**St. Timothy’s Episcopal Church**

Holy Eucharist: Rite Two

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**Last Sunday after Pentecost**

**Christ the King**

**Feast of the Holy Sovereigns**

November 24, 2019 | 9:00AM

**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 Hawaiʻi (Hawaiian language)**

This service uses both English and ʻŌlelo Hawaiʻi 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 aliʻi 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 Hawaiʻi 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.**

**Prelude**

*Alleluia! sing to Jesus!*  **Hymnal 460**

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**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***.*

*The following hymn or some other song of praise is sung or said, all standing*

*Glory to God (Canticle 20)* **Hymnal** **S 280**

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**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 book of the prophet Jeremiah** (23:1-6)

Woe to the shepherds who destroy and scatter the sheep of my pasture! says the Lord. Therefore thus says the Lord, the God of Israel, concerning the shepherds who shepherd my people: It is you who have scattered my flock, and have driven them away, and you have not attended to them. So I will attend to you for your evil doings, says the Lord. Then I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer, or be dismayed, nor shall any be missing, says the Lord.

The days are surely coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved and Israel will live in safety. And this is the name by which he will be called: “The Lord is our righteousness.”

*After the Reading, the Reader says*

*Reader*  The Word of the Lord.

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

**Psalm 46** *Deus noster refugium*

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1  God is our refuge and *strength,* \*  
a very present help in *trouble.*

2 Therefore we will not fear, though the earth be *moved,* \*  
and though the mountains be toppled into the depths of the *sea;*

3 Though its waters rage and *foam,* \*  
and though the mountains tremble at its *tumult.*

4 The Lord of hosts is with *us;* \*  
the God of Jacob is our *stronghold.*

5 There is a river whose streams make glad the city of *God,* \*  
the holy habitation of the Most *High.*

6 God is in the midst of her;  
she shall not be over*thrown;* \*  
God shall help her at the break of *day.*

7 The nations make much ado, and the kingdoms are *shaken;* \*  
God has spoken, and the earth shall melt a*way.*

8 The Lord of hosts is with *us*; \*  
the God of Jacob is our *stronghold.*

9 Come now and look upon the works of the *Lord,* \*  
what awesome things he has done on *earth.*

10 It is he who makes war to cease in all the *world;* \*  
he breaks the bow, and shatters the spear,  
and burns the shields with *fire.*

11 “Be still, then, and know that I am *God;* \*  
I will be exalted among the nations;  
I will be exalted in the *earth.”*

12 The Lord of hosts is with *us;* \*  
the God of Jacob is our *stronghold.*

**A reading from Paul’s letter to the Colossians** (1:11-20)

May you be made strong with all the strength that comes from his glorious power, and may you be prepared to endure everything with patience, while joyfully giving thanks to the Father, who has enabled you to share in the inheritance of the saints in the light. He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers-- all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

*After the Reading, the Reader says*

The Word of the Lord.

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

*The head that once was crowned with thorns* **Hymnal 483**

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**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 Luke  35 Kū ihola nō hoʻi nā kānaka e mākaʻikaʻi ana: a hoʻomāʻewaʻewa akula me ko lākou mau aliʻi, ʻī akula, Ua hoʻōla kā ʻo ia iā haʻi, a inā ʻo ia ka Mesia, ka hiwahiwa a ke Akua, e hoʻōla kēlā iā ia iho.  36 Hoʻomāʻewaʻewa akula hoʻi nā koa iā ia, hele akula lākou, a hāʻawi aku i ka vīnega iā ia;  37 A ʻōlelo akula lākou, Inā ʻo ʻoe ke aliʻi o ka poʻe Iudaio, e hoʻōla ʻoe iā ʻoe iho.  38 He palapala hoʻi ma luna ona, he Helene, he Roma, a he Hebera ka ʻōlelo i kākau ʻia ai ia, ʻO IA NEI KE ALIʻI O KA POʻE IUDAIO.  39 ¶ A ʻo kekahi o nā lawehala i kau ʻia, hōʻino akula ʻo ia iā ia, ʻī akula, Inā ʻo ʻoe ka Mesia, e hoʻōla ʻoe iā ʻoe iho, a me māua.  40 A ʻōlelo aʻela kekahi e aʻo ana iā ia, ʻī aʻela, ʻAʻole anei ou makaʻu i ke Akua? Ma loko pū hoʻi ʻoe o ia make hoʻokahi.  41 A iā kāua, he pono ia, no ka mea, ua loaʻa iā kāua ka uku pono o kā kāua hana ʻana; akā ʻo ia nei, ʻaʻole ia i hana hewa iki.  42 ʻŌlelo akula hoʻi ʻo ia iā Iesū, E hoʻomanaʻo mai ʻoe iaʻu, e ka Haku, i ka wā e hiki ai ʻoe i kou aupuni.  43 ʻĪ maila hoʻi ʻo Iesū iā ia, He ʻoiaʻiʻo kaʻu e ʻōlelo aku nei iā ʻoe, I kēia lā ʻo ʻoe pū kekahi me aʻu i loko o ka paradaiso.   |  |  | | --- | --- | |  | Ka ‘Euanelio o ka Haku. | | The Holy Gospel of our Lord Jesus Christ according to Luke.  *People* **Glory to you, Lord Christ**  35And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the Messiah[\*](javascript:void(0);) of God, his chosen one!’  36The soldiers also mocked him, coming up and offering him sour wine,  37and saying, ‘If you are the King of the Jews, save yourself!’  38There was also an inscription over him,[\*](javascript:void(0);) ‘This is the King of the Jews.’  39 One of the criminals who were hanged there kept deriding[\*](javascript:void(0);) him and saying, ‘Are you not the Messiah?[\*](javascript:void(0);) Save yourself and us!’  40But the other rebuked him, saying, ‘Do you not fear God, since you are under the same sentence of condemnation?  41And we indeed have been condemned justly, for we are getting what we deserve for our deeds, but this man has done nothing wrong.’  42Then he said, ‘Jesus, remember me when you come into[\*](javascript:void(0);) your kingdom.’  43He replied, ‘Truly I tell you, today you will be with me in Paradise.’  The Gospel of the Lord |
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*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* Sisters and brothers, God has raised up for us a righteous king: Jesus our Christ. Let us lift our prayers to him, saying, “We praise you, Christ the King; you have come to your people and set us free!”

*Leader* King Jesus, remember your body, the Church. You have rescued us from the power of darkness and have transferred us into your kingdom. Make us strong with all the strength that comes from your glorious power. *Silence*

*Leader* We praise you, Christ the King;

People **You have come to your people and set us free!**

King Jesus, remember this nation. Guide our feet into the way of peace. Raise up leaders who govern their people wisely and justly. *Silence*

We praise you, Christ the King;

**You have come to your people and set us free!**

King Jesus, all things in heaven and on earth are created through you and for you. May we who care for your creation do so with all due respect. *Silence*

We praise you, Christ the King;

**You have come to your people and set us free!**

King Jesus, remember this region in which we live and work and worship. Drive far from us all fear and dismay. Rescue the missing; find the lost. May all of your children live in safety.

We praise you, Christ the King;

**You have come to your people and set us free!**

King Jesus, you know intimately the experience of pain and suffering in your own body. May all those suffering know that you are with them in their pain. *Invite the congregation to add their petitions and thanksgivings, followed by silence*

We praise you, Christ the King;

**You have come to your people and set us free!**

King Jesus, accept those who have died into your kingdom. Give all the departed peace through the blood of your cross and, in the fullness of time, raise them to newness of life.

We praise you, Christ the King;

**You have come to your people and set us free!**

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;**

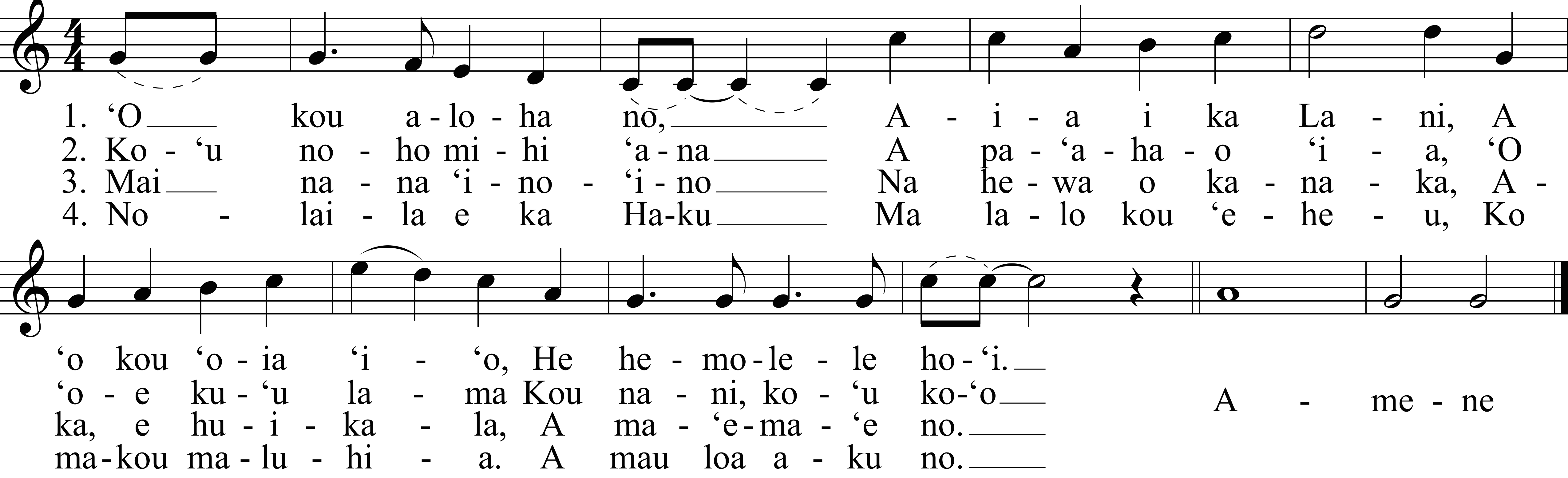
**that we may delight in your will, and walk in your ways,**

**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**



*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.*

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| |  |  | | --- | --- | | ¶ | E komo ʻoukou i loko o kona ʻīpuka me ka mililani, | |  | A i loko hoʻi o kona kahua me ka halelū; | | |  | E mililani aku iā ia, a e hoʻomaikaʻi aku hoʻi i kona inoa. | | | Enter his gates with thanksgiving,  Go into his courts with praise.    Give thanks to him, bless his name. |  |

*Iesu no ke Kahuhipa* **Nā Himeni o Ekalesia 118**

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*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 Hīmeni o Ka ‘Ekalesia 1**



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

**The Holy Communion- Ke ʻAhaʻaina 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*

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| 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.  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.  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 (‘ī) ‘ana: | 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.  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.  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 vouces to magnify you as we sing (say): | *Hawaiians convey knowledge through moʻolelo (story).*  *The whole of the Eucharist is the moʻolelo 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).*  *The Great Thanksgiving is the heart of our moʻolelo weaving our story into Godʻs larger one.* |

*Celebrant and People*

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| Holy, holy, holy Lord, God of power and might,  heaven and earth are full of your glory.  Hosanna in the highest.  Blessed is the one who comes in the name of the Lord.  Hosanna in the highest. | 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.  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

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| 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 moʻolelo 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 Godʻs aloha(love).*  *Moʻolelo 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.*

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| 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 ‘ī ‘ana:  “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 Hemolele, nou ka hanohano, me ka ho‘omaika‘i, a me ho‘onani ā mau loa. **‘ĀMENE.** | 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:  “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.  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. *AMEN*. | *The Narrative here lies at the heart of our moʻolelo. In the context of the Last Supper comes mana, mālama, pono and aloha. Aloha lies the heart of Christ 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, ʻawa (kava) was a drink from the gods, no religious ceremony in ancient Hawaiʻi 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 moʻolelo does not end but contiues into etnerity unitl our final consumation.* |

As our Savior Christ has taught us, we now pray…

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| 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. | 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. |  |

**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. You may receive the bread and the wine, or just one of the elements if deemed necessary. It is the practice of this church to drink from the chalice. Alternatively, you may leave the host on the palm of your hand, and the chalice bearer will dip the host into the wine and place the host on your tongue. 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 or Deacon of your desire to receive a blessing.*

**Postcommunion Prayer**

*After Communion, the Celebrant says*

*Celebrant* Let us pray. E pule kākou.

*Celebrant and People*

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| 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.**

*Nu ʻOli (Glad Tidings!)* **Nā Himeni o Ka Ekalesia 204**

















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| Nū ʻOli (Glad Tidings) - Robert Lowry (1826-1899) | |
| Nū ʻoli! Nū ʻoli! He nū kamahaʻo! He nū no ke ola mai luna mai nō No kānaka nui, no kamaliʻi nei A ʻoi ka nani i ke gula aʻiaʻi   Hui:   Nū ʻoli! Nū ʻoli!  Nū kamahaʻo, kamahaʻo, kamahaʻo ē!  Nū ʻoli! nū ʻoli!  He nū no ke ola e hau'oli ē!  Nū ʻoli! Nū ʻoli! Ua pili ia nū  I ka poʻe ʻilihune, ka poʻe luʻuluʻu  Neʻe mai a paulele hahai iā Iesū  A pau nō ka hune a maha ʻoukou  Nū ʻoli! Nū ʻoli! Hauʻoli ʻoukou  Ka poʻe akahai a haʻahaʻa ka naʻau  Na Iesū e kala a hoʻohānau hou  A kaʻi mai nei aʻe i ka nani ma ʻō | Glad tidings! Glad tidings! What wonderful news! Such news of salvation from above For great men and for little children, too More glorious than brilliant and shining gold    Chorus:   Glad tidings! Glad tidings!   News so wonderful, astonishing, remarkable too   Glad tidings! Glad tidings!   Such news of salvation, 'tis happiness and joy!    Glad tidings! Glad tidings! Clinging to the news   Are the poor and the sorrowful in burdensome straits   Push ahead in faith and follow Jesus   All you who are poor and burdened too  Glad tidings! Glad tidings! Happy are you   Those who are meek and humble too   'Tis Jesus who frees us and gives us new life   And on to the glory by Him we are led |

Source: Hawaiian Lyrics by Laiana, Translation by Melita Kamai

**St. Timothy’s Episcopal Church**

The Reverend Daniel Leatherman, *Priest-in-Charge*

Leigh Johansen*, Musician and Choir Director*

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