



ST. AUGUSTINE'S

Episcopal Church in Kapa'au, Hawai'i

A place to BE the love of God and to FEEL the love of God.

HOLY EUCHARIST

in person & livestreamed

March 23, 2025 7:00 am & 9:00 am

Third Sunday in Lent

Observing a Holy Lent

During this season of introspection, you'll notice some changes in our sanctuary and liturgy. These changes provide cues that help us shift gears and attend to our inner spiritual lives as we journey with Jesus on the path to Jerusalem.

In our physical space, you will see that the **altar cross is veiled** and the **altar is draped in purple**, the liturgical color of Lent.

In our liturgy, note that our **opening acclamation** speaks of God's forgiveness, love, and mercy. We share a special **call to worship** to prepare us to listen, open our hearts, and examine our lives. The Gloria is replaced by the **Kyrie**, a solemn moment asking for mercy from our Creator and Christ.

During Holy Communion, the **Eucharistic Prayer is spoken** rather than sung. The **Prayers of the People for the season of Lent** call our awareness to the wilderness journey we travel with Jesus. We sing a more introspective **Fraction Hymn** (fraction is another word for "divide" or "break," and we sing the fraction while the bread is broken at the altar as the presider prepares to share the bread and the wine.)

You may notice several prayers placed in your worship booklet marked with this symbol ☩. During prayers and immediately after receiving the sacraments (communion), you may choose to **make the sign of the cross**. This is appropriate all year, but you may wish to be particularly intentional about it during Lent.

Upon returning to your seat after communion, it is customary to sit in prayerful reflection and during Lent especially, you may choose to **kneel** (kneels allowing).

Finally, at the end of the service, the blessing is replaced with a **solemn prayer over the people** for the season of Lent. As the Deacon pronounces the dismissal, **alleluias are omitted**.



Prelude

Kirk Corey, organ

Opening Hymn *When Israel was in Egypt's land*

1982 Hymnal #648

1 When Is - rael was in E - gypt's land, let my peo-ple go;
2 The Lord told Mo - ses what to do, let my peo-ple go;
3 They jour-neyed on at his com - mand, let my peo-ple go;
4 Oh, let us all from bond - age flee, let my peo-ple go;

op - pressed so hard they— could not stand, let my peo-ple go.
to lead the chil-dren of Is - rael through, let my peo-ple go.
and came at length to— Ca - naan's land, let my peo-ple go.
and let us all in— Christ be free, let my peo-ple go.

Refrain

Go down, Mo - ses, way down in E - gypt's land;

tell old Pha - raoh to let my peo-ple go.

Opening Acclamation

Presider Bless ☩ our Creator, who forgives us and loves us.

People **God's mercy endures forever. Amen.**

Call to Worship

Presider "Even now, declares the Lord, return to me with all your heart." (Joel 2:12)

People **Let us roll up our sleeves and prepare.**

Presider Lower your guard.

People **We come in from the storm.**

Presider Make yourself at home in this sacred place.

People **We come to your table.**

Presider Release tension in your mind, body, and spirit. Take a deep breath and return to God with all your heart.

People **May it be so.**

Kyrie - O ka haku ha 'awi aloha no

by Mila Polevia

O Ka Ha - ku, ku' - u Ha - ku ha' - a - wi ha' - a - wi a -
Kris - to, Ie - su Kris - to, ha' - a - wi ha' - a - wi a -
7 lo - ha no. O Ka Ha - ku, ku' - u Ha - ku ha' - a - wi, ha' -
lo - ha no. Ie - su Kris - to, Ie - su Kris - to ha' - a - wi, ha' -
14 a - wi a - lo - ha no. Ie - su no. Ha' - a - wi a -
a - wi a - lo - ha _____
21 lo - ha no. Ha' - a - wi a - lo - ha no. _____

Mila Polevia ©2018 Mila Polevia - ALL RIGHTS RESERVED

Translation: Lord have mercy, Christ have mercy, Lord have mercy.

Collect

Presider God be with you.

People **And also with you.**

Presider Let us pray.

Living Mystery, whose way is not ours, whose name cannot be bought or sold: lead us from justice without compassion and sacrifice without mercy to a love which nurtures and a grace without price; through Jesus Christ, the true Bread.. **Amen.**

Source: Book of Common Prayer.

Please be seated.

The Lessons

The First Lesson

Reader A reading from Exodus.

Exodus 3:1-15

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, "I must turn aside and look at this great sight, and see why the bush is not burned up." When the Lord saw that he had turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." Then he said, "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground." He said further, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

Then the Lord said, "I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?" He said, "I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain."

But Moses said to God, "If I come to the Israelites and say to them, 'The God of your ancestors has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." He said further, "Thus you shall say to the Israelites, 'I am has sent me to you.'" God also said to Moses, "Thus you shall say to the Israelites, 'The Lord, the God of your ancestors, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you':

This is my name forever,
and this my title for all generations."

Reader Here ends the reading.

People **May Spirit open our hearts and minds.**

The Psalm

Reader We will read the Psalm responsively by half verse.

Psalm 63:1-8 *Deus, Deus meus*

O God, you are my God; eagerly I seek you; *
**my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water.**

Therefore I have gazed upon you in your holy place, *
that I might behold your power and your glory.

For your loving-kindness is better than life itself; *
my lips shall give you praise.

So will I bless you as long as I live *
and lift up my hands in your Name.

My soul is content, as with marrow and fatness, *
and my mouth praises you with joyful lips,

When I remember you upon my bed, *
and meditate on you in the night watches.

For you have been my helper, *
and under the shadow of your wings I will rejoice.

My soul clings to you; *
your right hand holds me fast.

The Epistle

Reader A reading from Paul's first letter to the Corinthians.

1 Corinthians 10:1-13

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness.

Now these things occurred as examples for us, so that we might not desire evil as they did. Do not become idolaters as some of them did; as it is written, "The people sat down to eat and drink, and they rose up to play." We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents. And do not complain as some of them did, and were destroyed by the destroyer. These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. So if you think you are standing, watch out that you do not fall. No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Reader Here ends the reading.

People **May Spirit open our hearts and minds.**

Please stand as you are able.

Gospel Acclamation

Not on bread alone

by Mila Polevia

We will not on - ly live on bread a - lone, but on e - very
word that comes down from your throne. Streams in a bar - ren land, —
food in a time of fa - mine. Speak, O Giv - er of Life; your ser - vants wait on your voice.

Mila Polevia©2020 Mila Polevia - ALL RIGHTS RESERVED

The Gospel

Deacon The Holy Gospel of our Savior Jesus Christ according to Luke. ☩

People **Glory to you, O Christ.**

Luke 13:1-9

At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. He asked them, "Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? No, I tell you; but unless you repent, you will all perish as they did. Or those eighteen who were killed when the tower of Siloam fell on them--do you think that they were worse offenders than all the others living in Jerusalem? No, I tell you; but unless you repent, you will all perish just as they did."

Then he told this parable: "A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, 'See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?' He replied, 'Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down.'"

Deacon The Gospel of our Savior.

People **Praise to you, O Christ.**

Please be seated.

The Sermon

The Rev. Jennifer Masada

Music for reflection and gathering of prayers. Please hand them to our deacon.

The Affirmation of Faith

We believe in God, who creates all things,
who embraces all things, who celebrates all things,
who is present in every part of the fabric of creation.

We believe in God as the source of all life,
who baptizes this planet with living water.

We believe in Jesus Christ, the suffering one, the poor one,
the malnourished one, the refugee,
who loves and cares for this world
and who suffers with it.

And we believe in Jesus Christ, the seed of life,
who came to reconcile and renew this world
and everything in it.

We believe in the Holy Spirit, the breath of God,
who moves with God
and who moves among and with us today.

We believe in everlasting life in God.

And we believe in the hope that one day
God will put an end to death and all destructive forces. Amen.

Prayers of the People

Deacon In this holy season of Lent, let us offer our prayers to God, who leads us
through the wilderness.

For the church, that in this season of repentance, it may acknowledge its
own shortcomings and turn to God's healing grace.

(The people may add their prayers silently or aloud.)

Deacon God of love and mercy,

People **Show us through the wilderness.**

Deacon For our world, that angels might still wait on those who wander among the
beasts of poverty, hunger, and oppression.

(The people may add their prayers silently or aloud.)

Deacon God of love and mercy,

People **Show us through the wilderness.**

Deacon For our nation and our leaders, that they may have the courage to guard the rights of those who are poor or powerless,
(*The people may add their prayers silently or aloud.*)

Deacon God of love and mercy,
People **Show us through the wilderness.**

Deacon For those who suffer, for desperate cries and silent tears, that we may hear and see; that we may love and bless, and that with Christ we may offer peace.
(*The people may add their prayers silently or aloud.*)

Deacon God of love and mercy,
People **Show us through the wilderness.**

Deacon For the place where we live, that we open ourselves to examine the places nearby where our neighbors wait for justice, and equality, and acceptance.
(*The people may add their prayers silently or aloud.*)

Deacon God of love and mercy,
People **Show us through the wilderness.**

Deacon For our special concerns and hopes as we examine our own hearts, and thoughts, and actions.
(*The people may add their prayers silently or aloud.*)

Deacon God of love and mercy,
People **Show us through the wilderness.**

Deacon For all who have died, that they may rest completely and joyfully in You, O God, even as they join with you to lead us through the wilderness.
(*The people may add their prayers silently or aloud.*)

Deacon God of love and mercy,
People **You will bring us home.**

Closing Collect for the Prayers of the People

Presider God of wilderness and water, your Son was baptized and tempted as we are. Guide us through this season, that we may not avoid struggle, but open ourselves to repentance and blessing, through Jesus the Christ. **Amen.**

*Adapted by Susanne Watson Epting from Revised Common Lectionary Prayers,
© 2002 Consultation on Common Texts*

Confession of Sin

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

All **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 Queen's Prayer

by Queen Lili'uokalani

1. 'O kou a - lo - ha nō A - i - a i - ka la - ni,
2. Ko'u no - ho mi - hi 'ana A pa - 'a - ha - o 'i - a,
3. Mai nā - nā 'i - no - 'ino Nā he - wa o kā - na - ka,
4. No - lai - la e ka Haku Ma la - lo kou 'ē - he - u,

A 'o Kou 'o - ia 'i - 'o He he - mo - le - le ho'i.
'O 'o - e ku - 'u la - ma Kou na - ni ko - 'u ko'o.
A - kā e hu - i - ka - la A ma - 'e - ma - 'e nō.
Kō mā - kou ma - lu - hi - a A mau loa a - ku nō. 'Ā - me - ne.

Translation of The Queen's Prayer:

Your loving mercy is as high as heaven and your truth so perfect. I live in sorrow, imprisoned. You are my light. Your glory, my support. Behold not with malevolence the sins of man, but forgive and cleanse. And so, O God, protect us beneath your winds and let peace be our portion now and forever more. Amen.

Presider Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit ✠ keep you in eternal life. **Amen.**

Please be seated.

The Peace

Announcement of birthday and anniversary celebrations for the coming week.

Presider The Peace of Christ be always with you.

People **And also with you.**

The Holy Communion

Offertory Prayer

All We give thanks for the abundance we receive: the existence of beauty in a chaotic world, the hand of a friend during a season of sorrow, the words of a poem that witness our heartbreak, the presence of a creature who calms our body, the gift of vegetables from soil. How can we help but set free our resources into the web of reciprocity? Come, beloveds, let us gather what we have, that all may have enough.

Adapted from liturgy from Enfleshed.

1. O Lord, my God, most ear - nest - ly my heart would seek Thy face,
 2. The lov - ing - kind - ness of my God is more than life to me;
 3. My Sav - ior, 'neath Thy shel-t'ring wings my soul de-lights to dwell;

with - in Thy ho - ly house once more to see Thy glo - rious grace.
 so I will bless Thee while I live and lift my prayer to Thee.
 still clos - er to Thy side I press, for near Thee all is well.

A - part from Thee I long and thirst, and naught can sat - is - fy;
 In Thee my soul is sat - is - fied, my dark - ness turns to light,
 My soul shall con - quer eve - ry foe, up - hold - en by Thy hand;

I wan - der in a des - ert land where all the streams are dry.
 and joy - ful med - i - ta - tions fill the watch - es of the night.
 Thy peo - ple shall re - joice in God, Thy saints in glo - ry stand.

The Great Thanksgiving

Please stand as you are able.

Presider The Lord be with you.

People **And also with you.**

Presider Lift up your hearts.

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

Presider Let us give thanks to the Lord our God.

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

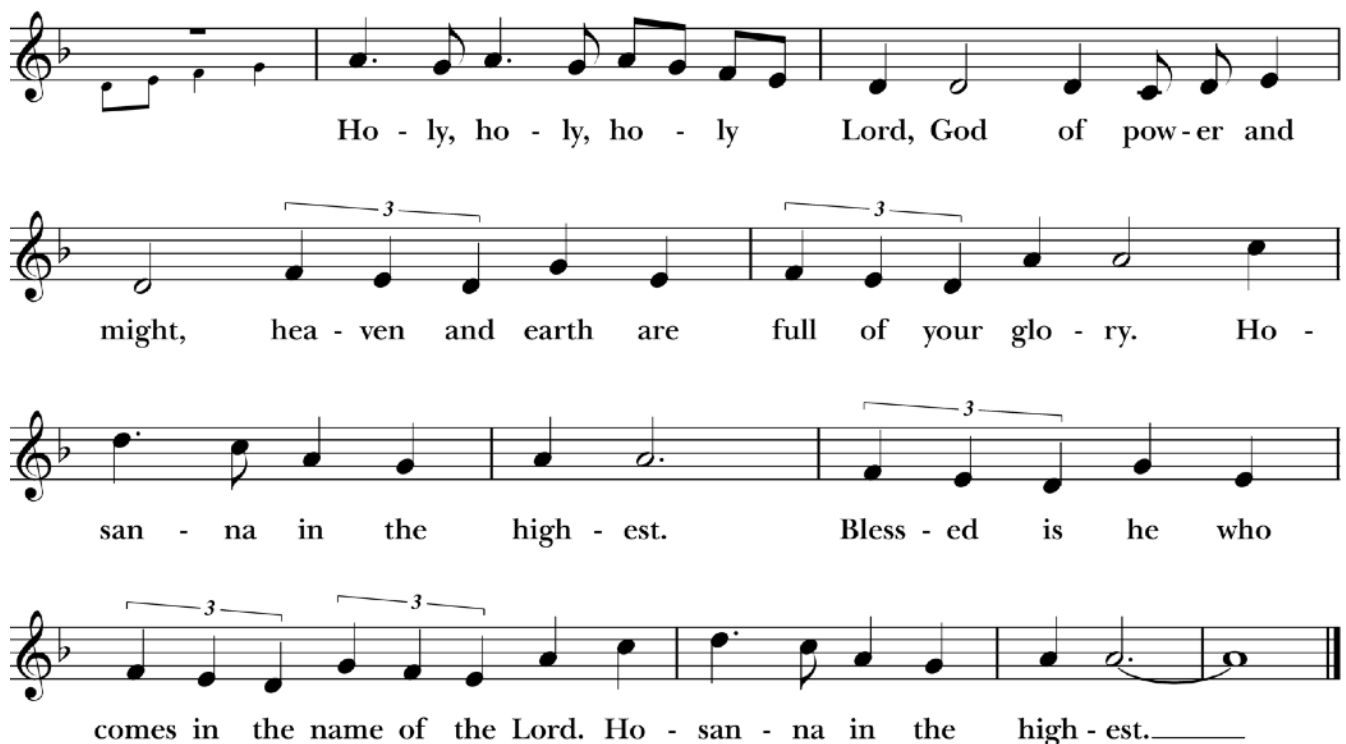
The Presider continues,

You have filled us and all creation with your blessing and fed us with your constant love; you have redeemed us in Jesus Christ and knit us into one body. Through your Spirit you replenish us and call us to fullness of life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:

Sanctus

1982 Hymnal #S129



Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
might, hea - ven and earth are full of your glo - ry. Ho -
san - na in the high - est. Bless - ed is he who
comes in the name of the Lord. Ho - san - na in the high - est. _____

The Presider continues,

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love.

You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love. Yet you never ceased to care for us, and prepared the way of salvation for all people.

Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation. Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, 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, and when he had given thanks, he 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."

Therefore we proclaim the mystery of faith:

Presider and People **Dying, you destroyed our death.**
 Rising, you restored our life.
 Christ Jesus, come in glory!

The Presider continues,

Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ. Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world. Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Lifting the bread and wine, the presider says:

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **Amen.**

The Lord's Prayer is spoken at 7:00 am and sung at 9:00 am.

Presider And now, as our Savior Christ has taught us, we are bold to sing,


All **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 debts,
as we forgive our debtors.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

The Breaking of the Bread

Fraction Hymn *Blessed are those*

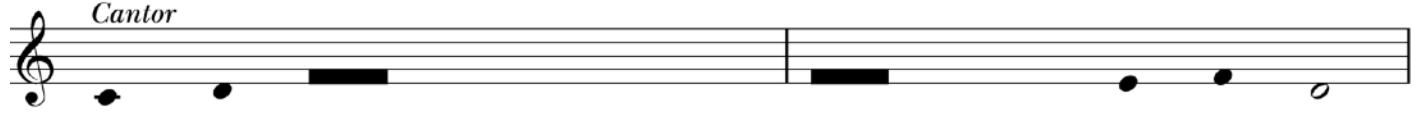
1982 Hymnal #S129

Antiphon
Cantor; then All

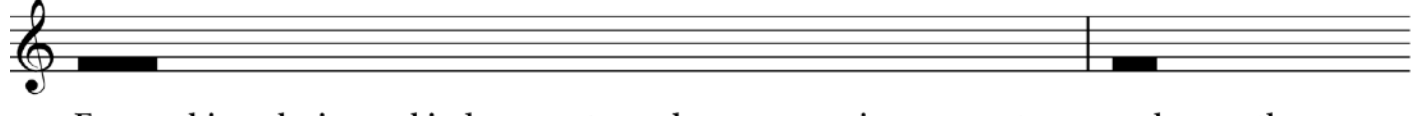


Bles - sed are those who are called to the Sup - per of the Lamb.

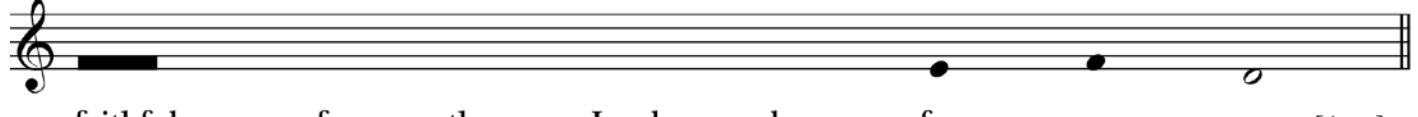
Cantor



Praise the Lord, all you nations; laud him, all you peo - ples.



For his loving - kindness toward us is great, and the



faithfulness of the Lord endures for ev - er. [Ant.]

Presider These are the gifts of God for the people of God.

Instructions for receiving the sacraments

You are invited to come up, row by row, to receive the sacraments of bread and wine. The usher will guide you. If you would like to receive communion at your seat, please tell the usher; the priest and deacon will come to you.

At the font

The waters of our font remind us of the waters that flow mauka to makai through this ahupua'a – a place we enjoy with respect and honor for the Ali'i who granted us permission to care for this 'āina. Through this water, we are connected to the 'āina, God, and one another. We pause at the font to remember our baptismal vows that recall us to our Creator and remind us to care for all people in this community, in our diocese, and all creation. In remembrance of the sacrament of baptism, we anoint one another.

At the font, you are invited to anoint the person behind you by dipping a finger in the water and making a small cross on their forehead. Anointing is voluntary. If you prefer not to do this, simply cross your arms and the priest will anoint the person behind you.

Receiving the bread and wine

To receive the bread (also called the host), extend your hands with palms flat, one on top of the other. The priest will place the host on your palm with the words "The Body of Christ, the Bread of heaven." Please indicate if you would prefer gluten-free.

To receive the wine, you may drink directly from the chalice. The deacon will say "the Blood of Christ, the cup of Salvation."

If you prefer, you may dip a small part the host in the wine. This is called intinction. Please dip carefully so that your fingers do not touch the wine. The deacon will say "the Body and Blood of our Lord Jesus Christ keep you in everlasting life."

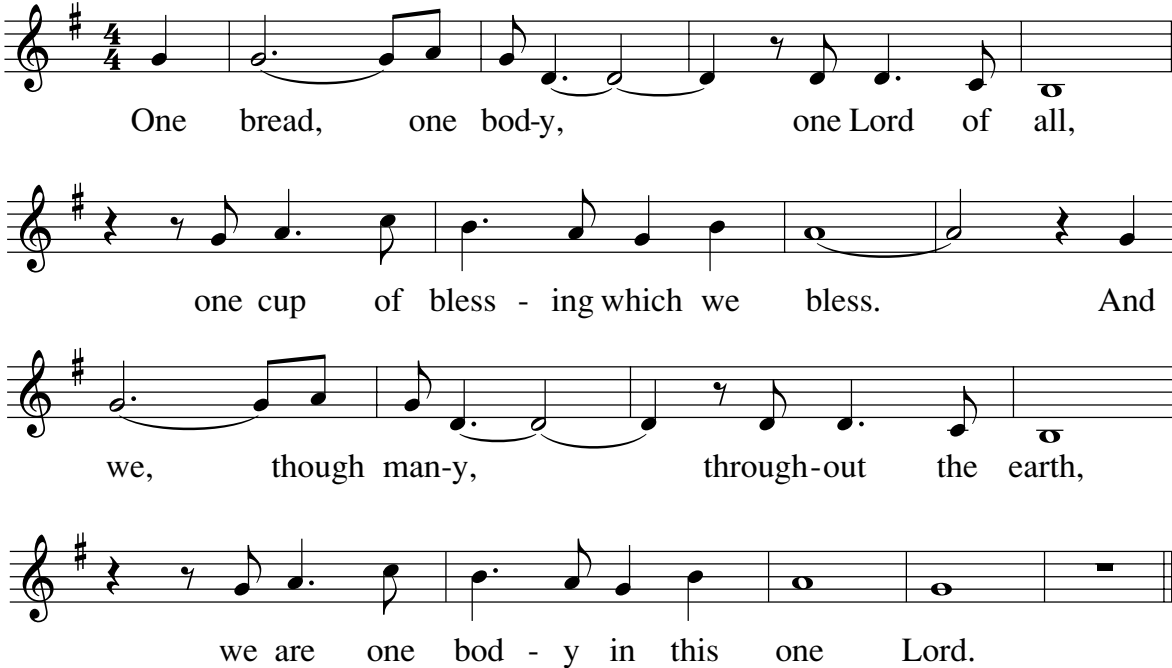
Receiving Bread only

If you do not wish to partake in the wine, simply cross your arms over your chest. Consuming the host is considered the full sacrament of Holy Communion.

Receiving a blessing

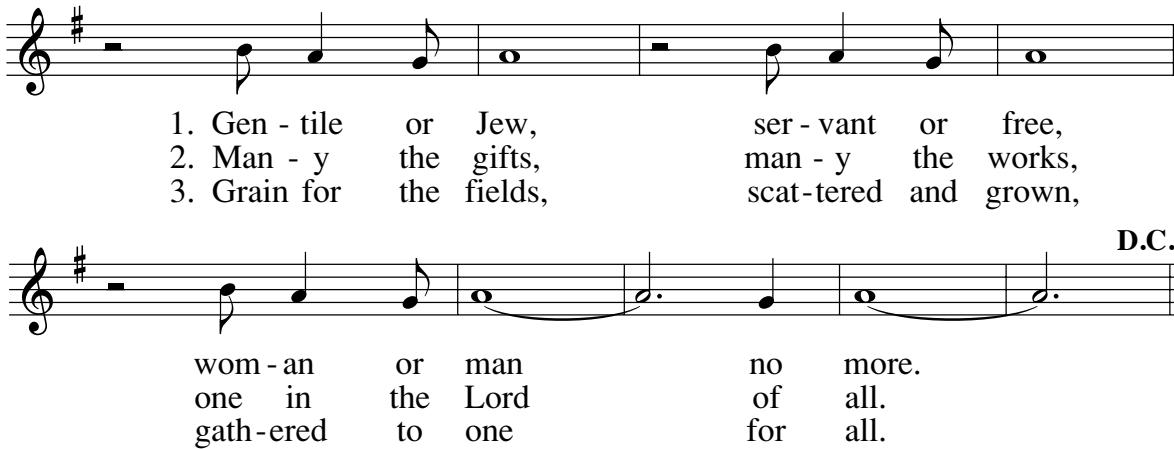
If you do not wish to receive either the bread or the wine but would like a blessing, you are invited to come forward, arms crossed, to receive the blessing.

Refrain



One bread, one bod-y, one Lord of all,
 one cup of bless - ing which we bless. And
 we, though man-y, through-out the earth,
 we are one bod - y in this one Lord.

Verses



1. Gen - tile or Jew, ser - vant or free,
 2. Man - y the gifts, man - y the works,
 3. Grain for the fields, scat-tered and grown,
 wom - an or man no more,
 one in the Lord of all.
 gath-ered to one for all.

D.C.

Please stand as you are able.

Presider Let us pray.

All **Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people forgiven, healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. Amen.**

Solemn Lenten prayer over the people

Deacon Bow down before God.

[Silence is kept.]

Presider Look with compassion, O Lord, upon these your people; that, rightly observing this holy season, they may learn to know you more fully and to serve you with a quiet mind and attentive heart. All this we pray in the name of Christ, who is our constant companion.
Amen.

Closing hymn *There's a wideness in God's mercy*

1982 Hymnal #470

1 There's a wide-ness in God's mer - cy like the wide-ness of the sea;
2 There is no place where earth's sor - rows are more felt than up in heaven;
3 For the love of God is broad - er than the mea - sure of the mind;

there's a kind-ness in his jus - tice, which is more than lib - er - ty.
there is no place where earth's fail - ings have such kind - ly judg - ment given.
and the heart of the E - ter - nal is most won - der - ful - ly kind.

The musical score consists of two systems of music. Each system has a treble clef staff with a key signature of three sharps (F#, C#, G#) and a bass clef staff with a key signature of two sharps (F#, C#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed between the two staves of each system.

There is wel-come for the sin-ner, and more gra-ces for the good;
 There is plen-ti-ful re-demp-tion in the blood that has been shed;
 If our love were but more faith-ful, we should take him at his word;

there is mer-cy with the Sa-vior; there is heal-ing in his blood.
 there is joy for all the mem-bers in the sor-rows of the Head.
 and our life would be thanks-giv-ing for the good-ness of the Lord.

The Dismissal

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

Postlude Toccata, Jan Pieterszoon Sweelinck (1562-1621)

Kirk Corey, organ



Throughout the season of Lent, you are invited to follow the meditations offered by Episcopal Relief & Development (ERD).

ERD is “the compassionate response of The Episcopal Church to human suffering in the world. Hearing God’s call to seek and serve Christ in all persons and to respect the dignity of every human being, Episcopal Relief & Development serves to bring together the generosity of Episcopalians and others with the needs of the world.”

You can find ERD’s daily meditations on St. Augustine’s web site. If you would like a printed copy, please ask Vicar Jennifer.

On the following page, we’ve shared one of the meditations for the coming week.

Meditation for Saturday, March 29, 2025 written by Jerusalem Jackson Greer

Wherever you go, you will find that what you are running from is there ahead of you.

—Anonymous

Years ago, I heard an elder in our church explain to a new member from a different Christian tradition why she didn't believe there was a hell in the afterlife. "Oh, honey," she said in her very prim Southern drawl, "I have already been to hell. I have been there and back. Hell is what we do to each other and ourselves. God doesn't need to inflict hell; we take care of that ourselves."

Scripture is filled with stories of atonement, judgment and confusion, readings we might prefer to skip or dismiss as archaic or limiting. Yet, I think we should give them another look, particularly within the context of community.

As we work toward honoring the dignity of every human being and building bridges between and beyond ourselves to the world, it might benefit us all to consider how all our actions impact those around us. How often have you or someone you know become disgruntled and changed churches, jobs, neighborhoods or relationships, only to be met by similar problems and challenges? How many lives have been damaged in small and great ways because instead of doing the work to heal, learn, grow or change right where they (we) were, within the community they (we) have been planted in, they (we) looked for the quick fix of greener grass? We know that hurt people hurt people. But are we self-aware enough to admit that sometimes we are the hurt people who are hurting other people?

If that elder was right and hell is something we create, then perhaps hell is also something we can eradicate if, with God's help, we stop running and start healing ourselves and our communities.

For Reflection

Have you experienced the "greener grass syndrome"?

What was the outcome? What did you learn?



St. Augustine's Episcopal Church

808-889-5390

PO Box 220 / 54-3801 Akoni Pule Hwy.

Kapa'au, Hawai'i 96755



staugustineskohala.com



[staugustineskohala](https://www.facebook.com/staugustineskohala)



[@staugustineskohala](https://www.youtube.com/@staugustineskohala)

Bishop's Committee Members

Kim Lambrecht '26

Dave Lambrecht '27

Pi'ilani Fernandez '26

Michelle Simpson '27

Melanie Sahagun '26

Rebecca Bartholomy '28

Officers

Bishop's Warden—John Sakai

Clerk—Melanie Sahagun

Treasurer—Cindy Sakai

Teams

Buildings & Grounds—David Lambrecht & Maurine Gomes (co-chairs), Kim Lambrecht

Community Events & Partnerships—Kathy Matsuda (chair), Melanie Sahagun, Michelle Simpson, Lani Bowman

Finance—Cindy Sakai (chair), Kim Lambrecht

Music—Kirk Corey (volunteer)

Spiritual Growth Programs for adults & keiki—Vicar Jennifer Masada (chair), Kathy Matsuda

Staff

Family & Community Network Coordinator—Kathy Matsuda

Office Administrator—Libby Leonard *Email: admin@staugustineskohala.com*

Clergy

Vicar

The Rev. Jennifer Masada

Email: vicarjennifer@staugustineskohala.com cell: 808-365-4424

Office hours: by appointment Wed. 11am-1pm & Fri. 9am-1pm

Deacon

The Rev. Lani Bowman

Email: lanibow@gmail.com cell: 808-895-5753

Deacon in training

Jeanne Cooper

Email: hulajeanne@gmail.com cell: 808-348-4012

The Episcopal Diocese of Hawai'i

Bishop The Rt. Rev. Robert Fitzpatrick

The Episcopal Diocese of Hawai'i, including St. Augustine's Church, is a gun-free zone.

ST. AUGUSTINE'S WELCOMES ALL.

All means all, no exceptions, with aloha.

