



The Episcopal Diocese of Hawai'i

The Right Reverend Robert L. Fitzpatrick
Bishop

October 27, 2018

FROM: The Bishop
TO: The Clergy
RE: A Diocesan Customary

Rites and Liturgies

As Bishop, I have not authorized the use of any liturgy for public worship other than those approved by the General Convention of the Episcopal Church and when used in accordance with the rubrics. There is great latitude within the rubrics. I have given permission and encourage all congregations to use, at least on occasion or by season, the supplemental liturgical and musical materials found in *Enriching Our Worship*. I have authorized translations in Ilokano and in Chuukese of the Eucharist from the Book of Common Prayer for local Diocesan use (copies of the Ilokano liturgy be secured by contacting St. Paul's Church, Honolulu, and of the Chuukese liturgy by calling the Diocesan Support Center). Keep in mind that there are translations into Hawaiian of two Eucharistic Prayers (Rite I, Eucharistic Prayer I, and Rite II, Eucharistic Prayer A) from the Book of Common Prayer authorized for use throughout the Episcopal Church, and that Eucharistic Prayer 2 from *Enriching Our Worship* has been translated and authorized for use in this Diocese. I assume the Nicene Creed is used on Sundays and other Major Feasts at celebration of the Holy Eucharist. The use of various credal statements like those used in parts of the New Zealand Prayer Book are not authorized for use at the primary worship services of this Church. The liturgy must focus on teaching and sharing the identity of The Episcopal Church in public worship. Again, there is broad leeway in the rubrics of the Episcopal Prayer Book for borrowing and adaptation for the liturgies of the Church.

At this time (October 27, 2018), the only authorized forms for public worship in the Diocese are those approved by the canons of the Episcopal Church and by action of the General Convention of The Episcopal Church. In 2019, the Worship Task Group will take up work to engage Resolution A068 from the 2018 General Convention (see <https://www.vbinder.net/resolutions/A068?house=hd&lang=en>) that calls: "...worshiping communities in experimentation and the creation of alternative texts to offer to the wider church, and that each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR" (Task Force on Liturgical and Prayer Book Revision). The same resolution, also, "memorialize[d] the 1979 Book of Common Prayer as a Prayer Book of the church preserving the psalter, liturgies, The Lambeth Quadrilateral, Historic Documents, and Trinitarian Formularies ensuring its continued use" and affirmed that the

Church would continue “to engage the deep Baptismal and Eucharistic theology and practice of the 1979 Prayer Book”. This resolution calls the Church to well-ordered and communal liturgical renewal. It also instructs that any liturgical revision “utilize the riches of Holy Scripture and our Church’s liturgical, cultural, racial, generational, linguistic, gender, physical ability, class and ethnic diversity in order to share common worship.” I will not authorize individual experimentation on a congregational basis until this Worship Task Group establishes guidelines for review with limits of use for experimental liturgies and a means for their evaluation. Liturgical revision happens within a broader community rather than an isolated congregation alone. Such liturgical revision ought never be the work of individuals in an isolated congregation. The Customary will be revised after the Worship Task Group has done its work.

Holy Baptism

“Holy Baptism is appropriately administered within the Holy Eucharist as chief service on a Sunday or a feast” (BCP, p. 298). “Holy Baptism is especially appropriate at the Easter Vigil, on the Day of Pentecost, on All Saints’ Day or the Sunday after All Saints’ Day, and the Feast of the Baptism of our Lord (the First Sunday after the Epiphany). It is recommended that, as far as possible, Baptisms be reserved for these occasions or when the Bishop is present.” (BCP, p. 312)

I certainly hope most Baptisms will take place in the context of public worship and that private Baptisms will take place only in the event of a pastoral emergency or very rare pastoral necessity. I expect to be contacted when such emergency Baptisms take place and consulted before a private Baptism is administered for pastoral necessity. Private Baptisms are exceptional and are no longer part of the normal practice of the Episcopal Church. The Cathedral and Missions will not be available for private Baptisms without my permission. I also hope that the days noted for Baptisms will be so observed with the addition, perhaps, of Baptisms on the feast of the Transfiguration, or the Sunday nearest August 6, to allow a date in the summer months. In any event, the Sunday liturgy and major Feast Days are the normal context for Baptisms. I am eager to administer Baptism when I am with a congregation for a visitation or special event that includes the celebration of the Holy Eucharist.

In my ministry, I have officiated at emergency Baptisms of infants and adults in hospitals and on deathbeds in the home. I seem to only remember four private Baptisms because of pastoral necessity. One was of an infant whose father was publicly arrested for a serious crime during the last week of Lent. The second was for an 80-year old man who had Parkinson’s disease and feared falling during public worship. The third was for an infant whose father was being deployed with the National Guard during the first Gulf War and the family could only all gather for a few weekdays before he left. Lastly, I baptized a man in his home as he was dying from cancer. There are times that private Baptisms need to take place for pastoral reasons, but such times are exceptional.

Whenever children are to be baptized, the parents and godparents are “to be instructed in the meaning of Baptism, in their duties to help the new Christians grow in the knowledge and love of God, and in their responsibilities as members of the Church” (BCP, p. 298). Since the parents

and godparents promise that they will “be responsible for seeing that the child... is brought up in the Christian faith and life” (BCP, p. 302), it must be clear that someone must regularly attend church with the child. I expect the clergy to ensure that there is a reasonable likelihood that the child will be regularly taken to some church (Episcopal or not), somewhere (in Hawai'i or not) before baptizing an infant or small child. I hope it goes without saying that adults and older children will be thoroughly prepared before Baptism. The promises of the Baptismal Covenant are life-changing and are not to be taken on lightly or unadvisedly. Baptism is a gift with responsibilities, including being an active part of the Body of Christ manifest in a local congregation. I expect the clergy to follow-up — or establish a means for lay follow-up — on baptized persons who seem to not make it to church after the administration of the sacrament so that we can collectively fulfill our promise to “uphold” the person in their new life in Christ.

Holy Baptism and Holy Communion

I assume that the canon regarding Baptism and reception of Holy Communion will be followed throughout the Diocese. “No unbaptized person shall be eligible to receive Holy Communion” (Canon I.17.7). This can be stated positively as: “All baptized persons are welcome to receive the Holy Communion regardless of age or Christian tradition.” I am no legalist and do not expect the clergy to be the sacrament police. I do think that we have a clear teaching in which the gifts, promises, and responsibilities of Baptism are clearly tied to the Lord's Supper. The two great Sacraments are intimately interlinked. They are together the marks of being in the Body of Christ and have meaning beyond the individual. I am sensitive to this issue because I was baptized as an adult in college and I very consciously took on the promises of the Baptismal Covenant (then in the “Proposed” Book of Common Prayer). I steadfastly believe that to take Holy Communion one is bound to the Body of Christ and to the promises of Baptism. While a faithful believer might be called to the Table even before water Baptism – in Baptism of the Spirit – the normal practice of our Christian community has been to link the Table fellowship to our post-Baptismal life in Christ. We cannot impose the promises of life in Christ upon someone who has not willingly accepted them as an adult or who is not being raised in them through childhood having been baptized as an infant. Table fellowship comes with the acclamation that “Christ has died, Christ is risen, Christ will come again” and that is a life-changing assertion. While this is the official teaching of our Church, it is also profoundly bound to the theology of the Baptismal Covenant and of the Book of Common Prayer 1979. The Episcopal Church practices “Open Communion” in that all the baptized are welcome to the Table; we do not practice “Communion of the Un-baptized.” Please understand, I am not talking about taking roll and checking certificates, but about teaching and calling folk into the joy, fellowship, and responsibilities of a new life in Christ Jesus.

Thoughts on Holy Communion

Celebrants shall consecrate an appropriate amount of wine when celebrating the Eucharist and perform ablutions in a way that does not foster or model misuse.

Non-alcoholic wine (not grape juice) may be offered as an alternative at celebrations of the Holy Eucharist. To be clear, the rubrics of the Book of Common Prayer and Resolutions of the General Convention have affirmed that grape juice is not to be used at celebrations of the Holy Eucharist in the Episcopal Church.

Clergy are urged to acknowledge and teach the efficacy of receiving the sacrament in one kind (the bread and/or the wine) when necessary for reasons of personal health or wellbeing, or because of personal piety and practice.

Guidelines on Receiving Holy Communion (August 3, 2018)

In the Episcopal Church, all baptized Christians are invited to receive Holy Communion.

In our tradition, communion is offered in two kinds: the bread and the wine. The bread (either as a wafer host or as a small piece of loaf bread) is offered first and is typically placed in one's open palm and is administered with the words "The Body of Christ, the Bread of Heaven" or "The Body of our Lord Jesus Christ keep you in everlasting life." The sacrament is then immediately consumed. The chalice with wine is then offered with the words "The Blood of Christ, the Cup of Salvation" or "The Blood of our Lord Jesus Christ keep you in everlasting life." The sacrament is then consumed taking a small sip of wine from the chalice. In the Episcopal Church, this is the most typical and generally preferred means of taking the sacrament of Holy Communion.

Because of personal piety, a few people prefer to receive the host directly on the tongue. Though less common in the Episcopal Church, the practice is part of the Church's tradition. It is preferable to receive in this manner when a wafer host is used rather than "loaf" bread. One should extend the tongue when receiving in this manner so the Minister does not have to place the host deep into or touch the inside of the mouth.

Likewise, a person may choose to receive by intinction. This is particularly true when one is sick and chooses not to take the host alone. Please note that it is preferable to receive in this manner when a wafer host is used rather than loaf bread to prevent crumbs from accumulating in the bottom of the chalice. There are two practices of intinction: (A) In some congregations, intinction is when one dips a small corner of the host in the wine and then placing the slightly moistened host into one's own mouth. Please note that if this is practiced, the person needs to be careful not to put fingers into the wine or touch the inside of the chalice, and to only dip a very small portion of the host in the wine. One should avoid placing the whole host into the wine or allowing the wine to soak the host. (B) It should be noted that some congregations practice a form of intinction in which the communicant holds the host in the palm of the hand and the Eucharistic Minister takes the host, dips it slightly in the wine and then places it on the person's tongue. Either (A) or (B) is acceptable in this Diocese and should be determined by the congregation's priest with appropriate direction and teaching. When young children (under the age of five) receive by intinction, they should have the assistance of an adult and form (B) is often preferable. For the Bishop and many in the Episcopal Church, intinction is considered to

be an exceptional practice and not normative.

While the normative practice in the Episcopal Church is to consume the bread and then to share the wine from a common cup, a person may receive the sacrament in one kind (just the bread or, more rarely, just the wine) when necessary for reasons of personal health or wellbeing, or because of personal piety and practice. Typically, this is practiced by taking the bread alone and then crossing one's arms over the chest when the wine is offered.

Those who are not baptized, or who though baptized decide not to receive the sacrament for personal or spiritual reasons, are invited and encouraged to come for a blessing, indicated by placing crossed hands over the chest.

Visitations by the Bishop

I will make my biannual visitation on a schedule that allows me to be with congregations on Sunday morning every other year. I would prefer use one of the following Eucharistic Prayers: Book of Common Prayer (BCP), Rite II, Prayer B; Book of Common Prayer, Rite I, Prayer 2; or Enriching Our Worship (EOW) Prayer 2 during the visitations. Please note, I will not use Eucharistic Prayer C (BCP Rite II) during any visitation (if it is noted in the bulletin or printed, I will instruct the congregation that another Eucharistic Prayer will be used). Upon request in advance, I will consider other Eucharistic Prayers, but I would prefer those suggested above. If the Hawaiian language is used for any part of the Eucharistic Prayer by the Celebrant, please use BCP Eucharistic Prayer A or EOW Eucharistic Prayer 2. I can sing the liturgy with warning. Typically, at visitations that include the celebration of the Holy Eucharist, I will be vested in Chasuble and Miter. If the visit includes Evensong or other form of worship, we will need to discuss my role in the liturgy.

I would also prefer to use "The Renewal of Baptismal Vows" (beginning on page of 291 of the Book of Common Prayer) in place of the Nicene Creed during my visitation even if there is not a Baptism or Confirmation. This can be followed by the singing of a hymn (ideally a hymn connected to baptism or discipleship) or a Psalm as the people are sprinkled with water (asperges) and reminded of their baptism.

The visitation need not be disruptive to the life of the congregation and the worship schedule. The visitation should provide opportunities for the members of the congregation to meet with me in a variety of ways to share mutual concerns about the ministry of the congregation and the Diocese. Adequate time should be provided for discussion of mission and ministry priorities as related to congregational and Diocesan programs and resources. In addition to the coffee hour and/or reception, the following activities can be part of the visitation schedule with adequate time provided:

- a. A meeting with the candidates preparing for baptism, confirmation, reception, and reaffirmation, and their sponsors.

- b. A meeting with the Vestry, Bishop's Committee and other leaders of the congregation.
- c. A meeting with the clergy.
- d. A time with the clergy and family.
- e. In addition, the following meetings may be scheduled during the visitation:
 - i. A meeting with the Sunday School students and/or youth
 - ii. An adult forum or teaching opportunity
 - iii. A visit to the nursing care facility or the hospital where a member of the congregation is confined
 - iv. A meeting with the staff of the congregation

Appointments may be scheduled with prior approval.

During the visitation, there should be an opportunity for a review of congregational records and documents. I will sign the Baptismal, Confirmation, and Service registers at the conclusion of the services.

Confirmation, Reception and Reaffirmation

I will normally celebrate during regular Sunday visitations that will include Confirmation, Reception, and Reaffirmation (and Baptisms). I will consider Confirmations at other times in the case of pastoral need. In all cases, all congregations in the region (or island) need to be informed of the administration of the Rite and invited to participate. Note that if Baptism is being administered, the liturgical color of the day is to be white. On occasions when only Confirmation, Reception, and/or Reaffirmation administer, the liturgical color of the day can be maintained.

Lectionary

I assume the Episcopal adaptation of the Revised Common Lectionary as approved by the 75th General Convention (and amended in subsequent General Conventions) is the norm for all congregations of this Diocese.

Clergy and Congregation Relationships

Through the years, questions have arisen about church membership and clergy relationships with former parishes. An Episcopalian can only be a member of one Episcopal congregation at a time. It is helpful to use letters of transfer and to keep track of active members – even if they are part-year on island. How part-time members can take part in the governance of the congregation depends upon the by-laws of the congregation.

Clergy, even retired or non-parochial clergy, are never “official” members of a congregation. They do not serve on Vestries or Bishop's Committees. They do not vote at annual meetings of congregations. They can be actively involved in congregations, but they are not baptized

members of the congregation. Clergy are members of the Diocese with their “letters” held by the Bishop and, therefore, they have seat, voice and vote at the Convention of the Diocese without regard to any particular congregation. Retired and non-parochial clergy may regularly attend a congregation with the agreement of the clergy-in-charge of the congregation. The Bishop may “officially” assign retired and non-parochial Priests to a sacerdotal ministry in a parish (by request of the Rector) or in a mission. Even any one-time sacerdotal participation in the worship of a congregation is by invitation of the clergy-in-charge or by the Bishop when there is no clergy-in-charge. The Bishop in any Church setting assigns all Deacons exercising ministry by agreement and under the supervision of the priest-in-charge. Once Bishops “retire” they remain on the rolls of the House of Bishops, but they are canonically resident in a Diocese and subject to the same restrictions. “Retired” Bishops can only function in priestly or episcopal ministries with the permission of the Bishop Diocesan.

From time to time, I have also been asked about the relation of clergy to former parishioners, students and friends. Since we live on islands, relationships are built over years and are clearly important. It is the practice in the Episcopal Church that clergy will not normally return for any reason for at least one year to a former congregation they have served, and then only at the express invitation of the incumbent clergy-in-charge. This is even for a visit and certainly includes any sacerdotal ministries. In some dioceses, clergy are expected to never return to former congregations (that is actually what I was taught by the Priest who baptized me when I was in college). The custom in our Diocese has emerged that one will certainly not return for at least one full year with as limited contact with former parishioners as possible (including personal and social interaction) and yet still remain respectful. Any return, however, will only be at the invitation of the incumbent, and if the sitting clergy-in-charge thinks it best that a former clergy not attend or function in the congregation, I will support the clergy-in-charge and even admonish the former clergy to absent themselves without blaming anyone.

There are times that members of a congregation will ask former clergy or chaplains to perform a worship service for them — a Baptism, a wedding, or a funeral. Baptisms should be performed only by the congregation’s current clergy (or the Bishop) after appropriate instruction by clergy of the home congregation. Sacraments come through the Body of Christ as expressed in the local congregation. I expect former clergy to immediately refer members of Episcopal congregations to their current clergy-in-charge for Baptisms. At their discretion, the clergy-in-charge may invite the clergy with a past pastoral relationship to take part in the liturgy that includes the Baptism and even administer the Sacrament.

Other sacramental rites and pastoral concerns can be handled with additional conversation. First, the congregant should be referred back to the clergy-in-charge of the congregation. The clergy-in-charge may certainly invite the former clergy to take part or even to perform the service. If there seems to be a breakdown in the relationship between the current clergy-in-charge and the congregant, the former clergy can offer to call the current clergy-in-charge and discuss the situation. Ideally, the congregant and current clergy-in-charge will talk, but at the very least the two clergy must talk (no exchanging of e-mails recommended on such pastoral matters) before any sacramental rite is performed. Likewise, if there is a pastoral situation, the

clergy should talk as soon after as possible. I expect clergy to respect one another and to be in direct personal communication regarding members (or former members) of Episcopal congregations.

Celebration of "The Renewal of Ministry and the Welcoming of a New Rector or Other Pastor"

I assume we will use the rite in *Enriching Our Worship 4: The Renewal of Ministry and the Welcoming of a New Rector or Other Pastor* (available at <https://www.churchpublishing.org/products/enrichingourworship4>).

A model of "The Renewal of Ministry and the Welcoming of a New Rector or Other Pastor" with EOW Eucharist Prayer 2 is available from me.

The observations below follow the rite in the prayer book.

A few general notes:

- Please, do not make this service look or feel like an ordination.
- The new Minister should be fully vested as a concelebrant of the Eucharist from the very beginning of the service. Any other vestments received can be placed with the keys, books, oil, and other items brought forward as symbolic gifts.
- Prayers or a litany other than that for ordinations is to be used; particularly appropriate are litanies for the church, mission, or evangelism. The focus should be on the baptismal community.
- Ordinarily, I will preach at Celebrations of New Ministry. If a guest preacher is desired, please speak with me directly. In any event, a guest preacher should be acquainted with the spiritual resources and mission possibilities of the parish.
- Please also note the additional directions on page 564 of the prayer book.
- The color for the service is white or red, white always being used in Eastertide. Outside of Eastertide, please advise the Bishop of your choice.
- Please use a master of ceremonies in this service; it really will make a difference in how you can relax and experience the worship.
- The lessons, to be read by laypersons, and a gospel, to be read by a deacon if at all possible, should be selected. If there will be deacons present, a priest should not read the gospel. Please notify the preacher as early as possible of the lesson choices.
- The deacon reading the gospel should come to the Bishop for a blessing before going to the place where the gospel is read.
- Please note that the blessing of water and the renewal of Baptismal vows is an integral element in this liturgy. This will include the sprinkling of the people with water.
- Modest symbolic expression of the hopes for and responsibilities of the person instituted needs to remain in proportion.
- Let me know whether your family is to be introduced, and if they are, the names of those family members who will be with you.

- I will ordinarily designate the offerings to the pastoral/alms fund of the congregation. If you prefer some other designation, that is fine. Either way, the designation should be listed in the service folder.
- Please have, if possible, deacons or a deacon to set the Table, assist with the book, and elevate the chalice at the great doxology at the end of the Eucharistic prayer.
- I will use one of the following Eucharistic Prayers: Book of Common Prayer, Rite II, Prayer B, or Enriching Our Worship (EOW) Eucharistic Prayer 2. If the Hawaiian language is used for any part of the Eucharistic Prayer by the Celebrant, please use Eucharistic Prayer A or EOW 2.
- The new Minister will join the Bishop at the altar. Please invite other (silent) “concelebrants” as you may desire and the space permits.
- Ordinarily, the new Minister will give the blessing.

If desired, I will consider using the rite in the Book of Common Prayer on page 559, “Celebration of a New Ministry,” but would prefer what I have noted here.

Expectations of Canonically Resident Clergy

I expect all clergy of this Diocese to attend the Annual Meeting of Convention unless prevented by illness or travel. I expect all active clergy and I welcome all retired clergy at the annual Clergy Retreat. I also expect clergy to attend clergy Education Days. I do understand that some clergy are bi-vocational and attendance is therefore difficult. Please contact me directly if you cannot make a gathering. I also expect all active clergy to take part in the governance of the Diocese either through an elected position or as a member of a commission/committee.