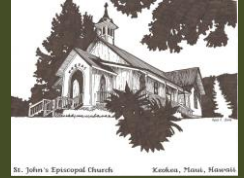


# St. John's Episcopal Church



Kula, Maui, Hawai'i

## Dream



*Where God is calling  
St. John's to go, and  
what we would like  
the future constituency  
of the church to be.*

1

## Present



*Who we are as a  
church, our ministries,  
and worship.*

2

## History & Context



*Our history, context,  
and finances.*

3

St. John's Episcopal Church is located in the unincorporated community of Kēōkea, Maui, in the larger, Upcountry district of Kula, at an elevation of approx. 3,000 ft.



## Our Parish Profile

**St. John's Episcopal Church is a community that is celebrating God's love, nurturing spirituality, and proclaiming the Gospel through worship, word, and works.**



The beautiful view of our island Maui from St. John's Episcopal Church!

*What we  
are  
looking  
for in  
our next  
priest*



St. John's desires to call a priest who will be respectful of our church's unique history and culture. We are searching for a priest who is family friendly and can help to attract young families to our congregation. We are searching for a priest who will offer inspirational sermons, and with a sense of humor! We are also searching for a priest who is savvy about political differences and who will be able to relate to our diverse community.

## Dream

Dreams are significant because they provide us guidance and are the bearer of messages. They direct us to visions and insights that are helpful to plan for the future, and we believe that these dreams follow Jesus' teachings to love and serve our neighbors.

St. John's Episcopal Church in Kula dreams of attracting more young families and singles to our parish, and of remaining an inclusive community open to all. The parishioners of St. John's dream of increasing their service and volunteerism in the local community to better the lives of those in need throughout the island of Maui. St. John's parish envisions deepening its connection with the local Native Hawaiian community. St. John's parish hopes for increased financial stability. Beyond simply covering the day-to-day expenses, we would have the financial ability to provide for any future programming and community needs that may arise. We dream of continuing outdoor liturgies from time to time, as we have held successfully throughout the entire COVID-19 pandemic. Finally, St. John's community hopes to have a choir once again.

Our Children, Youth, and Family Ministry Coordinator at St. John's dreams of junior and youth choirs, an acolyte program, and confirmations for youth. St. John's youth programs could include sleepovers, mission trips, community outreach, National Episcopal Church Youth Events, and Youth Camp at Camp Mokulē'ia on O'ahu.

Parishioners remember once-thriving ministries at St. John's that are no longer active during the pandemic. The Church dreams of planning more of these events once the pandemic lifts. These include baptisms, confirmations, and receptions/reaffirmations, and a formal program of preparation and education for candidates for these rites. St. John's was a venue for solo and ensemble performances by various musicians and artists. AA meetings were held in the Parish Hall. Many of these gatherings were cancelled due to COVID-19, but some had already been reduced in frequency prior to the pandemic.



## WE ARE ST. JOHN'S!



## WE ARE ST. JOHN'S!



## Who We Are

St. John's Episcopal Church is an inclusive parish open to all. We are a volunteer-oriented congregation that is financially stable and reaches out to the wider community. We celebrate Hawaiian culture and are an ethnically diverse congregation reflecting the diversity of our island. We are proud that we have strong leadership from our lay members, long-term supply priest, and worship committee.

## WE ARE ST. JOHN'S!



We Are St John's Collages, Fall 2020

Though founded over 120 years ago to serve a Chinese immigrant community, St. John's has grown to reflect the broad ethnic mix of Maui as a whole. Today the congregation at St. John's is comprised of people from many different backgrounds, including some descendants of our early founders. Virtually all current members are native English speakers of varied experiences and socio-economic levels.

Though much changed in response to COVID protocols, previously the official number of baptized members was 331 with communicants in good standing numbering 263. On an average Sunday, attendance at the 7:30 am service tends to be the older members of our church, numbering anywhere from 20-30. The 9:30 am service, which tends to be more families with children, usually will be attended by 40-50 people. The latter service offers nursery and Sunday school. There is an adult bible study led by volunteers from the congregation that meets between services. During this very challenging time of the pandemic, we erected a large tent in our lower lawn, set up socially distanced seating, and arranged for a state-of-the-art sound system, and broadcasted the service over Zoom and Facebook. Our organist plays inspiring music on the keyboard outside. We held just one service at 8:30 am. Many of the members loved that we were able to combine the two groups and attendance exceeded everyone's expectations often topping 50 with additional members taking advantage of online attendance. Living in Hawai'i allowed us to worship outdoors with few interruptions due to weather!





## Who We Are, Continued

The congregation has an all-embracing spirit with members reflecting a wide range of ethnic, social, political, denominational, and liturgical backgrounds. A significant number of LGBTQ+ members are very active in our parish life and are affirmed in our midst. Despite a wide diversity and range of viewpoints, the parish is remarkably united as a faith community. We also have many talented members who give of their time and energy to the work of the parish. Most parishioners have some post-secondary education and pursue a wide variety of occupations. Our members experience a range of financial circumstances. A significant portion of our congregation is in late senior or late middle age. We hope to be able to attract more young families.

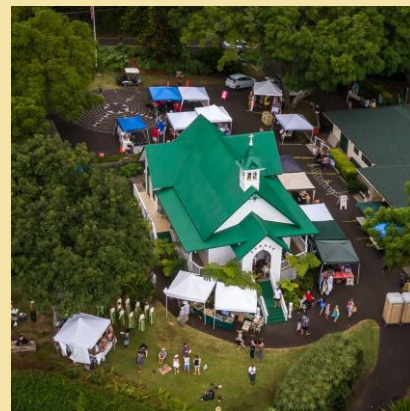
## Education Ministries

Previous to the pandemic we had many members who were involved in Education For Ministry, Cursillo and Via Media. Five parish members are ordained clergy though not all Episcopalians. We often had Lenten studies and Advent book groups or other such activities, which deepened and enriched our spiritual growth. There used to be a very active Youth ministry that went to several diocesan youth camps, Episcopal Youth Events (EYE) in Minneapolis, and a mission trip to Maryland including the 4th of July in DC. This has not recurred since the start of the COVID-19 pandemic. Our new Children, Youth, and Family Ministry Coordinator is excited to revive many of these programs, and more.

The Bible study, led by lay members, is now meeting after the 7:30 AM service with hopes that our new priest will view Bible study as an integral part of church life...an extension of worship, where our minds are exercised in reflection on the lesson we have just heard in service and where we come to know one another in our shared experience of scripture.

## Our ministries – festivals & observances

Prior to COVID-19, we had festive activities for most holidays including Founder's Day each June, which honored those who established St. John's in Kula. Maui residents from across the island looked forward to our Annual Kula Festival – our biggest fundraiser of the year. The proceeds from the Festival were shared with two local charities. Other community festivals include the Rummage sale, Easter Egg Hunt, and Christmas Pageant. Observances like pancake dinners, washing of the feet, palm cross making, and Easter vigil were well attended by our members. We have slowly been able to bring back scaled-back versions of these festivals and observances, such as our recently successful Christmas Market, which even featured an opportunity for children to meet Santa Claus and St. Nicholas for the community to safely come together once again.



Photos: St. John's Festival, 2019





## Community and Outreach Ministries

Every Friday St. John's distributes free bags of nonperishable food to anyone who needs them. This is an appreciated community outreach. Food donations are brought by parishioners each Sunday and brought forward during the offering, and some are supplied by the Maui Food Bank.

St. John's offers a free monthly fellowship dinner (now drive-through dinners) for the local community, as well as periodic roadside cleanups.

In the past, in some services, healing prayers were offered for those wishing to come forward for the Laying on of Hands. We used to have a notebook that was placed outside the door of the church before the service on Sundays for people to write names of those who were sick or died to be read during the service. In addition to Sunday services at 7:30 AM and 9:30 AM, some members gathered once a month for a third service at Kula Hospital as a part of parish outreach – we hope to bring this ministry back after the pandemic. The Wednesday morning Eucharist, which is attended by some people who cannot get to the Sunday services, has been re-introduced. There is also an active confidential "prayer chain" and craft group that makes the lei and prayer shawls.

The Eucharistic Visitors Ministry consists of trained volunteers. The volunteers express a desire to work with the priest and share information. They feel that these members need both the connection with the church community as well as a visit from the priest tending to their spiritual needs.

One ministry that continued through the pandemic was A Cup of Cold Water. This is a joint ministry by the four Episcopal churches on Maui as well as support from Buddhists, Quakers, and other groups. We use a van to deliver the basic needs of water, nutrition, clothing, and comfort to Maui's houseless community. Though it is a separate non-profit, an all-volunteer organization run by a board of directors, it is strongly supported by St. John's.

The Cup of Cold Water volunteers stated that they would like to see a priest who would be willing to ride along occasionally to understand this outreach and support the many members of St. John's who are involved in it. The priest should also meet the other organizations that we interact with like the Salvation Army, Ka Hale A Ke Ola (Homeless Resource Center Maui), the Buddhists and other Maui Episcopal churches.





## Youth Ministries, Passing of the Peace, and Coffee Hour

The Nursery ministry has been blessed with the dedicated service of a few of our members for many years. They have supplied a calm, loving, visually appealing, and comfortable place. The nursery, which leads into the Sunday School program, is very important to young families.

Our Children, Youth, and Family Ministry Coordinator is currently bringing back Sunday School after a long pause due to COVID-19. In addition, we are hosting family picnics, movie nights under the stars, advent workshop, nativity pageant, walking and painting the labyrinth, and exploring the outdoors.

Prior to the pandemic, we had a very active passing of the peace in the service, visitors were recognized, welcomed and given handmade yarn lei during the service, and we had a bountiful coffee hour with a lot of socializing. Coffee hour has recently returned as the pandemic has waned. St. John's is thrilled to be able to once again greet and welcome newcomers during the service with a socially distanced lei gifting and at the re-instated, socially distanced coffee hours. When it is no longer necessary to socially distance, we look forward to periodic potlucks which help promote personal relationships.





## Our Worship

Parish worship relies on active use of The Book of Common Prayer and is middle of the road liturgically. There are three weekly services: Sunday morning Eucharist at 7:30am and 9:30am, and Wednesday morning Eucharist. A monthly chapel service of morning prayer at Kula Hospital in the past was led by the rector but for a long time thereafter by laity. There is a general atmosphere of friendship and participatory worship. Kēōkea, where we are located, is a rural community where many of us know each other outside of the church as well. The Peace is passed enthusiastically and following the announcements we have a thank-offering during which members share significant life events and commemorations and, if available, offer a small monetary offering in a box or bowl. We used to have an outdoor worship service once a year on Earth Day to express our thanks for and continued stewardship of the beauty surrounding us. Since the pandemic, we are outdoors every week!

We are sensitive to our host culture and continue to affirm and celebrate our Chinese roots and Hawaiian history and heritage. Three examples of this which are used periodically are: the doxology is sung in its Hawaiian language version as part of the Eucharist; the prayer of Queen Lili'uokalani, the last reigning monarch of Hawai'i, is sung during the administrations of the sacrament; and we have a once-a-year Founders Day dinner to honor those who began St. John's. Symbols in Chinese letters are in several places: over the front door, above the altar, and on the altar kneelers.

We have continued without a choir for several years. Many members would like to see it begin again. We are blessed with a very special organ and professional organist who is a church member and plays inspirational music every week. The organ was made specifically for St. John's in Germany by the Oberlinger company. It is a 460-pipe tracker organ that was installed in 1987 and has been serviced by them several times.

The Altar Guild, as important members of the worship team at St. John's, looks forward to continuing a close relationship with our new priest. They look forward to increasing the number of our members as well as the return to regular worship services in the church once the pandemic is behind us.



# History & Context

## The Fascinating History of St. John's Church



St. John's had its beginnings 120 years ago. In the 19th century, the sugar growers in Hawai'i imported laborers from different parts of the world, including China. When the Chinese workers completed their contracts, many returned to China with their savings. But some remained in Hawai'i. Some of these people settled in Kēōkea and raised vegetables. Their produce was shipped as far as California to feed Chinese laborers who built the railroad through the Sierra Nevada Mountain range.

Being wise, practical people, these Chinese settlers perceived that Christianity had become the predominant local religion. So, they chose to call on a Lutheran Christian minister. He was the Reverend Shim Yin Chin from Canton, China. He was to teach children Chinese culture and language after their daily classes at Kēōkea School. They also organized the men who worked hard all week and formed a group called "The World Knowledge Society." They gathered on Sunday afternoons to discuss world politics. Father Shim brought them news from China by reading aloud his newspapers. During these World Society meetings, much planning for the future took place. Father Shim arrived in 1900 and was accepted into the Episcopal Church. In November of 1900, he presented Bishop Willis with candidates for confirmation and baptism, making them the first members of St. John's mission. The church property was acquired by the Bishop of Hawai'i for the purpose of building an Episcopal Church. In 1906, orders to build a plain wooden church had been placed. Materials arrived at Mākena landing on the seacoast about 3,000 feet directly below the proposed building site. The materials were delivered by horse-drawn wagon up the mountain. And by 1907, the church had been built. Father Shim was ordained Deacon in 1905 and then Priest in 1909.

Five years after Father Shim died of a stroke on June 27, 1918, his wife Mrs. Kui Kyau Shim came back to Kēōkea from Honolulu at the request of Bishop LaMothe to serve at the Church. She was known as the "Sunday School Superintendent" and "Bible Woman" for many years. Old timers speak of Mrs. Shim as a woman who wore black and made visits on Sunday afternoons to the homes of people who missed church that day. Christmas Eve was remembered as a time when the children received a paper bag filled with candies, nuts, and an orange. And a special treat was that the children were allowed to drink a cup of coffee. Mrs. Shim taught religion to the people and prepared them for baptism and confirmation. She organized the priests from Good Shepherd Church in Wailuku to come regularly to serve communion. Mrs. Shim retired in 1944. Her oldest son, Wai On was a priest who came and served at St. John's as rector from 1948-1950. He presented his sermons in both English and Chinese.

Rev. Hugh Thompson came to St. John's in 1949. Many priests came to St. John's and served for short periods of time, except for a rector who served 29 years, from 1981 to 2010. Our last rector was called in 2012 and served for eight years, growing St. John's in many ways, and strengthening our lay ministries. We are now blessed with strong lay leadership with Senior and Junior Wardens, Vestry and its committees, and a long-term supply priest.



### Founder's Day Chinese Dinner



Many families of the Kēōkea “farming” community still have deep roots in St. John’s Church. Although they may not be regular churchgoers, they still support the church and activities that are held during the year. One of these important events is the Founder’s Day Chinese dinner, which is usually held in June. In the 1960’s this was a 3-day event. Over 300 dinners were served over the 3 days! In recent years (before COVID) we have had a dinner annually and guests have an opportunity to wear their fine Chinese attire. The community shows up and participates in this dinner. By remembering our history, we honor all those who came before us and what they have contributed to make St. John’s who we are today.

### *The church’s triumphs and celebrations*

In 1985-1987, St. John’s renovated the church: added a choir space and purchased a tracker organ from Germany. The Parish Hall was enlarged to include 3 classrooms, 2 offices, a conference room, attic space, 4 bathrooms, and an expanded kitchen space. The expanded renovations have been put to good use. The facilities have been used for musical presentations, youth group events, and groups looking for space to come together to explore spirituality and community issues.



In 2001, St. John’s had an opportunity to acquire the land below the church. With tremendous support, the church purchased 4.4 acres of land. In doing this we could accommodate some additional programs or projects in the future if desired. We have also protected the space around the church from development.



More recently, St. John’s had an assessment and has renovated the buildings to keep them in good working shape. The church interior has been painted, and the roof was replaced. The entire parish hall interior was renovated. Major grounds maintenance, including removal of large trees, has been accomplished.



**Challenges: What St. John's has overcome**

It is worth noting that this small country church was, in 1981, among the earlier Episcopal parishes to call a female rector, and 30 years later we called an openly LGBTQ+ rector. St. John's has had periods of struggles especially in the transition from our rector of 29 years to a new one in her first parish. After our rector of 29 years, our financial situation was indeed very dire. We lost our full parish status and had to call our new rector on a part-time basis. The good news is that under new leadership and that of the Vestry and finance committee, we were able, after making some tough decisions, to increase the rector to full-time status and St. John's returned to full parish status. The physical buildings also experienced a major renovation over the next several years greatly improving our appearance. We also contracted with an independent preschool to rent space from St. John's. This has been a mutually beneficial situation.

One tough decision that the rector and Vestry made was a change in the St. John's music program that resulted in letting the former choir director go and replacing the two organists with a single organist/choir director position. Many members of the choir were upset by this decision and quit. To date, attempts to form an ongoing choir have not been successful.

**WE ARE ST. JOHN'S!**





## St. John's Property

St. John's offers a comfortable rectory with one of the best views on the island of Maui! The rectory was built in 1961, consisting of 1,530 sf with 3 bedrooms, 1.5 baths, and a fireplace. The beautiful church grounds are also home to a well-kept, active cemetery, and on-site independent preschool. Major renovations to the rectory were completed roughly 10 years ago.



Sunset view from the rectory.

### *For those looking at our parish from outside Hawai'i, here is some information about relocating to Maui:*

As one of the mostly isolated, yet best-known places on the planet, at least 2,300 miles from the West Coast, Maui holds a special, almost magical, allure for many people. Idyllic beaches, soft trade wind breezes, and balmy year-round temperatures make Maui a dream vacation location for many and, for many others, an aspirational place to live. A cursory web search for Maui returns results touting sun, sea and sand but there's more to Maui than the picture postcard views and, if you are considering relocating here, your understanding (or at least your interest in understanding) Maui's challenges will be critical to your success as St. John's pastor.

The first question to consider is whether you are ready to move 2,300 miles across the open ocean. Hawai'i is at least a five-hour flight from points on the Continental US. The state's remote nature means things you may have taken for granted, such as the availability of goods and services or the idea of a quick trip home to see family take on a new meaning, requiring planning, time and money you may not be used to spending. Secondly, is your family as enthusiastic about a move to Maui as you may be? Your spouse needs to be ready to be away from friends, parents, children or grandchildren for an extended time. If your spouse works, keeping their job and telecommuting, with Maui being two to six hours earlier than the Continental US, may mean stress relative to work hours. Maui's employment scene is not very diverse, with tourism, retail and other generally low-paying positions being the most readily available. Also keep in mind that jobs on Maui likely pay less in actual dollars than similar positions on the Continental US.

Maui is, for all intents and purposes, rural and Kēōkea is even more so. Many people here make their living through farming and ranching, though tourism and government are the island's largest employers. Though the island had a thriving performing arts scene prior to COVID, the entertainment options are still limited. Hawai'i is the Asterisk State; Amazon and FedEx overnight service are at least two days and many items which are shipped without issue on the Continental US are simply not readily shipped to Hawai'i. Shopping options on Maui are limited and grocery staples may be in short supply, though the island has an increasing amount of locally grown produce.

Schooling and medical care are two additional considerations. Hawai'i has one of the lowest ranked public education systems in the US. Private schools are available but are pricey. Medical care on Maui is generally good, although, as with many rural areas, various specialties are lacking and there is, in general, a shortage of doctors. Many Maui people travel to Honolulu to seek specialized medical care.

***More information for those looking at St. John's from outside Hawai'i:***

In many ways, moving to Maui is like relocating to a foreign country. Though English is predominately spoken, most street names are in Hawaiian and Hawaiian words are sprinkled throughout daily conversation, which makes knowledge of Hawaiian pronunciation critical. Also, Pidgin, a fusion language, is spoken by many locals and is generally not easily understood, and even less easily spoken, by the casual listener. Hawai'i people are wary about newcomers, which may take work and time to overcome. Hawai'i is the most ethnically diverse state, with the highest number of multi-ethnic households in the US. Drug addiction and homelessness are two social issues that are not on the radar of most visitors. Maui has housing costs equal to, or greater than, some of the most expensive cities in the Continental U.S. However, without the jobs and economic infrastructure to support those prices for residents, the numbers of houseless on Maui continue to increase. Residents also have difficulty embarking on the homeowner "ladder."

If you are truly called to Maui, relocating to a new assignment as well as a new state, particularly a state as unique as Hawai'i, you will be able to overcome these challenges. But it will take effort and a change in mindset. Maui is not an easy place to make home but the rewards of living here can be tremendous. The rewards include living in an ethnically diverse place, where one is immersed in the influence and gift of Native Hawaiian culture. The Aloha spirit pervades the Hawaiian Islands. The importance of 'ohana (family) pervades everyday life here, including the concept of 'ohana going beyond blood relatives. Hawai'i boasts one of the best Medicaid services in the country, benefits for employees at 20 or more hours per week, and a fairly flexible work life balance where family is prioritized over work. Finally, we are blessed with the 7 other main Hawaiian Islands, each with unique characteristics. Five of them are relatively easy to visit and enjoy, making for wonderful interisland trips for adventure, relaxation, or visiting friends or relatives that may reside on other islands. Not to mention the opportunity to "staycation" on Maui in one of its beautiful tourist destinations.

We urge you to do your own research about what relocating to Maui may mean for you:

Moving

<https://maurestaurantsblog.com/moving-to-maui-the-hardest-part/>

<https://www.hawaiianairlines.com/>

<https://www.matson.com/matnav/services/hawaii.html>

About Hawai'i

<https://lithub.com/10-books-that-will-help-you-understand-hawaii/>

<https://www.native-intel.com/>

[https://www.tripadvisor.com/ShowForum-g29220-i86-Maui\\_Hawaii.html](https://www.tripadvisor.com/ShowForum-g29220-i86-Maui_Hawaii.html)

Hawai'i History

<https://mauimuseum.org/>

<https://sugarmuseum.com/>

<https://www.iolanipalace.org/>

<https://www.bishopmuseum.org/>

<http://www.hokulea.com/moananuiakea/>

<https://www.hawaii.com/discover/a-brief-overview-of-hawaiis-history/>

<https://www.afar.com/magazine/understanding-the-hawaii-sovereignty-movement>

Language

<https://www.hawaiimagazine.com/38-hawaiian-and-pidgin-phrases-every-visitor-needs-to-know/>

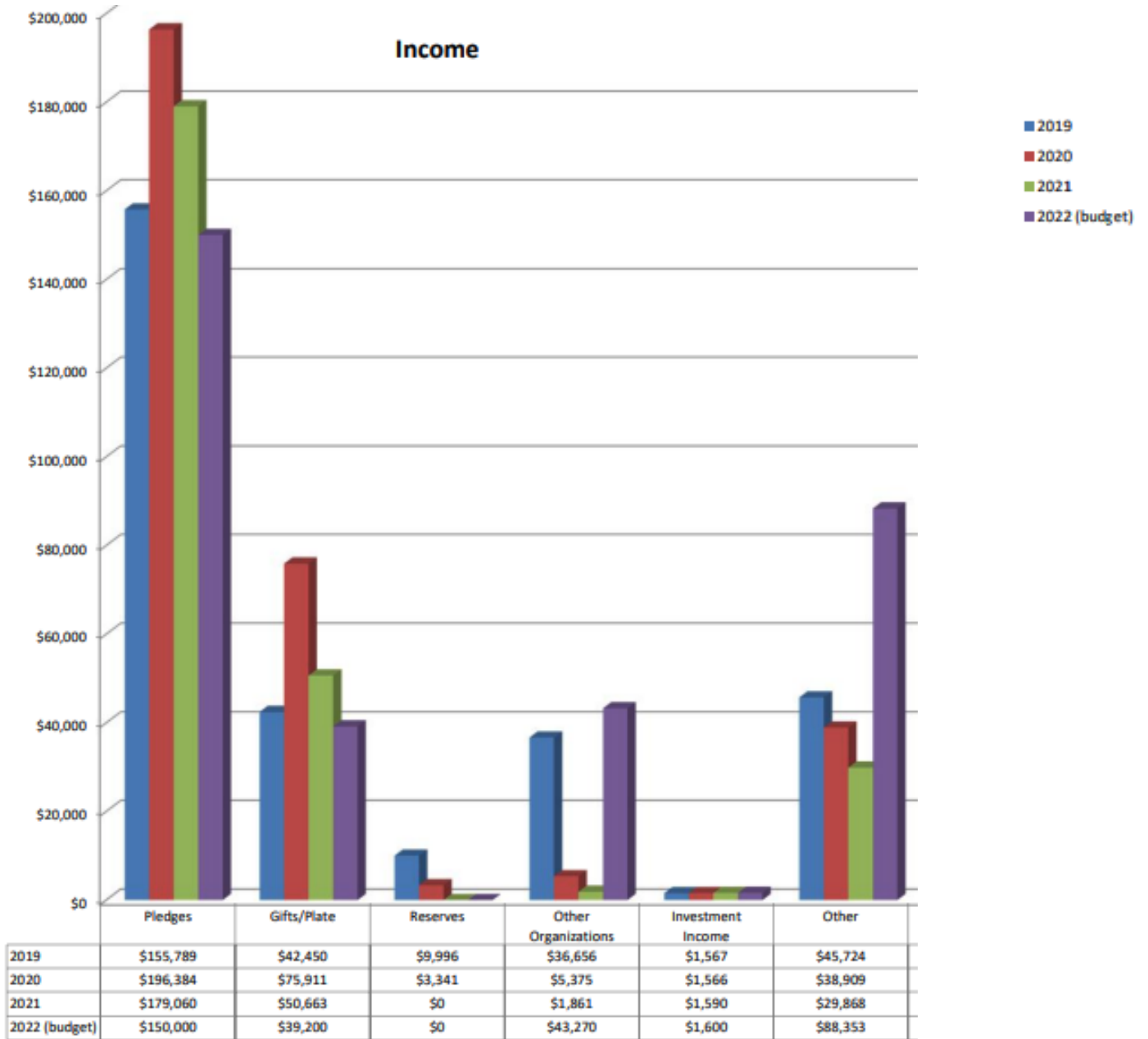
<https://www.jtgtravel.com/north-america/hawaii/basic-hawaiian-phrases/>

Episcopal Church in Hawaii

<https://www.episcopalhawaii.org/>

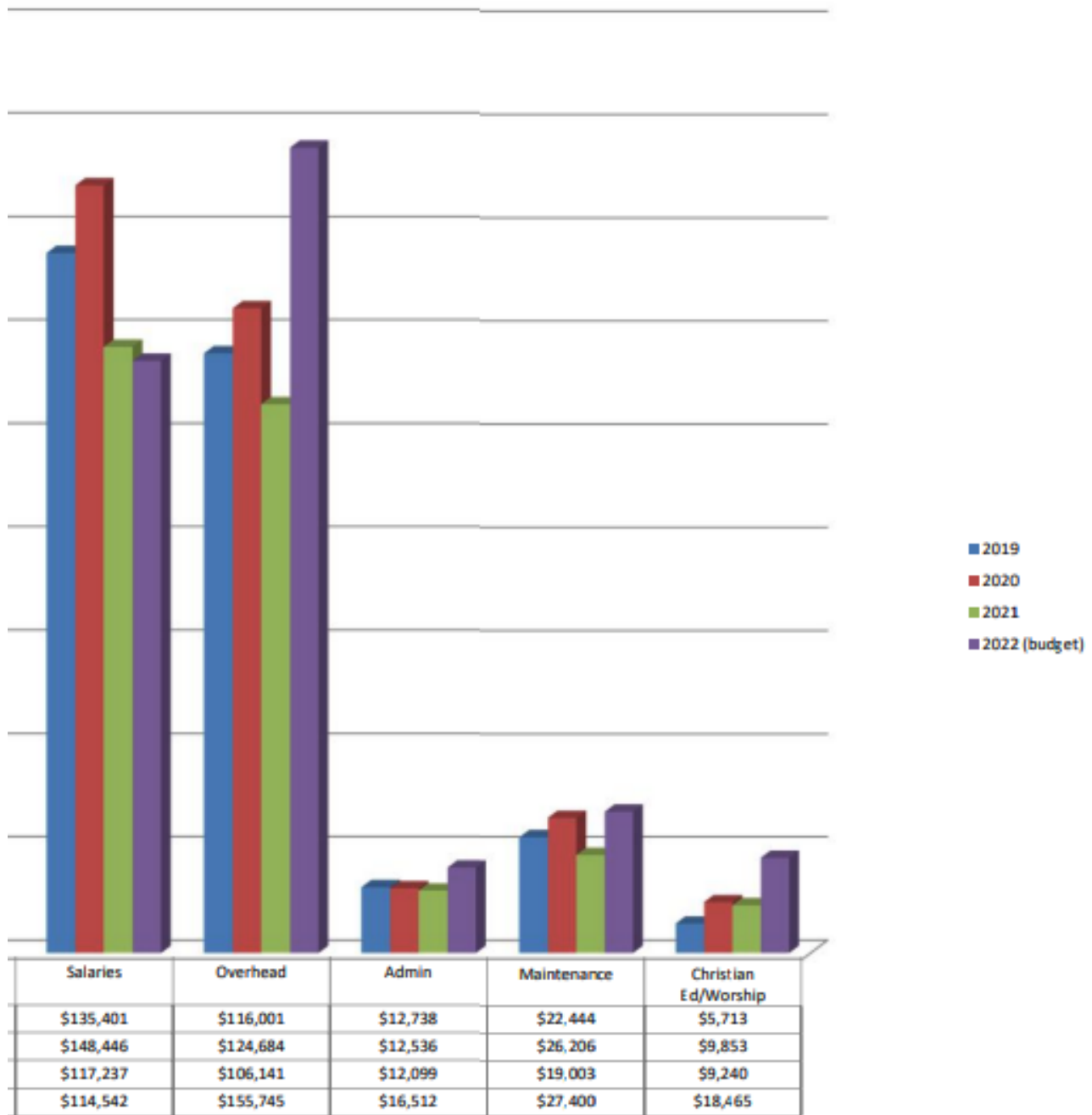


**St. John's budget snapshot:**



Note: No Rector compensation and benefits paid 8/21 - 12/21

### Expenses





*The information on this page has kindly been provided by the Office of the Bishop.*

### **The Diocese of Hawai'i:**

The Episcopal Church in Hawai'i was founded by King Kamehameha IV and Queen Emma in 1862 when they requested a bishop and other clergy be sent from the Church of England to Hawai'i. The King and Queen supported the Church's establishment throughout the islands with gifts of land, and by founding St. Andrew's Cathedral in Honolulu. Queen Emma also founded Queen's Hospital (now Queen's Medical Center) and St. Andrew's Priory School for Girls in Honolulu.

Today, the Episcopal Diocese of Hawai'i consists of thirty-six worshipping communities, three stand-alone schools, a camp, a prison ministry, and a regional houseless ministry on five islands. About half of the congregations are on the island of O'ahu, where Honolulu is located, while the others are distributed among Kaua'i, Maui, Moloka'i, and Hawai'i ("the Big Island").

The Right Reverend Robert L. Fitzpatrick became Diocesan Bishop on March 10, 2007, and the Diocesan Support Center consists of five other employees, as well as supporting independent contractors.

Ministry in Hawai'i is a special call. Any location has its challenges but serving in Hawai'i brings an additional set of advantages and tradeoffs that must be given serious consideration. We are on islands in the middle of the Pacific living in completely multicultural surroundings. Some congregations were founded to serve a particular ethnic group but have since evolved to include a mix of people of, perhaps, Japanese, Korean, Chinese, Samoan, Tongan, Chuukese, Hawaiian, Filipino, Mexican, and European descent.

Though small and rural, with miles of open spaces, we also reflect urban life. Approximately 80 percent of Hawai'i's Episcopalians live in the metro area of Honolulu. As such, with more than 800,000 people, urban ministry is a major factor for many congregations in this missionary setting.

For more information about the Episcopal Diocese of Hawai'i, visit the diocesan web page at <http://www.episcopalhawaii.org>.

### **Application instructions:**

For more information, any interested Episcopal Clergy (or clergy in denominations in Open Concordat with the Episcopal Church) should contact the Rev. Cn. Alexander (Sandy) Graham, Canon to the Bishop.

To apply, please send Letter of Interest, Résumé, and Office of Transition Ministry (OTM) Profile to Canon Graham:

[acgraham@episcopalhawaii.org](mailto:acgraham@episcopalhawaii.org)

(800) 536-7776, ext. 309