

# HUI BAIBALA

## Advent 2025

November 30th to December 21st

The Gospels lessons of the four Ka Hikina - Advent Sundays of Year A of the Revised Common Lectionary are significant to study. Each Gospel lesson provides a stepping stone for the church to lean forward into the arrival of Christ in Christmas. This is a time with great expectation (mana'olana) being developed. Advent is also the beginning (ho'omaka ana) of the new church year.

In the Episcopal churches of Hawaii, the English word "Advent" is often translated into the Hawaiian word **Ka Hikina**.

**Ka Hikina** means "the coming" or "the arrival" and is reserved for the special context of the coming of Jesus Christ.

While the term "Advent" itself is derived from the Latin word *adventus* (meaning "coming" or "arrival") and is used widely in English-speaking Episcopal churches, the Hawaiian translation is used in services and devotionals that incorporate the Hawaiian language and culture.

The use of Hawaiian language, or '*Ōlelo Hawai'i*', is an important part of the heritage of the Episcopal Diocese of Hawai'i, which was founded by King Kamehameha IV and Queen Emma. The diocese actively works to translate liturgical materials, such as the Book of Common Prayer, into the Hawaiian language. (TECH)

Presented here in the Ka Hikina Advent 2025 are the four Gospel lessons of Advent in both the English (New Revised Standard Version) and '*Ōlelo Hawaii* (Baibala.Org). Hawaiian words from each lesson in the Baibala Hemolele have been selected for special word study with definitions provided from Wehewehe.org.

The format here is provided to encourage Hawaiian word study and indigenous Hawaiian reflection and perspectives in the translations; to enrich hermeneutical insights and Good News, that are healing and restorative to Hawaii and the world.

Sometimes the choices and varied meanings of certain Hawaiian words used in translation can provide cultural and historical insights into the faith of the people of old - Na Poe Hawai'i Kahiko, but also provide ever new meanings and spiritual guidance for all readers today.

As an example of the first Advent Sunday in Matthew 24:36-44, please note the use of the phrase "ke kai o ke kahinali'i" (verses 38 & 39), which is the phrase not only rare in the Baibala but used as a dynamic translation for the word "flood".

The Greek word used for “flood” in Matthew 24:38& 39 is **κατακλυσμός** (transliterated as kataklysmos), which is the source of the English word “cataclysm”.

The term “flood” in the Greek specifically refers to Noah’s universal flood and is consistently used in the New Testament to describe that specific, global event, as distinct from other words that might be used for local floods or rivers. (Edited AI Overview)

Likewise the references to “ke kai o ke kahinali’i”, are numerous and varied and include more than one flood, tsunami, great chiefs, Pele’s mother (Pele’s Deluge - Rev. A.O. Forbes), as well as stories of a great flood in the Pacific, suggests in Matthew 24:38&39, a “specific, global event, distinct from other words that might be used for local floods or rivers.”

In the placement a “ke kai o ke kahinali’i in the Matthean passage we find a rare dynamic translation that suggests a strong knowledge and association to a flood that took place in the Pacific of importance in value and similarity to the narrative of Noah and the Flood. This is an example of a rare occurrence of dynamic translation, but other forms of translations, many varieties of literary form, insist on diligent review and study.

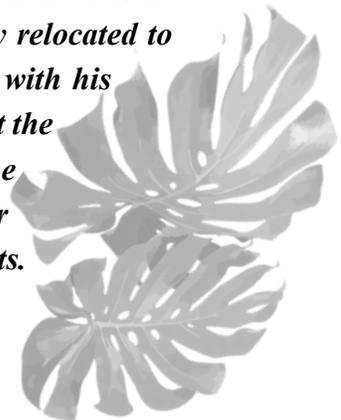
Other Hawaiian words selected in this Advent resource are important to recognize in their unique contribution as cultural markers and indicators of unique perspectives and multiple meanings that arise.

Here now a few edited and unedited closing comments from Jill Coryell & various AI & Overview:

***In the Baibala Hemolele, for the first Sunday in Advent we hear this call to readiness (makaukau) through the vivid image: “ke kai o Kahinali’i (the sea of Kahinali’i), the overwhelming, irresistible floodwaters. It is an image of both judgment and renewal—the reminder that God’s movement in history cannot be held back. That God is. It sweeps away complacency and awakens us to the urgency of living each day as disciples who are alert, loving, and compassionate.*** (Edited AI & Overview)

***Heilsgeschichte is a German term for “salvation history,” a theological concept referring to God’s saving actions throughout history, particularly in the Christian tradition. It emphasizes a unified narrative of redemption from creation to the end times, with Jesus Christ’s life and resurrection as the central, pivotal event. This perspective interprets biblical events as part of God’s progressive revelation and a plan to deliver humanity from evil.*** (Edited AI & Overview)

***The closest references I found to these readings below are mentions of floods/tsunamis/water in stories of various sagas of Mō’ikeha, Olopana, and Lu’ukia (as a reason why they relocated to Kahiki); one version of a Kamapua’a story in which he tries to drown Pele’s fire with his water; and one about Pele, as recorded by William Ellis. Ellis was told by natives that the Pele family migrated from Tahiti (Kahiki) shortly after the Kahinalii or deluge of the Sandwich Islands. (Ellis, 2979: 172). BTW, various authors identify Pele’s mother as Haumea, but Beckwith says that Kahinalii and Kanehoalani were her parents.***  
( Jill Coryell 2025)



# HUI BAIBALA



## Advent 2025

### Word Study List

#### 1st Sunday - Comes the son of man

**Matthew 24:36-44**

ke kai o ka hinalii

lawe

koe

kiai

makakau

#### 2nd Sunday - Prepare the way of the Lord

**Matthew 3:1-12**

waonahele

nahele

mihi

kala

#### 3rd Sunday - This is the one

**Matthew 11:2-11**

paahao

makapo

huikala

kaula

elele

#### 4th Sunday - She will bear a son

**Matthew 1:18-25**

kilani

hapai

hiamoe

hanau

# First Sunday of Advent

November 30th, 2025



## A Collect He Kolete

Ma ka pō me ke ao, **ma ka pilikia a me ka hau‘oli**, e kōkua mai iā mākou ‘ē ka Makua lani, **e paulele i kou aloha**, e lawe hana i kou kumuhana, **ā e ho‘onani i kou inoa**, ma o Iesu Kristo ko mākou Haku . ‘Amene

*In darkness and in light, **in trouble and in joy**, help us heavenly Father, **to trust your love**, to serve your purpose, **and to praise your name**, through Jesus Christ our Lord. Amen*

## Matthew 24:36-44

### ENGLISH

**24:36** “But about that day and hour no one knows, neither the angels of heaven, nor the Son,[a] but only the Father.

**24:37** For as the days of Noah were, so will be the coming of the Son of Man.

**24:38** For as in the days before the **flood** they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark,

**24:39** and they knew nothing until the **flood** came and swept them all away, so, too, will be the coming of the Son of Man.

**24:40** Then two will be in the field; one will be **taken**, and one will be **left**.

**24:41** Two women will be grinding meal together; one will be **taken**, and one will be **left**.

**24:42** Keep **awake**, therefore, for you do not know on what day[b] your Lord is coming.

**24:43** But understand this: if the owner of the house had known in what part of the night the thief was coming, he would have stayed **awake** and would not have let his house be broken into.

**24:44** Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

### ‘ŌLELO HAWAI‘I

**24:36** ‘A‘ole i ‘ike kekahi kanaka ia lā a me ia hora, ‘a‘ole ho‘i nā ‘ānela o ka lani; ‘o ko‘u Makua wale nō.

**24:37** Me nā lā o Noa, pēlā ho‘i ka hiki ‘ana mai o ke Keiki a ke kanaka.

**24:38** No ka mea, i nā lā ma mua o ke kai a **Kahinali‘i**, ‘ai lākou a inu ho‘i, mare lākou a ho‘opalau no ka mare ‘ana, a hiki i ka lā i komo ai ‘o Noa i loko o ka hale lana;

**24:39** ‘A‘ole lākou i ‘ike, a hiki mai ke kai a **Kahinali‘i**, a pau loa a‘ela lākou i ka make: pēlā nō ho‘i ka hiki ‘ana mai o ke Keiki a ke kanaka.

**24:40** A laila, ‘elua kānaka ma ka waena, e **lawe** ‘ia kekahi, a e **koe** nō kekahi.

**24:41** ‘Elua wāhine e wili palaoa ana, a **lawe** ‘ia kekahi, a e **koe** nō kekahi.

**24:42** No laila, e **kia‘i** ‘oukou; no ka mea, ‘a‘ole ‘oukou ‘ike i ka hora e hiki mai ai ko ‘oukou Haku.

**24:43** Ua ‘ike ‘oukou i kēia, inā paha i ‘ike ka mea hale i ka wati e hiki mai ai ka ‘aihue, inā ua **kia‘i** ia, i wāwahi ‘ole ‘ia ai kona hale.

**24:44** Pēlā ho‘i ‘oukou e noho ai me ka mākaukau; no ka mea, i ka hora e mana‘o ‘ole ‘ia ai e ‘oukou, e hiki mai nō ke Keiki a ke kanaka.

## PUKE WEHEWEHE ‘ŌLELO

### ke kai a kahinalii

translation - mmmk lookkmm the sea of kahinalii

### Kahina.li‘i

n. Name of a legendary chief in whose time was a great sea flood (HM 315), perhaps a tsunami. See kāmāwai. Kai u Kohinali‘i, flood.

## **KA-HI-NA-LII**

s. Proper name of a celebrated chief in whose days was the flood; hence, kaiakahinalii, the flood. See also HINALII with the article dropped.

## **Hina.li‘i**

n.

1. Name of a chief in whose time occurred a famous deluge called kai a ka Hinali‘i; the Biblical flood (Kin. 6.17). See saying ‘iliki 1.
2. Name of a star that appears in the month of Hilinehu and follows in its course the star Polo-wehi-lani.

## **Ka-hi-na-lii**

s. the name of the chief in whose days was the flood.

The phrase “ke kai o ke kahinali‘i” translates from Hawaiian to “the sea of Kahinali‘i” or “the flood”.

In Hawaiian mythology, it specifically refers to the great deluge or flood, which is a prominent legend in the culture.

Ke kai means “the sea” or “the tide”.

o ke is a possessive particle.

Kahinali‘i is the proper name of a celebrated figure (sometimes described as a chief or a mother of the goddess Pele) in whose time the great flood occurred.

According to the legends, the sea rose and covered much of the land during a period of conflict or a search for a family member by the sea deities, the event is named after Kahinali‘i’s connection to the sea. [Google AI Overview](#)

## **lawe**

1. nvt. To take, transport, carry, bring, haul, fetch, undertake, accept (as a duty), make off with, acquire; portable; bearer. Cf. lalawe, lawe hānai. Lawe ‘ana, carrying, transportation. Lawe aku, take away. Mea lawe, bearer. ‘O ka‘u keiki ... ke lawe ma ke ‘ano mālama waiwai, my son ... shall serve as trustee. Ka lawe ‘ia ‘ana, the assumption [as of the Virgin Mary]. He mea lawe nūpepa, a newspaper subscriber; newspaper carrier, paper boy. Lawe mai i ka puke, bring the book. Ua lawe mai au i ka ‘ōlelo ho‘ohiki, I accepted the pledge. Ua lawe nui au no loko a‘e o kēia mau kānāwai, from these laws I have borrowed largely. Lawe i nā ‘ōlelo ho‘ohiki, to take oaths. Ka lawe kōwehe a ka pā‘ū, fluttering of the skirt. Ua lawe ia i wahine no ‘Aikiopa nāna (Nah. 12.1), he took a woman from Ethiopia as his wife. ho‘o.lawe To cause to take, pretend to take, deduct, subtract; subtraction, deduction, minus. E ho‘olawe lua mai ka ‘ewalu, a ‘o ka ha‘ina he ‘eono, take two from eight and the answer is six. (PPN lawe).

2. vs. Finally to become; to become. See ex., mikihilina. Ahonui ‘ia, i lawe nō ā kau i ka hano, be patient, and eventually you will be placed in a position of honor.

## **koe**

1. nvs. To remain, exclude, exempt; remaining, left over, excessive, missing, spare; remainder, additional, surplus, excess; except; to be obtained; soon, about to; almost, but, only thing remaining, not yet. Koe is much used in idioms: Koe aku ia, except for this; this is not known or included; I don’t know. Koe kēia, except for this, however, but, furthermore. Koe ‘ole kahi, without a single exception. ‘Umi minuke i koe, kani ka hola ‘elima, ten minutes before five [remaining ten minutes, sound the fifth hour]. ‘A‘ohe hana a koe aku! No work is left! Oh, what doings! ‘A‘ohe huhū a koe aku! [He] couldn’t have been more angry! Inā e mimi, ‘a‘ohe koe ‘āina i ka lilo i ka wai (For. 5:139), if [he] urinates, there is no land that is not carried off by the water [i.e., all the land becomes water]. He ‘ai mai koe, will soon be eating. Hele maila nā koa ... nānā ‘ia aku, he hō‘ea mai koe, the soldiers are coming ... look, they’ll soon be arriving! ‘O ka i‘a koe, the fish not yet gotten. ‘O ka i‘a i koe, the fish that remain. ‘Ane kipi wale aku nō koe o kēia keiki (For. 4:260), this boy does everything but rebel. ho‘o.koe To save, reserve for later use, cause a remainder. Nā koa i ho‘okoe ‘ia, soldiers of the reserves. (PPN toe.)

2. nvt. To scratch, claw, scrape; to strike, as a match; to card wool; to strip or split, as pandanus leaves; to clean off pulp, as of mulberry bark; to pull a stick with hooks through the water to impale fish; garden rake, wool carder; stripper for pandanus leaves, formerly a thorn, now either a board with razor blades and phonograph needles over which the leaves are drawn, or a stripping machine. (PCP toe.)  
3. To spit. (And.)

**kia'i**

nvt. Guard, watchman, caretaker; to watch, guard, picket; to overlook, as a bluff. Kia'i 'ai (For. 5:479), food guardian. Kia'i kupapa'u, funeral wake or gathering. ho'o.kia'i To post a watch. (PPN ti'aki.)

**makakau**

kik Awareness. Comb. maka + kau. Makakau 'ōlelo. Language awareness.

**HOO-MA-KAU-KAU**

v. See MAKUKAU, ready; prepared. To make ready; to prepare; to get in readiness for business or for a coming event.



# Second Sunday of Advent

December 7th, 2025



## A Collect He Kolete

Ma ka pō me ke ao, **ma ka pilikia a me ka hau‘oli**, e kōkua mai iā mākou ‘ē ka Makua lani, **e paulele i kou aloha**, e lawe hana i kou kumuhana, **ā e ho‘onani i kou inoa**, ma o Iesu Kristo ko mākou Haku . ‘**Amene**

*In darkness and in light, **in trouble and in joy**, help us heavenly Father, **to trust your love**, to serve your purpose, **and to praise your name**, through Jesus Christ our Lord. **Amen***

## Matthew 3:1-12

### ENGLISH

#### The Proclamation of John the Baptist

**3:1** In those days John the Baptist appeared in the **wilderness** of Judea, proclaiming,

**3:2** “**Repent**, for the kingdom of heaven has come near.”[a](A)

**3:3** This is the one of whom the prophet Isaiah spoke when he said, “The voice of one **crying** out in the **wilderness**: ‘Prepare the way of the Lord; make his paths straight.’”(B)

**3:4** Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey.(C)

**3:5** Then Jerusalem and all Judea and all the region around the Jordan were going out to him,

**3:6** and they were baptized by him in the River Jordan, confessing their sins.(D)

**3:7** But when he saw many of the Pharisees and Sadducees coming for his[b] baptism, he said to them, “You brood of vipers! Who warned you to flee from the coming wrath?(E)

**3:8** Therefore, bear fruit worthy of **repentance**.(F)

**3:9** and do not presume to say to yourselves, ‘We have Abraham as our ancestor,’ for I tell you, God is able from these stones to raise up children to Abraham.(G)

**3:10** Even now the ax is lying at the root of the trees; therefore every tree that does not bear good fruit will be cut down and thrown into the fire.(H)

### ‘ŌLELO HAWAI‘I

**3:1** Ia mau lā lā i hele mai ai ‘o Ioane Bapetite, e a‘o ana ma ka wao **nahele** i Iudea, i ka ‘ī ‘ana a‘e,

**3:2** E **mihi** ‘oukou, no ka mea, ua kokoke mai nei ke aupuni o ka lani.

**3:3** ‘O ia nō ka mea i ‘ōlelo ‘ia mai e ke kāula e ‘Isaia, i ka ‘ī ‘ana mai, Ka leo o ka mea e **kala** ana ma ka wao **nahele**, E ho‘omākaukau ‘oukou i alanui no Iēhova, e hana i kona mau kuamo‘o i pololei.

**3:4** Ua ‘a‘ahu ihola ‘o ua Ioane lā i ke kapa hulu kāmelo, a he kā‘ei ‘ili ma kona pūhaka; a he ‘ūhini kāna ‘ai, a me ka meli o ka nāhelehele.

**3:5** A laila, hele akula ko Ierusalem a me ko Iudea a pau i ona lā, a me ko nā wahi a pau e kokoke ana ma Ioredane.

**3:6** A bapetizo ‘ia ihola lākou e ia i loko o Ioredane, me ka ha‘i ‘ana mai i ko lākou hewa.

**3:7** A ‘ike akula ia, he nui nā Parisaio a me nā Sadukaio i hele mai e bapetizo ‘ia ai e ia, ‘ī akula ‘o ia iā lākou, E ka hanauna mo‘o niho ‘awa, na wai ‘oukou i ao aku e holo i pakele ai i ka inaina e kau mai ana?

**3:8** E hua a‘e ‘oukou i ka hua e kū i ka **mihi**.

**3:9** Mai mana‘o ‘oukou e ‘ōhumu i loko o ‘oukou iho, ‘o ‘Aberahama ko kākou kupuna; no ka mea, ke ‘ī aku nei au iā ‘oukou, e hiki nō i ke Akua ke ho‘āla a‘e mai kēia mau pōhaku mai i po‘e mamona ‘Aberahama.

**3:10** ‘Ānō ho‘i, ke waiho nei ke ko‘i lipi ma ke kumu o nā lā‘au, a ‘o kēlā lā‘au ‘o kēia lā‘au e hua ‘ole mai ana i ka hua maika‘i, e kua ia i lalo a e kiola ‘ia aku ia i ke ahi.

**3:11** “I baptize you with[c] water for repentance, but the one who is coming after me is more powerful than I, and I am not worthy to carry his sandals. He will baptize you with[d] the Holy Spirit and fire.(I)

**3:12** His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary, but the chaff he will burn with unquenchable fire.”(J)

**3:11** ‘O wau nō ke bapetizo aku nei iā ‘oukou i ka wai, no ka mihi; akā, ‘o ka mea e hele mai ana ma hope o‘u, he nui aku kona mana i ko‘u, ‘a‘ole au e pono ke lawe i kona mau kāma‘a; nāna ‘oukou e bapetizo aku i ka ‘Uhane Hemolele a me ke ahi.

**3:12** Aia nō ma kona lima kāna pe‘ahi, a e ho‘oma‘ema‘e pono ana ia i kāna hua ‘ai; a e hō‘ili‘ili ho‘i ia i kāna palaoa i loko o ka hale papa‘a, a e ho‘opau aku i ka ‘ōpala i ke ahi pio ‘ole.

## PUKE WEHEWEHE ‘ŌLELO

### Waonahale

#### wao

n. A general term for inland region usually forested but not precipitous and often uninhabited. See ex., puahia and below. (PPN)

#### nahele

n. Forest, grove, wilderness, bush; trees, shrubs, vegetation, weeds. Cf. ho‘omakanahale. ‘Upu mai ana ke aloha i ka uka nahele o Puna, loving memory returns of the forest uplands of Puna. (PCP nga(f,s)ele)

#### mihi

nvt. Repentance, remorse; to repent, apologize, be sorry, contrite; to regret; to confess, as to a priest. Mihi make, death-bed repentance; to repent too late to remedy or prevent; tardy repentance. Kāna mihi ‘ana, his confession. E mihi ‘oe iāia, apologize to him. Ua mihi au i ku‘u hele ‘ana, I’m sorry about my going. (PNP misi.)

#### kala

1. nvt. To loosen, untie, free, release, remove, unburden, absolve, let go, acquit, take off, undo; to proclaim, announce; to forgive, pardon, excuse; to substitute for (Kin. 22.13); counter-sorcery or sorcerer, proclamation, public crier, announcer; prayer to free one from any evil influence; to practice counter-sorcery. See kala ‘ōpelu, limu kala. E kala mai ia‘u, excuse me. Kala ‘ana, forgiveness, absolution. ho‘o.kala Caus/sim. (PPN tala.)
2. n. Screwdriver.
3. n. Surgeonfish, unicorn fish, Teuthidae; *Naso hexacanthus*, *N. unicornis*, *N. brevirostris*. Varieties are qualified by the terms holo ihu loa (long nose running), lemu (buttocks), li‘ili‘i (also pahi kaua), lōlō, maoli, moe, palaholo. See hi‘ikala. He kala i‘a i ‘oi ka hi‘u (saying), kala fish with sharp tail [Fig., one who can defend himself]. (Probably PPN talakisi.)
4. vs. Rough, as sharkskin. ho‘o.kala To sharpen, grind (so called because things were formerly sharpened by rubbing against a rough surface); sharpener; to speak roughly or harshly (Ios. 10.21). Hunahuna ho‘okala, chips. (PPN tala.)
5. vs. Same as kākala 1–4.
6. vs. Long ago (usually followed by loa, wale, kahiko; when preceded by ‘a‘ole, ‘a‘oe, or ‘e‘oe, it means “quite a while ago,” or, “for quite a long time.” E kala loa ka holo ‘ana o ka moku, the ship sailed long ago. ‘A‘ole i kala ka noho ‘ana o nā haole ma‘ane‘i, the white people lived here quite a time ago.
7. Same as hākala, gable. (PPN tala.)
8. Same as pua kala, prickly poppy.
9. See limu kala, seaweeds. For a pun on kala 8 and 9, see Neal 367.
10. n. A sweet potato. Kinds are qualified by the colors ke‘oke‘o and poni.

# Third Sunday of Advent

December 14th, 2025



## A Collect He Kolete

Ma ka pō me ke ao, **ma ka pilikia a me ka hau‘oli**, e kōkua mai iā mākou ‘ē ka Makua lani, **e paulele i kou aloha**, e lawe hana i kou kumuhana, **ā e ho‘onani i kou inoa**, ma o Iesu Kristo ko mākou Haku . ‘Amene

*In darkness and in light, **in trouble and in joy**, help us heavenly Father, **to trust your love**, to serve your purpose, **and to praise your name**, through Jesus Christ our Lord. Amen*

## Matthew 11:2-11

### ENGLISH

#### Messengers from John the Baptist

**11:2** When John heard in **prison** what the Messiah[a] was doing, he sent word by his[b] disciples(A)

**11:3** and said to him, “Are you the one who is to come, or are we to wait for another?”(B)

**11:4** Jesus answered them, “Go and tell John what you hear and see:

**11:5** the **blind** receive their sight, the lame walk, those with a skin disease are **cleansed**, the deaf hear, the dead are raised, and the poor have good news brought to them.(C)

**11:6** And blessed is anyone who takes no **offense** at me.”(D)

#### Jesus Praises John the Baptist

**11:7** As they went away, Jesus began to speak to the crowds about John: “What did you go out into the wilderness to look at? A reed shaken by the wind?(E)

**11:8** What, then, did you go out to see? Someone[c] dressed in soft robes? Look, those who wear soft robes are in royal palaces.

**11:9** What, then, did you go out to see? A prophet?[d] Yes, I tell you, and more than a **prophet**.(F)

**11:10** This is the one about whom it is written, ‘See, I am sending my **messenger** ahead of you, who will prepare your way before you.’(G)

**11:11** “Truly I tell you, among those born of women no one has arisen greater than John the Baptist, yet the least in the kingdom of heaven is greater than he.

### ‘ŌLELO HAWAI‘I

**11:2** Lohe a‘ela ‘o Ioane i loko o ka hale **pa‘ahao** i nā hana a Kristo, ho‘ouna maila ia i nā haumāna āna ‘elua,

**11:3** Nīnau akula iā ia, ‘O ‘oe ‘i‘o nō anei ka mea e hele mai ana; e kali anei mākou i kekahi mea ‘ē a‘e?

**11:4** ‘Ōlelo maila Iesū, ‘ī maila iā lāua, Ō uho‘i ‘olua, e ha‘i aku iā Ioane i nā mea a ‘olua i lohe, a i ‘ike iho nei.

**11:5** Ua ‘ike nā **makapō**, ua hele nā ‘o‘opa, ua **huikala** ‘ia nā lēpero, ua lohe nā kuli, ua ho‘āla ‘ia nā make, a ua ha‘i ‘ia aku ka ‘euanelio i ka po‘e ‘ilihune.

**11:6** Pōmaika‘i ho‘i ka mea i ho‘o**hihia** ‘ole ‘ia no‘.

**11:7** A hala akula lāua, ho‘omaka akula Iesū e ‘ōlelo i ka po‘e kānaka no Ioane, ‘ī akula, I hele lā ‘oukou i ka wao nahele e ‘ike i ke aha? I ka ‘ohe anei i luli i ka makani?

**11:8** I hele ho‘i ‘oukou e ‘ike i ke aha? He kanaka anei i kāhiko ‘ia i ke kapa pahe‘e? Aia nō ka po‘e i kāhiko ‘ia i ke kapa pahe‘e i loko o nā hale o nā ali‘i.

**11:9** I hele ho‘i ‘oukou e ‘ike i ke aha? He kāula anei? ‘O ia, ke ha‘i aku nei au iā ‘oukou, ‘o ka mea ho‘i e ‘oi aku i ke **kāula**.

**11:10** ‘O ia nō ka mea i palapala ‘ia nona, Aia ho‘i, ke ho‘ouna aku nei au i ka‘u ‘**elele** ma mua ou, nāna e ho‘omākaukau i kou alanui ma mua ou.

**11:11** He ‘oia‘i‘o ka‘u e ‘ōlelo aku nei iā ‘oukou, ‘O nā mea a nā wāhine i hānau ai, ‘a‘ole kekahi o lākou i ‘oi aku i mua o Ioane Bapetite: akā, ‘o ka mea li‘ili‘i loa i loko o ke aupuni o ka lani, ua ‘oi aku ia i mua ona.

**pa‘a.hao**

1. nvi. Prisoner, convict; to be imprisoned. Hale pa‘ahao, prison, jail. ho‘o.pa‘a.hao To make a prisoner. Ho‘opa‘ahao pono ‘ole, false imprisonment.

2. n. Proceeds (as pigs, sweet potatoes or taro) paid to holders of land on which tenants worked; penalty for failure to pay was imprisonment. Cf. lā pa‘ahao, lo‘i pa‘ahao

**maka.pō**

nvs. Blindness, blind person; blind. Lit., night eye. ho‘o.maka.pō To cause blindness, to feign blindness, to blindfold. (PEP matapoo.

**hui.kala**

nvt. To absolve entirely, forgive all faults, excuse, cleanse and purify morally; pardon, atonement, absolution; ceremonial cleansing. Cf. Malo 199. E huikala ‘oukou iā ‘oukou iho (Oihk. 20.7), sanctify yourselves.

**hihia**

1. nvs. Entangled, interwoven, involved, perplexed, hampered, rank, snarled, obscure and difficult to understand (Kep. 167); snarl, entanglement, kink, thicket, difficulty, problem, trouble. Ka hihia pa‘a o ka nahele, the dense thicket of the forest. Nui nā kumu hihia ma nā maka, lima, wāwae. kino (ma ka hula), there are many sources of difficulties [immoralities] from the eyes, hands, feet, body (in the hula). ho‘o.hihia To get into difficulties, entangle, perplex, beset with trouble (Mat. 26.31), complicate. Ka ho‘ohihia ‘ana o kēia kanaka iā kākou (Puk. 10.7), this man is a snare to us.

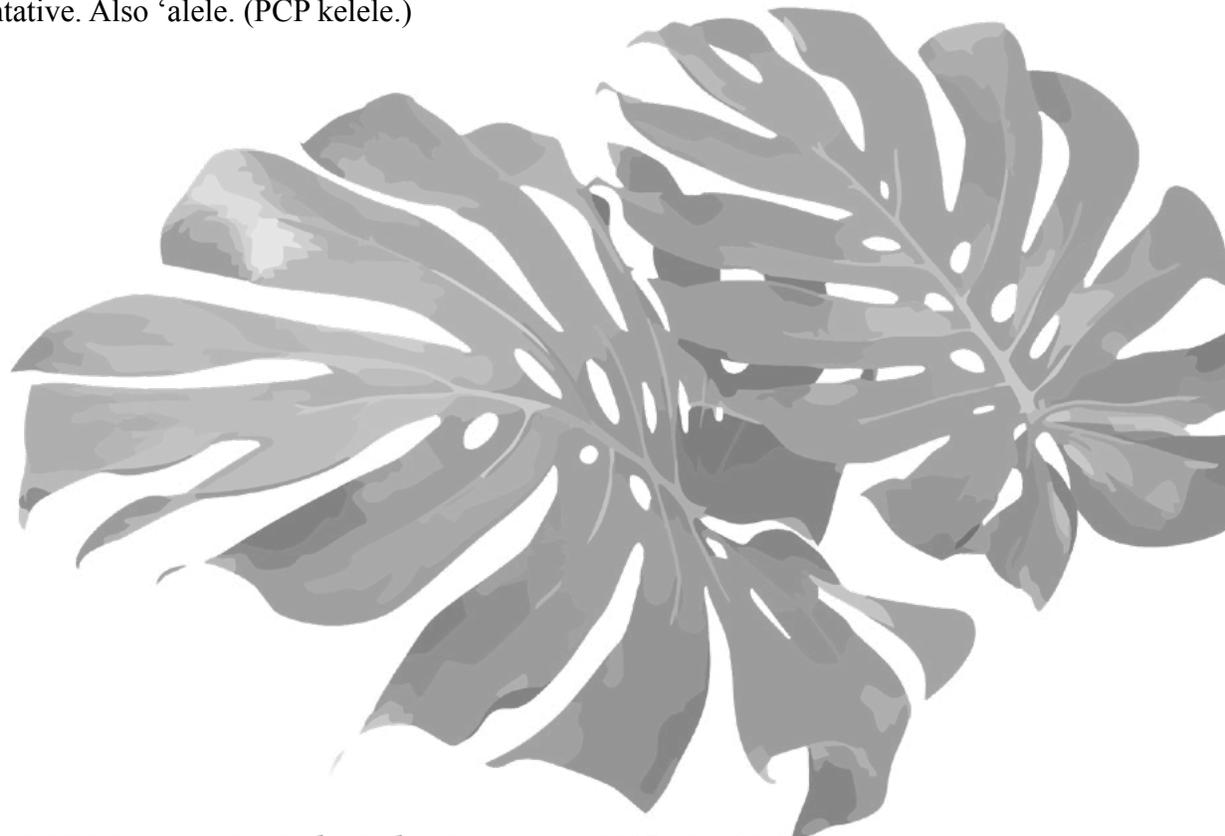
2. n. Lawsuit or case before the court, trial, Cf. hihia kalaima, hihia waiwai. (PCP fifia.

**kā.ula**

n. Prophet, seer, magician. (PPN taula, PNP taaula.

**‘elele**

n. Messenger, delegate, ambassador, envoy, any diplomatic representative. Also ‘alele. (PCP kelele.)



# Fourth Sunday of Advent

December 21th, 2025



## A Collect He Kolete

Ma ka pō me ke ao, **ma ka pilikia a me ka hau‘oli**, e kōkua mai iā mākou ‘ē ka Makua lani, **e paulele i kou aloha**, e lawe hana i kou kumuhana, **ā e ho‘onani i kou inoa**, ma o Iesu Kristo ko mākou Haku . ‘Amene

*In darkness and in light, **in trouble and in joy**, help us heavenly Father, **to trust your love**, to serve your purpose, **and to praise your name**, through Jesus Christ our Lord. Amen*

## Matthew 1:18-25

### ENGLISH

**1:18** Now the **birth** of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to **be with child** from the Holy Spirit.

**1:19** Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to **dismiss** her quietly.

**1:20** But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, for the child **conceived** in her is from the

### Holy Spirit.

**1:21** She will **bear** a son, and you are to name him Jesus, for he will save his people from their sins.”

**1:22** All this took place to fulfill what had been spoken by the Lord through the prophet:

**1:23** “Look, the virgin shall conceive and **bear** a son, and they shall name him Emmanuel,” which means, “God is with us.”

**1:24** When Joseph awoke from **sleep**, he did as the angel of the Lord commanded him; he took her as his wife,

**1:25** but had no marital relations with her until she had borne a son; and he named him Jesus.

### ‘ŌLELO HAWAI‘I

**1:18** Penei ho‘i ka **hānau** ‘ana o Iesū Kristo: I ho‘opalau ‘ē ‘ia kona makuwahine ‘o Maria na Iosepa, ‘a‘ole na‘e lāua i pili, a ‘ikea ‘o ia, ua **hāpai** na ka ‘Uhane Hemolele.

**1:19** Akā, he kanaka pono kāna kāne ‘o Iosepa, ‘a‘ole ia i makemake e hō‘ino iā ia ma ke ākea; mana‘o ihola ia e **kipaku** malū iā ia.

**1:20** A i kona no‘ono‘o ‘ana ma ia mau mea, aia ho‘i, ‘ike ‘ia aku ka ‘ānela a ka Haku e ia ma ka moe, ‘ī maila, E Iosepa, e ka mamo a Dāvida, mai maka‘u ‘oe ke lawe iā Maria i wahine nāu; no ka mea, ua **hāpai** ‘o ia na ka ‘Uhane Hemolele.

**1:21** A e **hānau** mai ‘o ia i keiki kāne, a e kapa aku ‘oe i kona inoa ‘o IESŪ; no ka mea, e ho‘ōla ia i kona po‘e kānaka mai ko lākou hewa.

**1:22** Ma ia mau mea i kō ai ka mea a ka Haku i ‘ōlelo mai ai ma ke kāula, i ka ‘ī ‘ana mai,

**1:23** Aia ho‘i, e hāpai ana kekahi wahine pu‘upa‘a, a e **hānau** mai ia i keiki kāne, a e kapa ‘ia kona inoa ‘o ‘EMANU‘ELA; ‘o ke ‘ano kēia, ‘o ke Akua me kākou.

**1:24** A ala a‘ela ‘o Iosepa mai ka **hiamoe** ‘ana, hana akula ia e like me kā ka ‘ānela a ka Haku i kauoha mai ai iā ia, a lawe maila ia i kāna wahine;

**1:25** ‘A‘ole na‘e i moe aku iā ia, a hiki i ka wā i hānau ai ‘o ia i kāna makahiapo kāne, a kapa akula ia i kona inoa ‘o IESŪ.

**Kipaku**

vt. To send away, drive away, expel, discharge, banish, put out of the house, get rid of, rout, exile, evict.

**Hāpai**

1. vt. To carry, bear, lift, elevate, raise, hoist, holdup; to support, as another's testimony. (Nah. 23.7.) Hāpai pū, to carry together; carry arms [a military command]. Hāpai i ka leo, to lift up the voice, as in song. No ka ho'ohanohano 'ana ia'u, i ko'u hāpai 'ia 'ana i kia'āina, honoring me in my elevation to the governorship. ho'o. hā.pai Caus/sim. (PPN sapai, PCP saapai.)

2. vi. Pregnant; to conceive. Kou hāpai 'ana (Kin. 3.16), your conception. ho'o.hā.pai To cause conception; to perform ceremonies or take treatment to induce conception.

3. n. A native variety of banana with trunk of medium height, the fruit maturing within it, about two-thirds of the way up. The fruits are small, finger length, and ten or less; their skin is yellow, and the flesh yellow, sweet, and edible raw. (HP 175, Neal 250.) Also hua waena.

4. vt. To encourage, support. Ua hāpai 'oia e inu ka 'āina apau i ka lama, he encouraged everyone in the land to drink rum.

**Hiamoe**

nvi. Sleep; to sleep, fall asleep, asleep. Kona hiamoe 'ana, his sleeping. Holoholona hiamoe, sloth. Hiamoe i ka make, to sleep in death, die. ho'o, hia.moe To put to sleep, lull to sleep, to pretend to sleep; soporific. Lā'au ho'ohiamoe, sleeping tablet or drug. (PPN fiamohe.)

**hānau**

1. nvi. To give birth; to lay (an egg); born; offspring, child, childbirth; productive, fertile. Hānau 'o Hina, Hina gave birth. Hānau 'ia 'o Hina, Hina was born. 'Ili'ili hānau, reproducing pebbles. Welo hānau, productive or prolific family. He keiki hānau 'ē, premature baby. Lā hānau, birthday. Hānau ka moa i ka hua, the chicken lays an egg. ho'o.hā.nau To act as midwife, deliver a baby; to reproduce. (PPN faanau.)

2. interj. Happy birthday (used in toasts).

3. Short for hoahānau, cousin. Rare.

**Resources**

Revised Common Lectionary

New Revised Standard Version Translation

NT Hawaiian Baibala Hawaiian and English <https://baibala.org/>

Nā Puke Wehewehe 'Ōlelo Hawai'i, <http://wehewehe.org/>

**Doxology - Ho'onani i Ka Makua Mau**

Ho'onani i ka Makua mau, Ke Keiki me ka 'Uhane no, Ke Akua mau ho'omaika'i pu, Ko keia ao, ko kela ao.  
AMENE

*Let us give praise to the eternal Father, To the Son and to the Holy Ghost.  
To God everlasting, let there ring praise. Both in this world as well  
as the kingdom.*

