



Ke kalo — Taro
detail of altar painting
by Delos Blackmar



Church of the Holy Innocents

An Episcopal Church in Lahaina since 1862

Seventh Sunday after Pentecost

Ordinary Time / Year A / Proper 8

Service of Holy Communion / Rite 2

June 29, 2008 8:30am & 10am



We Gather to Worship

Opening Hymn “*We will extol you, ever-blessed Lord*”

turn to
Hymnal 404

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 Psalm *Misericordias Domini*

Psalm 89:1-4, 15-18

Reader and People read responsively by whole verse.

- Reader* ¹ Your love, O LORD, for ever will I sing;
 from age to age my mouth will proclaim your faithfulness.
- People* ² **For I am persuaded that your love is established for ever;
 you have set your faithfulness firmly in the heavens.**
- Reader* ³ “I have made a covenant with my chosen one;
 I have sworn an oath to David my servant:
- People* ⁴ **‘I will establish your line for ever,
 and preserve your throne for all generations.’”**
- Reader* ¹⁵ Happy are the people who know the festal shout!
 they walk, O LORD, in the light of your presence.
- People* ¹⁶ **They rejoice daily in your Name;
 they are jubilant in your righteousness.**
- Reader* ¹⁷ For you are the glory of their strength,
 and by your favor our might is exalted.
- People* ¹⁸ **Truly, the LORD is our ruler;
 the Holy One of Israel is our King.**

The Epistle

Romans 6:12-23

Reader A Reading from the letter to the Romans.

Do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion

To us stewards of God's creation —

*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

over you, since you are not under law but under grace.

¹⁵ What then? Should we sin because we are not under law but under grace? By no means! Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? But thanks be to God that you, having once been slaves of sin, have become obedient from the heart to the form of teaching to which you were entrusted, and that you, having been set free from sin, have become slaves of righteousness. I am speaking in human terms

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

Sequence Hymn “*God, my King, thy might confessing*” (verses 1-3)

because of your natural limitations. For just as you once presented your members as slaves to impurity and to greater and greater iniquity, so now present your members as slaves to righteousness for sanctification.

²⁰ When you were slaves of sin, you were free in regard to righteousness. So what advantage did you then get from the things of which you now are ashamed? The end of those things is death. But now that you have been freed from sin and enslaved to God, the advantage you get is sanctification. The end is eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

turn to

Hymnal 414

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Bishops and the English Reformation

The English Reformation was a complicated affair involving new ideas and learning in the universities, the influence of Luther and Calvin, dissatisfaction with the power and riches of the Church as exemplified by Cardinal Woolsey under Henry VII and international rivalry between England and Spain. When Henry VIII separated from Rome the English bishops had to accede to recognizing Henry as head of the English Church to retain their offices. Under his young son Edward VI, Protestant ideas of Church and bishops prevailed. Upon Edward VI's early death, his half sister Mary Tudor's counter-Reformation re-establishing the Roman Church was extremely violent with Cranmer and other reformation bishops being killed. Mary not only failed but turned the populace against Rome. Elizabeth I restored order and bishops remained and common worship using the Book

of Common Prayer was required of all clergy and people. Pressure from the Calvinist reformers resumed when Elizabeth died and James VI of Scotland (son of Mary Queen of Scots) assumed the throne as James I of England.

During the period of the English Civil War, the role of bishops as wielders of political power and as upholders of the established church became a matter of heated political controversy. John Calvin formulated a doctrine of Presbyterianism, which held that in the New Testament the offices of presbyter and episkopos were identical; he rejected the doctrine of apostolic succession. Calvin's follower John Knox brought Presbyterianism to Scotland when the Scottish church was reformed in 1560. In practice, Presbyterianism meant that committees of lay elders had a substantial voice in church government, as

The Holy Gospel

Matthew 10:24-39

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

Jesus said, "Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me. Whoever welcomes a prophet in the name of a prophet will receive a prophet's reward; and whoever welcomes a righteous person in the name of a righteous

person will receive the reward of the righteous; and whoever gives even a cup of cold water to one of these little ones in the name of a disciple – truly I tell you, none of these will lose their reward."

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

Sermon *The Rev. David Stout*

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.**

continued on next page

opposed to merely being subjects to a ruling hierarchy.

This vision of at least partial democracy in ecclesiology paralleled the struggles between Parliament and the King. A body within the Puritan movement in the Church of England sought to abolish the office of bishop and remake the Church of England along Presbyterian lines. King James I tied the hierarchical authority of the bishop to the absolute authority he sought as king, and viewed attacks on the authority of the bishops as attacks on his own authority. Matters came to a head when King Charles I appointed William Laud as the Archbishop of Canterbury; Laud aggressively attacked the Presbyterian movement and sought to impose the full Anglican liturgy. The controversy eventually led to Laud's impeachment for treason by a bill of attainder in 1645, and subsequent execution. Charles also

attempted to impose episcopacy on Scotland; the Scots' violent rejection of bishops and liturgical worship sparked the Bishops' Wars in 1639-1640.

During the height of Puritan power in the Commonwealth and the Protectorate, episcopacy was abolished in the Church of England in 1649. The Church of England remained Presbyterian until the Restoration of the monarchy with Charles II in 1660. While this seems so long ago and far away, the American colonies had already been settled. The restoration of the Monarchy under Charles II resulted in the vast majority of the Puritan Wing of the English Church and many other dissenters fleeing to the American Colonies. The effects of this on religion in America continue to be felt.

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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.**

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

Bishops and the New World

The New World was discovered by Columbus in 1492 and Spanish settlement in the Caribbean soon followed. Bartolomeo de las Casas was the first Roman Catholic bishop ordained in the New World in the mid 1500's. English and French colonialization followed in North America starting in the early 1600's. The French also sent bishops to Quebec.

The first Anglicans arrived in Jamestown, Virginia in 1607. Unlike the Roman Catholic Church, the Church of England was tied to the monarchy and lacked its own power to send bishops to the colonies. No bishops were sent or ordained for the American Colonies until after the Revolution. The Church of England was the established church in Virginia and the Southern States. The economy and society of those areas more closely paralleled the English system of large estates and a landed aristocracy.

New England was colonized by Puritans (Congregationalists), the Middle States were home to Presbyterians, Dutch Reform, Quakers and Catholics. Anglican churches in the North were largely concentrated in cities such as New York City, Boston, Philadelphia and other trading centers and political centers. After the Revolution, many northern Anglicans, both lay and clergy, returned to England or went to Canada since they backed the Crown during the Revolution. English governors were sent packing but no English bishops were sent packing since none were ever sent to the Colonies in the first place.

Prior to the Revolution, the colonial churches were under the jurisdiction of the Bishop of London. Clergy for the most part was sent from England. Those few colonials seeking ordination as priests had to go to England for their education and ordination. Lacking

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.**

bishops, church administration was in the hands of Commissaries, lay men or clergy who served as volunteers. Part of this early apparent neglect may be attributable to the religious controversies and civil war in England. Later, it would seem that the restored monarchy and aristocracy in England were self preoccupied and paid relatively little attention to the American Colonies. They could not or would not adapt to the very different economic, social and cultural conditions of the American colonies. These attitudes extended to the church.

The Bishops of the Church of England were tied to the Monarch and the landed aristocracy. As the importance of trade and industry increased, the population of the cities boomed as trade and factories offered work to the poor peasants. The Church of England did not respond to change and were hostile to those clergy who did. One result was the creation of

Methodist Societies opposed by many bishops.

Following the Revolution, the former Church of England in the colonies started to reorganize on a colony by colony basis in conventions where presiding clergy and laymen met in a unicameral body to run the affairs of the church. In 1784, Samuel Seabury of CT was ordained bishop by bishops of the Episcopal Church of Scotland after being refused by the Church of England. In 1786, the English Parliament voted to consecrate three bishops for the United States and its colonies and in 1787 William White and Samuel Provoost were consecrated bishops - 180 years after the first Anglicans arrived! Given this history, it is not surprising to find a strong tradition of lay leadership in the American Church. It is also not surprising to find a strong distrust of foreign involvement and a distaste of anything that smacks of aristocracy or hierarchical control.

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 "Where cross the crowded ways of life" (verses 1-3)

turn to
Hymnal 609

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,
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.**

*E ko makou Makua i loko o ka Lani,
e ho'ano 'ia kou Inoa.*

e biki mai kou aupuni;

*e malama 'ia kou makemake ma ka honua nei
e like me ia e malama 'ia ma ka lani la.*

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

*E kala mai ho'i ia makou i ka makou lawehala 'ana,
me makou e kala nei i ka po'e
i lawehala ia makou.*

*Mai ho'okun'u 'oe ia makou i ka ho'owalewale 'ia mai,
aka, e ho'opakele no na'e ia makou i ka 'ino.*

*No ka mea, nou ke aupuni,
a me ka mana, a me ka ho'onani 'ia,
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 Church's one foundation" (verses 1-3)*

turn to
Hymnal 525

Dismissal *The Celebrant offers words of dismissal.*

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

Mahalo to those serving today

Celebrant

The Rev. David Stout
Rector, Trinity Church, Asbury Park, NJ

Carol Monaghan *Music*

Readers at 8:30am

Kaki & CeCe Whatham

Altar Guild

Jackie Kelly & Jane Cambouris

Scott McCoy *Usher*

Delphine Kaiwi *Hospitality*

Diane Delos Reyes *Host at 10am*



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