



THE CATHEDRAL OF ST. ANDREW | HONOLULU

Ka Lāpule Mua o Ka Hikina (The First Sunday of Advent)

December 3, 2023 - 8am

Our liturgy is not a document, but an enacted, sung and spoken event in the life of the people of God. The root of the word liturgy is "the work of the people," meaning all that happens in the sanctuary with the community who gathers works because of your participation. The beautiful thing about this invitation to participate is that, who we are and what we bring is enough because God meets us here! Whether you've been to Episcopal services for a long time, or this is your first, you are welcome here.

KA 'ŌLELO A KE AKUA - THE WORD OF GOD

ORGAN PRELUDE Please see insert.

PŪ Please stand.

OLI

PROCESSIONAL HYMN Please see insert.

E na kia'i, e ha'i mai

Aberystwyth

THE OPENING SENTENCES

The Opening Sentences is reminiscent of the beginning of traditional Jewish prayers, and mirrors examples found in Hebrew scripture. In it the priest in charge of the celebration, known as the celebrant or presider, begins a dialogue of praise with the congregation. As Christians we recognize that we are blessed by acknowledging the Trinity.

Celebrant

E ho'omaika'i 'ia ke Akua: ka Makua, ke Keiki, a me ka 'Uthane Hemolele. (Blessed be God: Father, Son, and Holy Spirit.)

People

A e pōmaika'i kona aupuni, i kēia manawa a mau loa aku. 'Āmene. (And blessed be his kingdom, now and for ever. Amen.)

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.

E ke Akua mana loa, hāmama nā na'au a pau i ou lā a 'ikea nā makemake a pau, a 'a'obe mea huna i hūnā 'ia maiā 'oe: E ho'oma'ema'e i nā mana'o o ka mākou mau na'au ma ka ulu 'ana o ka mana'o o kou 'Uthane Hemolele, i hiki ai iā mākou ke aloha pīha loa iā 'oe a ho'onui pono i kou Inoa hemolele ma o Kristo lā ko mākou Haku. 'Āmene.

TRISAGION Sung by all.

John McCreary



THE 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. Collect refers to the Celebrant collecting the prayers of the community together.

Celebrant

‘O ka Haku pū me ‘oukou. (The Lord be with you.)

A me ‘oe ho‘i. (And also with you.)

E pule kākou. (Let us pray.)

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.

Please be seated.

THE FIRST READING Read in English

Isaiah 64: 1-9

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 Prophet Isaiah. (Eia he Ha‘awina mai ka Wānana a Isaia.)

O that you would tear open the heavens and come down, so that the mountains would quake at your presence-- as when fire kindles brushwood and the fire causes water to boil-- to make your name known to your adversaries, so that the nations might tremble at your presence! When you did awesome deeds that we did not expect, you came down, the mountains quaked at your presence. From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him. You meet those who gladly do right, those who remember you in your ways. But you were angry, and we sinned; because you hid yourself we transgressed. We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away. There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity. Yet, O Lord, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Do not be exceedingly angry, O Lord, and do not remember iniquity forever. Now consider, we are all your people.

Inā ‘oe e wāhi i nā lani, a ibo ho‘i i lalo, I hebe‘e nā mauna i mua o kou alo, E like me ke abi i ho‘ā i ka lā‘au li‘ili‘i, A me ke abi i ho‘olapalapa ai i ka wai, I mea e ho‘okaulana ai i kou inoa i waena o kou po‘e ‘enemi, I ha‘alulu ho‘i i nā lāhui kanaka i mua o kou alo! Me kāu i hana ai i nā mea weliweli a mākou i mana‘o ‘ole ai, No ka mea, ibo mai nō ‘oe, i hebe‘e nā mauna i mua o kou alo. Mai ka wā kabiko loa mai, ‘a‘ole i lohe lākou, ‘a‘ole i komo i ka pepeiao, ‘A‘ole ho‘i i ‘ike aku ka maka i ke Akua ‘ē a‘e, ke ka‘awale ‘oe, I hana pelā i ka mea kakali iā ia. Ua ku‘ikahi nō ‘oe me ka mea ‘oli‘oli i ka hana i ka pono, Ka mea e ho‘omana‘o iā ‘oe ma kou mau ‘ao‘ao; Aia ho‘i, ua hūhū mai nō ‘oe, no ka mea, ua hana hewa mākou; Ma loko o kēlā mau mea, ua oia mau nō, A e ho‘ola ‘ia nō ho‘i mākou. Akā, ua like nō mākou a pau me ka mea haumia, Ua like ho‘i ko mākou pono a pau me ke kapa pe‘a; A mae wale nō ho‘i mākou a pau, e like me ka lau; A ua ka‘ika‘i aku nō ko mākou hewa iā mākou, e like me ka makani. ‘A‘obe mea i hea aku i kou inoa, A ho‘ala iā ia ibo e ho‘oikaika aku ma ou lā; No ka mea, ua hūnā ‘oe i kou maka, mai o mākou aku, A ua ho‘oma‘ule ho‘i iā mākou no ko mākou mau hewa. ‘Anō lā, ‘o ‘oe, e Iehova, ko mākou Makua, ‘O mākou nō ka lepo, ‘o ‘oe ko mākou potera; A ‘o mākou nō a pau ka hana a kou lima. Mai ukiuki nui mai ‘oe, e Iehova, Mai ho‘omana‘o mau loa ho‘i i ka hewa; Aia ho‘i, ke nonoi aku nei mākou iā ‘oe, e nānā mai, ‘O mākou nō a pau kou po‘e kākāka.

The Word of the Lord. (Ka ‘Ōlelo a ka Haku.)

Thanks be to God. (E ho‘omaika‘i i ke Akua.)

THE PSALM 80: 1-7, 16-18 In Hawaiian.

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

1 E hāliu mai kou pepeiao, e ke Kahu hipa o ka
‘Isera‘ela, Ka mea alaka‘i iā Iosepa me he ‘ohana
hipa lā; E ka mea e noho lā ma waena o nā
Kerubima, e ho‘omālamalama mai.

1 Hear, O Shepherd of Israel, leading Joseph like a
flock; shine forth, you that are enthroned upon the
cherubim.

2 I mua o ‘Eperaima a me Beniamina, a me Manase,
E ho‘āla ai ‘oe i kou ikaika, E hele mai ho‘i e ho‘ōla
iā mākou.

2 In the presence of Ephraim, Benjamin, and
Manasseh, stir up your strength and come to help us.

3 E ke Akua ē, e ho‘ohuli mai ‘oe iā mākou, Na kou
maka e ho‘omālamalama mai, a laila ola nō mākou.

3 Restore us, O God of hosts; show the light of your
countenance, and we shall be saved.

4 E Iēhova, ke Akua o nā kaua, Pehea lā ka lō‘ihi o kou huhū ‘ana i ka pule a kou po‘e kānaka?

5 Ke hānai mai nei ‘oe iā lākou i ka ‘ai, he waimaka; Ke ho‘ohāinu mai nei ‘oe iā lākou i nā waimaka, a piha ke ana.

6 Ua ho‘olilo ‘oe iā mākou i mea e hakakā ai nā mea e noho kokoke ana iā mākou; A ua ‘aka‘aka ho‘i ko mākou po‘e ‘enemi i waena o lākou.

7 E ke Akua o nā kaua, e ho‘ohuli mai ‘oe iā mākou; Na kou maka e ho‘omālamalama mai, a lāila, ola nō mākou.

17 E kau ‘ia kou lima ma luna o ke kanaka o kou lima ‘ākau, A ma luna ho‘i o ke keiki a ke kanaka āu i ho‘oikaika ai nou iho.

18 A lāila, ‘a‘ole mākou e ha‘alele iā ‘oe; E ho‘āla mai ‘oe iā mākou, a e hea aku nō mākou i kou inoa.

19 E Iēhova, ke Akua o nā kaua, e ho‘ohuli mai ‘oe iā mākou, Na kou maka e ho‘omālamalama mai, a lāila, ola nō mākou.

4 O LORD God of hosts, how long will you be angered despite the prayers of your people?

5 You have fed them with the bread of tears; you have given them bowls of tears to drink.

6 You have made us the derision of our neighbors, and our enemies laugh us to scorn.

7 Restore us, O God of hosts; show the light of your countenance, and we shall be saved.

16 Let your hand be upon the man of your right hand, the son of man you have made so strong for yourself.

17 And so will we never turn away from you; give us life, that we may call upon your Name.

18 Restore us, O LORD God of hosts; show the light of your countenance, and we shall be saved.

THE EPISTLE *Read in Hawaiian.*

1 Corinthians 1: 3-9

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 Eia he Ha‘awina mai ka ‘Episetole Mua a Paulo ka luna ‘ōlelo i ko Korineto.
(*A Reading from the First Letter of Paul to the Corinthians.*)

E aloha ‘ia mai ‘oukou, a e maluhia ho‘i e ke Akua, e ko kākou Makua, a e ka Haku e Iesū Kristo.

Ke aloha mau aku nei au i ko‘u Akua, no ‘oukou, no ka lokomaika‘i o ke Akua i hā‘awi ‘ia mai iā ‘oukou ma o Iesū Kristo lā. No ka mea, ua waiwai ‘oukou iā ia i nā mea a pau, i nā ‘ōlelo a pau, a me ka na‘auao i nā mea a pau; No ka hō‘oia‘i‘o ‘ana o ka ‘ōlelo a Kristo i waena o ‘oukou; No ia mea, ‘a‘ole ‘oukou i nele i kekahi ha‘awina; e kali ana i ka hō‘ike ‘ana mai o ko kākou Haku, ‘o Iesū Kristo: Nāna nō ‘oukou e ho‘okūpa‘a, a hiki aku i ka hopena, i hewa ‘ole ‘oukou i ka lā o ko kākou Haku ‘o Iesū Kristo. He Akua mālama, ka mea i hea mai iā ‘oukou, i po‘e hoa no kāna Keiki, no Iesū Kristo, ko kākou Haku.

Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to my God always for you because of the grace of God that has been given you in Christ Jesus, for in every way you have been enriched in him, in speech and knowledge of every kind- just as the testimony of Christ has been strengthened among you- so that you are not lacking in any spiritual gift as you wait for the revealing of our Lord Jesus Christ. He will also strengthen you to the end, so that you may be blameless on the day of our Lord Jesus Christ. God is faithful; by him you were called into the fellowship of his Son, Jesus Christ our Lord.

Ka ‘ōlelo a ka Haku. (*The Word of the Lord.*)

E ho‘omaika‘i i Ke Akua. (*Thanks be to God.*)

SEQUENCE HYMN *Please see insert.*

Nani ke aloha i pa‘a

Dennis

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.”



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.

Deacon

Ka 'Euanelio Hemolele a ko kākou Haku, 'o Iesū Kristo, wahi a Mareko.

(The Holy Gospel of our Lord Jesus Christ according to Mark.)

E ho'onanī iā 'oe, e ka Haku Kristo. (Glory to you, Lord Christ.)

Jesus said, "In those days, after that suffering,

the sun will be darkened,
and the moon will not give its light,
and the stars will be falling from heaven,
and the powers in the heavens will be shaken.

Then they will see 'the Son of Man coming in clouds' with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

"From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away.

"But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake—for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake."

A pau ka pilikia 'ana o ia mau lā, a laila,

e pouli loa nō ka lā, 'a'ole ho'i e hā'awi mai ka mahina i kona malamalama; E hā'ule ibo nō ho'i nā hōkū o ka lani, a e ha'alulu nō nā mea mana o ka lani.

I laila lakou e 'ike ai i ke Keiki a ke kanaka e hele mai ana ma nā ao me ka mana nui, a me ka nani. A laila ia e ho'ouna aku ai i nā 'ānela āna, a e 'ākoakoa mai i kāna po'e i wae 'ia, mai nā kukulu 'ehā mai, a mai kelā pā o ka honua, a mai kelā pā o ka lani mai.

E 'o ho'i 'oukou i ka nane o ka lā'au fiku: i ka wā e 'ōpiopio ai kona lālā, a e ho'omaka ana nā lau, a laila 'oukou e 'ike ai, ua kokoke mai ke kau: Pēlā nō ho'i 'oukou, a 'ike 'oukou e hana 'ia mai ana keia mau mea lā, i laila 'oukou e 'ike ai, ua kokoke mai nō, aia ma ka 'ipuka. He 'oia'i'o ka'u e 'ōlelo aku nei iā 'oukou, 'a'ole e pau keia hanauna, a hana 'ē 'ia mai nō keia mau mea a pau ma mua. E lilo nō ka lani a me ka honua; akā, 'o ka'u mau 'ōlelo, 'a'ole loa ia e lilo.

Akā, 'o ko laila lā, a me ko laila hora, 'a'ole loa kekahi kanaka i 'ike, 'a'ole nō ho'i ka po'e 'ānela i luna o ka lani, 'a'ole nō ho'i ke Keiki, 'o ka Makua wale nō. E ao 'oukou, e maka'ala, a e pule; no ka mea, 'a'ole 'oukou i 'ike i kelā wā. E like auane'i ia me ke kanaka e hele ana i kahi lō'ihī, ha'alele ia i kona hale, kauoha a'ela i kāna po'e kanuā, a hā'awi i kelā, a i keia i kāna hana, a kauoha mai i ke kia'i puka, e maka'ala. E maka'ala nō ho'i 'oukou; no ka mea, 'a'ole 'oukou i 'ike i ka wā e hiki mai ai 'o ka haku mea hale, i ke abiahi paha, i ke aumoe paha, a i ke kani 'ana o ka moa, a i ke kakahiaka; O hiki 'ē mai ia, a loa'a mai 'oukou e hiamoe ana. 'O ka'u e 'ōlelo aku nei iā 'oukou, 'o ia nō ka'u e 'ōlelo aku nei i nā mea a pau loa, E maka'ala.

Ka 'Euanelio a ka Haku. (The Gospel of the Lord.)

E ho'omaika'i iā 'oe, e ka Haku Kristo. (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. It tells the story of the Holy Trinity revealed in the life, death, and resurrection of Jesus of Nazareth. At other times during worship we may use the Apostles' Creed, which is the ancient Baptismal creed.

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.

THE PRAYERS OF THE PEOPLE *All remain standing.*

In the last portion of the Liturgy of the Word, we pray for the church and for the world, and make our final preparation for Communion. Our prayers always include the entire universal church, the nation, the welfare of the world, the concerns of the local community, those who suffer or are in trouble, and those who have died.

Intercessor

Watchful at all times, let us pray for strength to stand with confidence before our Maker and Redeemer. That God may bring in his kingdom with justice and mercy, let us pray to the Lord:

Ē ka Haku, e aloha mai (*Lord, have mercy*).

That God may establish among the nations his sceptre of righteousness, let us pray to the Lord:

Ē ka Haku, e aloha mai.

That we may seek Christ in the Scriptures and recognize him in the breaking of the bread, let us pray to the Lord:

Ē ka Haku, e aloha mai.

That God may bind up the brokenhearted, restore the sick and raise up all who have fallen, let us pray to the Lord:

Ē ka Haku, e aloha mai.

That the light of God's coming may dawn on all who live in darkness and the shadow of death, let us pray to the Lord:

Ē ka Haku, e aloha mai.

That, with all the saints in light, we may shine forth as lights for the world, let us pray to the Lord:

Ē ka Haku, e aloha mai.

We commend ourselves and all for whom we pray to the mercy and protection of our heavenly Father:

Silence is kept.

Celebrant

Almighty God, as your blessed Son Jesus Christ first came to seek and to save the lost; so may he come again to find in us the completion of his redeeming work; for he is now alive and reigns with you and the Holy Spirit, God for ever and ever. **Amen.**

CONFESSION OF SIN & ABSOLUTION

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. We seek to have the relationship between ourselves and God set right as we approach the altar for Communion. The Absolution is a declaration of our forgiveness, and it is performed only by a priest or bishop.

Let us confess our sins against God and our neighbor.

Silence may be kept.

Deacon and People

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.

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 - kouma - 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 our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

E aloha ke Akua Mana Loa iā 'oukou, e buikala i ko 'oukou mau hewa a pau ma o ko kākou Haku 'o Iesū Kristo, e ho'omana aku iā 'oukou i ka pono a pau, a ma ka mana o ka 'Uhane Hemolele, e mālama aku iā 'oukou i ke ola mau loa. 'Āmene.

THE PEACE

The ancient custom of passing the Peace expresses our unity in Christ. It shows the importance of forgiveness, reconciliation, and equality as a community, as well as our readiness to receive Communion. It marks the end of the Liturgy of the Word.

Celebrant

'O ke aloha o ka Haku ka mea e mau loa aku me 'oukou. (The peace of the Lord be always with you.)

People

A me 'oe pū nō ho'i. (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 Please see the insert.

Pilia ia Iesu

Laiana

INGATHERING PRAYER

KA HO'OMAIKA'I NUI – THE GREAT THANKSGIVING

Eucharistic Prayer B

In the Great Thanksgiving we do what Jesus himself asked us to do: 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 long 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.

We recall God's acts of salvation history. 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 'O ka Haku pū me 'oukou

A me 'oe ho'i.

E hāpai a'e i ko 'oukou mau na'au.

Ke hāpai a'e nei mākou iō ka Haku.

E ho'omaika'i a'e kākou i ka Haku ko kākou Akua.

He kūpono loa ka mahalo a me ka ho'omaika'i iā ia.

The Lord be with you.

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.

The Celebrant continues

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth, because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS & BENEDICTUS *Sung by all.*

John McCreary

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

He-mo-le-le, He-mo-le-le, He-mo-le-le, ka

Ha-ku A-ku-a o na kau-a: u-a pi-ha ka la-ni me ka ho-nu-a i kou

na-ni E ho'o-na-ni i-ā 'o-e, e ka Ha-ku Ki-e-ki-e Lo-a po-mai-

ka-i ka po-e e he-le mai i ka I-no-a o ka

Ha-ku. Ho-sa-na. Ho-sa-na i ke ki-e-ki-e.

The People stand or kneel.

The Celebrant continues

We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

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.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

The words of Institution are repeated in Hawaiian.

"E lawe, e 'ai: 'O ko'u Kino kēia, e hā'awi 'ia aku nei na 'oukou. E hana 'oukou penei no ka ho'omana'o mai no'u."

After supper he 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 shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

"E inu 'oukou i kēia: no ka mea, 'O ko'u Koko kēia o ka Berita Hou, i ho'okahe 'ia no 'oukou a no ka lehulehu, no ke kala 'ana i ka hewa. Ke inu iho 'oukou, e hana penei no ka ho'omana'o mai no'u."

Therefore, according to his command, O Father,

Celebrant and People

**E ho'omana'o iho mākou i kona make,
E kūkala aku mākou i kona ola hou,
Ke kali nei mākou i kona hiki 'ana mai i ka nani;**

The Celebrant continues

And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and

bring us to that heavenly country where, with all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

THE GREAT AMEN

The final section of the Eucharistic Prayer is concluded with the Great AMEN (in capital letters). It is said with great boldness and conviction and is our resounding and grateful “yes” to God’s actions and gifts.

By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD’S PRAYER *Sung.*

Mason Chant

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

A i kēia manawa, e like me kā ko kākou Ho‘ōla ‘o Kristo i a‘o mai ai iā mākou, e ha‘i paulele aku kākou,
(And now, as our Savior Christ has taught us, we are bold to say,)

E ko mākou Makua i loko o ka Lani
e ho‘āno | ‘i-a kou i-noa;
e hiki mai kou aupuni;
e mālama ‘ia kou makemake ma ka honua nei e like
me ia e mālama ‘ia | ma ka la-ni lā
E hā‘awi mai iā mākou i kēia lā i ‘ai na mā |
kou no nē-i-a lā

E kala mai ho‘i iā mākou i kā mākou lawehala ‘ana,
me mākou e kala nei i ka po‘e i lawe | ha-la i kā mā-
kou.

Mai ho‘oku‘u ‘oe iā mākou i ka ho‘owalewale ‘ia mai
[akā], e ho‘opakele nō na‘e iā | mā-kou i ka ‘ino.
No ka mea, nou ke aupuni, a me ka mana a me ka
ho‘onani ‘ia, a mau loa | aku.
‘Āmene.

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.

FRACTION ANTHEM *Sung by all.*

John McCreary

E ke Kei - ki - hi - pa o ke A - ku - a nau e la - we
a - ku i nā he - wa o ke ao nei, e a - lo - ha mai iā mā - kou. E ke Kei - ki - hi - pa
o ke A - ku - a nau e la - we a - ku i nā he - wa o ke ao nei, e a -
lo - ha mai iā mā - kou. E ke Kei - ki - hi - pa o ke A - ku - a nau e la - we
a - ku i nā he - wa o ke au nei e hā - a - wi mai i kou ma - lu - hi - a i - ā mā - kou.

Celebrant

The Gifts of God for the People of God. Nā Makana a ke Akua na ka Po‘e o ke Akua.

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. The bread and wine together are an outward and visible sign of an inward and spiritual grace – the traditional definition of a sacrament. At the culmination of this meal, the people receive the bread and wine. This is a moment of intimate communion with Christ. We are reminded (to paraphrase St. Augustine): Behold what you are: Become what you behold.

COMMUNION ANTHEM Please see insert.

THE POST COMMUNION PRAYER

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.

Please stand.

After Communion, the Celebrant says

Let us pray. (*E pule kākou.*)

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, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

May the Sun of Righteousness shine upon you and scatter the darkness from before your path; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always.

Amen.

PROCESSIONAL HYMN

Himeni Hope

Binamu

Ooh
Ho - 'o - mai - ka' - i i ka Ma - ku - a Ke A - ku - a o ka -
Ho - 'o - na - ni i ka 'U - ha - ne, Ke A - ku - a ho'o - ma'e -
Ooh

4
kou; Ha - pa - i i ke Kei - ki, I ko - na li - ke no.
ma'e, Ho'o - ka - hi Ha - ku na - ni, Ke A - ku - a e ola ai.

The Deacon dismisses the People

Ō uhae! aku ho'ī kākou me ka maluhia e aloha aku a e mālama aku i ka Haku. (Go in peace to love and serve the Lord.)

E ho'ōmaika'ī a'e i ke Akua. (Thanks be to God.)

ORGAN POSTLUDE Please see insert.

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



THE EPISCOPAL DIOCESE OF HAWAII
THE RT. REV. ROBERT L. FITZPATRICK, BISHOP OF HAWAII
THE VEN. STEVE COSTA, ARCHDEACON, DIOCESE OF HAWAII

THE CATHEDRAL OF ST. ANDREW
THE REV. CN. HEATHER PATTON-GRAHAM, PROVOST, AND CHAPLAIN, ST. ANDREW'S SCHOOLS
THE REV. HAAHEO GUANSON, ASSISTING PRIEST FOR PASTORAL CARE, DEAN OF WAIOLAIHUI'IA

MUSIC
NICHOLAS KEONE LEE, DIRECTOR OF MUSIC
MARK WONG, ORGANIST
CATHEDRAL CHOIR WITH ORVIS SCHOLARS

ADMINISTRATIVE STAFF
JULIA JACKSON, BUSINESS MANAGER
LAUREN HOUGHTAILING, PROGRAM MANAGER
JAKI KNAUS, AUDIO/VISUAL TECHNICIAN



(Hawaiian Madonna and Child, Altarpiece from the former Holy Innocents Episcopal Church, Lāhainā, Maui, DeLos Blackmar, 1940)

Holy Innocents Episcopal Church sanctuary, school, parish hall, and rectory were destroyed in the wildfires that decimated Lāhainā, Maui on August 8, 2023. The Cathedral stands in prayer and solidarity with all of Maui, and especially our siblings of Holy Innocents and their families.

Unceasing with our prayers and our aid, may we, too, be abundant
with hope for the days to come.

*All my hope on God is founded;
he doth still my trust renew,
me through change and chance he guideth,
only good and only true.
God unknown, he alone
calls my heart to be his own.*

(Hymn #665, *All my hope on God is founded*, The Hymnal 1982,
Robert Seymour Bridges (1844-1930))