



# LITURGY FOR A SERVICE OF Word & Sacrament

The Eleventh Sunday  
after the Day of Pentecost  
Sunday, August 24, 2025 at 8:30 a.m.



**Kahu W. Keoki Kiwaha**, *Senior Kahu* • **Victoria Dinson**, *Senior Deacon*

## We are a people on a journey with God.

*Puka'ana* means *Exodus*. We are a small, spirited, and imperfect community of faith whose name reminds us that we are always on the move, journeying with our loving and liberating God who guides us through the wilderness and wonder of life. As a people of all generations, we embrace the beauty and struggle of being human, trusting that God meets us not in perfection but in our honest striving. We long to be in real community and we seek to follow Christ's example by welcoming others with compassion, humility, and open hearts into this unfolding journey of faith, hope, and love.

## We are the United Church of Christ.

Our heritage is rooted in the faith of Henry 'Ōpūkaha'ia who inspired the Congregationalist missionaries to bring Christianity to Hawai'i in 1820. Today, we are the **United Church of Christ**. Our mission is to follow Jesus by loving God and neighbor, working for justice, and building a peaceful, inclusive world. Our theology centers on God's love and grace, revealed through Jesus Christ. The UCC values both the Bible and human reason, encouraging people to explore faith with openness and honesty. We believe in a Still Speaking God, meaning God continues to guide us today through the Holy Spirit, community, and conscience.

## We are a people of Extravagant Welcome.

This is God's house of prayer, refuge, and belonging for all people. We believe that no matter who you are or where you are on life's journey, you are welcome here. We acknowledge that there are too many exclusive spaces in this world – including some churches. We are not one of them. All are invited and all are welcome, to experience the love and presence of God and community just as they are.

## We are a people with a Mission.

Sent forth by the Spirit, we follow Jesus into the world – loving God and neighbor through our **service**, our **witness**, and our **faithful stewardship of creation**.

## We are a people with a Vision.

We envision Puka'ana Congregational Church to be a house of prayer, refuge, and belonging for all people where lives are transformed by the gospel, disciples of Jesus are nurtured and equipped, all are drawn into loving, faithful relationship with God through Christ and compassionate action in the world; and, rooted in our kuleana to malama aina, our commitment to the faithful stewardship of the land, waters, and historic spaces entrusted to our care is lived out as an expression of our love for God, creation, and future generations.

## We are a people on Native, Ancestral Land.

We are in the ahupua'a of Keālia, in the moku of Kona, on the mokupuni of Hawai'i, in the pae'āina of Papahānaumoku. We acknowledge Hawai'i as an indigenous space whose original people are Kānaka 'Ōiwi, or Native Hawaiians. We recognize that generations of native Hawaiian ancestral knowledge and lifeways have shaped and continue to care for this 'āina so that we can enjoy the gifts of this special and sacred place. We affirm our commitment to just and faithful stewardship of this 'āina upon which we continue to live out our faith in worship, fellowship, and service. We join the UCC in the work towards authentic reconciliation and healing.

# Our Community Gathers,

## PRAISE PRELUDE

W&R #69

## GREETINGS & ANNOUNCEMENTS

KA WELINA

## THE CALL TO WORSHIP

KE KĀHEA | KA HAIPULE

*Kiakona* Let us worship the Holy One, our refuge, hope, and trust. Our praise is continually of our God!

*Anaina* **God will not put us to shame. God is our rock!**

*Kiakona* Turn to God who saves and delivers. Our praise is continually of our God!

*Anaina* **God's righteousness redeems. God is our shelter!**

*Kiakona* Find rest and delight in the Holy One. Our praise is continually of our God!

*Kakou* **We lean upon the Holy One. God is our sure foundation!**

*The People stand and remain standing.*

## THE HYMN OF PRAISE

W&R #100

## THE COLLECT OF THE DAY

KA PULE O KA LĀ

*Kahu Kiwaha* The Lord be with you.

*Anaina* **And also with you.**

*Kahu Kiwaha* God of the Sabbath, you make this day holy. As we gather in your name, redeem the days when our focus wandered and draw us back to you. Let your wisdom, justice, and compassion guide us. Slow our pace to attend to those things that matter. Open our understanding to the good that needs to be done. Sustain us for the challenges we face, Make your name known among us and through us. We glorify and honor you in spirit and in truth, in word and in deed, in season and out of season.

*Kakou* **Amen.**

*The People are seated.*

# To Celebrate Christ-Like Leadership,

## THE GREETING

*Kahu Kiwaha* Beloved in the Lord, we have come to this time to ordain and install deacons, officers, and councilmembers in Christ's holy church. Christ alone is the source of all Christian ministry, through the ages calling men and women to serve.

By the Holy Spirit all who believe and are baptized receive a ministry to witness to Jesus as Savior and Lord, and to love and serve those with whom they live and work. We are ambassadors for Christ, who reconciles and makes whole. We are the salt of the earth; we are the light of the world.

Following Christ's resurrection and ascension, God has given the church apostles, prophets, and teachers, deeds of power, gifts of healing, forms of assistance and leadership. We stand within a tradition where God calls and empowers deacons, leaders, and ministers of Word and Sacrament.

## THE PRESENTATION

*Kahu Kiwaha* You, the members of Puka'ana Congregational Church in the United Church of Christ have called and elected Victoria Dinson, and approved her ordination and installation as a Deacon for the duration of her life and as long as she shall uphold the spiritual and temporal expectations of that office.

You have also voted to sustain the following leaders as members of the common Council of the Church: Gerrienne Jiampetti as Moderator, Sara Moore as Vice Moderator, Imogene Cipriano-Keka as Secretary, Alan Cambra as Treasurer, Boyd Matsuyama as Councilmember at-Large, and, Leilani Kiwaha as Councilmember at-Large.

Our deacons and leaders are called to serve as Christ served. We look to them to be people of spiritual commitment, exemplary life, compassionate spirit, and sound judgment. Our leaders and deacons, together with the Kahu, form the common Council of the Church to lead God's people in proclaiming good news to the poor, righteousness to the nations, and peace among all. It provides for the welfare of the church, stewardship of property and finance, and the spiritual benefit and growth of all Christ's people.

## COVENANTAL VOWS

*The Deacon-designate and Councilmembers-elect stand.*

*Kabu Kimwaha* You have been called by God and chosen by the people of God for leadership in the church. This ministry is a blessing and a serious responsibility. It recognizes your special gifts and calls you to work among us and for us. In love we thank you for accepting your obligation and challenge you to offer your best to the Lord, to this people, and to our ministry in the world. Live a life in Christ and make him known in your witness and your work.

Do you this day acknowledge yourself a faithful disciple of Jesus Christ? **I do.**

Will you devote yourself to the service of God in the world? **I will.**

Will you so live that you enable this church to be a people of love and peace?  
**I will.**

Will you do all in your power to be responsible to the task for which you have been chosen? **I will.**

Let us pray. Almighty God, pour out your blessings upon these your servants who have been given particular ministries in your church. Grant them grace to give themselves wholeheartedly in your service. Keep before them the example of our Lord, who did not think first of himself, but gave himself for us all. Let them share his ministry and consecration, that they may enter into his joy. Guide them in their work. Reward their faithfulness with the knowledge that through them your purposes are accomplished, through Jesus Christ our Lord. **Amen.**

*All the People stand and remain standing.*

Dear friends, rejoice that God provides laborers for the vineyards. Will you do all you can to assist and encourage them in the responsibilities to which they have been called, giving them your cooperation, your counsel, and your prayers?  
**We will.**

## **THE RESPONSE**

**I WILL SERVE THEE (GAITHER)**

**I will serve Thee, because I love Thee, You have given life to me,  
I was nothing, before You found me, You have given life to me  
Heartaches, broken pieces, ruined lives are why You died on Calvary  
Your touch was what I longed for, You have given life to me**

*The People are seated.*

# To Proclaim the Word of God,

## THE FIRST LESSON

THE PROPHET JEREMIAH 1:4-10

Now the word of the LORD came to me saying, “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.” Then I said, “Ah, Lord GOD! Truly I do not know how to speak, for I am only a boy.” But the LORD said to me, “Do not say, ‘I am only a boy,’ for you shall go to all to whom I send you, and you shall speak whatever I command you. Do not be afraid of them, for I am with you to deliver you, says the LORD.” Then the LORD put out his hand and touched my mouth, and the LORD said to me, “Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.”

*Po'e Heluhelu* The Word of the Lord.

*Anaina* Thanks be to God.

## THE PSALM

BASED ON PSALM 71:1-6

(TEACH ME LORD, TO WAIT)

1. Lord, in you I put my trust, you are my hope and song;  
From birth you've been my help, my rock so sure and strong.  
I'll praise your holy name, my refuge day by day;  
My strength, my truth, my way. *Repeat*

## THE SECOND LESSON

THE LETTER TO THE HEBREWS 12:18-29

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.”) Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking, for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heaven.” This phrase, “Yet once more,” indicates the removal of what is shaken--that is, created things--so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us

show gratitude, by which we may offer to God an acceptable worship with reverence and awe, for indeed our God is a consuming fire.

*Po'e Heluhelu* The Word of the Lord.  
*Anaina* **Thanks be to God.**

## **THE HOLY GOSPEL**

ACCORDING TO SAINT LUKE 13:10-17

Now he was teaching in one of the synagogues on the Sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the Sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured and not on the Sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the Sabbath day?" When he said this, all his opponents were put to shame, and the entire crowd was rejoicing at all the wonderful things being done by him.

*Po'e Heluhelu* The Gospel of the Lord.  
*Anaina* **Glory to you, Lord Christ.**

*The People stand.*

## **THE SEQUENCE HYMN**

THE FAMILY OF GOD (GAITHER)

I'm so glad I'm a part of the family of God,  
I've been washed in the fountain and cleansed by His blood.  
Joint heirs with Jesus as we travel this sod.  
For I'm part of the family, the family of God. *Repeat*

*The People are seated.*

## **THE SERMON**

KAHU KEOKI KIWAHA

Today's scriptures bring us face-to-face with the God who calls us—not because we are ready, not because we feel worthy, but because God sees something in us that we often cannot see in ourselves. These passages speak to our hesitance and fear in the face of God's calling and the holy persistence of a God who equips the called.

We hear three voices today:

1. Jeremiah, the reluctant prophet, who trembles at the weight of God's call.
2. The preacher of Hebrews, who reminds the early church that they are part of a kingdom that cannot be shaken.
3. Jesus in the synagogue, who sees and calls forth the gifts of a woman who had been bent down, invisible to the world, for eighteen years.

Each voice invites us to step into God's vision of who we are—beloved, gifted, and called into servant leadership.

### **Jeremiah: Called in Our Hesitation**

In Jeremiah 1:4–10, we meet a young man who wants nothing to do with public ministry. God's word comes to him: "Before I formed you in the womb I knew you, and before you were born, I consecrated you; I appointed you a prophet to the nations." (Jeremiah 1:5)

Jeremiah's response is what so many of us might say: "Auwe, Boss Man! Me, I no can talk. I only one keed!" (vs. 6)

Here we find one of the Bible's most common refrains – a regular ha'ina: **God calls, and we resist**. Moses said, "I am slow of speech" (Exodus 4:10). Isaiah said, "I am a man of unclean lips" (Isaiah 6:5). Mary wondered, "How can this be?" (Luke 1:34).

Servant leadership begins here—in the tension between God's call and our sense of inadequacy. God says, "What, can?" We say, "No can," and God answers, "I know you no can—but I can, through you."

As theologian Frederick Buechner once wrote:

"The place God calls you to is the place where your deep gladness and the world's deep hunger meet." (Buechner, *Wishful Thinking*, 1973)

Jeremiah learns that his smallness is not a barrier to God; it is an opening for God's glory.

### **Hebrews: Standing on a Kingdom That Cannot Be Shaken**

Our second text, Hebrews 12:18–29, reminds us that God's call is not a light thing. The writer compares the trembling fear of Israel at Mount Sinai with the unshakable kingdom of Christ: "Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe." (v. 28)

When God calls us, the ground may tremble—but the kingdom we are called to serve is unshakable. Our leadership, our ministry, our service—it's not rooted in our own strength. It's rooted in the eternal, steadfast reign of God. Here is a word for any of us feeling the weight of responsibility in leadership: **We are not holding up the kingdom. God is holding us.**



Howard Thurman, the great theologian and preacher, once said:

“Do not ask what the world needs. Ask what makes you come alive, and go do it. Because what the world needs is people who have come alive.” (Thurman, *Meditations of the Heart*, 1953)

When we come alive to God’s call—hesitant though we may be—we become part of something that will not crumble, even when our confidence wavers.

### **Luke: Jesus Sees and Lifts the Invisible**

And then, we step into the synagogue with Jesus in Luke 13:10–17. A woman who had been bent over for eighteen years—unseen, unacknowledged, likely considered cursed—walks into the room. **Jesus sees her.** He does not wait for her to ask for healing. He does not wait for the crowd’s approval. He calls her forward and says, “Woman, you are set free from your ailment.” (v. 12)

What does this have to do with servant leadership? Everything. God’s call is not only about what we do but who we see. Servant leaders, like Jesus, are called to notice the ones the world passes by—the bent, the burdened, the hesitant, the invisible. Sometimes, God’s call to us is simply to see someone and speak freedom into their life.

In doing so, we mirror God’s own call to us. Like the woman, many of us have walked through life bent over under the weight of doubt, fear, or hesitation. And yet Jesus sees us, calls us, and lifts us up—not just for our sake, but for the sake of the world we are called to serve.

### **God’s Persistent Call**

Throughout these Scriptures, one theme shines: God is persistent. God calls Jeremiah, despite his excuses. God’s kingdom shakes the world, despite our fears. Jesus calls forth a new life from a woman the world had ignored. And God calls you. You may say, “I am too young, too old, too busy, too tired, too unworthy.” God says, “Before I formed you, I knew you.” You may fear failure. God says, “I will give you words and strength.” You may feel invisible. God says, “I see you, and I lift you up.”

### **Conclusion and Call to Servant Leadership**

Beloved, servant leadership is not about titles or power; it is about availability. It is about saying, as Isaiah eventually said, “Here am I; send me!” (Isaiah 6:8) When we hesitate, God does not abandon the call—God walks with us through it. God does not see our weakness; God sees our gifts waiting to be offered. God’s kingdom is unshakable, and we are invited to stand upon it as we lead, serve, and love.

May we, like Jeremiah, answer even in our trembling. May we, like the woman, rise when Jesus calls. And may we, like the preacher of Hebrews, know that we stand on a kingdom that cannot be shaken. **Amen.**

***The People stand.***

## NICENE CREED

KE KUMU MANA'O'I'O O NĪKEA

*Kahu Kiwaha* Let us confess our faith in the words of the Nicene Creed.

*Kakou* 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, was incarnate of the Holy Spirit and the Virgin Mary, and became truly human. 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, who with the Father and the Son is worshiped and glorified, who 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 People are seated.*

# To Pray for One Another,

## THE PRAYER BOOK

KA PUKE MAU PULE

*It has been the custom of this church for generations for the People to offer prayer requests at this time in our worship service – which are then recorded into our Prayer Book. All are welcome to make prayer requests here or have them added to the Prayer Book after service.*

## THE PRAYER HYMN

NH #186

## THE PRAYERS OF THE PEOPLE

NA PULE A KA LEHULEHU

Holy and loving God, from before we were born, You knew us. You see us as we are, and You call us to serve in Your kingdom. We come before You with gratitude and hope, trusting in Your persistent love. When we feel unworthy or uncertain, You remind us that You have set us apart for Your work. We pray for all who are discerning their call to serve You—pastors, deacons, church leaders, and every member of the Body of Christ. Empower them to hear Your voice and respond with courage. God of our calling, **hear our prayer.**

You are a God whose kingdom cannot be shaken. Strengthen all who are weary in faith, those who carry the weight of leadership, and those who labor quietly for the sake of Your church and the world. Renew their spirits and let them know they are standing on holy ground. God of our strength, **hear our prayer.**

Lord Jesus, You saw the woman who was bent down and set her free. Open our eyes to those who feel unseen, burdened, or cast aside. We lift before You the sick, the lonely, the grieving, and all who long for Your healing touch. God of compassion, **hear our prayer.**

God of justice and mercy, shake loose the powers of fear, oppression, and indifference in our world. Lift up leaders and nations to act with wisdom and care for the most vulnerable. May Your unshakable kingdom breakthrough in acts of peace and love. God of hope, **hear our prayer.**

Gracious God, You call us, You see us, and You send us into the world to love You and to serve our neighbors. Make us bold in answering Your call, trusting that You go before us and equip us for every good work. God of life, **hear our prayer. Amen.**

## THE LORD'S PRAYER

KA PULE A KA HAKU

*Alaka'i  
Kakou*

Let us pray as our Savior taught us to pray, saying together:

E ko makou Makua i loko o ka lani,  
E ho'ano 'ia Kou inoa. E hiki mai Kou aupuni;  
E malama 'ia Kou makemake ma ka honua nei  
E like me ia i malama 'ia ma ka lani la.  
E ha'awi mai ia makou i keia la i 'ai na makou no neia la.  
E kala mai ho'i ia makou i ka makou lawehala 'ana,  
me makou e kala nei i ka po'e i lawehala i ka makou.  
Mai ho'oku'u 'Oe ia makou i ka ho'owalewale 'ia mai.  
Aka, e ho'opakele no na'e ia makou i ka 'ino.  
No ka mea, Nou ke aupuni, a me ka mana,  
A me ka ho'onani 'ia a mau loa aku. 'Amene.

## THE RESPONSE

HEAR OUR PRAYER, O LORD

E ho'o-lo-he mai, e Ke A-kua,  
I kā mā-kou mau pule, a ho'o-pō-mai-ka'i mau. 'Ā-mene.  
*Listen, O God, to our prayers, and continue to bless. Amen.*

# To Respond with Generosity,

*This is our time to give our tithes and offerings (or, lūlū) in generous and faithful response to the love, promise, and generosity of God. You are welcome to place your gifts in the offering bowls at the entrance or at the altar at this time. If you prefer to give electronically, you may visit us online at [pukaanachurch.org/giving](http://pukaanachurch.org/giving), or scan the QR Code which will take you to our giving form.*



## THE OFFERING INVITATION

KE KAHEA I KA LULU

*Kiakona* God calls us, even when we feel unready, and equips us with gifts to serve. As Jeremiah was called, and the woman in the synagogue was lifted up, so we are invited to offer what we have for God's unshakable kingdom. Let us give with gratitude, trusting God to use our gifts to bless and transform lives.

*The People stand and remain standing.*

## THE DOXOLOGY

HO'ONANI I KA MAKUA MAU

Hō'o-na-ni i ka Ma-ku-a mau, ke Kei-ki me ka 'U-ha-ne nō,  
Ke A-ku-a mau ho'o-mai-ka'i pū; kō kē-ia ao, kō kē-lā ao. 'Ā-mene.

## THE PRAYER OF DEDICATION

KA PULE LULU

*Kahu Kivaha* Holy God, You call, see, and lift us into Your service. Receive these offerings as signs of our love and use them to bring freedom, healing, and hope. Make our lives and our gifts a testimony to Your unshakable love in Christ. **Amen.**

## THE RESPONSE

WE GIVE THEE BUT THINE OWN

Hā-'awi mā-kou iā 'Oe, i kāu mau me-a ē,  
Lo-a-'a mā-kou i nā mea ā-pau mai 'O-e mai. 'Ā-mene.  
*We give to You all that we have; everything we have comes from You. Amen.*

*The People are seated.*

# To Feast at the Table of Grace,

## THE CALL TO THE TABLE

KE KAHEA I KA 'AHA'AINA

*Kahu Kiwaha* We welcome all to the table as the Lord welcomes us. For this is the table, not of the Church, but of the Lord. This is a table we did not set, but to which we are invited to sit. This is a meal we did not prepare, but to which we are invited to eat and to share. So, come, not because you must, but because you are welcome. Come, not because you are perfect, but because you are loved. It is the Lord's desire that we meet him here, to be in community with him and one another, to break bread, and to share the cup of salvation.

## THE HYMN

W&R #57

## THE ACT OF PENITENCE & RECONCILIATION

KA HANA PENIKENIA

*Kahu Kiwaha* Let us offer our confessions unto God in silence. *The altar bell is rung slowly to mark the time as we pray silently.* Let us pray as one.

*Kakou* God we confess that we have sinned against you in thought, word, and deed by what we have done and 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 humbly repent. 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.

*Kahu Kiwaha* In the name of + Jesus Christ, our sins are forgiven.

## THE GREAT THANKSGIVING

KA HO'OMAIKA'I NUI

*Kahu Kiwaha* God be with you.

*Anaina* And also with you.

*Kahu Kiwaha* Lift up your hearts.

*Anaina* We lift them up to God.

*Kahu Kiwaha* Let us give thanks to God Most High.

*Anaina* It is right to give God thanks and praise.

*Kahu Kiwaha* All thanks and praise belong to you, O God, present in every moment, moving in every place—our true and loving Creator. Through Jesus Christ, your eternal Word and radiant Wisdom, you breathed life into the world and wove creation with care. At your command, mountains rose, seas stirred, and every living creature came to be. You planted forests, filled fields with abundance, and breathed your Spirit into us, that we might dwell with you in peace. Wondrous are you, O Holy One of Blessing. From dawn's first light to the stars by night, all creation sings of your beauty and hope. As the winds whisper your name and

the oceans roar your praise, we join our ancestors, angels, and all creation to sing with joy:

## THE SANCTUS

## KA PANE HEMOLELE

1 Ho - ly, ho - ly, ho - ly Lord, God of the  
 2 Bless - ed is he who comes in the

(A) (D/F#) (F#m) (G) (A) (Bm)  
 C F/A Am Bb C Dm

pow - er and might, heav - en and earth are  
 name of the Lord. Ho - san - na in the

(G) (D) (A) (Bm) (Em7) (A) (Dsus) (D)  
 Bb F C Dm Gm7 C Fsus F

full of your glo - ry. Ho - san - na in the high - est.  
 high - est, ho - san - na in the high - est.

TEXT: Trad. liturgical text

MUSIC: American folk melody; adapt. Marcia Pruner, 1980; arr. Richard Proulx, 1984

Music Adapt. © 1980 Church Pension Fund

Music Arr. © 1986 GIA Publications, Inc.

LAND OF REST

## THE WORDS OF INSTITUTION

## NA 'ŌLELO HO'OKUMU

*Kahu Kimaha* From the beginning, your voice has never been silent. In every age, you have gathered a people to walk in your light, live with justice, and bless the nations. You led our ancestors out of bondage, guiding them like a canoe across the sea toward a land of promise. Out of deep aloha, you sent Jesus among us—born into our world, sharing our joys and struggles, walking our shores, dining at our tables, and proclaiming the nearness of your sacred reign. In love, he gave himself—a fragrant offering poured out to bring healing and wholeness. Through Christ our Redeemer, you have loosed the chains that bind us, restored us to life, and reconciled us to your heart, one another, and all creation, that we might live in harmony as one 'ohana in your grace.

I ka po ma mua o kona hā'awi 'ana iā ia iho no mākou, ua 'ākoakoa 'o Iesū me kāna mau hoa aloha. I ko lākou 'ai ana, lālau iho i ka pelena, ho'omaika'i aku iā 'Oe, e Ke Akua, wāwahi iho la, a hā'awi mai iā lākou, 'ī mai la: "E lawe 'oukou

e ‘ai, o ko‘u kino kēia i hā‘awi ‘ia no ‘oukou. E hana ‘oukou i kēia me ka ho‘omana‘o mai ia‘u.” *On the night before he gave himself for us, Jesus gathered with his disciples—his beloved friends. As they shared a meal, he took the bread, gave thanks to you, O God, broke it, and gave it to them, saying: “Take and eat. This is my body, given for you. Do this in remembrance of me.”*

Mahope iho o ka ‘aina ahiahi, lālau iho ‘o Iesū i ke kī‘aha, hā‘awi aku i ka ho‘omaika‘i ana, a hā‘awi aku iā lākou, i ka ‘ī ana: “E inu ‘oukou a pau i kēia, o ke kī‘aha kēia o ka pelika hou, i ninini ‘ia no ‘oukou a no nā mea a pau, i kala ‘ia mai ka hewa. E hana ‘oukou i kēia i nā manawa a pau a ‘oukou e inu ai, me ka ho‘omana‘o mai ia‘u.” *After supper, he took the cup, offered thanks, and gave it to them, saying: “Drink this, all of you. This is the cup of the new covenant, poured out for you and for all, for the forgiveness of sin. Do this, as often as you drink it, in remembrance of me.”*

Inā e ‘ai kākou i kēia pelena, a e inu ho‘i i kēia kī‘aha, ke ha‘i aku nei kākou i ka make o ka Haku, a ho‘i hou mai ia. *Whenever we eat this bread and drink this cup, we proclaim the Lord’s death until he comes again.*

## THE MEMORIAL ACCLAMATION

## KA HA‘INA MEA HO‘OMANA‘O

*Kahu Kivaha* I ka ho‘omana‘o ‘ana i kēia mau hana, hā‘awi mākou iā mākou iho i ‘ālana hemolele a ola, me ka ‘ālana o Kristo no mākou. *In remembrance of these acts, we offer ourselves as a holy and living sacrifice, together with Christ’s offering for us, as we proclaim the mystery of our faith:*

*Kākou* Ua make, ‘o Kristo. Ua ‘ala mai, ‘o Kristo. Ua ho‘i hou, ‘o Kristo. *Christ has died. Christ is risen. Christ will come again.*

## THE CONSECRATION OF THE ELEMENTS

## KA PULE HO‘OLA‘A

*Kahu Kivaha* No laila, e ka Hanu o ke Akua, e ho‘ouna mai i kou ‘Uhane ma luna o mākou a me kēia mau makana o ka pelena a me ke kī‘aha, i lilo nā makana i ke kino a me ke koko o Kristo no mākou – ka ‘ai no ka huaka‘i a me ka ikaika no ka hana aloha. E ho‘olilo iā mākou i ho‘okahi ‘ohana i loko o Kristo, i hui pū ‘ia me ke aloha, a‘a i ka pono, a ho‘ouna ‘ia me ka maluhia e lawelawe i kou honua aloha. *So now, O Breath of God, send your Spirit upon us and upon these gifts—this bread, this cup—that they may become for us the body and blood of Christ: food for the journey, hope for our healing, strength for the work of love. Make us one ‘ohana in Christ—united in aloha, rooted in justice, and sent forth in peace—to serve you in the world you so love.*

*Kākou* ‘ĀMENE.



## THE INVITATION TO COMMUNION

KE KOMO I KA 'AHA'AINA

*Kahu Kivaha* Nā makana o Ke Akua na ka po'e o Ke Akua. E loa'a mai i kēia mau makana me ka ho'omana'o 'ana ua make 'o Kristo a ua ala 'ia no 'oukou. E 'ai iho iā ia iloko o kō 'oukou nā'au ma ka mana'o'i'o me ka ho'omaika'i. *The gifts of God for the people of God. Take them in remembrance that Christ died and was raised for you; and feed on him in your hearts by faith with thanksgiving.*

## THE PRAYER AFTER COMMUNION

KA PULE MAHOPE O KA 'AHA'AINA

Eternal God, we thank you for your presence in this holy feast. May we know the presence of Jesus among us. Take us from this table, raised and restored, ready not to be served but to serve, in the power of the Spirit. Amen.

*The People stand and remain standing.*

To Go Forth and to Serve,

## THE HYMN OF SENDING

W&R #595

*The People will come together in the fellowship circle to receive the benediction, to sing the closing response together, and be dismissed in peace.*

## THE BENEDICTION

KA PULE HO'OKU'U

## THE RESPONSE

GOD BE WITH YOU TILL WE MEET AGAIN

God be with you till we meet again, by His counsel's guide uphold you,  
With His sheep securely fold you, God be with you till we meet again.  
Till we meet, till we meet, till we meet at Jesus' feet,  
Till we meet, till we meet, God be with you till we meet again.

*The service is ended and the People are dismissed. Thank you for worshipping with us this morning. You are always welcome here. Go in the peace of Christ.*

# Our Calendar.

## AUGUST 2025

- |    |   |                   |
|----|---|-------------------|
| 24 | Eleventh Sunday after Pentecost<br>Service of Installation of Vicky Dinson as Deacon  | Kahu Keoki Kiwaha |
| 31 | Twelfth Sunday after Pentecost<br>Service and Retirement Luncheon for Vivian Maunakea<br>KAUMAKAPILI CHURCH, O'ahu, 10 a.m. | Kahu Keoki Kiwaha |

## SEPTEMBER 2025

- |       |   |                   |
|-------|---|-------------------|
| 01    | LABOR DAY   |                   |
| 07    | Thirteenth Sunday after Pentecost                 | Kahu Keoki Kiwaha |
| 08-10 | Pastoral Leaders Retreat at Camp Mōkūlē'ia, O'ahu |                   |
| 13    | Kaleohano-Wentworth Family Reunion Meeting 9 am   |                   |
| 14    | Fourteenth Sunday after Pentecost                 | Kahu Keoki Kiwaha |
| 21    | Fifteenth Sunday after Pentecost                  | Kahu Keoki Kiwaha |
| 28    | Sixteenth Sunday after Pentecost                  | Kahu Keoki Kiwaha |

## OCTOBER 2025

- |    |                                    |                   |
|----|------------------------------------|-------------------|
| 05 | Seventeenth Sunday after Pentecost | Kahu Keoki Kiwaha |
| 12 | Eighteenth Sunday after Pentecost  | Kahu Keoki Kiwaha |
| 19 | Nineteenth Sunday after Pentecost  | Kahu Keoki Kiwaha |
| 26 | Twentieth Sunday after Pentecost   | Kahu Keoki Kiwaha |

## NOVEMBER 2025

- |    |                                      |                   |
|----|--------------------------------------|-------------------|
| 02 | ALL SAINTS SUNDAY                    | Kahu Keoki Kiwaha |
| 09 | Twenty-Second Sunday after Pentecost | Kahu Keoki Kiwaha |
| 16 | Twenty-Third Sunday after Pentecost  | Kahu Keoki Kiwaha |
| 23 | Eleventh Sunday after Pentecost      | Kahu Keoki Kiwaha |
| 27 | THANKSGIVING DAY                     |                   |
| 30 | First Sunday of Advent               | Kahu Keoki Kiwaha |