



Ke kalo — Taro
detail of altar painting
by Delos Blackmar



Church of the Holy Innocents

An Episcopal Church in Lahaina since 1862

Tenth Sunday after Pentecost

Ordinary Time / Year A / Proper 11

Service of Holy Communion / Rite 2

July 20, 2008 8:30am & 10am



We Gather to Worship

Opening Hymn “*Praise to the Lord, the Almighty*”

turn to
Hymnal 390

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*.

that the righteous must be kind,
and you have filled your children with good hope,
because you give repentance for sins.

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

The Psalm *Inclina, Domine*

Psalm 86:11-17

Reader and People read responsively by whole verse.

Reader ¹¹ Teach me your way, O LORD,
and I will walk in your truth;
knit my heart to you that I may fear your Name.

People ¹² **I will thank you, O LORD my God, with all my heart,
and glorify your Name for evermore.**

Reader ¹³ For great is your love toward me;
you have delivered me from the nethermost Pit.

People ¹⁴ **The arrogant rise up against me, O God,
and a band of violent men seeks my life;
they have not set you before their eyes.**

Reader ¹⁵ But you, O LORD, are gracious and full of compassion,
slow to anger, and full of kindness and truth.

People ¹⁶ **Turn to me and have mercy upon me;
give your strength to your servant;
and save the child of your handmaid.**

Reader ¹⁷ Show me a sign of your favor,
so that those who hate me may see it and be ashamed;
because you, O LORD, have helped me and comforted me.

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

The Epistle

Romans 8:12-25

Reader A Reading from the letter to the Romans.

Brothers and sisters, we are debtors, not to the flesh, to live according to the flesh – for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him.

¹⁸ I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation

waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labor pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies. For in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience.

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

Sequence Hymn “*Lord of all hopefulness*”

turn to
Hymnal 482

*Comments by Bonnie Anderson,
President of the House of Deputies of
General Convention of the Episcopal Church*

Examination of the role of bishops:

This event is a conference for bishops and it seems completely right for this topic to kick off this historic event. But I think that this topic also speaks to the Archbishop’s hope to confront what he has identified as a “major ecclesiological issue.” I think that the Archbishop has given up trying to get our bishops to take an independent stand on the future of the moratorium of same sex blessings for instance, and is now moving to “plan B” and

turning his attention to encouraging our bishops to understand their “distinctive charism” as bishops, perhaps in a new way. I envision Archbishop Rowan pondering in, to use his word, “puzzlement” why these bishops of the Episcopal Church don’t just stand up and exercise their authority as bishops like most of the rest of the bishops in the Communion do. Why would our bishops “bind themselves to future direction for the Convention?” Some of us in the Episcopal Church in the past have thought that perhaps the Archbishop and others in the Anglican Communion do not understand the baptismal covenant that we hold foundational. Perhaps they just don’t “get” the

The Holy Gospel

Matthew 13:24-30, 36-43

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

Jesus put before the crowd another parable: “The kingdom of heaven may be compared to someone who sowed good seed in his field; but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. So when the plants came up and bore grain, then the weeds appeared as well. And the slaves of the householder came and said to him, ‘Master, did you not sow good seed in your field? Where, then, did these weeds come from?’ He answered, ‘An enemy has done this.’ The slaves said to him, ‘Then do you want us to go and gather them?’ But he replied, ‘No; for in gathering the weeds you would uproot the wheat along with them. Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

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

³⁶Then he left the crowds and went into the house. And his disciples approached him, saying, “Explain to us the parable of the weeds of the field.” He answered, “The one who sows the good seed is the Son of Man; the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. Just as the weeds are collected and burned up with fire, so will it be at the end of the age. The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, and they will throw them into the furnace of fire, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!”

way we choose to govern ourselves; the ministers of the church as the laity, clergy and the bishops, and that at the very core of our beliefs we believe in the God-given gifts of all God’s people, none more important than the other, just gifts differing. We believe that God speaks uniquely through laity, bishops, priests and deacons. This participatory structure in our church allows a fullness of revelation and insight that must not be lost in this important time of discernment. But I think our governance is clearly understood. I just don’t think the Archbishop has much use for it.

In his Advent 2007 letter, Archbishop Williams states, “A somewhat complicating factor in the

New Orleans statement has been the provision that any kind of moratorium is in place until General Convention provides otherwise. Since the matters at issue are those in which the bishops have a decisive voice as a House of Bishops in General Convention, puzzlement has been expressed as to why the House should apparently bind itself to future direction from the Convention. If that is indeed what this means, it is in itself a decision of some significance. It raises a major ecclesiological issue, not about some sort of autocratic Episcopal privilege but about the understanding in The Episcopal Church of the distinctive

continued on next page

Nicene Creed

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

<p>We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.</p> <p>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</p>	<p>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.</p> <p>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.</p>
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charism of bishops as an order and their responsibility for sustaining doctrinal standards. Once again, there seems to be a gap between what some in the Episcopal Church understand about the ministry of bishops and what is held elsewhere in the Communion, and this needs to be addressed.”

At the Lambeth Conference, I believe that the voice of the conformed bishop will be easily heard and affirmed. The prophetic voice will not be easily heard.

Our bishops will experience a dynamic that will encourage them to guard the unity and to hold

the communion together, perhaps even through the vehicle of a covenant.

*About our bishops and comments
on the Proposed Anglican Covenant:*

A word here about the process and how the process for receiving comments on the second draft of the covenant underscores the understanding of the role of the bishops by the ABC. The people of the provinces, the clergy and laity have a voice regarding the second draft through their bishop. Unlike comments received on the first draft from all interested members of the communion, with a process for laity and

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.**

clergy to give direct input, comments on the second draft are made solely, directly by bishops. The Secretary General wrote to all the primates and provincial secretaries with the St. Andrew's Report and the Joint Standing Committee supporting resolution. There were three specific questions attached and the primate was asked to determine how to address the questions and which body was the most appropriate to answer. The questions are:

1) Is the province able to give "in principle" commitment to the Covenant process at this time (without committing itself to the details

of any text)?

- 2) Is it possible to give some indication of any synodical process which would have to be undertaken in order to adopt the Covenant in the fullness of time?
- 3) In considering the St. Andrew's Draft for an Anglican Covenant, are there any elements which would need extensive change in order to make the process of synodical adoption viable?

Final note: Bonnie Anderson asks for involvement and comment from the laity to their bishops.

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 thy blessing"

turn to
Hymnal 344

Doxology

"Ho'onani I Ka Makua Mau"

Thomas Ken (1637-1711)

Translation: Binamu (Hiram Bingham)

Tune: OLD HUNDREDDTH

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'okenu '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 *"I know not where the road may lead"*

turn to
Hymnal 647

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



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Priest-in-charge

The Rev. William J. Albinger, Jr.