



THE CATHEDRAL OF ST. ANDREW | HONOLULU

The Third Sunday After the Epiphany
Ali'i Sunday Commemorating Queen Emma
January 21, 2024 – 10am

Welcome to the Cathedral and to our worship this morning! Our liturgy is an enacted, sung and spoken event in the life of the people of God. All that happens in the sanctuary with the community who gathers works because of our participation all together in the sacred space. God meets us here!
Whether you've been to Episcopal services for a long time, or this is your first, you are welcome here.

THE WORD OF GOD - KA 'OLELO A KE AKUA

ORGAN PRELUDE Please see insert.

CHORAL INTROIT Please see insert.

Please stand.

PROCESSIONAL HYMN The Hymnal 1982 #537 Christ for the world we sing!

Moscow

OPENING SENTENCES

The Opening Sentences is reminiscent of the beginning of traditional Jewish prayers, and mirrors examples found in Hebrew scripture.

Celebrant

Blessed be our God.

People

For ever and ever. Amen.

COLLECT FOR PURITY

Celebrant

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

TRISAGION Sung by all.

John Rutter

Ho - ly God, Ho - ly and Might - y, Ho - ly Im - mor - tal

One, Have mer - cy up - on us. Ho - ly God,

Ho - ly and Might - y, Ho - ly Im - mor - tal One, Have

mer - cy up - on us. Ho - ly God, Ho - ly and Might - y,

Ho - ly Im - mor - tal One, Have mer - cy up - on us.

COLLECT OF THE DAY

The Collect of the Day gathers us together in a prayer that highlights the scriptural theme of the day and is appointed specifically for the Sunday of the liturgical year.

Celebrant

God be with you.

And also with you.

Let us pray.

Give us grace, O Lord, to answer readily the call of our Savior Jesus Christ and proclaim to all people the Good News of his salvation, that we and the whole world may perceive the glory of his marvelous works; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

THE FIRST READING *Please be seated.*

Jonah 3: 1-5, 10

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Lector A Reading from the Book of Jonah.

The word of the Lord came to Jonah a second time, saying, "Get up, go to Nineveh, that great city, and proclaim to it the message that I tell you." So Jonah set out and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly large city, a three days' walk across. Jonah began to go into the city, going a day's walk. And he cried out, "Forty days more, and Nineveh shall be overthrown!" And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on sackcloth.

When God saw what they did, how they turned from their evil ways, God changed his mind about the calamity that he had said he would bring upon them; and he did not do it.

Hear what the Spirit is saying to the Churches.

Thanks be to God.

PSALM 62: 6-14 *Sung by Choir.*

George Thalben-Ball

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

- 6 For God alone my soul in silence waits;
truly, my hope is in him.
- 7 He alone is my rock and my salvation,
my stronghold, so that I shall not be shaken.
- 8 In God is my safety and my honor;
God is my strong rock and my refuge.
- 9 Put your trust in him always, O people,
pour out your hearts before him, for God is our refuge.
- 10 Those of high degree are but a fleeting breath,
even those of low estate cannot be trusted.
- 11 On the scales they are lighter than a breath,
all of them together.
- 12 Put no trust in extortion;
in robbery take no empty pride;
though wealth increase, set not your heart upon it.
- 13 God has spoken once, twice have I heard it,
that power belongs to God.
- 14 Steadfast love is yours, O Lord,
for you repay everyone according to his deeds.

THE EPISTLE

1 Corinthians 7: 29-31

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation of John.

Lector A Reading from the First Letter of Paul to the Corinthians.

I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

Hear what the Spirit is saying to the Churches.

Thanks be to God.

SEQUENCE HYMN *The Hymnal 1982 #440*

Blessed Jesus, at thy word

Liebster Jesu

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

THE GOSPEL

Mark 1: 14-20

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

The Holy Gospel of our Savior Jesus Christ according to Mark.

Glory to you, Lord Christ.

After John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, “The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.”

As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. And Jesus said to them, “Follow me and I will make you fish for people.” And immediately they left their nets and followed him. As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. Immediately he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

The Gospel of the Lord.

Praise to you, Lord Christ.

THE SERMON

Canon Heather+

The homily/sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.



THE NICENE CREED *Please stand.*

A creed is a statement of the Church's belief. The Nicene Creed was formulated at the Council of Nicea in 325 C.E.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE *All remain standing.*

Intercessor

We pray that Christ may be seen in the life of the Church, saying: 'Jesus, Lord of the Church',
and together responding: in your mercy hear us.

You have called us into the family of those who are the children of God.

In the Anglican Cycle of Prayer, we pray for the Church of South India (United).

In the Diocesan Cycle of Prayer, we pray for the clergy, staff, congregation, families, and community of Holy Cross and Holy Innocents.

And we pray for our Queen Emma Square partners: The Diocesan Support Center, St. Paul's Church, St. Peter's Church, and St. Andrew's Schools.

May our love for our brothers and sisters in Christ be strengthened by your grace.

Jesus, Lord of the Church,

in your mercy hear us.

You have called us to be a temple where the Holy Spirit can dwell.

Give us clean hands and pure hearts so that our lives will reflect your holiness.

Jesus, Lord of the Church,

in your mercy hear us.

You have called us to be a light to the world, so that those in darkness come to you.
 May our lives shine as a witness to the saving grace you have given for all.
 Jesus, Lord of the Church,
in your mercy hear us.

You have called us to be members of your body, so that when one suffers, all suffer together.
 We ask for your comfort and healing power to bring hope to those in distress and praying for all who mourn.
 Jesus, Lord of the Church,
in your mercy hear us.

Almighty God, you have surrounded us with a great cloud of witnesses: Grant that we, encouraged by the good example of your servant Emma, may persevere in running the race that is set before us, until at last we may with her attain to your eternal joy; through Jesus Christ, the pioneer and perfecter of our faith, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. *Amen.*

Celebrant

Jesus, Lord of the Church, you have called us into fellowship with all your saints. We unite our prayers with theirs and ask for grace to serve you with joy where you live and reign with the Father and the Holy Spirit, one God, now and for all eternity.
Amen.

CONFESSION OF SIN

The Confession of Sin on the part of the whole congregation celebrates the reconciling power of God's love and acknowledges our sinfulness as well as God's forgiveness.

Let us confess our sins to God.

Silence may be kept.

God of all mercy,
 we confess that we have sinned against you,
 opposing your will in our lives.
 We have denied your goodness in each other,
 in ourselves, and in the world you have created.
 We repent of the evil that enslaves us,
 the evil we have done,
 and the evil done on our behalf.
 Forgive, restore, and strengthen us
 through our Savior Jesus Christ,
 that we may abide in your love
 and serve only your will. **Amen.**

KE ALOHA 'O KA HAKU (*The Queen's Prayer*)

Queen Lili'uokalani, arr. Mark Wong

1 'O kou a - lo - ha nō, A - i - a i ka la - ni, A
 2 Ko'u no - ho mi - hi 'a - na ā pa - 'a - ha - o 'i - a, 'O
 3 Mai nā - nā 'i - no - 'i - no Nā he - wa o kā - na - ka, A -
 4 No lai - la ē ka ha - ku, Ma la - lo kou 'ē - he - u, Kō

'o kou 'oi - a - 'i - 'o, he he - mo - le - le ho - 'i.
 'o - e ku - 'u la - ma, kou na - ni ko - 'u ko - 'o.
 kā, e hu - i - ka - la, Ā ma - 'e - ma - 'e nō.
 mā - kou - ma - lu - hi - a, Ā mau loa a - ku nō. 'Ā - me - ne.

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 humankind, but forgive and cleanse. And so, O Lord, protect us beneath your wings and let peace be our portion now and forever more. Amen.

ABSOLUTION

Celebrant

Almighty God have mercy on you, forgive you all your sins through the grace of Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

THE PEACE

The ancient custom of passing the Peace expresses our unity in Christ.

Celebrant

The peace of Christ be always with you.

And also with you.

Please greet one another with gestures of God's peace and aloha. Announcements are made regarding the mission and ministry of the Cathedral.

THE OFFERTORY

The term "offertory" does not refer to taking a collection but to the offering of ourselves together with our monetary gifts and the elements of bread and wine which will be consecrated.

It is through your generosity and support of our ministries that the Cathedral is able to thrive and connect with our community and beyond. Thank you for enabling us to continue the legacy of faithfulness and commitment of the Holy Sovereigns, King Kamehameha IV and Queen Emma.



OFFERTORY ANTHEM *Please see insert.*

After the singing of the Anthem, representatives of the congregation bring the people's offerings of bread and wine, and alms or other gifts, to the Altar.

Please stand.

PRESENTATION HYMN *The Hymnal 1982 #490 I want to walk as a child of the light*

Houston

THE GREAT THANKSGIVING - KA HO'OMAIKA'I NUI

EOW Prayer 3

In the Great Thanksgiving we thank God and recall all that God has done for us in the life, death and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood.

The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Celebrant

The Lord be with you.

People

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Celebrant continues

All thanks and praise are yours at all times and in all places, our true and loving God; through Jesus Christ, your eternal Word, the Wisdom from on high by whom you created all things. You laid the foundations of the world and enclosed the sea when it burst out from the womb; You brought forth all creatures of the earth and gave breath to humankind.

Wondrous are you, Holy One of Blessing, all you create is a sign of hope for our journey; And so as the morning stars sing your praises we join the heavenly beings and all creation as we shout with joy:

SANCTUS & BENEDICTUS Sung by all.

John Rutter

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.

Ho - ly, ho - ly, ho - ly Lord,
God of power and might, Heav'n 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 People stand or kneel.

The Celebrant continues

Glory and honor are yours, Creator of all, your Word has never been silent; you called a people to yourself, as a light to the nations, you delivered them from bondage and led them to a land of promise. Of your grace, you gave Jesus to be human, to share our life, to proclaim the coming of your holy reign and give himself for us, a fragrant offering.

Through Jesus Christ our Redeemer, you have freed us from sin, brought us into your life, reconciled us to you, and restored us to the glory you intend for us.

At the following words concerning the bread, the Celebrant is to hold it or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

We thank you that on the night before he died for us Jesus took bread, and when he had given thanks to you, he broke it, gave it to his friends and said: "Take, eat, this is my Body, broken for you. Do this for the remembrance of me."

After supper Jesus took the cup of wine, said the blessing, gave it to his friends and said: "Drink this, all of you: this cup is the new Covenant in my Blood, poured out for you and for all for the forgiveness of sin. Do this for the remembrance of me."

And so, remembering all that was done for us: the cross, the tomb, the resurrection and ascension, longing for Christ's coming in glory, and presenting to you these gifts your earth has formed and human hands have made, we acclaim you, O Christ:

Celebrant and People

Dying, you destroyed our death.

Rising, you restored our life.

Christ Jesus, come in glory!

The Celebrant continues

Send your Holy Spirit upon us and upon these gifts of bread and wine that they may be to us the Body and Blood of your Christ. Grant that we, burning with your Spirit's power, may be a people of hope, justice and love.

Giver of Life, draw us together in the Body of Christ, and in the fullness of time gather us with all your people into the joy of our true eternal home.

Through Christ and with Christ and in Christ, by the inspiration of your Holy Spirit, we worship you our God and Creator in voices of unending praise.

Celebrant and People

Blessed are you now and for ever. AMEN.

THE LORD'S PRAYER

We follow in the instruction of Jesus by praying together the prayer Jesus taught his disciples, making the ongoing connection between our daily bread and the spirited food we receive in the Eucharist.

Celebrant

As our Savior Christ has taught us, we now pray,

Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done, on earth
as in heaven.

Give us today our daily bread.

Forgive us our sins,
as we forgive those who sin against us.

Save us from the time of trial,
and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and for ever.

Amen.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread and a period of silence is kept.

AGNUS DEI

John Rutter

Celebrant

The Gifts of God for the People of God.

All baptized Christians are welcome to receive Holy Communion. Those who do not wish to receive the bread and wine of Communion are welcome for a blessing. If you desire a blessing, please come forward and cross your hands over your chest. Gluten free wafers are available upon request. Please notify an usher if you need assistance receiving communion.

THE COMMUNION

Through all of our prayers, we believe that God has now transformed the bread and wine and that Jesus is present with us.

COMMUNION ANTHEM *Please see insert.*

THE POST COMMUNION PRAYER *Please stand.*

This prayer sums up what God has done with us in the liturgy and stresses that our worship has prepared us for our daily mission in the world.

After Communion, the Celebrant says

Let us pray.

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.

THE BLESSING

The Wisdom of God the Love of God and the Grace of God strengthen you to be Christ's hands and heart in this world, in the name of the Holy Trinity. Amen.

PROCESSIONAL HYMN *The Hymnal 1982#416* For the beauty of the earth

Lucerna Laudoniae

THE DISMISSAL

Go in peace to love and serve the Lord.

Thanks be to God.

ORGAN POSTLUDE *Please see insert.*

OUR WORSHIP HAS ENDED. OUR SERVICE TO THE WORLD HAS JUST BEGUN.

EMMA NAEA KALELEONALANI ROOKE



On January 2, 1830, Fanny Kekelaokalani Naea gave birth to a daughter, Emma. Fanny was the eldest daughter of the High chiefess Kaoanoeha, Daughter of Keliimaikai brother of Kamehameha the Great, and her husband John Young, a British sailor who became an advisor to Kamehameha the Great. In time honored Hawaiian fashion, Fanny gave her daughter to her sister Grace, wife of Dr. T.C.B. Rooke, to be raised as her own *hanai* daughter. Thus Emma, with roots securely grounded in the Ali'i was brought up in the household of an English physician with all the advantages of a young English lady.

Emma's earliest education at home came from her father, with whom she learned to read from *The Book of Common Prayer*, so that by the age of six when she was enrolled in the Chief's Children's School (or The Royal School) she was an accomplished reader in English. With only fifteen other students, the Royal School, under the direction of the Rev. Mr. and Mrs. Cooke, educated the select children of the Alii of Emma's generation, five of whom would become rulers of Hawaii in their own right. Her education was continued under the direction of a governess, Mrs. Sarah Rhodes von Pfister, rounding out a rudimentary knowledge of French, Geography and History. At the same time Emma became a proficient assistant to her father's medical practice.

On June 19, 1856, Emma became the bride of Alexander Liholiho, King Kamehameha IV, with whom she had attended the Royal School. Alexander, a grandson of Kamehameha the Great, acceded to the throne on January 11, 1855; he and Emma were married at Kawaiahao Church in an Anglican ceremony conducted by the Rev. Mr. Armstrong, who had agreed, in the absence of an Anglican priest, to use the Church of England rite requested by the royal couple. This royal wedding, the first ever to be witnessed by the Hawaiian community, was an occasion of great celebration and hope for the future.

On May 20, 1858, Albert Edward Kauikeaoli Leiopapa A Kamehameha was born, and with the consent of the Privy Council the child received the title of "His Royal Highness The Prince of Hawaii."

From the time of their marriage the King and queen had been intent upon inviting the Church of England to send a mission to the islands. With the encouragement and assistance of Robert Crichton Wyllie, Hawaiian Minister of Foreign Affairs, negotiations were begun which resulted in the establishment of a missionary bishopric rather than only a chapel with a clergyman. On December 15, 1861, with the consent of Queen Victoria by license to the Archbishop of Canterbury, Dr. Thomas Nettleship Staley was consecrated "The first Bishop of the United Church of England and Ireland in Hawaii." As part of the negotiations the American Episcopal Church was also consulted, and its support given through the offices of the Bishop of California. In the meantime Queen Emma and King Kamehameha IV were actively facilitating the establishment of the mission in Honolulu by providing a site for the new cathedral and raising funds for the support of the church. In addition they happily anticipated the baptism of their son upon the arrival of the new Bishop, especially as Queen Victoria had consented to be his Godmother. In August of 1862, the four-year-old Prince became ill and was hastily baptized in the presence of Queen Victoria's proxy, Commissioner William Synge, his wife and Prince Lot Kamehameha, his uncle, before he died. Upon his arrival in November Bishop Staley baptized

Queen Emma, and confirmed the King and the Queen on November 28, 1862. One year later, on November 30, 1863, the Feast of St. Andrew, King Kamehameha IV also died, a victim of recurring asthma.

The Dowager Queen Emma spent the rest of her life actively pursuing the three major interests she had shared with her husband: health care for the Hawaiian people, education for young Hawaiian ladies, and the care of the Anglican Church in Hawaii. Early in her career as Queen, Emma became instrumental in soliciting support and funds to create a much-needed hospital to serve the health needs of the Hawaiian population which was under constant threat from the introduction of foreign disease. Hale Mai O Ke Wahine Alii (Hospital of the Women Chief), more commonly known as The Queen's Hospital, was dedicated in July 1860 by King Kamehameha IV in honor of the work of his wife. Queen Emma nurtured the hospital with her time and her resources. Having had the best of education available, Queen Emma was intent also on raising the awareness of Hawaiians through education to cope and prosper in their changing world. To this end she was instrumental in establishing St. Cross School, Lahaina (1864) and St. Andrew's Priory School Honolulu, (1867) where Hawaii's girls might receive "the very best in Christian culture" on a par with boys, and "be trained in nursing the sick and as children's nurses, so as to prepare them to be wiser mothers and wives." Not only did the Queen take an active part in the planning and building of the Priory School, she sought out girls of Hawaiian ancestry, who might not know of the Priory and encouraged them with personal scholarships to attend school.

Queen Emma's most challenging role for the new Anglican Church in Hawaii came, when, with the encouragement of King Kamehameha V, she traveled to England to raise funds for the new Cathedral, to commission architects to design it, and to arrange for the acquisition and cutting of stone which would create the initial phase of St. Andrew's Cathedral. Aided by her friend, Jane, Lady Franklin, and Emma's own close connection with Queen Victoria, the Queen succeeded in raising enough funds to accomplish her task while carrying out, at the same time, important diplomatic services requested by King Kamehameha V.

Queen Emma made one overt political statement in a life otherwise devoted to health care, education, and the Church. In 1874, she announced her candidacy for the throne upon the death of King Lunalilo (February 3, 1874) in opposition to Col. David Kalakaua. In a short and furious election campaign of nine days, Queen Emma decried the pro-American posture of her opponent and was defeated. Upon the election of King Kalakaua, Emma offered him her loyalty and support to unite the Hawaiian community for their common preservation. From this point on until her death on April 25, 1885 (The Feast of St. Mark) Queen Emma concentrated on the good works for which she is known to this day. The following excerpt from *Victorian Visitors*, by Alfons Korn, sums up Queen Emma's later years: "During the 1870s and early 1880s Emma became more and more the Hawaiian matriarch...she belonged thoroughly to her people in a manner befitting a queen who in her lifetime had already become a heroine in story and song...all growing things seemed to answer to her knowledge and labour and many a once barren spot sheltered today by Monkey Pod or Royal Poinciana owes its present shade to seed or parent stock tended by her hands...And not only in her prayers or by her gardening, but also at those times when she visited the wards of the hospital in the midst of the Pacific which bears her name, Queen Emma fostered the life of Hawaii in every form."



THE CATHEDRAL
OF
ST. ANDREW
HONOLULU, HAWAII

The Right Reverend Robert L. Fitzpatrick
Bishop, The Episcopal Diocese of Hawai'i

The Reverend Canon Heather L. Patton-Graham
Cathedral Provost and Chaplain, St. Andrew's Schools

The Reverend Haaheo Guanson
Assisting Priest and Dean, Waiolaihui 'ia

The Reverend Deacon Steve Costa
Archdeacon, The Episcopal Diocese of Hawai'i

Roth Puahala
Head Verger

MUSICIANS

Cathedral Choir with Orvis Scholars

Nicholas Keone Lee
Director of Music

Mark Wong
Organist

ADMINISTRATIVE STAFF

Lauren Houghtailing
Program Manager

Julia Jackson
Business Manager

Jaki Knaus
Audio/Visual Technician