



Detail of window over entrance



Church of the Holy Innocents

An Episcopal Church in Lahaina since 1862

Fourth Sunday after Pentecost

Ordinary Time / Year A / Proper 5

Service of Holy Communion – Rite 2

June 8, 2008 8:30am & 10am



We Gather to Worship

Opening Hymn “*Earth and all stars, loud rushing planets*” (verses 1-3)

turn to
Hymnal 412

Celebrant Blessed be God: Father, Son, and Holy Spirit.
People **And blessed be God’s kingdom, now and for ever. Amen.**

The Collect for Purity

Celebrant 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.
People **Amen.**

Gloria

turn to
Hymnal S 280*

**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.**

* Hymns that begin with “S” (for “*service music*”) are found in the *front* section of the *Hymnal 1982*.

the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, "To your offspring I will give this land." So he built there an altar to the Lord, who had appeared to him. From there he

moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages toward the Negeb.

Reader Hear what the Spirit is saying to the Church.
People **Thanks be to God.**

The Psalm *Exultate, justi*

Psalms 33:1-12

Reader and People read responsively by whole verse.

Reader ¹ Rejoice in the LORD, you righteous;
it is good for the just to sing praises.

People ² **Praise the LORD with the harp;
play to him upon the psaltery and lyre.**

Reader ³ Sing for him a new song;
sound a fanfare with all your skill upon the trumpet.

People ⁴ **For the word of the LORD is right,
and all his works are sure.**

Reader ⁵ He loves righteousness and justice;
the loving-kindness of the LORD fills the whole earth.

People ⁶ **By the word of the LORD were the heavens made,
by the breath of his mouth all the heavenly hosts.**

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with the nature of Anglican unity. They passed some resolutions that remain relevant today: "It is of great importance for the maintenance of union among the churches of our communion that the duly certified action of every national or particular church...should be respected by all other churches and that "no bishop or other clergyman of any other church should exercise his functions within [some other] diocese without the consent of the bishop thereof."

In 1888, the Lambeth Conference adopted a statement that the General Convention of The Episcopal Church passed in 1886 to work towards Christian unity on the basis of four essentials: the Bible, the Nicene Creed, the

Sacraments of Baptism and the Lord's Supper, and the historic episcopate. It is now known as the Chicago/Lambeth Quadrilateral. Lambeth Conference have been held every 10 years except during WWI and II. So far there have been 12 of them and we now prepare for the 13th to be held this July. They have grown into large assemblies of bishops and their spouses and no longer can fit into the Archbishop's townhouse.

Over the years, they have been given to voting on resolutions on all sorts of issues both religious and secular. Stances taken on a number of issues as divorce and remarriage, contraception and the status of women in the church have been changed over time. Matters

Reader ⁷ He gathers up the waters of the ocean as in a water-skin
and stores up the depths of the sea.

People ⁸ **Let all the earth fear the LORD;**
let all who dwell in the world stand in awe of him.

Reader ⁹ For he spoke, and it came to pass;
he commanded, and it stood fast.

People ¹⁰ **The LORD brings the will of the nations to naught;**
he thwarts the designs of the peoples.

Reader ¹¹ But the LORD'S will stands fast for ever,
and the designs of his heart from age to age.

People ¹² **Happy is the nation whose God is the LORD!**
happy the people he has chosen to be his own!

The Epistle

Romans 4:13-25

Reader A Reading from the letter to the Romans.

The promise to Abraham and his descendants, that they would inherit the world, did not come through the law but through the righteousness of faith. If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath; but where there is no law, neither is there violation.

¹⁶For this reason it depends on faith, in order

that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, as it is written, "I have made you the father of many nations") – in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. Hoping against hope, he

involving such culturally sensitive issues as gender, marriage and matters involving human sexuality have always been the most contentious and divisive.

At their meeting in 1978, the bishops discovered that the world had already moved on without them. Women had already been ordained as priests in the United States, Canada, New Zealand and Hong Kong. The bishops acknowledged "that both the debate about the ordination of women as well as the ordinations themselves ... caused distress and pain to many on both sides." Feeling their role was pastoral they urged both sides to heal, be patient and suggested the provision of alternative ministry

for those unable to accept a woman at the altar. They urged all churches to accept the right of each national church to make its own decision concerning ordination of women as priests. By 1988, woman had been elected and ordained as bishops. The level of dissension was raised but essentially the same pastoral suggestions were expressed about women bishops as had been made 10 years earlier about women priests.

Lines of division hardened and the 1998 Conference, headed by Archbishop (now Lord) George Carey, was the most contentious. Instead of engaging in discourse prior to the meeting, both sides were preparing for battle. That being said, the Conference leadership of

believed that he would become “the father of many nations,” according to what was said, “So numerous shall your descendants be.” He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God,

Reader Hear what the Spirit is saying to the Church.
People **Thanks be to God.**

Sequence Hymn “*O for a thousand tongues to sing*”

The Holy Gospel

Celebrant The Holy Gospel of our Lord Jesus Christ according to Matthew.
People **Glory to you, Lord Christ.**

As Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, “Follow me.” And he got up and followed him.

¹⁰ And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples,

being fully convinced that God was able to do what he had promised. Therefore his faith “was reckoned to him as righteousness.” Now the words, “it was reckoned to him,” were written not for his sake alone, but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, who was handed over to death for our trespasses and was raised for our justification.

“Why does your teacher eat with tax collectors and sinners?” But when he heard this, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, not sacrifice.’ For I have come to call not the righteous but sinners.”

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Lord Carey was decidedly unhelpful in seeking reconciliation.

The election of Gene Robinson by the Diocese of New Hampshire as its bishop, and the ratification of this election by the Episcopal Church according to its Constitution and canons, has led to a further hardening of the realignment of cultural and biblical “conservative” bishops and churches in parts of First World with certain prelates in the Global South.

The essential question is whether these issues are matters of core doctrine and, thus, essential to our identity as Christians and Churches and

who should get to make such a decision. To date, the Anglican Communion has grown organically out of our common traditions and worship; there is no constitution or central government. We are again faced with culturally sensitive issues that challenge our unity. The upcoming Lambeth Conference will deal with these disagreements and the resultant proposals to create a centralizing and governing document – an Anglican Covenant. It will need our prayers.

Edited from an article by Chris Webber
in June’s *Episcopal Life*

turn to
Hymnal 493

Matthew 9:9-13, 18-26

¹⁸ While he was saying these things to them, suddenly a leader of the synagogue came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live." And Jesus got up and followed him, with his disciples. Then suddenly a woman who had been suffering from hemorrhages for twelve years came up behind him and touched the fringe of his cloak, for she said to herself, "If I only touch his cloak, I will be made well." Jesus turned,

and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well. When Jesus came to the leader's house and saw the flute players and the crowd making a commotion, he said, "Go away; for the girl is not dead but sleeping." And they laughed at him. But when the crowd had been put outside, he went in and took her by the hand, and the girl got up. And the report of this spread throughout that district.

Celebrant The Gospel of the Lord.
People **Praise to you, Lord Christ.**

Sermon *Fr. Bill*

Nicene Creed

Celebrant Let us profess our faith in the words of the Nicene Creed.

**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
and the Son.
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.**

Prayers of the People*

Reader Father, we pray for the world which you loved into being.
All **Help us to realize that we are all your children
and that we each reflect your love.**

Reader Father, we ask your help in creating a peaceful world
for us to live in and for those who will come after us.
All **Give us courage to overcome fear,
and wisdom to see that our diversity reflects your glory.**

Reader We pray for the *'aina* which you have given to us.
All **Make us mindful that you are Lord of All and we are stewards.
Give us all a sense of *kokua*, and the wisdom to know
that you have given us enough for all to live well.**

Reader We pray for your Church.
All **Heal our divisions and our hurts.
Help us realize that our sole purpose
is to be the reconciling Body of Christ in the world.**

Reader We pray for our needs and those of others.
All are invited to state their prayers and petitions either aloud or in their hearts.
Lord hear our prayer.
All **For your mercy is great.**

Reader We pray for those whom we love but see no longer.
All are invited to offer prayers for the departed.
Lord grant them eternal rest.
All **Let light perpetual shine upon them.**

Celebrant *The Celebrant adds a concluding Collect.*
People **Amen.**

* *'aina*: the land, Earth. *kokua*: helping one another, cooperation.

To all of us who are God's stewards —
Hawai'i is beautiful, yet expensive — both for visitors as well as us locals!
It takes \$3,100 per week to keep our doors open, and this only covers part-time salaries for clergy and staff.
We are a small parish and we work hard to be here for you and the community.
Please give generously — even pledge if possible!
Mahalo nui, much love and God bless! — Fr. Bill

Confession of Sin

Celebrant Let us confess our sins against God and our neighbor.

Stand, kneel or sit, as you prefer

**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 Absolution

Celebrant 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.

People **Amen.**

The Peace *Ke Aloha*

Celebrant ‘O ke aloha o ka Haku e mau ana me ‘oukou.
The peace of the Lord be always with you.

People **And also with you. A me ‘oe pu.**

Celebrant and People greet one another in the name of the Lord.

Welcome, Announcements and HIPPO

HIPPO – Holy Innocents People-to-People Outreach – is not the main offering; rather it is a parish tradition of small thank offerings for special occasions such as birthdays, anniversaries, good news, happy visits, safe travels. Please share with us for what you are thankful. All HIPPO proceeds go to local community needs. We conclude the HIPPO offerings with the Prayer of Thanks:

**Watch over us, O Lord, as our days
increase;
bless and guide us wherever we may be.
Strengthen us when we stand;
comfort us when discouraged or sorrowful;**

**raise us up if we fall;
and in our hearts may thy peace which
passes understanding
abide all the days of our lives;
through Jesus Christ our Lord. Amen.**



We Share the Lord's Supper

Offertory Sentence

Offertory Hymn "Lord, dismiss us with they blessing"

turn to
Hymnal 344

Doxology

"Ho'onani I Ka Makua Mau"

Thomas Ken (1637-1711)

Translation: Binamu (Hiram Bingham)

Tune: OLD HUNDREDTH

Pseaumes octante trois de David, 1551

Ho'o - na - ni i Ka Ma - ku - a mau, Ke Kei - ki me ka U - ha - ne - no,
Ke Aku - a mau Ho'o - mai - ka'i pu, Ko ke - ia ao, ko ke - la ao. A - mene.

*Praise God, from whom all blessings flow; praise him, all creatures here below;
Praise him above, ye heavenly host; praise Father, Son and Holy Ghost. Amen.*

Eucharistic Prayer 2 *from Enriching Our Worship*

Celebrant The Lord be with you.

People **And also with you.**

Celebrant Lift up your hearts.

People **We lift them to the Lord.**

Celebrant *E mahalo kakou i ke akua, ko kakou akua.*

Let us give thanks to the Lord our God.

People **It is right to give our thanks and praise.**

The Celebrant continues:

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 cares 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 voices to magnify you
as we sing (say):

continued on next page

Sanctus

All

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

Hosanna in the highest. *(repeated when sung)*

Blessed is he who comes in the name of the Lord.

Hosanna in the highest. *(repeated when sung)*

The Celebrant continues

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.

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,

Celebrant 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.

All

AMEN.

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 blessed King Kamehameha IV and
Queen Emma and all your saints,
from every tribe and language and people
and nation,
to feast at the banquet prepared
from the foundation of the world.

The Lord's Prayer

Celebrant And now, as our Savior Christ has taught us:
E pule kakou. Let us pray.

Our Father, who art in heaven,

E ko makou Makua i loko o ka Lani,

hallowed be thy Name,

e ho'ano 'ia kou Inoa.

thy kingdom come,

e hiki mai kou aupuni;

thy will be done,

e malama 'ia kou makemake ma ka honua nei

on earth as it is in heaven.

e like me ia e malama 'ia ma ka lani la.

Give us this day our daily bread.

E ha'awi mai ia makou i 'ai na makou no keia la.

And forgive us our trespasses,

E kala mai ho'i ia makou i ka makou lawehala 'ana,

as we forgive those

me makou e kala nei i ka po'e

who trespass against us.

i lawehala ia makou.

And lead us not into temptation,

Mai ho'oku'u 'oe ia makou i ka ho'owalewale 'ia mai,

but deliver us from evil.

aka, e ho'opakele no na'e ia makou i ka 'ino.

For thine is the kingdom,

No ka mea, nou ke aupuni,

and the power, and the glory,

a me ka mana, a me ka ho'onani 'ia,

for ever and ever. Amen.

a mau loa aku. 'Amene.

The Breaking of the Bread

Celebrant Alleluia! Christ our Passover is sacrificed for us;
People **Therefore let us keep the feast. Alleluia!**

The Communion of the People

Celebrant The Gifts of God for the People of God.

This is the table, not of the Church, but of the Lord.

It is to be made ready for those who love Christ and who want to love Christ more.

So, come, you who have much faith, and you who have little, you who have been here often;

and you who have not been for a long time, you who have tried to follow and you who have failed.

Come, not because it is we who invite you: it is our Lord.

It is God's will that those who want to be in Christ should meet the Lord here.

— from the Iona Community

The Bread and the Cup are given and received with these words:

The Body of Christ, the bread of heaven. **Amen.**

The Blood of Christ, the cup of salvation. **Amen.**

Consecrated grape juice is also available. If you so prefer, tell the server.



We Carry God's Caring Love to the World

Prayer after Communion *If you are able, please stand.*

Celebrant *E pule kakou.* Let us pray.

All **God of abundance,
you have fed us with the bread of life and cup of salvation;
you have united us with Christ and one another;
and you have made us one with all your people
in heaven and on earth.**

**Now send us forth in the power of your Spirit,
that we may proclaim your redeeming love to the world
and continue for ever in the risen life
of Christ our Savior. Amen.**

Blessing *The Celebrant offers a prayer blessing the people.*

People **Amen.**

Closing Hymn *"The God of Abraham praise" (verses 1-3)*

turn to
Hymnal 401

Dismissal *The Celebrant offers words of dismissal.*

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

Mahalo to those serving today

Celebrant

The Rev. William J. Albinger, Jr.

Holy Innocents, Priest-in-Charge

Carol Monaghan *Music*

Elizabeth Chenoweth *Reader at 8am*

Altar Guild

Jackie Kelly & Jane Cambouris

Ushers

Delphine Kaiwi & Jane Cambouris

Hospitality

Marc & Eileen Orgish

Nancy Sherman *Host at 10am*



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