



Puka'ana Congregational Church

Fifth Sunday of LENT • April 6, 2025 • 8:30 a.m. Kahu Keoki
Kiwaha, *Senior Kahu* • Sharon Matsuyama, *Deacon* Victoria
Dinson, *Assistant-in-Worship*

OUR COMMUNITY GATHERS

+ *Please stand, if you are able.*

ANNOUNCEMENTS • KA HA'ILONO

+ CALL TO WORSHIP • KE KĀHEA I KA HAIPULE

Kiakona We come to worship, remembering God's goodness that has carried us and sustained us to this present moment.

Anaina **We remember the days when God covered us in love and filled us with joy.**

Kiakona We come to worship, weary from stress, heavy with grief, and wondering when relief will come.

Anaina **We long for the days God covered us in love and filled us with joy.**

Kiakona We come to worship to remember and remind one another that God's love has never left us, and God's joy cannot be extinguished.

Anaina **God, restore us that we know your love and your joy once again.**

Kiakona We come to worship to remember and become the Body of Christ, a community called to restore the world around us.

Kākou **God, empower us to be your restoration people who fill the world with love, laughter, and abundant life. Amen.**

+ THE OPENING HYMN • LŪLŪ I NĀ HUA (NH #172, vs. 1-3-5)

+ THE INVOCATION • KA PULE WEHE

Kahu Kīwaha The Lord be with you.

Anaina **And also with you.**

Kahu Kīwaha [Let us pray.] Almighty God, you alone can bring into order the unruly wills and affections of sinners: Grant your people grace to love what you command and desire what you promise; that, among the swift and varied changes of the world, our hearts may surely there be fixed where true joys are to be found; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Kākou **Amen.**

TO LISTEN TO THE WORD OF GOD

THE FIRST LESSON • THE PROPHET ISAIAH 43:16-21

Thus says the LORD, who makes a way in the sea, a path in the mighty waters, who brings out chariot and horse, army and warrior; they lie down; they cannot rise; they are extinguished, quenched like a wick: Do not remember the former things or consider the things of old. I am about to do a new thing; now it springs forth; do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild animals will honor me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, the people whom I formed for myself so that they might declare my praise. The LORD said to Joshua, “Today I have rolled away from you the disgrace of Egypt.” And so that place is called Gilgal to this day. While the Israelites were camped in Gilgal, they kept the Passover in the evening on the fourteenth day of the month in the plains of Jericho. On the day after the Passover, on that very day, they ate the produce of the land, unleavened cakes and roasted grain. The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

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

THE SECOND LESSON • THE LETTER TO THE PHILIPPIANS 3:4b-14

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ & be found in him, not having a righteousness of my own that comes from the law but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead. Not that I have already obtained this or have already reached the goal; but I press on to lay hold of that for which Christ has laid hold of me. Brothers and sisters, I do not consider that I have laid hold of it, but one thing I have laid hold of: forgetting what lies behind & straining forward to what lies ahead, I press on toward the goal, toward the prize of the heavenly call of God in Christ Jesus.

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

THE HOLY GOSPEL • ACCORDING TO SAINT JOHN 12:1-8

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those reclining with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus's feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, "Why was this perfume not sold for three hundred denarii and the money given to the poor?" (He said this not because he cared about the poor but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, "Leave her alone. She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me."

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

THE RESPONSIVE READING • PSALM 126

Alaka ʻi When the Lord restored the fortunes of Zion, we were like those who dream.
Anaina **Then our mouth was filled with laughter and our tongue with shouts of joy; then it was said among the nations, "The Lord has done great things for them."**

Alaka ʻi The Lord has done great things for us, and we rejoiced.
Anaina **Restore our fortunes, O Lord, like the watercourses in the Negeb.**

Alaka ʻi May those who sow in tears reap with shouts of joy.
Kākou **Those who go out weeping, bearing the seed for sowing, shall come home with shouts of joy, carrying their sheaves.**

Alaka ʻi I will instruct you and teach you the way you should go; I will counsel you with my eye upon you. Do not be like a horse or a mule, without understanding, whose temper must be curbed with bit and bridle, else it will not stay near you.

Kākou **Many are the torments of the wicked, but steadfast love surrounds those who trust in the LORD. Be glad in the LORD and rejoice, O righteous, and shout for joy, all you upright in heart.**

+ THE SEQUENCE • THROUGH IT ALL (W&R #452)

THE HOMILY • KAHU KEOKI KIWAHA

When was the last time you did something for someone else without any expectations, with no strings attached, without any conditions or preconditions? There was no why to what

you were doing. You were just doing what you were doing because that's what you were doing.

Angelus Silesius, a seventeenth century German priest, writes this: *"The rose has no why; it blossoms because it blossoms. It pays no attention to itself, nor does it ask whether anyone sees it."*

What if we were to live like the rose, without a why? What if we blossomed simply because we blossomed. What if there was no motive or seeking to our blossoming; to be noticed, to be praised, to accomplish? What if we fragranced the world because we couldn't do anything but fragrance the world? The rose is going to do what it's going to do regardless of whether anyone sees or smells it. It's beauty and fragrance are not means to an end. It has no why.

I want to live without a why. I want to give and do unconditionally (at least that's what I want on my better days). I think that's often how we see ourselves and how we want to be and live, to live unconditionally and without strings attached, but it's harder than it sounds. We live in a world of economy, exchange, and transaction. You scratch my back, I'll scratch your back. We live in a world in which you pay for what you want. There is, as the saying goes, no such thing as a free lunch. We're expected to return the favor, pay off the debt, or reciprocate in some way. In short, you get what you pay for. And we pay in all sorts of ways.

Think about all the ways that happens and how commonplace and acceptable it is.

We exchange our time for money, sacrifice our families for success, and trade our dreams for the practicalities of making ends meet.

Have you ever received a gift and felt indebted, obligated to return the favor, or at least send a thank-you note? Even the best intentioned gifts can leave the recipient with an unintended debt of gratitude. And how did you feel when you did not receive a thank-you note or other acknowledgment after giving a gift, or did not receive an invitation to dinner at their house after you had them to dinner at your house.

Have you ever sent flowers after an argument? Were you giving a gift or working a deal?

Have you ever argued over the lunch bill? "You paid the last time, it's my turn" or "I'll get it today, you can get it next time."

Regardless of what side of the campaign finance issue you're on everyone knows that big time donors expect big time returns. And it's not just in politics, sometimes it's in college admissions. If your charitable gifts are charitable enough you get rewarded with a tax deduction.

Have you ever said or done something as a means to an end? Have you ever wondered why somebody was doing something for you, wondered what was in it for them?

It's even in church and our faith. Theologians call it "the economy of salvation." Believe in Jesus, follow his way, and you too can have salvation. Sometimes we believe that our prayers and good behavior are the currency that pays for God's favor.

I say none of that as a criticism or judgment but simply as an observation that there are thousands of ways in which we daily transact the business of life. We can't escape that. It's hard, maybe impossible, to give a pure gift. Economies are a part of our world and our lives. As much as I love being a priest and say that I am not in it for the money, I still want and need to be paid. I am not suggesting economies are inherently wrong or that we need to rid ourselves of economies, but maybe we need to be more aware of them and the power and influence they have. Maybe we need to lessen and loosen the stranglehold they tend to have on us.

We cannot always do everything for the payoff, and sometimes we don't. There are times when we do or need to do something simply for the sake of doing it; things like love, forgiveness, truth, hospitality, justice, compassion. In those times something is being affirmed for itself not for what it might achieve or accomplish. There is no why.

I think that's what's going on with Mary in today's gospel (John 12:1-8). She loves because she loves. She anoints because she anoints. She fragrances because she fragrances. There is no why. It is gift, "grace upon grace." There is nothing in it for her. It is unconditional, without measure or calculation. And it looks reckless and irresponsible. She is not invested in a result or seeking a particular outcome. She's just doing what she's doing because that's what she's doing. She breaks the chains of means and ends. And it makes no sense to Judas or any other economist.

Gift stands in contrast to economy, even as Mary stands in contrast to Judas. "Why was this perfume not sold for three hundred denarii and the money given to the poor?" I don't know what Judas' real motive was. Maybe he was, as our text says, a thief and wanted it all for himself. Maybe he really did care about and want to help the poor. Or maybe our gospel writer was seeking paybacks and revenge (another economy) and portrayed him in a negative light. There are multiple ways of interpreting what Judas says.

In any event Judas is calculating and practical. He knows the market. He's an investor looking for a return. He wants to turn Mary's gift into a profit. Judas has a why. He's aligned himself with a means and an end. In the economies of our life everything has a why, life is calculable, and we become calculating, expecting a return on our investment whether that investment is money, time, love, or a good deed.

Let's not draw any conclusions here about Mary or Judas. It would be easy to oppose them. Mary is good, Judas is bad. Mary is right, Judas is wrong. But here's the thing. I know times when I have lived as Judas and times when I have lived as Mary, don't you?

What if they are not two opposite lives or people but two aspects of our lives, two ways of living and relating? What if we hold both Mary and Judas within ourselves? What if they are images of ourselves, images of our charitable self and our economic self, images of our unconditioned life and our conditioned life? When have you been Mary and when have you been Judas? What's your experience of the two? In what ways have they shaped or misshaped your life?

I don't think it's a question of choosing one over the other, gift or economy, Mary or Judas, but of living in the tension of the two. That tension is what sometimes keeps us up at night, calls us into question, awakens us to how we truly want to live. That tension is the call to be discerning and thoughtful about how we respond to others and engage life. That tension pushes us to look within ourselves at our motives and desires. That tension reveals that Mary and Judas, gift and economy are interwoven, and each has the possibility of the other. It reminds us that the fragrance of life can be neither bought nor sold. It's priceless.

I don't know if we ever truly live without a why. I can't answer that but I know that's the direction I want to go. And, I hope you do too.

THE APOSTLES' CREED • KE KUMU MANA'O'I'O O NĀ LUNA'ŌLELO

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

Kākou **I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, his 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 from the dead; he ascended into heaven, and is seated at the right hand of God the Father almighty; from there he will come 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 life everlasting. Amen.

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 • KE ALOHA A KE AKUA (NH #186)

THE PRAYERS OF THE PEOPLE • NĀ 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.

After each intercession, the Intercessor will say: God, in Thy divine mercy,
And the People will respond to them, saying: **Hear our prayer.**

THE LORD'S PRAYER • KA PULE A KA HAKU

Alaka i: Let us pray as our Savior taught us to pray, saying together:
Kākou: **E ko mākou Makua i loko o ka lani,
E ho'āno 'ia kou inoa. E hiki mai Kou aupuni;
E mālama 'ia Kou makemake ma ka honua nei
E like me 'ia i mālama 'ia ma ka lani lā.
E hā'awi mai iā mākou i kēia lā i 'ai na mākou no nēia lā.
E kala mai ho'i iā mākou i kā mākou lawehala 'ana,
me mākou e kala nei i ka po'e i lawehala i kā mākou.
Mai ho'oku'u 'oe iā mākou i ka ho'owalewale 'ia mai.
Akā, e ho'opakele nō na'e iā mākou i ka 'ino.
No ka mea, Nou ke aupuni, a me ka mana,
A me ka ho'onani 'ia a mau loa aku. 'Āmene.**

THE RESPONSE • HEAR OUR PRAYER, O LORD

(PHELPTON)

**Hear our prayer, O Lord; hear our prayer, O Lord,
Incline Thine ear to us, and grant us Thy peace. Amen.**

TO RESPOND GENEROUSLY

THE OFFERING INVITATION • KE KAHEA I KA LŪLŪ

Kiakona As we determine how to use our resources, let us consider what we have received and how sharing both supports others and enlarges us. Let us offer our tithes and offerings to God through the work of this church.

+ THE DOXOLOGY • HO'ONANI I KA MAKUA MAU (BINAMU/BOURGEOIS)

**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 LŪLŪ

Kahu Kīwaha Holy One, bless these gifts and our lives, that we and our offerings may serve your purposes. **Amen.**

+ THE RESPONSE • WE GIVE THEE BUT THINE OWN (HOW/MASON)

**We give Thee but Thine own, whate'er the gift may be,
All that we have is Thine alone, a trust, O Lord, from Thee. Amen.**

TO RECEIVE CHRIST AT GOD'S TABLE

THE CALL TO THE TABLE • KE KAHEA I KA 'AHA'AINA

Kahu Kīwaha 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 the Lord invites us to sit. This is a meal we did not prepare, but to which the Lord invites us to eat and to share. The invitation is for each of you: all who are faithful, and all who doubt. All who are fearful, and all who are strong. It is Christ'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 OF INVITATION • THERE'S A QUIET UNDERSTANDING (WR #701)

THE ACT OF PENITENCE • KA PENIKENIA

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

Kākou **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 Kīwaha In the name of Jesus Christ, our sins are forgiven.

THE GREAT THANKSGIVING • KA HO'OMAIKA'I NUI

Kahu Kīwaha God be with you.

Anaina **And also with you.**

Kahu Kīwaha Lift up your hearts.

Anaina **We lift them up to God.**

Kahu Kīwaha Let us give thanks to God Most High.

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

Kahu Kīwaha It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, Creator of heaven and earth, because you have come to us in Jesus Christ, enduring the cross so that we might know eternal life. And, so, with all the saints in heaven and on earth, we worship and glorify you, God Most Holy, in this unending song:

THE SANCTUS & BENEDICTUS

(FOWLER)

Ho - ly, Ho - ly, Ho - ly Lord, God of power and might,
heav-en and earth are full of your glo - ry. Ho - san - na in the high - est.
Bless-ed is he who comes in the name of the Lord. Ho - san - na in the high - est.

THE WORDS OF INSTITUTION • NĀ 'ŌLELO HO'OKUMU

Kahu Kīwaha You are holy, O God of majesty, and blessed is Jesus Christ, your Son, our Lord. He took upon himself the weight of our sin and carried the burden of our guilt. He shared our life in every way, and though tempted, was sinless to the end. Baptized as your own, he went willingly to his death and by your power was raised to new life. In his dying and rising, you gave birth to your church, delivered us from slavery to sin and death, and made with us a new covenant by water and the Spirit.

On the night of betrayal and desertion, Jesus took bread, +blessed it, broke it, and gave it to his disciples, saying: “Take, eat. This is my body, given for you. Do this in remembrance of me.”

In the same way, Jesus also took the cup after supper, saying, “This is the cup of the new covenant poured out for you and for many. Do this, as often as your drink it, in remembrance of me.”

THE MEMORIAL ACCLAMATION • KA HA'INA MEA HO'OMANA'O

Kahu Kīwaha 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:

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

THE CONSECRATION OF THE ELEMENTS • KA PULE HO'OLA'A

Kahu Kīwaha Pour out your Holy Spirit, O God, on these gifts of grape and grain. Make them be for us holy food that nurtures us in body and spirit, that by sharing this feast we may know the presence of the living Christ. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world. We pray, through Jesus Christ our Savior – by him, with him, and in him – in the unity of the Holy Spirit, all honor and glory are yours, O God, now and forevermore.

Kākou **AMEN.**

SHARING OF THE ELEMENTS • KA PŪ 'AI

Kahu Kīwaha 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 OF THANKSGIVING • KA PULE HO'OMAIKA'I

Kahu Kīwaha Let us pray.

Kākou Holy God, we thank you for this feast of grace and life. As we have been served, help us to serve our neighbors. As we have been fed, help us to feed all who are hungry. As we have been loved, help us to love the world – because in Christ Jesus you have loved us. Amen.

TO GO FORTH TO LOVE AND TO SERVE

+ **THE HYMN** • WONDERFUL GRACE OF JESUS (W&R #362)

+ **THE BENEDICTION** • KA PULE HO'OKU'U

+ **THE RESPONSE** • GOD BE WITH YOU (RANKIN/TOMER)

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.

CALENDAR OF EVENTS

2025 • APRIL

06	Fifth Sunday in Lent WHCHCC Quarterly Meeting [Zoom] 1PM	Kahu Keoki Kiwaha
13	Palm Sunday	Rev. Dr. Jonathan Roach
18	Good Friday	
20	Easter Sunday	Kahu Keoki Kiwaha
26	SCHCC Quarterly Board Meeting [Zoom] 9AM-1PM	
27	First Sunday <i>after</i> Easter	Kahu Keoki Kiwaha

2025 • MAY

04	Second Sunday <i>after</i> Easter	Kahu Keoki Kiwaha
11	Third Sunday <i>after</i> Easter	Kahu Keoki Kiwaha
17	HIAUCC Spring 'Aha Mokupuni Puka'ana Congregational Church 9am-12 pm	The Rev. Eric Page
18	Fourth Sunday <i>after</i> Easter	Kahu Keoki Kiwaha
25	Fifth Sunday <i>after</i> Easter	Kahu Keoki Kiwaha
31	Installation of the Rev. Cara Ann Maeda Hilo Coast UCC	