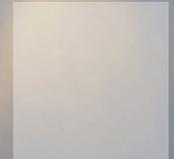


**The Hawaiian Mission**

PO Box 25366

Honolulu, HI 96825



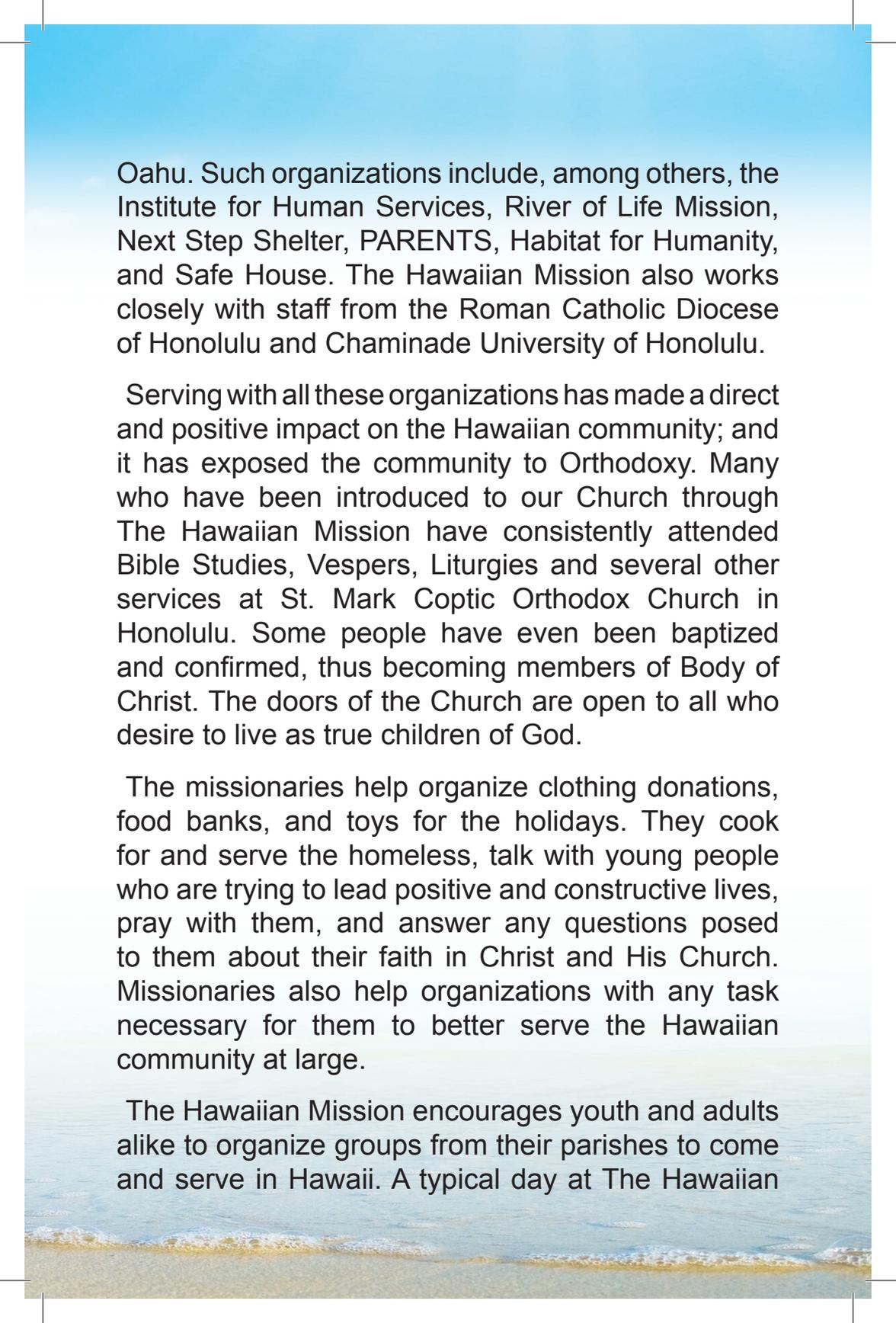
# **The Hawaiian Mission**

The Hawaiian Mission was created by the Coptic Orthodox Church Diocese of Los Angeles, Southern California, and Hawaii; and is organized by His Grace Bishop Serapion, Father Anastasi Saint Antony, and a dedicated staff of volunteers, including a Mission Coordinator, chaperones that accommodate missionaries, and various other servants.

Groups from Coptic Orthodox churches on the US mainland and abroad come to stay at the facilities at St. Mark Coptic Orthodox Church in Honolulu while doing community outreach and other missionary work on Oahu. The main goal of The Hawaiian Mission is to be fully integrated into the Hawaiian community while striving to be the true “One, Holy, Catholic, and Apostolic Church.”

To be fully integrated into a community means to serve all people (Christ our God Himself has laid down His own life for the redemption of all). Therefore, the missionaries that come help organizations that serve people in need in Honolulu and other areas of





Oahu. Such organizations include, among others, the Institute for Human Services, River of Life Mission, Next Step Shelter, PARENTS, Habitat for Humanity, and Safe House. The Hawaiian Mission also works closely with staff from the Roman Catholic Diocese of Honolulu and Chaminade University of Honolulu.

Serving with all these organizations has made a direct and positive impact on the Hawaiian community; and it has exposed the community to Orthodoxy. Many who have been introduced to our Church through The Hawaiian Mission have consistently attended Bible Studies, Vespers, Liturgies and several other services at St. Mark Coptic Orthodox Church in Honolulu. Some people have even been baptized and confirmed, thus becoming members of Body of Christ. The doors of the Church are open to all who desire to live as true children of God.

The missionaries help organize clothing donations, food banks, and toys for the holidays. They cook for and serve the homeless, talk with young people who are trying to lead positive and constructive lives, pray with them, and answer any questions posed to them about their faith in Christ and His Church. Missionaries also help organizations with any task necessary for them to better serve the Hawaiian community at large.

The Hawaiian Mission encourages youth and adults alike to organize groups from their parishes to come and serve in Hawaii. A typical day at The Hawaiian

Mission includes prayer and worship, community outreach and service, and sight-seeing and recreation—for nature in Hawaii is among the most beautiful of God's creation. The cost to serve at The Hawaiian Mission is \$500/week, not including airfare. This amount covers room and board, brunch and dinner, and transportation between the facilities at St. Mark Church and The Hawaiian Mission activities. The Hawaiian Mission has been a blessing to all who have participated and benefits all—the missionaries, those being served, St. Mark Coptic Orthodox Church in Honolulu, and the Coptic Orthodox Church at large.

For more information about The Hawaiian Mission or if you are interested in participating or in organizing a mission trip, please email [mission@lacopts.org](mailto:mission@lacopts.org).

**If you would like to receive the blessing of contributing to The Hawaiian Mission, please make checks payable to “Diocese of Los Angeles” with “The Hawaiian Mission” written on the memo line and mail directly to:**

**The Hawaiian Mission  
PO Box 25366  
Honolulu, HI 96825**

All contributions towards The Hawaiian Mission are tax deductible. May God reward you a hundred fold.





# THE POWER OF Pentecost

ACTS 1:1-8

***An excerpt from “Homily 1 of Acts 1:1,2” of Saint Chrysostom: Homilies on the Acts of the Apostles and the Epistle to the Romans.***

“...But why did the Holy Spirit come to the Disciples, not while Christ was present, nor even immediately after his departure, but, whereas Christ ascended on the fortieth day, the Spirit descended “when the day of Pentecost,” that is, the fiftieth, “was fully come” (Acts 2:1)? And how was it, if the Spirit had not yet come, that He said, “Receive the Holy Spirit” (John 20:22)? In order to render them capable and meet for the reception of Him. For if Daniel fainted at the sight of an Angel (Daniel 8:17-18), much more would they when about to receive so great a grace.

Either this then is to be said, or else that Christ spoke of what was to come, as if come already; as when He said, “Trample on serpents and scorpions, and over all the power of the enemy” (Luke 10:19). But why had the Holy Spirit not yet come? It was fit that they should first be brought to have a longing desire for that event, and so receive the grace. For this reason Christ Himself departed, and then the Spirit descended. For had He Himself been there, they would not have expected the Spirit as earnestly as they did. On this account neither did He come immediately after Christ’s Ascension, but after eight or nine days. It is the same with us also; for

our desires towards God are then most raised, when we stand in need.

Accordingly, John chose that time to send his disciples to Christ when they were likely to feel their need of Jesus, during his own imprisonment. Besides, it was fit that our nature should be seen in heaven, and that the reconciliation should be perfected, and then the Spirit should come, and the joy should be pure. For if the Spirit had come and Christ had then departed, and the Spirit remained; the consolation would not have been as great as it was. For in fact they clung to Him, and could not bear to part with Him; wherefore also to comfort them He said, "It is to your advantage that I go away" (John 16:7). On this account He also waits during those intermediate days, that they might first despond for a while, and be made, as I said, to feel their need of Him; and then reap a full and pure delight.

But if the Spirit were inferior to the Son, the consolation would not have been adequate; and how could He have said, "It is to your advantage?" For this reason the greater matters of teaching were reserved for the Spirit, that the disciples might not imagine Him inferior.

Consider also how necessary He made it for them to stay in Jerusalem, by promising that the Spirit should be granted them. So as not to flee away again after His Ascension, with this promise, He keeps them there. But having said, "Wait for the Promise of the Father, which you have heard from Me," He then adds, "For John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now" (Acts 1:4-5).

For now indeed He allows them to see the difference between Him and John, plainly and not with vague hints; for in fact He had spoken very obscurely when He said, "he who is least in the kingdom of heaven is greater than he" (Matthew 11:11); but now He clearly says, "John baptized

with water, but you shall be baptized with the Holy Spirit.” And He no longer uses the testimony, but merely refers to the person of John, reminding the disciples of what He had said, and shows them that they have now become greater than John; seeing they too are to baptize with the Spirit. Again, He did not say, I baptize you with the Holy Spirit, but, “You shall be baptized”, teaching us humility. This was plain enough from the testimony of John, that it was Christ Himself Who should baptize: “He will baptize you with the Holy Spirit and fire” (Luke 3:16); for there He also made mention of John.”

And He did not explain when, so they would always be on guard: but that it would soon take place, He told them, that they might not grow weak. Yet He refrained from adding the exact time, so they might always be vigilant. Nor does He assure them by this alone; I mean, by the shortness of the time, but by saying, “The Promise, which you have heard from Me.” For this is not, He says, the only time I have told you, but already I have promised what I shall certainly perform. What wonder then that He does not signify the day of the final consummation, when this day which was so near He did not choose to reveal? And with good reason; to the end they may be ever wakeful, and in a state of expectation and earnest heed.

For it cannot, it cannot be, that a man should enjoy the benefit of grace except by being on guard. Did you not see what Elijah said to his disciple? “If you see me when I am taken from you” (2 Kings 2:10), this that you ask shall be done for you. So it was also in the case of Paul; grace did not come to him immediately, but three days intervened, during which he was blind; purified the while, and prepared by fear. In this instance, God first takes order that the soul shall be thoroughly in earnest, and then pours forth His grace. On this account also, neither did He immediately send the Spirit, but on the fiftieth day...”



**Missionaries building homes for the people with Habitat for Humanity**



**Missionaries with local youth of Honolulu at St. Mark Coptic Orthodox Church; and also at their residence**



**Missionaries serving the local community**

