



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 16, 2025 7:00 am & 9:00 am

Second 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 *The God of Abraham praise*

1982 Hymnal #401



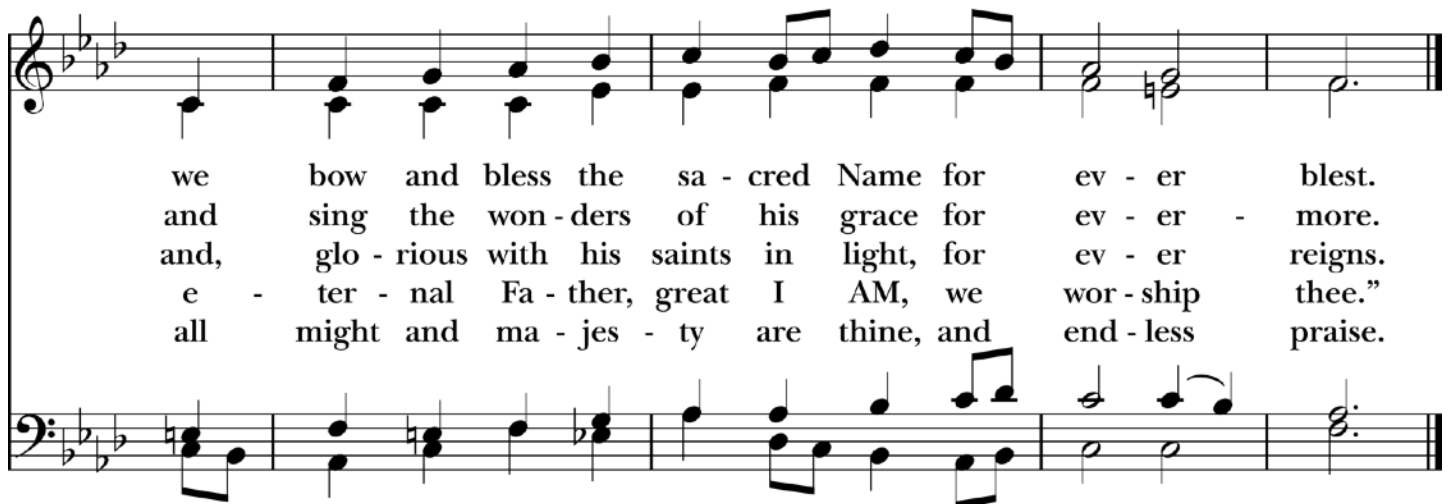
1 The God of A - braham praise, who reigns en - throned a - bove;
2 He by him - self hath sworn: we on his oath de - pend;
3 There dwells the Lord, our King, the Lord, our Right - eous - ness,
4 The God who reigns on high the great arch - an - gels sing,
5 The whole tri - um - phant host give thanks to God on high;



1 An - cient of ev - er - last - ing days, and God of love;
2 we shall, on ea - gle - wings up - borne, to heaven a - scend:
3 tri - um - phant o'er the world and sin, the Prince of Peace;
4 and "Ho - ly, ho - ly, ho - ly," cry, "Al - might - y King!
5 "Hail, Fa - ther, Son, and Ho - ly Ghost!" they ev - er cry;



1 the Lord, the great I AM, by earth and heaven con - fessed:
2 we shall be - hold his face, we shall his power a - dore,
3 on Zi - on's sa - cred height his king - dom he main - tains,
4 Who was, and is, the same, and ev - er - more shall be:
5 hail, A - braham's Lord di - vine! With heaven our songs we raise;



we bow and bless the sa - cred Name for ev - er blest.
 and sing the won - ders of his grace for ev - er - more.
 and, glo - rious with his saints in light, for ev - er reigns.
 e - ter - nal Fa - ther, great I AM, we wor - ship thee."
 all might and ma - jes - ty are thine, and end - less praise.

Opening Acclamation

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

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

Call to Worship

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

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

Presider Lower your guard.

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

Presider Make yourself at home in this sacred place.

People **We come to your table.**

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

People **May it be so.**

Kyrie - O ka haku ha 'awi aloha no

by Mila Polevia

O Ka Ha - ku, ku' - u Ha - ku ha' - a - wi ha' - a - wi a -
Kris - to, Ie - su Kris - to, ha' - a - wi ha' - a - wi a -

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. _____

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

Collect

Presider God be with you.

People **And also with you.**

Presider Let us pray.

O God, whose glory it is always to have mercy: Be gracious to all who have gone astray from your ways, and bring them again with penitent hearts and steadfast faith to embrace and hold fast the unchangeable truth of your Word, Jesus Christ your Son; who with you and the Holy Spirit lives and reigns, one God, for ever and ever. **Amen.**

Source: Book of Common Prayer.

Please be seated.

The Lessons

The First Lesson

Reader A reading from Genesis.

Genesis 15:1-12, 17-18

The word of the Lord came to Abram in a vision, "Do not be afraid, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "You have given me no offspring, and so a slave born in my house is to be my heir." But the word of the Lord came to him, "This man shall not be your heir; no one but your very own issue shall be your heir." He brought him outside and said, "Look toward heaven and count the stars, if you are able to count them." Then he said to him, "So shall your descendants be." And he believed the Lord; and the Lord reckoned it to him as righteousness.

Then he said to him, "I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess." But he said, "O Lord God, how am I to know that I shall possess it?" He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. And when birds of prey came down on the carcasses, Abram drove them away.

As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him.

When the sun had gone down and it was dark, a smoking fire pot and a flaming torch passed between these pieces. On that day the Lord made a covenant with Abram, saying, "To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates."

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 27 *Dominus illuminatio*

The Lord is my light and my salvation;
whom then shall I fear? *

**the Lord is the strength of my life;
of whom then shall I be afraid?**

When evildoers came upon me to eat up my flesh, *
**it was they, my foes and my adversaries, who
stumbled and fell.**

Though an army should encamp against me, *
yet my heart shall not be afraid;

And though war should rise up against me, *
yet will I put my trust in him.

One thing have I asked of the Lord;
one thing I seek; *
that I may dwell in the house of the Lord all the days of my life;

To behold the fair beauty of the Lord *
and to seek him in his temple.

For in the day of trouble he shall keep me safe
in his shelter; *
**he shall hide me in the secrecy of his dwelling
and set me high upon a rock.**

Even now he lifts up my head *
above my enemies round about me.

Therefore I will offer in his dwelling an oblation
with sounds of great gladness; *
I will sing and make music to the Lord.

Hearken to my voice, O Lord, when I call; *
have mercy on me and answer me.

You speak in my heart and say, "Seek my face." *
Your face, Lord, will I seek.

Hide not your face from me, *
nor turn away your servant in displeasure.

You have been my helper;
cast me not away; *
do not forsake me, O God of my salvation.

Though my father and my mother forsake me, *
the Lord will sustain me.

Show me your way, O Lord; *
lead me on a level path, because of my enemies.

Deliver me not into the hand of my adversaries, *
**for false witnesses have risen up against me,
and also those who speak malice.**

What if I had not believed
that I should see the goodness of the Lord *
in the land of the living!

O tarry and await the Lord's pleasure;
be strong, and he shall comfort your heart; *
wait patiently for the Lord.

The Epistle

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

Philippians 3:17-4:1

Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. But our citizenship is in heaven, and it is from there that we are expecting a Savior, the Lord Jesus Christ. He will transform the body of our humiliation that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

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 13:31-35

Some Pharisees came and said to Jesus, "Get away from here, for Herod wants to kill you." He said to them, "Go and tell that fox for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.' Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"

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 Where cross the crowded ways of life

1982 Hymnal #609



1 Where cross the crowd - ed ways of life, where sound the
2 In haunts of wretch - ed - ness and need, on sha - dowed
3 The cup of wa - ter given for thee still holds the
4 O Mas - ter, from the moun - tain side, make haste to
5 till all the world shall learn thy love, and fol - low



1 cries of race and clan, a - bove the noise of
2 thresh - olds dark with fears, from paths where hide the
3 fresh - ness of thy grace; yet long these mul - ti -
4 heal these hearts of pain; a - mong these rest - less
5 where thy feet have trod; till glo - rious from thy



1 self - ish strife, we hear thy voice, O Son of Man.
2 lures of greed, we catch the vi - sion of thy tears.
3 tudes to see the true com - pas - sion of thy face.
4 throngs a - bid, O tread the ci - ty's streets a - gain;
5 heaven a - bove, shall come the ci - ty of our God.

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*

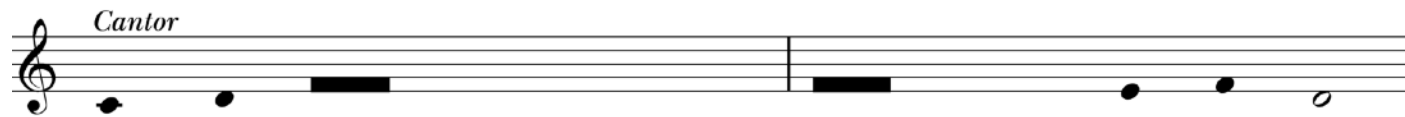
1982 Hymnal #S129

Antiphon
Cantor; then All



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

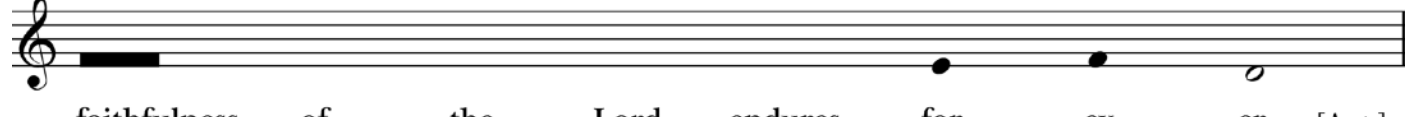
Cantor



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 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.

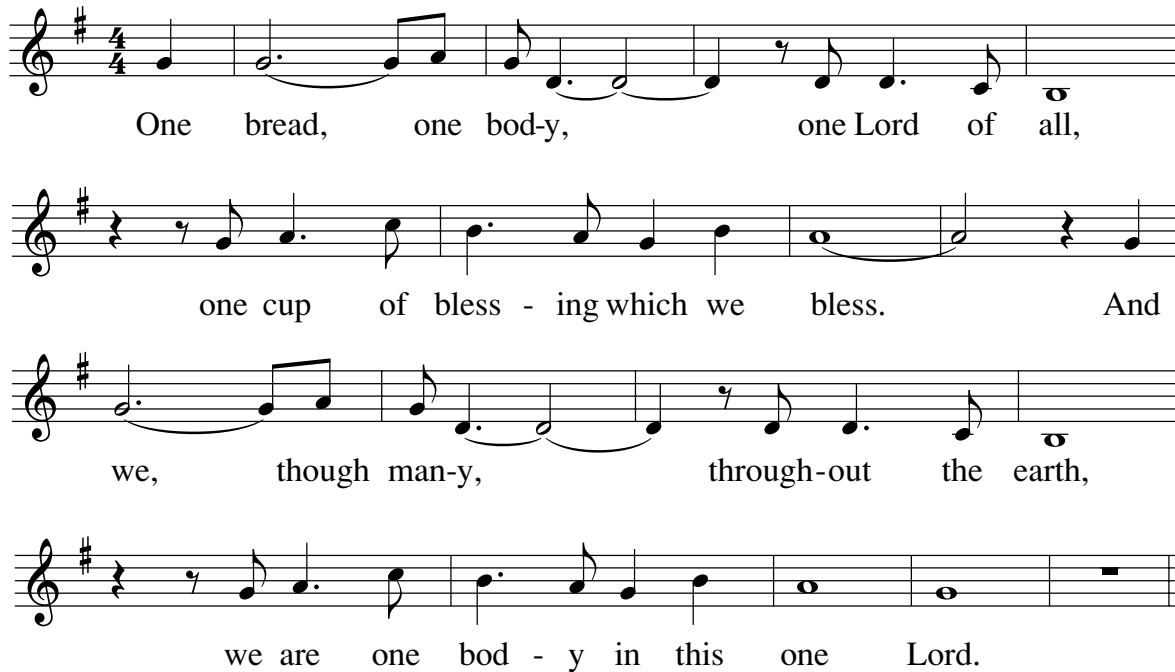
Receiving a blessing

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.

Communion Hymn One Bread, One Body

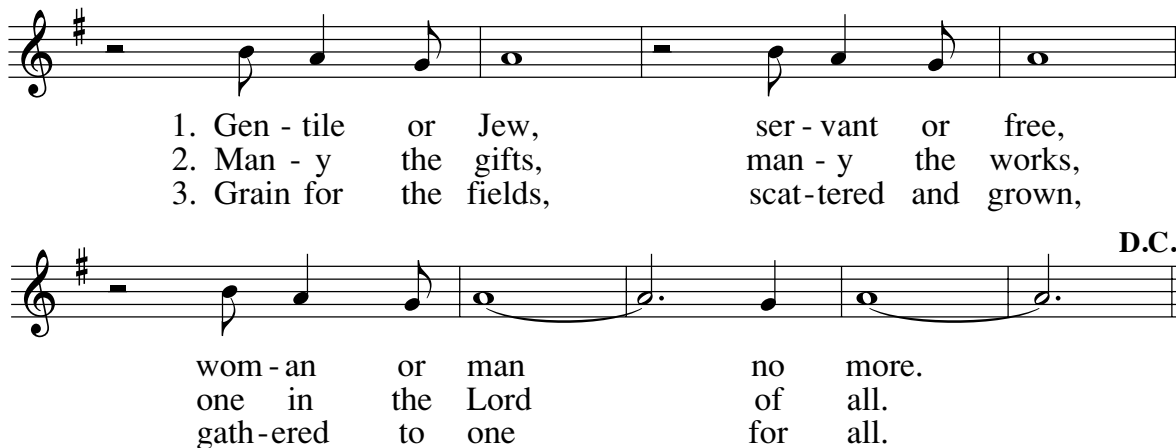
Lift Every Voice & Sing #151

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 What a Fellowship

hymnary.org



1 What a fel-low-ship, what a joy di-vine, lean-ing on the ev-er-
2 O how sweet to walk in this pil-grim way, lean-ing on the ev-er-
3 What have I to dread, what have I to fear, lean-ing on the ev-er-
last-ing arms; what a bless-ed-ness, what a peace is mine,
last-ing arms; O how bright the path grows from day to day,
last-ing arms? I have bless-ed peace with my Lord so near,
lean-ing on the ev-er-last-ing arms. Lean-ing,
lean-ing, safe and se-cure from all a-larms; lean-ing,
lean-ing, lean-ing on the ev-er-last-ing arms.

The Dismissal

Deacon Let us go forth in the name of Christ.

People **Thanks be to God.**

Postlude *Altro Recercar, Girolamo Frescobaldi (1583-1643)*
organ

Kirk Corey,



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

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

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

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

Meditation for Saturday, March 22, 2025 written by Jerusalem Jackson Greer

When we live in community, let us choose obedience over discipline, for the latter teaches arrogance while the former calls for humility. —Syncletica

The word obedience comes from the Latin root of obedire, which means “listen to,” but the word was also commonly used to mean “pay attention to.” When wisdom from scripture, from the saints or the desert mothers and fathers, calls us to “obey,” we are being challenged to listen and pay attention. The concept of discipline also has more than one meaning. Some hear “discipline” and

think of self-control, our diets, exercise routines or fasting practices. Others think of punishment, often physical, which is, unfortunately, how many monastics most frequently misused the term in the thirteenth century. But with a more authentic understanding, I have taken the liberty of rewriting

Syncletica’s words: When we live in community—at home, church, school, work and neighborhoods—let us choose to listen and pay attention to each other and our own hearts over physically, mentally, or emotionally punishing ourselves or each other, for the latter teaches arrogance while the former calls for humility.

This Lent, what would it look like to pause, listen and pay deep attention when we are tempted to chastise, punish or criticize ourselves or others? Perhaps this Lent, instead of giving up chocolate or wine, we give up self-criticism and the harsh judgment of those who annoy us and instead attempt to listen with the heart of Christ to what is underneath those things we are prone to discipline.

For Reflection

Where could you begin to listen more and punish or criticize less?

How might it change the relationship or communal experience?



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Michelle Simpson '27

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Music—Kirk Corey (volunteer)

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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.

