



St. Michael the Archangel Parish

HULA MINISTRY:

Perpetuating the Native Hawaiian Practice of Worship Through the Sacred Gestures of Hula

As explained in 1918 by Fr. Romano Guardini in his seminal book, *The Spirit of the Liturgy*, the Church “desires, as a rule, that spiritual life should be impregnated with the wholesome salt of genuine and lofty culture.” At St. Michael, our hula ministry practices the Native Hawaiian tradition of prayer and worship through the sacred gestures of hula. “We recognize and understand the duality of being a cultural practitioner of hula and of our spiritual devotion as Christians of our Catholic faith,” says ministry member Anita Okimoto. “Our hula prayer worship consists of traditional and contemporary worship hymns in English and hymns in ‘Ōlelo Hawai‘i, the Hawaiian language.”

The current 12 members of this ministry have 100 years of collective experience in the practice of hula. “Our calling is to share prayer through hula,” Anita says.

While the Church’s ban on dancing within the liturgy still stands, in 1998, during the



Hula Ministry members Judy Shibley, Caroline Smith, Napua Kam, Anita Okimoto, Suzi Derryberry and Rosemarie Smith.

pontificate of Pope St. John Paul II and while then Cardinal Joseph Ratzinger (future Pope Benedict XVI) was Prefect for the Congregation of the Doctrine of the Faith, Bishop Francis X. DiLorenzo, fourth bishop of Honolulu — with the Vatican’s endorsement — officially sanctioned the sacred gestures of hula to be used in our diocese as a liturgical expression of the religiosity and culture of Native Hawaiians. Sacred gestures of other Pacific

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The Importance of Catholic Faith Formation

*Editor's Note: The following is an excerpt from the 2022 book, **Stewardship Starts at Home: Using God's Gifts To Grow As Disciples Of Christ In Our Domestic Church**, written by stewardship expert/retreat leader Lisa McArdle and published by Catholic Stewardship Consultants. This excerpt is reprinted with permission from CSC.*

There are Four Pillars of a Stewardship Parish — Prayer, Hospitality, Formation, and Service. The third pillar — Formation — teaches us to know and love our God and our faith.

According to the *United States Conference of Catholic Bishops' National Directory for Catechesis* (2005, #20), there are six tasks of faith formation that constitute a unified whole by which faith formation seeks to achieve its objective. This primary objective is the formation of disciples of Jesus Christ.

The six tasks of formation promote knowledge of the faith, promote knowledge of the meaning of the liturgy and the sacraments, promote moral formation in Jesus Christ, teach us how to pray, prepare one to live in community, and participate actively in the life of the Church, and promote a missionary spirit that prepares one to be present as Christians in society.

Take a moment to consider how fully you are currently formed. When is the last time you read a book about the Catholic faith? When is the last time you participated in a Bible study? When is the last time you read and reflected on the readings before Mass? Or looked up something in the Catechism?

Frequently, the last faith formation parishioners receive dates back to when they completed their Confirmation preparation or attended their last religious formation class as a middle or high school student.

This means decades may have gone by since parishioners and family members have experienced formation.

If that is the last time that you have formed yourself or that members of your families have formed themselves, don't panic. You are not alone.

This realization is an opportunity for growth. A chance to dip your toe back in the water of faith formation and even to learn alongside the members of your family, including the youngest members who are also



learning. Don't ever feel embarrassed that you don't know an answer to the faith questions asked to you by your children or grandchildren. Instead, learn together!

Remember, the more fully you are formed, the better you will understand God's calling for your family. Furthermore, the more you are formed in the faith the easier it will be to answer the call of discipleship.

Being properly formed in our faith and listening to God's call allows us to understand if we are on the right path or if we need to redirect. Being prayerful and well-formed are key to our following His plan for our lives instead of our own wishes and desires. Remember, as stewards, we strive to listen to God and use the gifts He has given us to serve those he places in our paths. Thankfully, it is easier now more than ever to form ourselves and our families.

There is no need to search for faith-formation opportunities. These options can be sent directly to our smartphones and tablets. Bishop Barron's Word on Fire ministry sends free daily readings along with a brief gospel reflection straight to our inboxes. Matthew Kelly's Dynamic Catholic offers Lenten and Advent opportunities with free, reflective videos that also arrive via email. Blessed is She even provides an endearing female faith formation perspective — perfect for women young and old. Plus, if you want to form yourself specifically in Scripture, you can also opt for the free podcast, *The Bible in a Year* featuring the entertaining Fr. Mike Schmitz, from Ascension Presents. Honestly, the possibilities are endless.

Formation is the fuel that keeps your family moving forward as stewards and in becoming all that Christ is calling you to be. Have confidence as you incorporate this ongoing learning into your daily routines.

To find out more about the *Stewardship Starts at Home* book, visit www.stewardship-starts-at-home.company.site.



Is Christ the Lord of Our Checkbook?

There is a humorous proverb that says at the end of our lives, there will be two books that determine who we have been — the Book of Life and our checkbook. It sounds a bit ridiculous, but the fact is, how we spend our money says a whole lot about where our hearts lie. Jesus Himself told us, “Where your treasure is, there also will your heart be” (Matt. 6:21). Our actions are supposed to glorify God. How many of us are eager to show God the glory we have given Him in our checkbooks? Are we ordering our finances responsibly, and is our stewardship of treasure truly Christian?

For the majority of Americans, Christian stewardship of finances is virtually non-existent. Consider the following statistics:

- 49 percent of Americans don’t pay their bills on time.
- 65 percent of Americans don’t do a good job of staying out of debt.
- 82 percent of Americans don’t save adequately for the future.
- On average, Americans give less than 2 percent of their income to charity, and Catholics give about 1 percent of their income toward charitable causes.
- A majority of those getting divorces point to finances as one of the primary causes of their breakup.

What we do reflects who we are as persons — therefore, there can really be no separation of our personal finances and our spiritual lives and our relationship with God. As much as we would like to hide our less-than-ideal financial situation, hiding that from

God would be like running away from the well when we are dying of thirst. The mark of a Christian steward is that he or she recognizes God as the source of everything he or she has and that Jesus is the answer to all our problems, including our financial woes.

In short, financial freedom consists in putting God first, and allowing Him to be Lord over all our actions. It means praying for the grace of the Holy Spirit in our financial dealings, and responding to that grace by spending responsibly.

One of the most effective ways to manage money well is to budget — to figure out what you are spending your money on and how much you are spending, to look for areas that need improvement — where you should spend more, less, or not at all — and then to draw up a practical plan for spending more wisely and more Christ-like in the future. If you aren’t doing this already, now is a great time to start. The following can serve as a guide:

- Be realistic about income and expenses.
- Distinguish between wants and needs.
- Avoid unnecessary debt, especially credit card debt. If you have too much debt, make a plan of monthly payments and stick to the payments.
- Make charitable donations and savings a priority even though your first instinct may be to let them go (remember, tithing is a tangible way to show God that He comes first in your life).
- Designate a time and day each week to address financial matters, including paying bills.
- Most important: Pray for God’s guidance and grace to manage your finances according to His will.

“Likewise, all to whom God gives wealth and possessions and whom He enables to enjoy them, and to accept their lot and find enjoyment in their toil — this is the gift of God.” — Ecclesiastes 5:19

OUR UPCOMING PARISH RETREAT

An Opportunity to Grow in the U

We set aside time for the things that matter to us. Whether it's keeping up with our children's activities or scheduling a vacation, we plan ahead. Similarly, we can plan and intentionally set aside time for God.

"We have to be intentional about our time, talent, and treasure because there's no other way," says Fr. Brian O'Brien. "If we're not intentional, life will quickly pass us by and what God can do through us will be greatly diminished."

This October, consider making the time to re-center on Christ and on giving back to Him and growing closer to Him by attending a one-day retreat at St. Michael the Archangel.

The retreat will be facilitated by Fr. Brian O'Brien, Pastor at St. Francis Xavier in Stillwater, Okla. Fr. O'Brien grew up in Stockton, Calif., and then moved to Houston, Texas, when he was 7 years old. He has been a priest since 2007 and is a big fan of both sports and retreats.

"I played a lot of sports as a kid and now I watch them for fun, so it's great being in a col-

lege town like Stillwater," Fr. O'Brien says. "I've been on many good retreats over the years both personal and communal. One of the best retreats I ever did was with the Carmelite Sisters in Alhambra, Calif."

This retreat will take place at St. Michael the Archangel Parish on Oct. 29, 2022.

"The theme for the retreat is 'Stewardship and the Saints,'" Fr. O'Brien says. "We'll take an in-depth look at the great heroes of our faith and how they show us what a stewardship way of life looks like."

Community members who participate in the retreat will come away with an increased understanding of stewardship and inspiration from the saints.

"A stewardship way of life is not easy," Fr. O'Brien says. "It requires sacrifice. I hope that those who come will be inspired by the lives of the saints, including a few they may never have heard of."



Fr. Brian O'Brien celebrating Holy Thursday Mass



Understanding of the Stewardship Way of Life

Mark your calendars and plan on spending a little time re-centering yourself on Christ with our like-minded faith community members.

“I love Jesus, I love His people, I love stewardship, and I love parishes,” Fr. O’Brien says. “Put all that together and I’m excited to be with the people of St. Michael the Archangel for the day. I really hope a lot of people come to be part of this.”

For more information or to RSVP for the Oct. 29 retreat at St. Michael, contact the parish office at 808-326-7771 or StMichaelArchangel@RCC Hawaii.org.

Hula Ministry *continued from front cover*

Islanders are also allowed (Sāmoan, Tongan, Filipino, etc.). Bishop DiLorenzo stated that, “Sacred gesture is a way for Pacific Islanders, Asians, and those who have embraced the culture, to worship as baptized Catholics... This form of gesture is considered as a form of praying with one’s whole being.” Church hula is different from the secular or entertainment kind; it is worship. As a form of worship, applause is strictly forbidden, instead we respond with a robust “Amené”. Bishop Larry Silva reconfirmed the liturgical norms in 2015.

For Anita, this is a small way she can give her time and talent in service to God for the good of the parish. She has served in this ministry since it began in 2009. Members have come and gone throughout the years weaving together a legacy of deep spiritual commitment to worshipping God within the mindset of the Native Hawaiian host culture that has welcomed the many ethnic heritages that make up contemporary local people and malihini alike. “We are all thankful to partake and share in prayer through another medium,” Anita says. “It’s so powerful.”

The late hula master and devout Catholic, Kumu John Keolamaka’āinanaokalāhuinokamehameha’ekolu Lake, said that church hula must be practiced — not performed — in the “strictest, most beautiful, spiritual sense... Some movements are done in church only and wouldn’t be done outside the church... [the hula] changes according to the knowledge that’s presented in the context.”

The tradition of hula dates back to ancient Hawai’i, where the kānaka maoli practiced hula in both secular and worship settings. Hula and chanting provide a way for Native Hawaiians to keep their mo’olelo alive by telling stories through hula, mele, and oli. For the Hula Ministry, the story each member tells with his or her body is an expression of worship within the rich cultural milieu of the indigenous people of Hawai’i.

“It doesn’t happen overnight,” Anita says. “Most always, it takes days or weeks to architect the choreography. The Scripture, the season, the heart and soul of the interpretation of our hula prayer is paramount and not something we take lightly.”

One of the most beautiful parts of this ministry for Anita is the relationships formed through the practice of hula. “We do have precious and hilarious moments,” she says.

“We genuinely enjoy each other’s company. Above all, and foremost, we know we are an instrument in God’s ensemble, and we were brought together with the talent we were given.”

Anita wants people to feel welcome to be part of this ministry, but she recognizes it can be intimidating. Members will teach you, and you can come practice for as long as needed and present in public worship with the group whenever you feel ready.

If you would like to get involved in the Hula Ministry, please contact Anita Okimoto at oki12@hawaiiintel.net

The Principles of Catholic Social Teaching

What makes being Catholic, well, “Catholic”?

Things like the Mass, the Rosary and the Seven Sacraments come to mind.

But there is also an element of Church teaching that’s often overlooked and sometimes misunderstood — Catholic Social Teaching.

Catholic Social Teaching guides Catholics on how to apply the faith to all aspects of life, and lays the framework for the Church’s teachings on the dignity and sacredness of human life.

Catholic Social Teaching can be explained with 10 key points. These 10 principles demonstrate the depth of the Church’s teaching on social justice, and they call Catholics to take an active role in shaping the world in which we live. Catholic Social Teaching, when taken to heart, can become the catalyst that causes positive change in a world that desperately needs it. Consider these principles and strive to apply them in your own life.

Human Dignity

Human dignity is the fundamental principle within the Church’s teaching on social justice. A firm understanding of this principle is required so that the rest of Catholic Social Teaching can be viewed from the appropriate perspective. God created us in His image and likeness, so we all are worthy of respect.



Solidarity

“Love your neighbor as yourself” — this commandment extends beyond the boundaries of any town, state or country. The principle of solidarity encourages all people to reach out to their brothers and sisters in need and to help them, even if they live halfway around the world.

Respect for Human Life

Whether unborn or seconds away from death, no life deserves to be prematurely ended. The Church sees this principle as crucial to the health of any society.

Association

Association holds that social relationships must be developed so that all people may reach their fullest potential. The Church teaches that the family is the basic unit upon which all other elements of society rest. We must uphold the sacredness of the family, and foster the growth of other societal organizations that preserve the well-being of all people.

Participation

All people deserve the right to work and to participate in God’s creation. The joy of accomplishing a task and performing honest labor should be made available to all people.

Protection for the Poor and Vulnerable

Society exists in a balance between those with power, and those without it. The vulnerable — those with disabilities — and the poor must be protected from those with power who choose to wield it in an unjust manner.

Stewardship

Everything we have — even our own lives — is a gift from God. Our talents, our time and our financial resources are not our own, but God’s. The same goes for the natural resources we so often take for granted.

Responsibilities and Limits of Government

Governments, while created for the common good, sometimes overstep their boundaries. The Church teaches that all governments should seek to operate at the lowest level of organization possible — striving to solve problems at the source, with those who understand them best, and not through oppressive force.

Human Equality

God made all humans equal, including those of different ethnicity and race, and in different stages of life. No one person is of more value than another.

Common Good

It is especially important in our society to promote the common good — the social well-being and development of the “human group.” If we consider the entire human race as one family, the common good urges us to support our brothers and sisters so that they may reach their full potential.



National Eucharistic Revival at St. Michael

By Deacon Sándor Hernández Morales

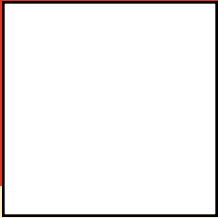
This year on the Solemnity of The Body and Blood of the Lord, Corpus Christi Sunday, the United States Conference of Catholic Bishops (USCCB) launched a National Eucharistic Revival with a myriad of Eucharistic processions and adoration throughout the country. The revival is composed of three phases — a year of Diocesan Renewal, a year of Parish Renewal, and a National Eucharistic Congress that will complete the renewal in 2024.

At St. Michael, we marked the beginning of the revival with a short procession to the front portico at the end of each Mass for the Benediction of the Blessed Sacrament to the assembly and to the Village of Kailua-Kona. With this gesture, we hope to emphasize our mission of becoming empowered by the Eucharist to bring Jesus to all we encounter as we work to build the Kingdom of God right here in our midst. A large new monstrance that was brought from the Basilica of Our Lady of Guadalupe in Mexico City was dedicated for this occasion. This prominent ostensorium makes it easier for anyone sitting anywhere in the church to have a better view of the Holy Eucharist during adoration while providing a dignified way of exposing the Blessed Sacrament in our voluminous sanctuary.

As stated on the USCCB's revival website, "Our world is hurting. We all need healing, yet many of us are separated from the very source of our strength. Jesus Christ invites us to return to the source and summit of our faith: His Real Presence in the Eucharist. The National Eucharistic Revival is a movement to restore understanding and devotion to this great mystery here in the United States."

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St. Michael the Archangel Parish

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National Eucharistic Revival *continued from page 7*

During this time, keep an eye out for the different ways that our parish will be living out the revival. This is a great opportunity to pay closer attention to how we celebrate the Holy Mass. You may notice how we honor and recognize Jesus' presence in our sanctuary by our gestures of reverence and gratitude to God for the gift of Holy Communion. During this revival, we want to emphasize the Real Presence of Jesus in the Eucharist: Body, Blood, Soul, and Divinity fully and physically present at every Mass and inside the tabernacle at the heart of our church. Jesus awaits to nourish us with His Presence in His Body and Blood.

We are holding several eucharistic events, some that may be recurring, such as more opportunities for adoration, special holy hours for healing and deep prayer, and reflections and talks on different aspects of our life with this great gift of the Holy Eucharist. We are also collecting and sharing stories from recent converts and those who have returned to the faith on how the Holy Eucharist has changed their lives, and in many cases, brought them to participate in the sacramental life of the Church. Get involved in this renewal by participating in the different events and allowing yourself to be transformed by a deeper faith in the life-giving power of the Holy Eucharist!

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Mass Schedule

Saturday Vigil: 5 p.m. • Sunday: 7 a.m., 9 a.m., 1:30 p.m. and 4 p.m. (English), 11:30 a.m. (Spanish)

Daily: Mon-Sat 7 a.m. • Mon-Tues-Thurs-Fri 5 p.m. • Confessions: Saturday 9 a.m. • Adoration: Wednesdays 7:30 a.m. to 4:45 p.m.