

HAWAIIAN CHURCH CHRONICLE

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HAWAII HISTORICAL SOCIETY
560 KAWAIAHAO STREET
HONOLULU, HI 96813

Kauai, Waianae hurricane damage assessed, aid pours in

Kekaha's St. Paul's destroyed, St. John's badly damaged

Hurricane Iniki slammed into Kauai on September 11, destroying homes, churches, and businesses, uprooting the island's economy, interrupting communication, and leaving refuse and damage everywhere, in a \$2 billion disaster.

Fatalities were few for so vicious a storm, but the island itself, its infrastructure, and residents will be a long time recovering.

The sugar, papaya, and macadamia crops are gone. Fields were flattened, and trees were whipped clean of leaves, broken, or downed. Kauai agriculture is knocked out for now.

Kauai tourism is on hold until at least the new year, and for some hotels for longer than that. Two weeks after Iniki the newspapers reported that only 1200-1300 of the island's 7,600 hotel rooms and condos were usable.

Over 5,000 utility poles need replacement. Downed, they blocked the roads, preventing travel and all delivery of electric power and conversation by telephone.

Two weeks after the storm only 5 percent of Kauai's customers had electricity. Parts of the island will wait months.

On the 23rd, Lihue, the county seat, had a lighted highway, but homes lacked electricity, and water was supplied only intermittently.

On the 22nd, six of Kauai's public schools were able to reopen. All were expected to be open by September 30.

Two weeks after Iniki, damage was estimated at \$1.6 billion, but that figure did not include damage to public property or any flood or crop damage.

Relief

Relief efforts began immediately, without the delay experienced by South Florida, smashed by Hurricane Arthur, though some in Waianae felt that their needs had taken a back seat to Kauai.

The Rev. Marilyn Watts, vicar of St. John's, Maili, reported damage to church property was minimal. An uprooted tree damaged playground equipment, but some parisoners suffered major damage to their homes.

The Presiding Bishop's Fund sent \$25,000 immediately. At press time, other contributions totaled over \$23,000 (local) and \$16,000 (mainland).

Additional contibutions may be made to the Episcopal Church in Hawaii (Iniki Relief), 229 Queen Emma Square, Honolulu, Hawaii 96813.

Bishop Hart appointed Deacon Bob Moore to co-ordinate the church's efforts and offers of goods and volunteer assistance. He may be reached at (808) 947-9115.

Bishop visits Kauai

Bishop Hart, the Rev. Peter Van Horne, executive officer, and Lucille Tamura, ministry development officer, made on-site inspections as soon as air travel regulations permitted (September 16).

Kauai looks "like a war-zone," Bishop Hart observed, but he found everywhere "a bouyant, upbeat, courageous spirit.

"I was glad to celebrate the eucharist with all of our clergy, except the Waldens, and then have a chance to visit in each of their church locations and sense their rising spirit.

"The rebuilding will take years," he noted.

Damage

In his article in this *Chronicle*, Bishop Hart noted another level of storm damage, which has to do with "emotional shock and upheaval of life.

"Weeks of no electricity, no hot water, no refrigeration, no fresh food, leaking roofs, poor communications -- weeks of nothing much happening to private property or personal loss -- these things take their toll

"Caregivers in the community and in families wear down.

"The pastoral care that the Christian community provides over the long haul is invaluable.

"It is not guaranteed protection against wearing down. It is not an instant fix of the situation.

"But it is the strengthing of the spirit which is so important, that will make possible a healthy survival," the bishop wrote.

Before the on-site inspection, information about the Kauai church got out

by cellular telephone and a generator-powered fax machine.

The Rev. Jan Rudinoff, rector-elect of St. Michael and All Angels', Lihue, led the initial communication and relief organization efforts.

Buildings

The following summarizes Kauai church building damage:

--- St. Paul's, Kekaha (The Rev. Frank Cowell). The church is destroyed. The vicarage is still standing, but has some interior water damage.

--- St. John's, Eleele(The Rev. Frank Cowell). The office and Sunday school building's roof is gone and the structure appears to be a loss. The parish hall collapsed. The church has broken windows and major damage to walls and ceiling beams.

--- The home of the Rev. Malcolm H. Miner (retired) and his wife Imogene is destroyed.

--- St. Michael and All Angels', Lihue (The Rev. Jan Rudinoff). The church had several small windows broken, and the vicarage lost its garage.

--- All Saints', Kapaa (The Rev. Robert Walden). A broken stained glass window above the altar. Broken windows and water damage in the rectory. The gymnasium lost its roof, and the whole building might need replacement.

--- Christ Memorial Church, Kilauea (The Rev. Max Nye). The church building has wall damage from a fallen tree. Half the parish hall roof is gone, and one wall has collapsed. Part of the

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Broken stained glass window above the altar at All Saints', Kapaa, in the wake of Hurricane Iniki.

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Hurricane damage, aid
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office roof is missing, and the thrift shop has minor roof damage.
--- St. Thomas', Hanalei (leased to Aloha School, Inc.). Some broken windows and minor interior water damage

Residences

Home damage on Kauai was considerable.
Out of 140 households of All Saints', Kapaa, 10 homes were completely destroyed, and only 15 homes were untouched.
"The rest fall between major to minor damage, with most of them in the middle," reports a 9/28 fax to the *Chronicle* from Fr. Rudinoff.
"Almost everyone needs new roofs."
As to the congregation of St. Michael and All Angels', Lihue, Rudinoff reported, "Many have lost homes and most material possessions."
"All but a few [homes] have damage, and none was seriously injured."
(One member, however, was in hospital with a hairline fracture from a fall.)

In a preliminary statewide report (9/27), the Red Cross reported 1,333 single-family dwellings destroyed on Kauai, 4,984 with major damage, and 6,978 with minor damage.
In all, Hurricane Iniki damaged 13,732 homes, mobile homes, and apartments on Kauai.

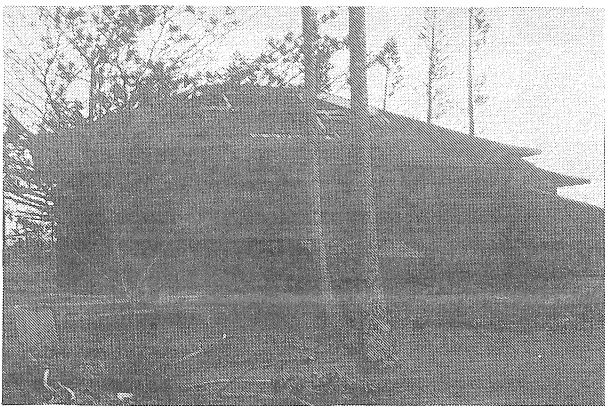
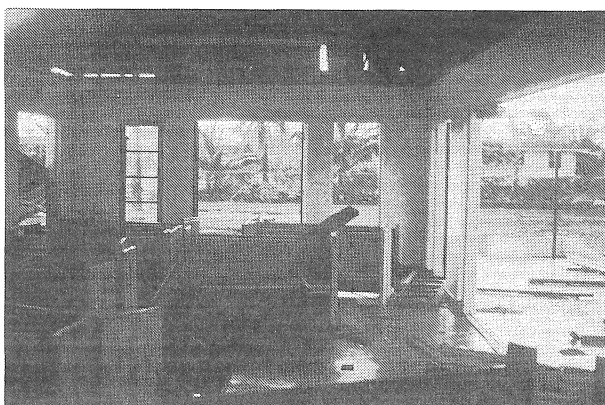
Oahu was also hit, chiefly on the Waianae Coast. Seventeen homes were destroyed, 37 suffered major damage, and 361 had minor damage.
Forty-nine apartments were destroyed, and 99 had minor damage.
A total of 563 Oahu residences were affected.

Residences on the Island of Hawaii also took a hit from Iniki. No homes were destroyed, but 3 suffered major damage and 12 minor damage.
No apartments were destroyed, but 2 suffered major damage and 15 minor damage.
Statewide 14,327 units were affected by Iniki, according to the Red Cross.

Nature

Paradoxically, a hurricane is a war of nature upon nature -- something of a civil war.
Wind destroys trees and forest canopy, leaving soil open to erosion and runoff.
Streams are fouled and backed up by debris.
Destruction of trees and undergrowth opens forest land to invasion by non-native and destructive plant species.
Nectar-feeding native birds are at risk. Nests are destroyed, and blossoms gone.
Beaches disappear, and even at sea there is damage. Wave action breaks the reef, and sand and stone scour off the thin, living film of growing coral.
The state has asked that residents stay out of parks, reserves, and hiking areas, lest use add further to Iniki's destruction.

Kauai after Hurricane Iniki



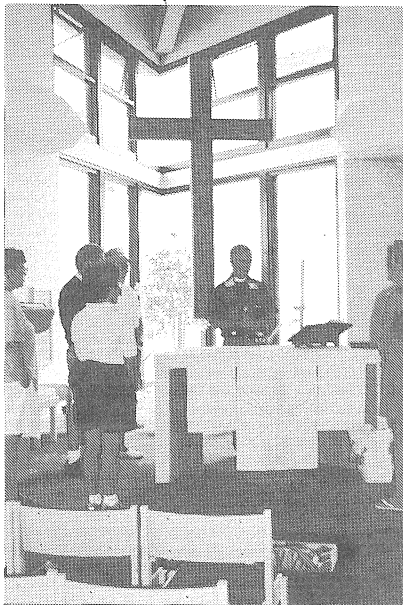
Tourism

Iniki put Kauai tourism on hold.
Two weeks after Iniki, 1200-1300 of the islands 7,600 hotel rooms and condos were found usable.
Estimates suggest that some tourism will be possible after the first of the year but will not recover until late 1993 or early 1994.
Tourism represents about 60 percent of the state's economy, and tourist flights to and from Kauai represent 20-30 percent of Hawaiian's and Aloha's income.



Help

Instrumental in the initial phases of Kauai's recovery were the Red Cross, Salvation Army, Federal Emergency Management Agency, state agencies and the Armed Forces.
3,600 active duty servicemen and 1,700 members of the national guard were still active in clean-up and relief efforts in the third week after the hurricane.
The Red Cross reported 17 fixed feeding sites and 3 mobile feeding units on Kauai, with 120,570 meals served to date (9/28).
And thanks also go to those throughout Hawaii and the mainland who have given money and goods, directly and through the helping agencies, including the church, for hurricane relief. --- JPE.



Downed palm tree in the churchyard at Christ Memorial, Kapaa (upper left).
St. Paul's, Kekaha (upper, right).
First diocesan relief arrives (left to right): Frs. Max Nye, Peter Van Horne, Frank Cowell, and Jan Rudinoff. Lucille Tamura with back to camera.
Wind-whipped mess, Christ Memorial parish hall.
Hole in the gymnasium roof at All Saints', Kapaa.
Collapsed parish hall, St. John's, Eleele.
Bishop Hart celebrating Eucharist in St. Michael's, Lihue, on his post-Iniki visit.

"God, too, had gone through a storm with us"

Dear Sisters and Brothers in Christ:

Our thoughts, our prayers, our love go out to people on Kauai, the Waianae Coast, and Guam.

The extent of physical damage is just becoming known as I write this.

In October the needs will be no less, though life may have settled down a little.

In fact, as time goes on and life without electricity or refrigeration, without pure water and certainly without hot water, without help to fix leaking roofs and make other repairs -- all of these continuing problems, and more, will make life increasingly difficult.

The ministry of the church in all of this is tremendously valuable, and I am proud beyond words of our clergy and laity for their spirit, courage, and resourcefulness.

Kauai in particular will be a long time rebuilding, and the needs may be greater when you read this than we know as I write.

Storms of such devastating power blow through people's lives on a number of levels.

One level has to do with physical

damage, and that must be attended to early. It is the level that gains most attention and gathers the most help.

Another level of storm has to do with the emotional shock and upheaval of life.

Weeks of no electricity, no hot water, no refrigeration, no fresh food, leaking roofs, poor communications -- weeks of nothing much happening to private property or personal loss -- these things take their toll.

Caregivers in the community and in families wear down.

The pastoral care that the Christian community provides over the long haul is invaluable.

It is not guaranteed protection against wearing down. It is not an instant fix of the situation.

But it is the strengthening of the spirit which is so important, that will make possible a healthy survival.

And then the storm comes to us on a spiritual level. We ask questions about why.

Why Kauai or Waianae? Why us or why them? Where does God fit into the puzzle? Was God in the whirlwind; and, if not, can a still small voice be heard?

We need to be clear that God does not cause hurricanes. We may talk that way in off moments, and insurance companies may use "an act of God" for a reason not to give coverage; but we need to be clear about God's role.

God does not wish ill of people and bring them disasters and suffering.

At the same time God can use times like this to move in the hearts and souls of people.

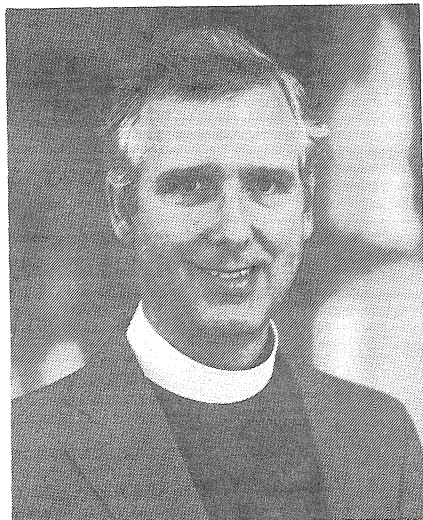
That is happening as people reach out to one another, as we are generous and caring, as communities rise to their finest hour in trust and cooperation.

God is not the cause of the storm, and yet God is our companion in it, to give us courage, to save us from fear and bitterness, to bind us one to another in bonds of compassion, to lead us into the future.

The first thing I was able to do when I visited Kauai was to celebrate the Eucharist.

The chance to give thanks to God, to be thankful for survival, for being together, for help already on its way -- that was wonderful and appropriate.

It also gave us the opportunity to recognize that God, too, had gone through a storm with us, and we were thankful for God's presence at all times, in all things.



Bishop Hart of Hawaii.

We keep Kauai, Waianae, Guam, Florida, Louisiana, Somalia, the Philippines...and many other places in our prayers, and hear God's call to be present for those in need.

My personal prayers, love, and thanksgiving for all of you.

Faithfully,

The Rt. Rev. Donald P. Hart
Bishop

Bishop's Journeyings

August

9 I was supposed to have this Sunday off for once, but there was a last minute call at 6 a.m. from a very hoarse dean, and I was glad to be available to celebrate two services at the Cathedral. Then we really were off on vacation -- the red-eye to San Francisco and Seattle.

10-24 We bus over to Squim, Washington, to Alaska friends, who have kept our bicycles in their barn. We also have a visit with ex-Hawaiians living there now.

Then we are off biking and camping -- to Victoria on Vancouver Island, over to Salt Spring Island, where we went to church on Sunday and ran into two Canadian bishops, to Crofton, Nanarino, and finally by ferry to the City of Vancouver.

We stayed with bell-ringing friends who have been helpful to our ringing at the Cathedral. They gave us two nights of practice.

September

26-9/4 We bus down to Seattle and catch the flight to Boston to see both Elizabeth's dad and my brother. It was during this time that Typhoon Omar played havoc with Guam, and I had several very long distance calls before heading south to Baltimore.

5-10 We flew to Washington and took the local train to Baltimore, after meeting our son Tom for lunch in the depot.

The House of Bishops is always a

learning time and one of good companionship. We are working on the way we do business in the House and also on the authority of Scriptures.

The week was capped by a visit from the Archbishop of Canterbury and his wife. I urged them to visit us on their way to New Zealand or Australia some day in the future.

11-14 We took the train back to Washington to see our son over the weekend and catch up on his vigorous life. He is working for a Senate Committee, and they are pushing hard for adjournment in early October to allow Congress a chance to campaign.

We went to the National Cathedral to hear Ed Browning celebrate and the Archbishop preach, and there is where we caught up on the news about the hurricane on Kauai. We headed home on Monday not sure what we would find.

15-19 My first week back and most of our efforts are directed toward Kauai and the Waianae Coast. With other office staff, I was able to fly into Kauai on Wednesday, the first day of non-essential arrivals.

The destruction was indescribable, like a war-zone. The recovery will take many months. Clergy and laity are doing courageous and tremendously helpful jobs and ministry. The value of the church in this kind of situation is inestimable.

The rest of the week included a great deal of catching up, along with the

(Continued on page 7)

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

Photos submitted may be either black and white or in color. A glossy finish is preferred. Every effort will be made to return photos, as requested.

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Resolutions for Convention consideration

#1

Establish Deaneries

Sponsor: Michael P. Porter, chancellor

Be it Resolved, that Canon Sec. 13.1 be amended and Canon 13A be adopted. The text of each is attached to this resolution and incorporated by this reference.

Canon 13. The Diocesan Council.

Sec. 13.1. There shall be a Diocesan Council (hereinafter referred to as "Council") which shall be composed of the Bishop, the Bishop Coadjutor and the Bishop Suffragan, if there be such, seven members elected by Deaneries, and six clerical members and fifteen [eighteen] lay members elected by the Convention.

Members elected by the Convention shall be divided into three classes so that the terms of two clerical members and five [six] lay members shall expire each year.

Each lay member shall be, at the time of election, at least eighteen years of age and a communicant and [if a] each clerical member [.] shall be canonically resident in the Diocese of Hawaii.

The Council shall have power to fill vacancies occurring through any cause in its [elective] membership elected by the Convention, [through any cause,] until the next annual meeting of the Convention, when such vacancies shall be filled by election for the unexpired term.

A vacancy in membership elected by a Deanery shall be filled by a person elected by the same Deanery.

A majority of the members shall constitute a quorum; provided, however, that the quorum shall contain a minimum of two clerical members.

No member, who has served a full three-year term, shall be eligible for re-election until the annual meeting of the Convention next following the annual meeting at which said term expires.

The terms of members elected by Deaneries shall be one year.

The terms of members elected by the Convention shall be three years; however, they shall remain in office until their respective successors have been elected.

[If subsequent to the annual election, the membership of the Council does not include a member from each of the Counties of Hawaii, Kauai, Maui, and Honolulu, then an additional member, either clerical or lay, shall be elected for a one-year term from each of said counties not otherwise represented.]

No member shall serve concurrently on the Standing Committee.

(Note: Underscored material is new Bracketed material [] is existing text which is deleted by the amendment.)

Canon 13 A. Deaneries.

Sec. 13A.1. There shall be seven deaneries ("Deaneries," each of which is a "Deanery").

The Deaneries of Hawaii, Kauai and Maui shall include parishes, missions, and institutions in the Counties of

Hawaii, Kauai and Maui, respectively.*

The Deaneries of Central Oahu, East Oahu, West Oahu, and Windward Oahu shall include the parishes, missions and institutions in the City and County of Honolulu determined from time to time by the Diocesan Council.

Institutions shall include those described in Canon 17 but not those described in Canon 16A.

Sec. 13A.2. Each Deanery shall have a Deanery Council composed of all active clergy serving parishes, missions or institutions; retired clergy who ask to become members and attend a majority of the meetings of the Deanery Council; all lay delegates and lay alternate delegates to the Diocesan Convention from parishes or missions within the Deanery (who shall serve on the Deanery Council from the time of their election at an annual meeting or from the time of their appointment until the next annual meeting); and all wardens of parishes and missions within the Deanery.

Sec. 13A.3. The officers of the Deanery shall be dean, vice dean, secretary, and representative on the Diocesan Council.

The dean of the Deanery (who, if a member of the clergy, shall not have the title "The Very Reverend") shall be elected by the Deanery Council and ratified by the Ecclesiastical Authority.

The vice dean shall be a member of the other order than that of which the dean is a member.

The vice dean, secretary and repre-

sentative on the Diocesan Council shall be elected by the Deanery Council.

The Deanery Council may remove any person from office by the vote of two-thirds to the entire membership of the Deanery Council.

Sec. 13A.4. Each Deanery shall nurture its churches and institutions and help them relate to the wider Church, shall be tools of evangelism, and shall do such other things as it may deem useful to further the Kingdom of God.

Explanation: A resolution adopted at the 1991 diocesan convention directed the bishop to appoint a committee chaired by the chancellor to draft a canon to implement a regional council or deanery system and to give the deaneries the ability to elect members of the diocesan council.

The amendment of Canon Sec. 13.1 permits each deanery to elect one person to serve on the diocesan council.

To keep the size of the council from growing by seven and making it too unwieldy, the number of lay members elected by each convention has been reduced to five from six.

This means there is a net gain in the size of the diocesan council from 25 to 29.

Because election of members by deaneries means that there is no chance that each county will not be represented on the diocesan council, the second to last sentence can be eliminated.

Members of the diocesan council elected by deaneries serve terms of one

year.

Canon Sec. 13A.1 creates seven deaneries, one for each of the counties of Hawaii, Kauai and Maui.

There are four deaneries on Oahu. The diocesan council may establish the composition of the four Oahu deaneries.

If necessary, a parish or insitution near a border of a deanery can be moved from one deanery to another at its request, or to make the deaneries roughly equal in size.

Canon Sec. 13A.2 creates a deanery council for each deanery. The deanery councils are large. The membership includes all active clergy, retired clergy who want to and do participate, lay delegates and alternates to the diocesan convention and all wardens.

The lay delegates and alternates serve from the time of their election as such until the next annual meeting.

This is a different period than their service as delegates, which is from the start of one convention until the start of the next.

This reference to them does not change the term of their service as delegates. It merely identifies persons who sit on the deanery council by reference to another position in the structure of the diocese.

Section 13.A.3 creates offices for deaneries and states how the offices will be filled.

The dean may be clerical or lay. If clerical, she or he will not use the title "The Very Reverend." This provision reflects the desires of Bishop Hart on the matter of titles.

Section 13.A.4 states the purpose of the deaneries.

#2

Ministry to and with the Elderly

Sponsor: Board of Ministry on Aging (BOMA) -- The Rev. William R. Grosh, BOMA chair.

Be it Resolved, that this convention affirms and supports the work of the Diocesan Board of Ministry on Aging (BOMA) in facilitating and coordinating ministry to and with the elderly.

Be it further resolved, that all parishes and missions be encouraged to observe Age in Action Sunday, the first Sunday in May or some other convenient Sunday, using materials provided by the Episcopal Society for Ministry on Aging (ESMA).

Another appropriate Sunday for such observance is our state-approved Respect Your Elders Day, the third Sunday in October during Kupuna Aloha Month.

Be it further resolved, that all parishes, missions, and individuals be encouraged to become members of the Episcopal Society for Ministry on Aging.

Explanation: People over 65 make up 50% or more of the members in our parishes and missions.

Over 80% of these elders are able to function without assistance from others and to serve the church and the world.

Diocese 130 years old on October 11



Bishop Thomas Staley (right) arrived in Honolulu on October 11, 1862, at the invitation of King Kamehameha IV and Queen Emma (left), as depicted on the west front of St. Andrew's Cathedral, Honolulu.

Resolutions
(from page 4)

BOMA exists to encourage both older people and the church to make sure that the wisdom and experience of our elders are recognized and utilized in the Lord's service.

BOMA also seeks to remind and encourage our parishes and missions to minister to the physical and spiritual needs of the frail elderly.

#3

Shift of 1993 Convention to Oahu

Sponsor: Vestry, Church of the Holy Apostles', Hilo -- William R. Chillingworth, senior warden.

Whereas, at the 1991 Diocesan Convention it was decided that the convention in 1993 would be held on the island of Kauai, and

Whereas, each year our diocesan budget committee declares that the budgeted expenses must be reduced to the level of anticipated income, and

Whereas, our diocesan treasurer, in a letter dated July 31, 1992, to all clergy, parishes, missions, and convention delegates explained the higher monetary cost of holding the convention on Kauai, and

Whereas, from the figures contained in that letter it indicated that 70 of the 90 clergy in our diocese were from Oahu, and that 112 of 173 lay delegates being from Oahu would require an estimated additional convention cost of approximately \$24,995, now therefore

Be it Resolved, that this convention deems it more prudent that this additional cost be added to diocesan programs, and,

Be it further resolved, that the 1993 convention be held on Oahu.



#4

Compensation Schedules for 1993

Sponsor: Diocesan Compensation Review Committee -- Guy Hogue, chairman.

Be it Resolved, that the Clergy Compensation Schedule for parochial clergy for 1993 shall be indentical to the clergy compensation schedule attached hereto. (See Table #1 this page).

Part-time clergy should be compensated at the appropriate portion of their congregation's compensation category.

This schedule has been increased by 5.2% over the prior year; and

Be it further resolved, that the salaries for the Diocesan staff, both clergy and lay, have been [sic] increased by 5% over the prior year as per the attached list. (See Table #2 this page).

Explanation: The above is the resolution that is required of the Diocesan Compensation Review Committee under Diocesan Canon 38, sections 1 and 5.

HEPAM Retreat. The members of the Hawaii Episcopal Pacific-Asiameica Ministry (above) held a retreat on August 21-22, 1992, at St. Stephen's Diocesan Center. The Rev. Winston Ching (kneeling, second from right), national officer for the Episcopal Asiameica ministry served as facilitator for the retreat. --- Gretchen Jong.

Bicentennial of first Black Episcopal church this November. A celebration to commemorate the founding of the nation's first black Episcopal church, St. Thomas, is scheduled to be held in Philadelphia, November 4-8. The theme of the celebration is "200 Years of Black Presence in the Episcopal Church: One Faith, One People, One Struggle." Participation of black Americans in the Episcopal Church is traced to 1787, when former slaves Abalom Jones and Richard Allen founded the Free African Society, a religious and benevolent society in Philadelphia. In 1792, the society purchased and built the church's first black church, St. Thomas African Church. Absalom Jones became the first black priest in 1804. He is commemorated in the Calendar on February 13.

Table #1: Proposed 1993 Clergy Compensation Categories & Ranges

Category	Comp. Min.	5-year point	10-year midpoint	20-year point	Comp. Max.
A	48,576	54,660	60,732	65,592	72,876
B	44,196	49,704	55,212	59,604	66,228
C	40,164	45,180	50,196	54,204	60,228
D	36,504	41,076	45,636	49,296	54,768
E	33,192	37,334	41,496	44,820	49,800

The category of a particular church is figured by a formula weighing (1) the number of pledging units, (2) average attendance, and (3) annual operating budget.

The one "A" category church is St. Andrew's Cathedral. Holy Nativity is the only "B" category church. The "C" category churches are St. Clement's, St. Peter's, and St. Timothy's. The "D" category churches are Calvary, Good Shepherd, St. Christopher's, St. Elizabeth's, St. Mary's, and St. Paul's (Oahu). The remaining 30 churches are category "E."

Table #2: Salaries & Benefits

Executive Officer:	\$69,242
Finance Officer:	77,175
Ministry Dev. Off.*:	47,713
Plan'd Giving Off.(1/5)*:	8,349
Chronicle Editor (1/2)*:	33,092
Campus Chaplain (1/2)*:	37,756
Bishop's Secretary*	37,294
B'kkeeper (full charge)	40,717
Secretary:	34,080
Staff continuing ed:	4,000
Sub-total (non-admin staff*):	(164,204)
Total:	389,418

Benefits include pension payments, auto allowance (except for the secretaries and bookkeeper), medical,life insurance (except for the Chronicle editor), workers' compensation, fica, state tax (except for clergy), and temporary disability (except for clergy).

High Priest
Caiaphas' bones
discovered

The bones of Joseph, called Caiaphas, high priest at the time of Jesus' ministry and trial, have been discovered, reports Zvi Greenhut in the September/October *Biblical Archaeological Review*.

In a richly carved ossuary (bone box) -- inscribed in Aramaic "Yehosef bar Qa(i)fa" on side and back -- are the bones of a 60-year-old man.

Also in the ossuary are the remains of two infants, a child between 2 and 5 years old, a teenaged youth, and an adult female.

Corpses were then customarily first wrapped and placed in tomb niches. Following the decomposition of the flesh, the bones were placed in an ossuary.

There were 12 ossuaries in the cave tomb discovered in late November 1990 in Jerusalem in the Peace Forest just south of Mount Zion.

Beside the Yehosef Ossuary, was one inscribed "Miryam berat Shimon" (Mary, daughter of Simon). The coin found in her skull is from the year 42/43 A.D.

Five of the 12 ossuaries has inscriptions, one of them just "Qfa" = "(belonging to the) Caiphas (family tomb)."

Caiphas was high priest for 18 or so years (18-36/37 A.D.).

He headed Judea's religious and political establishment, presided over the Sanhedrin (the supreme court of Judea and Judaism), and worked well with Roman Governors Valerius Gratus (15-26) and Pontius Pilate (26-36).

Under Caiaphas the first persecutions began (Acts 4:6) and from him Paul received his authority to round up Christians (Acts 9:1-2).

He was the son-in-law of Annas, himself high priest from 6 to 15 A.D. and thereafter a leading figure in Jerusalem politics and religion. Annas is regularly mentioned with Caiaphas in the New Testament.

Five of Annas' sons, his son-in-law Caiaphas, and a grandson all served as high priests. The Annas family held the high priesthood for about 36 out of some 39 years (6-44 A.D.).

Such a power monopoly, for so long by one family, helps explain the need for the "cleansing" Jesus gave of the Temple (John 2:13-22; Mark 11:11, 15-19).

Jesus posed a threat to a most powerful family and paid for it.

Zealots, militantly anti-Roman, destroyed the wealth of this family.

(Continued on page 7)

Standing Committee, Council, General Convention nominations

By press time the following nominations have been received.

Standing Committee

Clergy: Elect one for four-year term.

None.

Lay: Elect one for four-year term.

Wallace L. Doty, Jr. -- Holy Apostles', Hilo

Church & community service: (1) Chair, Church in Society, Diocesan Council; (2) Chair, Secretariat, Episcopal Cursillo in Hawaii; (3) Vestry member, Church of the Holy Apostles; (4) Director, Ka'u Soil & Water Conservation District.

My tenure on the Diocesan Council was a very rewarding and uplifting experience. Being retired, I have the time



and I'm healthy. I very much want to continue serving our Lord in some diocesan capacity, and therefore have chosen to run for the lay vacancy on the Standing Committee.

Diocesan Council

Clergy: Elect 3 -- 2 for 3 years, 1 for one year.

Haydn's 'Creation'

St. Andrew's Cathedral
Sunday, November 22
7:00 p.m.

Joseph Haydn's oratorio "The Creation" will be performed Sunday, November 22, at 7 p.m. in St. Andrew's Cathedral.

Tim Carney will direct the combined choirs of the University of Hawaii (Manoa), soloists, and members of the Honolulu Symphony.

Tickets are \$5 and \$3 for students and senior citizens.

"The Creation" is noted for its orchestral introduction depicting chaos, and the colorful vocal and instrumental writing illustrating the seven days of creation," noted Tim Carney, director of music for St. Christopher's Church, Kailua.

November 22 is St. Cecilia's Day, traditional patroness of church music and musicians.

The Rev. Gerhard H. Laun -- St. Elizabeth's, Honolulu

Church & community service: (1) Rector, St. Elizabeth's, since 1990; (2) Rector, St. Mary's, Provo, Utah, 1978-1990; (3) Member, Diocesan Council and Standing Committee, Diocese of Utah, 1980-1983; (4) President, United Campus Ministries, Utah, 1984-1988.

Would bring to Council skills and expertise in management of resources in long-range planning and ministry development, plus skills in theological reflection.

The Rev. Timoteo P. Quintero -- St. Paul's, Honolulu

Church & community service: (1) Filipino Clergy Fellowship, Oahu; (2) Adviser of BIBAK [Benguet, Ifugao, Bonfoc, Apayao, and Kalinga] Organization of Hawaii; Member, Standing Committee & Diocesan Council.

I want to continue serving the diocese on a diocesan level and also to give ethnic balance to the clerical membership of the Council.

Lay: Elect 6 for a 3-year term.

Winifred M. Burgess -- St. Mark's, Honolulu

Church & community service: (1) Parish secretary, St. Mark's; (2) Vestry member, St. Mark's; (3) School administrator, St. Mark's Kindergarten and Day Care, Inc.; (4) St. Andrew's Priory Alumnae Committee.

To again have the opportunity to make a commitment to serve God and His church by using my professional skills in the decision-making of the diocese.

William C. Grindle -- Holy Nativity, Honolulu

Church & community service: (1) Treasurer, Holy Nativity & Holy Nativity School; (2) Recording secretary, Diocesan Stewardship Committee; (3) Planned Giving Co-ordinating Committee, Holy Nativity Church/School; (4) Benevolent and Protective Order of Elks, Lodge No. 616.

Remembering that all we have in life is granted to us by the Grace of God, I seek to serve the Church in any way I can. I have knowledge and experience



in areas of current concern to the Diocese which I shall gladly and freely contribute.

Guy Wendell Hogue -- St. Anne's, Mililani

Church & community service: (1) Currently chair, Clergy Compensation (final year); (2) Junior Warden, St. Anne's; (3) Former chairmain, Finance Committee; (4) Former Council member.

To offer my years of experience in diocesan affairs toward solving problems and planning for growth and evangelism in the Diocese of Hawaii.

Gretchen Y.Y. Jong -- St. Elizabeth's, Honolulu

Church & community service: (1) Convenor, Hawaii Episcopal Pacific-Asiamerica Ministry; (2) Convenor, Chinese Convocation of the Episcopal Asiamerica; (3) Volunteer, Hawaii Heart Association; (4) Vestry member, St. Elizabeth's.

I would very much like to help our diocese in its ministry, especially to seek new ways in addressing ministry development and church growth.

Alice K. Kaumaheewa -- Epiphany, Honolulu

Church & community service: (1) Junior Warden, Epiphany; (2) Vestry member, Epiphany; (3) Member, Epiphany School Board; (4) Member, Epiphany Church Long-Range Planning Committee.

I have served in many different ways in my parish church for a number of years. I now wish to serve the Diocese by being a member of the Council.

Scott McCoy -- Holy Innocents', Lahaina

Church & community service: (1) Senior Warden, Holy Innocents', current; (2) Vestry, Holy Innocents', 1990, 1991; (3) Vice President, Lahaina Kiwanis Club, current; (4) Vice President, Board of Directors, West Maui Youth Center.

The church is on the cutting edge of a changing society. New economics, demographics, and values must all be reconciled to our traditions and the timeless message of God's love. I wish to be part of the preparing of the church for entry into a new age and the new century.

Sylvia Rowland -- St. Elizabeth's, Honolulu

Church & community service: (1) Junior Warden and Vestry member, St. Elizabeth's; (2) Member, Troop Committee, Boy Scouts of America; (3) Shelter for abused spouses and children; (4) Member, Diocesan Council, 1990-1991.

No statement.

General Convention

Clergy: Elect 4 deputies & 4 alternates.

The Rev. Morley E. Frech -- Trinity By-the-Sea, Kihei

Church & community service: (1) Deputy & Alternate, General Convention 1985, 1991; (2) Chair, Diocesan Institute Board; (3) Standing Committee, 1986-1990; (4) Diocesan AIDS Advisory Committee, 1986-1992.

Having served as a Deputy at the last General Convention, and with my varied Diocesan experiences here in Hawaii, I believe that I can be an effective member of the Hawaii deputation.

The Rev. David K. Kennedy -- Queen Emma Chapel, Honolulu

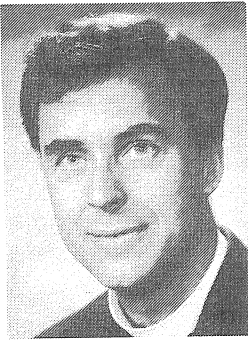
Church & community service: (1) Member, Diocesan Standing Committee; (2) Member, Diocesan Compensation Committee; (3) Past member and president, Diocesan Council; (4) Chairman, Armed Service YMCA Board of Directors.

Over the years, I have been blessed to serve on nearly every diocesan committee or council, plus 18 years as a parish rector and 11 years as headmaster of the Priory. This gives me a breadth of experience to represent you well. I would like to do this for you.

The Very Rev. Hollinshead T. Knight -- St. Andrew's, Honolulu

Church & community service: (1) President, Standing Committee, 1989; (2) Member, Election Process Committee; (3) Member, Diocesan AIDS Advisory Committee; (4) Member, Committee on the Environment.

Having served three dioceses, I feel I have a picture of the national church and its needs for the 90's. I would like



to represent the Diocese of Hawaii at the national level and ask your support.

The Rev. John C. Millen -- Holy Nativity, Honolulu

Church & community: (1) Member, Standing Committee, Hawaii; (2) Member, Commission on Ministry, Hawaii & Southern Ohio; (3) Member, Stewardship Committee, Hawaii & Virginia; (4) United College Ministries in Northern Virginia.

I want to bring my experience in three dioceses into conversation with the major opportunities that face the Episcopal Church. I am particularly

(Continued on next page)

committed to inclusiveness and unity, the kind that happens only when we are willing to listen, and to enter into each other's lives. I seek your support.

The Rev. Heather M. Mueller-Fitch -- St. John's, Kula

Church & community service: (1) Member, Standing Committee; (2) Member, Diocesan Council; (3) Board member, National Episcopal Women's Caucus; (4) Board member, National Network of Episcopal Clergy Associations.

As an observer, I have been to 2 conventions, and one House of Bishops' meeting. Thus, I know a bit of the process and some of the players. I believe it is time for me to work on and study the issues and put some of this experience to benefit the Diocese of Hawaii

The Rev. David Y. Ota -- Good Samaritan, Honolulu

Church & community service: (1) General Convention Deputy, 1988 & 1991; (2) Member, Jubilee Advisory Committee, 1986 & 1987; (3) Member, Episcopal Asiamerica Ministry Commission, 1985-1990; (4) Member, Palolo Inter-Agency Council, 1984 to present.

I am concerned that the Episcopal Church continue to extend its ministry to people of color, especially to Asians and Asian Americans. I am willing to work so that this perspective is articulated at the General Convention. Finally, I am pleased with the progress that was made at the 1992 General Convention, and believe that I can make a contribution

The Rev. Timoteo P. Quintero -- St. Paul's, Honolulu

Church & community service: (1) Member, Diocesan Council; (2) Member, Standing Committee (term expires 1992) & Council of Advice, 1974-1977; (3) Adviser of BIBAK [Benguet, Ifugao, Bontoc, Apayao and Kalinga] of Hawaii; (4) Member, Filipino Clergy Fellowship; and Member, Racism Committee.

Bishop's Journeying

(from page 3)

Diocesan Council meeting -- all expressing concern for people who are suffering from the hurricane.

20 Elizabeth and I travel to the north shore and Holy Cross for a full church with many new faces and young people -- also an excellent luncheon.

We leave a little early to catch a plane for Hilo and an evening visitation at St. Columba's on the Hamakua Coast. Again, the attendance, including young people -- and a delicious Filipino potluck -- was encouraging. We spend the night at the Taylors' in Hilo and head home on Monday morning.

I have served this diocese for the past 33 years in various positions, and I want to serve also in a wider scope. I do not remember having a Filipino lay or clergy member of the deputation in this diocese. I would like to give a racial balance to the deputation.

The Rev. Thomas M. Van Culin -- St. Christopher's, Kailua

Church & community service: (1) Member, Hawaiian Commission, Diocese of Hawaii (current); (2) Member, Racism Committee, Diocese of Hawaii (current); (3) HEPAM "resource person", Diocese of Hawaii (current); (4) Member, Diocesan Council & Standing Committee, Diocese of Hawaii (previously).

My ministry as "chief chaplain" for Hawaii's prison and jail system involves me in ecumenical and inter-faith ministries throughout Hawaii. Being a Hawaiian long active in multi-cultural ministries also provides me with unique



insights and gifts to share. It would be an honor for me to again serve our diocese as a member of the clergy order, having previously served as a member of the lay order.

The Rev. Robert E. Walden -- All Saints, Kapaa

Church & community service: (1) Member, Diocesan Council; (2) Member, Compensation Review Committee; (3) Member, Clergy Family Project; (4) Member, Cathedral Chapter.

I have been in the diocese for 22 years as laity and clergy (Oahu and Kauai). I have been active in diocesan concerns. I now offer this experience as a further ministry to the diocese and the church at large.

General Convention

Lay: Elect 4 deputies & 4 alternates.

Bettye J. Harris -- St. Christopher's, Kailua

Church & community service: (1) Member, Diocesan Council; (2) Chair, Diocesan Finance Committee; (3) Secretary, Diocesan Convention, 1992; (4) Chair, Board of Health, State of Hawaii.

I have been active and served in many capacities of the church, locally and nationally. I have the experience. More importantly, I am committed to serve God in this church, proclaiming the gospel by my actions.

Gretchen Y.Y. Jong -- St. Elizabeth's, Honolulu

Church & community service: (1) Convenor, Hawaii Episcopal Pacific-Asiamerica Ministry; (2) Convenor,

"The Dictionary of Christianity in America"

The InterVarsity Press has published a splendid reference work which all students of American religion can confidently and profitably use.

Its 1305 pages of articles and diagrams cover persons, institutions, ideas and movements important in American Christianity.

The Dictionary of Christianity in America is thus a welcome corrective to the essentially European *Oxford Dictionary of the Christian Church*.

Here are handy summary articles like "Preaching in America," "Feminism, Christian," and "Inclusive Language Movement."

Between pages 658 and 665 are articles on liturgical art, books, commissions, and movement, liturgies in America and the liturgy of the hours.

James Albert Pike has an entry, as does the Blake-Pike Unity Proposal.

Frank William Stringfellow, Samuel Seabury, Samuel M. Shoemaker are there, but Massey Hamilton Shepherd, Jr., Presiding Bishop Henry Knox Sherrill, and Bishop Spong of Newark are

not.

Hiram Bingham, Sr. and Jr., Henry Obookiah, and Father Damien are there, but Titus Coan, Father Lyons, Queen Emma, and Bishop Staley are not.

Newspaper ads tell us the world is ending October 28, so one may wish to decide, as regards the Rapture of the Church, whether one is a pretribulation premillennialist, a midtribulation premillennialist, or a posttribulation premillennialist.

For an answer to this and other concerns relative to the richly diverse history, theology, and practice that is American Christianity, *The Dictionary of Christianity in America* is the handbook to consult.

Any high school or college student in American studies will welcome the brevity and clarity of the articles and the appended bibliographies.

Essays on abortion, birth control, black theology, capital punishment, separation of church and state, civil rights movement and the churches, and more, should get a good start here.

Chinese Convocation of the Episcopal Asiamerica; (3) Member, Episcopal Asiamerica Commission; (4) State board member, Alpha Delta Kappa (educational sorority).

Elaine Ohlson -- St. Anne's, Mililani

Church & community service: (1) Bishop's Warden, St. Anne's; (2) Lay Deputy, General Conventions 1998, 1991 -- alternate 1985; (3) Member, Diocesan Council (presently); (4) Member, Ministerial Association, Mililani Town.

I would like to represent the Diocese of Hawaii at the next General Convention so that the strengthening of communication between the national church, other mainland dioceses can continue to grow. I would like to focus on new church development in hopes of fostering other new missions here in Hawaii in the future. In the past, I have found many new avenues of resources which I have been able to share.

I would like to extend my service to the church by bringing my perspective as an active, life-long Episcopalian, a parent, and a school administrator to decision-making at the General Convention. I have participated as a Sunday school teacher and director, vestry member, choir member, parish camp chairperson, youth advisor, delegate to diocesan conventions, and a lay representative to the 63rd Synod of the Province of the Pacific.

Arthur K. Kusumoto -- Holy Nativity, Honolulu

Church & community service: (1) Lay Deputy, General Convention, 1991 (Phoenix) & 1988 (Detroit); (2) Incumbent member, Standing Committee, Diocese of Hawaii; (3) Member, Board of Directors, Episcopal Homes of Hawaii/Hale O Malia; (4) Board member, Cross-Cultural Ministry Development, Province of the Pacific (VIII).

I came away from the General Convention proud of our church's honesty and compassion, our refusal to give simple answers to complex issues, but rather committed to the idea that our unity lies not in our thinking alike, but in our acting together. May it please God that we do so without personal attack, without invidiousness, with love, care, and respect.

Diocese of Maryland celebrates 300 years. Presiding Bishop Edmond Browning and Archbishop of Canterbury George Carey joined Maryland's clergy and faithful in celebrating 300 years of Anglicanism in Maryland.

Caiaphas' bones

(from page 5)

ly of collaborators in the First Roman-Jewish War (66-70).

--- Compiled from *Biblical Archaeological Review* (September/October 1992); Joachim Jeremias, *Jerusalem*; and Flavius Josephus.

Be Prepared

Except for the fact that the top of Mt. Washington was the only peak in the Presidential Range of the White Mountains that was covered with clouds, it was a perfect early fall day in New Hampshire.

I was on vacation and had decided to hike the Ammonoosuc ravine trail to the top of Mt. Washington.

At 8:30 a.m., when I arrived at the parking lot at the start of the trail, the temperature was around 60 degrees, and it was warming up as the sun rose in a gorgeous sky. There was no wind.

I started out with comfortable clothing and a backpack, which contained water, an extra sweater, light windbreaker and a couple of fresh Mac-Intosh apples. I was a happy man.

The trail led through open woods, along streams with beautiful ponds, breaking out regularly to provide spectacular views of the Presidential Range.

It got warmer as the run rose, and I was perspiring heavily after an hour of walking.

I met several hikers coming down the trail who had apparently spent the night at the hikers' lodge at the 5,000-foot level.

They seemed "overdressed" to me. Covered from head to toe in Gortex, with mittens, stocking caps, etc., they were ready for the next blizzard.

I was soon to realize these folks knew what they were about.

As I approached the 5,000-foot level, moving above the treeline the weather conditions worsened rapidly.

A strong wind began to blow. It was, I learned later, in excess of 70 mph, and the temperature began to drop quickly.

I realized I was not prepared. I had donned by windbreaker, but the wind and chilling cold coupled with my clothes, wet from perspiration of the warm initial climbing, had set me up for dangers of hypothermia.

I made a quick decision to get to the Appalachian Mountain Club Hikers'. Lodge some 100 yards away to get warm and then return to base.

I reached the lodge. The temperature inside was 30 degrees.

I quickly changed my damp shirts for my one dry sweater.

With hat pulled down over my ears, and windbreaker on, I made a quick descent from the lodge to below the treeline, where conditions were much better, and then down to the base.

As I drove back to the city, I reflected on the day's events.

I knew, having been to the top of Mt. Washington several times, that the possibility of sudden change in weather and violent storms -- winds of 230 mph have been recorded there -- was very likely. Yet, I had not prepared.

What makes us prepare?

Certainly a good scare will do it. Next time I hike, I will be prepared.

Impending major surgery often causes people to write a will, or review their estate plan.

Many people prepare their will after attending the funeral of a friend or relative, or just before they go on vacation.

This is preparation for when we die.

The sad news, however, is that fifty percent of us will not prepare for what happens at our death.

Diocesan Convention of the Episcopal Church in Hawaii

24th Annual Meeting
October 23-24, 1992

Friday, October 23: Session #1 in St. Andrew's Cathedral

4:30 p.m.	Registration
5:00-6:30	Supper in Davies Hall
5:30	Open Hearings on Resolutions
6:30	Convention Eucharist
	Necrology
	Bishop's Address
8:00	Convention called to order
	Quorum Report of the Credentials Committee
	Introduction of Guests
	Introduction of New Clergy
	Report of the Credentials Committee
	Committee Appointments
	Report of the Committee on Dispatch of Business
	Adoption of Agenda
	Adoption of Special Orders of Business
	Special Order of Business #1: Resolution on Deaneries
	Report of the Nominations Committee
	Report of Secretary of Convention
	Treasurer's Report
	Petitions, Memorials, Motions, and Resolutions received for referral
	First Ballot
	Bishop's Appointments
9:15	Recess until 8:00 a.m. Saturday

Saturday, October 24: Session #2 in Tenney Theatre, St. Andrew's

8:00 a.m.	Opening Prayers & Bible Study
	Report on First Ballot
	Second Ballot
	Racism Program -- Dr. Lauren Ekroth
	Where do we go from here?
12 noon	Noonday Prayers
12:30 p.m.	Recess for lunch on Cathedral grounds
1:30	Reconvene
	Report on the Second Ballot
	Third Ballot
	Special Order of Business #2: Board of Ministry on Aging (BOMA) Awards
	Minimum Annual Compensation Schedule
	1993 Budget
	Consideration of Resolutions
	Report on Third Ballot
	Date & Location of 1993 & 1994 Diocesan Conventions
	Courtesy Resolutions: The Rev. Canon Timoteo Quintero
4:30	Convention Adjournment
6:00	No-host Refreshments, Ala Moana Hotel
6:45	Convention Dinner, Ala Moana Hotel

And, unlike climbing a mountain, there is not a second chance.

If you do not have a will when you really need one, it is too late. There is no second chance.

So be prepared.

Do not put it off any longer.

Have a will prepared.

For a free informative booklet on getting started, call or write me at the Diocesan Office (536-7776, or 1-800-522-8418 for neighbor islanders).

--- Don McKenne, Diocesan
Planned Giving Officer.

Religious leaders exhort Bush to leave God out of the presidential race.

Twenty-three church leaders, including Presiding Bishop Browning, sent a letter to President Geroqe Bush asking him and his party to desist in their efforts to inject God into the campaign. "God is neither a Republican nor a Democrat," the letter said. "No campaign should claim to have God on its side supporting its candidate, platform or policy agenda... Any partisan use of God's name tends to breed intolerance and to divide."

Episcopal Church Women of Hawaii

91st Annual Meeting

Church of the Holy Nativity
Honolulu
Friday, October 23, 1992

8:30 a.m.	Registration & coffee.
9:00	Holy Eucharist
	Bible Sharing
	UTO In-gathering
10:00	Business
	Call to order
	Credentials
	Greetings from Bishop Hart
	Introduction of new clergy
	Treasurer's Report
	Presentation of Budget & Assessments
	Presentation of Slate of Officers
	Election
	President's Appointments
	Installation by Bishop Hart
Noon	Prayers
12:15	Lunch
1:00	Prison Ministry: The Reality & the Vision -- Whose Reality & Whose Vision?: The Rev. Tom Van Culin
2:30	Closing

Women's Caucus celebrates recent victories, vows to press advocacy agenda. The 20th annual meeting of the Episcopal Women's Caucus in Baltimore this September basked in the glow of some significant recent advances by women in the church -- and vowed to press its case for inclusiveness with even more vigor. Formed in 1971 to advance women's participation in all levels of the church, the caucus celebrates two women suffragans, of Massachusetts (Bishop Barbara Harris) and of Washington (Bishop-elect Jane Dixon), and a woman president of the House of Deputies (Pamela Chinis). In other actions, the caucus:

--- heard a report on the recent Worldwide Anglican Encounter in Brazil from Ann Smith, director of Women in Mission and Ministry, who promised another similar meeting;

--- passed a resolution commenting Smith for her leadership and the presiding bishop for his support of the Encounter;

--- called on the church's executive council to "reaffirm the policies on sexual harrassment and sexual abuse and battery" and promote tiem throughout the church; and

--- urged President Bush to take the initiative in endorsing the United Nations Convention on the Elimination of All Forms of Discrimination Against Women.