

# HAWAIIAN CHURCH CHRONICLE

103807  
HAWAII HISTORICAL SOCIETY  
560 KAWAIAHAWO STREET  
HONOLULU, HI 96813

## Hawaiian translation of Holy Eucharist published

The Commission on Hawaiian Ministry of the Episcopal Church in Hawaii has published Rites I and II of the Holy Eucharist in Hawaiian, with English on facing pages.

The translator is Alberta Pualani Hopkins, professor of Hawaiian in UH-Manoa, member of St. John's By-the-Sea, and wife of the vicar, the Rev. Charles G.K. Hopkins.

"The Commission feels that the publication of this translation is timely, coinciding with a resurgence of interest in the Hawaiian community in learning and using our mother tongue on a daily basis as a living language," notes Fr. Hopkins, commission chair.

"We urge congregations and individuals to use this material in part or in total as it meets their needs and abilities; for those who hesitate because they feel inadequate we offer this 'olelo no'eau from our kupuna:

"A'a i ka hula; waiho i ka hilahila i ka hale. Dare to dance; leave embarrassment at home."

This translation preserves the traditional vocabulary for "specialized theological terms" and incorporates those portions of the 19th century translations which are still relevant.

The first Hawaiian translation was of the Book of Common Prayer of the Church of England. Published in 1863, this translation was by King Kamehameha IV.

The last edition of the English Prayer Book in Hawaiian was published by the Society for Promoting of Christian Knowledge (SPCK) in 1883.

In addition to the translator, the Commission on Hawaiian Ministry expresses its appreciation and thanks to:

--- Malcolm Naea Chun, "who performed the arduous task of typesetting and designing this publication;"

--- Presiding Bishop Edmond

(Continued on page 8)

## Province VIII restructures, supports Hawaiian self-governance

Shockwaves from Los Angeles riots were felt by deputies from 18 dioceses in the Province of the Pacific, who grabbed the agenda of Synod to discuss racism, women's issues, exclusion of minorities and new ways of being the church.

The 63rd Synod of the Province of the Pacific met in Honolulu May 12-15.

A new synod model was proposed, with a task force created to examine the expectations, hopes, and concerns of the life of the province.

"The tectonic plates of colonial capitalism are shifting," said Bishop Steven Charleston of Alaska, a Choc-taw Indian, to the 250 people assembled at synod.

"We have two options: to plant our feet and hold fast, or slip and slide with the movement, so we don't take a fall. Does the church want to plant her feet or slide?

"The question also is there for those who see themselves in the middle," added Charleston.

"What do we do for those who want to effect a balance? All these things are acting out here in Waikiki.

"The old tools of keeping balance are not working any more. We need to reshape the Episcopal Church if we

want to retain it."

### Opening Service at St. Andrew's

Resounding with brass and timpani, a festive Eucharist in the 125-year-old St. Andrew's Cathedral opened this annual gathering of synod.

The Rev. Carla Berkedal, director of Earth Ministry in the Diocese of Olympia, preached on the synod theme "This Fragile Earth Our Island Home," emphasizing the earth as a sacrament.

Hosted by the Diocese of Hawaii and Bishop Donald Hart, the synod offered two programs which bridged concerns percolating up in its deliberations.

Berkedal and University of Hawaii oceanographer Dick Troup presented a sensitive point-counterpoint dialogue of environmental theology and science.

Pua and the Rev. Charles Hopkins of St. John's By-the-Sea, Kahaluu, led a contemporary Hawaiian worship service of Remembrance and Thanksgiving in the cathedral.

Hawaiian clergy and lay readers joined American Indian bishops Charleston and Steven Plummer (Navajoland), in celebrating the Hawaiian story in worship.

Amidst leis and an altar covered with native fruits and plants, worshippers



Bishop Plummer of Navajoland (left), the Rev. Charles Hopkins, and Bishop Charleston of Alaska in St. Andrew's Cathedral. Photo: Sarah Moore.

receive pa'i ai (hard poi) and coconut milk as elements in the Eucharist.

The service was prepared by the Commission on Hawaiian Ministry of the diocese of Hawaii, headed by Fr. Hopkins. It highlighted the traditions of the Kumulipo, Wakea and Papa, and Haloa in the Liturgy of the Word.

### Synod Opened

The nearly 100 synod delegates -- lay, priest, and bishop -- refused to be held by old format and agenda and opened synod to hear everyone.

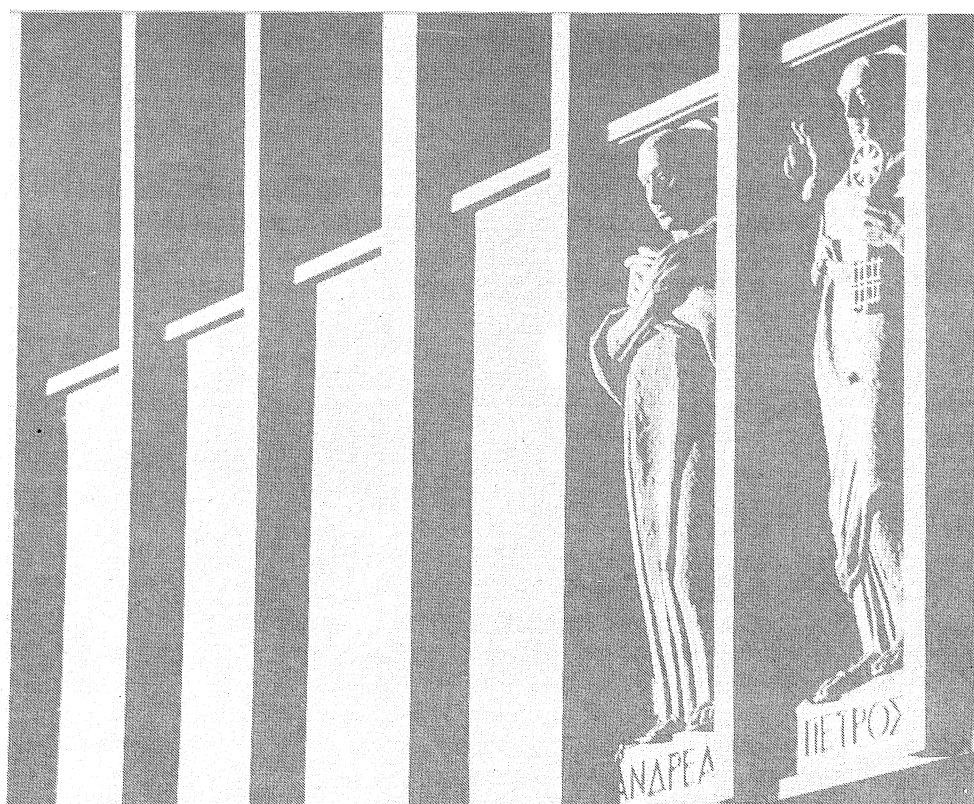
Province President Marion Cedarblade (California) wove deputies' discourse into the legislative matters under consideration.

"Does the church recognize that an old way has now died?" asked the Rev. Jerry Drino, passionately speaking about the Los Angeles riots during the second day of synod.

Exclusion of people and a consumer economy have created "an open wound," said Drino, director of Province VIII's Cross-Cultural Ministry Development (CCMD), based in San Jose, California.

"We must care for that wound. God has formed something new within us. That is the challenge to the church and to us as a nation."

(Continued on page 8)



The brothers, St. Andrew and St. Peter, first of the saints above the west entrance of St. Andrew's Cathedral, sculpted by the late Rosalie Young Persons (1909-1992). Photo: Robert Searfoss.

## Giving through Life Insurance

Recently, I have been meeting with representatives of various churches in the diocese who have volunteered to help with planned giving in their parish.

They will help make planned giving information available to their fellow parishioners and be a contact point for anyone considering a planned gift.

More on this effort in a future article.

One of the interesting things that has come out of my meetings with these fine folks is their interest in the plans of giving, specifically life insurance and the Pooled Income Fund.

Several of them said to me, "You ought to tell people about that." So I will.

Here is the example I use to illustrate the power of life insurance to make a significant planned gift to your church:

A 60-year-old lady desires to insure that her \$25 per week pledge will continue to be received by her church in perpetuity.

\$25,000 is needed to invest at a 5% to 6% return in order to generate the \$25 per week.

The lady takes out a \$25,000 life insurance policy, paid up in ten years, with her church as owner and beneficiary.

Her annual premium for 10 years is \$900, a monthly premium of \$75.

Since the premium is considered a charitable deduction, her actual out-of-pocket expense is \$49 per month, figuring 35% for federal and state taxes.

Her total after-tax cost to endow her \$25 per week is \$5,880, spread out over 10 years, or \$588 per year.

A modest sum for a perpetual gift.

This is but one example of how life insurance can be used to make a large gift to your church.

There are many others.

For a free brochure on making a planned gift using life insurance, please call me at 524-2822 (Neighbor Islanders, call 1-800-522-8418, or write me at the Diocesan Office, 229 Queen Emma Square, Honolulu, HI 96813.

--- Don McKenne, Diocesan Planned Giving Officer.

## To the Reader

In the May *Chronicle*, the contents of two pages were transposed.

Page 2 became page 7; and page 7, page 2.

As printed, the fourth column on page 7 ("Racial Justice Pushed to the Top of America's, Church's Agendas") continues at the top of the third column on page 2.

Melanie Miyaji and Jourdan Inouye, whose art provided the covers for the Synod Information Book and the Synod Prayer Book, are students at Epiphany Episcopal School on 10th Avenue in Honolulu.

## May Hawaii be blessed by a peace filled with justice

*Bishop Hart gave the following meditation at the recent meeting in Kawaiaha'o Church to begin developing a code for the use of Iolani Palace and its grounds.*

*Recent demonstrations at the Palace, and the likelihood of more as the centenary of the overthrow of the Hawaiian monarchy nears, have made such a code necessary.*

I am greatly honored by the privilege of being asked to speak at this special occasion.

A hundred years ago, my predecessor bishop might not have agreed to make the walk over from St. Andrew's Cathedral. We were divided by some obscure theology and by politics!

Thank God we do not have to fight some of those battles still.

In God's grace we are united in many good ways, and I walked over with great thankfulness to join you in this time of prayer and worship.

We join in prayer this afternoon for Hawaiians, for our State, and for all who call this home, for those who make decisions that affect the quality of our lives.

Prayer may seem like an optional extra, an unnecessary thing to do, but it is how we focus, center ourselves, and gather strength for the cause of justice, as we ask for God's grace and direction.

We can, of course, act without prayer -- and suffer the consequences of not having our spirit in tune with the rightness of our cause.

In that case, the consequences will be tragic. It is good that we are here!

If I can speak personally for a moment, I come to you having lived many years in Alaska, and most of those during the time of the Land Claims settlement for the native peoples.

It was a long, hard struggle to right the injustices of a history very similar to Hawaii.

Churches were important in that struggle, because of prayer, because of the role churches have

in uniting people and helping them find a voice.

The issues there were not just land and who defines a native person.

The issues had to do also with respect and dignity for a proud people, who had lived there from time immemorial, who had preserved the land and the animals and now saw them being wasted in a generation or two.

The human issues are similar here. The spiritual issues are much the same as well.

Many questions are raised up in a time like this.

What will sovereignty look like, and who will it affect?

What kind of definitions will be made, and who will make them?

How much land are we talking about, and where is it?

Can a sovereign nation exist within a State of the Union, and why not?

Can we honor sacred places without armed guards?

These and many other questions and ambiguities hang in the air unresolved, challenging, somewhat messy, but nonetheless worth raising if we are going to respect each other.

All of them center in the basic questions of how we understand each other, and respect and honor each other, and our willingness to pursue justice among human beings.

These are spiritual issues as much as they are political ones.

We need to put the spiritual part in order, or the other part will never be whole or helpful.

Here, this afternoon, is a beginning -- another beginning for many of you and for all of us.

Beginnings are important, even when we have been this way before.

The process will need to continue and plans for that are in the making.

May God bless us all, today and in the future, that Hawaii may be blessed by peace, by a peace filled with justice.

## Paul Hyundai Kim

1903 - 1992

The Rev. Paul Hyundai Kim died in Honolulu the morning of June 11. He was 89.

Prior to his retirement in 1966, Fr. Kim was vicar of St. Luke's, Honolulu, for twelve years.

Before coming to Hawaii, he served churches in Korea (1932-1954) and was the first president of Chung Ju University, who awarded him an honorary Doctor of Laws degree (LLD) in 1982.

In the wake of the Korean War, he served as personnel director of UNKRA, a United Nations agency devoted to the rebuilding of Korea.

Born in Chinchon City, Korea, he was educated at St. Paul's, Japan (1924), and at Oxford (1930).

He was made a deacon in July 1930 and a priest in 1932.

Fr. Kim was a courtly country gentleman of the old school, who loved learning, prayer and the practice of the presence of God, the theology of St. Thomas Aquinas, and manual labor.

In retirement he and his wife Eunice worked a small farm in Waianae. They were married in 1923.

He is survived by his wife; a son, Michael, his daughter-in-law, Joyce, and their three children; and by a child of his deceased daughter, Lisa.

## Hannah Elisabeth Bonell Bonsey

1901-1992

Hannah Bonell came to Hawaii in 1924 as an overseas missionary appointee of the Episcopal Church, with an assignment to teach at St. Andrew's Priory.

On the evening before landing in Honolulu, at a dinner given by the ship's captain for young adults on board, she met William Edwin Bonsey, a recent graduate of Oberlin College, which at that time sent many of its graduates to teach at the Kamehameha Schools.

After a courtship that took place largely on the grounds of the Priory, under the watchful eyes of the Sisters, the couple were married in St. Andrew's Cathedral in April 1926.

Their first child, John, was born in Honolulu.

The Bonseys returned to the Mainland in 1928 and remained there for six years, during which time Edwin, Jr., and Hannah Lou were born.

Coming once again to Hawaii in 1934, this time to stay, Hannah taught for two more years at St. Andrew's Priory, after which the family moved to Maui, where Hannah and Edwin both taught in public schools.

For most of their years on Maui, the Bonseys were members of Good Shepherd, Wailuku, where Hannah was, at various times, ECW president, vestry member, and lay reader.

Following Edwin's death in 1978, Hannah moved to Honolulu and



At Synod: Bishop Hart, the Rev. David Kennedy, and the Rev. Morley Frech. Photo: Sarah Moore.

(Continued on page 8)



# BISHOP'S WORD: Confirmation great youth ministry resource

Dear Friends,

A week or so ago I happened to be at Christ Church, Kealahou, and spoke briefly with Jack Brennick, who was about to leave the state for new job opportunities.

I was reminded of the excellent efforts he has put into youth ministry and the great help he has been in the revitalized diocesan program.

A few days later I met with Harriet Harris at Holy Innocents', Lahaina, who works for the Kihei Youth Center on Maui, and she spoke of the urgent need for youth workers in our churches and in our communities.

A day later the Diocesan Council was wrestling with the 1993 proposed budget and a lively discussion rose around our campus ministry and its importance for those in their college years.

As of this moment I think we have a new campus minister and the future of that program looks hopeful.

All of this -- and more -- has helped me focus again on the importance of our ministry with young people. I am glad to say that a good deal of energy and commitment goes into this ministry in this diocese.

It focuses in the HEY (Hawaii Episcopal Youth) programs which in the last few years have taken on new life and meaning for many.

If you want to know more about the activities, please contact the Reverend Canon Frank Chun, now at St. Andrew's Cathedral, who chairs this group, or Lucille Tamura, on the diocesan staff.

HEY is just one aspect of ministry with youth, however. Another is our schools like Iolani, the Priory, and Seabury Hall. Those are highly specialized and selective just because they have entrance requirements and expenses.

What happens in our congregations can touch a more general cross section.

The teenaged years are in an extraordinarily important spiritual time for young people. They may not talk in these terms, or even appreciate adults talking about them like this.

But along with everything else going on in their lives, especially in their struggle to develop meaningful relationships, they are also open to a relationship with God, when it is put in terms they can understand and appreciate.

We have missed a wonderful opportunity, if we have not given them a chance to develop this side of their lives.

God does not give up on us. The chance to have this resource during the turbulence of adolescence, however, is a great gift.

We need leaders who can work with young people, and we need them at the grass roots, at the congregational level.

I am not talking about fancy programs, with big dollars.

I am talking about adults with a good sense of their own spirituality, who are caring -- caring enough to spend time with young people, helping them understand what a relationship with God is about and what difference it makes as they face a world of confusing values, new and powerful relationships, drugs, AIDS, gangs, television mentality, and a host of temptations.

The ministry adults can give young people is primary, bed-rock ministry, essential ministry. It is the ministry which deals with the basic interface between the world and our souls.

It is the ministry which carries out our baptismal covenant to "seek Christ in all people (including adolescents), loving your neighbor as yourself" and to "respect the dignity of every human being" (including teenagers).

In this regard, I believe that confirmation and the preparation for it are a power resource in our ministry with young people.

The trend in past years has been to invite only adults to prepare for confirmation.

Since we no longer (for good reason) make confirmation a ticket to receiving communion, the urgency of confirming teenagers has seemed to drop off, and our concentration has moved away from them and on to adults.

Adult confirmations are a wonderful sign of commitment, intentionally and meaningfully taken, and I always want to encourage the effort made to offer this spiritual step in their lives.

Let me also urge the value of paying this kind of attention to young people.

Confirmation has a double message. One side has to do with the commitment of the confirmand to begin in a mature way to take on the responsibilities of the baptismal covenant, to exercise a ministry of servanthood in the world.

Put that to a young person, in a way that is understandable, and I think we may be surprised how seriously it will be taken.

Put it to the saints of the church, and they will say they are still working at it; they don't have it all under control yet!

The other side of confirmation has to do with the church's willingness to affirm people in their pilgrimage and assure them of our prayers and inclusion in the faithful community.

That is a message young people need to hear, especially in the midst of all the other confusions of their lives.

Confirmation can be misused, like

anything else.

Many of us came out of the era when confirmation of twelve-year-olds was so automatic and perfunctory that it was often meaningless.

If it is used primarily to please parents or grandparents, it is probably not going to be helpful.

If it is used as a kind of last-resort magic to make teenagers shape up in the eyes of their parents, it will probably be a waste of time.

Good preparation has never allowed these things to dominate, though it may have to acknowledge and deal with them.

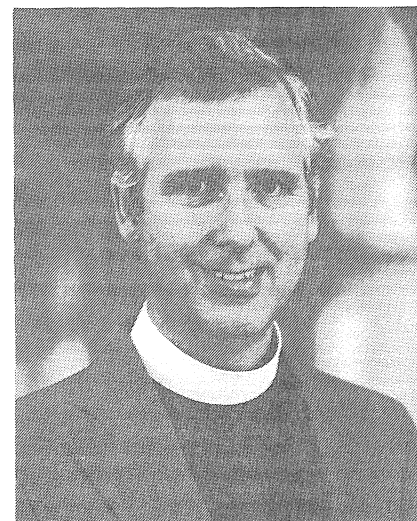
Good preparation not only gives people a chance to know something about our faith, our history, our worship, our ethos as Anglicans, but it also gives us experience of community, of being honored, of inclusion, in order that we may serve.

It gives a sense of the value of being part of God's people, not only in name but in will and action.

Not everyone catches on to what we are trying to do in confirmation -- or in baptism or marriage or the Eucharist.

I think taking the chance with young people in confirmation is worth the effort.

This is especially true if we see it as



Bishop Hart of Hawaii.

one part in a continuum of ministry with young people that acknowledges the value of their presence among us.

My prayers to you and my hope that these summer months will allow for rest and reflection.

Faithfully,

The Rt. Rev. Donald P. Hart  
Bishop

## Hawaiian Church Chronicle

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Please include the writer's name, address, and phone number(s) to facilitate confirmation and checking.

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## Bishop's Journeying

May

1-2 Planning for the Provincial Synod goes on under the leadership of Mary MacIntosh, as we prepare to host two hundred visitors from the western dioceses.

Saturday is one of those days that cannot fit all its pieces in. The Clergy Family Project continues its work. I managed to put in a short time in practice for change-bell ringing at the Cathedral. By mid-morning I was at St. Christopher's for the ordination of the Reverend Marty Field to the priesthood. I went on to St. John's famous annual luau, and ended the evening at another potluck.

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# About the Islands: "Baptised & In the World"...

## KAUAI

In a program titled "*Baptised and in the World*," members of St. Michael and All Angels', Lihue, are sharing their experiences in Christian living.

These Wednesday, 5:30-7 p.m., gatherings at the church also feature "pizza/beverage/fellowship."

Scheduled for July and August are: Dana Bekeart (22nd), Nelson Secretario (29th), and Hobey Goodale (5th).

Already heard are Paula Rudinoff (June 17), Rick Standard (24th), Bob Burnz (July 1), John Torres (8th), and Carol Thompson (15th).

The Rev. Jan Rudinoff is vicar of St. Michael's.

In sharing why he is an Episcopalian, Mario Antonio of All Saints', Kapaa, said,

"First, the Episcopal Church...maintains all the symbolism and ritual that means so much to me. Just the setting of the altar makes a story of a thousand words. For example, so much is said in the elevation of the cup and the host....

"Second, I believe in the structure of the Episcopal Church, where the direction is not determined by the proclamations of an elite few, but rather by the initiatives crafted and concurred upon by all the conegations.

"Last reason is the people of All Saints' Church. Some of the people in this church have gone out of their way to make me welcomed. I also appreciate Father Bob Walden's style,

and his sermons have often moved me.

"I am convinced that All Saints' Church and the Episcopal Church are the right one for me."

*The West Kauai Episcopalian* reported that Haruko Fuji had received the Others Award from the Hanapepe Post of the Salvation Army.

"The Others Award is the highest award the Army gives its volunteers.... Captain David Hood of the Hanapepe Post said that Haruko has worked tirelessly for more than eight years at setting up the Thrift Store for sales, sorting items for sale, and cleaning up. ...The Thrift Store would not exit were

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## Cursillo: 'one of the most effective renewal movements'

Two weekends planned:  
Oct. 8-11 on Hawaii,  
Oct. 9-12 on Oahu

One of the most effective renewal movements in the last fifty years is the "Cursillo in Christianity" (founded by the Roman Catholic Church in Spain and now licensed for the Episcopal Church).

The purpose of the "movement" is to attract, train, and motivate potential "leaders" to exert a Christian influence on their "environments" and to bring others to a more active commitment to Christ.

The Cursillo "method" usually involves inviting "candidates" to a weekend "experience in Christian living," where they hear fifteen talks (five by clergy and ten by lay people) and share in worship, singing, fellowship, and various activities designed to fill their heads with "ideals," their hearts with "fire," and motivate them to return to their environments and lead others to Christ.

It is not all a "head trip," "warm fuzzies," "high church," "charismatic," "fundamentalist," etc., but is standard Episcopal theology within an experiential context for greater impact.

Every Episcopalian should feel welcome on the weekend.

"Cursillistas" adopt a discipline of prayer, study, and action, and are encouraged to participate in weekly "Group Reunion" and monthly "Ultreya" support groups to help them, whether it be at home, church, work, play, or in the community.

The Cursillo movement may not be for everyone.

It is only one of many efforts at Church renewal.

While some may not follow up on their commitments, I have known many people who have "come alive," had their faith strengthened, and have "borne much fruit," because of their Cursillo experience.

I highly recommend it.

The Cursillo Movement is completely self-supporting and receives no subsidy from the Diocese.

There are no dues and no charge for attending a weekend, but a "free will offering" is taken at the end of the weekend to help pay for room, board, and materials for the next Cursillo Weekend.

Two Cursillo Weekends are scheduled this year: October 8-11 on the Island of Hawaii, and October 9-12 on Oahu.

Teams are now being formed and trained, applications for candidates are being received, and people throughout the world are being asked for prayer support.

If you are interested in learning more about Cursillo, attending a weekend, sending people from your congregation, serving on a team, or supporting the movement in some way, please contact the Diocesan Spiritual Director, the Reverend John B. Connell, at St. Barnabas' Episcopal Church, 91-429 Fort Weaver Road, Ewa Beach 96706 (674-0917).

--- Bishop Hart, 6/1.

## Many evangelism resources available

In this "Decade of Evangelism" special emphasis is being placed on the importance of *intentional* efforts to carry out Christ's commission to take the Gospel into the world and make disciples of all nations, teaching them to obey everything Christ has commanded us.

The diocese has a wide variety of resources available to congregations and individuals to assist in fulfilling this call to intentional evangelism.

One of the most active programs has been the *Evangelism Consultants*, where teams of 2-3 trained consultants work with individual congregations to help them look objectively at the life of their congregation, affirm strengths, identify needs and determine how they can meet those needs most effectively.

The *L.E.A.D. Lab* trains people in communication skills. While it was primarily designed to work with the "lapsed," the skills have wide application to other areas of the church and one's daily life.

The *20th Century Catechumenate* helps congregations develop models to address the needs of people who seek a more mature understanding of the Christian path, and prepare them for an active, committed role in Christ's ministry in the world.

There are also various "renewal" movements, such as *Cursillo in Christianity*, *Marriage Encounter*, *Faith Alive*, and *Happening*, which help Christians see their lives in the context of Christ's love, and deepen their commitment to live his Holy Gospel in their various environments.

Also, members of the [Evangelism] Commission are available to meet with clergy, vestry, congregations, or individuals to discuss the evangelism process and help them diagnose which of these various resources might best serve their needs, or whether other specific assistance is needed.

I strongly urge you to take advantage of these opportunities.

Please feel free to call Lucille Tamura or the diocesan office if you want help (536-7776, or 1-800-522-8418 for Neighbor Islands, or Fax 538-7194).

--- Bishop Hart (Letter to all clergy and church leaders, June 1, 1992).

### Evangelism Consultants

The Rev. John B. Connell  
St. Barnabas'  
91-429 Fort Weaver Road  
Ewa Beach, HI 96706  
Phone: 674-0917 or 689-7464.

### L.E.A.D. Lab

The Rev. Dr. Elsbery W. Reynolds  
St. James'  
P.O. Box 266  
Kamuela, HI 96743  
Phone: 885-4923.

### 20th Century Catechumenate

The Rev. Robert Goode  
St. Mark's  
539 Kapahulu Ave.  
Honolulu, HI 96815  
Phone: 732-2333.

### Episcopal Cursillo in Christianity

Mr. Wallace L. Doty, Jr.  
P.O. Box 967  
Volcano, HI 96785  
Phone: 985-8952.

The Rev. John B. Connell  
(as above).

### Marriage Encounter

Chandler & Nancy Rowe  
1529 Uluhaku Pl.  
Kailua, HI 96734  
Phone: 262-5082.

### Faith Alive

Ken Fleming  
6311 Ooka'a Pl.  
Honolulu, HI 96818  
Phone: 396-8534.

### Happening

David Caldwell  
98-719 Iho Pl. #1401  
Aiea, HI 96701  
Phone: 487-5436.

### Evangelism Commission

The Rev. J. Sargent Edwards  
Calvary  
45-435 Aumoku  
Kaneohe, HI 96744  
Phone: 247-2733  
Fax: 247-0999.

## Zitz chosen Camp Mokuleia director

Kenneth W. Zitz was chosen director of Camp Mokuleia by the camp board, effective June 15.

He succeeds the Rev. Ed Bonsey, now retired.

Zitz was educated at Georgetown (M.S., 1981), Kent State (B.A., 1963), and the Air War College (1987).

He comes to Hawaii with a strong background in recreation and facilities management, having directed the recreation program for 18,000 at a major military base and managed a physical plant consisting of 39 permanent buildings and warehouses, totaling 350,000 square feet.

He is fluent in Chinese and has a good working-level command of Japanese.

Zitz comes to Hawaii from North Carolina, where he had a golf services company.

He and his wife, Bonnie, have four children -- three sons and one daughter.

## Canterbury House is site of Episcopal UH-Manoa ministry

Providing fellowship activities, and some housing and parking facilities, Canterbury House offers an Episcopal campus ministry at UH-Manoa.

Just off campus at 2324 Metcalf Street, "C" House has single bedroom occupancy, full kitchen, laundry, and recreation pavilion with TV, and two rental parking spaces, at affordable prices.

"C" House is an important ministry to young adults," notes Andrea A. Baker, interim staff.

"Those interested in housing, parking, and/or fellowship activities may contact us by phone (955-3697)," she adds.

The parish churches nearest UH-Manoa are St. Mary's and St. Clement's ewa, Good Samaritan and Epiphany kokohead, and St. Mark's makai.



## Frs. Ed Bonsey, David Coon retire

This June the Rev. William Edwin Bonsey, Jr., and the Rev. David Paul Coon retired from the active ministry.

Fr. Bonsey had been director of Camp Mokuleia for the past 4 years and a priest in Hawaii since his ordination by Bishop Harry S. Kennedy in December 1954.

Fr. Coon had been headmaster of Iolani School for the past 22 and was also ordained priest by Bishop Kennedy in December 1954.

Both prepared at the Church Divinity School of the Pacific in Berkeley, California.

Fr. Bonsey's 38-year ministry was chiefly spent in the missions and parishes of the diocese. He was the senior active priest at the time of his retirement.

Before becoming director at Camp Mokuleia, Bonsey served churches on three islands:

--- Molokai's Grace Church (1954-1957);

--- Oahu's St. Stephen's in Wahiawa (1957-1963) and St. Elizabeth's, Honolulu (1963-1974); and

--- Hawaii's Holy Apostles', Hilo (1974-1988).

Trim and athletic, Fr. Bonsey loves hiking and vulcanology, which his retirement in Hilo will allow him to enjoy.

Of his ministry, Bishop Hart said, "No one has served this diocese more completely or faithfully than Ed."

His is an ancient Episcopal family. His mother, Hannah, was the granddaughter, daughter, mother and grandmother of priests. (See obit, page 2).

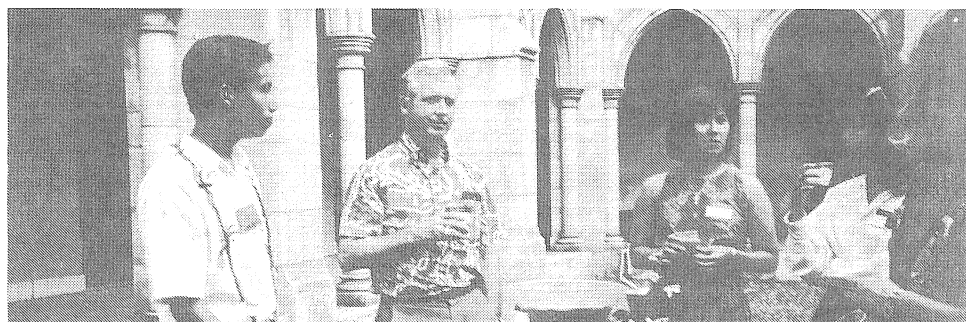
His father, also a public school teacher, was renowned as a master of the rare fern flora of Maui, sharing knowledge of these treasures with the world's leading botanists and leading them to sites he alone knew.

In 1952 he and Kathryn (Katie) Brownell were married. They had four children, one of whom (Steven) became a priest, and another (Joan) served as a church volunteer for mission in Panama (January/February 1991 *Chronicle*).

As headmaster of Iolani since 1970, Fr. Coon placed it in the front rank of Hawaii's private schools.

Before he became headmaster, Coon served Iolani as teacher (1957-1958), registrar and director of admissions (1958-1961), and director of students (1961-1970).

While his ministry has been chiefly in education, Coon has mission experience as a vicar: first, at St. James', Kamuela, where he also taught at the Hawaii Preparatory Academy (1954-1957), and then at St. Philip's, Maili (1957-1963), while he was a teacher and



Bishop Hart hosts Synod youth (l. to r.): Greg Tobin (Diocese of Los Angeles), Jenine Amaki (St. Timothy's), Chandra Namurnart (Queen Emma Chapel).

administrator at Iolani.

As headmaster, Coon led a dramatic renewal and development of Iolani, expansion of its plant, and admission of coeds to this longtime boys school.

During his years as headmaster, the school's endowment grew handsomely.

While open to all, under Coon's leadership Iolani has remained in that great Anglican tradition of private schools which extends through Fr. Kenneth Bray and Fr. Albert Stone back to the Rev. Thomas Arnold, the renowned

headmaster of Rugby, and beyond.

A large, jovial man, Fr. Coon was a gifted teacher and decisive administrator, who enriched education in Hawaii and the character, intellect, and spiritual lives of her sons and daughters, personally and through the quality of the great institution he headed and served for 35 years.

He and Joanne Leilani Fleener were married in 1953. They have four children. Their retirement home is also on the Island of Hawaii --- JPE.

## The Episcopal Charities Commission

The Episcopal Charities Commission was established by the 23rd. Convention of the Diocese of Hawaii (Resolution #11) in October 1991.

This commission has been assigned to the Department of Church in Society with the expressed purpose to raise funds for Episcopal related outreach programs.

The procedures have been set up and were approved at the May 16, 1992, Diocesan Council meeting.

This fund would include monies from:

1. Voluntary contributions of 1% of each congregation's operating budget.
2. Donations from individuals.
3. Donations from the community.
4. Grants.
5. Endowments.
6. Fund-Raisers.

These monies will be over and above the department's allocation of the diocesan budget and will be used for special grants and/or to supplement the department's various agency requests.

A guideline of a voluntary contribution of 1% of each congregation's budget was approved by convention.

There is a never-ending need for funds for outreach programs.

It is strongly urged that those congregations who have set aside monies for this fund for 1992 submit them to the diocesan treasurer.

It is also suggested that as a budgetary process for 1993 begins that congregations include the 1% for Episcopal Charities in their respective budgets.

--- Wallace L. Doty, Jr., chair.  
June 10, 1992.

## Eight named delegates to Youth Event

Eight Hawaii youth will participate in the Provincial Youth Event, August 4-9, at Whitworth College in Spokane, Washington.

By attending this event, participants increase their knowledge of fellow youth and the resources, personnel, and projects of youth ministry in the province.

"They will also have the opportunity to discover their unity in Christ and to use and learn new leadership skills," noted Lucille Tamura, the diocese's ministry development officer.

Representing Hawaii are Ikaika Akiona of St. Philip's; Bri Gamiao, Christ Church; Lauren Kuhn, St.

Christopher's; Ryan Kusumoto, Holy Nativity; Lira Legaspi, St. Paul's, Honolulu; Reina Nishi, All Saints'; Jason Perry, Trinity By-the-Sea; and Carrie Yamamura, St. Timothy's.

Tamura and the Rev. Franklin Chun, chair of Hawaii Episcopal Youth (HEY), will accompany Hawaii's youth contingent.

They will van-pool from Seattle with representatives of the Diocese of Olympia (Western Washington).

The cost is defrayed one-third each by HEY, the parish, and the participant.

Cathy Sada, youth leader at St. Timothy's, is a member of the planning team for this event.

## Priory to build new gymnasium

Construction on a new, larger Priory gymnasium to occupy the present site and that of the nearby diocesan hostel, warehouse, and some school facilities was approved by the Diocesan Council at its May meeting.

Ground-breaking was Ascension Day (May 28, 1982), the Priory's 125th anniversary.

Construction is expected to begun this summer, with completion in 7-9 months.

The estimated cost is \$2 million for phase one (the shell), which sum is in hand.

The amount needed for completion, equipment and furnishings was estimated at \$500,000.

Fr. David Kennedy, Priory headmaster, emphasized that the school is committed to completing the project without borrowing.

At its May meeting the Diocesan Council also:

--- Heard Elaine Ohlson's report on the current status of St. Anne's, Mililani, and learned of their hope to earn \$5,000 from a golf tournament October 6, for which 40 players have signed up.

--- Approved a contract for the construction of a moss rock wall at All Saints', Kapaa, to replace a hedge that blocks the view of the church.

--- Learned from Don James of (1) "concerns over the assessment arrears at St. Barnabas' and at St. Stephen's," and that their ability to pay "is questionable;" and (2) the advisability of paying down the current diocesan debt and reducing debt service. "The Diocese is paying \$80,000 of the total of \$259,000 being paid annually in debt service."

--- Received a response to a memo expressing concern over Camp Mokuleia's high fees. The camp reported that "the fees are as high as they are because...the nature of the camp is different, and also because of the high maintenance cost of a facility that is exposed to salt air at an ocean-front site. The camp noted that the council charged them to be self-sufficient, and that is what they are striving to do."

--- Learned that IHS has acquired a 30,000 square foot building which is being refurbished for use.

--- Accepted as a draft to be circu-

lated for review and discussion a proposed handbook concerning "church worker sexual misconduct and child abuse," and recommended that "the Diocese begin to use the pre-employment and investigation and education aspects."

--- Waived the need for an annual meeting for the Kapolei Christian Center.

--- Learned that the Rev. Peter Van Horne, executive officer, was among the final candidates for suffragan bishop of Washington. "I sincerely view my candidacy as a compliment to the Diocese of Hawaii and to the Church in the western U.S.," he indicated.

Bishop Hart in his comments:

--- Complimented Mary MacIntosh of the diocesan staff. She "has done extraordinarily well in planning and program preparation" for the May meeting in Hawaii of the Provincial Synod.

--- Reported that "exploratory meetings are being held concerning the possibility of moving the Diocesan office to the site of the Cluett Apartments.

--- Announced the appointment of Kenneth Zitz to succeed retiring Fr. Ed Bonsey as director of Camp Mokuleia.

## Sekimura, Tom attend Anglican Encounter in Brazil

At the Worldwide Anglican Encounter of Anglican women in Salvador, Brazil, participants spent six days (March 29-April 3, 1992) in intense discussions in small groups, plenaries, and workshops, reported Hatsune Sekimura of Good Samaritan, one of the 600 participants.

Discussed were such complex issues as the environment, poverty, racism, violence, sexuality and spirituality, and the role of women in the church.

Geraldine Tom of St. Andrew's Cathedral also attended as a representative from Hawaii.

Both of Hawaii's representatives returned with a first-hand impression of what life is like in a "depressed country."

They "were inspired by the undaunting hope and spirituality expressed by the women," observed Sekimura.

"We must keep them in our prayers and join them in bringing about justice and peace to the church and to the world," she added.

The Encounter's theme was the "Celebration of Life for a Reign of Justice and Peace."

Some 600 women from 46 countries grappled with the barriers and frustra-

tions women face in church and society today.

Among the plenary topics pondered by the Encounter were:

--- "The Americas Today," pin-point-



*Hatsune Sekimura with World Council of Churches representative at Anglican Encounter in Brazil.*

ing the common issues faced by both North and South America;

--- "Justice and Peace -- 500 Years of Colonization," exploring the issues of indigenous peoples of the Americas;

--- "Breaking Down Barriers," with talks on liberation theology and special ministries by women;

--- "Spirituality and Sexuality," an address by the well-known Professor Chung Hyun-Kyung of Eyewha University in Korea; and

--- "Perspective of Hope" on the closing day.

Presiding Bishop Edmond L. Browning "gave an inspiring message about the 'Churches in Solidarity with Women,'" said Sekimura.

The Encounter was "the Anglican Church's participation in the Ecumenical Decade in Solidarity with Women," Sekimura noted.

The idea for the Encounter grew out of an earlier conference sponsored by the United Nations in Nairobi, Kenya, in 1975.

The women who attended that meeting became a powerful force for change when they returned home.

Salvador was selected as the meeting site so that women of Latin America could meet other world women with whom to discuss their many concerns and issues.

Sponsors of the Encounter were the Anglican Churches of the Americas -- the Episcopal Church of Brazil, the Anglican Church of Canada, the Episcopal Church (especially Province IX), and the Anglican Church in the West Indies.

"It was a dream come true for planners like Ann Smith of the Women in Mission and Ministry office of the Episcopal Church Center," reported Sekimura.

While primarily for women, the Encounter did not ignore youth and young adults, or the male bishops and clergy in attendance, she observed.

--- *From a report by Hatsune Sekimura.*



*Hawaii delegates Geraldine Tom and Hatsune Sekimura at Iquassu Falls after the Anglican Encounter in Brazil.*

## 51% of priests here 10 years or less, questionnaire reveals

The following data comes from the Clergy Family Questionnaire, whose results were distributed to the clergy June 24:

--- "51% of the priests have been in the diocese 10 years or less; and 49% have served here 11 years or more."

--- "There was strong agreement that more is expected from single than from married clergy."

--- "Clergy have a trusted friend, their congregation, yet spouses do not; consequently a high percentage of spouses felt more lonely."

--- "Overwhelming majority of both clergy and spouses say there is a need for social relationships outside the church."

--- "97% of clergy and spouses feel accepted, liked, and appreciated by their congregation."

--- "Two-thirds of clergy felt frustrated by a lack of resources, whether human, financial, or other."

--- "The majority of priests have been ordained twenty years or more, and [a] number of clergy retirements are pending."

--- "41% of clergy have worked in only one diocese. It could be asked whether that was by choice or because they were not able to get a position elsewhere."

--- "On Neighbor Islands, 72% of clergy feel tension over racial and/or cultural issues. This is significantly higher than on Oahu. However, the majority of clergy feel they have learned to work with those differences."

--- "One-third of Neighbor Is-

land clergy expressed a desire to move to another position."

--- "A majority of clergy said they feel they are more liberal than their congregations."

--- "There is a significant need for both clergy and spouses to be known as persons in their own right."

--- "88% of clergy/spouses felt healthy and energetic."

--- "10% indicated problems with alcohol. Observation: that is about the average in the American population."

--- "Strong contrast between Oahu and Neighbor Islands concerning feelings of isolation, education, cultural needs, and lack of services."

--- "There is a double concern from Neighbor Island clergy and spouses about communication from diocesan staff."

--- "About 1/3 say racial prejudice contributes to isolation."

--- "Only 28% are sure they have enough for retirement."

--- "Important/necessary financially for the family that the spouse be employed."

--- "Slightly less than half of respondents do not tithe."

--- "Among the characteristics of clergy families is that we are an older group, have been married once for a long time, live in 2-person households; and a strong majority are not offspring of an ordained person, and do not see their children as being ordained."

This report contained answers to 110 questions, of which 21 appear above.

## Episcopal Radio-TV Foundation/Bill Moyers documentary to air in August

Ideas explored in *The Good Society*, a book by American sociologist Robert N. Bellah and four other authors, will be the subject of a PBS documentary by Bill Moyers and the Rev. Canon Louis Schueddig of the Episcopal Radio-TV Foundation.

It will air on PBS locally at 10 p.m., August 4 and 11, as part of Moyers' "Listening to America" series.

In the book, Bellah and co-authors Richard Madsen, William Sullivan, Ann Swidler, and Steven Tipton envision "an American public philosophy, less trapped in the cliches of rugged individualism and more open to an invigorating, fulfilling sense of social responsibility."

In practice that means an informed and engaged citizenry democratically transforming the country's basic institutions -- families, churches, schools, corporations, government, and the law (ENS).



*Fr. Robert Goode of St. Mark's, Kapahulu, beside a "money tree" on the 25th anniversary of his ordination to the priesthood. Among the many ministries of this parish near Waikiki is a well-regarded Kindergarten and Day Care Center.*



## About the Islands: Kula concert, Furman article, Wards' 50th...(from p. 4)

it not for Haruko's generosity with her time and dedication," the June issue reported.

At Christ Memorial Church, Kilauea the search for a vicar continues, the May/June issue of *No Kristo* reported.

That same issue paid tribute to Toki Gushiken, "one of the church's most faithful and modest workers, one who works quietly behind the scenes to serve the Lord and Christ Memorial."

Since 1980, he has been opening the church each morning and closing it each evening. He minds the collection box for postcards and the donations visitors leave.

When wiliwili seeds are available, he and his wife of 54 years, Kay, make Job's tears leis, "a popular item with tourists which at times, together with

### MAUI

Enroute from appearances in New Zealand to a master class at Stanford University in California, Dr. Christoph

Lorenz stopped in Hawaii for performances at St. John's, Kula, and St. Andrew's Cathedral, Honolulu.

Arriving in Maui and informed of the long dry spell, Lorenz replied, "Oh, don't worry. New Zealand was having a severe drought also, and I brought plenty of rain to them. It will be the same here."

Within 24 hours, the rains had begun, and two days later, the Kula rain gauges had recorded well over three inches of unexpected, but most welcome, precipitation.

The concert took place in-between the first showers and became another gem in St. John's growing portfolio of outstanding organ presentations on its five-year-old Oberlinger baroque tracker organ.

Lorenz divided his performance into two parts:

--- the traditional, featuring music of Johann Sebastian Bach, Felix Mendelssohn, and Robert Schumann, and

--- the contemporary, featuring selections by Siegrid Karg-Elert, Joseph Bonnet, Percy Whitlock, and Gordon Young.

At the conclusion, he asked the Rev. Heather Mueller-Fitch, rector of St.

John's, to provide him with a hymn or hymns on which he might improvise.

She suggested "Now the Day is Over" from the Episcopal Hymnal and "Hawaii Aloha" from the Hawaiian Hymnal.

Lorenz added the German drinking song "There is No Beer in Hawaii" to his improvisation.

Dr. Lorenz is director of music at St. Peter's Cathedral, Dusseldorf, Germany, and head of the Department of Gregorian Chant Research at the Pontificio Instituto di Musica Sacra, Rome. He was recently named the associate director of the Cologne (Germany) Radio Choir. --- *Robert Durand.*

### OAHU

A special issue of the *Coptic Church Review* (Spring 1992) was devoted to an article by the Rev. James Furman, rector of St. Peter's, Honolulu, on Rufinus of Aquileia (345-410).

He was a leader in making the Christian wisdom of the Greek East accessible to the Latin West, and thereby he helped make the European Mid-

dle Ages considerably less dark than they might have been.

Fr. Furman is president of the Inter-Anglican Study Programme, whose 1992 conference meets in St. Stephen's House, Oxford, September 6-12, on "Evangelism & Faith."

Among the speakers are:

--- David Winter, evangelism officer, diocese of Oxford, "Communicating the Gospel Today."

--- John Fenton, Canon of Christ Church, Oxford, "Our Minds and the Mind of Scripture."

--- John Macquarrie, Oxford University, "Personalizing Faith," and

--- Kenneth Stevenson, author and parish priest, "Anglican Soul and Liturgical Expression."

The Rev. Arthur Ward and his wife, Ruth Ann, celebrated their 50th wedding anniversary June 24 with a service at the Church of the Epiphany, during which they re-affirmed their wedding vows before a group of family members and friends.

(Continued on page 8)

## Bishop's Journeying (from page 3)

3 This morning we are off to St. George's, Pearl Harbor, first to meet the class of confirmands and then to celebrate and preach. We were finished just in time for the Lutherans to take over for their service.

Later on another church also uses this building. This multiple use is good stewardship and very helpful to us.

Later in the evening, I am at Iolani School for a wonderful tribute by the student body to retiring headmaster David Coon, who finishes up thirty-four years at the school.

5-9 We begin some discussions about the rebuilding of what is now the old Cluett apartments, trying to explore if it is feasible for the diocesan office to return to that site and free up space at the Cathedral.

I make a short trip to Kauai to confer about the Sloggett Fund at All Saints', which is a generous gift to support the churches on Kauai

Cathedral Day is on Saturday and many activities take place at St. Andrew's. Dean Charles Perry is the keynote speaker on the special ministry of cathedrals.

Elizabeth and I are able to attend the funeral for Mrs. Hannah Bonsey, mother of Father Ed Bonsey, at St. Clement's, and then met up with Bishop and Mrs. Rusty Kimsey of Eastern Oregon, who are staying with us a few days before the Synod begins.

10 Across the Koolaus to Emmanuel Church for two good services, including confirmation and a good discussion afterwards with those at the reception.

11-16 This week is full to overflowing with the Provincial Synod. Our diocese, with its many gifted people, shines once again in making people feel welcome, in presenting good programs and inspiring worship.

We also have good fun -- a dinner cruise one evening, and all the bishops and their spouses to our house for dinner the next night.

I saw Elizabeth off on a late flight for the east coast on Friday, as she went to visit family and see our daughter receive her graduate degree in social work.

17 I actually had a Sunday to sit in the pew, and join in ringing the bells afterwards -- a rare treat on both counts.

In the afternoon, I take part in the annual AIDS Memorial Service, in remembering over 500 who have died here in the past five years or so.

19-23 This is a week of catching up, since the last one was dedicated to visitors. My annual visit to Iolani School is on Thursday, and the seventeen hundred young people certainly filled every inch of the gymnasium.

Many baptisms and confirmations are celebrated for all to witness.

A meeting of the Hawaii Council of Churches, and of our deacons, and finally of examining chaplains, interviewing a candidate for ordination coming to us from another denomination, round out the week.

24 I am at St. Mary's this morning for confirmations. It is good to have the Lipka family back in our midst.

Later I join others at St. Stephen's in celebrating the long and rich ministry of

Ed and Katie Bonsey, who move into retirement in early June. No one has served this diocese more completely or faithfully than Ed.

26-30 Elizabeth returns home! And then a lot of meetings. The Priory School celebrates its 125th anniversary since its founding by Queen Emma and Bishop Staley on Ascension Day, and the usual festivities are even grander.

We are off to Maui and Seabury Hall's commencement exercises.

Peter Van Horne calls me at the school, from Washington, D.C., to report that he was not elected suffragan bishop. He did extraordinarily well to be considered as strong a candidate as he was.

31 I am at St. John's, Kula, for two services, including confirmations, and an excellent discussion with the class and vestry beforehand.

### June

2-6 This is a week of meeting with individuals and then the Commission on Ministry, Standing Committee, and Seabury Hall's Trustees.

I am glad to have the chance to visit with members of the Third Order of Franciscans on Friday.

Iolani's graduation is on Saturday -- the last for Dave Coon before Tom Miller takes up the reins.

7 Pentecost brings me to the Cathedral for my official visi-

tations, with baptisms and confirmations. They have combined the three services to make one large and colorful gathering to honor the gift of the Spirit.

I return at 5 p.m. for the Priory's graduation, and this year not only to hand out diplomas but to deliver the address. Once every 125 years is probably enough for the bishop to say a few words!

9-13 Iolani takes over again with magnificent dinner for Dave and Joanne Coon in raising money for a scholarship in his name.

Next day is the Board's annual meeting and Dave's last day on the job.

The Committee on Racism has its first meeting.

Friday night and Saturday the clergy are involved in a special workshop on sexual ethics in ministry.

14 We drive out to the Ewa Plain to visit St. Barnabas' for baptism and confirmation, and a delicious Bishop's Committee lunch afterwards in the Connells' home.

In the evening the Cathedral Foundation has a dinner and we share information about planned giving with those interested.

16-20 I am saddened to hear that Father Paul Kim has died. His Burial Office is celebrated at the Cathedral with many clergy in attendance on Tuesday.

I am off on a round of island-hopping -- the Big Island clericus, a conference on Maui, back for Diocesan Council, and then to Maui again.

# Synod: Restructuring, people of color heard (from page 1)

Added to the agenda by deputy request was a report of the recent Women's Encounter in Brazil. (See article on page 6 and in May *Chronicle*). Joyce McConnell (Olympia) graphically described the oppressive condition of women and children in that country, appealing for action and concern by the church.

Deputies called for a person of color to be added to the all-white closing panel to discuss the "Direction of the Changing Church."

Following a caucus of people of color called by Bishop Charleston, he was chosen as the spokesperson to join synod guest Pamela Chinnis, president of the General Convention House of Deputies; the Rev. Canon Roswell Moore, Province VII Executive Council representative; and Bishop Frederick Borsch of Los Angeles.

"This is evidence itself of the changing church," observed the Rev. Fran Toy, an Asian-American priest from San Francisco.

Also by request of the delegates, a response panel composed totally of people of color and youth was added to synod's closing design.

## Hawaiian Translation (from page 1)

L. Browning, "who initially supported this project," and --- Bishop Donald P. Hart, "who was instrumental in obtaining the certification of the Custodian of the Standard Book of Common Prayer."

The commission also expressed its "thanks to many Hawaiian Episcopalians who indicated their desire for more Hawaiian language material to use in their worshipping life" and for their "earnest and heartfelt requests for ways to incorporate our cherished 'olelo makuahine into our equally beloved Christian liturgy."

The initial press-run was 500 copies. Individual copies are \$12. Bulk orders from churches for congregational use are \$10 the copy.

Inquiries should be addressed to the Commission on Hawaiian Ministry, 229 Queen Emma Square, Honolulu, Hawaii 96813.

This Prayer Book is 6" by 9", with 5 unnumbered pages (introduction, acknowledgements, certification, and table of contents), followed by 47 pages of Hawaiian facing 47 pages of English. Rites I and II, together with their Proper Prefaces, comprise this edition.

The Prayers of the People in this translation are the Prayer "for the whole state of Christ's Church and the world" (Rite I) and Form III (Rite II).

The text is set in easily readable type larger than that in the 5" x 7 1/2" pew editions of the present Book of Common Prayer. ---JPE.

Native Hawaiian priest, the Rev. Tom Van Culin, summed up the panel's participation: "As we see God present in other's journey, we will see God more clearly in our own journey."

## Restructuring

Bishop Rustin Kimsey of Eastern Oregon presented from the floor two resolutions which passed.

The first was to restructure synod from a legislative model to one with small group discussion and a plenary on a predetermined issue, with Bible study, personal sharing, and the spare use of legislation.

The second created a task force of at least one bishop, clergy, and lay deputy to recommend how best the province can accomplish its shared mission.

This task force is to report at the next Provincial Council meeting January 31, 1993.

"To whom do we listen?" Kimsey asked. "We need to be as inclusive as possible, changing pronouns from 'they' to 'we,' so that voices who are never heard may engage with one another."

"It's exciting the energy that is bubbling up here in Honolulu," observed Canon Roswell Moore.

"It reminds me of South Bend, where you cannot ignore the grassroots agenda," Chinnis noted, referring to the General Convention special meeting in September 1969 to address economic empowerment of minorities.

## Other Business

In other business the synod:

--- Elected Bishop Richard Shimpfky of El Camino Real as Province VIII vice president; Annie Stalker (Alaska) to Provincial Council; Hobart Banks (California) to Executive Council; the Hon. George Shields (Spokane) and Ray Wong (California) to the Provincial Court of Review; and the Rev. Fletcher Davis (Olympia) and John Fricker (Los Angeles) trustees of the Church Divinity School of the Pacific.

--- Presented the 1992 budget of \$206,486.

--- Heard a report of Bishop Robert Ladehoff of Oregon on a proposal to



Frs. Darrow Aiona and Tom Van Culin following the Hawaiian service in St. Andrew's Cathedral. Photo: S. Moore.



Service of Remembrance and Thanksgiving in the Cathedral (l. to r.): Alice Mason, Cathy Plummer, and Malcolm Naea Chun. Photo: Sarah Moore.

Trinity Church, Wall Street, for a grant for a Provincial Program Coordinator.

--- Passed resolutions on: Equal access to ordination, to be presented at the 71st General Convention; Full inclusion of youth in provincial synod; Endorsement of Executive Council's urging full diocesan payment of apportionment;

Also, Election rather than appointment of the provincial treasurer and secretary; Recognizing women's rights as human rights, and encouraging study of United Nations' statements on discrimination against women, urging government participation in shaping the agenda for the Human Rights and Women's Conference in 1993 and 1995;

Also, Direct ordination of baptized persons; Reconfirming Province VIII's strategy of cross-cultural ministry development established at the 58th Synod (1984); and Recognizing Native Hawaiians' right to self-governance.

--- Removed the dioceses of the Episcopal Church in the Philippines from Province VIII, as the Philippine Church is now an autonomous province of the Anglican Communion.

--- Received reports from the Joint Committee on the Philippine covenant, expressing continued support, concern and involvement with that church, as it struggles to recover from three natural disasters -- typhoon, earthquake, and volcano eruption.

The success of synod programs was due in large part to work of Hawaii's Mary MacIntosh, chair of the program committee.

Province VII Episcopal Churchwomen also met in session in Honolulu. (A report will appear in a later *Chronicle*.)

The 1993 synod will meet August 1-8 in Las Vegas, Nevada.

--- Sarah T. Moore, Province VIII communications, and others.

## About the Islands (from p. 7)

This June, Fr. Ward also celebrated the 54th anniversary of his ordination to the diaconate.

Since retiring from Iolani School in 1979, he has exercised a much-appreciated pastoral ministry as a canon of St. Andrew's Cathedral.

"One elegant way to raise money is by making commemorative coins..., but only occasionally does a group as small as a single congregation strike an issue, as the Episcopal cathedral in Honolulu has just done," writes Jed Stevenson in the column "Coins" in the *New York Sunday Times* (6/21).

"A thousand silver coins are being offered, and a small number may be produced in gold if there is sufficient demand. Each weighs one ounce," he continues.

The obverse bears the portraits of King Kamehameha IV and Queen Emma, the royal founders of Hawaii's Episcopal Church.

The reverse is a depiction of Saint Andrew's Cathedral and the fountain, as viewed from Beretania Street.

Coins may be ordered from Frank Bridgewater, 60 North Beretania, Apt. 701, Honolulu 96817. Information from (808) 537-3172.

The silver coin is \$30; the gold coin is \$800. Part of the cost is tax deductible.

An earlier coin issue in bronze by a Hawaiian Episcopal church was that of St. Peter's, Honolulu.

## Hannah Bonsey (from page 2)

resided at Arcadia, a few blocks from St. Clement's, where for several years she continued as a lay reader.

Hannah died at Arcadia on April 30, just two months short of her 91st birthday.

She was the granddaughter, daughter, mother, and grandmother of priests, and a lifelong Episcopalian.

--- WEB, Jr.