



# DIOCESAN PROFILE 2025

THE SEARCH FOR THE 6TH BISHOP OF THE EPISCOPAL DIOCESE OF HAWAII

**KAHU**  
PASTOR

**'EUANELIO**  
EVANGELIST

**'APOKOLO**  
APOSTLE

**KUMU**  
TEACHER

**KĀULA**  
PROPHET



*I could not turn back the time for the political change, but there is still time to save our heritage. You must remember never to cease to act because you fear you fail. The way to lose any earthly kingdom is to be inflexible, intolerant, and prejudicial. Another way is to be too flexible, tolerant of too many wrongs and without judgement at all. It is a razor's edge. It is the width of a blade of pili grass. To gain the kingdom of heaven is to hear what is not said, to see what cannot be seen, and to know the unknowable - that is Aloha. All things in this world are two; in heaven there is but One.*

*- Queen Lili'uokalani  
1917*



# LAND ACKNOWLEDGEMENT

We acknowledge Hawai'i as an indigenous space and the ancestral homelands of Kānaka Maoli (Native Hawaiians). Queen Lili'uokalani yielded the Hawaiian Kingdom and these territories under duress and protest to the United States to avoid the bloodshed of her people. We further recognize that generations of Indigenous Hawaiians and their knowledge systems shaped Hawai'i in sustainable ways that allow us to benefit today. We acknowledge that each moment we are in Hawai'i she nourishes and gifts us with the opportunity to breathe her air, eat from her soils, drink from her waters, bathe in her sun, swim in her oceans, be kissed by her rains, and be embraced by her winds. For this we are grateful and we seek to support the varied strategies that the Indigenous peoples of Hawai'i are using to protect their land and their communities, and we commit to dedicating time and resources to working in solidarity.

We acknowledge Guåhan (Guam) and Saipan as the ancestral homelands of the CHamoru people. For thousands of years, CHamoru communities have cared for these islands—protecting their lands and waters, and maintaining vibrant cultures, languages, and traditions. Despite the impacts of colonization and displacement, CHamoru communities remain deeply connected to their land, passing down knowledge and values through generations.

We honor and express gratitude for the ongoing stewardship of the CHamoru people, their cultural resilience, and the wisdom they offer in facing both historical and modern challenges. We commit ourselves to supporting their self-determination and cultural renewal, and to protecting the ancestral lands and waters of Guåhan and Saipan.





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# PRAYER FOR DISCERNMENT

Almighty and ever living God, throughout the generations of the church you have raised up faithful shepherds to guide and serve your Church with wisdom and grace. Pour out upon us in The Episcopal Diocese of Hawai'i—the clergy and laity who love your Church—the gifts of discernment and understanding, that we may seek to do your will as we prepare to elect our next bishop.

Send forth your Holy Spirit among those entrusted with this sacred responsibility. Open their hearts, minds, and spirits to your presence, that they may see you clearly and choose a bishop of deep faith, compassion, and integrity—one who may humbly walk among us and boldly lead us in the Gospel mission across these Hawaiian islands, Guam and Saipan.

For those discerning a call to be our next bishop, our prayer is that if they sense you are calling them to this unique ministry, may it be made clear. If you are leading them, may you give them the courage to follow, remove confusion and fear, and replace it with peace and clarity. Reveal to us that shepherd who will feed and tend your flock in these Pacific lands, that your name may be glorified and your Church renewed in strength and purpose.

We ask this through Jesus Christ our Lord. **Amen.**

## THE CALL

To discern a call to leadership in these islands is to enter a sacred rhythm of listening—listening to God, to community, and to the land itself. The bishop's vocation here is not simply administrative or ceremonial; it is deeply relational, rooted in history, and woven into the cultural fabric of Hawai'i, Guam, and Saipan.

This call asks for more than vision—it asks for humility, for the courage to build bridges across distance and difference, and for a heart attuned to justice and healing. It is a ministry shaped by the Aloha Spirit: love, compassion, hospitality, and reverence for creation.

To serve here is to embrace the privilege of walking with a people whose stories are rich, whose traditions are vibrant, and whose trust is sacred. May all who discern this path do so with open hearts, ready to listen deeply and lead gently.





# STANDING COMMITTEE MESSAGE

Aloha and Hāfa Adai from the Standing Committee of The Episcopal Diocese of Hawai'i (including Guam and Saipan),

To all who read this profile with prayerful curiosity and open hearts: we greet you with aloha and gratitude. As the Standing Committee, we have walked alongside our diocese through seasons of joy, challenge, and transformation. Now, we invite you to join us in discerning the next chapter of episcopal leadership for these islands.

The Diocese of Hawai'i is a vibrant tapestry of cultures, languages, and traditions—rooted in the sacred land and waters of these islands

and shaped by generations of faithful witness. We are blessed by congregations and communities that reflect the beauty and complexity of our shared life in Christ.

Whether you are exploring a call or simply learning more about our community, mahalo nui for your presence in this process. May the Spirit guide you as you read, reflect, and respond.

Me ke aloha o ke Akua—With the love of God,

*The Standing Committee of the Episcopal Diocese of Hawai'i (including Guam and Saipan)*

## STANDING COMMITTEE

### CLERGY

The Rev. Jazy Bostock (2024 - 2028)  
St. John the Baptist, O'ahu

The Rev. Mark Haworth (2025 - 2029)\*  
Hālau Wa'a, O'ahu

The Rev. Keleawe Hee (2023 - 2027)  
Good Samaritan, O'ahu

The Rev. Andrew McMullen (2022 - 2026)  
St. Michael and All Angels, Kaua'i

The Rev. J. A. Hau'oli Tomoso (2021 - 2025)  
The Diocese of Hawai'i, Maui

### LAY

Chuck Spence, President (2023 - 2027)  
Trinity By-the-Sea, Maui

Douglass Adams (2022 - 2026)  
Holy Apostles, Hawai'i

William Bonnet (2021 - 2025)  
St. John's, Maui

Mary Carpenter (2024 - 2028)  
The Cathedral of St. Andrew, O'ahu

Joan Sokei-Vila (2025 - 2029)\*  
Trinity By-the-Sea, Maui

*\*Elected at the 57<sup>th</sup> Diocesan Convention (October 2025)*

# BISHOP SEARCH COMMITTEE MESSAGE



It has been a privilege to work on the Search Committee for Bishop of the Diocese of Hawai'i. Our committee is made up of one clergy person and one lay person from each county in Hawai'i and one clergy and one lay person representing Guam and Saipan. We understand that this is not a typical executive search, but rather a process of prayerful discernment that we hope will fulfill God's will for our diocese and help our church achieve its mission in an ever-changing world.

To this end, we have worked together to gather as much input as possible from the members of the diocese. We have held 13 E Kama'ilio Kākou (Heart-to-Heart) listening sessions. These sessions have been geographically targeted to specific areas of the islands, all have been conducted both in-person and virtually, and have been open to all interested persons regardless of location. These listening sessions were advertised through our Search Committee webpage and the Hawaiian Church Chronicle. There was also a session specifically for clergy. All of these sessions have been documented by note takers, but all comments are anonymous.

Additionally a questionnaire was given to all Parish and mission clergy with a request to fill it out as a church providing a liaison person to coordinate responses. Some did that but we also received many filled out by concerned individuals who wanted to share their vision with the committee and those are much appreciated.

We conducted an extensive interview with the current bishop to give us a clear picture of the opportunities and challenges that come with the role. We also interviewed 6 staff members and cathedral personnel that were suggested by the bishop as having particular insight into the diocese.

We thank all of those who have given their time to this process and for their prayers. We particularly want to thank our consultant, the Rev. Anne Kitch, who has blessed us with wisdom and patience and helped us to navigate the changing protocols from

The Episcopal Church so that our search will be in accordance with policy. We also thank her for her bias training so that we can do our best to open our hearts to a true discernment of God's will and not carry over any biases we may be holding.

We thank our Chaplain, the Rev. John Lunn, for his wisdom, prayers and scriptural encouragement.

## SEARCH COMMITTEE

### CLERGY

The Rev. Dcn. Alberta Buller  
Holy Apostles, Hawai'i

The Rev. Amy Crowe  
Trinity By-the-Sea, Maui

The Rev. David Gierlach  
The Diocese of Hawai'i, O'ahu

The Rev. Dcn. Hannah Sung  
'Iolani School, O'ahu  
(Previously St. John's School, Guam)

The Rev. Dcn. Mary Margaret Smith  
St. Michael and All Angels, Kaua'i

### LAY

Sheryl Seaman, Chairperson  
St. Christopher's, O'ahu

Joseph Cascio  
St John's, Maui

Pam Fern  
St. Clement's, O'ahu

Jadine Lujan  
St. John the Divine, Guam

Sara Nyoma  
St. John's, Kaua'i

Evette Tampos  
Holy Apostles, Hawai'i



# OUR CHURCH HISTORY

## ROYAL BEGINNINGS (1862-1867)

The story of the Episcopal Church in Hawai'i begins with a royal invitation. In 1862, King Kamehameha IV and Queen Emma, inspired by their friendship with Queen Victoria and their appreciation for Anglican worship, welcomed the Church of England to their islands. Their vision was both spiritual and practical: they believed the Anglican tradition could nurture their people and complement the monarchy's structure.

With Queen Victoria's blessing and the support of leading English churchmen, a Royal License was granted, establishing one of the first missionary dioceses of the Church of England outside the British Empire. The Right Reverend Thomas Nettleship Staley arrived in Honolulu as the first Anglican bishop, and shortly after, a charter was established for the Anglican mission in the Kingdom of Hawai'i. King Kamehameha IV's commitment was evident; he generously gifted land for the church and personally translated the Book of Common Prayer into Hawaiian, making the liturgy accessible to his people. Following the King's untimely death in 1863, Queen Emma traveled to England in 1865 to raise support for a cathedral in his memory. In 1867, the cornerstone for the Cathedral Church of St. Andrew was laid, a lasting testament to their enduring faith and love.

## THE DIOCESE OF HAWAI'I: A NEW ERA (1941-1969)

**1941:** During World War II, the Episcopal Church in Hawai'i played a vital role in the Pacific. The Rt. Rev. Harry Sherbourne Kennedy, the last missionary bishop to serve the Missionary Diocese of Honolulu, was appointed as military bishop to all Episcopal chaplains throughout the region.

King Kamehameha IV  
& Queen Emma  
Circa 1864



## (1870S) MISSIONARY WORK AND CULTURAL MINISTRY

Beginning in the 1870s, the Church's mission expanded to serve the diverse immigrant communities arriving in Hawai'i. As people from China, Japan, the Philippines, Korea, and the Pacific Islands arrived, the Episcopal Church extended its ministry, establishing congregations that honored their ethnic and cultural identities. Many of these continue to be vibrant centers of worship and community today.

## (1898) OVERTHROW AND ANNEXATION

The Church's relationship with England shifted in 1898, after the overthrow of the Hawaiian monarchy and the illegal annexation of the Kingdom of Hawai'i by the United States. American bishops and religious sisters replaced their English counterparts. Authority over the Church in Hawai'i moved from the Church of England to the Protestant Episcopal Church in the United States of America, and the American Book of Common Prayer replaced the English version. During this turbulent time, the Rt. Rev. Alfred Willis provided steadfast spiritual support to Queen Lili'uokalani, who, in a powerful act of witness, was baptized and confirmed in the Episcopal Church.

## (1950S-1960S) GROWTH AND TRANSITION

**1956:** Following requests from U.S. military personnel in Guam, property was acquired, and in 1957, the Episcopal Church of St. John the Divine was established.

**1962:** The Missionary District of Honolulu celebrated its 100th anniversary and became the Missionary Diocese of Honolulu. St. John's Episcopal School was also founded in Guam.

**1964:** Seabury Hall, a school for girls, was established on the property and at the former home of Kate Cooper, fulfilling her desire for a school.

**1969:** The Missionary Diocese of Honolulu attained full status as the Episcopal Diocese of Hawai'i, with jurisdiction over the State of Hawai'i. The Rt. Rev. Edwin Lani Hanchett, a local-born bishop of Hawaiian ancestry, became our first diocesan bishop.



## MODERN MINISTRY (1983–PRESENT)

**1983:** During the visit of the Archbishop of Canterbury in 1983, King Kamehameha IV and Queen Emma were placed on the liturgical calendar, to be annually memorialized and venerated every November 28. In the Diocese of Hawai'i, it is annually celebrated as the Feast of the Holy Sovereigns.

**1993:** The diocese established Episcopal Homes of Hawai'i to provide senior housing, though the effort was unfortunately unsuccessful due to a breach of trust. The resulting debt was addressed through increased parish assessments and reduced clergy compensation.

**2012:** The diocese celebrated its Sesquicentennial (150th anniversary) with special guests, including all living former bishops and the Most Rev. Katharine Jefferts Schori, the first woman to serve as Presiding Bishop.

**2024:** At the 81st General Convention of the Episcopal Church, Queen Lili'uokalani continued in the process of inclusion in *Lessor Feasts and Fasts*, honoring her Christian witness during the illegal overthrow of her kingdom. Also, Guam and Saipan were officially transferred into the Diocese of Hawai'i, expanding our community and ministry.

## WORSHIP AND LANGUAGE

While Hawaiian and English are both the official languages of the state of Hawai'i, Hawaiian Pidgin, officially known as Hawai'i Creole English, is a language with a rich history in the islands. While there is no complete official Pidgin translation of the entire Book of Common Prayer authorized by The Episcopal Church, the Pidgin translation of the New Testament, *Da Jesus Book*, was published in 2000 and the Bible, *Da Good An Spesho Book*, was released in 2023. Portions of the liturgy and prayers have also been translated into 'Ōlelo Hawai'i (Hawaiian language) and are used in local congregations to make worship more accessible and resonant for the community.

## OUR BISHOPS

### MISSIONARY BISHOPS OF HONOLULU

- 1861–1870 The Rt. Rev. Thomas Nettleship Staley
- 1872–1902 The Rt. Rev. Alfred Willis
- 1902–1920 The Rt. Rev. Henry Bond Restarick
- 1921–1928 The Rt. Rev. John Dominique Lamothe
- 1930–1942 The Rt. Rev. Samuel Harrington Littell
- 1944–1969 The Rt. Rev. Harry Sherbourne Kennedy

### DIOCESAN BISHOPS OF HAWAI'I

- 1969–1975 The Rt. Rev. Edwin Lani Hanchett
- 1976–1985 The Rt. Rev. Edmond Lee Browning\*
- 1986–1994 The Rt. Rev. Donald Purple Hart
- 1997–2007 The Rt. Rev. Richard Sui On Chang
- 2007–Present The Rt. Rev. Robert L. Fitzpatrick

*\*The Rt. Rev. Edmond Lee Browning also served as the 24th Presiding Bishop of The Episcopal Church, 1985–1997*



# WHO WE ARE



We are a community of immigrants and descendants of immigrants from all corners of the globe. Our ancestors were once newcomers, including the first Hawaiians who arrived about 1,000 years ago in search of new life and greater hope. Their core beliefs still guide us today. They are Mana, the spirit present in all things; Mālama, the commitment to care for all creation; and Pono, the pursuit of integrity and balance.

These values are all summed up in two powerful Hawaiian words: Aloha, which means love, compassion, peace and mercy and 'Ohana, which means family. These beliefs aren't unique to Hawaiian culture. We believe they are shared by every culture that has come to these islands—Asian, European, Pacific Islander, African, Hispanic, and many more.

## OUR DIVERSITY IS OUR STRENGTH

As Episcopalians, we're proud to live alongside people of many different faiths and traditions, as well as practitioners of traditional Hawaiian spirituality. These are our families, friends, neighbors, and colleagues. Together, we are all part of God's 'ohana.

We believe our diversity is our greatest strength. As the Episcopal Diocese of Hawai'i, we celebrate the beautiful tapestry of cultures, languages, and faiths that make up our community. We are committed to living out the values of aloha, mālama, and pono as we follow Jesus and welcome everyone as a beloved child of God.





# OUR CLERGY

Our diocesan motto is “HE LANAKILA MA KE KE’A” (Victory through the Cross). Our diocesan ‘Ohana is united by faith in Jesus Christ, and that is what we share with the world.

We take seriously our commitment to incorporate “the Native Hawaiian Christian spiritual concepts of mana, mālama and pono into the overall life and work of the Church in all areas of ministry in the diocese.” The ministry here must seek to care for others, creation, and all that God has given us (mālama), to live righteously and with respect for one another (pono), and to find the holy (mana) that comes from God in all creation and all of God’s children.

It is into such a vision of ministry and mission that we can welcome all of the children of these Islands. Our diocese must be a model of mālama in which we care for one another, for the hungry and lost of our islands and, especially, for those living all around us who do not know the love of God in Jesus Christ. We need to live these values so that we embody in our own time the courage of the First People of these islands.

We are called to look to “the dawning of a new day” – “Ka lā hiki ola.” The courage it took to sail into unknown waters guided by the stars, the clouds, the seas, and the rising sun lives in us by the gift of the Holy Spirit. We are sailing into new waters, guided by the cross of Christ, we are secure in God’s love piloted by the Holy Spirit, and assured of the outcome. He lanakila ma ke ke’a. Holomua!

## DID YOU KNOW?

Hawaii’s nickname is the “Aloha State.” The word aloha is derived from the Proto-Polynesian, aloha, and its meanings include “love,” “compassion,” and “mercy.” Aloha is used both as “hello” and “goodbye.”



# BISHOP HISTORY OF HAWAI'I



**HARRY S. KENNEDY**  
1944–1969

After serving as Bishop to Episcopal chaplains in the Pacific during WWII, Bishop Kennedy became Bishop of the Missionary District of Honolulu in 1944. Under his leadership, bonds were forged beyond the borders of Hawai'i and many Episcopal schools were established. He was the bridge from "Missionary District" to Diocese and electing our own bishop.



**EDWIN LANI HANCHETT**  
1969–1975

On December 30, 1967, Hanchett was consecrated Suffragan Bishop of the Missionary District of Honolulu. He was the first bishop of Hawaiian ancestry. Two years later he was elected the first Bishop Diocesan.



**EDMOND L. BROWNING**  
1976-1985

In 1976, Browning was elected Bishop of the Diocese of Hawai'i and was installed at the [Cathedral of Saint Andrew](#) on August 1 of that year. On September 19, 1985, Browning was elected Presiding Bishop at the [General Convention](#) held in Anaheim, California.



**DONALD PURPLE HART**  
1986–1994

Hart was elected Bishop of the Diocese of Hawai'i in June 1986. Bishop Hart resigned on June 26, 1994. His resignation came about as a result of a complicated fiscal crisis stemming from the church's guarantee of a \$4 million bank loan for a retirement facility.



**RICHARD SUI ON CHANG**  
1997–2007

On June 29, 1996, Chang was elected Bishop of the Diocese of Hawai'i and was consecrated January 4, 1997, by Presiding Bishop Edmond L. Browning. Chang resigned in 2007.



**ROBERT FITZPATRICK**  
2007– CURRENT

Fitzpatrick was elected Bishop of the Diocese of Hawai'i on October 20, 2006, and was consecrated on March 10, 2007, by [Presiding Bishop Katharine Jefferts Schori](#).

His years as bishop began with the economic crash of 2008. The economy was very troubled for several years, which affected the diocese. Covid was another huge challenge, as well as the Maui wildfires of 2023, which devastated Maui, included the loss of Holy Innocents Lahaina, and affected the rest of the island chain.

Lei are given to individuals to celebrate milestones, to show affection and appreciation, to welcome or farewell, and for cultural and traditional ceremonies, symbolizing the spirit of aloha and connection between people.

**DID YOU KNOW?**

During his tenure, Bishop Fitzpatrick focused on local formation of clergy, with more Kānaka Maoli ordained than any other time. Also, Guam and Saipan were incorporated into the diocese in 2024. The diocese has excellent Diocesan Support Center staff and lay leadership.

Most days, the bishop starts at 6AM due to time zones. Work includes diocesan management, meeting with clergy, and conflict resolution, weekend trips to other islands, and serving on the boards of four Episcopal schools and one camp.





First proclaimed by Kamehameha V, King Kamehameha Day has been celebrated on June 11th since 1872. It honors Kamehameha I, who established the unified Kingdom of Hawai'i in 1810.

**DID YOU KNOW?**

Grandson of Kamehameha I, Kamehameha V also laid the cornerstone to the Cathedral of St. Andrew in 1867.



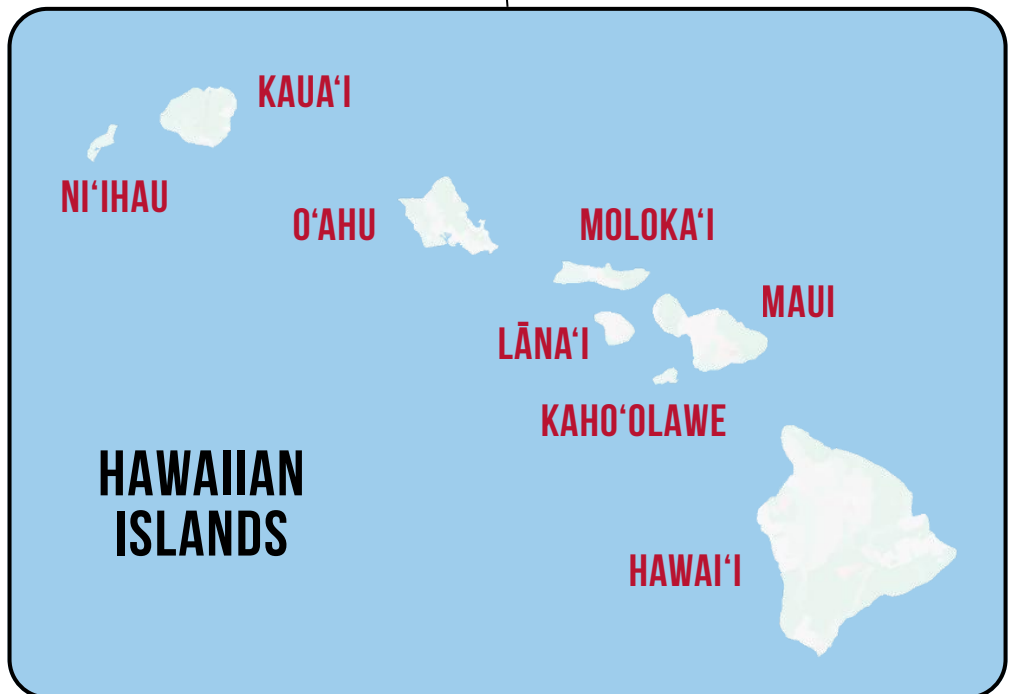
# OUR CHURCHES

The Episcopal Diocese of Hawai'i consists of 38 worshipping communities, 7 schools, and a camp.

The majority of congregations are located on the Hawaiian island of O'ahu, where Honolulu, the capital of Hawai'i, is located. Other churches are

distributed on the islands of Kaua'i, Maui, Moloka'i, Hawai'i Island, Guam and Saipan.

For the most current information the diocese has on each church, please visit the [Our Churches](http://episcopalhawaii.org) page on [episcopalhawaii.org](http://episcopalhawaii.org).



# OUR REACH IN GUAM AND SAIPAN



## GUAM

The Episcopal Church first arrived in Guam in the 1950s, initiated by civil workers, mostly from Anderson Air Force Base, who submitted a petition to Bishop Harry S. Kennedy of the Missionary District of Honolulu, requesting the start of an Episcopal mission on the island. In 1956, the church acquired land in Upper Tumon, and by 1957, St. John the Divine, the first Episcopal Church on Guam, was established. Shortly after, St. John's Episcopal School was also built.

Initially, both the church and the school were housed in Quonset huts, but they were later rebuilt with concrete structures after Typhoon Karen caused destruction in 1962. Since then, the church has been a beacon of inclusiveness and a welcoming community for all. The church's formation reflects the intersection of local Chamoru culture, military presence, and civilian life during a period of rapid change and increased American influence. Its development mirrored Guam's shifting role from a remote military outpost to a more open, economically vibrant territory attracting domestic and international visitors after decades of isolation.

St. John the Divine's congregation is a very close-knit, loving, and worshiping family. It is a diverse and varied congregation that respects individuality and freedom, sharing the spiritual journey with one another. Sunday worship is a deeply felt experience of community and family. The congregation expects intellectual stimulation mixed with a liturgy that provides us with a common point of reference and a continuity of purpose. St. John the Divine enjoys their time together with each other and God. The church's stated vision is "To proclaim God's love and forgiveness to the Guam community through worship and outreach."

Guam and Saipan sit near the Mariana Trench, the deepest part of the world's oceans—plunging nearly 36,000 feet below sea level!

**DID YOU KNOW?**

## SAIPAN

The Episcopal Church first arrived in Saipan in the late 1980s when clergy based in Guam began holding services on special holy days in the homes of Episcopalians who were on Saipan as entrepreneurs and federal government employees, mostly from the United States. In the 1990s, Eucharist services became more regular, occurring once a month. By the early 2000s, the church rented the Seventh-day Adventist Church building and held services twice a month. During this time, a few Filipino Episcopalians started attending.

Meanwhile, a parishioner in Guam donated generously to St. Paul's to help them call a priest. On April 5, 2006, the Rev. Irene Egmalis Maliaman arrived in Saipan from the Philippines to serve as pastor and grow the congregation. At her first meeting with leaders, it was decided to name the mission church St. Paul's Episcopal Church. They held their first service on Palm Sunday, April 9, 2006.

In 2009, the last priest left Guam and Rev. Irene Egmalis Maliaman became the vicar of three churches on Guam and remained the Priest in Charge in Saipan, splitting her time between the two islands, as needed. In 2013, the three churches in Guam united and became known as the Episcopal Church of St. John the Divine.

In 2024, the Episcopal Church in Micronesia was dissolved at the General Convention and the Episcopal Church of St. John the Divine (with St. Paul's Saipan as an outpost) officially became part of the Diocese of Hawai'i and Rev. Maliaman was given the title Canon to the Ordinary for Ministry on Guam and Saipan.

In October 2025, the Korean Immanuel Methodist Church welcomed the Saipan congregation in their space. Because most of the worshippers are transient Filipino migrant workers, membership continued to decline as folks relocated back home or transferred to other places.



# THE CATHEDRAL OF ST. ANDREW

True to the nature of cathedrals throughout the world, the construction of the Cathedral of Saint Andrew in Honolulu, Hawai'i, spanned a significant period. Its story begins with the laying of its cornerstone in 1867 and concludes with the completion of the existing "West" Window in September of 1958. During this same timeframe, a parish hall, an administration/classroom building, and a chapel were also constructed. The planning for the cathedral began in 1859, spearheaded by the reigning Hawaiian monarchs Kamehameha IV and Queen Emma. Their dedicated work was carried on by succeeding monarchs, numerous bishops (Anglican and then Episcopal), as well as Cathedral Deans and parishioners. The history of the Cathedral is intricately intertwined with the last 160 years of history in Hawai'i.

The Cathedral was originally commissioned by King Kamehameha IV, the most Anglophile king of Hawai'i. After his death on St. Andrew's Day in 1863, his widow, Queen Emma, took on the project. Queen Emma, whose formal name was Emma Kalanikaumaka'amano Kaleleonālani Na'ea Rooke, was the granddaughter of John Young, an Englishman and advisor to Kamehameha the Great. She was baptized by the first Anglican clergyman to arrive on the islands and traveled to Europe to raise funds for the cathedral. In tribute to the late king, his brother and successor, Kamehameha V, laid the cornerstone in 1867 and dedicated the church to St. Andrew.

Intended from its inception to be the bishop's "seat," the land for the Cathedral was a gift from Kamehameha IV and Queen Emma.

The first bishop of Hawai'i, Bishop Thomas Nettleship Staley, arrived from London in 1862 with plans for a structure made of coral and lava, similar





to other church buildings in the Islands, complete with a tower for a peal of bells. However, during a trip to England in 1865, Queen Emma (then the Dowager Queen) raised six thousand pounds and selected new architectural plans from the London firm of Carpenter and Slater. These plans were for a “pointed” Gothic Cathedral, described more aptly as a “simple cathedral of modified 12th-century French Gothic architecture”. This style was then favored by the Church of England, and intended to seat 600 to 800 people, with a spacious chancel, ambulatory, and clerestory.

The first phase of the Cathedral was completed in 1886, a year after Queen Emma’s death. Subsequent phases extending the nave were completed in 1888 and 1908. After Hawai’i became an American territory in 1902, the Cathedral, like all of the congregations in Hawai’i, became part of the jurisdiction of the Episcopal Church. The final phase, designed by Carlton M. Winslow, was added in 1958 and features the Great West Window, a stunning wall of floor-to-eaves stained glass designed by John Wallis.

To the right side of the Cathedral, separated by a small plaza, is the Memorial Building. Constructed in 1929, this multipurpose structure incorporates offices, conference rooms, a choir rehearsal room, a large chapel (Parke Chapel), a full theatre (Tenney Theatre), and a smaller Parish Hall (the Von Holt room). The administrative spaces and the Von Holt Room have been substantially renovated. The complex is constructed of concrete, brick, and steel, with a wood roof structure clad in slate. A stone cloister partially wraps the façade, keeping the integrity of the Cathedral Close appearance intact. Of special note are the still-existing vaulted wood ceilings of Parke Chapel, as well as the chapel’s stained-glass rose window and West Windows by J&R Lamb Studio of New York City.



# OUR SCHOOLS

The Diocese of Hawai'i includes several schools affiliated with the Episcopal Church, as well as a number of congregation-based schools.

## EPISCOPAL CHURCH-AFFILIATED SCHOOLS

- 'Iolani School (O'ahu)
- St. Andrew's Schools (O'ahu)
- Seabury Hall (Maui)
- St. John's School (Guam)



## CONGREGATION-BASED SCHOOLS

- All Saints' Episcopal Church & Preschool (Kaua'i)
- Holy Nativity School (O'ahu)
- St. Clement's School (O'ahu)



# OUR CAMP



[Camp Mokule'ia](#) is the diocesan camp and retreat center located on the beautiful, pristine North Shore of O'ahu. It sits 40 miles northwest of Honolulu at the foot of the Wai'anae Mountain Range and is located near Ka'ena Point State Park and Natural Area Reserve.

Its spectacular oceanfront location, with a sandy, unspoiled beach, is a paradise experience for swimming, snorkeling, and kayaking, providing a relaxing environment for all to enjoy.



## PROGRAMMING

Mokule'ia offers a variety of programs, including summer camp, family stay-cation weekends, youth ministry for the diocese, and outdoor education.

## GUEST GROUPS

Camp Mokule'ia is the perfect place to host church retreats or events. Accommodations include a spacious lodge with 18 private rooms, cabins that can sleep up to 16, tentalos, and tent camping sites – all with spectacular ocean views. The camp also has a swimming pool, a full-service dining hall, and ample meeting space. Other activities include a low-ropes course, a high-ropes course, a zipline, paddleboarding, kayaking, and hiking on nearby trails.





# OUTREACH MINISTRIES

Nearly every church has some form of outreach ministry.

Many have food distribution programs that range from every day to monthly, while some of our churches provide hot cooked meals on a regular basis. Other churches offer laundry services, shower facilities, and provide clothing to those in need.

Our outreach ministries are an excellent example of how many of our churches cooperate with each other. For example, the Cathedral of St. Andrew regularly makes sandwiches that are then distributed by St. Elizabeth's Catholic Worker house. On Maui, the "A Cup of Cold Water" ministry takes food, beverages, and basic living necessities to the sites where unhoused people reside. This ministry depends on a coalition of churches cooperating with each other to continue its work.

On Hawai'i Island, St. James Church provides a hot meal to hundreds on a regular basis.

Outreach ministries also include a prison ministry that seeks to help newly released inmates reintegrate into society and assists those who remain incarcerated in more fully embracing their Hawaiian culture.

A complete listing of outreach ministries for each church is located on the diocesan website, as well as a Community Calendar with a listing of the ongoing "regular" activities and weekday services taking place around the diocese.

Visit [episcopalhawaii.org](http://episcopalhawaii.org) for more information.







# SEEKING JUSTICE



## SOCIAL JUSTICE TASK FORCE

The Social Justice Task Force responds to the social and political concerns of our times.

This task force works with other community organizations to engage in community action.

## PRISON MINISTRIES

For over 10 years the Prison Ministries Project has continued to enter prisons and jails to conduct Hui Baibala (Hawaiian language bible classes) and Makahiki Season of Peace Programs.

At the close of 2025, the Prison Ministries Project will have organized, produced, and distributed over 1000 Reentry backpacks. These are distributed widely at Hawai'i Prisons and Jails, by the Community Reentry Support Group for those needing clothing and toiletries upon release from correctional facilities.

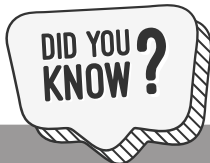
## NATIVE HAWAIIAN MINISTRIES COMMITTEE

*Laulima ka po'e o ke Akua*, the people of God working together.

The Native Hawaiian Ministry Committee envisions a continuing partnership with the Episcopal Diocese of Hawai'i and the ministry of all the baptized to:

- Enlighten, Ho'omālamalama
- Educate, Ho'ona'auao
- Encourage, Ho'opaipai
- Enable, Ho'oikaika
- Empower, Ho'omana

Native Hawaiian Episcopalians are on a continuing journey, with the rest of the diocese, to seek and nurture the vision, blessing, and reconciling fervent wish and prayer of the Holy Sovereigns in the life of the Episcopal Church in Hawai'i Nei.



Hawai'i is 2,390 miles away from the nearest continent (North America) and is considered the most isolated population center on earth. Early in its history, seeds and plants were brought to the barren island by wind, water, and birds.



## KAHUAOLA: THE CREATION CARE MINISTRY OF THE DIOCESE OF HAWAI'I

*He ali'i ka 'āina, he kauwā ke kanaka. The land is chief, man is her servant.*

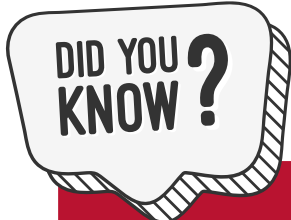
Kahuaola means guardians of life. As the bearers of ancestral knowledge, made in God's image, we take hold of our responsibility for the reciprocal relationship with all God's creation, in service of each and every place across Hawai'i where our feet are planted.

In the last year, Kahuaola has, through a creation care grant from The Episcopal Church, was responsible for three major diocesan formation programs using the theme Huli ka lima i lalo, turning our hands to the earth.

## HŌ'IMI PONO: THE RACIAL RECONCILIATION MINISTRY OF THE DIOCESE OF HAWAI'I

The Mission of the Task Force - *We seek to help the people of our diocese to live more fully into our two Great Commands to love the Lord our God with all our hearts, our souls, and our minds - and secondly to love our neighbors as ourselves. In the Hawaiian tradition of ho'oponopono, we believe in truth-telling about our history; creating space for all voices in our circle; and seeking to make amends as we live into right relationship with all living beings.*

The Hawai'i-centered Hō'imi Pono curriculum is developed as foundational steps to establishing methods for effective communication and relationality. These skills are necessary for civil discourse before approaching tougher issues of anti-racism. The course is anchored in the notion that reconciliation is the primary work of the Church—reconciliation with oneself, with one's neighbors, all of creation, and with God.



Because their society was largely an oral rather than a written culture, ancient Hawaiians would learn values and history through trained storytellers. Because the stories were considered sacred, listeners were not allowed to move once a story began.

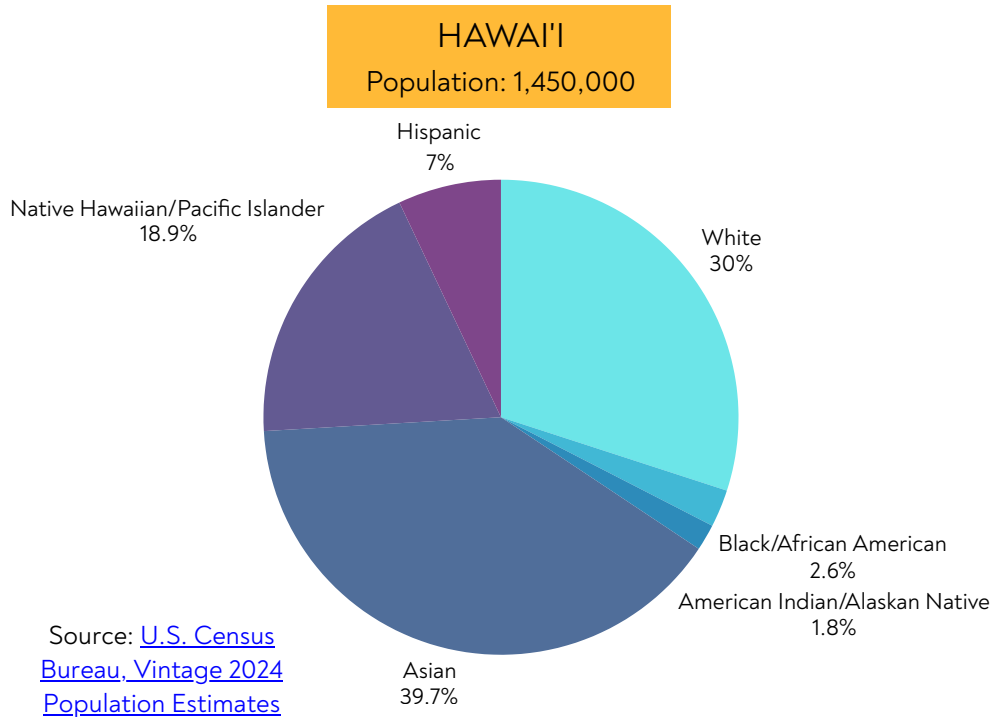




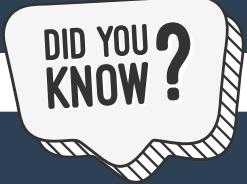
# MAPS AND DEMOGRAPHICS

## CENSUS DATA

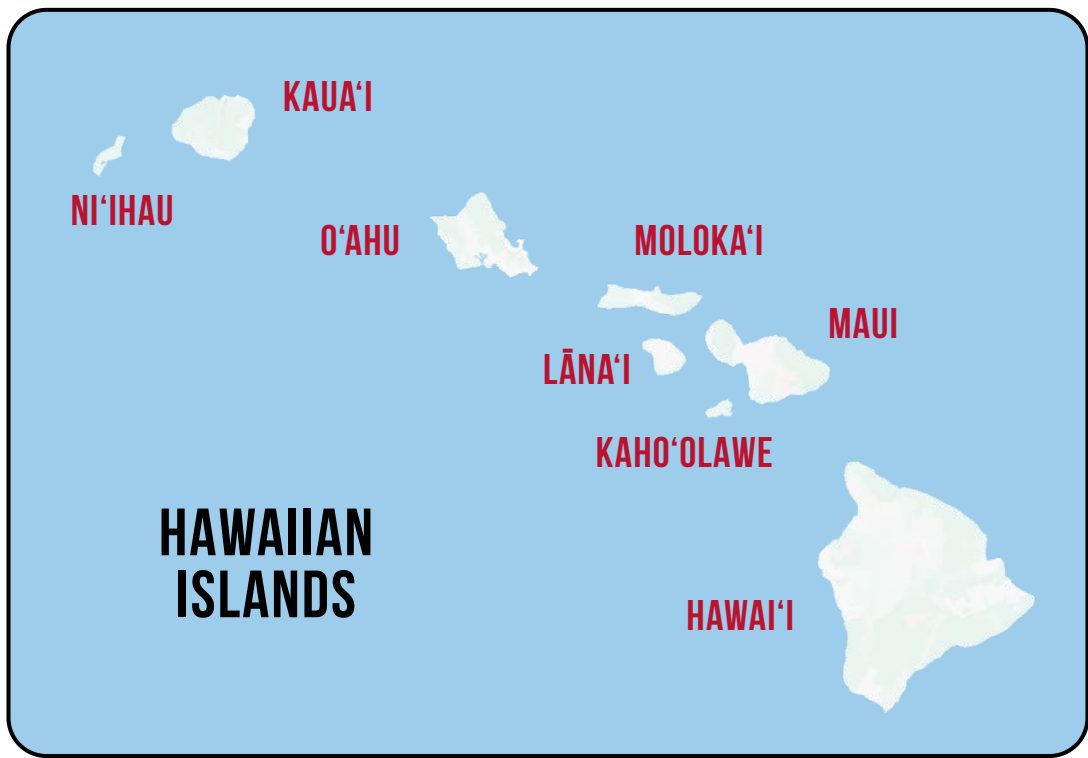
The following 2024 census data shows the rich cultural diversity of our communities:



In 1778, the native Hawaiian population was estimated to be nearly 1 million. By 1919, the population declined to an astounding 22,600, due in large part to war and disease.

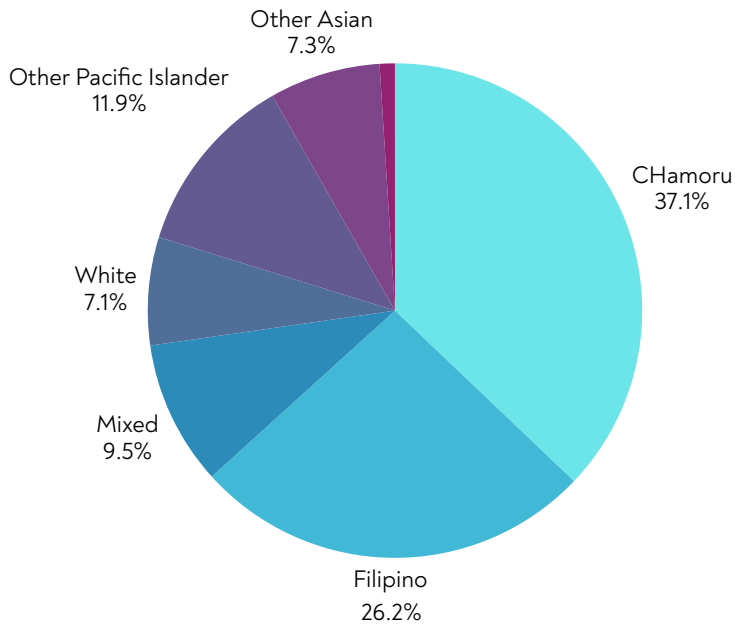


The highest sea cliffs in the world are on Moloka'i.

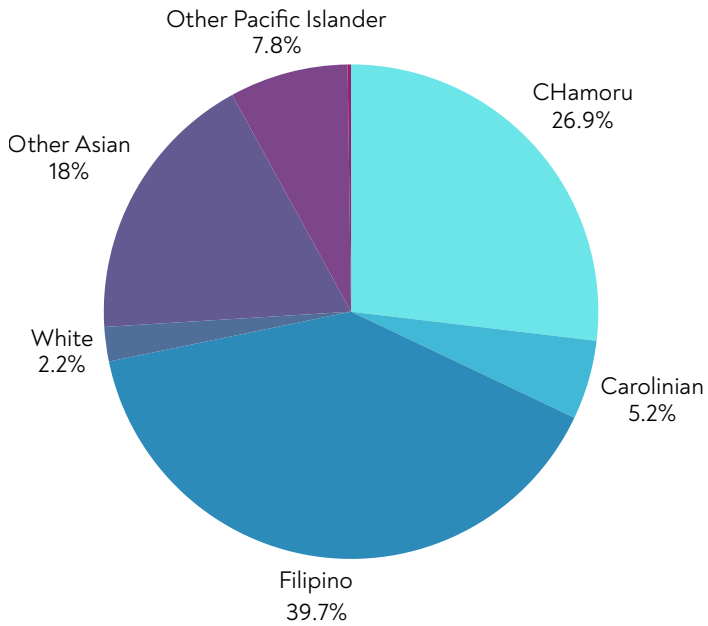




**GUAM**  
Population: 169,086



**SAIPAN**  
Population: 43,385





# OUR FINANCES

As in most budgeting processes, the Diocesan Council (Council) attempts to balance the Episcopal Diocese of Hawai'i projected financial needs with projected financial resources. Council further attempts to construct a conservative budget by slightly underestimating income and slightly overestimating expenses, allowing unforeseen events to be accommodated during the year. This process was once again challenging, given the unusually mixed economic circumstances we are currently facing.

Historically, the diocese has assessed congregations at 18% of their operating income since 2018. Pandemic relief was granted to churches in 2020 and 2021 through a two-month assessment waiver. The pandemic relief continued in 2022 with a lower assessment rate of 16.5% and a one-month assessment waiver. That 16.5% assessment rate is proposed to remain the same. The Endowment draw rate was set by Council at 4% in 2018. It was temporarily increased to 5% in 2021 to compensate for other revenue shortfalls due to the pandemic. It was reduced to 4.5% in 2022 and 2023. Eventually Council wants to return to a more sustainable 4% draw rate, but in 2025, Council is proposing a 4.5% draw rate. The draw formula is based on a trailing 12 quarter average Endowment value.

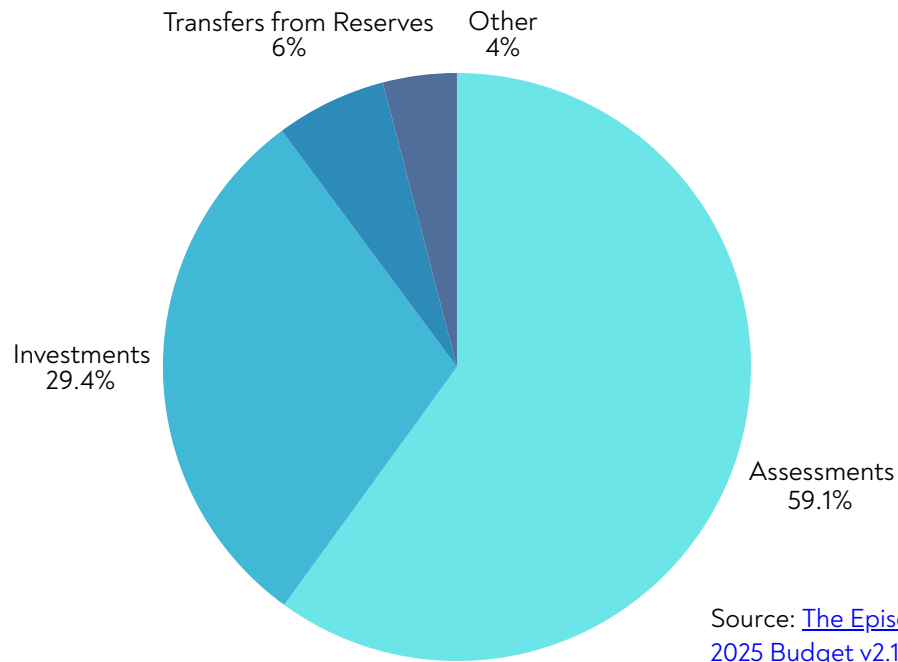
During this year's budget process, the Diocesan Council continued with the task of evaluating the repercussions of the Maui fires that occurred on August 8, 2023. The diocese continues to collaborate with Episcopal Relief and Development to provide further relief.

Refer to the [2025 BUDGET v2.1:](https://www.episcopalhawaii.org/uploads/2/5/4/8/2/5486559/2025_budget_dc_proposed_narrative.pdf)  
[https://www.episcopalhawaii.org/uploads/2/5/4/8/2/5486559/2025\\_budget\\_dc\\_proposed\\_narrative.pdf](https://www.episcopalhawaii.org/uploads/2/5/4/8/2/5486559/2025_budget_dc_proposed_narrative.pdf)



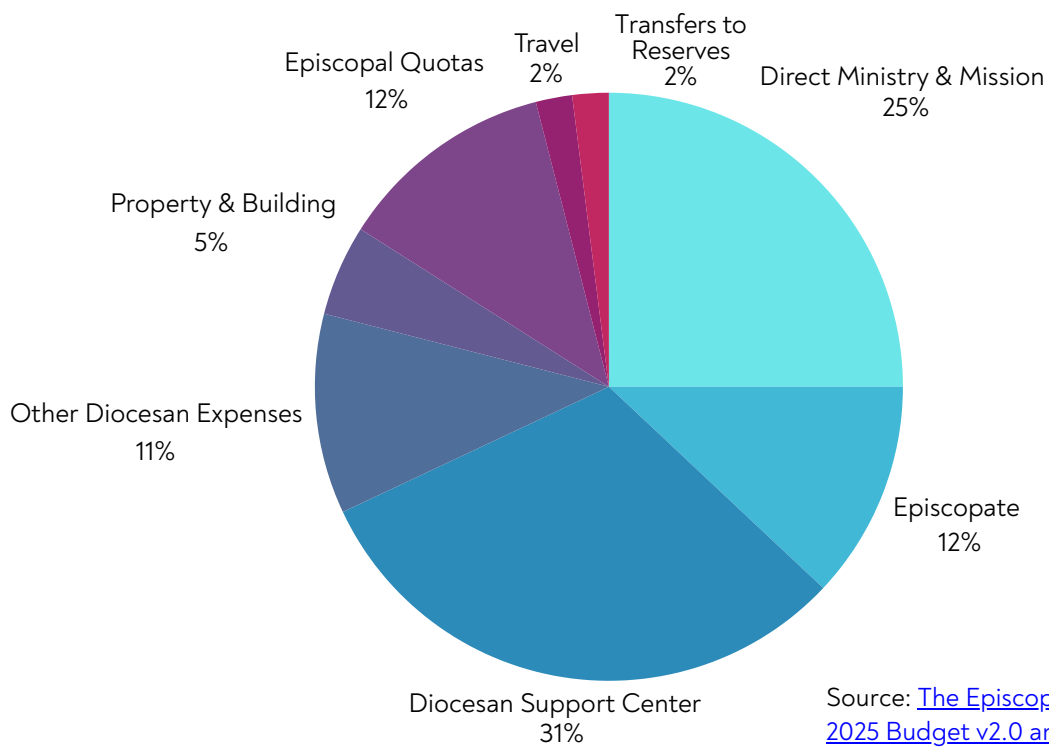


## PROJECTED INCOME



Source: [The Episcopal Diocese of Hawai'i 2025 Budget v2.1 Narrative](#)

## PROJECTED EXPENSES

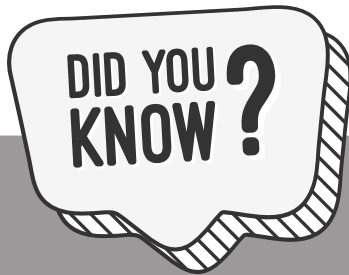
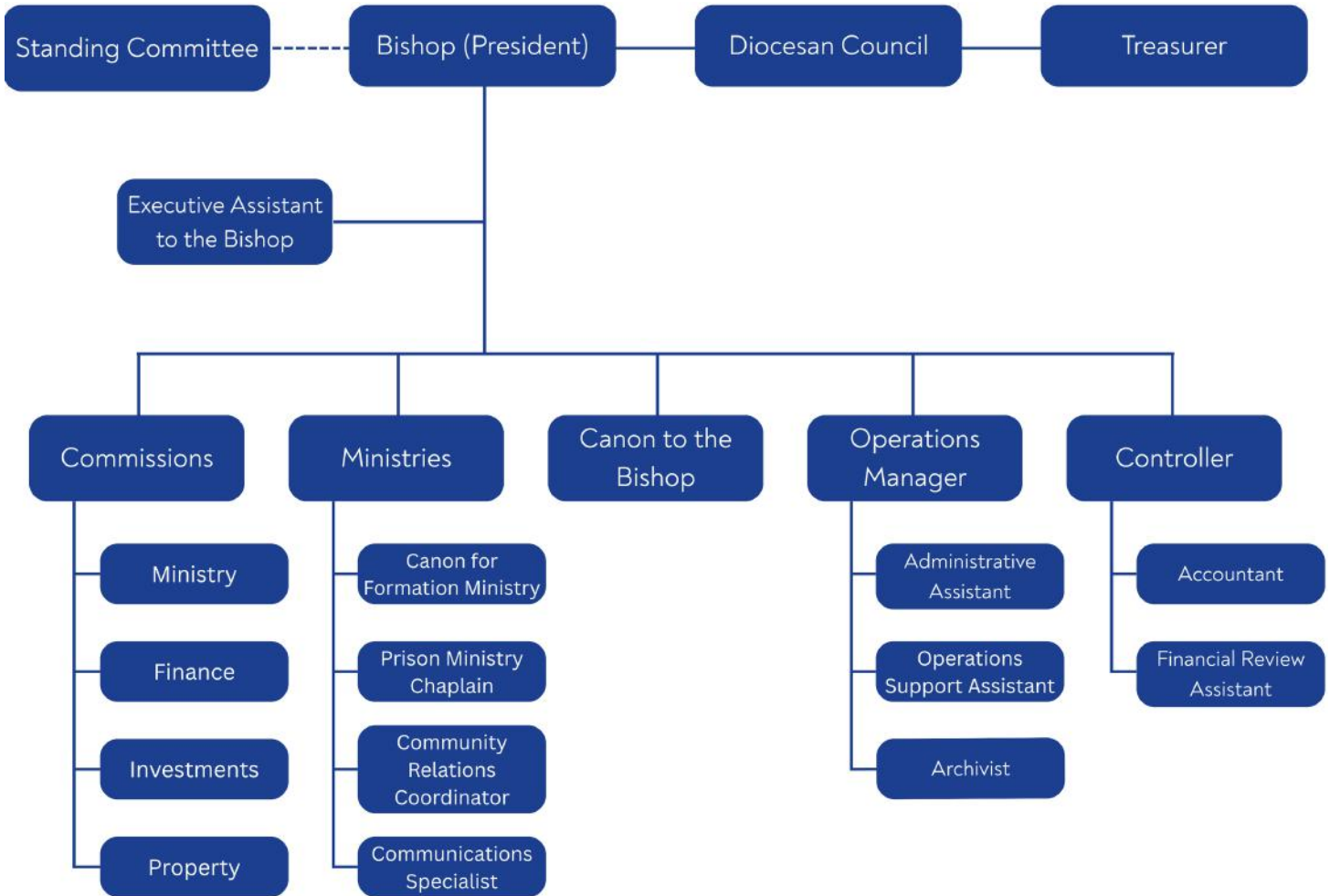


Source: [The Episcopal Diocese of Hawai'i 2025 Budget v2.0 and 2026-2027 Forecast](#)



# STAFF / ORGANIZATION CHART

## THE EPISCOPAL CHURCH IN HAWAI'I



King Kamehameha I conquered and united the eight major Hawaiian Islands in 1810. He ruled the kingdom until his death in 1819. A lifelike statue of King Kamehameha I stands prominently in the historic Capital District of downtown Honolulu.

'Iolani Palace is the only royal palace on American soil. It was built by King David Kalakaua and later occupied by his sister, Queen Lili'uokalani.

Queen Lili'uokalani, last monarch of the Hawaiian Kingdom, was a talented musician who composed "Āloha 'Oe" (Farewell to Thee). She attended the Chiefs' Children's School, which is now Royal Elementary School in Honolulu.

# OUR CHALLENGES AND OPPORTUNITIES



A bishop for the Diocese of Hawai'i is called to be a shepherd, teacher, and servant leader. We seek someone who will walk alongside us, encourage us, and help us live more fully into our baptismal promises.

Serving as bishop here is a profound privilege and a complex calling. Our diocese stretches across the Hawaiian Islands, Guam, and Saipan, weaving together a rich tapestry of cultures, languages, and histories. This deep diversity is a true blessing, offering many gifts and perspectives while also presenting unique opportunities and challenges for leadership.

One of our most significant challenges is the vast geographic distance between our communities. A bishop must be a shepherd to congregations separated by oceans and time zones, making regular in-person visits difficult. This calls for a creative use of technology and intentional building of pastoral relationships, so that unity and connection can flourish across distances.

Cultural diversity is another vital aspect of our diocesan life. Our communities include Native Hawaiians, Asians, Pacific Islanders, and traditions from the continental United States, each with its own spiritual expressions and wisdom. We seek a bishop who is a bridge-builder—someone who honors and uplifts each community's gifts while nurturing a shared identity rooted in the love of Christ.

Like the wider Episcopal Church, we face challenges such as declining membership, clergy shortages, financial needs, and urgent social issues like climate change, housing insecurity, and justice for Indigenous peoples. Additionally, we face the economic uncertainty of isolated island communities subject to influences from both East and West.

Yet within these challenges lie remarkable opportunities. Our multicultural context invites us to model a truly inclusive church, celebrating diversity as a reflection of God's kingdom. Our next bishop will have the opportunity to foster creative liturgy and multilingual worship, as well as build partnerships with local organizations that address community needs.

We need a bishop who will be a prophetic voice, leading with courage and compassion and inspiring us to respond faithfully to the needs of the world.

The natural beauty of Hawai'i also offers a unique platform for leadership in creation care and environmental justice—an especially urgent calling given our islands' vulnerability to climate change.

Finally, the bishop of Hawai'i, Guam, and Saipan has the opportunity to shape the next generation of leaders, empowering both clergy (priests as well as vocational deacons) and laypeople to embrace their ministries. By supporting Christian formation, engaging with young adults, and nurturing all vocations, the bishop will help ensure that our diocese continues to thrive and bear witness to God's love in new and vibrant ways.

To serve as bishop here is to walk in the footsteps of those who have woven faith, culture, and community together in this unique island context. It is a ministry that requires humility, adaptability, and a deep trust in God's abundant grace.



# BISHOP SEARCH SURVEY RESULTS

## E KAMA'ILIO KĀKOU (HEART-TO-HEART)

We wanted to allow our diocese to have its thoughts heard through both voice and written form, collectively and individually. Regional representatives organized the Heart-to-Heart gatherings in the specific Hawaiian Islands, Guam, and Saipan.

They were offered in a way that was appropriate for each community, such as during coffee hour after church or as hybrid, scheduled gatherings. These conversations allowed laity and clergy an opportunity to share their thoughts regarding the vision for our upcoming sixth bishop.

The following are specific areas of importance identified from these conversations:

### **Culturally Competent**

A sensitivity to and knowledge of the diverse cultures in our diocese and of Hawaiian History

### **Compassionate**

An empathetic, listening, and supportive presence

### **Communicator**

An ability to effectively communicate with all ages, from keiki (youth) to the kūpuna (elders) of our congregation

### **Grounded**

A strong connection to scripture and prayer

### **Gifted Leader**

Skilled in the business of the diocese and able to hold a vision for our diocese

## CONGREGATIONAL AND INDIVIDUAL SURVEY RESULTS (WRITTEN RESPONSES)

The congregational surveys asked the following questions:

### **1. Please describe your congregations three biggest successes:**

- a. Outreach ministries to their communities
- b. Finding new ways to “do church” during COVID
- c. Supportive relationships within their congregations

### **2. Please describe your congregations three biggest challenges:**

- a. Engaging youth and younger generations
- b. Finances and upkeep of aged facilities
- c. Engaging members to volunteer

### **3. What do you think are the three most important things for the future of the church:**

- a. Growth in attendance
- b. New lay leadership
- c. New ways “to spread the word of God”

### **4. The Top 10 Characteristics in our Future bishop:**

- Communication
- Spirituality
- Wisdom
- Creativity
- Empathy
- Open Mindedness
- Support
- Truth
- Respect for Human Integrity
- Courage



## A COUPLE OF CONGREGATIONS SHARED SO ELOQUENTLY OUR DESIRE FOR OUR SIXTH BISHOP:

*“We pray for a bishop who will walk with us—not ahead of us or apart from us—but alongside us in shared discipleship. We long for someone who sees the parish not as a problem to solve or to be diminished but as the beating heart of the diocese, where Christ is made known in Word and Sacrament in a geographical location within our diocese.”*

*“We should seek the very best person we can find as our next bishop. Intelligence, curiosity, patience, and enthusiasm will lead our next bishop into an understanding of this unique environment of Hawai'i and will enable the bishop to lead TECH (The Episcopal Church in Hawai'i) in growth, evangelism, and stewardship.”*

## THE VOICE OF THE CLERGY

The clergy expressed their need for a bishop who is:

**Competent** - Possesses an understanding of our Culture, History, and Sense of Place in our diocese

**Visionary** - Has the ability to lead in cultivating local clergy (Priests and Deacons)

**Listen** - Has an ear to the financial health of our diocese, as the cost of doing business is rising in our congregations and our diocese

**Potluck** - A term meaning we are seeking a bishop who brings something to the table to dialogue not just with our congregations but with the broader Episcopal Church

Clergy have expressed their need for relevance, relationship, and trust in their Sixth Bishop of the Diocese of Hawai'i.





# LIVING IN HAWAI'I

If you are called to be the Sixth Bishop of the Episcopal Diocese of Hawai'i you will live on the island of O'ahu and travel frequently.

## CULTURE

Perhaps one of the biggest mistakes that people who move from the continent to Hawai'i make is believing that this is simply a move to another state. It is an easy mistake to make because English remains the primary language, although Hawaiian is also an official language of the state. There are plenty of McDonald's and big box stores that are reminiscent of life on the continent. But the surface of things can be misleading. Perhaps you will be better off if you understand that you are actually moving, not to another state, but to another country. This is true for two reasons.

First, the Kingdom of Hawai'i existed as an independent nation for centuries and was only relatively recently overthrown by United States business interests in 1897. The memory of that overthrow remains top of mind for very many people here.

Second, we are a profound mix of cultures, with no single culture constituting more than one-third of the total population. Therefore, our make-up is representative of most of the nations of Asia, the vast Pacific, and the continent. You can see how the multiplicity of cultures, rooted in our host culture, the Hawaiian culture, makes Hawai'i unique among the states in the United States. According to the 2025 population estimates for Hawai'i, the racial distribution is predominantly Asian (544,643), followed by a mix of two or more races (355,014), white (344,295), Native Hawaiian or Pacific Islander (153,485), Black or African American (28,142), other race (23,633), and Native American (4,286).

These numbers identify the native culture as a minority in its own land. Hawai'i has a total of 1,142,478 adults, among whom 268,789 are senior citizens, indicating a sizable elderly population that may require specialized healthcare and support services.

In terms of personal interactions, we are not typically confrontational. Newcomers from the continent sometimes tend to categorize this tendency as passive-aggressiveness. It is actually a way that many from Asia and the Pacific Islands have learned to live with one another in areas of close proximity. This kind of conflict management seeks peaceful, i.e. non-confrontational, resolution of conflicts, rather than directly speaking up and speaking out, sometimes perceived as irrespective of other people's feelings and sensitivities.

It may be useful to immerse yourself in literature regarding the cultures of the various nations that call Hawai'i their home. Whether you do or not, it is imperative that you consistently remain open to learning about the various ethnic and cultural groups who live here because we are constantly "rubbing elbows" with one another. While none of us will ever fully understand the depths of our neighboring cultures, an openness to recognizing that ours is not superior can go a long way in fostering the relationships that are so crucial to life here. It is a popular axiom to say, "Don't talk stink about anybody because we are all related to each other." This is a good working philosophy to carry about if you feel called here.

## COST OF LIVING

The cost of living is high. Our cost of living index is 82% higher than the average across the continent. As the most isolated group of islands in the world in



terms of proximity to a major landmass, everything is shipped in. Unlike the pre-contact days when Hawai'i was self-sufficient for a millennium, we are very dependent on boats and planes to receive everything from groceries to medicine to building supplies. There are many online sites that you can refer to for information on the cost of living here compared to your current location. Our clergy compensation packages attempt to recognize the discrepancy between economic life here and on the continent.

## HOUSING

As expected, housing costs are high. The median cost of a condominium is around \$500,000, and the median single-family home is a tad over \$1 million. Rents for a two-bedroom apartment average around \$2,500 per month. These figures capture the median cost for housing across the island of O'ahu, but properties closer to downtown Honolulu and the Cathedral will likely be more expensive.

## ISOLATION

If being together with your immediate family on the continent for most major holidays is something that is crucial to your life, this may not be the place for you. Hawai'i seems to work best for continental transplants who deeply love their family of origin, but from a distance! Transportation costs to and from the continent are not inexpensive. California is approximately 2,500 miles from Honolulu, and the East Coast cities are approximately 5,000 miles from Honolulu. Making relationships here is, therefore, crucial to a successful life lived in these islands. Seeing this place truly as home will make any transition much simpler. Many visitors who stay a couple of weeks develop what has come to be known

as "rock fever". This is probably a good thing because only a limited population can be sustained here. But it's important to figure out if rock fever is something that might impact you. So if you can, please come and stay for a while and get a sense of things.

## 'OHANA/HĀNAI

The opposite bookend of isolation is 'Ohana and Hānai – Hawaiian for family ('Ohana) and being adopted into a family (Hānai). The Hawaiian culture is extremely welcoming and will often make transplants a part of their family with all of the warmth and love that comes with it. It is a joyous thing indeed. It won't happen immediately because all relationships take time to develop. If you immerse yourself in the life and love of the people here, it will most definitely happen for you.

## NATURAL DISASTERS

We are susceptible to hurricanes/typhoons, wildfires, and tsunamis. Thankfully, the last major hurricane was Hurricane Iniki in 1992, which devastated the island of Kaua'i. The last major tsunami that caused a significant loss of life was in 1964, when the town of Hilo on Hawai'i Island was badly damaged. That same island has an active volcano, Kilauea, that has been generating lava off and on since the early 1980s. From time to time, it has caused lava flows that have destroyed towns and villages. Flooding from torrential rains occurs more frequently, depending on where you live. Climate change is definitely impacting this place, with king tides getting higher each year, sometimes causing flooding in the tourist district of Waikiki and other areas.



# LIVING IN HAWAI'I (CONTINUED)

## HAWAIIAN SOVEREIGNTY

Sovereignty is the supreme, self-governing power of a people or nation to rule themselves without outside interference. It means having the ultimate authority to govern one's own people and lands, making independent decisions free from any external control.

The Hawaiian sovereignty movement is a large effort by Native Hawaiians to restore political independence and self-rule of the Kingdom of Hawai'i, which the United States illegally overthrew and annexed in 1893. The main goal of the Hawaiian sovereignty movement is to achieve recognition of Native Hawaiians as their own nation. This movement seeks to address historical injustices and promote self-governance and cultural revitalization.

The movement has grown over the last 50 years and has a few main goals:

- **Protect the Land:** Keep Hawaiian land and natural resources safe
- **Bring Back Culture:** Revive the Hawaiian language, traditions, and way of life
- **Get Justice:** Receive money or land back for past wrongs (reparations)
- **Self-determination, to govern themselves but there is disagreement on how to do it:**
  - **Full Independence:** Break away completely and become a separate country again
  - **Self-Governance:** Stay within the U.S. but have their own government, similar to Native American tribes, so they can make their own laws for their people

Essentially, the Hawaiian sovereignty movement is about trying to find a way to right a 132 year old historical wrong and let the original people of Hawai'i govern themselves. This movement is imbued in the psyche of the Native Hawaiian people and affects the way that the host culture interacts with the colonizer, the United States.

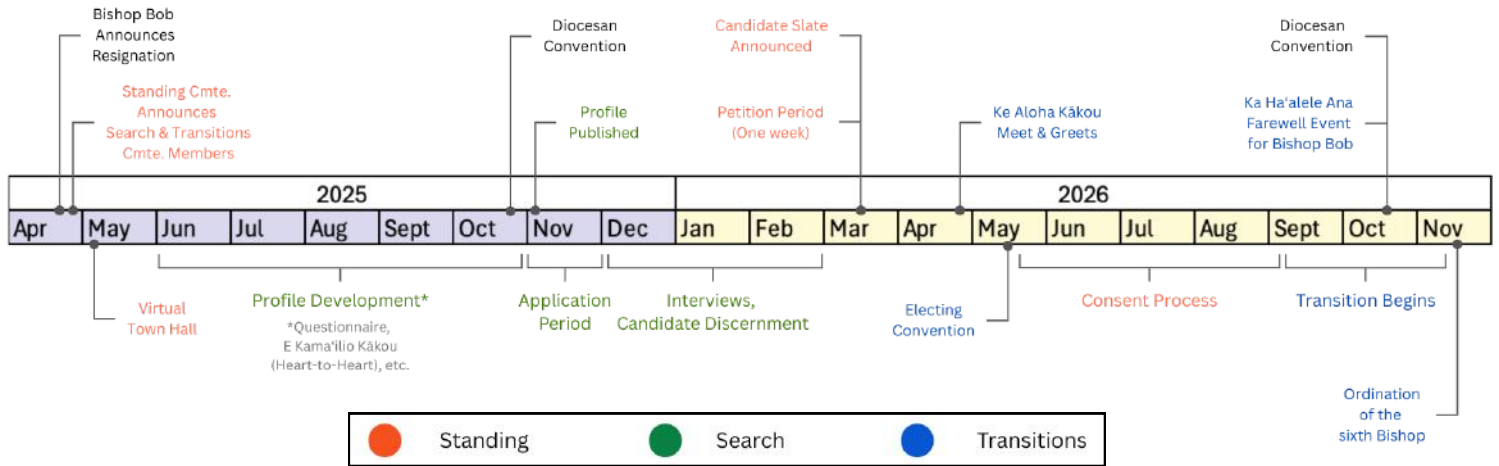
### DID YOU KNOW?

According to Dr. David Keanu Sai: In 1893, when Queen Lili'uokalani was overthrown, it wasn't a full-blown revolution that dismantled the entire Hawaiian government. Instead, only the Queen, her cabinet, and the head of law enforcement were removed. The rest of the government—the executive and judicial branches—remained intact.





# BISHOP SEARCH AND TRANSITION TIMELINE



## NOVEMBER 2025

- **DIOCESAN PROFILE PUBLISHED; APPLICATION PERIOD OPENS (1 MONTH)**

The Diocesan Profile is published. The application will be made available, and interested parties may submit their application within one month of the Profile's release.

## DECEMBER 2025

- **APPLICATION PERIOD ENDS**

Application period ends. Deadline to be announced with Profile release in November.

## DECEMBER 2025 THROUGH MARCH 2026

- **DISCERNMENT BY COMMITTEES**

Search Committee will review applications, conduct interviews, and present eligible candidates to the Standing Committee.

## MARCH 2026

- **CANDIDATE SLATE ANNOUNCED**

Standing Committee announces final slate.

- **PETITION PERIOD (1 WEEK)**

Standing Committee receives petition applications and determines if any new candidates will be added to the slate.

## APRIL 22-27, 2026:

- **KE ALOHA KĀKOU CANDIDATE MEET-AND-GREETS**

Meet the bishop candidates and their spouses at inter-island Ke Aloha Kākou events. The Meet-and-Greets will take place on:

- April 23 - Kaua'i
- April 24 - Maui / Moloka'i
- April 25 - O'ahu / Guam
- April 26 - Hawai'i Island
- April 22 and 27 are travel dates

## MAY 16, 2026

- **ELECTING CONVENTION**

Special Meeting of the Convention of the Diocese of Hawai'i with the single purpose of electing the sixth Bishop of the Diocese.

For the latest updates, please visit the [Bishop Search and Transition page](https://www.episcopalhawaii.org/Bishop-Search-and-Transition-page) on [episcopalhawaii.org](https://www.episcopalhawaii.org)

## MAY TO NOVEMBER 2026

- **CONSENT PROCESS, TRANSITION BEGINS**

Standing Committee submits information on bishop-elect to the Presiding Bishop's office to obtain consent from The Episcopal Church's Standing Committees and Bishops, within 120 days. Once consent has been received, the Transitions Committee assists the Bishop-elect and their family in relocation (if necessary) and the Bishop-elect begins on-the-job training.

## OCTOBER 16, 2026

- **EDUCATION DAY AND KA HA'ALELE ANA FAREWELL EVENT FOR BISHOP FITZPATRICK**

Farewell reception and dinner for Bishop Fitzpatrick following Education Day at 'Iolani School

## OCTOBER 17, 2026

- **THE ANNUAL MEETING OF THE CONVENTION AT 'IOLANI SCHOOL**

This will be Bishop Fitzpatrick's last Annual Meeting of the Convention as Bishop Diocesan.

## NOVEMBER 14, 2026

- **ORDINATION AND CONSECRATION OF THE SIXTH BISHOP OF HAWAII**

Ordination of the sixth Bishop Diocesan with jurisdiction immediately passed. A Ke Kipa'ana welcome reception for the sixth Bishop of Hawaii.





## THE CALL TO THE EPISCOPATE

We invite those discerning a call to the episcopate to a profound and sacred form of listening. Why? Because this is a call not only to the office of the bishop but a specific call to serve among the people of Hawai'i, Guam, and Saipan.

Our diocese is unlike any other, encompassing the Hawaiian Islands, as well as Guam and Saipan. The bishop here is called to shepherd congregations spread across vast distances, embracing a tapestry of cultures—Native Hawaiian, Asian, and Pacific Islander—and nurturing unity while honoring the distinct richness of each community.

This sacred work is rooted in the Gospel and shaped by the legacy of King Kamehameha IV and Queen Emma, who first welcomed the Anglican tradition to these islands in the 1860s. The relationship between the church and the people of Hawai'i is a sacred trust that the bishop is called to steward with humility and care. In a place marked by a complex history of colonization and the overthrow of the Hawaiian Kingdom, the bishop is often called to be a voice for justice, reconciliation, and healing. This ministry requires a heart for bridge-building and a commitment to deep listening for all who call these islands home.

At the crux of this vocation is the call to embody and nurture the Aloha Spirit—a way of being that encompasses love (Aloha), compassion (Aloha), hospitality (Ho'okipa), and reverence for all creation (Mālama Honua). The bishop's pastoral style and the communal life of our diocese are shaped by this spirit, as reflected in the words of Bishop Robert Fitzpatrick: "We will have ample time to give thanks for our shared ministry, to talk story, to laugh, and to eat 'ono food."

May all who are discerning this call do so with hearts and minds open to God's leading, listening for the movement of the Holy Spirit, and embracing the privilege of serving this beloved and unique corner of God's creation.

# ARE THE ISLANDS CALLING YOU?



**IF YOU FEEL CALLED, WE INVITE YOU TO JOIN US IN DISCERNMENT AND  
APPLY AT [SIXTHBISHOP.FILLOUT.COM/APPLICATION](https://sixthbishop.fillout.com/application)**

The deadline to apply is Monday, December 1 at 12:00 AM (Hawai'i Standard Time)

**In addition to completing the application, you are required to provide the following:**

- Letter of Introduction
- Resume – listing all employment
- Current OTM Portfolio
- Sermon (video or text accepted)
- References:
  - Clergy member of the Episcopal Church
  - Lay member of the Episcopal Church
  - Other – clergy or lay
- Contact information for all bishops under whom you have served
- Letter of Reference from current bishop (or ecclesiastical authority)

**Key dates in the Bishop Search and Transition timeline include:**

- December 1, 2025: Application closes
- March 6 & 7, 2026: Discernment Weekend
- April 22-27, 2026: Ke Aloha Kākou Meet & Greet
- May 16, 2026: Electing Convention
- November 14, 2026: Ordination & Consecration

**If you have any questions, please feel free to contact [acarpenter@episcopalhawaii.org](mailto:acarpenter@episcopalhawaii.org).**





The background is a low-angle shot of several palm trees against a bright, cloudy sky. In the upper center, there is a faint map of the Hawaiian Islands with a white sailboat icon positioned over the main island group. The text is centered in a bold, dark blue font.

**THANK YOU  
MAHALO  
SI YU'US MA'ÅSE'**