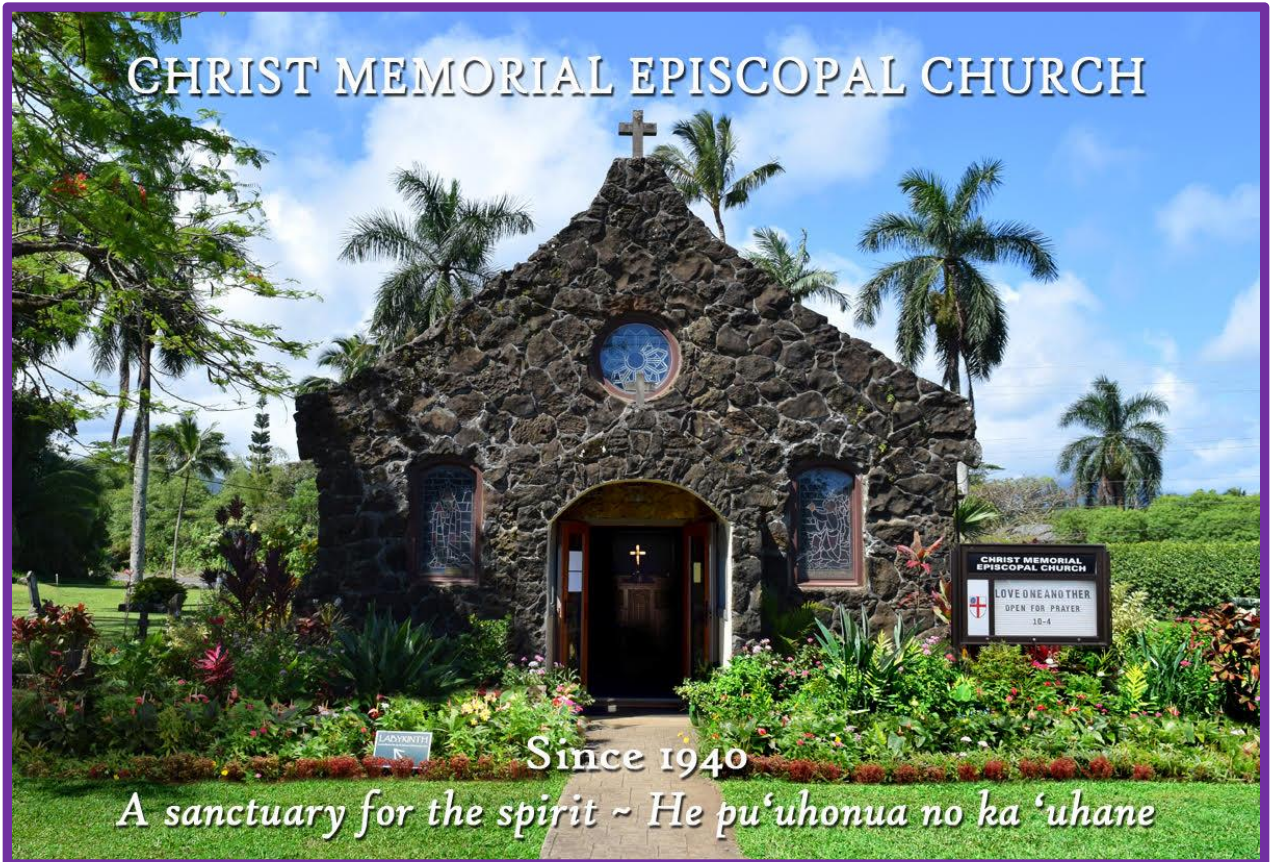


CHRIST MEMORIAL EPISCOPAL CHURCH



WORSHIP BOOKLET THE SEASON OF LENT

Forty days and forty nights thou was fasting in the wild
Forty days and forty nights, tempted and yet undefiled.

Our church season of Lent begins on Ash Wednesday and continues for 40 days (excluding Sundays) until Easter. Our tradition invites us to experience a “holy Lent”, with self -examination, repentance, prayer, fasting and self-denial, and by reading and meditating on the scripture. Centuries ago, Christians focused on dietary fasting. Eventually that evolved to include our “worldly preoccupations” whatever they may be. Today an option to the “giving up” discipline of old, we make intention to **show love** to our God and Jesus; to our brothers & sisters; and even to ourselves. And along with this, we make intention to be aware of the times we have not shown love. A simple definition of sin is “not showing love”.

This booklet contains all the prayers of the worship service.
Please refer to our weekly newsletter for the scripture passages and
announcements.

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Aloha!

Welcome to Christ Memorial Episcopal Church. We are devoted to following the life and teachings of Jesus, the Christ. It is our hope that your worship experience here today will bless and enrich your life.

The following is an overview of our worship contained in this booklet:

1. **Worship is an expression of devotion and adoration that involves our whole being.** It touches and includes our intellect as well as our emotions; our heart, mind and soul.
2. **The liturgy (“the work of the people”)** contained in this booklet attempts to be both faithful to the liturgical structure prescribed by the Book of Common Prayer as well as creative in seeking fresh and inspiring ways to express our love and devotion.
3. **The message typically focuses on the Gospel reading for the day.** Following the message, we respond by affirming our faith using one of the Creeds from our church history. Many struggle with the words and images contained in the Nicene Creed largely because they have been taught to interpret them literally as though they are the end-point of what our thoughts about the Sacred should be. Instead hear them as a beginning, intended to ponder what we believe. While reciting the words, imagine standing with Christians throughout the centuries.
4. **The sacrificial language used during the Holy Eucharist is also symbolic language.** The New Testament was written by first century Jews, and therefore, it was written using images and language familiar to first century Jews. Until 70 CE when the Romans destroyed all of Jerusalem, the Jerusalem Temple with its ritualized sacrificial system, was at the center of the Jewish religious world. Naturally, in trying to interpret their experience of the Sacred in Jesus, they used Temple language and Temple image. They used sacrificial language and sacrificial images.

Again, all religious language is symbolic language, the language of “meaning-making.” When you hear language in the Liturgy of the Holy Eucharist (Act II) about the body of Jesus being broken and the blood of Jesus being poured out for the sins of the world, we hope you can avoid thinking concretely and interpreting the words literally. Symbolically, “the body” represents the totality of a person, all that they are and “the blood” represents their life. Therefore, Jesus uses ancient symbolic language to say, “I am going to lay all that I have and all that I am, my very life on the line for your sake and the sake of the world.” Scholars explain that Jesus came to challenge the dominant assumptions of his day, namely, that one could have a personal complete relationship with God only through the prescribed forms of participation in the rituals of the Temple in Jerusalem. Jesus challenged that assumption and sought to replace it with a new understanding; that anyone can have a personal, complete relationship with God by simply following the spiritual teaching and living the same kind of faith that Jesus practiced.

Therefore, every reference to Jesus using the language of sacrifice is a challenge to the idea that God can be contained and limited by any religious system. God is always available to all of us because God lives eternally in and through and all around us!

CALL TO WORSHIP

Processional Hymn (Please stand as you are able)

Opening Acclamation

Celebrant: Bless the Lord who forgives all our sins.

People: **His mercy endures forever.**

The Decalogue

Celebrant: Hear the commandments of God to his people:

I am the Lord your God who brought you out of bondage. You shall have no other gods but me.

People: Amen. Lord have mercy.

You shall not make for yourself any idol.

Amen. Lord have mercy.

You shall not invoke with malice the Name of the Lord your God.

Amen. Lord have mercy.

Remember the Sabbath day and keep it holy.

Amen. Lord have mercy.

Honor your father and your mother.

Amen. Lord have mercy.

You shall not commit murder.

Amen. Lord have mercy.

You shall not commit adultery.

Amen. Lord have mercy.

You shall not steal.

Amen. Lord have mercy.

You shall not be a false witness.

Amen. Lord have mercy.

You shall not covet anything that belongs to your neighbor.

Amen. Lord have mercy.

Celebrant: Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these."

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Prayers of Confession (One of the following 3 will be used)

All: God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created.

We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will.

All: 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

The Queen's Prayer of Confession

`O kou aloha no aia i kalani
A `o kou `oia he hemolele ho`i.

Ko`u noho mihi `ana a pa `ahao `ia
`O `oe ku`u lama Kou nani ko`u ko`o

Mai nana `ino `ino na hewa o kanaka
Aka e huikala a ma`mea`e no.

No laila e ka Haku Ma lalo o kou `ehēu
Ko makou maluhia a mau loa aku no.
AMENE

Oh Lord thy loving mercy is as high as the heavens,
It tells us of thy truth, and tis filled with holiness.

Whilst humbly meditating within these walls
imprisoned, Thou art my light, my haven. Thy glory my
support.

Oh look not on their failings, Nor on the sins of men.
Forgive with loving kindness That we might be made
pure.

For thy grace I beseech thee, Bring us `neath thy
protection.
And peace will be our portion now and forever more.
AMEN

Translation by Queen Lili`uokalani

The Absolution

Hymn of Praise

A reminder of God's perfect love

Trisagion S101

Holy God, Holy and Mighty, Holy Immortal One, Have mercy upon us. 3x

THE LITURGY OF THE WORD

The Collect (Prayer) of the Day,

(Please be seated for) the readings from the Hebrew Scriptures, the Psalms, and the Epistles readings which are found in the weekly newsletter.

(People respond to Hebrew Scripture and Epistle: Thanks be to God)

(Please stand as you are able for the Gospel)

(People respond before the Gospel: Glory to you Lord Christ)

(People respond after the Gospel: Praise to you Lord Christ)

The Message (Please be seated)

The Statements of Faith (Standing as you are able) (One of the following 3 will be used)

The Nicene Creed (4th century)

All: 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 Apostles' Creed (4th century)

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

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He 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 and is seated at the right hand of the Father. 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**

An Alternative Expression of Faith (20th century, courtesy of St. Luke's, Park City, UT)

All: We believe in God who made the world and reaches out to it with a love fierce and passionate, tender and kind.

We believe in Jesus, the Christ, God revealed in a human life. He touched the untouchable, pardoned the unforgivable, and unmasked the powers that enslave us. In fear and arrogance, we cast him, lifeless, into the grave, and with him went our hopes of salvation. Raised by God, he is parting the sea of evil and despair, and leading us across into the land of freedom and promise.

We believe in the Holy Spirit; God's mysterious presence with us whose breathing gives life; whose fire purges and renews; whose wisdom surprises, prompts and questions, awakening courage, humor and hope.

We believe in ourselves; made in the image of God and growing to wholeness in Christ. Gathered by the Spirit we have been baptized into a common life: a life laid open to all; overflowing with love and mercy; richer than mind can measure but appearing foolish to the world.

And we trust that the foolishness of God will prove wiser than the wisdom of the world, and that the suffering of God will heal the earth and fulfill our hopes of justice and peace. **AMEN**

THE PRAYERS

The Prayers of the People

Prayer Minister: In peace, let us pray to the Lord, saying, **Lord have mercy.**

For the holy Church of God, that it may be filled with truth and love, and be found without fault at the day of your coming, we pray to you, O Lord. **Lord have mercy.**

For Michael our Presiding Bishop, for Robert our Bishop, and other ministers, and for all the holy people of God, that we may be faithful in devotion and service, we pray to you, O Lord. **Lord have mercy.**

For all who fear God and believe in you, Lord Christ, that our divisions may cease, and that all may be one as you and the Father are one, we pray to you, O Lord. **Lord have mercy.**

For the mission of the Church, that in faithful witness it may preach the Gospel to the ends of the earth, we pray to you, O Lord. **Lord have mercy.**

For those who do not yet believe, and for those who have lost their faith, that they may receive the light of the Gospel, we pray to you, O Lord. **Lord have mercy.**

For the peace of the world, that a spirit of respect and forbearance may grow among nations and peoples, we pray to you, O Lord. **Lord have mercy.**

For our president Joe and vice president Kamala and all those in positions of public trust that they may serve justice, and promote the dignity and freedom of every person, we pray to you, O Lord. **Lord have mercy.**

For a blessing upon all human labor, and for the right use of the riches of creation, that the world may be freed from poverty, famine, and disaster, we pray to you, O Lord. **Lord have mercy.**

For the poor, the persecuted, the sick, and all who suffer; for refugees, prisoners, and all who are in danger; that they may be relieved and protected, we pray to you, O Lord. **Lord have mercy.**

For our enemies and those who wish us harm, and for all whom we have injured or offended, we pray to you, O Lord. **Lord have mercy.**

For all who have died in the communion of your Church, and those whose faith is known to you alone, that, with all the saints, especially King Kamehameha IV, Queen Emma, Queen Lili`uokalani, they may have rest in that place where there is no pain or suffering, we pray to you, O Lord. **Lord have mercy.**

Celebrant: O god of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus the Christ, our Lord. **AMEN**

The Sharing of the Peace (People then seated for gathering the offering)

THE LITURGY OF THE TABLE

The Presentation of the Offering (People standing as able)

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Lift up your hearts.

People: **We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give our thanks and praise. (if morning prayer, go the Lord's prayer)**

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. You bid your faithful people cleanse their hearts, and prepare with joy for the Paschal feast; that, fervent in prayer and in works of mercy, and renewed by your Word and Sacraments, they may come to the fullness of grace which you have prepared for those who love you.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever pray this hymn to proclaim the glory of your Name:

**All: Holy, holy, holy Lord, God of power and might.
Heaven and earth are full of your glory. Hosanna in the highest.
Blessed is the one who comes in the name of the Lord.
Hosanna in the highest.**

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.

On the night before he died for us, 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."

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."

Therefore, according to his command, O Father,

All: We remember his death. We proclaim his resurrection. We await his coming in glory.

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. 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 (English and Hawai`ian)

All:

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation but deliver us from evil.

For thine is the kingdom, and the power, and the glory, for ever and ever.

AMEN

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 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, 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
AMENE**

THE HOLY COMMUNION

All are welcome at the table of the Lord for Holy Communion. It is the custom in our church to receive both the Host (consecrated bread) and the Common Cup (consecrated wine). During this time of COVID, the consecrated wine normally served in a Common Cup is received in individual cups. Please come forward when you are ready. Parents, please help your child receive communion.

Closing Prayers (One of the following 2 are used) (All pray)

Prayer of Thanksgiving: Loving God, we give you thanks for restoring us in your image and nourishing us with spiritual food in the Sacrament of Christ's Body and Blood. Now send us forth a people, forgiven,

healed, renewed; that we may proclaim your love to the world and continue in the risen life of Christ our Savior. AMEN

Traditional Prayer of Thanksgiving: 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 and Dismissal

THE EPISCOPAL CHURCH

WHO ARE WE? WHAT DO WE BELIEVE?

- ✦ We are a community of Christ-followers. We follow Jesus, the one we call “the Christ” (anointed one).
Jesus shows us the Kingdom of God and God’s unconditional love for everyone.
- ✦ We search for truth via scripture, tradition and our own ability to reason. We find more grace in the search for understanding than we do in dogmatic certainty – more value in questioning than in absolutes.
- ✦ We love the bible, but we are not biblical literalists. In our study, we engage the scripture at three levels:
The Story in its historical context; How the story was heard by the faith community to whom it was written. The Story speaking to us today.
- ✦ We are a sacramental church. We believe the sacraments of Holy Baptism and Holy Eucharist (Communion) are important for the journey of a Christ follower.
- ✦ We are lay ministers, deacons, priests and bishops. We believe all Christ followers are to serve God in the world.
- ✦ Our mission is to bring about the Kingdom of God on this earth by sharing the Good News of God’s unconditional love. We know that the way we behave toward one another and toward other people is the fullest expression of what we believe.
- ✦ We are members of the worldwide Anglican communion.
- ✦ We recognize the faithfulness of other people who have other names for the way to God’s realm, and acknowledge that their ways are true for them, as our ways are true for us.



NOTES