



**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 5, 2025 5:30 pm**

Ash Wednesday



## Preparing Our Hearts

Welcome! We're glad you are here. Please observe prayerful silence as you find your seat and prepare for our Ash Wednesday service this evening.

*Please stand as your are able.*

## Opening Acclamation

Presider Bless our Creator, who forgives and loves us.  
People **God's mercy endures forever. Amen.**

## Collect

Presider God be with you.  
People **And also with you.**  
Presider Let us pray.  
Presider Mystery of Goodness, by whose gaze we are called into being and held in life: teach us the secrecy of prayer which seeks no reward; the generosity of love which forgets itself; the gift of a treasure uncountable and unconsumed; through Jesus Christ, the Son of the Wilderness.. Amen.

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

## 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.**

## Call to the Season of Lent

*Presider*

Some view Lent as the season in our faith when we give things up or prepare for the worst. But Lent can be more than that. Lent is a season that leads to transformation, an opportunity to repent, which means turning around to return our hearts to God.

During the next six weeks, God calls us to explore our inner spiritual lives, to ask ourselves hard questions about our relationship with the Divine. God imagines more for us than just giving up our favorite foods or creating a more disciplined prayer practice. Lent opens the way for us to hear God's truth so that we might live a life so expansive that faith, joy, and hope flow over the edges. So let us prepare for this season, not because we have to suffer our way through Lent, but because God's truth moves us one step closer to that expansive faith.

Let us pray.

*All*            **Holy God, we don't return to you fully. We share with you the pieces of our lives that are convenient. We put on different hats in different rooms. We forget that we are called, invited, and loved as we are—including our mess, our beauty, our faith, and our doubt. Give us hearts that long to return.**

*Priest*        God sees you. God hears you. God loves you. God claims you as a beloved child who longs to return. Rest in that good news. Thanks be to God,  
**Amen.**

## Prayer for Illumination

*Presider*      Loving Creator, we are here, telling stories of dust. We are here, willing to shake the dust from our ears so that we might hear you clearly. We are here, asking for your help as we take this first step in our Lenten return to you. Hold us in your embrace and carry us to a place of truth. Clear the smog that makes it hard to see. Clear the dust that makes it hard to hear. We are at the edges of our seats. We are listening for you.  
**Amen.**

*Source: Adapted from Full to the Brim*

***Please be seated.***

# The Lessons

## The Hebrew Scripture

### Isaiah 58:1-12

Shout out, do not hold back!

Lift up your voice like a trumpet!

Announce to my people their rebellion,  
to the house of Jacob their sins.

Yet day after day they seek me  
and delight to know my ways,

as if they were a nation that practiced righteousness  
and did not forsake the ordinance of their God;

they ask of me righteous judgments,  
they delight to draw near to God.

"Why do we fast, but you do not see?  
Why humble ourselves, but you do not notice?"

Look, you serve your own interest on your fast day,  
and oppress all your workers.

Look, you fast only to quarrel and to fight  
and to strike with a wicked fist.

Such fasting as you do today  
will not make your voice heard on high.

Is such the fast that I choose,  
a day to humble oneself?

Is it to bow down the head like a bulrush  
and to lie in sackcloth and ashes?

Will you call this a fast,  
a day acceptable to the Lord?

*[The reading continues on the next page.]*

Is not this the fast that I choose:  
to loose the bonds of injustice,  
to undo the thongs of the yoke,  
to let the oppressed go free,  
and to break every yoke?  
Is it not to share your bread with the hungry,  
and bring the homeless poor into your house;  
when you see the naked, to cover them,  
and not to hide yourself from your own kin?  
Then your light shall break forth like the dawn,  
and your healing shall spring up quickly;  
your vindicator shall go before you,  
the glory of the Lord shall be your rear guard.  
Then you shall call, and the Lord will answer;  
you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you,  
the pointing of the finger, the speaking of evil,  
if you offer your food to the hungry  
and satisfy the needs of the afflicted,  
then your light shall rise in the darkness  
and your gloom be like the noonday.  
The Lord will guide you continually,  
and satisfy your needs in parched places,  
and make your bones strong;  
and you shall be like a watered garden,  
like a spring of water,  
whose waters never fail.

Your ancient ruins shall be rebuilt;  
you shall raise up the foundations of many generations;  
you shall be called the repairer of the breach,  
the restorer of streets to live in.

*Reader*        Here ends the reading.  
*People*        **May Spirit open our hearts and minds.**

## The Psalm

*We will read the Psalm responsively by half verse.*

### **Psalm 103:8-14 *Benedic, anima mea***

The Lord is full of compassion and mercy, \*

**slow to anger and of great kindness.**

He will not always accuse us, \*

**nor will he keep his anger for ever.**

He has not dealt with us according to our sins, \*

**nor rewarded us according to our wickedness.**

For as the heavens are high above the earth, \*

**so is his mercy great upon those who fear him.**

As far as the east is from the west, \*

**so far has he removed our sins from us.**

As a father cares for his children, \*

**so does the Lord care for those who fear him.**

For he himself knows whereof we are made; \*

**he remembers that we are but dust.**

## The Epistle

### **2 Corinthians 5:20b-6:10**

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.

As we work together with him, we urge you also not to accept the grace of God in vain.

For he says,

"At an acceptable time I have listened to you,  
and on a day of salvation I have helped you."

*[The reading continues on the next page.]*

See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute.

We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see-- we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

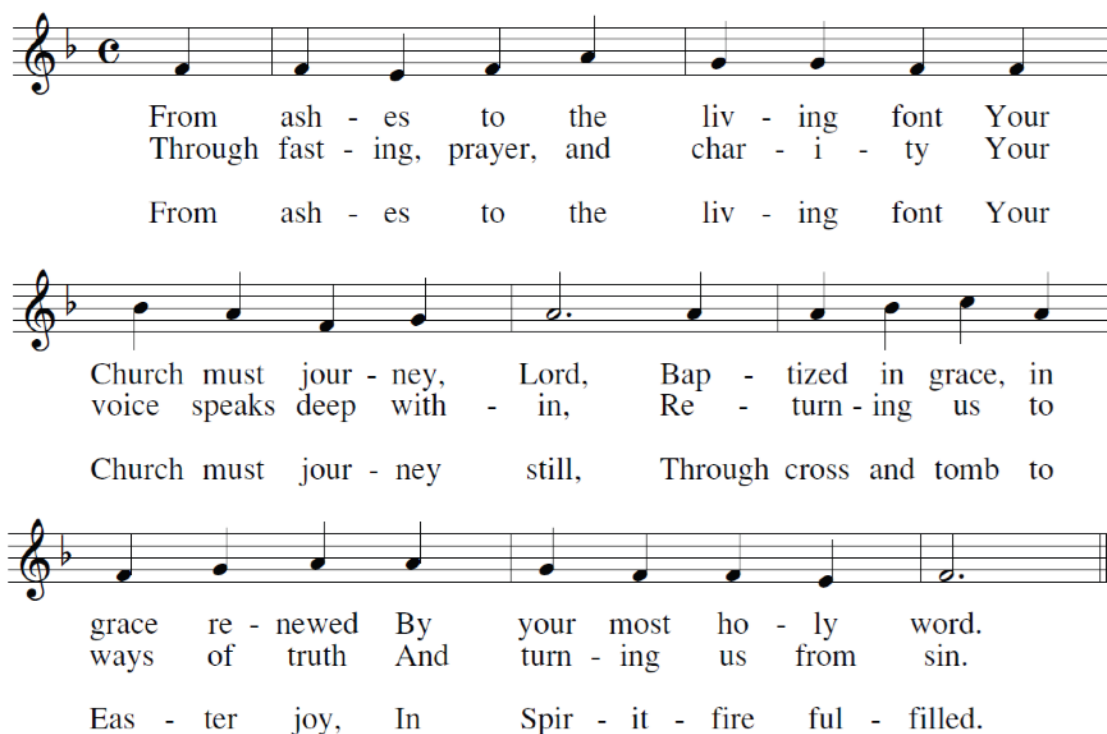
Reader Here ends the reading.

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

**Please stand as you are able.**

**Sequence Hymn** From Ashes to the Living Font

Gather Fourth Edition #474



From ash - es to the liv - ing font Your  
Through fast - ing, prayer, and char - i - ty Your  
From ash - es to the liv - ing font Your  
Church must jour - ney, Lord, Bap - tized in grace, in  
voice speaks deep with - in, Re - turn - ing us to  
Church must jour - ney still, Through cross and tomb to  
grace re - newed By your most ho - ly word.  
ways of truth And turn - ing us from sin.  
Eas - ter joy, In Spir - it - fire ful - filled.

Text: Alan J. Hommerding, b.1956, © 1994, 2011, World Library Publications  
Tune: ST. FLAVIAN, CM; John's Day Psalter, 1562; harm. based on the original faux-bourdon setting  
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## **The Gospel**

*Deacon*        The Holy Gospel of our Savior Jesus Christ according to Matthew.

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

### **Matthew 6:1-6, 16-21**

Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven.

"So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you.

"And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you.

"And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you.

"Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

*Deacon*        The Gospel of our Savior.

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

***Please be seated.***

## **The Sermon**

The Rev. Jennifer Masada

*Please stand as you are able.*

## **The invitation to observe a Holy Lent**

*Presider* Dear People of God: Every year we tell the story of Jesus' last days with his disciples, his death on the cross, and his resurrection. In this season of Lent, we get ready for the great mystery of Easter by looking at our lives to see how we can more closely follow Jesus. Through prayer, generosity, and repentance, we practice the ways of Jesus in the hope of opening our hearts and minds to the suffering of our families, friends, neighbors, strangers, and our enemies. We practice the ways of Jesus to soothe our own brokenness. We practice being merciful and loving and forgiving as Jesus taught and lived. May these ashes be a sign of our practice, of our commitment, to be Jesus' hands and feet and voice in this world.

## **The imposition of ashes**

*Presider* Almighty God, you created us out of the dust of the earth, and we are your people. Let these ashes be a sign that we belong to you, and because you love us, you have made us forever yours, on earth and in heaven, through Jesus Christ our Savior. Amen.

*Please proceed to the front as directed by the usher for the imposition of ashes.*

*The ashes are imposed with the following words:*

Remember that you are dust, and to dust you shall return.

*After all have returned to their seats, we will read the Psalm responsively by half verse.*

### **Psalm 51 Miserere mei, Deus**

Have mercy on me, O God, according to your loving-kindness; \*  
**in your great compassion blot out my offenses.**

Wash me through and through from my wickedness \*  
**and cleanse me from my sin.**

For I know my transgressions, \*  
**and my sin is ever before me.**

Against you only have I sinned \*  
**and done what is evil in your sight.**

And so you are justified when you speak \*  
**and upright in your judgment.**

Indeed, I have been wicked from my birth, \*  
**a sinner from my mother's womb.**

For behold, you look for truth deep within me, \*  
**and will make me understand wisdom secretly.**

Purge me from my sin, and I shall be pure; \*  
**wash me, and I shall be clean indeed.**

Make me hear of joy and gladness, \*  
**that the body you have broken may rejoice.**

Hide your face from my sins \*  
**and blot out all my iniquities.**

Create in me a clean heart, O God, \*  
**and renew a right spirit within me.**

Cast me not away from your presence \*  
**and take not your holy Spirit from me.**

Give me the joy of your saving help again \*  
**and sustain me with your bountiful Spirit.**

I shall teach your ways to the wicked, \*  
**and sinners shall return to you.**

Deliver me from death, O God, \*  
**and my tongue shall sing of your righteousness,  
O God of my salvation.**

Open my lips, O Lord, \*  
**and my mouth shall proclaim your praise.**

Had you desired it, I would have offered sacrifice, \*  
**but you take no delight in burnt-offerings.**

The sacrifice of God is a troubled spirit; \*  
**a broken and contrite heart, O God, you will not despise.**

## Litany of Penitence

**All**            **Most holy and merciful Father:**  
**We confess to you and to one another,**  
**and to the whole communion of saints**  
**in heaven and on earth,**  
**that we have sinned by our own fault**  
**in thought, word, and deed;**  
**by what we have done, and by what we have left undone.**

*Presider*      We have not loved you with our whole heart, and mind, and strength. We have not loved our neighbors as ourselves. We have not forgiven others, as we have been forgiven.

*People*        **Have mercy on us, Lord.**

*Presider*      We have been deaf to your call to serve, as Christ served us. We have not been true to the mind of Christ. We have grieved your Holy Spirit.

*People*        **Have mercy on us, Lord.**

*Presider*      We confess to you, Lord, all our past unfaithfulness: the pride, hypocrisy, and impatience of our lives,

*People*        **We confess to you, Lord.**

*Presider*      Our self-indulgent appetites and ways, and our exploitation of other people,

*People*        **We confess to you, Lord.**

*Presider*      Our anger at our own frustration, and our envy of those more fortunate than ourselves,

*People*        **We confess to you, Lord.**

*Presider*      Our intemperate love of worldly goods and comforts, and our dishonesty in daily life and work,

*People*        **We confess to you, Lord.**

*Presider*      Our negligence in prayer and worship, and our failure to commend the faith that is in us,

*People*        **We confess to you, Lord.**

*Presider*      Accept our repentance, Lord, for the wrongs we have done: for our blindness to human need and suffering, and our indifference to injustice and cruelty,

*People*        **Accept our repentance, Lord.**

*Presider*      For all false judgments, for uncharitable thoughts toward our neighbors, and for our prejudice and contempt toward those who differ from us,

*People*        **Accept our repentance, Lord.**

Presider For our waste and pollution of your creation, and our lack of concern for those who come after us,

People **Accept our repentance, Lord.**

Presider Restore us, good Lord, and let your anger depart from us;

People **Favorably hear us, for your mercy is great.**

Presider Accomplish in us the work of your salvation,

People **That we may show forth your glory in the world.**

Presider By the cross and passion of your Son our Lord,

People **Bring us with all your saints to the joy of his resurrection.**

Presider Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, and with sincere hearts believe his holy Gospel.

Therefore we beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do on this day, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord. **Amen.**

## The Peace

Presider The Peace of Christ be always with you.

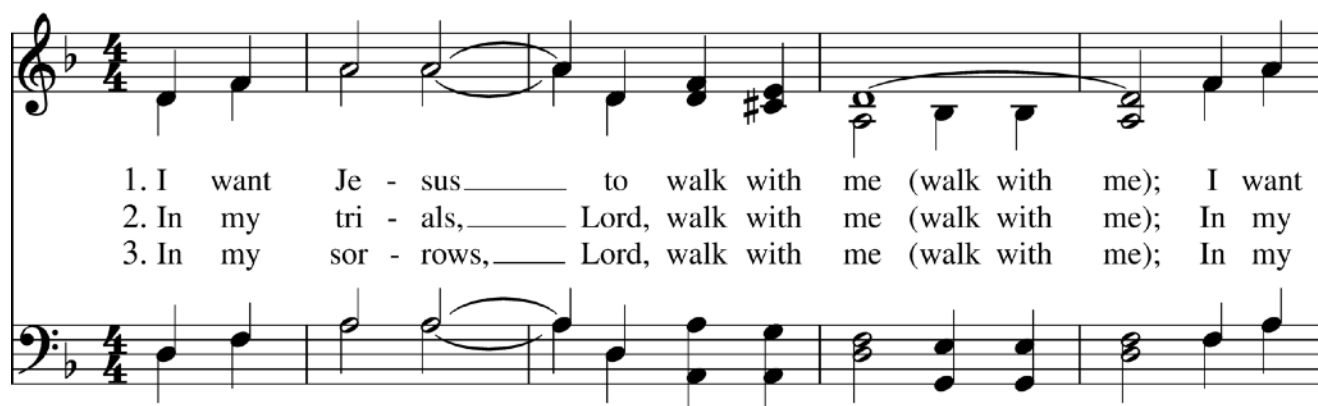
People **And also with you.**

## The Holy Communion

### Offertory

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.**

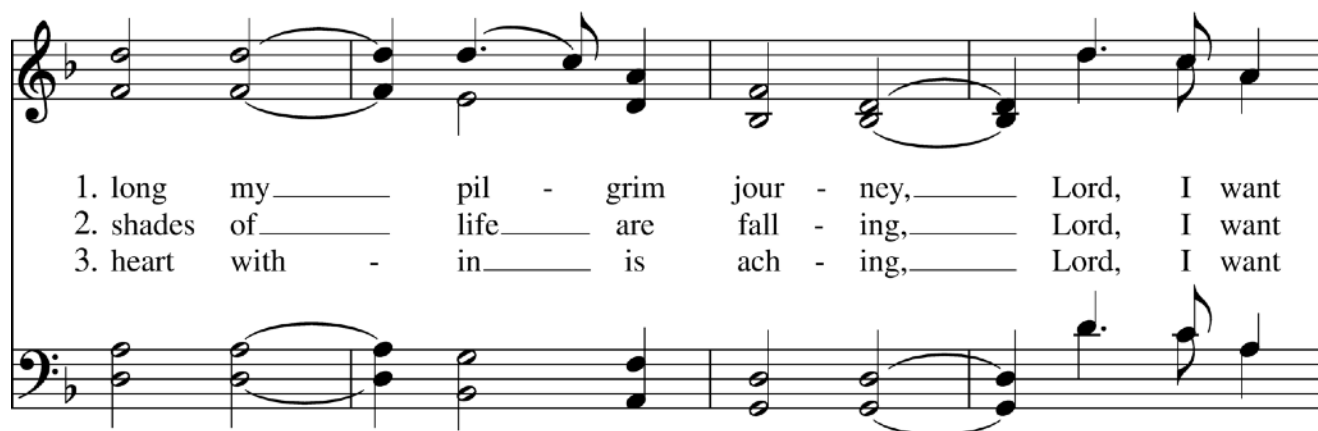
*Adapted from liturgy from Enfleshed.*



1. I want Je - sus \_\_\_\_\_ to walk with me (walk with me); I want  
 2. In my tri - als, \_\_\_\_\_ Lord, walk with me (walk with me); In my  
 3. In my sor - rows, \_\_\_\_\_ Lord, walk with me (walk with me); In my



1. Je - sus \_\_\_\_\_ to walk \_\_\_\_\_ with me (walk with me); All a -  
 2. tri - als, \_\_\_\_\_ Lord, walk \_\_\_\_\_ with me (walk with me); When the  
 3. sor - rows, \_\_\_\_\_ Lord, walk \_\_\_\_\_ with me (walk with me); When my



1. long my \_\_\_\_\_ pil - grim jour - ney, \_\_\_\_\_ Lord, I want  
 2. shades of \_\_\_\_\_ life \_\_\_\_\_ are fall - ing, \_\_\_\_\_ Lord, I want  
 3. heart with - in \_\_\_\_\_ is ach - ing, \_\_\_\_\_ Lord, I want



1. Je - sus \_\_\_\_\_ to walk with me (walk with me).  
 2. Je - sus \_\_\_\_\_ to walk with me (walk with me).  
 3. Je - sus \_\_\_\_\_ to walk with me (walk with me).

## 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,*

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

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:

All                    **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.

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.**



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

*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

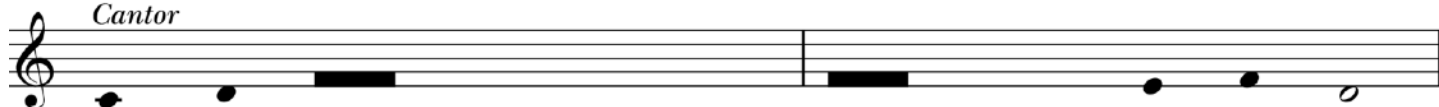
*Antiphon*

*Cantor; then All*

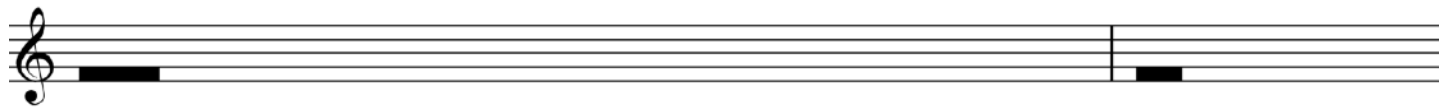


Bles - sed are those who are called to the Sup - per of the Lamb.

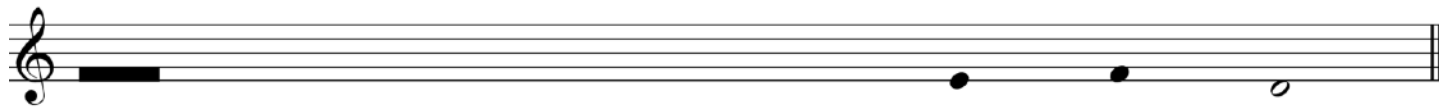
*Cantor*



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 on their behalf. 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."

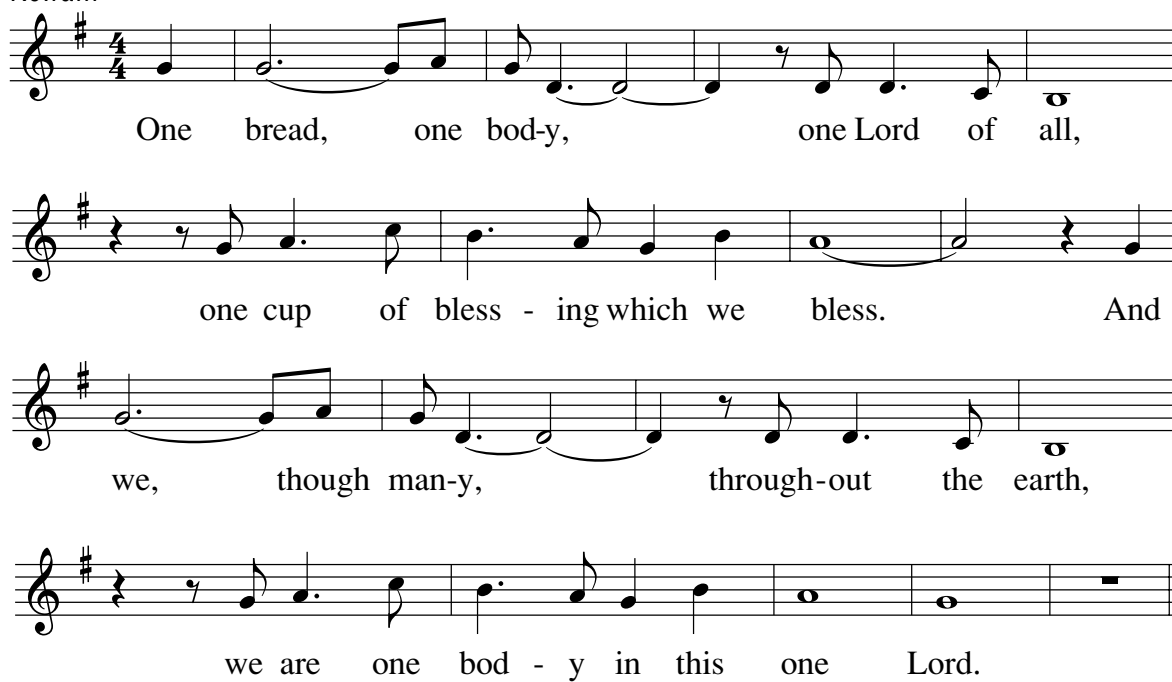
### **Receiving Bread only**

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**

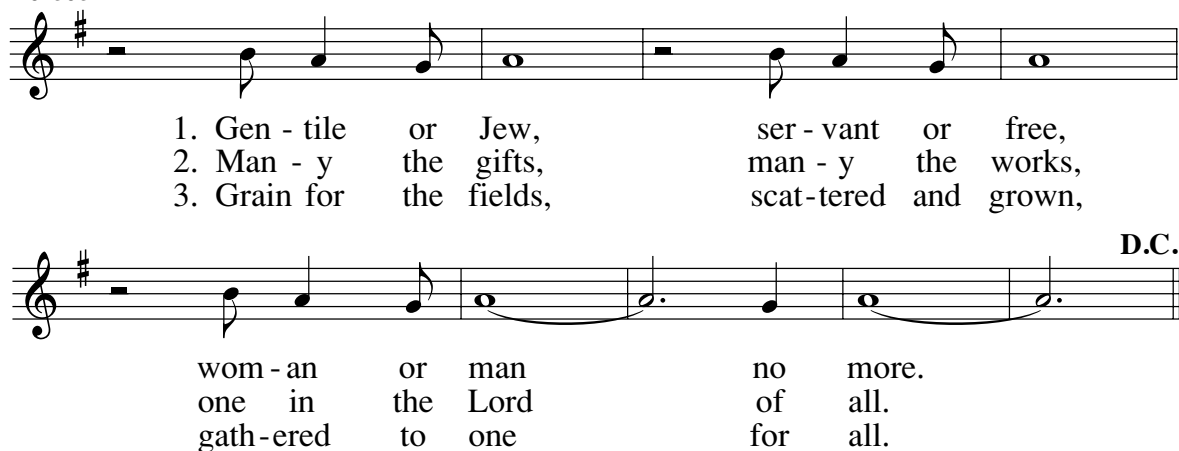
If you do not wish to receive either the bread or the wine but would like a blessing, you are invited to come forward, arms crossed, to receive the blessing.

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*            **Eternal God, Heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the sacrament of his Body and Blood.  
Send us now into the world in peace,  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.**

### **Solemn 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 serve you with a quiet mind. All this we pray in  
the name of Christ, who is our constant companion. **Amen.**



1 The glo - ry of these for - ty days we  
 2 A - lone and fast - ing Mo - ses saw the  
 3 So Dan - iel trained his mys - tic sight, de -  
 4 Then grant us, Lord, like them to be full  
 \* 5 O Fa - ther, Son, and Spi - rit blest, to



1 ce - le - brate with songs of praise; for Christ, through whom all  
 2 lov - ing God who gave the law; and to E - li - jah,  
 3 liv - ered from the li - ons' might; and John, the Bride - groom's  
 4 oft in fast and prayer with thee; our spi - rits strength - en  
 5 thee be ev - ery prayer ad - dressed, who art in three - fold



1 things were made, him - self has fast - ed and has prayed.  
 2 fast - ing, came the steeds and char - i - ots of flame.  
 3 friend, be - came the her - ald of Mes - si - ah's name.  
 4 with thy grace, and give us joy to see thy face.  
 5 Name a - dored, from age to age, the on - ly Lord.

## The Dismissal

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

## Postlude

*Erhalt uns, Herr, bei deinem Wort*, Johann Pachelbel (1653-1706)

Kirk Corey, organ

Throughout the season of Lent, you are invited to follow the meditations offered by Episcopal Relief & Development, which 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 the meditations on St. Augustine’s web site. This is the meditation for today:

**Meditation for Ash Wednesday, March 5, 2025** written by Jerusalem Jackson Greer

**“My life and my death are not purely and simply my own business.**

**I live by and for others, and my death involves them.”**

—Thomas Merton, *Contemplation in a World of Action*

When my youngest sister, Judea, was three years old, she refused to hold anyone’s hand when crossing the street or walking on a busy sidewalk. Instead, she would stubbornly declare in her tiny voice, “I hold my own hand!”

There is a temptation to begin the season of Lent as a solitary journey, to hear the words “Remember that you are dust, and to dust you shall return” as an individual invitation instead of a communal one. Yet, the prayer that proceeds the marking of ashes on our foreheads begins, “Almighty God, you have created us out of the dust of the earth.” It offers a poignant reminder of our common bonds of birth, breath and death.

Despite this era of great divisions and an epidemic of loneliness, the Holy Spirit is here among us. I wonder how the Spirit might move during this season of Lent if we approach the spiritual practices of self-examination and repentance as a common endeavor instead of a solitary one. What if we sought to make a right beginning, traveling the Lenten wilderness together for the express purpose of being re-bound to each other and all of creation through Christ? What if we spent this season together in prayer, fasting, self-denial and reading and meditating on God’s holy Word, boldly considering how we can right the wrongs and sins of the past and strive to repent of those sins and any we have continued to commit?

We never let Judea cross the busy street or wander the crowded sidewalk alone. We walked alongside her, behind her and with her, gently guiding her by the elbow when needed (she was holding her own hand, after all) and reminding her that her journey was also our journey and that we would all get where we were going—together.

## **For Reflection**

This Lent, what spiritual practice could your community adopt as a communal endeavor? How could we travel the wilderness together with intentionality?





***“Remember that you are dust, and to dust you shall return.”***

We aren't just any old dust: We are the very oldest dust. We are from stardust, the very same stardust as all God's other creations. All energy and all matter comes from stardust. American Indians had it right: The stars really are our ancestors.

We are deeply connected and related to everything else — to other humans, to animals, to plants, to rocks, to water, to earth systems, to the cosmos itself. We get to enjoy it. And we are called to protect it from ourselves. When we fail in that duty, we are called once more, to repent and to try again.

—from *Episcopal Climate News*



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Melanie Sahagun '26

Dave Lambrecht '27

Michelle Simpson '27

Rebecca Bartholomy '28

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**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

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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.*

