



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 30, 2025 7:00 am & 9:00 am

Fourth 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 places 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** (knees 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 *We gather together to ask the Lord's blessing*

1982 Hymnal #433

The musical score is written for organ in G major (one sharp) and 4/4 time. It consists of four systems, each with a treble and bass staff. The melody is primarily in the treble staff, while the bass staff provides harmonic support with chords and moving lines. The lyrics are arranged in three columns, corresponding to the three verses of the hymn.

1 We gath - er to - geth - er to ask the Lord's bless - ing;
2 Be - side us to guide us, our God with us join - ing,
3 We all do ex - tol thee, thou lead - er tri - um - phant,

he chas - tens and has - tens his will to make known;
or - dain - ing, main - tain - ing his king - dom di - vine;
and pray that thou still our de - fend - er wilt be.

the wick - ed op - press - ing now cease from dis - tress - ing:
so from the be - gin - ning the fight we were win - ning:
Let thy con - gre - ga - tion es - cape trib - u - la - tion:

sing prais - es to his Name; he for - gets not his own.
thou, Lord, wast at our side: all glo - ry be thine!
thy Name be ev - er praised! O Lord, make us free!

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 for a single voice part in 4/4 time, using a treble clef and a key signature of one flat (Bb). The melody is simple and repetitive, with lyrics written below the notes. Chord symbols (C7, F, Bb) are placed above the staff at various points. The score is divided into four systems, with measure numbers 7, 14, and 21 indicated at the beginning of their respective lines. The lyrics are in Hawaiian and English, with some words repeated for emphasis. The score ends with a double bar line.

Chord symbols: C7, F, Bb, F, C7, F, Bb, F.

Lyrics:

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' -
lo - ha no. 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 -
a - wi a - lo - ha _____
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.

Undignified God, spirit of dangerous feasts, inviting the unclean to your table: find us in the far country of hopelessness and greed; free us from the prison of resentment and envy and bring us back to life; through Jesus Christ, the friend of sinners. **Amen.**

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

Please be seated.

The Lessons

The First Lesson

Reader A reading from Joshua.

Joshua 5:9-12

The Lord said to Joshua, "Today I have rolled away from you the disgrace of Egypt." And so that place is called Gilgal to this day.

While the Israelites were camped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

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 32 *Beati quorum*

Happy are they whose transgressions are forgiven, *
and whose sin is put away!

Happy are they to whom the Lord imputes no guilt, *
and in whose spirit there is no guile!

While I held my tongue, my bones withered away, *
because of my groaning all day long.

For your hand was heavy upon me day and night; *
my moisture was dried up as in the heat of summer.

Then I acknowledged my sin to you, *
and did not conceal my guilt.

I said, "I will confess my transgressions to the Lord." *
Then you forgave me the guilt of my sin.

Therefore all the faithful will make their prayers to you in time of trouble; *
when the great waters overflow, they shall not reach them.

You are my hiding-place;
you preserve me from trouble; *
you surround me with shouts of deliverance.

"I will instruct you and teach you in the way that you should go; *
I will guide you with my eye.

Do not be like horse or mule, which have no understanding; *
who must be fitted with bit and bridle,
or else they will not stay near you."

Great are the tribulations of the wicked; *
but mercy embraces those who trust in the Lord.

Be glad, you righteous, and rejoice in the Lord; *
shout for joy, all who are true of heart.

The Epistle

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

2 Corinthians 5:16-21

From now on, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. If anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

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.

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The Gospel

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

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

Luke 15:1-3, 11b-32

All the tax collectors and sinners were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, "This fellow welcomes sinners and eats with them."

So Jesus told them this parable:

"There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe--the best one--and put it on him; put a ring on his

finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate.

"Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

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

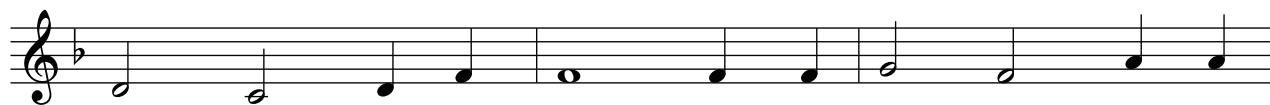
Offertory Prayer

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.

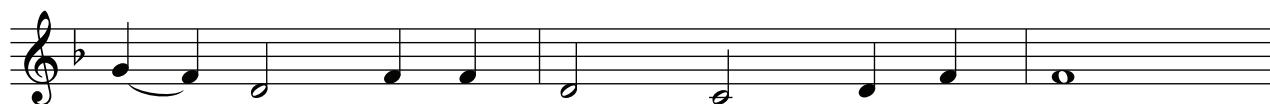
Adapted from liturgy from Enfleshed.



1. Heal - ing riv - er of the Spir - it, Bathe the
 2. Well-spring of the heal - ing Spir - it, Stream that
 3. Liv - ing stream that heals the na - tions, Make us



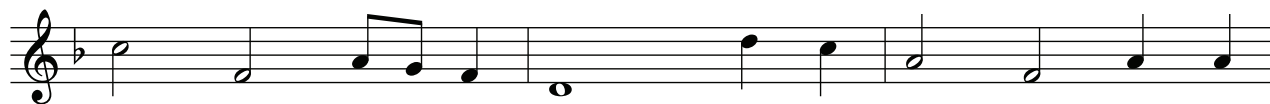
wounds that liv - ing brings. Plunge our pain, our sin, our
 flows to bring re - lease, As we gain our selves, our
 chan - nels of your pow'r. All the world is torn by



sad - ness Deep be - neath your sa - cred springs.
 sens - es, May our lives re - flect your peace.
 con - flict; Wars are rag - ing at this hour.



Wea - ry from the rest - less search - ing That has
 Grate - ful for the flood that heals us, May your
 Sav - ing Spir - it, move a - mong us, Guide our



lured us from your side, We dis - cov - er in your
 Church en - act your grace. As we meet both friend and
 wind - ing hu - man course, Till we find our way to -



pres - ence Peace the world can - not pro - vide.
 stran - ger, May we see our Sav - ior's face.
 geth - er, Flow - ing home - ward to our Source.

Text: Ruth Duck, b.1947, © 1996, The Pilgrim Press
 Tune: BEACH SPRING, 8 7 8 7 D; The Sacred Harp, 1844; harm. by Ronald A. Nelson, b.1927,
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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:

<i>Presider and People</i>	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*

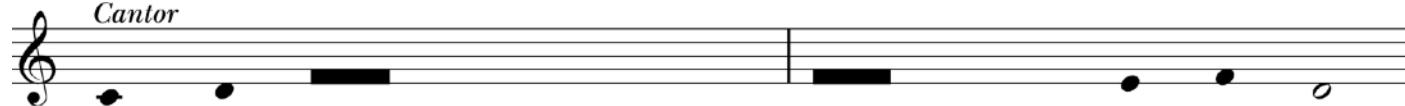
1982 Hymnal #S129

Antiphon
Cantor; then All

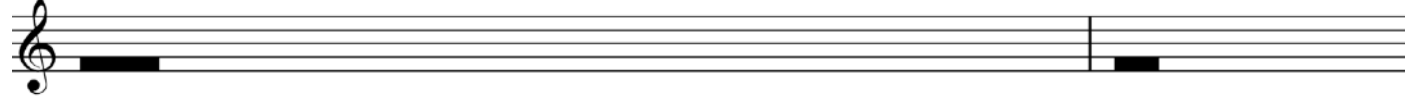


Bles - sed are those who are called to the Sup - per of the Lamb.

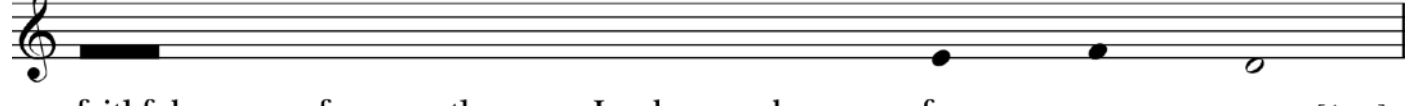
Cantor



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.

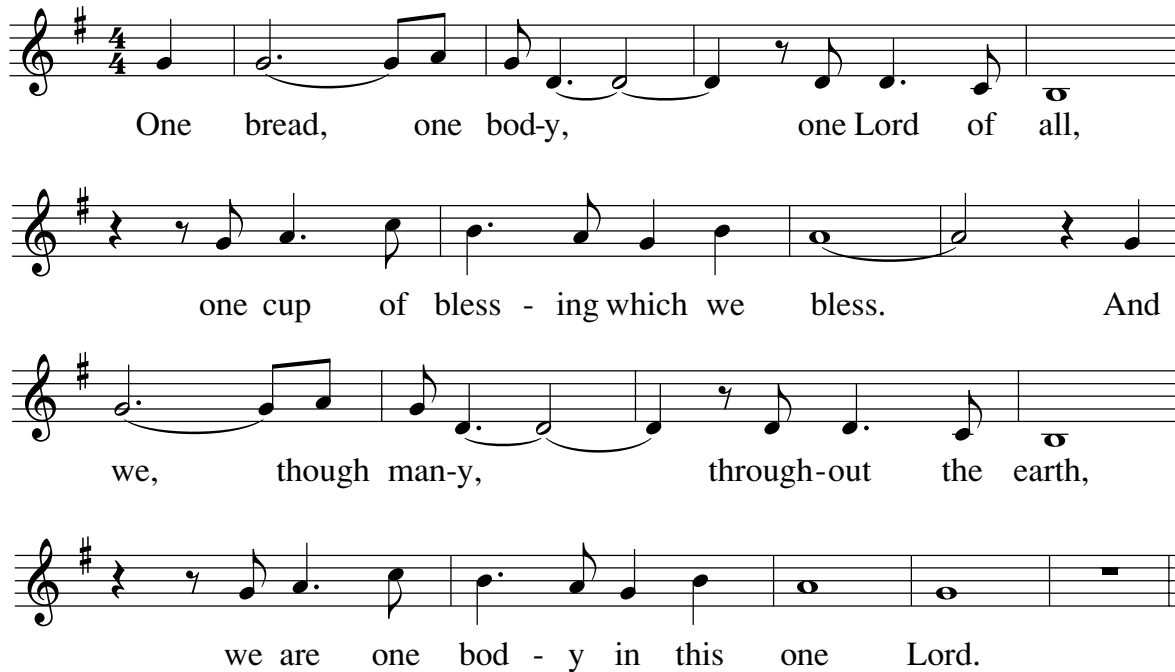
Receiving a blessing

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.

Communion Hymn One Bread, One Body

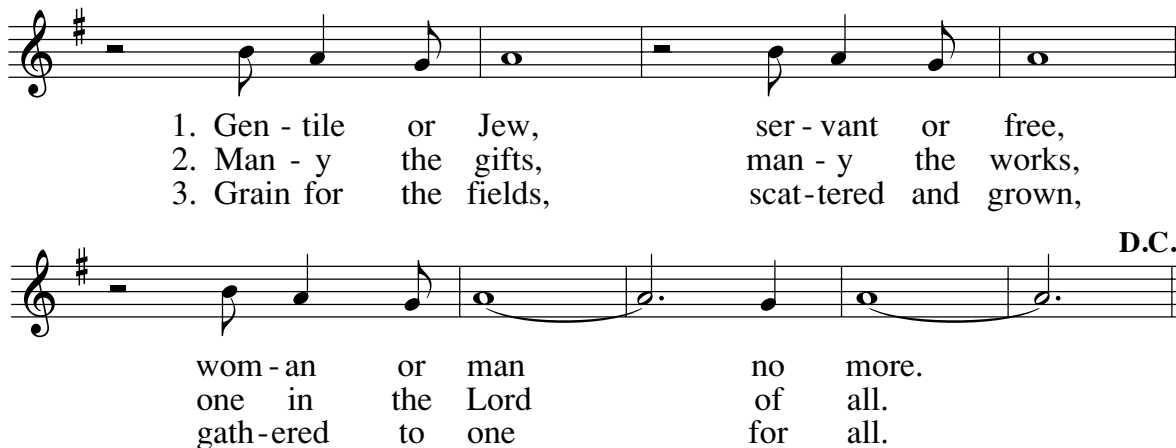
Lift Every Voice & Sing #151

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 Lord of All Nations, Grant Me Grace Gather Fourth Edition #703



1. Lord of all na - tions, grant me grace To love all
2. Break down the walls that would di - vide Your chil - dren,
3. For - give me, Lord, where I have erred By love - less
4. Give me your cour - age, Lord, to speak When-ev - er
5. With your own love may I be filled, And by your



peo - ple, ev - 'ry race, To see each per - son as I
Lord, on ev - 'ry side. My neigh - bor's good let me pur -
act and thought-less word. Make me to see the wrong I
strong op - press the weak. Should I my - self as vic - tim
Ho - ly Spir - it willed, That all whose lives are touched by



ought, My kin - dred, whom your love has bought.
sue; Let Chris - tian love bind warm and true.
do Will cru - ci - fy my Lord a - new.
live, Re - mem - b'ring you, may I for - give.
mine May know your heal - ing touch di - vine.

Text: Philippians 2:1-18; Olive W. Spannaus, b.1916, © 1969, 1997, Concordia Publishing House. Tune: BEATUS VIR, LM;
Slovak; harm. by Richard Hillert, 1923-2010, © 1969.

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The Dismissal

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

Postlude *Prélude et Fugue, Guillaume-Gabriel Nivers (1632 - 1714)* 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 Wednesday, April 2, 2025 written by Jerusalem Jackson Greer

One cannot simply open his eyes and see. The work of understanding involves not only dialectic, but a long labor of acceptance, obedience, liberty and love.

—Thomas Merton, *Conjectures of a Guilty Bystander*

There is nothing quite like farm living to teach you about the true essence of each liturgical season, including, or maybe especially, Lent.

Lent is a season for introspection. For repentance. For remembering the wilderness of the soul, for pondering a life without hope. It is a season for simplicity, waiting and preparing. It isn't a 40-day diet, exercise plan, or a chance to become more organized or organic (at last!). Instead, it's a time to peel away the layers of distraction that blur our ability to see the intersection of the holy and the common.

On the farm, in this season of Lent, we are keenly at the mercy of Mother Nature and Father Time. It may rain. It may snow. It may freeze. The sun may shine hot and bright. The bulbs might break free from the earth too soon, a snowstorm may shut down all work, the earth may remain hard, and the mud might be hip-deep. The transition from winter to spring is full of false starts and delayed plans.

During this time, I begin to haunt the garden stores for succulents. Over the past few years, these funny rubber plants have become my Lenten icons, a way to bridge the yetnot-yet gap between Epiphany and Easter. These succulents provide little bursts of green scattered throughout the house, and their steady and low-drama existence provides reminders that good things come out of patience and contentment. If I can let my plans and my timing be laid low, setting aside the distractions of what could be and cultivating gratitude and love for what is instead, I might see and understand the goodness of God's timing that much more.

For Reflection

This Lent, consider the upcoming or desired transitions in your life or your faith community's life. How can you cultivate gratitude for what is instead of focusing on what could be?



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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.

