SPECIAL MEETING OF THE CONVENTION OF THE DIOCESE OF HAWAI‘I, MAY 16, 2026

Arrillaga Student Center Tsai Dining Hall, ‘Iolani School | Honolulu, Hawai‘i

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May 16, 2026
WORKBOOK

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Agenda of the Convention

THE SPECIAL MEETING OF THE CONVENTION
OF THE EPISCOPAL DIOCESE OF HAWAIʻI TO ELECT THE 6TH BISHOP OF HAWAIʻI
CONVENED IN
ARRILLAGA STUDENT CENTER TSAI DINING HALL AT
ʻIOLANI SCHOOL
HONOLULU, HAWAIʻI

Saturday, May 16, 2026
The Right Reverend Robert L. Fitzpatrick, Bishop, Presiding

I. Call to Order the Special Meeting of the Convention and opening prayer
II. Introductions
III. Quorum Report of the Credentials Committee
IV. Report from the Chair of Dispatch of Business
V. Report on Nominations
VI. 1st Ballot to Elect the 6th Bishop of the Episcopal Diocese of Hawaiʻi
VII. Report on the 1st Ballot and 2nd Ballot, if needed
VIII. Report on the 2nd Ballot and 3rd Ballot, if needed
IX. Report on 3rd Ballot and next, if needed
X. Continue until there is an Election
XI. Greeting from person elected
XII. Signing of the Testimonial
XIII. Adjournment of the Annual Meeting

Requirements for Election of a Candidate and valid election

A majority of credentialed clergy and lay for the same candidate on the same ballot.

A majority of credentialed clergy and lay sign the Testimonial.

Examples:
For the below examples, we will assume that 62 clergy and 97 lay were credentialed by 9:00 am and are eligible to vote. The majority votes needed from the clergy is 32, and the majority votes needed from the lay is 49. The 3 candidates they are voting on are: St. Mark, St. Matthew & St. Luke.

	St. Mark (clergy)	St. Mark (lay)	St. Matthew (clergy)	St. Matthew (lay)	St. Luke (clergy)	St. Luke (lay)	Election?	Comments
Ballot 1	20	30	20	30	20	32	No	No majority for any candidate in both order
Ballot 2	21	50	19	20	20	23	No	No majority for clergy, majority for St. Mark for lay
Ballot 3	11	45	35	30	15	22	No	Majority for St. Matthew for clergy, no majority for lay
Ballot 4	11	49	10	25	40	20	No	Majority for St. Luke for clergy, majority for St. Mark for lay
Ballot 5	10	27	11	21	42	49	No	Majority for St. Luke for both clergy and lay but total clergy votes exceeds credentialed clergy
Ballot 6	9	27	10	21	42	49	Yes	Majority for St. Luke for both clergy and lay

Testimonial (From Canon III.11.3):

We, whose names are hereunder written, fully sensible of how important it is that the Sacred Order and Office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality, do, in the presence of Almighty God, testify that we know of no impediment on account of which [bishop-elect name] ought not to be ordained to that Holy Office. We do, moreover, jointly and severally declare that we believe [bishop-elect name] to have been duly and lawfully elected and to be of such sufficiency in learning, of such soundness in the Faith, and of such godly character as to be able to exercise the Office of a Bishop to the honor of God and the edifying of the Church, and to be a wholesome example to the flock of Christ.

Social Media

This policy as adopted by Diocesan Convention on October 12, 2024, applies only to the use of social media and electronic communication while the Convention is in a convened meeting. Communication during other activities taking place while members of the Convention are gathered, but not convened, (meals, ministry site visits, worship, personal time, etc.) fall outside the scope of this policy.

The terms social media and electronic communications include but are not limited to:

- electronic distribution of photographs, email, blogs;
- the use of Instagram, Twitter, Facebook, Snapchat, LinkedIn, other social media platforms,
- videotaping, live streaming, audio taping
- and other multimedia, including electronic listening and/or recording devices.

During any convened meeting of Convention, those present (ex. Members of the Convention, invited guests, chaplains, translators, visitors, members of media, and staff designated by the Bishop or other authorized chair of the meeting) have the following rights:

1)Photographs or other recordings (sound or video) may be taken only with the permission of those in the photograph, video or recording; an exception is given to designated/authorized individual(s) taking pictures or recording the meeting. Those authorized individual(s) will be identified at the beginning of the Convention.
2)Photos and recordings may only be released after permission is given at the end of that session by the individuals, not during the session.

It is assumed that speakers may be quoted from meetings of Convention, but these quotations may not be communicated in any form until the adjournment of the meeting.
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Any speaker may deny permission for their image or recordings to be posted on social media by other members of convention by stating so prior to speaking.

The proceedings of meetings of Convention may be recorded via video and live streamed, and such complete recordings may be posted for viewing on the Diocesan website after the adjournment of the meeting.

Convention Plans Committee

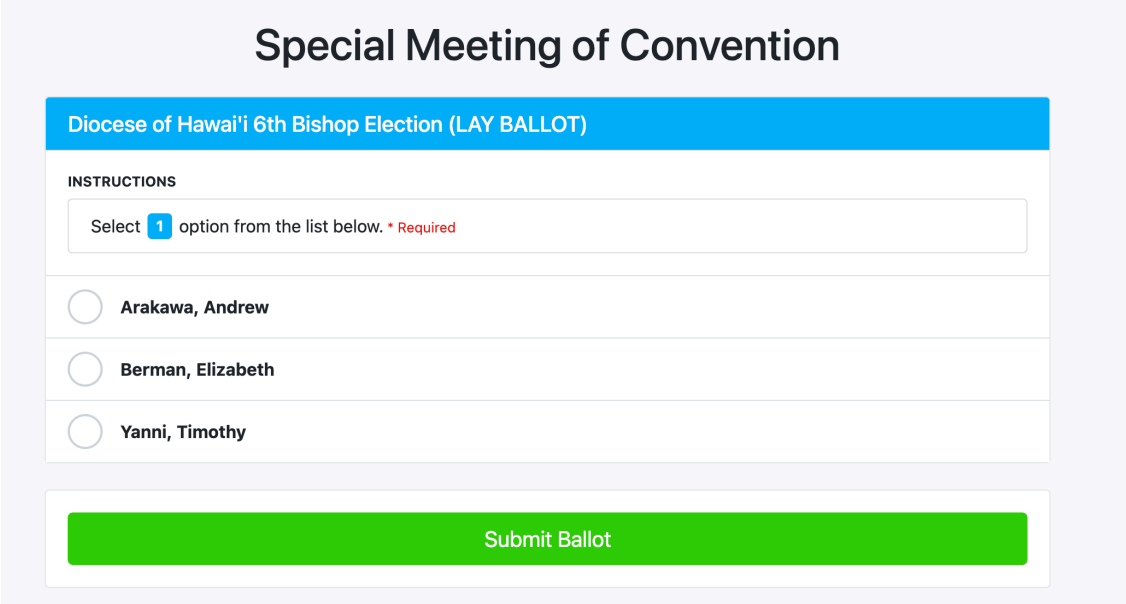
Position	Name	Chair	Island
Secretary of Convention	Annalise Pasalo+	C	O
Assistant Secretary of Convention	Jessie Hoffman		M
Approval of Minutes	Keleawe Hee+		O
	Wendy Legaspi		G
	Nahoa Lucas+		O
	Paul Nachtigall		O
Credentials	Jill Haworth	C	O
	Faye Hee	C	O
	Alberta Buller+		H
	Mary Carpenter		O
	Mark Haworth+		O
	Sue Ann Wargo		O
Dispatch of Business	Jennifer Masada+	C	H
	Jazzy Bostock+		O
	Chuck Spence		M
	Douglass Adams		H
	Martha Im		O
	Wayne Yoshigai		O
Elections	Jeanne Cooper	C	H
	Jan Hashizume	C	K
	Moki Hino+		M
	Carrie-Anne Kokubun		O
	Hans L'Orange		H
	Andrew McMullen+		K

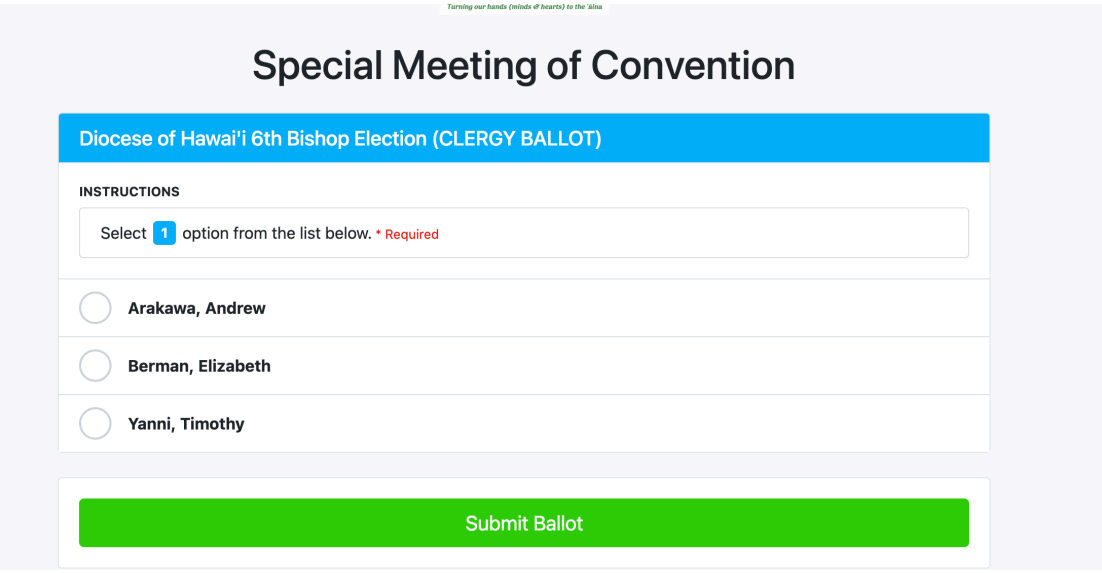
In the Chair column C indicates they are the Chair of the Committee
In the Island column: K=Kaua‘i, O=O‘ahu, M=Maui, MK=Moloka‘i, H=Hawai‘i island, G=Guam, S=Saipan

Nominations for the 6th Bishop of the Episcopal Diocese of Hawai‘i

Vote for: one (1) BY ORDER – one ballot for lay and one ballot for clergy

LAY





CLERGY SAMPLE

THE REV. CANON ANDREW J. ARAKAWA

Andrew Junichi Arakawa is recognized as a calm, non-anxious, pastoral leader in the Episcopal Diocese of Hawai‘i *(The Episcopal Church in the Hawai‘ian Islands, Guam and Saipan)*. He is a third-generation Okinawan-Japanese American whose family's roots extend to Hawai'i's plantation era of the 1890s. He currently serves as Canon for Ministry Formation and Dean of Waiolaihui‘ia Center for Ministry, as well as Lower School Chaplain at ‘Iolani School in Honolulu. Across these vocations, his ministry is centered on relational, contextual, and formation-focused leadership anchored in listening, aloha, and the deepening of *pilina*, the sacred relationality that binds people to God, one another, and creation.

Andrew's spiritual life has been shaped by the simple yet demanding conviction to choose love over fear and to live authentically. Baptized as an adult at Holy Apostles in Hilo, he experienced the Baptismal Covenant, naming the commitments that had long been stirring within him: compassion, justice, reconciliation, and steadfast love. His formation as a Christian was further deepened at Virginia Theological Seminary, where he learned to integrate theology, pastoral care, and leadership in community and received the Bishop Mark Dyer Prize for Theological Reflection. These experiences ground his sense of call to an incarnational episcopate that is lived in the particularities of local stories, lands, and communities.

Born and raised on O‘ahu, Andrew is shaped by the complex interplay between *Kanaka ‘Ōiwi* (Indigenous Native Hawai‘ian), colonial, and plantation histories and the ongoing call for justice. His *kuleana* (responsibility) as a disciple of Jesus is to stand in truth, to advocate for equity, and to support the Diocese's commitment to healing and shared leadership with *Kanaka ‘Ōiwi*, locals, and newcomers. His work as convener of the Racial Reconciliation Task Force and co-creator of Hō‘imi Pono, along with his doctoral research exploring decolonizing theological education and cultivating contextual leadership reflect this commitment.

Andrew's leadership spans education, nonprofit work, and organizational systems. At Kamehameha Schools and ‘Iolani, he has served in teaching, chaplaincy, and senior administrative roles, coordinating large-scale programs, stewarding budgets, supervising staff, and guiding institutional culture change. As a co-owner of Prune LLC, he helped nonprofits across Hawai‘i Island secure over $1.25 million in competitive grants and strengthen their internal systems aligned with their missions and sustainability goals. In his diocesan role, he oversees clergy and lay formation, stewards grants, develops curricula, and builds transparent, relational processes that integrate pastoral care with administrative clarity.

Andrew's vision for episcopal ministry is rooted in a call to follow Jesus, to deepen pilina, and to expand the practice of aloha. He is committed to listening first, to collaborative and co-creative leadership, to multilingual and contextual worship, to a renewed culture of truth-telling and healing, and to sustainable and creative models of ministry for a multi-island Diocese. Formed by Hawai‘i's high-context cultural environment and shaped by international experience in Japan, Europe, and the continental United States, he seeks to serve as a bridge-builder across cultures and geographies, representing the Diocese within the wider Episcopal Church and the global Anglican Communion with humility, integrity, and hope.

Resume – Andrew Arakawa

THE REVEREND CANON ANDREW JUNICHI ARAKAWA

Lower School Chaplain – ʻIolani School
Canon for Ministry Formation and Dean of Waiolaihuiʻia Center for Ministry
–The Episcopal Diocese of Hawaiʻi (The Episcopal Church in the Hawaiian Islands, Guam and Saipan)

Pastoral and community-centered priest, educator, and administrator. Rooted in the life and culture of Hawai'i, and committed to building inclusive, compassionate, and collaborative ministries that reflect the diversity of God's creation. Experienced in clergy and lay formation, institutional systems, leading teams, cross-cultural engagement, pastoral care, and fostering co-created and culturally grounded ministries. Dedicated to nurturing Christian faith communities, integrating spiritual depth with aloha, justice, and service.

PROFESSIONAL EXPERIENCE (Highlights)

ʻIolani School, Chaplain and Administrator – Honolulu, Hawaiʻi — *2019 – Present*

Current — **Lower School Chaplain**

2019–2020 — **Assistant Upper School Chaplain**

As part of Chaplain team, serves the pastoral and liturgical needs of ʻIolani School – the largest K-12 Episcopal school in the nation (2300 students, approx. 400 faculty and staff, parents, extended family members, alumni, and our community partners).

- *Plans, implements/preaches for twice-weekly chapel services for 800+*
- *Organizes and leads weekly morning prayer gathering for lower school faculty and staff*
- *Leads planning of annual Founders' Day and Christmas school-wide chapels*
- *Leads K-6 Opening and Thanksgiving Chapels*
- *Taught religion courses (2019-2023)*

Current — **Administration**

- *Lower School Leadership Team*
- *Head of Lower School Religion Department*
- *Co-Chair, Diversity, Equity, and Inclusion Task Force*
- *Co-Convener, Community and Climate Working Group*
- *Admissions Interviewer*
- *Steering Committees: Diversity, Equity, and Inclusion; Community and Climate Working Group*
- *Committees: Curriculum; Accreditation; Faculty Hiring; Lūʻau Planning; Live Aloha*
- *Arrillaga Student Center Transitions Working Group (K-6) [a 60,000 sq. ft./$70 million build]*

July 2024 – Feb. 2025

- *Member, Senior Administration/Interim Dean, Lower School*
  - *Oversaw 740 students + approx. 100 faculty and staff*
  - *Managed divisional and departmental budgets*
  - *Guided hiring and managed faculty/staff conflicts and challenges*
  - *Addressed parental concerns and student behavioral situations*
  - *Led cross-departmental collaboration*
  - *Participated in long-term system-wide strategic planning*

Supply/Rota Priest – The Episcopal Diocese of Hawaiʻi (The Episcopal Church in the Hawaiian Islands, Guam, and Saipan) — *2020 – Present*

Jan 2026 - Present
2020 - Present

- Serves as one of three priests on a rota supporting St. Mathew's, Waimānalo.
- Serves as Celebrant and Preacher at congregations diocese-wide.

Waiolaihui'ia Center for Ministry –The Episcopal Diocese of Hawai'i (The Episcopal Church in the Hawaiian Islands, Guam, and Saipan) 2022 – Present

July 2024 – Current

Dean of Waiolaihui'a

- *Guides and oversees the leadership development of individuals seeking lay and ordained ministry roles*
- *Represents the diocese at Iona Collaborative monthly meetings*
- *Attends regional Iona Collaborative training and planning eventrs*
- *Submits annual report to Diocesan Convention*
- *Submits annual student evaluation reports to the Bishop*

Oct. 2022 – Current

Instructor – Insight Space: Introduction to Formation

Insight Space is an initial step for individuals seeking to explore the meaning of lay or ordained ministry in the diocese and the wider Church. The experience is tailored to the specific paths of ordination and licensed lay ministry to ensure meaningful formation.

Instructor – Licensed Lay Ministries

- *Designs and implements curricula to prepare individuals to be licensed lay preachers, catechists, and worship leaders*

Diocesan Support Center (DSC) –The Episcopal Diocese of Hawai'i (The Episcopal Church in the Hawaiian Islands, Guam, and Saipan) *2024 – Present*

Canon for Ministry Formation

2024 - Current

- *Serves as the Bishop's liaison to the Commission on Ministry*
  - *Tracking all in ordination/licensure processes, advising on evaluations and recommendations, guiding lay/ordained individuals answering a call towards diocesan leadership*
- *Working in Collaboration with DSC team to provide clergy continuing education offerings and development*
- *Authors a twice-monthly reflection on formation (Diocesan Newsletter – Growing in Grace)*

2025

- *Advised on and participated in preaching formation webinars as part of Virginia Theological Seminary's Preaching Congregations grant initiative.*

June 2025

- *Secured $125,000 Iona Collaborative 5-year locally grown diocesan micro-grant*
  - *Wrote and designed a model for a contextually-based local formation program*
  - *Manages grant budget and implementation*

Sep. 2025

- *Designed and taught education session for AAPI young adult retreat*

Aug. 2025
Jan. 2024

- *Formation conferences*
  - *Session panelist – Iona Collaborative, Unconference*
  - *Keynote panel participant – Forma*

Racial Reconciliation Task Force – The Episcopal Diocese of Hawai'i (The Episcopal Church in the Hawaiian Islands, Guam, and Saipan) *2020 – 2024*

2021 – 2024 **Convener**

2020 – 2021 **Co-convener**

- *Facilitated the work of the eleven (11) member diocesan Racial Reconciliation Task Force*
- *Gathered and facilitated the creation of a Hawai'i-based curriculum, Ho'imi Pono, that has been implemented alongside the former Archbishop of Canterbury's Difference program for the Hawai'i context.*
- *Led the task force in designing opening plenary sessions for:*
  - *Education Day (2023)*
  - *Spring Training (2023)*
  - *Education Day (2022)*
  - *Education Day (2021 – full day of programming)*

The Cathedral of St. Andrew – Honolulu, Hawai'i

Sept. 2021– Aug. 2022

Priest Associate

Shared in liturgical and preaching responsibilities on Sundays as well as on major non-Sunday Holidays

St. Mark's Episcopal Church – Honolulu, Hawai'i

July 2019 – July 2021

2020 - 2021 **Assisting Priest**

2019 - 2020 **Transitional Deacon**

- Shared in liturgical and preaching responsibilities on Sundays as well as on major non-Sunday Holidays
- Taught adult education classes
- Held seats on the vestry and various parish committees:
  - Outreach; Worship; Stewardship; Communications; and Social.

Virginia Theological Seminary – Alexandria, Virginia

January 2017– March 2019

Sacristan

- Maintained the chapel's sacristy and its ceremonial and technical equipment
- Planned and implemented rehearsals for worship services
- Ensured that services were as seamless as possible

Prune, LLC (Co-Owner) – Hilo, Hawai'i / Alexandria, Virginia

2010 – 2019

Principal Writer/Marketing and Development Specialist

Rapidly grew marketing business to meet the communication needs of small businesses, primarily non-profits, based out of Hawai'i Island. Ever respectful of budgets, deadlines, and missions – client scope of work met with consistent professionalism and creativity. Notable achievements:

- Served over 30 clients with needs such as rebranding, community outreach/communication, event planning
- Successfully secured grant funding – over $1.25 million in state, county, and foundation grants
- Launched media campaign for non-profit Community First
- Wrote and produced community outreach newsletters with readership reach of approx. 200,000 over a 6-year period
- Led and completed full organization name change and rebranding for client Hospice of Hilo to Hawai'i Care Choices

Hospice of Hilo – Hilo, Hawai'i

2015–2016

Spiritual Counselor (Hospice Chaplain)

- Provided pastoral care and support to end-of-life patients and their families for East Hawai'i-Island and Ka'ū - a geographic service area of approx. 1,400 square miles.
- Member of planning committee to develop the organization's palliative care program

Kamehameha Schools – Honolulu, Hawai'i 2002-2009

2002 - 2009 **Classroom Teacher (US History, Hawaiian History, Sociology, Summer School Speech)**
- Planned and implemented curricula
- Assessed student progress and maintained classroom management

2005 - 2009 **Class of 2009 Advisor**
Supervised class of 400+ students and organized parent volunteers for various class projects which included, outings, banquets, proms, a Senior Lūa'u, Song Contests, a graduation ceremony, and a Project Graduation event.

Spring 2008 **Interim Dean of Student Activities**
Oversaw the operations of the Student Activities Department which included staff, faculty advisors, and student leaders (grades 9-12)

State of Hawai'i Department of Education 1994 – 2002 [Except '95 to '98]

- Lead Educator and Administrator (K–12), Alliance for Drama Education
- English as a Second Language Instructor, Adult Education Division
- Social Studies and Mathematics Teacher, Hilo Intermediate
- English and Life Skills Educator, Mililani High School

Ashikaga YMCA, Japan 1995 – 1998

International Experience: Ashikaga YMCA, Japan: ESL Instructor for children through adults

EDUCATION

Degrees, Certificates, and Awards

- Virginia Theological Seminary – Doctor of Divinity in Educational Leadership with a focus on decolonizing theological education – All But Thesis (ABT), 2023 – Present

- Virginia Theological Seminary – Master in Divinity, 2019
  - Recipient of Bishop Mark Dyer Prize for Theological Reflection
  - Field Education site – St. Mark's Capitol Hill, Washington DC
  - Field Education site – The Parish of St. Clement, Honolulu, HI

- University of Hawai'i at Mānoa – Bachelor of Arts Degrees in European History and English Literature, 1993
  - International Student Exchange, University of Copenhagen, Denmark (Aug. '92 – Dec.'92)
  - Partnership Program, University of London, Kensington, The U.K. (Dec. '90 – May '91)
  - National Student Exchange, State University of New York at Stony Brook (Aug. '89 – June '90)

- Pearl City High School, Pearl City, Hawai'i – 1987

Vocational Development

- The Hawai'i Executives Collaborative, Rediscovering Hawai'i's Soul, Spring 2023
- National Association of Independent Schools – Diversity Leadership Institute, Summer 2022
- Waiolaihui'ia local formation program, 2014 - 2015
- St. George's College Jerusalem, Israel — Jesus of Palestine Pilgrimage, 2014
- University of Hawai'i at Hilo – Uluākea program, 2007

Essay Responses – Andrew Arakawa

1. **Spiritual Autobiography:**
   As a candidate discerning a call to serve as Bishop in Hawai‘i, reflect on your spiritual journey and formation. Describe how your faith and spiritual values have developed over time - highlighting formative experiences, significant turning points, and how these have influenced your ministry. Discuss how your spirituality shapes your vision for leadership and service, especially within the unique and diverse context of Hawai‘i.

   My spiritual life is shaped by a simple yet demanding conviction: to always choose love over fear. This commitment has guided my discernment for decades and anchors my call to the episcopate. This credo took shape in 2006 on the Old Pali Road. While driving with my wife, Kim, and our newborn son, Kim voiced the conviction that has become our family compass: *"If we live authentically, we will always be guided to where we need to be, what we need to do, and who we need to be."*

   I grew up in a primarily unchurched, Japanese/Okinawan-American family shaped by humility and the unspoken expectation, "Eh, no make shame." I was the child who always stuck out – drawn to creativity and difference. Without a formal religious home, I collected small moments of spiritual resonance: the glow of a Christmas candlelight service at my paternal grandmother's Waipahu UCC church, the solemnity of Buddhist funerals with my maternal grandmother, sunsets across the landscape during a summer job on Lana‘i. These early experiences taught me to recognize the sacred in quiet, unexpected places.

   My spiritual longing intensified in New York through the National Student Exchange. Removed from the familiar, I asked the essential questions: *Who am I? Where do I belong?* This search led me to Copenhagen to study Søren Kierkegaard, whose work on authenticity and faith gave me language for my inner landscape. In my twenties, I lived in Japan, where I taught English, wrote extensively, and sought a deeper connection to the Ineffable. Yet beneath these explorations was a growing spiritual ache, a desire not just for ideas about the divine, but for a grounded spiritual home.

   In 2009, we moved our family to an off-grid cabin on 10 undeveloped Big Island acres in Kurtistown. Homesteading was physically demanding and spiritually clarifying. In addition to our credo, we discerned a set of expanded principles: *live authentically, serve our community, and nurture collaboration*. 2012 brought deep grief: three miscarriages, and the deaths of several friends and my father-in-law. A Hindu hospice chaplain offered pivotal advice: stop "dabbling" and dig deep into one faith tradition so my spiritual life could flourish.

   I found that rich soil at Church of the Holy Apostles in Hilo. Initially drawn to the beauty of the liturgy, I felt the weight of being unbaptized at the altar rail. In speaking with my priest, I realized the Baptismal Covenant articulated the very frame I had been seeking for decades: compassion, love, justice, and reconciliation. My baptism remains the most

transformative moment of my life; it felt like finally coming home. Practices I had explored – Vipassana meditation, existential inquiry, intercultural experiences, all converged in Christ, the embodiment of God's love made flesh.

My call to ordained ministry crystallized through prayer and spiritual direction. In my meditations, I found myself returning to Isaiah's words: "Here am I, send me." An invitation to the Holy Land sealed this call. One morning in the Tomb of Christ at the Church of the Holy Sepulchre, I felt as though I were participating in a wedding ceremony, offering my whole life to Christ.

This clarity led me to what is now known as the Waiolaihuiʻia Center for Ministry and, ultimately, to Virginia Theological Seminary, both of which deepened my formation in ways beyond measure. I learned to integrate theology, pastoral care, and leadership in community. Upon graduation from VTS, I received the Bishop Mark Dyer Prize for Theological Reflection, an affirmation of the reflective posture that continues to shape my ministry.

Today, my *Rule of Life* is centered on a steady rhythm of prayer. In my prayer practices, I often think about Paul's first letter to the Thessalonians, where he gives the instruction to "pray without ceasing" (1Th 5:17), and St. Augustine's explanation that ceaseless prayer means a continual longing to be closer to God. This longing manifests in my daily practices: The Daily Offices, quiet prayer with or without words, immersion in nature, and time spent with art, music, and Scripture. I seek God's presence through receiving the Sacrament of the Holy Eucharist weekly, acts of service, moments of awe, mindful gratitude, and regular check-ins with my spiritual director.

I recognize that leadership requires spaciousness to foster creativity and innovation. Practicing Aikido, a Japanese martial art rooted in peace and reconciliation, reminds me that my spiritual life is a continual act of polishing best approached with a beginner's mind. I walk often, swim in the ocean, spend quality time with my spouse, enjoy cooking nourishing meals, and do my best to cultivate sleep that restores. I'm learning to be kind to myself, to see wellness as a spiritual discipline, not a finished product, but a continual and sacred work in progress.

My spirituality is not abstract; it is lived. As Canon for Ministry Formation and Dean of the Waiolaihuiʻia Center for Ministry, I am committed to leadership formation that grows from the soil, culture, and lived wisdom of place. My doctoral work focuses on decolonizing theological education and cultivating contextual leadership grounded in aloha and justice. These commitments flow from a spiritual conviction that God is found not in disembodied ideals, but in the particularities of our stories, lands, and relationships.

If called to serve as bishop, I will champion an incarnational and redemptive episcopate shaped by three main commitments:

- **Choosing Love over Fear**: Approaching every challenge with courage, compassion, and faith.

- **Deepening Pilina**: Strengthening the sacred relationality that binds clergy, lay leaders, and communities across the Hawai‘ian islands, Guam, and Saipan.
- **Affirming Lived Wisdom**: Uplifting culturally grounded leadership and creating collaborative “constellation” models of ministry rooted in embodied listening.

The road ahead is winding, and we are not always able to see what is ahead, but I trust the One who walks with us. My call is not about ascending to a position of authority, but about stepping more fully into a life of service, grounded in love, shaped by place, and sustained by God’s grace. *Here am I. Send me.*

2. **What are your vision and strategies for moving the Diocese toward the church of the future, considering current financial, structural, and cultural realities facing our people, congregations, and diocese?**

The waters of our Baptismal Covenant shape my vision for the Diocese of Hawai‘i, Guam, and Saipan – waters always creating, renewing, liberating, and calling us into new life in Christ. As a single drop creates concentric circles, God’s dream ripples through our shared diocesan life, each a co-created expression of our promise to follow Jesus.

Our faith in the Triune God is the center of these waters. From that core, the first movement calls us to **continue in the apostles’ teaching, fellowship, breaking of bread, and prayers**. Being grounded in the realities of diverse places and contexts, I envision lifelong and adaptable, place-based formation that meets people where they are, deepening structures for shared learning – expanding small groups, intergenerational worship, and partnerships between congregations and the innovative mission fields of our schools. Formation will not be shaped only from a central hub, but will flourish through the wisdom, relationships, and faith already alive within our communities.

The next circle calls us to **persevere in resisting evil and return to the Lord**. I will prioritize sacred listening, transparency, and relational integrity. Rooted in a culture of healthy feedback and moving at the speed of trust, the diocese will remain fiduciarily responsible while being mission-centered. My aim is for intentional listening sessions, regular engagement with clergy and lay leaders, and transparent communication around decisions, especially in times of financial and structural change, creating space to grieve losses while trusting that the “impossible” is the Spirit’s domain.

The waters move outward **to proclaim the Good News by word and example**. Evangelism is not only about drawing people in, but about going out. I will support congregations in discerning what God is already doing in their neighborhoods – whether through food ministries, cultural programs, youth mentorship, or partnerships with local organizations – aligning ministries with gifts. Growth will come not from replication, but from authenticity and deep presence.

The next circle calls us to **seek and serve Christ in all persons**, reweaving *pilina* – sacred relationality – across generations and cultures. We will raise up leaders from the

margins and develop shared ministry models. Rather than asking a few to burn bright and burn out, we will form "leadership constellations" grounded in collaboration and mutual care.

Finally, we are called **to strive for justice and peace and respect the dignity of every human being**. In a diocese shaped by colonization, I am committed to truth-telling and restoration. By centering the lived experiences of our people, especially Native Hawai‘ian and Pacific Islander voices, we offer wisdom not only for ourselves, but for the wider Church. At its best, Anglicanism is dialogical; we must widen that conversation within Oceania and Asia, and in the House of Bishops, so all can flourish.

As bishop, I will hold the vessel in which these baptismal waters move – steady, prayerful, and open. This is an attainable vision of hope and joy: a diocese where people are seen and known, alive in Christ, shaped by aloha, and continually renewed by the living waters of Baptism.

3. **Embodying Aloha:**
   ‘Aloha’ is central to life in Hawai‘i and speaks deeply to our values as a church and community.
   What does ‘aloha’ mean to you personally, and how would you embody and express the spirit of aloha as Bishop—in your leadership, relationships, and ministry?

   It is said that Hawai‘i drivers are incredibly generous, letting people into busy lanes, not honking for delays. “Ho, dat guy wen let me in. He get plenny aloha,” – trow da shaka.

   Approaching life with abundant aloha is an embodied way of being. Kanaka ‘Ōiwi historian Jonathan Kay Kamakawiwo‘ole Osorio describes this relational system as valuing "Careful conservation, sharing resources, cooperation and consensus... [defining] wealth [as] indicated by family relations, healthy lifestyles, and community connections." This deep sense of *pilina* tells us we are all in it together, communally; our ties to one another are covenantal rather than transactional. There is commitment to *kahiau* – giving without expectation of return.

   I grew up in a time when having *plenny aloha* was the water we swam in. It was the air we breathed. Yet, I’ve heard folks lament recently, “Ho brah, whatsamattah wit da world deez days? No mo aloha.” There is weariness from the trauma and challenges that silo some people into individualistic ways of moving, being, and surviving.

   In this liminal season, we need plenny aloha to stand for what is *pono* – for the healing and restoration of our diocese, our denomination, and our country. To embrace its full *kaona* (layered meaning), aloha requires us to take on the kuleana of *aloha ‘āina* (love for that which feeds), and the practice of *ho‘oponopono* (to heal and make right through speaking truth). Aloha calls us to nurture spaces where difficult truths can be spoken, and crucial conversations can take place with compassion; where we can acknowledge harm, listen deeply, and work together toward renewal. Aloha is not passive; it asks us to live

into *kapu aloha* (disciplined love, compassion, and non-violence during times of conflict) to be brave in our relationships and direct yet grace-filled in our speech.

Having plenny aloha means being aware of ways aloha has been appropriated and commodified. Aloha cannot be replicated without cultural grounding, nor should it be applied carelessly or performatively. As congregations integrate *ʻŌlelo Hawaiʻi, mele, oli*, or cultural protocol into their communities, it is essential to work with cultural practitioners and nā kumu who hold expertise in these traditions. We must have plenny aloha to know how to offer *ike and nohona Hawaiʻi* (Hawaiʻian knowledge and ways of being) with reverence, accuracy, and humility, not as aesthetic additions but as living expressions of the Gospel in this place.

With an open heart, I look forward to learning more about how aloha is expressed in the relational frameworks of our CHamoru siblings, as well as in the cultures introduced to Guam and Saipan, bringing their voices into conversation with Hawaiʻi's. Aloha grows as it listens and expands.

Ultimately, having plenny aloha is an offering that roots us in the relational story of our islands and aligns our hearts with God's. As bishop, I pray that aloha will continue to guide my relationships, shape my leadership, and help our diocese walk together in grace, truth, and joy. *Ho, us guys, we get plenny aloha, eh.*

THE REV. ELIZABETH "LIBBY" BERMAN

Aloha,

I am the Rev. Libby Berman. I am privileged to have come to know many of you while serving on O`ahu for the last six years as Rector of the Church of the Holy Nativity. I am honored by the Standing Committee's decision to include me on this slate.

I grew up having already fallen in love with Hawai`i. Three generations of my mother's family have lived on O`ahu. When I first visited at age ten, I was enchanted by the beauty of this place and also deeply moved by what I now have come to know as mana, the spirit of God expressed in the land, sea, and people here. Having been blessed to come to live in Hawai`i, I have relished all the time I have had to experience God's creation in this place.

As a young person in South Dakota, I participated regularly in activities at my Episcopal parish. I most valued the quiet time I spent pondering words in the prayer book, though, wondering about the meaning of the Eucharist as I helped our priest set the table, and experiencing delight in the lighting of fire in a dark church at the Easter Vigil. During those early years, I was drawn quietly into the Mystery of God.

After high school, I left home to attend college on the East Coast. I attended church at the Episcopal Chaplaincy every Sunday. During summers, I returned home to serve at Thunderhead Episcopal Camp as counselor and program director. Those summers opened me to a deeper call. God was in the campfire and singing, in opened eyes as Lakota and Anglo kids truly saw one another, and out in the empty fields, where God spoke through the prairie grasses. In discernment for ordination, I described TEC as a significant place where I had experienced connection with God.

After college, I worked in higher education and joined a local, progressive Episcopal Church in the Boston area. We had frank conversations about inequality and about compelling ways of working across differences in ethnicity and class. In my late twenties, I answered God's call to ordination. I attended Episcopal Divinity School, where I knew I could explore justice ministry more deeply.

Over the last twenty years, I have served in parish ministry in several capacities. For seven years, I served as Canon for Congregations in the Diocese of Massachusetts. Throughout these years, I have always been engaged in projects that involve budgets, buildings, and strategy. But my best work always comes after I find that deep connection to God and others with whom I am working.

I have been blessed by beloved family and friends. My husband, Mark, and I have two daughters in their mid-20s; our older daughter is a teacher on O`ahu and our younger works in London. Our parents on both sides gave us incredibly solid grounding, particularly in our Christian and Jewish traditions, and we love our two brothers and their families very much.

Resume – Elizabeth "Libby" Berman

The Rev. Elizabeth (Libby) Berman
Honolulu, Hawai`i

WORK EXPERIENCE: EPISCOPAL CHURCH
Over two decades of experience in congregational ministry and as a senior member of a diocesan staff, with a focus on strategic thinking in a changing world.

Rector, Church of the Holy Nativity, Honolulu, HI (since 1/20). Rector of a mid-sized congregation on a four-acre campus that includes a 135-student Episcopal elementary school, a thrift store and a gym that is rented seven days/week. Responsible for liturgy, pastoral care, Christian formation, administration, staffing, and property. Diocesan Standing Committee 10/20-10/24, President 10/23-10/24.

Consultant, Episcopal Church Foundation, New York, NY (6/18-12/19). Worked with parishes and dioceses in the Episcopal Church in planning, implementing and evaluating long-term projects that advance mission & drive adaptation to change.

Interim Priest, Church of the Good Shepherd, Watertown, MA (6/18-12/19). Oversaw worship, pastoral care & formation for this healthy, mid-sized parish. Supported the leadership during clergy transition.

Episcopal Diocese of Massachusetts; Canon for Congregations (10/11-8/18). Senior staff member responsible for congregational development. Served the 160 congregations of the diocese by providing resources and grants for Christian formation and parish strategy, as well as assistance with real estate and financial matters. Oversaw clergy transition process for the bishop, placing clergy in new positions across the diocese. Served as diocesan bishop's staff liaison for the development of the new diocesan mission strategy, a two-year process that included 20 listening sessions, a drafting process that culminated in adoption at Diocesan Convention in 2016, and beginning implementation. Created and oversaw a fourteen-parish study analyzing factors that lead to congregational growth and vitality, with consulting support from Hartford Seminary faculty.

Church of the Advent, Medfield, MA; Priest-in-Charge (2/08-8/11). Responsible for worship, pastoral care, and Christian education, and oversight, with the vestry, of finances, property, and staff. Led a multi-step reconciliation process to improve transparency in governance following a time of significant conflict in the parish.

Diocesan Council. Member of the Executive Committee 12/07-9/11. Co-facilitator for the bishops' support program for clergy serving in new positions. 2010-11.

Emmanuel Episcopal Church, Wakefield, MA; Interim Priest (3/06-1/08).
St. Elizabeth's Episcopal Church, Sudbury, MA; Priest Associate & Assistant (9/00-2/06). Bishop Suffragan Nominating Committee, Member.

Harvard Divinity School, Cambridge, MA; Acting Chaplain,7/04-5/05. Initiated and oversaw a new, multi-religious approach to the weekly community worship service, working with a steering committee and twelve student religious groups. Provided pastoral counseling.

WORK EXPERIENCE: EDUCATION

Harvard Divinity School, Cambridge, MA; Assistant Director of Admissions and Special Assistant in Admissions, 11/02-5/05.
Together with the Director, created a new admissions process for the MDiv and MTS programs.

Episcopal Divinity School, Cambridge, MA; Director of Admissions & Financial Aid, 9/98-1/00. Implemented the school's recruitment plan, coordinated the annual admissions process, and administered all financial aid. Served on the anti-racism committee.

Harvard University, Undergraduate Admissions and Financial Aid Office; Senior Admissions and Financial Aid Officer, 8/92 – 8/95. Admissions Officer, 7/86 – 8/90. Interviewed and selected students for admission. Traveled to recruit in the US and Canada. Responsible for administering financial aid for one class each year.

Harvard University, Freshman Dean's Office; Senior Adviser to (Assistant Dean of) Freshmen, 7/88 – 8/92. Hired, trained, and supervised twelve resident advisers to college freshmen; handled administrative, counseling, and disciplinary matters for 300 students. Rooming Coordinator, 1990-92.

EDUCATION

Episcopal Divinity School, Cambridge, MA, M.Div., 5/98. Special Competency in Biblical Studies. Hart Prize for Excellence in Preaching; Lincoln Prize for Liturgical Reading.
Harvard Graduate School of Education, Ed.M., 6/92. Public school teaching certificate in social studies, secondary level, 7/89.
Harvard University, B.A., *cum laude*, History and Science, 6/86.

PERSONAL

I was born and grew up in Huron, South Dakota. My husband and I have two daughters in their mid-20s. My interests include hiking, reading, and choral music. We have enjoyed hosting international college students regularly in our home over the years.

Essay Responses – Elizabeth "Libby" Berman

1. **Spiritual Autobiography:**
   As a candidate discerning a call to serve as Bishop in Hawai'i, reflect on your spiritual journey and formation. Describe how your faith and spiritual values have developed over time - highlighting formative experiences, significant turning points, and how these have influenced your ministry. Discuss how your spirituality shapes your vision for leadership and service, especially within the unique and diverse context of Hawai'i.

   At heart, I am a contemplative. I encounter God most frequently and deeply in silence. In my public ministry, people have frequently asserted that I am an "extrovert," since I am easily able to engage others and comfortable working with large groups. For many such people, God might feel closest in the context of a large, festive Eucharist or in the midst of a group hard at work on a project together. Although I appreciate those times, which I happily call "moments of good church" and I believe fully that the Holy Spirit is present in them, when I have an opportunity to spend time with God, I head into the woods or to a local monastery or to the quietest corner of my house, and relish the opportunity to settle into the quiet, and listen.

   As I think through my life with God, it is easy for me to identify the contemplative side of myself, even before I knew what that word meant. Growing up in my Episcopal Church in South Dakota, I remember being very active in my parish; I served regularly as an acolyte and musician and I participated in youth group. The more significant memories, for me, as I look back, though, are of sitting quietly in church, pondering the "big words" in The Book of Common Prayer as a child, wondering about the meaning of the Eucharist as I helped our priest set the table as an acolyte, and experiencing delight in the lighting of fire in a dark church at the Easter Vigil. During those early years, I was drawn quietly into the Mystery of God.

   After high school, I left home and family to attend college on the East Coast. But every Sunday, I attended church at the Episcopal Chaplaincy, and, during the summers between my sophomore and senior years in college, I returned to serve at Thunderhead Camp, first as a counselor and then as the program director. Those summers opened me to a whole new world in which I felt God was guiding and calling me to deeper connection. God was everywhere--in the campfire and the singing, in opened eyes as Lakota and Anglo kids truly saw one another, and for me, most especially, out in the empty fields and groves of ash trees, where God spoke to me through the rustling leaves. Several years afterward, when I was in discernment around ordination, I chose to describe worship at TEC as one of the three most significant moments of connection with God that I had experienced in my life.

   After college, I worked in higher education for a time, and I joined a local Episcopal Church that was filled with lots of progressive young people. I took a course with fellow parishioners called, "From Charity to Justice" that was the first experience I'd had to actually talk about inequality between and among groups of people and, more

importantly, about ways of working across differences in race, class and economic opportunity. These challenges fascinated and engaged me. When I was in my late twenties, I answered what I felt was God's call to ordination, it was easy for me to choose Episcopal Divinity School as my seminary, as I knew it was a place where I could explore even more deeply those theological issues and practical approaches to this concept of "justice ministry."

It was at EDS that I again found God in the quiet. While active in and outside the classroom, it was in the moments of silent prayer where God was most present to me. Though I have been blessed with a great many mentors and spiritual friends, my teacher in a course on contemplative prayer, the Rev. Dr. Margaret Bullitt-Jonas, probably has had the greatest impact on my spiritual formation. In that most significant class, Margaret introduced us to the many forms of contemplative spiritual practice, some many of them from ancient times. We learned, practiced, and talked about these forms of prayer, including "Holy Reading" of scripture and Ignatian exercises, where one "enters the stories" of Jesus in the imagination. We prayed with elements in nature: water, fire, and stones. We read Russian icons; we compared Buddhist practices to our own. Since that course in seminary, I have turned regularly to the prayer practices I learned in Margaret's class, knowing that there are so many ways to meet God in prayer.

Over the last twenty years, in parish and diocesan ministry, I have had the opportunity to share these prayer practices with many around me. In three parishes I served, I've taught a course on contemplative prayer that incorporated much of what Margaret had taught me, in addition to other concepts that I had begun to add to my prayer life from new reading and learning. While on diocesan staff, I again drew on my practice of contemplation in working with others. While I often was engaged with others in projects that involved budgets, buildings, and strategy, the best work we did always came after we truly found ourselves connected and committed to God and to one another in prayer. Wherever I go in life, I hope always to be able to find for myself and invite others into the deep silence of God, which has always delighted, challenged and guided me toward Light.

I grew up having already fallen in love with Hawai'i. Three generations of my mother's family have lived on O'ahu. I first visited my cousins here years ago; I was enchanted by the beauty of this place and also deeply moved by what I now have come to know as mana, the spirit of God expressed in the land, sea, and culture here. Having been blessed to come to live in Hawai'i, I have relished all the time I have had to experience God's creation in this place. I am close to God in a new way and I will seek to continue to walk with God in this new way, no matter what my future holds.

2. **What are your vision and strategies for moving the Diocese toward the church of the future, considering current financial, structural, and cultural realities facing our people, congregations, and diocese?**

Vision: As bishop, I would look forward to helping equip ever more capable disciples of Jesus by offering the most accessible formation opportunities we can find and by

continuing to lift up children's ministries and support Camp Mokule'ia. I would encourage each congregation to name its unique gifts for ministry and then support the development of those gifts by shepherding teams through discernment about what to keep, what to let go of, and how to leverage their property and resources most effectively. I would foster parish partnerships. I would continue to lift up the stories of the Hawai'ians–and integrate those stories with those of others who have come here from other places. Through ordination, hiring, and formation processes, I would work to cause the leadership across our diocese to more robustly represent our population. Finally, acknowledging the deep conflict in our nation and the great injustices being carried out across the globe, I would encourage our churches to faithful, responsive actions in the name of Christ.

Strategy: When called to ordination, I was deeply drawn to sacramental and pastoral ministry. As the years went by, however, the practical management of church affairs became a larger part of my portfolio. Balancing these two sides of my ministry has always been important. One of the folders I brought to Hawai'i from Massachusetts is a dog-earned, typewriter-written copy of a bishop's article entitled, "Administration is Holy Work." From it, I learned that all churches need a firm foundation, in order for people to be able to trust one another with their prayers, joys and sorrows. Buildings must be sound. Finances and governance must be healthy and transparent. Any deficit weakens the whole. I would strongly encourage leaders who have gifts of administration to use those gifts in service to the health of our diocese.

When serving as Canon for Congregations, I often would need to work with congregations as they made substantial changes to their mission, finances or property. I would always ask the question, "What is truly precious to you?" and then assure them that those things–and all the people–would be going with them into their new "way of being" together. We then could move to talk about those things that people could let go of. This notion was immensely reassuring. The same principle holds true with regard to any kind of change–organizational or liturgical. If we can identify and keep that which is most precious to us, we can allow ourselves to let the rest go, truly embracing the quote from Isaiah, "'For lo, I am doing a new thing,' God says, 'Do you not perceive it?!'" It will be exciting to see how God calls us into the future in this diocese!

3. **Embodying Aloha:**
   'Aloha' is central to life in Hawai'i and speaks deeply to our values as a church and community.
   What does 'aloha' mean to you personally, and how would you embody and express the spirit of aloha as Bishop—in your leadership, relationships, and ministry?

   I experience the spirit of aloha as a loving way of being in the world. When I walk into our church on Sunday morning, for example, I always stop for a moment, take a breath, and pray that God's spirit of aloha will take root in me, so that I can live in that loving way throughout my time there, just as Jesus taught us. I hope to be open to each person I meet, to greet each person warmly, to respect the dignity of each person (as our baptismal covenant calls us to do), to express generosity, and to exercise compassion, recognizing

that all of us have challenges in our lives that are not always seen on the surface. I surely never will embody aloha fully, but I try to remain committed to it daily. Whenever I say "aloha," either as a word of greeting or when I leave someone, I am recommitting myself to this loving way of being in community.

I would endeavor to embody and express the spirit of aloha as bishop in just the same way. I would hope to commit myself each day to the practices of openness, warmth, respect, generosity and compassion. I would hope to bring the spirit of aloha into all of my encounters with people, including, especially, those where conflict could or has occurred and where I come into a conversation with strong opinions. The concept of ho'oponopono also resonates with me here. I pray that in our joyful fellowship and in our challenging conversations, we can commit ourselves to being in right relationship with one another, as God calls us to do. There are very many concepts embedded in the culture of our indigenous brothers' and sisters' culture that can guide all of us, no matter where we came from, in our work. I would encourage us all to study and practice them.

THE REV. TIMOTHY J. YANNI

Aloha nui loa! I am the Rev. Timothy J. Yanni, but most people call me Fr. Tim. I serve as Rector at St. John the Baptist in Phoenix, Arizona. I served previously as Associate Rector at All Saints' Episcopal Church and Day School in Phoenix.

I married my wife Brandy in 2018. We have a mischievous rescue dog named Ari. Brandy has two adult daughters, and we have two energetic grandsons.

I grew up in the Southern California border town of El Centro, the Imperial County seat and home to a multicultural, multilingual environment. Many of my childhood friends lived in Mexico, so we saw the area as one large community separated by a fence. I even lived in Mexico for a short time. I am fairly fluent in Spanish, although it gets rusty when I don't use it.

I previously was a journalist, writing for the Imperial Valley Press, the Salt Lake Tribune, and the Deseret News. I was a correspondent for the NFL's San Diego Chargers and MLB's San Diego Padres for a time.

I left my childhood denomination, the Roman Catholic Church, after college because I did not agree with its stances on issues such as same-sex marriage and the ordination of women. I discovered the Episcopal Church in my late 20s and it did not take long for me to recognize that I was now home. I entered the ordination process and went to seminary at the Church Divinity School of the Pacific in Berkeley, California. I was ordained in 2016. I continued my education by completing a residency in Clinical Pastoral Education and I earned an MA in theology from the University of Notre Dame (Go Irish!).

I have served in prisons, hospitals, and parishes. My true passion is relationship building. Some of my role models in ministry include Sr. Helen Prejean, Fr. Greg Boyle, Bishop Marianne Budde, Fr. Jim Martin, and Fr. Damien of Molokai.

I love the islands of Hawai‘i, and the spirit of aloha! I have over 100 Reyn Spooner aloha shirts in my collection (those are only the ones Brandy knows about!). In fact, when I was installed at St. John's, the entire parish and our bishop, dressed in aloha shirts to celebrate. I have a deep love and respect for the people of the ‘aina, and I hope to continue the work of healing from past harms caused by the US government and my fellow Christians. I have tremendous empathy for the people whose land was stolen, and I commit to continue to learn about and to honor the sensitive realities of the multicultural nature of the Islands.

In my spare time I enjoy spending time outdoors, hiking, playing golf, and following college sports. I play guitar and ukulele, and I appreciate spending time with good friends enjoying good food.

I am honored to share this journey with you, and I wish you all of God's blessings, and an abundance of aloha. Mahalo!

Resume – Timothy Yanni

The Rev. Timothy J. Yanni, MA, Mdiv, MBA

Objective

I am a priest and Rector in the Episcopal Diocese of Arizona. I strive to encourage fellow Christians to live into our baptismal covenant and to respect the dignity of every human being. I earned board certification through the Board of Chaplaincy Certification Inc. (BCCI). Prior to ordination, I was a journalist for 20 years, writing for newspapers including the Salt Lake Tribune and the Deseret News in Utah, and the Imperial Valley Press in California. I was a chaplain intern at San Quentin State Prison and FCI Dublin in California.

Education

MASTER OF ARTS | MAY, 2022 | UNIVERSITY OF NOTRE DAME

· Master of Arts in Theology. Focus on scripture, tradition, liturgy, and practices of the Christian Church.

MASTER OF DIVINITY | MAY, 2016 | THE CHURCH DIVINITY SCHOOL OF THE PACIFIC

· Completed seminary training program as prescribed for ordination as a priest in the Episcopal Church

CLINICAL PASTORAL EDUCATION | MAY, 2017 | ST MARK'S HOSPITAL

· Completed four units of Clinical Pastoral Education (one unit is usually required for ordination in the Episcopal Church)

MBA | 2009 | UNIVERSITY OF PHOENIX

CERTIFICATE | MAY 2022 | ARIZONA STATE UNIVERSITY

· Completed a certificate in nonprofit management, specializing in Christian ministry

Ministry Experience

RECTOR | ST. JOHN'S EPISCOPAL CHURCH, PHOENIX | 2022-present

· Primary priest, preacher, and presider at a parish with an ASA of 120

· Revamped electronic communications for the parish, building a new website from scratch and implementing a modern take on social media use

· Designed and implemented a strategy from the ground up to bring awareness to our parish, to the diocese, and to the Episcopal Church. Across Facebook, TikTok, Substack, and Instagram, I have built a follower base of around 25,000, and I create content that receives over a million views each month

· While all content designed is theological in nature, much of it is intentionally humorous with a focus on social justice, affirmation of the LGBTQ+ community, and racial and gender equality

· New, younger parishioners continue to join St. John's every week, notably from discovering our social media efforts

· We receive private messages from around the world from people who had given up on Christianity, but have now discovered the Episcopal Christian ethos through our communications efforts

· Successfully completed a capital campaign, which installed a new parking lot and electronic marquee sign. This project brought in twice as many dollars as expected in half the time predicted

· St. John's is recognized by the Diocese of Arizona as a place of joy and fun
· ASA has grown from just over 100 before my arrival to over 140 in the first quarter of 2025
· I have an active role in our diocesan camp, Chapel Rock, where I serve as a chaplain and friend to the campers

ASSOCIATE RECTOR | ALL SAINTS' EPISCOPAL CHURCH, PHOENIX | 2019-2022
· Functioned as a pastor, priest, and teacher on a team of three priests
· Taught religion to first through fourth grade students at the Day School
· All Saints' has an ASA of 375 and the Day School has an enrollment of 530

SPIRITUAL CARE MANAGER | OGDEN REGIONAL HOSPITAL | 2017-2019
· Oversaw the Spiritual Care department at a community hospital
· Served as the spiritual leader to patients, staff, families
· Built and maintained strong relationships with interfaith clergy in the area
· Built a vibrant and relevant Spiritual Care program with a focus on reminding people that God loves them, even in times of pain and suffering

CPE RESIDENT | ST MARK'S HOSPITAL, SALT LAKE CITY | 2016-2017
· Completed a four-unit course of CPE work
· Earned certification as a Board Certified Chaplain through the Association of Professional Chaplains

ASSISTING PRIEST | ST MARY'S CHURCH, PROVO | 2016-2017
· Preached, presided, and provided pastoral care with the guidance of the priest in charge. St. Mary's has an Average Sunday Attendance of 68.

Essay Responses – Timothy Yanni

1. **Spiritual Autobiography:**
   As a candidate discerning a call to serve as Bishop in Hawai‘i, reflect on your spiritual journey and formation. Describe how your faith and spiritual values have developed over time - highlighting formative experiences, significant turning points, and how these have influenced your ministry. Discuss how your spirituality shapes your vision for leadership and service, especially within the unique and diverse context of Hawai‘i.

Two truths have shaped my spiritual development and faith life. The first is that our God is more awesome, wonderful, and loving than any of us can possibly understand or imagine. The second is that the presence of God inspires us to embrace humanity in full. Each human is wonderful and unshakably good in the eyes of God. As a priest in God's Church, I shape my ministry around embracing my own humanity (lumps, bumps, and all!), and encouraging God's people to do the same. I believe in modelling the recognition of the gifts God has given us and using our gifts to spread love and joy to others.

Growing up on the US-Mexico border, I had the wonderful experience of living, worshipping, studying, and living with people from two countries. The infamous border wall is merely an imaginary line bisecting one big community. We crossed the border several times per week, or even per day! I learned to speak two languages, and we shared candy, toys, food, and friendships across cultures. I belonged to an ethnic minority. This was very normal, and I am blessed by this experience.

I always knew Jesus loved me. This set the tone for my love of liturgy. I preferred to sit right up front at church. When I was old enough, I became a lector, and I proudly distributed Holy Communion. Being a member of the Body of Christ and quite literally *sharing* the Body of Christ with his people brought me tremendous joy. My fellow parishioners told me they believed I would one day discern a call to the priesthood.

Sister Raquel taught us about the teachings of Jesus in Matthew's gospel. Christians are to see the face of Christ in all people and to care for those on the margins. This inspired me to become passionate and vocal about feeding the hungry, clothing the naked, comforting and healing the sick, and remembering those in prison.

The first time I affected change in the Church came when I was a fourth grader at our parochial school. During our annual church barbeque, I was disheartened by the use of Styrofoam. I brought my concerns to school leadership. I shared about the harm caused to the environment by using such products, and I advocated for environmentally friendly options. They admired my passion, and my suggestion was implemented. Not bad for a 10-year-old!

In my 20s, I recognized that I had some unearned advantages that some of my friends and loved ones didn't necessarily share. While it was always acceptable for me to

be my fullest self, this wasn't true for everyone. The church of my childhood was in many ways responsible for this. Women were not welcomed to become ordained. LGBTQ+ people were "loved" but their "sin" was not. Then, when I went through a painful divorce, I was no longer welcome at the Communion rail. I left the Roman Church and found the Episcopal Church.

I was invited to receive Communion! While the familiar liturgy was comforting, I saw priests of all genders and sexual orientations! This was a flavor of Christianity that spoke to me. This was what Jesus meant when he started his Church. My theology has grown immeasurably deeper within the bendable boundaries of Anglican Christianity. The voices of those parishioners all those years before were apparently prophetic. I attended seminary in Berkeley, and was later ordained a priest in the Diocese of Utah.

In the Bay Area, I experienced even *more* of the abundant goodness of God! I met people of all races, genders, sexual orientations, and socio-economic statuses. I studied with seminarians from varied denominations and faith traditions and I regularly engaged in meaningful conversations with diverse populations. I discovered pastoral skills came naturally to me, and I participated in programs to minister to the sick and to the incarcerated. I also learned to be liturgically flexible, easily adapting between places like beautiful cathedrals and bleak prison cells. I concluded that pastoral consideration *always* takes precedence over liturgical rubrics.

After seminary, I married the love of my life, Brandy. She is a loving partner who supports me in my quirkiness and encourages me to be my best. When it became clear it was time to move to a new chapter, we discerned a call to move to Arizona. I become Associate Rector at a large Phoenix parish. I taught religion to our school's first-through-fourth graders. I was empowered by our Interim Rector to take on many Rector responsibilities. I was later called as Rector at another parish in town.

At St. John's I've continued to advocate for those on the margins. We proudly welcome and affirm people from all walks of life. I created a "Kids' Zone" in the front of the sanctuary, so the kids of our parish can have front-row access to the liturgy. We have completed a successful capital campaign, we have enhanced our outreach efforts by raising funds for military veterans, and we have seen a steady rise in attendance. Our diocese uses St. John's as a model for other parishes seeking to enhance their evangelism efforts with veterans and children, and I have been asked to teach digital evangelism to clergy and lay leaders. Our social media following is in the tens of thousands, and we are known across the Episcopal Church.

When I learned of the bishop search in the Diocese of Hawai'i, I felt strongly called to prayerfully explore the diocesan profile. The diocese is one that shares my passions and sense of empowerment. It is a diocese full of love of humanity and respect for creation. I want to learn from and with the people of the diocese, and I am excited about growing together in faith and in love with people across such a large cultural and geographic area. While miles of land and sea may separate us, our shared humanity and our Imago Dei unite us.

2. **What are your vision and strategies for moving the Diocese toward the church of the future, considering current financial, structural, and cultural realities facing our people, congregations, and diocese?**

The Episcopal Church in Hawai‘i is well-known as a front-runner and as a voice of inclusion, spirituality, creation care, and human dignity. This is not anything that ought to be changed. Instead of *forcing change*, I envision opportunities to build on this solid and impressive foundation. Together.

Our diocese can and will continue to flourish! Our combined gifts and passions will bring enhanced awareness to the diocese and to the wider Episcopal Church. I pledge to represent you, and to raise you up, enhancing the visibility of your faithfulness, your dedication to the gospel, and your passion for aloha. You are inherently and unshakably good. I will remind you of that, and I have tools and visibility that will enhance and amplify your visibility all over the world!

It would be remarkably unfair and unkind of me to come to the islands from Arizona and to impose unnecessary and arbitrary change upon you. Instead, I will model a style of leadership from within. This means I will listen to your needs, welcome your suggestions, and offer different perspectives when appropriate. Mistakes are not to be punished, but rather to be learned from. Unique styles will be honored, and the ministry of our gifted and skilled laity and deacons will be promoted, honored, and recognized.

Together, we will continue to guide people to a table that welcomes and affirms people for who they are as they are. We will try different things with a willingness to fail. We must, as a diocese, and as a Church, encourage every Christian person in every office of ministry to feel empowered, sanctified, and worthy.

Dr. Jenny Ta Paa Daniel teaches that our ministry model in the Church needs to look very different in the minds of the faithful. Instead of placing bishops at the top, the laity and deacons are the most important and visible ministers in the Church! We will practice clearly defined boundaries, expectations, and guidelines, along with continued transparency. We will continue to honor the integrity of the traditions and customs of our Anglican/Episcopal identity along with the identity, cultures, and customs of the wonderful people of our beautiful islands. Our Prayer Book rubrics give us a whole lot of leeway by way of ideas that are not *prohibited*! As an example, at St. John’s, at the suggestion of a small child, we began incorporating bubble wands during baptisms. This brings joy! The Church must always focus on promoting and enhancing joy!

Promoting joy, empowering and encouraging God’s people, and making sure there is always room at the table for the stranger are the keys to advancing the Church into this season of ministry. If we increase our visibility and live into our shared identity, then I see no reason why absolutely everyone wouldn’t want to join us! If that happens, any concerns about attendance and finances will take care of themselves. We will always share aloha as the most visible ministers of Jesus Christ in the Pacific!

3. **Embodying Aloha:**
‘Aloha’ is central to life in Hawai‘i and speaks deeply to our values as a church and community.
What does ‘aloha’ mean to you personally, and how would you embody and express the spirit of aloha as Bishop—in your leadership, relationships, and ministry?

I have always held in my heart a deep respect and appreciation for the culture of the Hawai‘ian Islands. As a child, I first read about Hawai'i and the warmth and love of the people who lived there. I developed a love for Hawai‘ian music, especially the songs and ballads performed by the legendary Gabby Pahinui and Israel Kamakawiwo‘ole, and I listen to slack key and ukulele for a pick-me-up when I am feeling down. In fact, I own and play two ukuleles! I find nothing more welcoming and inviting than the spirit of aloha.

This spirit includes a love of neighbor, the land, the sea, and all God’s creation. To me, it represents the closest we come on earth to understanding the kingdom of God. As a frequent visitor to Hawai‘i, the aloha spirit has ensured I have never felt like a stranger there. This spirit embodies my understanding of the love of Christ better than anything else I can imagine.

The islands of Hawai‘i, their history, and their culture, represent a resiliency and a determination to perpetuate goodness and loving kindness to the world. Even when this kindness has been abused and taken for granted, the aloha spirit has not faltered. As Jesus says in John’s gospel, “No one has greater love than this, to lay down one’s life for one’s friends” (John 15:13). Has any culture in history embodied the gospel better than the people of the Hawai‘ian Islands? The spirit of aloha means doing the right thing, even if persecution is a potential result.

Together, we will continue to embrace this aloha spirit, welcoming, loving, and serving all who seek God. Along with the gospel, aloha will continue to inform me in my ministry and us in our faith lives. Consistent with our baptismal theology, we will continue to embrace aloha with pride and with confidence.

Aloha is such a small word, but it means so much. Love. Hello. Goodbye. Kindness. Caring. Compassion. Affection. Gratitude. So much more. I can think of no other word in any language that brings humanity closer to the kingdom of heaven than a spirit of aloha. Even living across the Pacific from the islands, I do my best to live aloha. Why? Because aloha means love! Jesus is love. Consistent with the mission of the Church, the spirit of aloha brings people closer to God and to one another (BCP 855). I embrace this spirit to the best of my ability, and I will always try to do so and to encourage others to do the same.

I would be honored and humbled to promote the spirit of aloha as bishop of Hawai‘i. Together, we will continue to embrace and share the aloha spirit, and I promise to do my part to ensure this spirit continues to be spread far and wide. Embodying aloha embodies the presence of God in the world. If God is love, then God is aloha.

Official Clergy List

ACTIVE CLERGY

Active, canonically resident in good standing in the Diocese of Hawai‘i in the order of their residence, which is prefixed, with the date of their ordination to the diaconate, which is affixed, as of April 16, 2026.

Entered Diocese	Name Clergy Role	Serving	Title	Diaconate Ordination
2000	The Rt. Rev. Robert (Bob) Fitzpatrick Bishop	Diocese of Hawai‘i	Bishop Diocesan	06/24/1986
2005	The Rev. Robert (Moki) Hino Priest	Good Shepherd	Rector	07/03/2005
2009	The Rev. Dcn. Lisa Pang Deacon, Vocational	St. John the Divine	Deacon	01/15/2009
2009	The Rev. Paul Lillie Priest	St. Mark's	Rector	06/04/2004
2011	The Rev. Cn. Irene Egmalis-Maliaman Priest	St. John the Divine	Canon to the Ordinary for Ministry on Guam and Saipan, Vicar	12/10/1988
2011	The Rev. Amy Crowe Priest	Trinity By-the-Sea	Vicar	10/28/2011
2011	The Rev. Corey Thornton Priest		Chaplain, Armed Forces	10/28/2011
2011	The Rev. David Stout Priest	St. James'	Rector	04/09/1997
2012	The Rev. Kerith Harding Priest			05/30/2009
2013	The Rev. Baldo (Kaleo) Patterson Priest	St. Stephen's	Vicar	10/25/2013
2015	The Rev. Ernesto (JaR) Pasalo Priest		Chaplain, Hospital	06/13/2015
2015	The Rev. Paul (Nahoa) Lucas Priest	St. John's By-the-Sea	Vicar	10/23/2015
2015	The Rev. Malcolm (Keleawe) Hee Priest	Good Samaritan	Vicar	10/23/2015

2016	The Rev. Annalise Pasalo Priest			06/25/2016
2016	The Rev. Cn. Alexander (Sandy) Graham Priest	Diocese of Hawai‘i St. Elizabeth's	Canon to the Bishop Priest-in-Charge	01/18/2003
2016	The Very Rev. Heather Patton-Graham Priest	St. Andrew's Cathedral St. Andrews Schools	Dean Chaplain, School	01/18/2003
2016	The Rev. Andrew McMullen Priest	St. Michael's	Rector	06/03/2006
2018	The Rev. Bernard Yung Priest			06/08/2013
2018	The Rev. Dustin Berg Priest			12/11/2006
2018	The Rev. Linda Lundgren Priest	St. James'	Priest Associate	11/21/1993
2018	The Rev. Christopher (Chris) Bridges Priest	Epiphany	Rector	06/09/2018
2018	The Rev. Jasmine (Jazzy) Bostock Priest	St. John the Baptist	Vicar	06/09/2018
2018	The Rev. Mark Haworth Priest	Hālau Waa	Vicar	06/09/2018
2019	The Rev. David Glaser Priest			01/30/2010
2019	The Rev. Cn. Andrew Arakawa Priest	Iolani School Diocese of Hawai‘i	Chaplain, School Canon for Ministry Formation	06/22/2019
2019	The Rev. James Shire Priest			12/21/2019
2020	The Rev. Timothy (Tim) Morehouse Priest	Iolani School	Chaplain, School	06/22/2002

2020	The Rev. Elizabeth (Libby) Berman Priest	Holy Nativity	Rector	06/02/2001
2020	The Rev. Charles Browning Priest	St. Mary's	Rector	12/21/2010
2020	The Rev. Jennifer (Jenn) Latham Priest	Holy Nativity	Associate Rector	12/14/2019
2021	The Rev. Christopher Golding Priest	Seabury Hall	Chaplain, School	02/26/2011
2021	The Rev. Jennifer Masada Priest	St. Augustine's	Vicar	07/26/2009
2022	The Rev. Kerry Holder Joffrion Priest	West Kauai	Vicar	11/14/1991
2022	The Rev. Frank Condello Priest	St. Mary's	Assistant Priest	04/27/2022
2022	The Rev. George Wong Priest	St. John's (Kula)	Priest-in-Charge	12/07/2013
2023	The Rev. Catherine Amy Kropp Priest	Christ Memorial	Vicar	08/16/2017
2024	The Rev. Peter Wallace Priest	St. Timothy's	Vicar	12/21/2013
2024	The Rev. Brian Rallison Priest	St. Clement's	Priest-in-Charge	02/02/2019
2024	The Rev. Suzanne Kobayashi Priest			04/21/2024
2025	Mr. William (Bill) Heran Priest	St. Andrew's	Priest Associate	01/22/2025
2025	The Rev. Gloria (Hannah) Lee Sung Priest	Iolani School St. Andrew's Cathedral	Chaplain, School Priest Associate	03/14/2025
2025	The Rev. Erin Richardson Severin Priest			03/14/2025

2025	The Rev. Dcn. Catherine McPherson Tampos Deacon, Transitional	St. James'	Deacon	09/27/2025
2025	The Rev. Dcn. Priscilla (Kalani) Holokai Deacon, Vocational	Trinity By-the-Sea	Deacon	10/24/2025
2026	The Rev. Stephen Whaley Priest	All Saints'	Rector	06/21/2003

RETIRED CLERGY

Retired, canonically resident in good standing in the Diocese of Hawai‘i in the order of their residence, which is prefixed, with the date of their ordination to the diaconate, which is affixed, as of April 16, 2026.

Entered Diocese	Name, Clergy Role Serving, Title	Diaconate Ordination
1954	The Rev. W. (Ed) Bonsey, Priest	06/19/1954
1960	The Rev. William (Bil) Aulenbach, Priest	06/11/1960
1961	The Rev. John (Hollis) Maxson, Priest	06/04/1961
1962	The Rev. Thomas (Tom) Yoshida, Priest	06/09/1962
1968	The Rev. Cn. Franklin (Frank) Chun, Priest Diocese of Hawai‘i, Co-Chaplain to Retired Clergy	06/10/1968
1971	The Rev. Richard Winkler, Priest	06/12/1971
1972	The Rev. Cn. Brian Grieves, Priest	07/29/1972
1973	The Rev. Imo Tiapula, Priest	07/17/1971
1977	The Rev. Lynette Schaefer, Priest	04/25/1977
1979	The Rev. Brian Nurding, Priest	06/24/1960
1979	The Rev. Heather Mueller, Priest Diocese of Hawai‘i, Co-Chaplain to Retired Clergy	06/21/1979
1985	The Rev. David Baar, Priest	06/24/1962
1986	The Rev. Imelda Padasdao, Priest St. Elizabeth's, Assistant Priest	12/14/1986
1987	The Rev. Charles (Chuck) Cannon, Priest	08/23/1968
1988	The Rev. Marilyn Watts, Priest	02/14/1988

1988	The Rev. Peter Fan, Priest	09/28/1980
1990	The Rev. Peter Besenbruch, Priest	06/24/1982
1993	The Rev. Gregory (Greg) Johnson, Priest	03/23/1993
1995	The Rev. Carol Arney, Priest Diocese of Hawai‘i, Co-Chaplain to Retired Clergy	06/24/1995
1995	The Rev. Dcn. Agnes (Pat) Reynolds, Deacon, Vocational	11/19/1995
2000	The Rev. John Turner, Priest	03/04/2000
2000	The Rev. Cn. Randolph (Randy) Albano, Priest St. Paul's, Vicar	07/01/1979
2000	The Rev. Walter (Walt) Stevens, Priest	06/22/2000
2001	The Rev. Dcn. C S (Honey) Becker, Deacon, Vocational	07/15/2001
2001	The Rev. Dale Hathaway, Priest	06/29/1982
2004	The Rev. Timothy (Tim) Sexton, Priest	03/01/1976
2004	The Rev. Russell (Rus) Johnson, Priest	06/06/1987
2006	The Rev. Thomas (Tom) Buechele, Priest	06/01/1967
2006	The Rev. David Gierlach, Priest Emmanuel, Vicar	08/19/2006
2006	The Rev. William (Bill) Albinger, Priest	09/13/2003
2008	The Rev. Richard Shields, Priest	05/21/1979
2009	The Rev. Austin Murray, Priest	06/15/1973
2010	The Rev. Linda Decker, Priest	05/16/2010

2010	The Rev. Richard (Dick) Tardiff, Priest	11/27/2004
2011	The Rev. Giovan King, Priest	05/27/2007
2011	The Rev. Dcn. Peter Wu, Deacon, Vocational	10/28/2011
2012	The Rev. David Blanchett, Priest	06/01/2004
2012	The Rev. Becky Tinnon, Priest	01/06/2008
2012	The Rev. Michael (Mike) Tinnon, Priest	01/06/2008
2012	The Rev. Dcn. Janice Watson, Deacon, Vocational	02/10/2008
2012	The Rev. Debra (Deb) Vanover, Priest	07/22/1996
2013	The Rt. Rev. Donald (Don) Hart, Bishop	06/20/1962
2013	The Rev. Cn. Steven (Steve) Costa, Deacon, Vocational St. Andrew's, Archdeacon	10/25/2013
2013	The Rev. Dcn. Lynn (Cris) South, Deacon, Vocational	11/02/2013
2015	The Rev. Raymond (Ray) Woo, Priest	05/21/1994
2015	The Rev. Alison Dingley, Priest	04/25/1978
2015	The Rev. Horace (Gaylord) Hitchcock, Priest	06/26/1971
2015	The Rev. Phyllis (Mahi) Beimes, Priest	10/23/2015
2015	The Rev. John (Hau'oli) Tomoso, Priest	10/23/2015
2016	The Rev. George Clifford, Priest	08/03/1992
2016	The Rev. Cn. Kathleen (Kate) Cullinane, Priest	06/10/1989

2016	The Rev. Marion (Marnie) Keator, Priest St. James', Priest Associate	05/20/2000
2016	The Rev. Bruce DeGooyer, Priest	06/29/2004
2016	The Rev. Dcn. Lani Bowman, Deacon, Vocational St. Augustine's, Deacon	07/02/2016
2018	The Rev. Gae Chalker, Priest	11/30/1997
2018	The Rev. Niel (Preston) Lentz, Priest St. Christopher's, Priest Associate	06/09/2018
2019	The Rev. Dcn. Robert (Bob) Steele, Deacon, Vocational	11/30/1968
2019	The Rev. Cn. Dwight Brown, Priest Christ Church, Vicar	05/30/1981
2020	The Rev. David (Kawika) Jackson, Priest Diocese of Hawai‘i, Youth Ministry Coordinator	07/02/1995
2021	The Rev. James (Jim) Loughren, Priest St. Luke's, Vicar	10/20/1990
2022	The Rev. Karen Swanson, Priest	06/29/1983
2022	The Rev. Dcn. Alberta Buller, Deacon, Vocational Holy Apostles, Deacon	06/11/2016
2023	The Rev. Dcn. Mary Margaret Smith, Deacon. Vocational St. Michael's, Deacon	10/20/2023
2024	The Rev. Elizabeth (Liz) Zivanov, Priest	04/30/1993

LICENSED CLERGY

of Denominations in full communion with the Episcopal Church who are installed as rector, vicar, priest-in-charge, Associates, Curates, or Youth Ministers of an Episcopal Church in the Diocese of Hawai‘i

In the order of their residence, which is prefixed, with the date of their ordination in their polity, which is affixed, as of April 16, 2026.

		Year of Ordination in Polity
2025	The Rev Ruth Peterson (Priest) St. Peter's, Priest-in-Charge Synod: Pacifica Synod	1991

Pursuant to Canon 1, Section 1.1, I hereby certify that the foregoing list of clergy of the Diocese of Hawai‘i is correct and under the provisions of Articles III and VI of the Constitution of the Diocese are entitled to full membership of the Convention.

+ Robert L. Fitzpatrick

The Rt. Rev. Robert L. Fitzpatrick
Bishop of Hawai‘i

Certified Lay Delegate List

As of April 30, 2026

All Saints
Morinishi, Carolyn
Nakamoto, Jean
Secretario, Nelson
Sokei, Pamela
Christ Church
Costa, Dennis
Lester, Julia
Christ Memorial
Lotspeich, Branch
MacKenzie Lotspeich, Melody
Emmanuel
Krueger, Liz
Nachtigall, Paul
Epiphany
Kindrich, Joe
Kokubun, Carrie-Anne
Good Samaritan
Lee, Ariel
Suh, Susan
Good Shepherd
Aloy, Louise
Brown, Chancellor
Shuster, Brian
Grace
Deleon, Suzette
Kamakana-Juario, Mahina
Hālau Wa'a
Brown, Doug
Gibson, Cade
Lowery St. John, Tonya
Holy Apostles
Jampolsky, Maria
Lingua, Gayle
Ziegler, Laurie
Holy Nativity
Mayer, Tusi
Otani, Kathy
Tonaki, Jack

St. Andrew
Carpenter, Mary
Kauhini, Sean
Kusunoki, Aggy
Puahala, Roth
Service, Barbara
St. Augustine's
La Gassa, Laura
McDougall, Brendan
St. Christopher
Compton, Jean
Marston, N
Stamey, Larry
St. Clement
Hall, Garrett
Hatfield, Maile
Morgan, Martha
Stender, Holoua
St. Elizabeth's
Arakawa, Lisa
Ching, Stuart
Chock, Jamie
Esaki, Caren
Ing, Doug
Kramer, Fran
White, Janyrah
St. James
L'Orange, Hans
Love, Aimee
Morley, Harry
Rufo, Melanie
St. John the Baptist
Holokai, May
Mokiao, Loretta
St. John the Divine (Guam)
Legaspi, Wendy
Lujan, Jadine
Ronquillo, Maximo
St. John's By-the-Sea
Lau, J Kahala
Santos, Lorrie

St. John's, Kula
Cascio, Joseph
Lynch, Trip
Shim, Sarah
Winternitz, Elizabeth
St. Jude's
Pucci, Karen
Salley, Cynnie
St. Luke's
Abreu, Jade
Pyun, Pat
St. Mark's
Furushima, Randall
Leialoha, Sandra
Reavis, Michel
St. Mary's
Hebblethwaite, Walter
Pang, Carlton
St. Matthew's
Kealoha, Lopaka
Skeen, Stason
St. Michael
Bekeart, Dorothy
Catron, Kate
Wilson, Howard

St. Paul's
Acopan, Marcelo
De Jesus, Fay
Dureg, Julie
Miranda, Marianne
Palaroan, Solah
Peralta, Lolita
St. Peter's
Eppink, Joseph
Nakoa, Chucky
Rowe, Nancy
Vlachos, Stephanie
Williams, Kia
St. Stephen's
Campbell, Phaidra
Miyahira, Mark
Tinajero, Salvador
St. Timothy's
Chun, Nancy
Parcon, Claire
Wargo, Sue Ann
Trinity By-the-Sea
Delos Reyes, Diane
Kottke, Peter
Spence, Chuck
West Kaua'i
Chrisp, Maggie
Gabler, Margaret
Rivera, Sal
Sagucio, Dailyn

He Pule

Words and Music by Queen Lili‘uokalani

He Pule

Lili‘uokalani, 1874

A Prayer

1. Bend thine eyes on us, O Lord,
   We thy humble servants,
   Who thy grace beseecheth,
   And thy loving care.

2. Feed us all we pray thee,
   With the heavently manna,
   Ever may thy Spirit
   Purity our hearts.

3. My thy loving watchfulness
   Guard us from all danger,
   Graciously bestowing
   Comfort and peace.

4. Now for all these bounties,
   Praise we give to thee
   In the name of the Father,
   Son, and Holy Ghost. Amen.

Translation, Lili‘uokalani

Doxology

English
Praise God from whom all blessings flow
Praise Him all creatures here below
Praise him above ye heavenly host
Praise Father, son and Holy Ghost

Ilokano
Dayawen tay ti Dios Apo
Namarsua nga Ama tayo
Ken ni Hesus nga Anak na,
Ken ti Espiritu Santo

CHamoru
Matuna i Tåta nu i bendision
Matuna i finatiñas Yu'os
Matuna gi takhilo na långhit
Matuna i Tåta, i Lahiña, yan Espiritu

ʻŌlelo Hawaiʻi
Hoʻonani i ka Makua Mau,
Ke Keiki me ka ʻUhane nō,
Ke Akua Mau hoʻomaikaʻi pū,
Kō kēia ao, kō kēlā ao.