

# ST. PETER'S EPISCOPAL CHURCH

*A BEACON OF HOPE, A CALL TO SERVE*

**First Sunday after the Epiphany**

**The Baptism of Our Lord**

**January 10, 2021 7:30am, 10:00am**

## Aloha and Welcome

We are blessed to have you join us for worship today online or in person



*NewsletterNewsletter image*

**Electronic Giving** - You can give to St. Peter's Church electronically or schedule your pledge for automatic withdrawal by going to the church's website, [www.stpetershonolulu.org](http://www.stpetershonolulu.org), and clicking on "Donate." Thank you for your gifts.

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Prelude

## Holy Eucharist: Rite II

Hymn

*On Jordan's Bank the Baptist's Cry*

Hymnal #76

**On Jordan's bank the Baptist's cry  
announces that the Lord is nigh;  
awake and harken, for he brings  
glad tidings of the King of kings.**

**Then cleansed be every breast from sin;  
make straight the way for God within,  
and let each heart prepare a home  
where such a mighty guest may come.**

**For thou art our salvation, Lord,  
our refuge and our great reward;  
without thy grace we waste away  
like flowers that wither and decay.**

**To heal the sick stretch out thine hand,  
and bid the fallen sinner stand;  
shine forth, and let thy light restore  
earth's own true loveliness once more.**

**All praise, eternal Son, to thee,  
whose advent doth thy people free;  
whom with the Father we adore  
and Holy Spirit, evermore.**

Words: Charles Coffin (1676-1749); tr. Charles Winfred Douglas (1867-1944), After John Chandler (1806-1867); alt. Music: *Winchester New*, melody from *Musicalishes Hand-Buch*, 1690; Harm. William Henry Monk (1832-1889), alt.

## The Word of God

### The Collect of the Day

*Presider* Let us pray.

Father in heaven, who at the baptism of Jesus in the River Jordan proclaimed him your beloved Son and anointed him with the Holy Spirit: Grant that all who are baptized into his Name may keep the covenant they have made, and boldly confess him as Lord and Savior; who with you and the Holy Spirit lives and reigns, one God, in glory everlasting. **Amen.**

### The First Reading

**Genesis 1:1-5**

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Here ends the reading.

### The Holy Gospel

**Mark 1:4-11**

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel’s hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, “The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.”

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a

voice came from heaven, “You are my Son, the Beloved; with you I am well pleased.”

The Gospel of our Lord.

**The Sermon**

**Pastor Diane**

**Music Meditation** (7:30am)  
(10:00am)

**Manny Dayao**  
**Dr. Joseph Eppink**

**The Nicene Creed**

**We believe in one God, the Father, the Almighty,  
maker of heaven and earth, of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ, the only Son of God,  
eternally begotten of the Father, God from God, Light from Light,  
true God from true God, begotten, not made,  
of one Being with the Father. Through him all things were made.  
For us and for our salvation he came down from heaven:  
by the power of the Holy Spirit he became incarnate  
from the Virgin Mary, and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again in accordance with the Scriptures;  
he ascended into heaven and is seated  
at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

## Prayers of the People

### Confession of Sin

*Presider* Let us confess our sins against God and our neighbor.

*Presider and People*

**Most merciful God,**

**we confess that we have sinned against you**

**in thought, word, and deed,**

**by what we have done, and by what we have left undone.**

**We have not loved you with our whole heart;**

**we have not loved our neighbors as ourselves.**

**We are truly sorry and we humbly repent.**

**For the sake of your son Jesus Christ,**

**have mercy on us and forgive us;**

**that we may delight in your will, and walk in your ways,**

**to the glory of your Name. Amen.**

*Presider:* Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

## Announcements and Birthdays

### **The Great Thanksgiving** **Eucharistic Prayer B** (*Expansive*)

*Presider* Let us lift our hearts to the Lord and give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Almighty God, Creator of heaven and earth.

Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord.

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

**Holy, Holy, Holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he 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 Christ, you have delivered us from evil, and made us worthy to stand before you. In Christ, 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,

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 Savior 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 Savior, the firstborn of all creation, the head of the Church, and the author of our salvation.

By Christ, and with Christ, and in Christ, in the unity of the Holy Spirit all honor and glory is yours, Almighty God, now and for ever. **Amen.**

### **The Lord's Prayer**

**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.**

### **The Breaking of the Bread**

#### **Communion of the People**

*For those of you joining by live stream or watching this service as a recording at a later time, although you are not physically receiving communion, you are invited to spend this time in prayer, acknowledging your desire to be wholly united with Jesus and for your soul to never be separated from him.*

#### **Post Communion Prayer**

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of Christ, and heirs of your eternal kingdom. And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Savior. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

#### **Organ Postlude**

## PARISH PRAYER LIST

*Please call the church office or speak with Pastor Diane if you have a prayer request. Always ask permission of the person first if you want to add someone's name other than your own. Be sure to provide the church office with updates. **Names added by members will remain on our prayer list for one month. After that time, the names will be cycled off the list, unless there is a request for the name to be added for another month.***

Gedell C., Cal C., Bill and Caity F., Nami Ann F., Sharon F., Alex H., Elaine L., Ivy M., Megan, John M., Ralph P., Dennis P., Pomai S., Bryan S., Landy W., Joe and Kathleen C., Micki H., Sim K., Bill McK., Helena W., Nancy W., Carolyn C., Denis L., Minina (Mimi) A., The Ven. Steve C., Violet T., Carolyn N., Roland W., Rev. Dwight O., Harley C., Robert P., Ralph Matthew P., Roland W., Franklin P., Mischa K.

***The St. Peter's Prayer Circle.** If you are interested in providing intentional prayers for those on our prayer list and others for whom we pray, become part of the Prayer Circle. Please contact Tiare Ono or the church office.*

## ANNOUNCEMENTS

**Pledge Reminder:** Thank you to those who have turned in your pledge cards for 2021. If you haven't done so yet, you still can. All pledges are gratefully received! Budget planning and decision-making for 2021 will soon be underway. Due to loss of rental income, it will be a challenging year. Thank you for your part in making this ministry possible.

**2021 Giving Envelopes** are available. If you would like a 2021 book to use for your regular offering, please call the church office.

**Acolyte Robe Laundering** - The Altar Guild requests help. If you have a large capacity washing machine able to launder a handful of robes, please contact Susan in the church office, 533-1943. Your help is greatly appreciated. The robes can be picked up and dropped off with minimal contact.

**Diocesan Convention Delegates and Vestry positions** - We need ten people willing to run as a St. Peter's delegate for Diocesan Convention held the last Saturday in October. It's an excellent way to serve the church and to gain a broader understanding of this ministry. We will also be voting for vestry members. If you are willing to serve in either capacity, please speak with Pastor Diane or one of your vestry members.

**In January**, parishioner Ken Inn will teach an introductory class to Tai Chi and an introductory series to Tae Kwon Do for AARP. Contact Ken Inn, [keinn@verizon.net](mailto:keinn@verizon.net), to register.

Zoom Introduction to Tai Chi - Tuesday, January 19, 2021, 2-3pm

Zoom Introduction to Tae Kwon Do (8 sessions) - Tuesdays, 1/26 to 3/16

**The church office** will be closed on Monday, January 18, 2021 in observance of the Martin Luther King Jr. Day holiday.

### **MARK YOUR CALENDAR**

**Weekdays, 6am (St. Peter's website or Facebook page)** - A Moment With Music with Dr. Joseph Eppink (*Available "on demand" at other times.*)

**Wed, Jan. 13, 10:00am – ZOOM Bible Study class.** We discuss the readings for the coming Sunday.

**Thurs, Jan. 14, 6:00pm - Jazz Vespers** on church Facebook page and website

#### ***Scripture readings for next Sunday:***

1 Samuel 3:1-10 (11-20), Psalm 139:1-5, 12-17, 1 Corinthians 6:12-20, John 1:43-51

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## ***Annual Congregational Meeting***

### **Jan. 24, 9am Q&A - Test run for ZOOM meeting**

Please plan to attend to learn the ZOOM procedure so all will go smoothly on the 31st! We have volunteers who will also work one-on-one.

### **Jan. 31, 8:45-9:50am Annual Meeting by ZOOM**

Please plan to attend so we reach quorum. In addition to the business, in looking ahead to 2021, this is an opportunity to connect after a long time of separation.

### **TODAY'S MINISTERS**

<b>Organist/Pianist</b>	(7:30am, 10:00am)	Dr. Joseph Eppink
<b>Pianist</b>	(7:30am)	Manny Dayao
<b>Live Streaming</b>	(7:30am)	Terry Dang, Manny Dayao
<b>Table Greeters</b>	(7:30am)	Willis and Jan Yap
	(10:00am)	Haroldwyn Chang, Velma Lee
<b>Lectors</b>	(7:30am)	Beth Chang
	(10:00am)	Keisha Webster

### **STAFF**

<b>Rector</b>	The Rev. Diane Martinson
<b>Director of Music</b>	Dr. Joseph Eppink
<b>Lay Associate for Worship and Music</b>	Manny Dayao
<b>Office Manager</b>	Susan Sugiyama
<b>Bookkeeper</b>	Bill Slocumb
<b>Sexton</b>	Oriel Agcaoili
<b>Custodians</b>	Oriel and Caridad Agcaoili



# The Episcopal Diocese of Hawai'i

The Right Reverend Robert L. Fitzpatrick  
Bishop

January 8, 2021

A Pastoral Letter to the Episcopal Diocese of Hawai'i

Aloha my beloved Siblings in Christ Jesus,

I write to you following the insurrectionist riot that led to the storming of the United States Capitol Building in Washington, D.C., and the subsequent Congressional confirmation of the Electoral College's election of Joseph Biden as President and Kamala Harris as Vice President on Wednesday, January 6<sup>th</sup>.

This Sunday, January 11<sup>th</sup>, is the First Sunday after Epiphany: The Baptism of Our Lord Jesus Christ. The lesson from the Hebrew Scripture for this Sunday is from the beginning of the first chapter of Genesis (verses 1-5):

*When God began to create the heavens and the earth—the earth was without shape or form, it was dark over the deep sea, and God's wind swept over the waters— God said, "Let there be light." And so light appeared. God saw how good the light was. God separated the light from the darkness. God named the light Day and the darkness Night. There was evening and there was morning: the first day.*

In the Gospel according to John, Jesus and Pontius Pilate enter into a dialogue during the trial before the crucifixion (John 18:33-38a):

*Pilate went back into the palace. He summoned Jesus and asked, "Are you the king of the Jews?" Jesus answered, "Do you say this on your own or have others spoken to you about me?" Pilate responded, "I'm not a Jew, am*

*I? Your nation and its chief priests handed you over to me. What have you done?" Jesus replied, "My kingdom doesn't originate from this world. If it did, my guards would fight so that I wouldn't have been arrested by the Jewish leaders. My kingdom isn't from here." "So you are a king?" Pilate said. Jesus answered, "You say that I am a king. I was born and came into the world for this reason: to testify to the truth. Whoever accepts the truth listens to my voice." "What is truth?" Pilate asked.*

As a Bishop, I promised at my ordination to "boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of [God's] people" and to be "merciful to all, show compassion to the poor and strangers, and defend those who have no helper."

The events of these past days require me to try to bring to light our proper roles as faithful Baptized Christians and as citizens of a democratic republic. Likewise, I must tell the truth by God's grace as I understand it as your Bishop.

The tragedy of January 6, 2021 is that the violence and the anger were not unexpected. Words of hate and violence through speeches and social media posts have become a regular part of our common life. The change was that they no longer lingered on the edges of society and with the chronically disillusioned but are experienced daily from President Trump and on the worldwide web. We collectively became desensitized to hateful, angry, and racist rhetoric. Many have been conditioned to say anything that comes into their minds. The instructions from the Letter of James that "everyone should be quick to listen, slow to speak, and slow to grow angry" (James 1:19) and that "[t]hose who make peace sow the seeds of justice by their peaceful acts" (James 3:18) seem to have no place in our common life or public discourse.

The events of this past Wednesday just brought to light the depth of hate and rage of far too many in our nation. They have also shown the extent that conspiracy theories and toxic illusions have permeated our society. When Jesus tells Pilate that he has come to "testify to the truth," he is speaking of God's reign of justice, love and peace. Pilate as an operative of the Roman Empire no longer believes in any such foundational truth. All he has is the "truth" of power. Those who are trapped in a web of lies and conspiracy theories are manipulated by others and see no "truth" in the world around them. There is no faith, no vision of the reign of God, no hope.

As Christians, we have a keen respect for civil authority (see Mark 12:17, Romans 13:1-7, and 1 Peter 2:13-14). Now, that is contextually conditioned by history and environment. We live in democratic republic with all its flaws and ambiguities. I steadfastly believe unjust laws and authoritarian civil authority must be peacefully protested. We must be engaged with the world. The 20<sup>th</sup> century Swiss theologian Karl Barth is credited with saying: “Take your Bible and take your newspaper, and read both. But interpret newspapers from your Bible.” As Episcopalians, we promise to “seek and serve Christ in all persons, loving your neighbor as yourself” and to “strive for justice and peace among all people, and respect the dignity of every human being” at every baptism and confirmation liturgy. Sometimes, that means engaging in peaceful protest and even civil disobedience accepting the legal consequences of our actions. Most of the time in our democratic republic, it means exercising our right to vote, speaking up on issues of concern, and engaging our elected leaders and one another. We do so, however, as members of the “Episcopal branch of the Jesus movement” as well as citizens of the United States and the State of Hawai‘i.

As Christians, we are never called to riot with wanton destruction of property or to harm another human being. As Christians, we are never called into a riotous insurrection to intimidate elected government officials engaged in the business of the people or to ransack the Capitol. The events of January 6<sup>th</sup> were morally reprehensible, unjustifiable and, even, demonic. They were born of a lie. No court or established civil authority has supported President Trump’s claim that the 2020 Presidential election was “stolen” or that there was “massive election fraud.” By constantly repeating untruths and unfounded conspiracy theories, the President himself encouraged anger and violence. He encouraged disregard for civil authority and the Constitution. He endangered others. If he were a Christian in my pastoral care, I would tell him that he sinned against his neighbor and call him to repentance. The nation has paid a high price for his words.

So, as Episcopalians, what should we do? As the baptized, we are called to live the life of God’s reign of justice, love, and peace as best we can, where we are, right now. Again, as noted in the Letter of James, “Wherever there is jealousy and selfish ambition, there is disorder and everything that is evil. What of the wisdom from above? First, it is pure, and then peaceful, gentle, obedient, filled with mercy and good actions, fair, and genuine” (James 3:16-17). So, we know better than to speak ill of another by calling them names or using words of hate. We can speak truth with love. We must tell the truth based on actual facts and verifiable evidence. We must also share our personal opinions and

hopes regarding policy without attacking others. There is no place for name calling or hate. We can hold civil authorities accountable. As I noted, we can peacefully protest to the point of civil disobedience when we are called to do so to show the way to justice, love, and peace. We must call out falsehoods and speak truth to those in authority.

We also must confess and acknowledge when we fail to live up to the vision of God's reign. I am reminded of the traditional language Confession in the Book of Common Prayer: "[W]e have erred and strayed from thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against thy holy laws, we have left undone those things which we ought to have done, and we have done those things which we ought not to have done." We all fail, but we are called to bring that failure to mind. We do so desiring more than forgiveness, but "absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit." The most important part of confession is self-examination, and a genuine acknowledgement of our own complicity in oppression and harm.

Self-examination and confession are the first steps toward genuine listening and engagement with others. As mature citizens of a democratic republic, we must seek various viewpoints while avoiding conspiracy theorists and those spewing hate. As Barth suggested, we hold the Bible in one hand and the newspaper in the other as we navigate life in the world as Christians. In reality for me, it is while holding my iPad rather than a newspaper, but I do seek out a variety of sources from around the world.

With that, we must guard our words. Our words and especially our metaphors describe the world as we understand it or the world we truly desire. If others know we are Christians, what we say or what we post shows others the face of God. Every conversation that we have is a witness to another person of the love of God in Jesus Christ, or of our own hypocrisy and failure. The reign of God is breaking upon us – individually and as a community. "Perfection is not the claim made by Jesus about God's Reign. Certainly, when he said that God's reign is among us already present, he was not describing a perfect situation. The powers of alienation were rampant. Jesus' pronouncement of God's Reign had to contend with religious and political hierarchy that sought to maintain its privileged status at the expense of the poor. The contention finally led to his crucifixion" [T. Richard Snyder, Once You Were No People: The Church and the Transformation of Society (Meyer Stone Books, 1988), page 129].

You and I are called to live in the light of Christ (1 Thessalonians 5:5). I think that we must also pray for the Nation and State, for those in civil authority, for our communities, for one another, and for ourselves. Prayer is the actively listening to God. That requires silence, being aware of God's presence. During these months of the pandemic, I have taken to using an Orthodox style prayer rope made for me by a Franciscan Brother and saying the Jesus Prayer. This simple prayer ("Jesus Christ, Son of God, have mercy on me") has helped me when I did not know just what to pray (but trusting Paul's insight in Romans 8:26-28). This is needed in such days as these.

In this time of crisis, however, I think we need to pray together. I therefore ask that every Episcopalian in the Diocese of Hawai'i join in a collective time of silent prayer next Wednesday, January 13<sup>th</sup>, and on Inauguration Day (Wednesday, January 20<sup>th</sup>) at Noon for three minutes. Just pause at that time and pray for the United States, Hawai'i and all those in civil authority. If your church has a bell, ring a simple "Angelus" (the triple stroke of the bell repeated three times with a pause between the first and second triple stroke – time enough to say the Lord's Prayer and a Hail Mary) on those Wednesdays.

During the Sunday liturgies add additional prayers for the Nation and for peace.

Finally, be assured you are in my prayers. Please pray for me.

And I leave you with these prayers:

O God, you have bound us together in a common life. Help us, in the midst of our struggles for justice and truth, to confront one another without hatred or bitterness, and to work together with mutual forbearance and respect; through Jesus Christ our Lord. Amen.

Grant, O God, that your holy and life-giving Spirit may so move every human heart and especially the hearts of the people of the United States, that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice, love and peace; through Jesus Christ our Lord. Amen.

Your brother in Christ Jesus,

*Robert L. Fitzpatrick*

Robert L. Fitzpatrick, Bishop