



# A WORSHIP SERVICE OF WORD & SACRAMENT

THE FOURTH SUNDAY  
AFTER THE DAY OF PENTECOST  
Sunday, July 6, 2025 at 8:30 a.m.



## **WE ARE: The United Church of Christ.**

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Our heritage is rooted in the faith of Henry ‘Ōpūkaha‘ia who inspired the Congregationalist missionaries to bring Christianity to Hawaii in 1820. Today, we are the **UNITED CHURCH OF CHRIST**. The mission of the UCC is to follow Jesus by loving God and neighbor, working for justice, and building a peaceful, inclusive world. Its 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. It believes in a Still Speaking God, meaning God continues to guide us today through the Holy Spirit, community, and conscience.

## **WE ARE: A Church of Extravagant Welcome.**

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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 Church with a Mission.**

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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 Church with a Vision.**

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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 Church on Native, Ancestral, Land.**

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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 recognize our shared 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. From the ahupua‘a of Keālia, in the moku of Kona, on the mokupuni of Hawai‘i, in the pae‘āina of Papahānaumoku, we welcome you to Puka‘ana Congregational Church.

# OUR COMMUNITY GATHERS.

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## ANNOUNCEMENTS

KA HA'ILONO

## THE CALL TO WORSHIP

KE KĀHEA I KA HAIPULE

*Alaka'i*      What do we have to boast about?  
*Anaina*      **The cross of our Lord Jesus Christ.**  
*Alaka'i*      And what does this cross mean for us?  
*Kakou*      **Everything is a new creation.**

*The People stand and remain standing.*

## THE HYMN OF PRAISE

HYMN OF PROMISE (W&R #515)

## THE COLLECT OF THE DAY

KA PULE O KA LĀ

*Kahu*      The Lord be with you.  
*Anaina*      **And also with you.**  
*Kahu*      [Let us pray.] God of endings and beginnings, we thank you for always starting anew with us. When we find ourselves at our wits' end, at the end of our rope, at the end of our patience, or even at the end of our hope, you are there. You find us and bring us into your new beginning, again and again.  
*Kakou*      **Amen.**

*The People are seated and remain seated.*

# TO PROCLAIM GOD'S WORD.

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## THE FIRST LESSON

## THE BOOK OF SECOND KINGS 2:1-2, 6-14

Naaman (**NAY-men**), commander of the army of the king of Aram (**uh-RAHM**), was a great man and in high favor with his master because by him the LORD had given victory to Aram. The man, though a mighty warrior, suffered from a skin disease. Now the Arameans on one of their raids had taken a young girl captive from the land of Israel, and she served Naaman's wife. She said to her mistress, "If only my lord were with the prophet who is in Samaria! He would cure him of his skin disease." So Naaman went in and told his lord just what the girl from the land of Israel had said. And the king of Aram said, "Go, then, and I will send along a letter to the king of Israel." He went, taking with him ten talents of silver, six thousand shekels of gold, and ten sets of garments. He brought the letter to the king of Israel, which read, "When this letter reaches you, know that I have sent to you my servant Naaman, that you may cure him of his skin disease." When the king of Israel read the letter, he tore his clothes and said, "Am I God, to give death or life, that this man sends word to me to cure a man of his skin disease? Just look and see how he is trying to pick a quarrel with me. But when Elisha (**ee-LIE-shuh**) the man of God heard that the king of Israel had torn his clothes, he sent a message to the king, "Why have you torn your clothes? Let him come to me, that he may learn that there is a prophet in Israel." So Naaman came with his horses and chariots and halted at the entrance of Elisha's house. Elisha sent a messenger to him, saying, "Go, wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean." But Naaman became angry and went away, saying, "I thought that for me he would surely come out and stand and call on the name of the LORD his God and would wave his hand over the spot and cure the skin disease! Are not Abana and Pharpar (**far-PAR**), the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" He turned and went away in a rage. But his servants approached and said to him, "Father, if the prophet had commanded you to do something difficult, would you not have done it? How much more, when all he said to you was, 'Wash, and be clean'?" So he went down and immersed himself seven times in the Jordan, according to the word of the man of God; his flesh was restored like the flesh of a young boy, and he was clean.

*Po‘e Heluhelu* The Word of the Lord.

*Anaina*      **Thanks be to God.**

## THE PSALM

BASED ON PSALM 30

(8.7.8.7 FARTHER ALONG)

- Verse I      I called to You when the darkness was heavy,  
I felt the pull of the cold, silent grave.  
You heard my cry, and You reached down to hold me,  
You are the God who is mighty to save.
- Refrain        You lifted me up, turned my sorrow to dancing,  
You clothed me with joy, gave me reason to sing.  
Though we may weep as the shadows are falling,  
Joy comes again with the rise of the sun.
- Verse II       I once said, "Nothing will shake me or move me,"  
Strong in my pride, I stood tall like a tree.  
But when You hid, I was frightened and trembling,  
Then I cried out, "Lord, have mercy on me!" *Refrain*
- Verse III      You changed my mourning to bright songs of praises,  
You gave me hope when my strength was all gone.  
Now I will thank You through all of my seasons,  
God of compassion, my joy and my song. *Refrain*

## THE SECOND LESSON

THE LETTER TO THE GALATIANS 6:1-16

My brothers and sisters, if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness. Take care that you yourselves are not tempted. Bear one another's burdens, and in this way you will fulfill the law of Christ. For if those who are nothing think they are something, they deceive themselves. All must test their own work; then that work, rather than their neighbor's work, will become a cause for pride. For all must carry their own loads. Those who are taught the word must share in all good things with their teacher. Do not be deceived; God is not mocked, for you reap whatever you sow. If you sow to your own flesh, you will reap corruption from the flesh, but if you sow to the Spirit, you will reap eternal life from the Spirit. So let us not grow weary in doing what is right, for we will reap at harvest-time, if we do not give up. So then, whenever we have an opportunity, let us work for the good of all and especially for those of the family of faith. See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh who try to compel you to be circumcised—only that they may not be persecuted for the cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision nor uncircumcision is anything,

but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God.

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

## THE HOLY GOSPEL

ACCORDING TO SAINT LUKE 10:1-11, 16-20

After this the Lord appointed seventy-two others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way; I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals, and greet no one on the road. Whatever house you enter, first say, ‘Peace to this house!’ And if a person of peace is there, your peace will rest on that person, but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ But whenever you enter a town and they do not welcome you, go out into its streets and say, ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’ ‘Whoever listens to you listens to me, and whoever rejects you rejects me, and whoever rejects me rejects the one who sent me.’” The seventy-two returned with joy, saying, “Lord, in your name even the demons submit to us!” He said to them, “I watched Satan fall from heaven like a flash of lightning. Indeed, I have given you authority to tread on snakes and scorpions and over all the power of the enemy, and nothing will hurt you. Nevertheless, do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven.”

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

***The People stand.***

## THE SEQUENCE HYMN

(GLORIA PATRI)

Glory be to the Father, and to the Son, and to the Holy Ghost.  
As it was in the beginning is now and ever shall be; world without end.  
Amen, amen.

***The People are seated.***

## THE SPOKEN WORD

KAHU KEOKI KIWAHA

### THE APOSTLES' CREED

KE KUMU MANA'O'I'O O NĀ LUNA'ŌLELO

*Alaka'i*

Let us confess our faith in the words of the Apostles' Creed.

*Kakou*

**I believe in God, the Father almighty,  
creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died, and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting.**

**Amen.**

# TO PRAY FOR ONE ANOTHER.

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## 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

KE ALOHA A KE AKUA (NH #186)

## THE PRAYERS OF THE PEOPLE

NA PULE A KA LEHULEHU

*We pray for ourselves and on behalf of others. We pray for the wider Church, the nation and all who govern, the welfare of the world, the concerns of our community, including those in need or who suffer, and the departed. We are reminded that we belong to a larger fellowship, the Church – the Body of Christ.*

## THE LORD'S PRAYER

KA PULE A KA HAKU

*Alaka'i:* Let us pray as our Savior taught us to pray, saying together:

*Kakou:*  
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

*Alaka'i*

Galatians 6:2 challenges us to, “Bear one another’s burdens, and in this way you will fulfill the law of Christ.” The reign of God assures us that there is enough. The Holy One’s creation and provision remains abundant, and we participate in the kindom by refusing to hoard and to withhold from our siblings. Let us magnify the name of Creator by repudiating the falsehood of scarcity. Let us share in all things good given to us by the Generous One for common benefit and mutual aid.

*The People stand and remain standing.*

## THE DOXOLOGY

HO'ONANI I KA MAKUA MAU

Ho‘onani i ka Makua mau, ke Keiki me ka ‘Uhane nō,  
Ke Akua mau ho‘omaika‘i pū; kō kēia ao, kō kēlā ao. ‘Āmene.

## THE PRAYER OF DEDICATION

KA PULE LULU

*Kahu*

We give you thanks, Wise God, for cultivating generosity within us and alerting us to the needs around us. Use these gifts for the expansion of your will on earth and the blessing of your beloved. In your name and in hope, we give these gifts. **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 a pau mai ‘O-e mai. ‘Ā-mene.  
*We give you all we have, all we receive comes from you. Amen.*

*The People are seated.*

# TO CELEBRATE HOLY COMMUNION.

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## THE CALL TO THE TABLE

KE KAHEA I KA 'AHA'AINA

*Kahu*

We welcome all to the Lord's 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. Come, not because you must, but because you are called. Come, not because you are perfect, but because you are loved and made whole in grace.

## THE HYMN

IF MY PEOPLE'S HEARTS ARE HUMBLED (WR# 383)

## THE ACT OF PENITENCE & RECONCILIATION

KA HANA PENIKENIA

*Kahu*

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*

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

## THE GREAT THANKSGIVING

KA HO'OMAIKA'I NUI

*Kahu*

God be with you.

*Anaina*

**And also with you.**

*Kahu*

Lift up your hearts.

*Anaina*

**We lift them up to God.**

*Kahu*

Let us give thanks to God Most High.

*Anaina*

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

*Kahu*

It is right, our duty, and our joy, to give you thanks and praise, O God of aloha and mystery, Creator of land and sea, Breath of the winds and fire of the stars, Father, Son, and Holy Spirit—One God in three persons, Three voices speaking love in harmony, calling us into unity, wonder, and purpose. Therefore, with the spoken words of our ancestors, with those gathered here and those who came before, we join in the never-ending hymn of praise:

## THE SANCTUS

KA PANE HEMOLELE

Capo 3: (D) (A) (D) (G) (A) (D)  
F C F B♭ C F

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

(A) (D/F♯) (F♯m) (G) (A) (Bm)  
C F/A Am B♭ 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)  
B♭ F C Dm Gm7 C Esus 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

LAND OF REST

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

Music Adapt. © 1980 Church Pension Fund

Music Arr. © 1986 CIA Publications, Inc.

## THE WORDS OF INSTITUTION

NA 'ŌLELO HO'OKUMU

*Kahu*

From the beginning, in the great unfolding of your love, you formed us for relationship—with you, with one another, and with all creation. Like the rising of the sun over the ocean, your breath brought life to the 'āina and to us, your beloved. Yet we turned away, breaking that sacred connection, falling into the shadows of sin, pain, and death. But you did not leave us there. In your boundless mercy, you sent Jesus—your eternal Son, born into our world like us, walking our paths, feeling our joys and sorrows. He came to bring us back into harmony with you, the Source of life, like fresh rain restoring the land. With arms outstretched upon the cross, he offered himself in love, fully trusting your will, becoming for all people a gift of healing and new life.

On the night he was betrayed, Jesus took bread grown from the earth, gave thanks, broke it, and gave it to his friends, saying: "Take, eat—this is my body, given for you. Do this in remembrance of me."

In the same way, after supper, you took the cup – a symbol of promise, and said: "This is the cup of the new covenant, poured out in love for you and for all, for the forgiveness of sin. Whenever you drink it, remember me."

## THE MEMORIAL ACCLAMATION

KA HA'INA MEA HO'OMANA'O

*Kahu* And so, in remembrance of these acts, we offer ourselves in praise and thanksgiving as a holy and living sacrifice, together with Christ's offering for us, as we proclaim the mystery of our faith.

*Kakou* **Christ has died. Christ is risen. Christ will come again.**

## THE CONSECRATION OF THE ELEMENTS

KA PULE HO'OLA'A

*Kahu* Come, Holy Spirit—hover over this gathered people as you hovered over the waters of creation. Bless this bread and this cup, fruit of the 'āina, work of human hands, signs of your presence and abundance. As we partake of these gifts, make us one body in Christ and send us forth in peace to care for one another and to care for creation. Strengthen our faith, deepen our compassion, and awaken our hearts to the joy of your reign. Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all honor and glory is yours, O God, now and forever.

*Kakou* **AMEN.**

## THE INVITATION TO COMMUNION

KE KOMO I KA 'AHA'AINA

*Kahu* Behold the Lamb of God who takes away the sins of the world.

*Kakou* **Lord, I am not worthy that you should enter under my roof but only say the word and my soul shall be healed.**

*Kahu* 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.

*In the tradition of the church, the servers will distribute the elements to the People who will remain seated. The People will hold on to the elements and we will take them together at the invitation of the Celebrant.*

## 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.

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## THE HYMN OF BLESSING

HAIL THOU ONCE DESPISED JESUS (INSERT)<sup>134</sup>

*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

*Kahu*

Go and say, "Peace." Say peace when despair threatens to overwhelm you. Say peace when the news of the day invites you to apathy or avoidance. Say peace when a ceasefire is not enough. Say peace because a loving approach to conflict can build it. Say peace because a faithful people can realize it. Say peace because the God of Peace is with you. Go and say and be peace in the world.

## 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.

## DISMISSAL

KA HO'OPAU ANA

*Kahu* All God's people say...  
*Kākou* Amen.  
*Kahu* Go in peace.

*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.*

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## OUR WORSHIP LEADERS

Kahu Keoki Kiwaha, *Senior Kahu*  
Sharon Matsuyama, *Deacon*  
Vicky Dinson, *Service Leader*

# OUR CALENDAR.

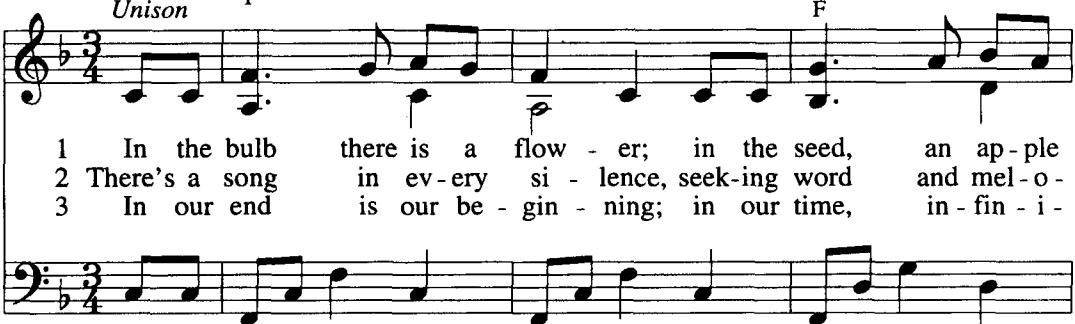
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## JULY 2025

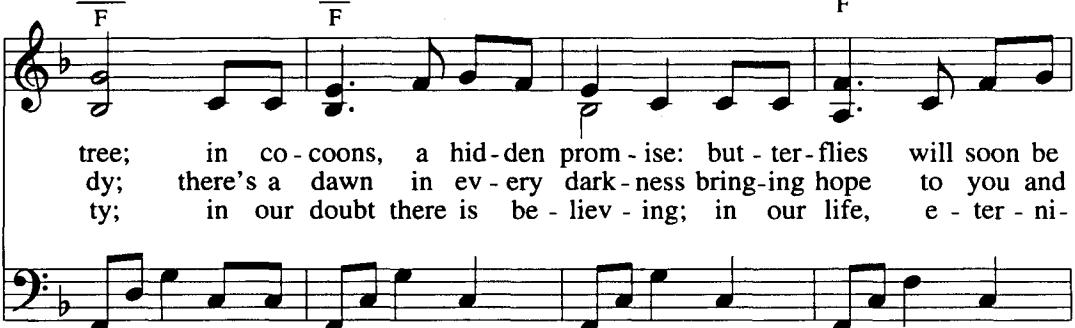
06	Third Sunday after Pentecost	Kahu Keoki Kiwaha
11-15	35th UCC General Synod – Kansas City, Missouri	TBA
13	Fourth Sunday after Pentecost	
19	HIAUCC Bylaws Presentation (by Zoom, 9 a.m.)	
19	Kaleohano-Wentworth Reunion Meeting, 10 a.m.	
20	Fifth Sunday after Pentecost ANNUAL MEETING (10 a.m., Fellowship Hall)	Kahu Keoki Kiwaha
27	Sixth Sunday after Pentecost	Kahu Jonathan Roach
31	LĀ HO‘IHO‘I EAĀ	

## AUGUST 2025

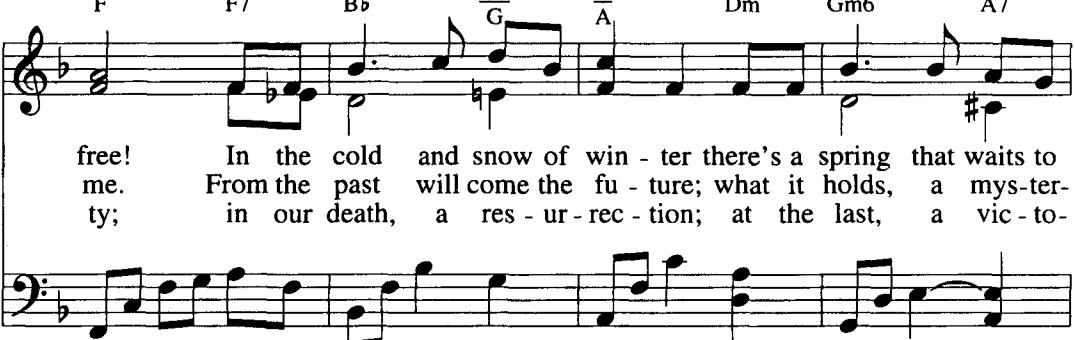
03	Seventh Sunday after Pentecost	Kahu Keoki Kiwaha
10	Eighth Sunday after Pentecost	Kahu Keoki Kiwaha
17	Ninth Sunday after Pentecost	Kahu Keoki Kiwaha
24	Tenth Sunday after Pentecost	Kahu Keoki Kiwaha
31	Eleventh Sunday after Pentecost	Kahu Keoki Kiwaha

*Unison* F Gm7  


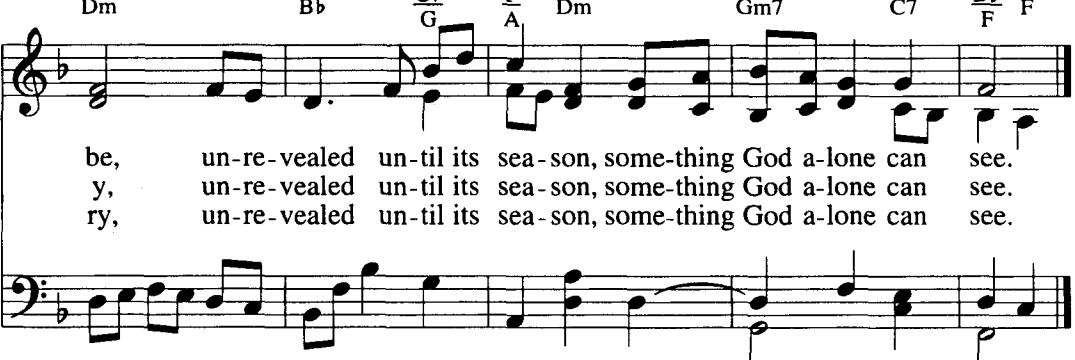
1 In the bulb there is a flow - er; in the seed, an ap - ple  
 2 There's a song in ev - ery si - lence, seek-ing word and mel - o -  
 3 In our end is our be - gin - ning; in our time, in - fin - i -

Gm7 F C7 F  


tree; in co - coons, a hid - den prom - ise: but - ter - flies will soon be  
 dy; there's a dawn in ev - ery dark - ness bring-ing hope to you and  
 ty; in our doubt there is be - liev - ing; in our life, e - ter - ni -

F F7 Bb C7 G F A Dm Gm6 A7  


free! In the cold and snow of win - ter there's a spring that waits to  
 me. From the past will come the fu - ture; what it holds, a mys-ter -  
 ty; in our death, a res - ur - rec - tion; at the last, a vic - to -

Dm Bb C7 G F A Dm Gm7 C7 Bb F  


be, un-re - vealed un - til its sea - son, some - thing God a - lone can see.  
 y, un-re - vealed un - til its sea - son, some - thing God a - lone can see.  
 ry, un-re - vealed un - til its sea - son, some - thing God a - lone can see.

## KE ALOHA A KE AKUA

The Queen's Prayer

Queen Lili'uokalani (1838-1917)

LILI'UOKALANI 6.7.6.7.  
Queen Lili'uokalani (1838-1917)

The musical score consists of two staves of music. The top staff is in treble clef and common time (4/4). It contains four lines of lyrics in English and Hawaiian. The bottom staff is in bass clef and common time (4/4). Below the staffs are additional lyrics in Hawaiian.

1. 'O kou a - lo - ha no  
2. Ko'u no - ho mi - hi 'ana  
3. Mai na - na 'i - no - 'ino  
4. No - lai - la e ka Haku

A - i - a i ka La - ni, A  
A pa - 'a - ha - o 'i - a, 'O  
Na he - wa o ka - na - ka, A -  
Ma la - lo kou 'e - he - u, Ko

'o kou 'o - ia - 'i - - 'o, He he - mo - le - le ho'i.  
'o - e ku - 'u la - ma Kou na - ni, ko - 'u ko'o.  
ka, e hu - i - ka - la, A ma - 'e - ma - 'e no. A - me - ne.  
ma - kou ma - lu - hi - a. A mau loa a - ku no.

*Ke Alaka'ina Ho'olia'i'o 'Ana*

(Assurance of Guidance)

E paulele iā Iehova me kou na'au a pau;  
 Mai hilina'i ho'i ma kou na'auao iho.  
 Ma kou 'ao'ao a pau iā ia no 'oe e nānā aku ai,  
 A nānā nō e ho'opololei i kou hele 'ana.

Na Solomona 3:5-6  
(Proverbs 3:5-6)

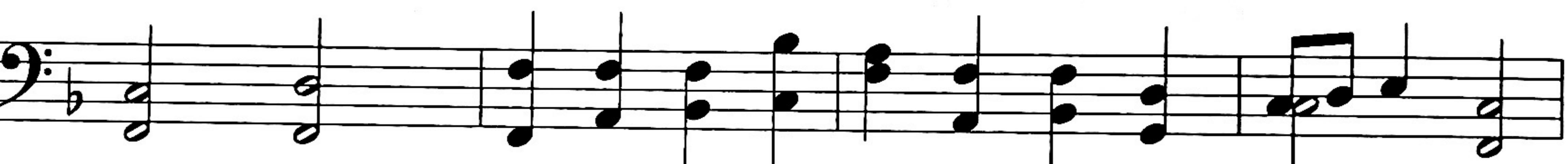
## 383 If My People's Hearts Are Humbled

*Unison*

1 If my peo-ple's hearts are hum-bled, if they pray and seek my face,  
 2 Then my eyes will see their sor-row, then my ears will hear their plea;



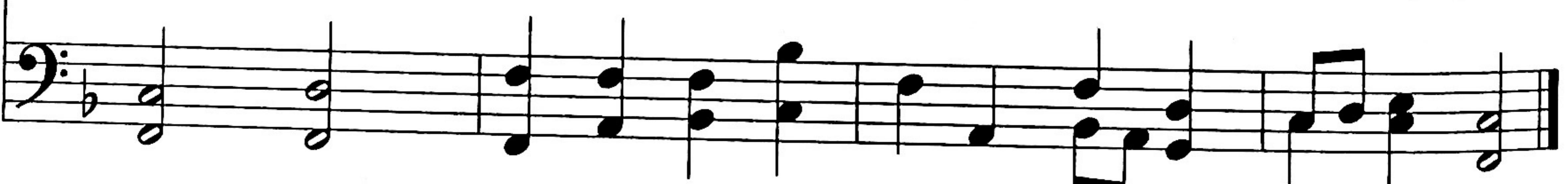
if they turn a - way from e - vil, I will not with-hold my grace.  
 if my peo-ple's hearts are hum-bled, I will set their na - tion free.

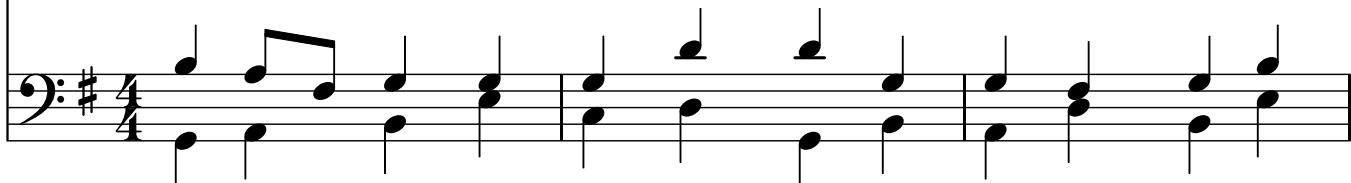
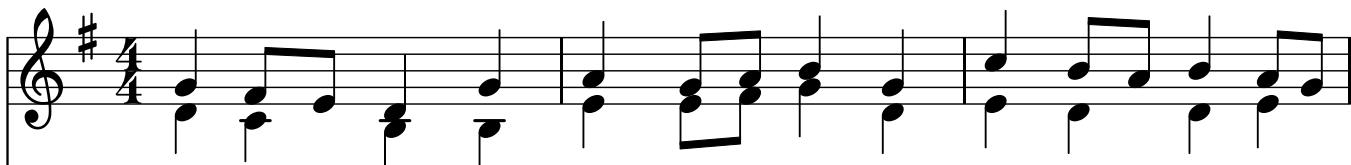


I will hear their prayers from heav-en; I will par-don ev - ery sin.  
 If my peo-ple's hearts are hum-bled, if they pray and seek my face;



If my peo-ple's hearts are hum-bled, I will sure - ly heal their land.  
 if they turn a - way from e - vil, I will not with-hold my grace.





<sup>4</sup> le - an King! Thou didst suf - fer to re - lease us;  
 thee were laid; by al - might - y love a - noint - ed,  
 to a - bide; all the heaven-ly hosts a - dore thee,  
 to re - ceive; loud - est prais - es, with - out ceas - ing,

<sup>7</sup> thou didst free sal - va - tion bring. Hail, thou u - ni -  
 thou hast full a - tone-ment made. Ev - ery sin may  
 seat - ed at thy Fa - ther's side. There for sin - ners  
 right it is for us to give. Help, ye bright an -

10

ver - sal Sav - ior, who hast borne our  
be for - giv - en through the vir - tue  
thou art plead - ing; there thou dost our  
gel - ic spir - its, bring your sweet - est,

12

sin and shame! By thy mer - its  
of thy blood; o - pened is the  
place pre - pare; thou for saints art  
no - blest lays; help to sing of

14

we find fa - vor; life is giv - en through thy name.  
gate of heav-en, rec - on-ciled are we with God.  
in - ter - ced - ing till in glo - ry they ap - pear.  
Je - sus' mer - its, help to chant Em - man - uel's praise!