



# The Episcopal Diocese of Hawai‘i

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The Right Reverend Robert L. Fitzpatrick  
Bishop

The Feast of the Holy Name of Our Lord Jesus Christ  
January 1, 2025

FROM: The Bishop  
TO: The Clergy and Wardens  
  
RE: **A Diocesan Customary**

## 1. Rites and Liturgies

The Bishop has not authorized the use of any liturgies 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. The Bishop has given permission and encourages all congregations to use, at least on occasion or by season, the supplemental liturgical and musical materials found in *Enriching Our Worship* and other liturgies authorized by General Convention

There are translations in ‘Ōlelo Hawai‘i of the Eucharistic Prayers from the Book of Common Prayer authorized for use, and of Eucharistic Prayer 2 from *Enriching Our Worship*.

The Bishop has 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 can be secured by contacting St. Paul’s Church, Honolulu, and of the Chuukese liturgy by calling the Diocesan Support Center). The Episcopal Church has official translations of the Book of Common Prayer in Mandarin, Korean, Japanese, Spanish and French.

In 2019, the Worship Task Group took up work to engage Resolution A068 from the 2018 General Convention (see Resolution A068)] 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.” Liturgical experimentation is authorized based on

the Worship Task Group's guidelines for review with limits of use for experimental liturgies and a means for their evaluation. The Bishop expects to review such liturgies before their use and to understand the process to be used for evaluation.

It is assumed the Nicene Creed is used on Sundays and other Major Feasts at celebration of the Holy Eucharist as required by the rubrics of the Book of Common Prayer. It should be noted that the Lambeth Conference of 1988 recommended that the filioque ("proceeds from the Father and the Son") be dropped from the Nicene Creed in Anglican churches. The 1994 General Convention of the Episcopal Church resolved to delete the filioque from the Nicene Creed in the next edition of the Prayer Book. The Nicene Creed in the Enriching Our Worship liturgies have removed the filioque. It may be removed from liturgies printed for public worship in this Diocese. The use of various creedal statements like those used in parts of the New Zealand Prayer Book are not authorized for use on Sundays or other Major Feasts at Eucharistic liturgies of this Church. They may be used at other times. The liturgy should 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.

## **2. 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)

Baptisms should take place in the context of public worship and private Baptisms will take place only in the event of a pastoral emergency or very rare pastoral necessity. The Bishop should be informed 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 the Bishop's permission.

It is hoped 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. Baptisms should be avoided during the season of Lent except in an emergency.

The Bishop is eager to administer Baptism to adults and youth (who can answer for themselves and are prepared to make a mature public affirmation of faith with their peers being present for Confirmation) when he is with a congregation for a visitation or special event that includes the celebration of the Holy Eucharist. Keep in mind, that when a Bishop baptizes an adult or a youth, they do not need to be presented for Confirmation (As is noted on page 413 of the Book of Common Prayer: "In the course of their Christian development, those baptized at an early age are expected, when they are ready and have been duly prepared, to make a mature public affirmation

of their faith and commitment to the responsibilities of their Baptism and to receive the laying on of hands by the Bishop. Those baptized as adults, unless baptized with laying on of hands by a Bishop, are also expected to make a public affirmation of their faith and commitment to the responsibilities of their Baptism in the presence of a Bishop and to receive the laying on of hands.”) Please take a look at the Diocesan policy entitled [“Confirmation: Minimum Requirements for Youth \(January 1, 2020\) \[Ages 13 to 18 \(grades 7 to 12\)\].”](#)

At visitations, the Bishop would prefer not to baptize infants or younger children who would not otherwise be presented for Confirmation unless he has a particular pastoral relationship with the family. He will, however, celebrate the liturgy at such times inviting the local clergy to administer the baptism itself.

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. The Bishop expects the clergy to ensure that there is a reasonable likelihood that the child will be regularly taken to some church (Episcopal or other Christian traditions), somewhere (in Hawai‘i or elsewhere) 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. The Bishop hopes that the clergy 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.

### **3. Holy Baptism and Holy Communion**

The Bishop assumes 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.” That being said, the clergy are not expected to be the “sacrament police.” The Episcopal Church has a clear teaching in which the gifts, promises, and responsibilities of Baptism are directly 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. While a faithful believer might be called to the Table even before water Baptism – in Baptism of the Spirit – the normative practice of our Christian community has been to link the Table fellowship to our post-Baptismal life in Christ. The promises of Baptism and a new life in Christ ought not be imposed 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 or young child. 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 Christians are welcome to the Table; we do not teach or practice “Communion of the Un-baptized.” We are calling folk into the joy, fellowship, and responsibilities of a new life in Christ Jesus.

#### **4. Thoughts on Holy Communion**

Presiders should only 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. There may also be times when, for communal health or wellbeing, receiving the sacrament in one kind is appropriate. These are special cases. In a health emergency, the Bishop may ask this to be the practice throughout the Diocese. A priest may decide this is necessary in a local context after consulting with and obtaining the permission of the Bishop.

The Bishop assumes that the rubrics of the Book of Common Prayer will be followed in Episcopal Churches, but this is especially the case for those in ordained ministry and have promised to “solemnly engage to conform to the doctrine, discipline, and worship of the Episcopal Church.” So, for example, “The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people” (see The Book of Common Prayer, page 363) makes it clear that the Presider will receive the Sacrament before administering to others.

#### **5. Guidelines on Receiving Holy Communion**

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" (or the equivalent phrase of administration in the language of the liturgy). The sacrament is then immediately consumed (with the understanding that during a health emergency, individuals may be wearing masks and need to consume the sacrament away from others and after removing their masks). A common 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" (or the equivalent phrase of administration in the language of the liturgy). 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.

Please note that in extraordinary times, the wine has unusually and exceptionally been administered in small cups. This is not typical in the Episcopal Church and does not easily fit our sacramental theology. It should not be encouraged. If folk do not wish to take the wine from the common cup, they should be encouraged to just take the Sacrament in one kind (the bread).

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 greater 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. In light of recent health events, however, it is a practice to be discouraged.

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. As Bishop, I recommend (and it is just a recommendation) that congregations use the Canterbury Cathedral model of intinction: In this form of intinction, the communicant receives the host in one hand and the person administering the chalice removes the host from the communicant's hand and slightly intincts one corner of the host in the wine (again loaf bread should be avoided in this practice). The administrator of the chalice then place the host back into the communicant's hand to be consumed. If the communicant has taken the host in two hands, it may be immediately consumed, and then communicant may take a small sip from the chalice or bypass the chalice altogether.

The Bishop is increasingly concerned that receiving the Sacrament by intinction when the communicant dips the bread themselves into the cup of wine is the least sanitary means of receiving Holy Communion. It is therefore recommended that congregations stop practicing self intinction by communicants for sanitary reasons. In the age of the COVID and other viruses, and especially during the flu season, clergy and parishioners are urged to rethink intinction by parishioners themselves. Our hands are often very unclean and many hands dipping into a common cup is less sanitary than even a simple sip from a common cup that is then wiped. This is a recommendation and not a requirement.

So, in summary:

1. If a communicant wishes the wine, then take a small sip from the common cup. In the Episcopal Church, this is the most typical and generally preferred means of taking the sacrament of Holy Communion. There is no particular evidence connecting transmission of the viruses through the common cup.
2. If intinction is maintained, then please consider the use of the Canterbury Cathedral model noted above.
3. The use of small individual cups is not part of the liturgical tradition of the Episcopal Church. During the time of COVID-19 pandemic, a few congregations may have adopted the practice on an emergency basis. The Bishop assumes such practice has now been discontinued throughout the Diocese.

4. If one is concerned in any way, it is recommended that the communicant just receive the bread when taking the Sacrament and forego the cup altogether. The Sacrament's validity and efficacy is total in one kind.
5. If one feels ill, then please stay home.
6. 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.

## 6. Visitations by the Bishop

The Bishop endeavors to maintain an episcopal visitation schedule that allows him to be with a congregation on Sunday morning about every eighteen months. During visitations, the Bishop prefers to use one of the following Eucharistic Prayers: Book of Common Prayer (BCP), Rite II, Prayer B; Book of Common Prayer, Rite I, Prayer 2; Enriching Our Worship (EOW) Prayer 2; or the authorized expansive language version of Prayer B (see the link below). Please note, he will not use Eucharistic Prayer C (as printed in the Book of Common Prayer, 1979) during any visitation (as an authorized Eucharistic Prayer, Prayer C in the BCP may, of course, be used when the Bishop is not the Presider). Upon request in advance, he will consider other authorized Eucharistic Prayers. These include the expansive language versions of all the Eucharistic Prayers and two versions Prayer C (see for [Existing General Convention Authorized Liturgies of the Episcopal Church](#)).

If the Hawaiian language is used for any part of the Eucharistic Prayer by the Bishop, please use BCP Eucharistic Prayer B or EOW Eucharistic Prayer 2. The Bishop can chant the liturgy with advanced warning. Typically, at visitations that include the celebration of the Holy Eucharist, the Bishop will be vested in Chasuble and Miter. If possible and reasonably practical, he would like Hymn 654 ("Day by day") from *The Hymnal 1982* to be sung before the reading of the Gospel during the liturgy at my visitation. If the visit includes Evensong or other form of worship, please contact the Bishop about his role in the liturgy.

As Bishop, he will be the Presider at the liturgy of the Word and the Presider at Holy Communion. At a visitation, he will normally be the preacher. If a Deacon is present, s/he should read the Gospel, introduce (or lead) the Prayers of the People and Confession, set the Table, and announce the dismissal. Please note, the Deacon always walks immediately in front of the Bishop during the processions in and out of the liturgy [Priest(s) may walk in front of the Deacon(s)]. The congregation's Priest may make announcements and serve the Deacon's functions if there is no Deacon. Priests should not officiate at the liturgy of the Word when the Bishop is present for a visitation or other major event. Priests may silently con-celebrate during the celebration of Holy Communion.

The Bishop 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 visitations 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 the Bishop 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 (this should happen).
- b. A meeting with the Vestry, Bishop's Committee and other leaders of the congregation (I would like this to happen).
- 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. The Bishop will sign the Baptismal, Confirmation, and Service registers/certificates before or after the services is most practical.

The Bishop assumes the liturgical color of the day will be that of the season or Feast Day unless there is a baptism. For baptisms, it is assumed that the liturgical color of the day will be white. For confirmation, the color of the season is fine; there is no need to use red unless requested in advance.

## **7. Confirmation, Reception and Reaffirmation**

The Bishop will normally celebrate the Eucharist during regular Sunday visitations that will include Confirmation, Reception, and Reaffirmation (and Baptisms). He will certainly 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 a baptism is being administered, the liturgical color of the day is to be white. On occasions when only Confirmation, Reception, and/or Reaffirmation are administered (a visitation with no baptism), the liturgical color of the day can be maintained (red may be requested in advance).

## **8. Lectionary**

The Episcopal adaptation of the Revised Common Lectionary was approved by the 75<sup>th</sup> General Convention (and amended in subsequent General Conventions) and is the norm for use in all congregations of this Diocese. It is assumed one of the numerous authorized English translations of the Bible will be used during the liturgy (Canons of the Episcopal Church II.2.1). The Bishop will authorize translations of the Scripture in other languages as needed. Other lessons may be used with permission of the Bishop.

## **9. Membership in a Congregation**

A lay 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.

## **10. Clergy and Congregational Relationships**

Through the years, questions have arisen about church membership and clergy relationships with former parishes.

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 current Bishop Diocesan.

From time to time, questions arise 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 return only at the express invitation of the incumbent clergy-in-charge. Clergy should not return to a former congregation until a clergy-in-charge is settled in ministry. This is even for a visit for worship and certainly includes any sacerdotal ministries (including supply) without the express permission of the Bishop. In some dioceses, clergy are expected to never return to former congregations. The custom in our Diocese has emerged that one will certainly not return until there is a settled incumbent clergy-in-charge in place and for at least one full year after leaving 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 clergy-in-charge (or by special extraordinary permission from the Bishop on a case by case basis). If the sitting clergy-in-charge thinks it best that a former clergy not attend or function in the congregation, the Bishop will support the clergy-in-charge and even instruct 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 special 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. The Bishop expects 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 (and not just through an exchange of e-mails or texts 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. Clergy are expected to respect one another and to be in direct personal communication regarding members (or former members) of Episcopal congregations.

## **11. Celebration of “*The Renewal of Ministry and the Welcoming of a New Rector or Vicar*”**

It is assumed that liturgy will be the rite from *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 liturgy for “*The Renewal of Ministry and the Welcoming of a New Rector or Other Pastor*” with EOW Eucharist Prayer 2 is available from the Bishop.

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 the Bishop will preach at these events. If a guest preacher is desired, please speak with the Bishop directly. In any event, a guest preacher should be acquainted with the spiritual resources and mission possibilities of the parish or mission.
- Please also note the additional directions on page 564 of the prayer book.
- The color for the service can be that of the feast day (white or red) or of the season, 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 so the new minister 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 a deacon 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 the Bishop know whether the new Minister's family is to be introduced, and if they are, the names of those family members who will be with you.
- The Bishop 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.
- The Bishop 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 Presider, 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, the Bishop will consider using the rite in the Book of Common Prayer on page 559, "Celebration of a New Ministry," but would prefer that noted above.

Clergy-in-Charge with other designations (for example Interim Rector/Vicar or Priest-in-Charge) may be "commissioned" for service by the Canon to the Bishop or other representative of the Bishop during a regular Sunday morning liturgy. Sample liturgies are available from the Diocesan Support Center.

## **12. Expectations of Canonically Resident Clergy**

It is expected that all clergy of this Diocese attend the Annual Meeting of Convention unless prevented by illness or travel. All active clergy are expected to attend the the annual Clergy Retreat and Clergy Conference, and all retired clergy are welcome to attend as well. Clergy are

expected to attend Education Days. Likewise, clergy are urged to attend ordinations and the welcoming of new clergy in congregations. It is understood that some clergy are bi-vocational and attendance is therefore difficult. Please contact the Bishop directly if unable to make a gathering. All active clergy are expected to take part in the governance of the Diocese either through an elected position or as a member of a commission/committee/task force.

### **13. Ordinations**

Those ordained to the Diaconate (under the Canons of the Episcopal Church, Title III, Canon 7, and sometimes called “vocational” or “permanent”) will be ordained at major Diocesan liturgies (for example at Diocesan Convention).

Those ordained to the “transitional” Diaconate (under the Canons of the Episcopal Church, Title III, Canon 8), will be ordained at “simple” weekday (ideally regularly scheduled) liturgies in a local church. Such ordinations will not be major Diocesan events. The subsequent ordination to the Priesthood will either take place at a major Diocesan liturgy (for example at a Diocesan Convention) or on a Major Feast Day in a local church (as the Bishop’s schedule allows).

The Bishop will plan ordination liturgies in consultation with the Ordinand.

### **14. Marriage requirement canonically resident Clergy and those in the ordination process**

Marriage is the legal union of two persons who are bonded in a permanent, sexually exclusive personal partnership recognized by the Church and community. If an ordained person or candidate for ordination is cohabiting and presenting someone as a “life partner,” it is the Bishop’s expectation for the couple to be legally married before becoming canonically resident in this Diocese or before ordination now that civil and ecclesial marriage equality is a reality in Hawai‘i and Guam, and in the Episcopal Church. Why? Those ordained promise to pattern their life [and that of their family, or household, or community] in accordance with the teachings of Christ, so that they may be a wholesome example to God’s people. Marriage is the sacramental union of two persons before God. The Bishop commends the teaching of the Church entitled [“I Will Bless You, and You Will Be a Blessing”](#) for a further explication of the Episcopal Church’s teaching on marriage at this time.

### **15. Clergy Funerals**

The Bishop traditionally presides, when possible, at the Requiem Eucharist (Burial office) for canonically resident clergy. Other clergy may be asked to preach and assist. A priest may officiate at the Committal if it does not take place immediately following the Requiem Eucharist (Burial office).

### **16. Special Liturgical Observances Important to the Diocese of Hawai‘i**

As "Ordinary" (the one entrusted with oversight of all liturgical practices) of the Diocese, the Bishop directs all congregations to observe and offer special “local commemorations” on two

Sundays in November [Queen Lili‘uokalani and the Holy Sovereigns (King Kamehameha IV and Queen Emma)].

- January 29 (or the Sunday after this date): Queen Lili‘uokalani (1838-1917): The commemoration of Queen Lili‘uokalani in the liturgical calendar of The Episcopal Church is noted in the 2024 edition of “Lesser Feasts and Fasts”. This date was selected by the Standing Commission on Liturgy and Music on her coronation as queen. The churches in the Diocese are encouraged to commemorate the Queen on the Sunday following that date. In Hawai‘i, the community commemoration usually happens on or around the Queen’s birthday on September 2nd. Likewise, some congregations commemorate the Queen on the date of baptism/confirmation: May 18, the date of her baptism and confirmation, or the historic practice of the Church on November 11<sup>th</sup> the date of her death. Certainly, additional prayers might be offered in September and May. The [following Collect](#) may be used in commemorations of the Queen:

E Ke Akua Mana Loa, ke ho‘omaika‘i nei mākou i Kou Inoa no Ka Mō‘ī Wahine ‘o Lili‘uokalani, nāna i kupa‘a mau iho, oiai ‘o ia ma loko o ka pilikia nui, i ka maluhia, ke kala‘ia‘ana, a me ka hana mana ‘ana iā ‘Oe. E ho‘āpono mai, ke pule nei mākou, i ko mākou mahalo no kona ho‘omanawai, kona ha‘awina ma ke mele, a me kona aloha i kāna po‘e. Ke nonoi nei mākou i kēia mau mea ā pau ma ka inoa o Kāu Keiki, ‘o Iesu Kristo. *Āmene.*

Almighty God, we praise your Name for Queen Lili‘uokalani, who in the midst of great adversity remained steadfast in her commitment to peace, forgiveness and of service to you. Accept, we pray, our gratitude for her perseverance, her gift of song, and her love for her people. All this we ask in the name of your Son Jesus Christ. Amen.

- November 28 (observed on the Last Sunday after Pentecost in all congregations in the Diocese of Hawai‘i) : Kamehameha IV (1834-1863) and Emma (1836-1885): The Feast of the Holy Sovereigns (King Kamehameha IV and Queen Emma) is commemorated on November 28. The diocesan wide observance of our patrons' feast is always transferred to the Last Sunday after Pentecost (Christ the King Sunday) except by special permission of the Bishop. All congregations of this Diocese are expected to somehow commemorate the Feast of the Holy Sovereigns on Sunday, with the Collect and lessons for the day from "Lesser Feast and Fasts"; or congregations may use the lessons appointed for the Sunday (Christ the King) with the [collect of the Feast Day](#). The Bishop expects the Feast of the Holy Sovereigns to be somehow observed and the Collect for the Feast will be prayed in every congregation of the Diocese on the Last Sunday after Pentecost (Christ the King) every year. In addition, of course, congregations may also have other special observances on the actual Feast Day or on other Sundays, but the Bishop hopes all our congregations will take special note of our diocesan patrons on that Sunday every year that we might be of one intention together as a Diocese as the Church year ends. The observance of the Feast of the Holy Sovereigns, as the founding patrons of this Diocese, can take precedence over the Sunday [the

Last Sunday after Pentecost (Christ the King)], and be observed as a major Feast with white or festal vestments.

In addition, the Bishop notes two commemorations (Daniel G.C. Wu and Gregorio Aglipay) that he gives permission and encourages all congregations to observe as “local commemorations” with collects (in addition to the propers and collects for the Sunday) on Sundays in this Diocese (and/or with special services on the appointed feast days).

- April 6 (or a Sunday after this date): Daniel G.C. Wu (1883-1956): Gee Ching Wu was asked by Deaconess Emma Drant (ministering here in Honolulu) to teach her Chinese in exchange for English lessons. According to Bishop Restarick, she is the Deaconess from Cincinnati with ties to the Proctor family and who served at the founding of St. Elizabeth's settlement house and church. At the time, 1902, the Bishop also notes that most of the Chinese at St. Elizabeth's were "Punti" speaking, while at St. Peter's they were "Haka." When Wu converted to Christianity he took the baptismal name of Daniel. Deaconess Drant moved to San Francisco in 1905 exhausted from her work at St. Elizabeth's according to Bishop Restarick. After the 1906 earthquake, she invited Wu to come help in mission work. He studied at CDSP and was ordained a deacon in 1912 and then a priest in 1913. He founded [True Sunshine Chinese Mission](#) and the [Church of Our Savior](#), both in the San Francisco area. In this case, the Bishop encourages the [collect for the commemoration](#) be said on the Sunday following April 6, in addition to the collect of the day.
- September 5 (or the Sunday after this date): Gregorio Aglipay (1860-1940): "Holy Women, Holy Men" (a resource for reflection in the Episcopal Church) commemorates the life of Gregorio Aglipay, Priest and founder of the Philippine Independent Church, on September 5 (See for [the propers and collect](#) ). Because of the historic ties between many members of this Diocese to the Philippine Independent Church and of the historic connection of Bishop Kennedy to the "regularizing" of the episcopal orders of the Philippine Independent Church to make that Church full communion partners of The Episcopal Church, the Bishop encourages, at least, the collect for the commemoration be said on the Sunday following September 5 in addition to the collect of the day.