to the body of Christ, because it denies the truth of the gospel we profess.

II. WE BELIEVE we are one body. In Christ, there is to be no oppression based on race, gender, identity, or class (Galatians 3:28). The body of Christ, where those great human divisions are to be overcome, is meant to be an example for the rest of society. When we fail to overcome these oppressive obstacles, and even perpetuate them, we have failed in our vocation to the world—to proclaim and live the reconciling gospel of Christ.

THEREFORE, WE REJECT misogyny, the mistreatment, violent abuse, sexual harassment, and assault of women that has been further revealed in our culture and politics, including our churches, and the oppression of any other child of God. We lament when such practices seem publicly ignored, and thus privately condoned, by those in high positions of leadership. We stand for the respect, protection, and affirmation of women in our families, communities, workplaces, politics, and churches. We support the courageous truth-telling voices of women, who have helped the nation recognize these abuses. We confess sexism as a sin, requiring our repentance and resistance.

III. WE BELIEVE how we treat the hungry, the thirsty, the naked, the stranger, the sick, and the prisoner is how we treat Christ himself. (Matthew 25: 31-46) “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.” God calls us to protect and seek justice for those who are poor and vulnerable, and our treatment of people who are “oppressed,” “strangers,” “outsiders,” or otherwise considered “marginal” is a test of our relationship to God, who made us all equal in divine dignity and love. Our proclamation of the lordship of Jesus Christ is at stake in our solidarity with the most vulnerable. If our gospel is not “good news to the poor,” it is not the gospel of Jesus Christ (Luke 4:18).

THEREFORE, WE REJECT the language and policies of political leaders who would debase and abandon the most vulnerable children of God. We strongly deplore the growing attacks on immigrants and refugees, who are being made into cultural and political targets, and we need to remind our churches that God makes the treatment of the “strangers” among us a test of faith (Leviticus 19:33-34). We won’t accept the neglect of the well-being of low-income families and children, and we will resist repeated attempts to deny health care to those who most need it. We confess our growing national sin of putting the rich over the poor. We reject the immoral logic of cutting services and programs for the poor while cutting taxes for the rich. Budgets are moral documents. We commit ourselves to opposing and reversing those policies and finding solutions that reflect the wisdom of people from different political parties and philosophies to seek the common good. Protecting the poor is a central commitment of Christian discipleship, to which 2,000 verses in the Bible attest.

IV. WE BELIEVE that truth is morally central to our personal and public lives. Truth-telling is central to the prophetic biblical tradition, whose vocation includes speaking the Word of God into their societies and speaking the truth to power. A commitment to speaking truth, the ninth commandment of the Decalogue, “You shall not bear false witness” (Exodus 20:16), is foundational to shared trust in society. Falsehood can enslave us, but Jesus promises, “You will know the truth, and the truth will set you free.” (John 8:32). The search and respect for truth is crucial to anyone who follows Christ.

THEREFORE, WE REJECT the practice and pattern of lying that is invading our political and civil life. Politicians, like the rest of us, are human, fallible, sinful, and mortal. But when public lying becomes so persistent that it deliberately tries to change facts for ideological, political, or personal gain, the public accountability to truth is undermined. The regular purveying of falsehoods and consistent lying by the nation’s highest leaders can change the moral expectations within a culture, the accountability for a civil society, and even the behavior of families and children. The normalization of lying presents a profound moral danger to the fabric of society. In the face of lies that bring darkness, Jesus is our truth and our light.

V. WE BELIEVE that Christ’s way of leadership is servanthood, not domination. Jesus said, “You know that the rulers of the Gentiles (the world) lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant” (Matthew 20:25-26). We believe our elected officials are called to public service, not public tyranny, so we must protect the limits, checks, and balances of democracy and encourage humility and civility on the part of elected officials. We support democracy, not because we believe in human perfection, but because we do not. The authority of government is instituted by God to order an unredeemed society for the sake of justice and peace, but ultimate authority belongs only to God.

THEREFORE, WE REJECT any moves toward autocratic political leadership and authoritarian rule. We believe authoritarian political leadership is a theological danger that threatens democracy and the common good—and we will resist it. Disrespect for the rule of law, not recognizing the equal importance of our three branches of government, and replacing civility with dehumanizing hostility toward opponents are of great concern to us. Neglecting the ethic of public service and accountability, in favor of personal recognition and gain often characterized by offensive arrogance, are not just political issues for us. They raise deeper concerns about political idolatry, accompanied by false and unconstitutional notions of authority.

VI. WE BELIEVE Jesus when he tells us to go into all nations making disciples (Matthew 28:18). Our churches and our nations are part of an international community whose interests always surpass national boundaries. The most well-known verse in the New Testament starts with “For God so loved the world” (John 3:16). We, in turn, should love and serve the world and all its inhabitants, rather than seek first narrow, nationalistic prerogatives.

THEREFORE, WE REJECT “America first” as a theological heresy for followers of Christ. While we share a patriotic love for our country, we reject xenophobic or ethnic nationalism that places one nation over others as a political goal. We reject domination rather than stewardship of the earth’s resources, toward genuine global development that brings human flourishing for all of God’s children. Serving our own communities is essential, but the global connections between us are undeniable. Global poverty, environmental damage, violent conflict, weapons of mass destruction, and deadly diseases in some places ultimately affect all places, and we need wise political leadership to deal with each of these.



WE ARE DEEPLY CONCERNED for the soul of our nation, but also for our churches and the integrity of our faith. The present crisis calls us to go deeper—deeper into our relationship to God; deeper into our relationships with each other, especially across racial, ethnic, and national lines; deeper into our relationships with the most vulnerable, who are at greatest risk.

The church is always subject to temptations to power, to cultural conformity, and to racial, class, and gender divides, as Galatians 3:28 teaches us. But our answer is to be “in Christ,” and to “not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable, and perfect.” (Romans 12:1-2)

The best response to our political, material, cultural, racial, or national idolatries is the First Commandment: “You shall have no other gods before me” (Exodus 20:3). Jesus summarizes the Greatest Commandment: “You shall love the Lord your God with all your heart, your soul, and your mind. This is the first commandment. And the second is like unto it. You shall love your neighbor as yourself. On these commandments hang all the law and the prophets” (Matthew 22:38). As to loving our neighbors, we would add “no exceptions.”

We commend this letter to pastors, local churches, and young people who are watching and waiting to see what the churches will say and do at such a time as this.

Our urgent need, in a time of moral and political crisis, is to recover the power of confessing our faith. Lament, repent, and then repair. If Jesus is Lord, there is always space for grace. We believe it is time to speak and to act in faith and conscience, not because of politics, but because we are disciples of Jesus Christ—to whom be all authority, honor, and glory. It is time for a fresh confession of faith. Jesus is Lord. He is the light in our darkness. “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life” (John 8:12).

Bishop Carroll A. Baltimore, President and CEO, Global Alliance Interfaith Networks  
Rev. Dr. Peter Borgdorff, Executive Director Emeritus, Christian Reformed Church in North America  
Dr. Amos Brown, Chair, Social Justice Commission, National Baptist Convention USA, Inc.  
Rev. Dr. Walter Brueggemann, Professor Emeritus, Columbia Theological Seminary  
Dr. Tony Campolo, Co-Founder, Red Letter Christians  
Dr. Iva Carruthers, General Secretary, Samuel DeWitt Proctor Conference  
The Most Rev. Michael B. Curry, Presiding Bishop and Primate, The Episcopal Church  
Rev. Dr. James Forbes, President and Founder, Healing the Nations Foundation and Preaching Professor at Union Theological Seminary  
Rev. Wesley Granberg-Michaelson, General Secretary Emeritus, Reformed Church in America  
Rev. Dr. Cynthia Hale, Senior Pastor, Ray of Hope Christian Church, Decatur, GA  
Rev. Dr. Richard Hamm, former General Minister and President of the Christian Church (Disciples of Christ)  
Rev. Dr. Joel C. Hunter, Faith Community Organizer and Chairman, Community Resource Network  
Rev. Dr. Jo Anne Lyon, General Superintendent Emerita, The Wesleyan Church  
Bishop Vashti McKenzie, 117th Elected and Consecrated Bishop, AME Church  
Rev. Dr. Otis Moss, Jr., Co-Convener National African American Clergy Network  
Dr. John Perkins, Chair Emeritus and Founding Member, Christian Community Development Association  
Bishop Lawrence Reddick, CEO, Christian Methodist Episcopal Church  
Fr. Richard Rohr, Founder, Center for Action and Contemplation  
Dr. Ron Sider, President Emeritus, Evangelicals for Social Action  
Rev. Jim Wallis, President and Founder, Sojourners  
Rev. Dr. Sharon Watkins, Director, NCC Truth and Racial Justice Initiative  
Dr. Barbara Williams-Skinner, Co-Convener, National African American Clergy Network; President, Skinner Leadership Institute  
Bishop Will Willimon, Bishop, The United Methodist Church, retired, Professor of the Practice of Ministry, Duke Divinity School

# NOTES FROM THE CATHOLIC WORKERS

"I think we ought to call it Aloha Laundry in honor of its predecessor." The original idea had been to give the houseless community enough quarters and laundry detergent for them to go to a nearby laundromat.

Fr. David asked if we could modify Aloha Laundry by handing out the quarters and the soap at the laundromat. But there were no laundromats nearby. It was about then that our washer sprung a leak and flooded the floor. Over the next weeks, the entire floor had to be replaced. In the same period the dryer too blew a fuse and it too would have to be replaced. Now we were without washer, dryer and flooring.

The good news was that this fiasco stimulated the new Aloha laundry project. We repurposed diocesan grant money to purchase a new commercial washer and dryer so that we could offer a place right here for the houseless. Once the machines were delivered, we printed some handouts with a strict schedule for days and times for washing. We figured we could serve maybe five persons a day, times three days, to equal fifteen persons a week!

Our first stop was Robert, a sixty-something black man who has been living in the driveway to the rectory for six years. We imagined he would jump at the opportunity to wash his clothes right next door.

"Naw," he said. "I have a lady friend who lives nearby. She does my laundry. But thanks for offering."

Determined, we visited every makeshift home on the street, handing out our tickets and asking folks to reserve a slot. Not one person did so, politely offering one excuse or another. We began to feel like the rich man who threw a banquet and nobody came.

But shortly after, there came a soft knock at the door. It was Robert, arms full of dirty clothes. "Do you suppose you could wash these few things for me?"

And Robert was only the first. We abandoned the schedule and used Robert's model: we take in the wash, dry it and fold it ourselves. All the houseless has to do is come pick it up.

Another knock at the door. It was Fr. David, arms loaded with white albs. "Do you think you can wash these?"

## Lessons from Angie, the Catholic Worker Dog

~ Jennifer Mindek Beckham

Always greet the day with an enthusiastic bark & a joyful wag! If you approach others this way, you have the ability to change their whole day!



Never judge a person by how they look - Always see the potential for a treat in everyone!

The lower a person sits to the ground, the more they tend to be open to play. Don't look down on them, get lower so you can look up into their eyes. You may be surprised at what you see!

If a stranger asks to walk with you, give an interested sniff and make room next to you on the sidewalk. The journey is always more fun in a pack.

Unsure which way to go at a crossroad? It's ok to pause, sit and ponder.



If your friendly wag and offer to play gets rejected with a growl or a nip - Don't let that stop you! Shake it off, give them space...and offer to play again tomorrow. Sometimes trust takes time and persistence.

When you are frightened or afraid, stay calm, put your nose to the road ahead and Keep Moving!

Even if the whole world around you is barking & growling to convince you to go in one direction, resist if your heart says otherwise. Brace yourself, stick to your beliefs. Lay down. Use passive resistance if necessary.

Live simply. Be thankful you have a warm bed and the occasional chew stick. If today wasn't your best day ever...there is always tomorrow! It may be a day at the dog park, or a day at the beach - but walking with the ones you love close by is the most important blessing of all!



The Gospel takes away our right forever, to discriminate between the deserving and the undeserving poor.  
~ Dorothy Day



### Meet Sally.

Born and baptized in Holy Trinity Episcopal Church, Rio de Janeiro, Brazil. Now resident at Wallyhouse Catholic Worker, St. E's.