



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

April 6, 2025 7:00 am & 9:00 am

Fifth 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 *This Is a Day of New Beginnings*

Gather Fourth Edition #522

Refrain



Christ is a-live, and goes be-fore us to show and share what



love can do. This is a day of new be-gin-nings; our God is mak-ing



all things new, our God is mak-ing all things new.

Verses



1. This is a day of new be-gin-nings, time to re-mem-ber,
2. For by the life and death of Je-sus, love's might-y Spir-it,
3. Then let us, with the Spir-it's dar-ing, step from the past, and



and move on, time to be-lieve what love is bring-ing,
now as then, can make for us a world of dif-f'rence
leave be-hind our dis-a-point-ment, guilt, and griev-ing,



lay-ing to rest the pain that's gone.
as faith and hope are born a-gain.
seek-ing new paths, and sure to find.

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Tune: Lori True, b.1961, © 2003, GIA Publications, Inc.

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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

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

The musical score is written in 4/4 time with a key signature of one flat (Bb). It consists of four staves of music with lyrics underneath. Chord symbols are placed above the notes. The lyrics are: 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 - lo - ha no. O Ka Ha - ku, ku' - u Ha - ku ha' - a - wi, ha' - Ie - su Kris - to, Ie - su Kris - to ha' - a - wi, ha' - a - wi a - lo - ha no. Ie - su no. Ha' - a - wi a - lo - ha no. Ha' - a - wi a - lo - ha no.

Collect

Presider God be with you.

People **And also with you.**

Presider Let us pray.

Extravagant God, lavishing your love on our poverty of heart: inspire us to give of ourselves generously, to lose life that we might find it again, so the world will be filled with the fragrance of your love; through Jesus Christ, who offers himself for us. **Amen.**

Source: Prayers for an Inclusive Church. Steven Shakespeare..

Please be seated.

The Lessons

The First Lesson

Reader A reading from Isaiah.

Isaiah 43:16-21

Thus says the Lord,
who makes a way in the sea,
a path in the mighty waters,
who brings out chariot and horse,
army and warrior;
they lie down, they cannot rise,
they are extinguished, quenched like a wick:

Do not remember the former things,
or consider the things of old.

I am about to do a new thing;
now it springs forth, do you not perceive it?

I will make a way in the wilderness
and rivers in the desert.

The wild animals will honor me,
the jackals and the ostriches;

for I give water in the wilderness,
rivers in the desert,

to give drink to my chosen people,
the people whom I formed for myself
so that they might declare my praise.

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 126 *In convertendo*

When the Lord restored the fortunes of Zion, *
then were we like those who dream.

Then was our mouth filled with laughter, *
and our tongue with shouts of joy.

Then they said among the nations, *
"The Lord has done great things for them."

The Lord has done great things for us, *
and we are glad indeed.

Restore our fortunes, O Lord, *
like the watercourses of the Negev.

Those who sowed with tears *
will reap with songs of joy.

Those who go out weeping, carrying the seed, *
will come again with joy, shouldering their sheaves.

The Epistle

Reader A reading from Paul's letter to the Philippians.

Philippians 3:4b-14

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own.

Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the heavenly call of God in Christ Jesus.

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

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

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The Gospel

Deacon The Holy Gospel of our Savior Jesus Christ according to John. ✠

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

John 12:1-8

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

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.

Offertory Hymn *Jesus, the very thought of thee*

1982 Hymnal #642

1 Je - sus, the ve - ry thought of thee with sweet - ness fills the breast;
2 No voice can sing, no heart can frame, nor can the mem - ory find,
3 O hope of ev - ery con - trite heart, O joy of all the meek,
4 But what to those who find? Ah, this nor tongue nor pen can show;
5 Je - sus, our on - ly joy be thou, as thou our prize wilt be;

1 but sweet - er far thy face to see, and in thy pres - ence rest.
2 a sweet - er sound than Je - sus' Name, the Sa - vior of man - kind.
3 to those who fall, how kind thou art: how good to those who seek!
4 the love of Je - sus, what it is, none but who love him know.
5 in thee be all our glo - ry now, and through e - ter - ni - ty.

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.**

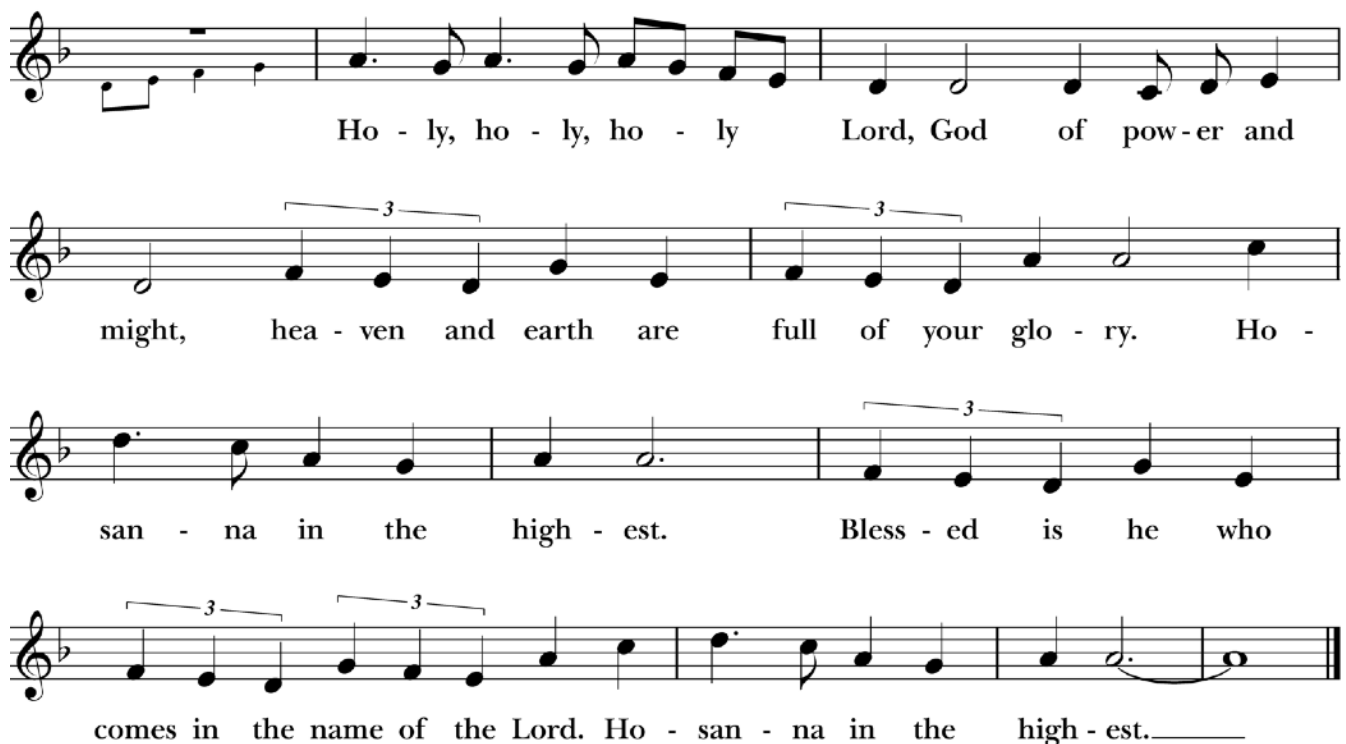
The Presider continues,

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*

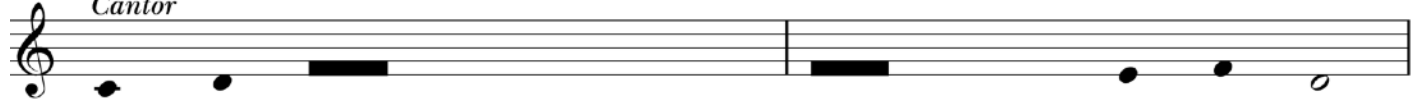
1982 Hymnal #S129

Antiphon
Cantor; then All

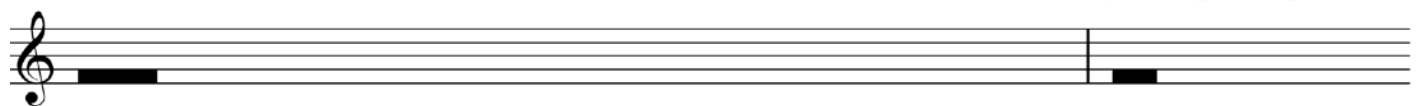


Bles - sed are those who are called to the Sup - per of the Lamb.

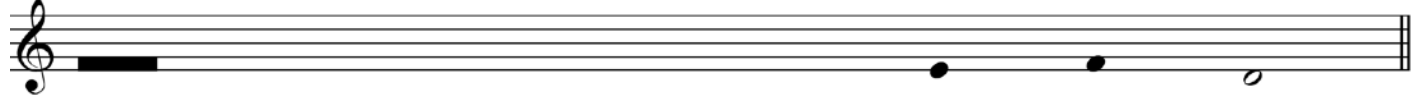
Cantor



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.”

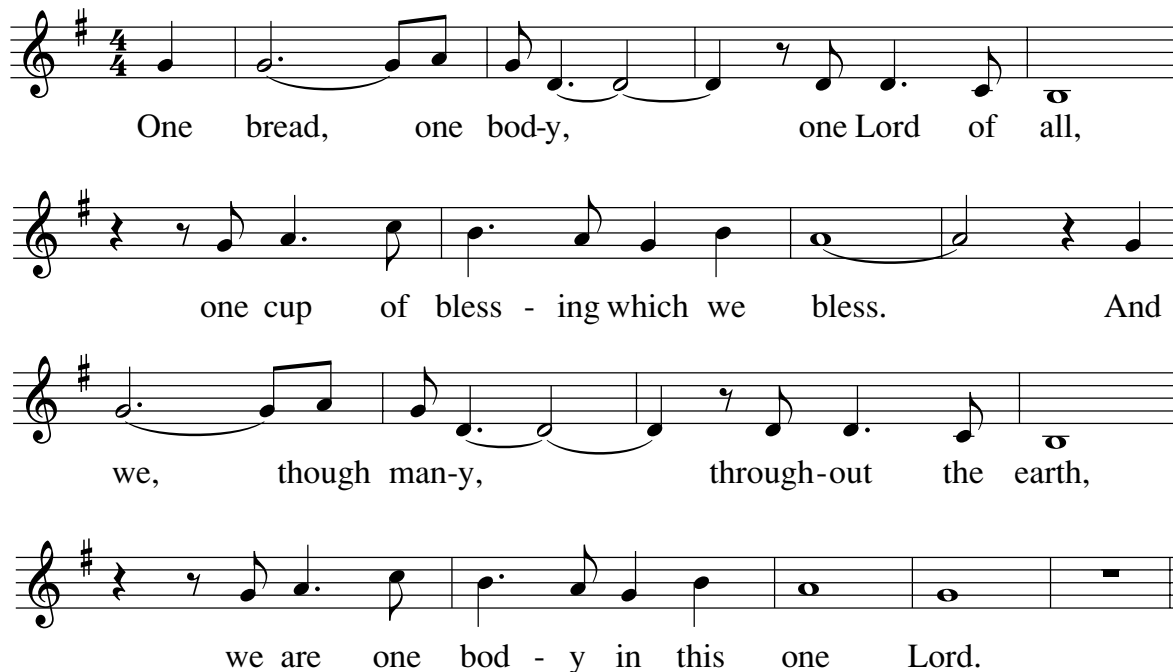
Receiving Bread only

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

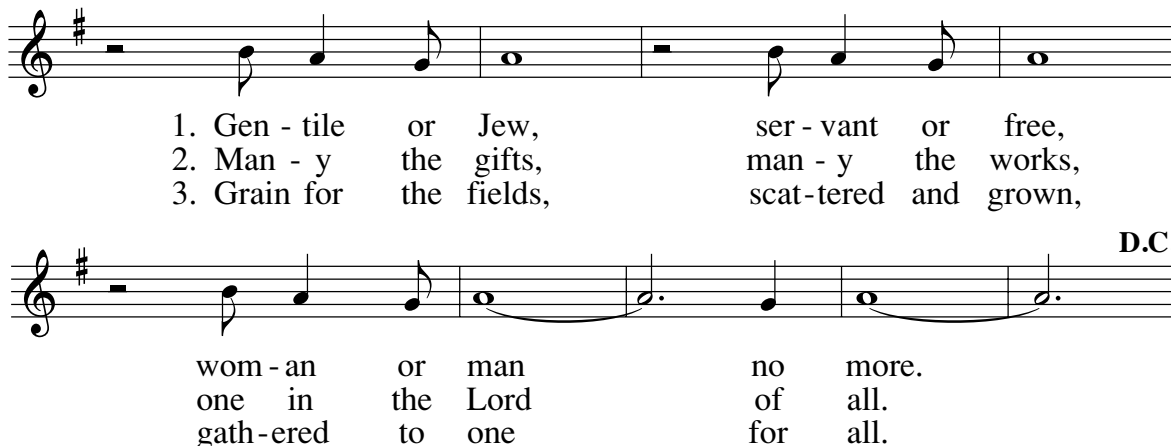
If you do not wish to receive either the bread or the wine but would like a blessing, you are invited to come forward, arms crossed, to receive the blessing.

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.

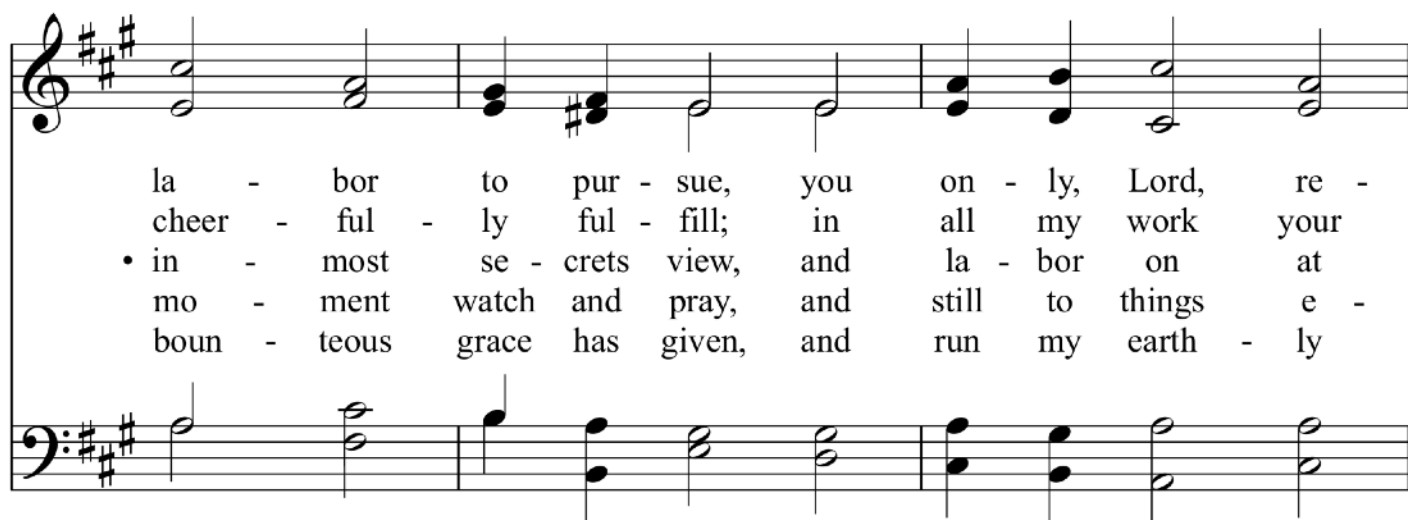
[Silence is kept.]

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.

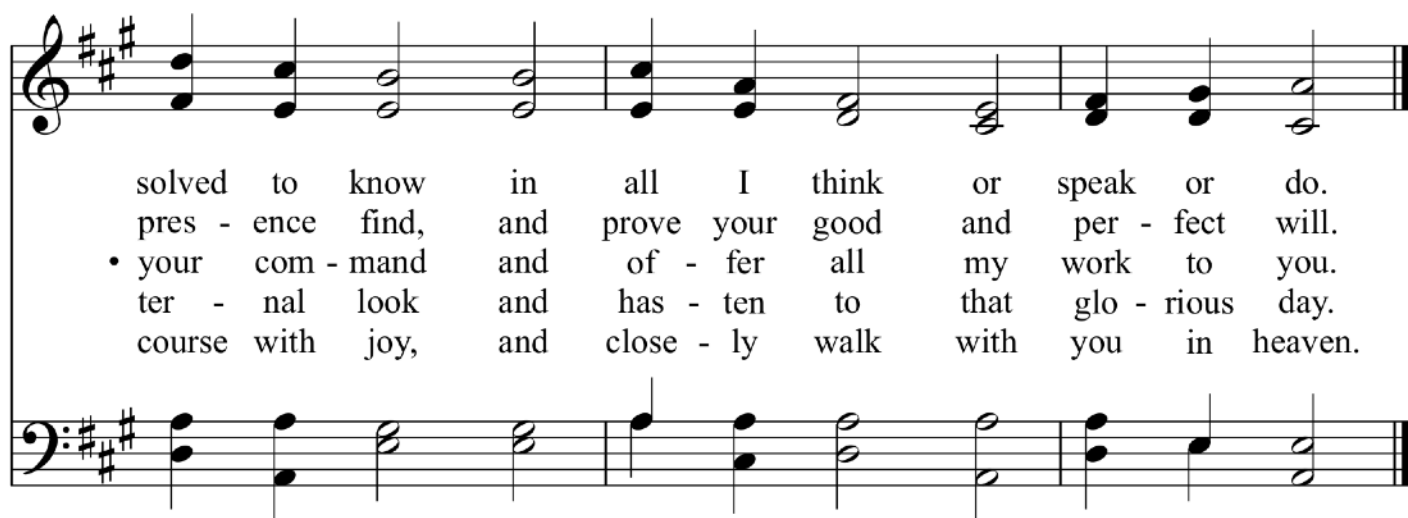
[Closing hymn is on the next page.]



1. Forth in your name, O Lord, I go, my dai - ly
 2. The task your wis - dom has as - signed here let me
 3. You may I set at my right hand, whose eyes my
 4. Help me to bear your eas - y yoke, and ev - 'ry
 5. Then with de - light may I em - ploy all that your



la - bor to pur - sue, you on - ly, Lord, re -
 cheer - ful - ly ful - fill; in all my work your
 • in - most se - crets view, and la - bor on at
 mo - ment watch and pray, and still to things e -
 boun - teous grace has given, and run my earth - ly



solved to know in all I think or speak or do.
 pres - ence find, and prove your good and per - fect will.
 • your com - mand and of - fer all my work to you.
 ter - nal look and has - ten to that glo - rious day.
 course with joy, and close - ly walk with you in heaven.

The Dismissal

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

Postlude *Voluntary in A minor, William Boyce (1711-1779)*

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 Friday, April 11, 2025 written by Jerusalem Jackson Greer

Let the brothers, in whatever places they may be among others, serve or work.

—Saint Francis

Physically exhaling breath stimulates the parasympathetic nervous system, which controls the body's relaxation response. Often, when you hear someone sigh, it's not necessarily a non-verbal commentary on anyone or anything. Instead, it's the body's way of regulating the nervous system and helping them to relax.

Once, during a season of great change for us both, my good friend Marna began to say, "What if it could be easy?" "It" was whatever question we were asking or challenge we faced at that moment. Marna's question wasn't wistful or wishful. Instead, it was a challenge to reorient our expectations. Instead of expecting resistance and negativity, what if we trusted in the abundance of God and flipped our approaches and perspectives? What if, instead of looking at our challenges as mountains too hard to climb, we waited for a clearer path to open before us, trusting that when the time came, we would have all we needed—within ourselves and among our communities—to follow? What if we stopped pushing and cajoling, trying to force and rush the Holy Spirit's timing and showed up to each day faithfully, making dinner, leading worship, picking up kids from baseball, walking the dogs and praying morning prayer until the answers presented themselves? Somehow, the phrase "What if it could be easy?" became a sort of spiritual exhale, a way to practice that old Christian adage, "Let go and let God." It became a way to open my heart and hands to another way I couldn't see on my own.

Over the years, saying this phrase when I feel stymied or overwhelmed has served me well. It helps me work and serve wherever and with whomever I find myself, at whatever pace and with whatever tools are at hand.

For Reflection

Is there a challenge or issue in your life that feels like pushing a boulder uphill? Could you practice this spiritual exhale exercise for the remainder of Lent?



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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, Pi'ilani Fernandez

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.

