



*Ka 'ulu — Breadfruit  
detail of altar painting  
by Delos Blackmar*



## Church of the Holy Innocents

*An Episcopal Church in Lahaina since 1862*

### Eighth Sunday after Pentecost

Ordinary Time / Year A / Proper 9

*Service of Holy Communion / Rite 2*

**July 6, 2008 8:30am & 10am**



### *We Gather to Worship*

**Opening Hymn** *“Christ whose glory fills the skies”*

*turn to  
Hymnal 7*

*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*.

## Collect of the Day

*Celebrant* The Lord be with you.

*People* **And also with you.**

*Celebrant* *Εἰς ἡμᾶς κἀκού.* Let us pray.

*Together, the Celebrant and People read the Collect:*

**O God, you have taught us to keep all your commandments by loving you and our neighbor: Grant us the grace of your Holy Spirit, that we may be devoted to you with our whole heart, and united to one another**

**with pure affection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.**

†

## *We Listen and Think*

### The Old Testament

*Zechariah 9:9-12*

*Reader* A Reading from the Book of Zechariah.

- <sup>9</sup> Rejoice greatly, O daughter Zion!  
Shout aloud, O daughter Jerusalem!  
Lo, your king comes to you;  
triumphant and victorious is he,  
humble and riding on a donkey,  
on a colt, the foal of a donkey.
- <sup>10</sup> He will cut off the chariot from Ephraim  
and the war horse from Jerusalem;  
and the battle bow shall be cut off,  
and he shall command peace to the nations;
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### *Services This Week at Holy Innocents Church*

*Sunday* 8:30am & 10am **Holy Eucharist**

*Thursday* 8am **Healing Service with Holy Communion**

his dominion shall be from sea to sea,  
and from the River to the ends of the earth.

<sup>11</sup> As for you also, because of the blood of my covenant with you,  
I will set your prisoners free from the waterless pit.

<sup>12</sup> Return to your stronghold, O prisoners of hope;  
today I declare that I will restore to you double.

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

**The Psalm** *Exaltabo te, Deus*

*Psalm 145:8-15*

*Reader and People read responsively by whole verse.*

*Reader* <sup>8</sup> The LORD is gracious and full of compassion,  
slow to anger and of great kindness.

*People* <sup>9</sup> **The LORD is loving to everyone  
and his compassion is over all his works.**

*Reader* <sup>10</sup> All your works praise you, O LORD,  
and your faithful servants bless you.

*People* <sup>11</sup> **They make known the glory of your kingdom  
and speak of your power;**

*Reader* <sup>12</sup> That the peoples may know of your power  
and the glorious splendor of your kingdom.

*People* <sup>13</sup> **Your kingdom is an everlasting kingdom;  
your dominion endures throughout all ages.**

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*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*

*Reader*        <sup>14</sup> The LORD is faithful in all his words  
                    and merciful in all his deeds.

*People*        <sup>15</sup> **The LORD upholds all those who fall;  
                    he lifts up those who are bowed down.**

## The Epistle

*Romans 7:15-25a*

*Reader*        A Reading from the letter to the Romans.

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree that the law is good. But in fact it is no longer I that do it, but sin that dwells within me. For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but

sin that dwells within me.

<sup>27</sup> So I find it to be a law that when I want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will rescue me from this body of death? Thanks be to God through Jesus Christ our Lord!

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

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### *Bishops after the American Revolution*

The remnants of the Church of England were in disarray following the successful American Revolution. They were no longer English and hence no longer part of the Church of England. By 1787, they had in effect formed three denominations. The churches in the middle and southern former colonies had bishops from English lines of consecration and were governed by a representative clerical and lay convention. The New England churches had a bishop from the Scottish line of consecration and were governed by a more authoritarian bishop and a clergy only convention. The two factions were hostile to one another; not dissimilar from our current divisions. Those Anglicans who belonged to Methodist societies formed their own independent church using a form of

governance given them by John Wesley and gave up apostolic ordination.

In 1789 in Philadelphia the Episcopal Church held its Constitutional Convention at the same time that our national Constitutional Convention was being held. Some delegates served both conventions and both constitutions that emerged (that of the United States of America and that of the Episcopal Church) have many similarities. Both documents reflect a dislike of authoritarian rule and a distrust of both aristocratic privilege and unfettered democratic rule.

One of the first questions faced by the new church in the colonies is what is to replace the King of England as Head of the Church? The result was that no one individual would have that power. Instead, the ultimate authority of

## The Holy Gospel

Matthew 11:16-19, 25-30

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

Jesus said to the crowd, “To what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

<sup>17</sup> ‘We played the flute for you, and you did not dance;  
 we wailed, and you did not mourn.’

<sup>18</sup> For John came neither eating nor drinking, and they say, ‘He has a demon’; the Son of Man came eating and drinking, and they say, ‘Look, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is vindicated by her deeds.”

<sup>25</sup> At that time Jesus said, “I thank you, Father, Lord of heaven and earth, because

you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

<sup>28</sup> “Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

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the Church is placed in the General Convention. In many ways it is similar to the United States Congress.

The result for both church and state was a constitution with a strong system of checks and balances. Just as the interests of the wealthy property owners were represented in United States Senate, the bishops were given their own House of Bishops. The interests of the general population were represented by the U. S. House of Representatives and in the Church the clergy and lay people were given the House of Deputies. Both houses could initiate action and both houses could block action by the other. The purpose is more than providing veto power. The goal was to encourage each house to truly listen to and consider the legitimate interests of the other and to encourage compromise

whenever possible.

Today, General Conventions are held every three years. Each diocese is entitled to elect four clergy delegates and four lay delegates as well as alternates to serve in the House of Deputies. The House of Deputies establishes its own rules of order and elects its own leadership. The House of Bishops meets separately and establishes its own rules. The Presiding Bishop is President of the House of Bishops and the House elects its own vice-president, currently our own recently retired Bishop Dick Chang.

Today, our dioceses elect their own bishops in accordance with the rules of their own constitutions and canons, subject always to the Constitution and Canons of the National Church since it is under the Constitution and

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

**Sermon**        *The Rev. Dr. Sandye Wilson*

## 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.**

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Canons of the National Church that dioceses are created and exist. Parishes elect delegates to diocesan conventions. For a diocesan convention to elect a bishop, the candidate must receive a majority of both the clergy delegates and the lay delegates. Since bishops serve not only their own diocese but also are bishops of the national church, the election of a bishop must also be approved by a majority of the House of Bishops and a majority of the Standing Committees (clergy and lay) of the

dioceses of the entire church. Currently, if a bishop is elected shortly before a General Convention of the National Church, his or her election is to be approved instead by a majority of both the House of Bishops and House of Deputies at the General Convention.

Each diocesan bishop is bishop of his or her own diocese and all are equal. In the Episcopal Church we have no archbishops who have authority over other bishops. In the Episcopal

## 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.**

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

Church a bishop may only function as a bishop in His or her own diocese. If a bishop wishes to perform episcopal services (ordinations or confirmations) or even pastoral services (marriages, funerals, celebrating the Eucharist) in another diocese, that bishop must receive the permission of the bishop of that diocese.

Our Episcopal Church, therefore, represents not only a system of checks and balances, but also an interesting blend of both “top down” and “bottom up” power and accountability. Our

form of episcopacy (the office and role of bishop) differs from that of the Church of England and of other churches that form the Anglican Communion. However, the Lambeth Conference of 1888 recognized that one way does not fit all and stated that one of the elements of unity is “The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.”

## 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** "The King of love my Shepherd is" (verses 1-3)

*turn to*  
**Hymnal 646**

**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,

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.

*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.**

## 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'oku'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** *“Jesus shall reign where're the sun” (verses 1-3)*

*turn to*  
**Hymnal 544**

**Dismissal** *The Celebrant offers words of dismissal.*

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

*Mahalo to those serving today*

*Celebrant*

The Rev. Dr. Sandye Wilson  
*Rector, St. Andrew & Holy Communion Church  
South Orange, NJ*

*Music*

Roz Baker

*Reader at 8:30am*

*Altar Guild*

*Usher*

*Hospitality*

*Host at 10am*



## **Holy Innocents Church**

**561 Front Street, Lahaina, HI 96761**

**office 808-661-4202**

**email [holyinno@hawaii.rr.com](mailto:holyinno@hawaii.rr.com)**

**[www . holyimaui . org](http://www.holyimaui.org)**

***Priest-in-charge***

**The Rev. William J. Albinger, Jr.**