

# St. Timothy's Episcopal Church

## Holy Eucharist: Rite Two



### Last Sunday after Pentecost

### Christ the King

### Feast of the Holy Sovereigns

November 21, 2021 | 8:00 and 10:00

The Reverend Daniel Leatherman, Celebrant and Preacher

## About Kamehameha IV and Emma

King Kamehameha IV and his wife Emma were Christian rulers who encouraged the building of Christian schools and hospitals and contributed greatly to the spread of Christianity among the Hawaiian people. The King was worried by the growth of American political influence, directly connected with the work of American Congregationalist missionaries, many of whom openly favored annexation of the islands by the United States. Kamehameha IV accordingly invited the Church of England to send missionaries and to establish a presence in Hawaii. (While touring England as a prince, he had attended worship services, and had been favorably impressed.) But, although the King's support of the Church of England was perhaps politically motivated, his support of Christianity was not. He and his wife were earnest in their devotion to both the material and the spiritual welfare of their people. The King personally translated the Book of Common Prayer and much of the Hymnal into Hawaiian. In addition to their patronage of the Anglican Church in Hawai'i, they founded schools for the education of Hawai'i's children (Iolani and St. Andrews), a hospital to address the crisis in health care among Hawaiians. Their only son died in 1863, and the King died, possibly of grief, on 30 November 1864. The Queen devoted the remainder of her life to charitable endeavors (Queen's Hospital, the largest civilian hospital in Hawaii, is largely her doing). Their feast day, November 28, commemorates their date of Confirmation.

## About the use of 'Ōlelo Hawai'i (Hawaiian language)

This service uses both English and 'Ōlelo Hawai'i and where used is printed in a diglot format. Why Hawaiian? It is first the language of these islands and certainly the language of our ali'i Kamehameha IV who translated the Book of Common Prayer into Hawaiian as an act of devotion. Second, in experiencing the liturgy through a new language, we open ourselves to experiencing God in a new way. Further, it is hoped that the language and culture of Hawai'i can and will lead us to live out our lives in service to God and to others doing what is Pono (right); to Mālama (care) for the earth and one another, with our Mana (spiritual power) drawn from the well of God; filling the world with Aloha (love).

**You are welcome to pray/use either language in the response.**

### ST. TIMOTHY'S EPISCOPAL CHURCH

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The Right Reverend Robert L. Fitzpatrick, *V Bishop of Hawai'i*

The Rev. Daniel L. Leatherman, *Vicar, Priest-in-Charge*

Angie Delight, *Musician*

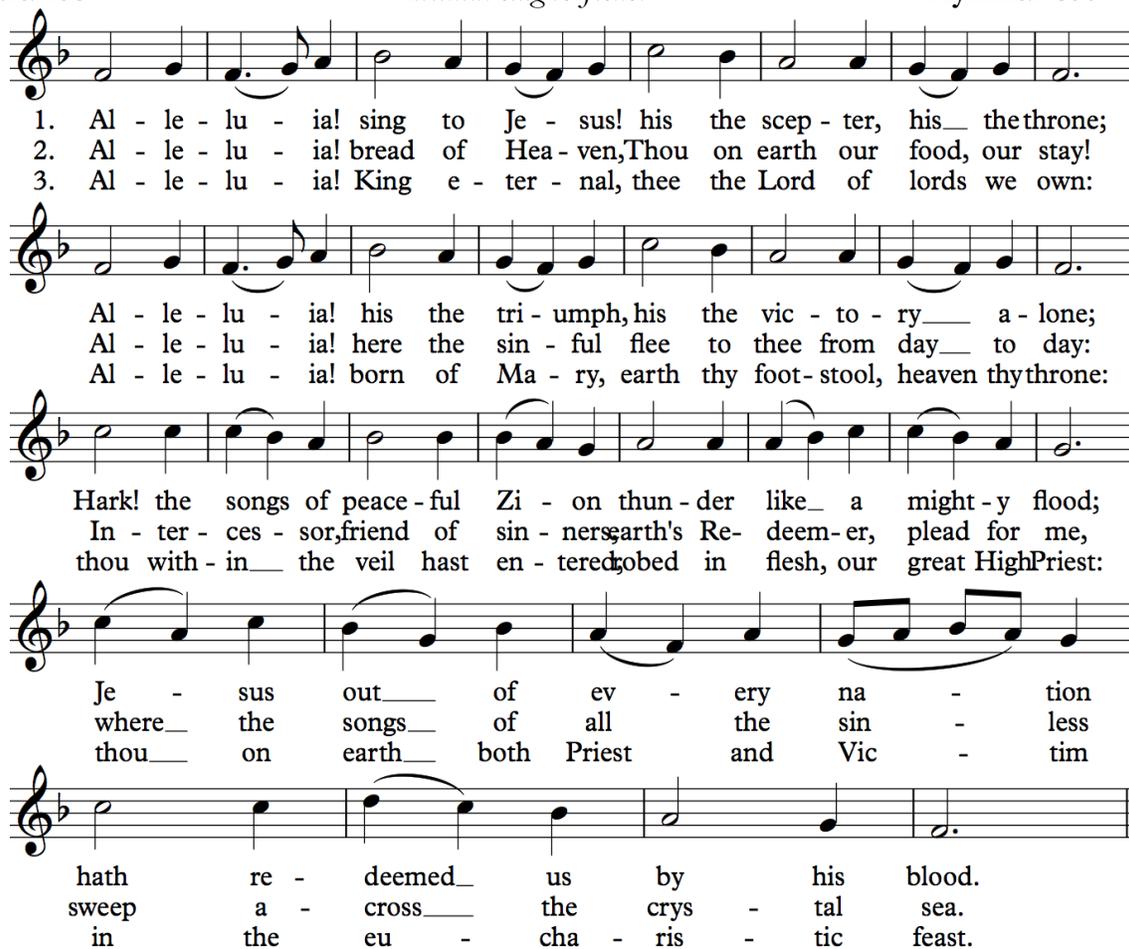
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## Prelude

Entrance

*Alleluia! sing to Jesus!*

Hymnal 460



1. Al - le - lu - ia! sing to Je - sus! his the scep - ter, his the throne;  
2. Al - le - lu - ia! bread of Hea - ven, Thou on earth our food, our stay!  
3. Al - le - lu - ia! King e - ter - nal, thee the Lord of lords we own:

Al - le - lu - ia! his the tri - umph, his the vic - to - ry a - lone;  
Al - le - lu - ia! here the sin - ful flee to thee from day to day:  
Al - le - lu - ia! born of Ma - ry, earth thy foot - stool, heaven thy throne:

Hark! the songs of peace - ful Zi - on thun - der like a might - y flood;  
In - ter - ces - sor, friend of sin - ners, earth's Re - deem - er, plead for me,  
thou with - in the veil hast en - tered, o - bed in flesh, our great High Priest:

Je - sus out of ev - ery na - tion  
where the songs of all the sin - less  
thou on earth both Priest and Vic - tim

hath re - deemed us by his blood.  
sweep a - cross the crys - tal sea.  
in the eu - cha - ris - tic feast.

## The Word of God

### Opening Acclamation

*Celebrant* Blessed be God: Father, Son, and Holy Spirit.

*People* **And blessed be his kingdom, now and for ever. Amen.**

*The Celebrant then says*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

When appointed, the following hymn or some other song of praise is said (8:00) and sung (10:00), all standing

Canticle 20, Glory to God: *Gloria in excelsis*

Glory to God in the highest, and peace to his people on earth.

Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world; have mercy on us; you are seated at the right hand of the Father; receive our prayer.

For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

10:00 The Gloria

*Glory to God (Canticle 20)*

Hymnal S 280

1. Glo - ry to God in the high - est, and  
peace to his peo - ple on earth. 2. Lord God, heaven - ly  
King, al - migh - ty God and Fa - ther, we wor - ship you, we  
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus  
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you  
take a - way the sin of the world: have mer - cy  
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -  
ceive our prayer. 6. For you a - lone are the Ho - ly One,

you a-lone are the Lord, 7. you a-lone are the Most  
 High, Je-sus Christ, with the Ho-ly Spi-rit, in the  
 glo-ry of God the Fa-ther. A-men.

## The Collect of the Day

*The Celebrant says to the people*

The Lord be with you.

*People*

**And also with you.**

*Celebrant*

Let us pray.

*The Celebrant says the collect*

Almighty and everlasting God, whose will it is to restore all things in your well-beloved Son, the King of kings and Lord of lords: Mercifully grant that the peoples of the earth, divided and enslaved by sin, may be freed and brought together under his most gracious rule; who lives and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

## The Lessons

*The people sit. One or two Lessons, as appointed, are read, the Reader first saying*

**A reading from the second book of Samuel** (23:1-7)

These are the last words of David: The oracle of David, son of Jesse, the oracle of the man whom God exalted, the anointed of the God of Jacob, the favorite of the Strong One of Israel: The spirit of the LORD speaks through me, his word is upon my tongue. The God of Israel has spoken, the Rock of Israel has said to me: One who rules over people justly, ruling in the fear of God, is like the light of morning, like the sun rising on a cloudless morning, gleaming from the rain on the grassy land. Is not my house like this with God? For he has made with me an everlasting covenant, ordered in all things and secure. Will he not cause to prosper all my help and my desire? But the godless are all like thorns that are thrown away; for they cannot be picked up with the hand; to touch them one uses an iron bar or the shaft of a spear. And they are entirely consumed in fire on the spot.

*After the Reading, the Reader says*

*Reader* The Word of the Lord.

*People* **Thanks be to God.**

**Psalm 132:1-13 (14-19)** *Memento, Domine*

*8:00 spoken in unison; 10:00 sung*



- 1 LORD, remember *David*, \*  
and all the hardships he *endured*;
- 2 How he swore an oath to the *LORD* \*  
and vowed a vow to the Mighty One of *Jacob*:
- 3 “I will not come under the roof of my *house*,” \*  
nor climb up into my *bed*;
- 4 I will not allow my eyes to *sleep*, \*  
nor let my eyelids *slumber*;
- 5 Until I find a place for the *LORD*, \*  
a dwelling for the Mighty One of *Jacob*.”
- 6 “The ark! We heard it was in *Ephrathah*; \*  
we found it in the fields of *Jearim*.
- 7 Let us go to God’s dwelling *place*; \*  
let us fall upon our knees before his *footstool*.”
- 8 Arise, O LORD, into your resting-*place*, \*  
you and the ark of your *strength*.
- 9 Let your priests be clothed with *righteousness*; \*  
let your faithful people sing with *joy*.
- 10 For your servant David’s *sake*, \*  
do not turn away the face of your *Anointed*.
- 11 The LORD has sworn an oath to *David*; \*  
in truth, he will not *break it*.
- 12 “A son, the fruit of your *body* \*  
will I set upon your *throne*.
- 13 If your children keep my covenant  
and my testimonies that I shall *teach them*, \*  
their children will sit upon your throne for *evermore*.”
- 14 [For the LORD has chosen *Zion*; \*  
he has desired her for his *habitation*:
- 15 “This shall be my resting-*place for ever*, \*  
here will I dwell, for I delight in *her*.
- 16 I will surely bless her *provisions*, \*  
and satisfy her poor with *bread*.

- 17 I will clothe her priests with *salvation*, \*  
and her faithful people will rejoice and *sing*.
- 18 There will I make the horn of David *flourish*; \*  
I have prepared a lamp for my *Anointed*.
- 19 As for his enemies, I will clothe them with *shame*; \*  
but as for him, his crown will *shine*.”]

**A reading from the Revelation of John** (1:4b-8)

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen. Look! He is coming with the clouds; every eye will see him, even those who pierced him; and on his account all the tribes of the earth will wail. So it is to be. Amen. “I am the Alpha and the Omega,” says the Lord God, who is and who was and who is to come, the Almighty.

*After the Reading, the Reader says*

The Word of the Lord.  
People **Thanks be to God.**

**Sequence Hymn**

*The head that once was crowned with thorns*

**Hymnal 483**

1 The head that once was crowned with thorns is crowned with glo - ry now;  
2 The high - est place that heaven af - fords is his, is his by right,  
3 the joy of all who dwell a - bove, the joy of all be - low,  
4 To them the cross with all its shame, with all its grace is given;  
5 They suf - fer with their Lord be - low, they reign with him a - bove,

1 a roy - al di - a - dem a - dorns the might - y vic - tor's brow.  
2 the King of kings, and Lord of lords, and heaven's e - ter - nal Light;  
3 to whom he man - i - fests his love and grants his name to know.  
4 their name, an ev - er - last - ing name; their joy, the joy of heaven.  
5 their prof - it and their joy to know the mys - tery of his love.

6 The cross he bore is life and health,  
though shame and death to him:  
his people's hope, his people's wealth,  
their everlasting theme.

**The Gospel**

*Then, all standing, the Gospel is read. First in Hawaiian and then in English.*

Ka 'Euanelio Hemolele o ko kākou Haku,  
'o Iesu Kristo ma Ioanne

The Holy Gospel of our Lord Jesus Christ  
according to John. (18:33-37)

*People* **Glory to you, Lord Christ**

33 ¶ A laila komo hou akula 'o Pilato i kahi  
ho'okolokolo, a hea akula iā Iesū, a nīnau  
akula iā ia, 'O 'oe anei ke ali'i o nā Iudaio?

33 Then Pilate entered the headquarters  
again, summoned Jesus, and asked him, 'Are  
you the King of the Jews?'

34 'Ōlelo maila 'o Iesū iā ia, Nāu wale iho nō  
anei kēia āu e nīnau mai nei, a na ha'i anei i  
'ōlelo mai iā 'oe no'u?

34 Jesus answered, 'Do you ask this on your  
own, or did others tell you about me?'

35 'Ōlelo akula 'o Pilato, He Iudaio anei au?  
Na kou lāhui kanaka a na nā kāhuna nui 'oe i  
hā'awi mai ai ia'u nei. He aha kāu i hana ai?

35 Pilate replied, 'I am not a Jew, am I? Your  
own nation and the chief priests have handed  
you over to me. What have you done?'

36 'Ī maila 'o Iesū, 'A'ole no kēia ao ko'u  
aupuni. Inā no kēia ao ko'u aupuni, inā ua  
kaua aku ko'u po'e kānaka, i 'ole ai e hā'awi  
'ia aku au i nā Iudaio; akā ho'i, 'a'ole no kēia  
ao ko'u aupuni.

36 Jesus answered, 'My kingdom is not from  
this world. If my kingdom were from this  
world, my followers would be fighting to  
keep me from being handed over to the Jews.  
But as it is, my kingdom is not from here.'

37 No ia ho'i, nīnau akula 'o Pilato iā ia. He  
ali'i nō anei 'oe? 'Ī maila 'o Iesū, ke 'ōlelo  
mai nei 'oe, he ali'i wau. No kēia mea i hānau  
mai ai au, a no ia ho'i i hele mai ai au i ke ao  
nei, i hō'ike aku ai au i ka 'oia'i'o. 'O ka mea  
no ka 'oia'i'o, 'o ia ke ho'olohe i ko'u leo.

37 Pilate asked him, 'So you are a king?' Jesus  
answered, 'You say that I am a king. For this  
I was born, and for this I came into the  
world, to testify to the truth. Everyone who  
belongs to the truth listens to my voice.'

Ka 'Euanelio o ka Haku.

The Gospel of the Lord

*After the Gospel, the Reader says*

The Gospel of the Lord.

*People* **Praise to you, Lord Christ.**

## The Sermon

The Rev. Daniel Leatherman

## Nicene Creed

*The Celebrant and People then say the Nicene Creed together, all standing.*

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,  
and was made man.

For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.

## **The Prayers of the People**

## **Christ the King**

*In the silence that follows each bidding, intercessions may be offered silently, or aloud.*

*Celebrant* Jesus the Christ, you reign in glory as our King, and to you we lift our voices in prayer, saying, "Lord, hear our prayer."

*Leader* That we may serve God with gladness and generosity, discovering his likeness in those who hunger and thirst, in those who are threadbare and in prison, and in those who are sick, lonely, depressed, sorrowful, and rejected; let us pray. *Silence*

**Lord, hear our prayer.**

For the forgiveness of our sins, the times when we were blind to the needs of others, and deaf to their shout for assistance, that we may move beyond our selfish greed and love with the measure that Jesus loves humanity; *Silence*. Let us pray.

**Lord, hear our prayer.**

That the leaders of our Church may receive the immeasurable greatness of God, seeking the holy way with every step they take, guiding the faithful and those who have strayed into the glorious dwelling place of divine love; *Silence*. Let us pray.

**Lord, hear our prayer.**

For the sea and the dry land, molded by the Creator's imagination, that we may cherish the gifts they bring forth, and be good stewards of their fragile ecosystems; *Silence*. Let us pray.

**Lord, hear our prayer.**

That the sin of division may be lifted from family life, and from wherever it fractures the bonds of affection or movements toward peace, that forgiving what is past and trusting in God's future, we may work to reveal the kingdom in our time; *Silence*. Let us pray.

**Lord, hear our prayer.**

That the righteous dead may live into eternal life, and that those who have gone astray may receive the mercy of the Maker; *Silence*. Let us pray.

**Lord, hear our prayer.**

Rejoicing in the reign of Christ over all creation, let us continue our prayers.

*(Special intentions of the congregation, the diocese, and the Anglican Communion may be added here or before the formal intercessions.)*

*Celebrant* O Sovereign God, who raised up (King) Kamehameha (IV) and (Queen) Emma to be rulers in Hawaii, and inspired and enabled them to be diligent in good works for the welfare of their people and the good of your Church: Receive our thanks for their witness to the Gospel; and grant that we, with them, may attain to the crown of glory that never fades away; through Jesus Christ our Savior and Redeemer, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

*The Deacon or Celebrant says*

Let us confess our sins against God and our neighbor.

*Silence is kept.*

*Minister and People*

**Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.**

*The Bishop when present, or the Priest, stands and says*

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

*Ke Aloha o ka Haku (The Lord's Mercy – Lili'uokalani's Prayer)*

**Na Himeni 186**

1. 'O \_\_\_\_\_ kou a-lo - ha no, \_\_\_\_\_ A - i - a i ka La - ni, A  
2. Ko - 'u no - ho mi - hi 'a - na \_\_\_\_\_ A pa - 'a - ha - o 'i - a, 'O  
3. Mai \_\_\_\_\_ na - na 'i - no - 'i - no \_\_\_\_\_ Na he - wa o ka - na - ka, A -  
4. No - lai - la e ka Ha - ku \_\_\_\_\_ Ma la - lo kou 'e - he - u, Ko

'o kou 'o - ia 'i - 'o, He he - mo - le - le ho - 'i. \_\_\_\_\_  
'o - e ku - 'u la - ma Kou na - ni, ko - 'u ko - 'o \_\_\_\_\_ A - me - ne  
ka, e hu - i - ka - la, A ma - 'e - ma - 'e no. \_\_\_\_\_  
ma - kou ma - lu - hi - a. A mau loa a - ku no. \_\_\_\_\_

*Words and Music: Queen Lili'uokalani*

1. *Your loving mercy is as high as heaven and your truth so perfect.*      2. *I live imprisoned in sorrow; you are my light; your glory, my support.*  
3. *Behold not with malevolence the sins of humankind, but forgive and cleanse.*  
4. *And so, O Lord, protect us beneath your wings and let peace be our portion now and forever more.*

## **The Peace**

*All stand. The Celebrant says to the people*

The peace of the Lord be always with you.

*People*      **And also with you.**

*Then the Ministers and People may greet one another in the name of the Lord.*

*The Celebrant begins the Offertory with a sentence of Scripture.*

<p>¶ E komo ‘oukou i loko o kona ‘īpuka me ka mililani, A i loko ho‘i o kona kahua me ka halelū; E mililani aku iā ia, a e ho‘omaika‘i aku ho‘i i kona inoa.</p>	<p>Enter his gates with thanksgiving, Go into his courts with praise. Give thanks to him, bless his name.</p>
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**Offertory Hymn**

*Iesu no ke Kabuhipa*

**Nā Himeni o Ekalesia 118**

Ie - sū nō ke Ka - hu - hi - pa, Ka - hu - hi - pa mai-ka'i ē,  
 Sa- vior like a shep- herd lead us, much we need your ten- der care.  
 Ei - a mā- kou ka 'o - ha - na, Ke ho-'o - lo - he a ha - hai;  
 In your plea- sant pas- tures feed us, for our use your fold pre- pare.  
 E a - lo - ha, e a - lo - ha, A - la ka - 'i a hā - nai mai.  
 Bles- sed Je- sus, bles- sed Je- sus, You have bought us we are yours.  
 E a - lo - ha, e a - lo - ha, A - la - ka - 'i a hā - nai mai.  
 Bles- sed Je- sus, bles- sed Je- sus, You have bought us we are yours.

*Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar. Once the altar is prepared the Doxology may be sung.*

*Ho'onani i ka Makua mau*

**Nā Himeni o Ka 'Ekalesia 1**

Ho - 'o - na - ni j ka Ma - ku - a mau, Ke Kei - ki me ka 'U - ha - ne nō,  
 Ke A - ku - a mau ho-'o - mai- ka - 'i pu, Ko ke - ia ao, ko ke - la ao. A - me - ne.

*The people may respond in either English or Hawaiian.*

**The Holy Communion- Ke 'Aha'aina Hemolele**

*Celebrant* 'O ka Haku e noho me 'oukou.  
The Lord be with you.

*People* **A me 'oe pū**  
And also with you.

*Celebrant* E hāpai a'e i ko 'oukou na'au..  
Lift up your hearts

*People* **E hāpai a'e mākou i ka Haku.  
We lift them to the Lord.**

*Celebrant* E ho'omaika'i i ka Haku, ko mākou Akua. our God.  
Let us give thanks to the Lord

*People* **He mea kūpono e hā'awi i ka Akua me ka ho'omaika'i a me ka ho'onani.  
It is right to give God thanks and praise.**

*Celebrant*

E mililani ā e ho'opōmaka'i iā'oe, ē ke Akua hemolele me ka lokomaika'i, Ke kumu o ke ola piha mau loa. Mai ke kinohi mai i hana ai. E naue mai kou 'Uhane ma luna o ke kumulipo ā e ulu ana i nā mea ā pau: i ka lā, ka mahina a me nā hōkū; i ka honua, nā makani a me ka wai ā ke kai; A me nā mea ola ā pau.

We praise you and we bless you, holy and gracious God, source of life abundant. From before time you made ready the creation. Your Spirit moved over the deep and brought all things into being: sun, moon, and stars; earth, winds and waters; and every living thing.

*Hawaiians convey knowledge through mo'olelo (story). The whole of the Eucharist is the mo'olelo of the Church. It tells a story of our creation, of the mālama (care) of God; of what Jesus said and did (the Gospels), of the early Christians and their struggles (Acts/Epistles).*

E hana mai iā mākou i kou iho, ā e a'o mai iā mākou e hele i kou mau ala. Akā, ua kū'ē kipi a'e, ā e hele 'auana ma'ō lā; akā nō na'e, me he makuahine e mālama i kāna mau keiki, 'a'ole 'oe e poina mai.

You made us in your image, and taught us to walk in your ways. But we rebelled against you, and wandered far away; and yet, as a mother care for her children, you would not forget us.

*The Great Thanksgiving is the heart of our mo'olelo weaving our story into God's larger one.*

I ka wā ā i ka wā e kāhea hou mai e ola i ka piha o kou aloha. Ā malia ma kēia lā, e huipū me nā Kanā a me nā 'Anela a me ka ho'ohō o ka Mililani e kani leo ma ke ola mau loa, e hāpai a'e i ko mākou leo e ho'onani iā'oe me ka hīmeni (ʻĪ) 'ana:

Time and again you called us to live in the fullness of your love. And so this day we join with Saints and Angels in the chorus of praise that rings through eternity, lifting our voices to magnify you as we sing (say):

*Celebrant and People*

Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

Hemolele, hemolele, hemolele ka Haku, ke Akua o ka mana a me ka ikaika,  
ua piha ka lani a me ka honua i kou nani.

Hosanna in the highest.  
Blessed is the one who comes in the  
name of the Lord.  
Hosanna in the highest.

Hosana i ke ki'eki'e.  
Pōmaika'i ke kanaka e hele mai nei i ka inoa  
o ka Haku.  
Hosana i ke ki'eki'e.

*The Celebrant continues*

E ho'omaika'i me ka hanohano a me  
ka ho'onani ia'oe, `ē ke Akua ola a  
me ka hemolele. E ho'oku'u iā  
makou mai ka mana o ke 'ino a me  
ka make. Ā e hō'ike i nā waiwai o kou  
lokomaka'i, Nānā mai me kou 'i'ini  
(favor) ma luna 'o Mele, kāu kauwā  
makemake (willing), e hānau mai i ke  
keikikāne, 'O Iesu ke keiki hemolele  
o ke Akua.

E noho ola ma waenakonu o mākou,  
e aloha mai 'o Iesu. E wahi i ka mea  
'ai me nā po'e hewa a me nā 'ilihune,  
E ho'ōla i na mai, ā e kūkala i ka  
nūhou maika'i i nā po'e 'ilihune. E  
makemake 'oia e lawe iho i ke ao ā  
pau akā, maka'ala 'ole (heedless) i  
kona kāhea mai e hele i ke aloha.  
Ālaila, ma ka manawa e ho'oke'a a'e  
ma ke ke'a he mōhai o kona ola 'ana,  
ā e ho'onani 'ia.

Glory and honor and praise to  
you, holy and living God.  
To deliver us from the power of  
sin and death and to reveal the  
riches of your grace, you looked  
with favor upon Mary, your  
willing servant, that she might  
conceive and bear a son, Jesus  
the holy child of God.

Living among us, Jesus loved us.  
He broke bread with outcasts  
and sinners, healed the sick, and  
proclaimed good news to the  
poor. He yearned to draw all the  
world to himself yet we were  
heedless of his call to walk in  
love. Then, the time came for  
him to complete upon the cross  
the sacrifice of his life, and to be  
glorified by you.

*Mana (power) can lead  
to life or sin and death.  
Here in our mo'olelo  
we read of the story of  
our reemption through  
the incarnation of God  
in Jesus Christ.*

*Christ's mana was  
more than just healing.  
It enabled him to  
mālama the outcasts  
and sinners, heal the  
sick, and proclaim  
God's aloha(love).*

*Mo'olelo gives purpose  
and meaning to the  
events that occur in the  
story. In the Christian  
context the death and  
resurreciton of Jesus  
help to set things right,  
to make pono what  
had been broken in  
creation.*

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

I ka pō ma mua 'oia i make ai no  
makou, e noho ana 'o Iesu ma ka  
pākaukau me nā hoaloha. E lawe ana  
i ke **kalo**, ā e hā'awi i ka ho'omaika'i  
iā 'oe, ā wāwahi 'ia, ā e hā'awi aku iā  
lākou, a me ka 'i'ana:

On the night before he died for  
us, Jesus was at table with his  
friends. He took bread, gave  
thanks to you, broke it, and gave  
it to them, and said:

*The Narrative here lies  
at the heart of our  
mo'olelo. In the context  
of the Last Supper  
comes mana, mālama,  
pono and aloha. Aloha  
lies the heart of Christ*

“E lawe ā e ‘ai: ‘O kou kino kēia, e hā‘awi ‘ai no ‘oukou. E hana pēnei me ka ho‘omana‘o mai ia‘u.”

Ma hope o ka ‘aina, e lawe ana ‘o Iesu i ka ‘apu ‘**awa**. E hana hou me ka ho‘omaika‘i iā ‘oe, ā e hā‘awi iā lakou, me ka ‘ī‘ana: “E inu ‘oukou ā pau i kēia: ‘O kēia kou koko o ke Ku‘ikahi hou, e ninini iho no ‘oukou a me ‘oukou ā pau loa no ke kala ‘ana o nā hala. I ka ‘inu ‘ana, e hana pēnei no ka ho‘omana‘o mai ia‘u.”

Ānō, e ako‘ako‘a ma kou pākaukau, Ē ke Akua o nā mea ā pau, ā e no‘ono‘o iā Kristo, ua ke‘a ā alahou, nanā i noho ai ā e hiki mai ai, E alana a‘e iā‘oe i nā makana o ke **kalo** a me ka ‘**awa**, A me mākou iho, he mohai ola ‘ana.

E nini mai kou ‘Uhane ma luna o kēia mau makana He Kino a me ke Koko o Kristo. E **hā** iho i kou ‘Uhane ma luna o ke **ao** ā pau ā e hana iā mākou i kāu hana hou ‘ana, ‘o ke Kino o Kristo e hā‘awi ana no ke ao i hana ai.

Ā ma ka piha o ka manawa e lawe mai, me nā kanā ā pau, mai nā lāhui, nā ‘ōlelo, a me nā kānaka lāhui ā pau, e ‘ai ‘aha‘aina i mākaukau ai Mai ke kumuhonua o ke ao.

Ma o Kristo a me Kristo a ma loko o Kristo, ma ka lōkahi o ka ‘Uhane

“Take, eat: This is my Body, which is given for you.

Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine. Again, he gave thanks to you, gave it to them, and said: “Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

Now gathered at your table, O God of all creation, and remembering Christ, crucified and risen, who was and is and is to come, we offer to you our gifts of bread and wine, and ourselves, a living sacrifice.

Pour out your Spirit upon these gifts that they may be the Body and Blood of Christ. Breathe your Spirit over the whole earth and make us your new creation, the Body of Christ given for the world you have made.

In the fullness of time bring us, with all your saints, from every tribe and language and people and nation, to feast at the banquet prepared from the foundation of the world.

*who has washed thier feet and now sits at table. “Kalo” is taro in Hawaiian and is a spiritual plant from the gods. It is the staple and the lifeblood of Hawaiians. The Body of Christ becomes food for soul a sacred source of nourishment. Similarly, ‘awa (kava) was a drink from the gods, no religious ceremony in ancient Hawai‘i was complete without it.*

*The hā is the breath of life. We imagine the hā of God, filling us and the Ao (world or light). Thus Ao is the realm of daylight, dawn and in that breath, God is preparing us for service in God’s kingdom.*

*Our Eucharist here is a prelude to the hevanly banquet that the saints of every place and time now enjoy; made ready for us by Christ. Our mo‘olelo does not end but continues into etnerity*

<p>Hemolele, nou ka hanohano, me ka ho‘omaika‘i, a me ho‘onani ā mau loa. <b>‘ĀMENE.</b></p>	<p>Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. <i>AMEN.</i></p>	<p><i>until our final consumation.</i></p>
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As our Savior Christ has taught us, we now pray...

<p>Ē ko mākou Makua i loko o ka lani, e hōano ‘ia kou Inoa, e hiki mai kou aupuni, e mālama ‘ia kou makemake ma ka honua nei, e like me ia e mālama ‘ia ma ka lani lā. E hā‘awi mai iā mākou i ‘ai nā mākou no kēia lā. E kala mai ho‘i iā mākou i kā mākou lawehala ‘ana, me mākou e kala nei i ka po’e i lawehala iā. Mai ho‘oku‘u ‘oe iā mākou i ka ho‘owalewale ‘ia mai, akā, e ho‘opakele nō na‘e iā mākou i ka ‘ino. Amene.</p>	<p>Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.</p>
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## The Breaking of the Bread

*Celebrant* Alleluia. Christ our Passover is sacrificed for us.

Aleluia. Ua mōhai ‘o Kristo, he moliaola no mākou.

*People* **Therefore let us keep the feast. Alleluia**

**No laila e mālama mākou i ka ‘aha‘aina. Aleluia**

*Facing the people, the Celebrant says the following Invitation*

The Gifts of God for the People of God.

## Ministration of Communion

*The people are seated. In the Episcopal Church, all baptized persons are welcome to receive the Holy Communion regardless of age or Christian tradition. Anglicans believe in the “Real Presence” where, in the Bread and Wine, Christ is made “real” and “present.” The nature of this grace is that Christ received even if one of the elements is received alone. During this time of pandemic out of an abundance of caution, we will only distribute the Bread in Communion. Those who are not baptized may receive a blessing; please join in the movement to the altar and cross your arms over your heart; this will alert the Celebrant of your desire to receive a blessing.*

*Faith @ Home: Prayer/ Act of Reception for those who cannot receive the Sacrament  
(from St. Augustine's Prayer Book, Order of the Holy Cross)*

In union, blessed Jesus, with the faithful gathered at every altar of your Church where your blessed Body and Blood are offered this day, I long to offer praise and thanksgiving, for creation and all the blessings of this life, for the redemption won for us by your life, death, and resurrection, for the means of grace and the hope of glory. I believe that you are truly present in the Holy Sacrament, and, since I cannot at this time receive Communion, I pray you to come into my heart. I unite myself with you and embrace you with all my heart, my soul, and my mind. Let nothing separate me from you; let me serve you in this life until, by your grace, I come to your glorious kingdom and unending peace. *Amen.*

**Communion Hymn**

*Stay with me*

**WLP 826**

Stay with me, re - main here with me, watch and  
 No - ho pū, no - ho mai me ia'u, ki - a'i a  
 pray pu - le, watch and pray.  
 kiai a pule.

**Postcommunion Prayer**

*After Communion, the Celebrant says*

*Celebrant* Let us pray. E pule kākou.

*Celebrant and People*

Ē ke Akua mau loa, ka Makua lani,  
 ua lawe 'olu'olu aku 'oe iā mākou,  
 he mau lālā ola o kāu Keiki ko mākou Ho'ōla  
 'o Iesu Kristo, ā ua hānai 'oe iā mākou me ka  
 'ai hemolele i ke Kakelema o kona Kino a me  
 kona Koko.

E ho'ouna aku iā mākou i ke ao me ka  
 maluhia, ā hā'awi mai i ka ikaika a me ke koa  
 iā mākou e aloha ā mālama iā 'oe me ke aloha  
 a me ka na'au kūpa'a; ma o Kristo ko mākou  
 Haku. *Āmene.*

Eternal God, heavenly Father, you  
 have graciously accepted us as  
 living members of your Son our  
 Savior Jesus Christ, and you have  
 fed us with spiritual food in the  
 Sacrament of his Body and Blood.

Send us now into the world in  
 peace, and grant us strength and  
 courage to love and serve you with  
 gladness and singleness of heart;  
 through Christ our Lord. Amen.

*The Bishop when present, or the Priest, may bless the people.*

Ka ho‘opōmaika‘i ‘ana o ke Akua mana loa, ka Makua, ke Keiki, a me ka ‘Uhane Hemolele me ‘oukou a e noho pū me ‘oukou a mau loa aku. ‘Āmene.

And the blessing of God, Father, Son, and Holy Spirit, be with you this and remain with you always. Amen.

*After the Closing Hymn, the Deacon, or the Celebrant, dismisses them with these words*

Go in peace to love and serve the Lord.

*People* **Thanks be to God.**

### Postcommunion Hymn

*Nu ‘Oli (Glad Tidings!)*

**Nā Himeni o Ka Ekalesia 204**

Nū ‘Oli (Glad Tidings) - Robert Lowry (1826-1899)

Source: Hawaiian Lyrics by Laiana, Translation by Melita Kamai

Nū ‘oli! Nū ‘oli!	Glad tidings! Glad tidings!
He nū kamaha‘o!	What wonderful news!
He nū no ke ola mai luna mai nō	Such news of salvation from above
No kānaka nui, no kamali‘i nei	For great men and for little children, too
A ‘oi ka nani i ke gula a‘ia‘i	More glorious than brilliant and shining gold

*Hui:*

Chorus:

Nū ‘oli! Nū ‘oli!	Glad tidings! Glad tidings!
Nū kamaha‘o, kamaha‘o, kamaha‘o ē!	News so wonderful, astonishing, remarkable too
Nū ‘oli! nū ‘oli!	Glad tidings! Glad tidings!
He nū no ke ola e hau‘oli ē!	Such news of salvation, 'tis happiness and joy!

Nū ‘oli! Nū ‘oli!	Glad tidings! Glad tidings!
Ua pili ia nū	Clinging to the news
I ka po‘e ‘ilihune, ka po‘e lu‘ulu‘u	Are the poor and the sorrowful in burdensome straits
Ne‘e mai a paulele hahai iā Iesū	Push ahead in faith and follow Jesus
A pau nō ka hune a maha ‘oukou	All you who are poor and burdened too

Nū ‘oli! Nū ‘oli!	Glad tidings! Glad tidings!
Hau‘oli ‘oukou	Happy are you
Ka po‘e akahai a ha‘aha‘a ka na‘au	Those who are meek and humble too
Na Iesū e kala a ho‘ohānau hou	'Tis Jesus who frees us and gives us new life
A ka‘i mai nei a‘e i ka nani ma ‘ō	And on to the glory by Him we are led

*Music on the back*

*Nu ‘oli! (Glad Tidings)*

**Na Himeni 204**

1. 2. & 3. Nu 'o - li! nu 'o - li! he nu ka - ma - ha'o!  
ua pi - li ia nu  
hau - 'o - li 'ou - kou,

He nu no ke o - la mai lu - na mai no,  
 I ka po'e 'i - li - hu - ne, ka po - 'e lu'u - lu'u,  
 Ka po'e a - ka - hai, a ha'a - ha'a ka na - 'au,

No ka - na - ka nu - i, no ka - ma - li'i nei,  
 Ne'e mai a pau - le - le, ha - hai ia le - su,  
 Na le - su e ka - la a ho'o - ha - nau hou,

A 'oi ka na - ni i ke gu - la a - 'ia'i,  
 A pau no ka hu - ne, a ma - ha 'ou - kou.  
 A ka'i mai nei a'e i ka na - ni ma - 'o.

Nu 'o - li! nu 'o - li!  
 Nu 'o - li! nu 'o - li! Nu 'o - li! nu 'o - li!

nu ka - ma - ha'o! Ka - ma - ha'o! ka - ma - ha'o! e!

Nu 'o - li! nu 'o - li!  
 Nu 'o - li! nu 'o - li! Nu 'o - li! nu 'o - li!

He nu no ke o - la, e hau - 'o - li e! A - mene.