

HAWAIIAN CHURCH CHRONICLE

HAWAII HISTORICAL SOCIETY
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500 KAHALANUI STREET
HONOLULU, HI 96813

'Bells of St. Andrew's' on TV channels 8, 22 Sundays in October

Three years after the first joyous peals rang out on Easter Sunday, *The Bells of St. Andrew's* will again surprise and enlighten the people of Honolulu -- this time in an hour-long documentary that will have its broadcast premiere in early October.

The bells, a gift from Australian entrepreneur Laith Reynolds, were rescued from St. Alkmund's Church in Shrewsbury, England, where, because of improper hanging, they had not been rung since 1911.

The documentary traces the journey of the bells from Shrewsbury to the making of their first "gladsome noise" at St. Andrew's on Easter Day 1991.

More than a simple chronology, the video uses the bells as a centerpiece for an informative and intelligent look at the richness of the Cathedral's English and Hawaiian heritages.

It skillfully juxtaposes contemporary local and English footage, along with archival photos and excerpts from historical documents, to produce what is, in effect, a short course in local diocesan history.

Like the bells themselves, the documentary reminds the viewer of how God's presence transcends time and place.

There are, too, brief but fascinating forays into such diverse subjects as engineering, harmonics, and (as one ardent bellringer describes it) the "peculiar" art of change-ringing.

The Bells of St. Andrew's also features interviews, excerpts from the welcoming parade and ceremony, familiar faces and music, ranging from the powerful sound of an Hawaiian chant to the St. Andrew's choir's singing an original composition by organist/choirmaster John McCreary.

The making of the documentary has been a labor of love for producer Holly Richards and associate producer J. Ross Braver.

Richards and Braver, St. Andrew's parishioners, were involved with the bells project from its earliest stages.

Although both media professionals, the pair worked on the documentary as a volunteer project.

The video was partially funded by 'Olelo: the Corporation of Community Television in Honolulu and, as such,

Responding to a sense of alarm and angst over the decline of the Episcopal Church's membership in the past 25 years, more than a thousand Episcopalians from 96 of the church's 117 dioceses flowed into the St. Louis Convention Center for an August 12-15 symposium billed as a "Grassroots Forum on Episcopal Structures."

In a wide variety of workshops, forums and plenary sessions, participants were challenged to think about the broad dimensions of the church's ministry and to identify where

the structures support or hinder those ministries.

Topics ranged from the role of bishops in the 21st century to strengthening layministry, improving youth ministry, supporting inclusivity in the church and altering the structure of the General Convention.

Predictions that the symposium would become a "gripe session," or a "magnet for the discontented," never materialized.

Nor did hopes for a tangible blueprint to redesign the church's struc-

cure.

Instead, in workshops and plenaries and in conversations during the breaks, participants spoke of the need to clarify the church's mission.

"Perhaps this is the first day of the renewal of the whole Episcopal Church," said Bishop Robert Tharp of East Tennessee at the conclusion of the meeting.

Tharp, who served as host of the symposium, pleaded with participants to "have patience with the process of institutions."

"Love it so that we can help mold it and reform it from within," Tharp said, reminding them that "structures are not things that give us salvation."

Opening Plenary

In the opening plenary presentation, the Rev. Loren Mead, founder and president of Washington's Alban Institute, stirred the waters with his contention that the Episcopal Church was a ship tossed on the turbulent waves of a stormy sea.

The storm, according to Mead, was the quickening pace of change loose in the world.

"Structural problems are bigger than we are," he said.

"They are related to something about what God is doing in the world."

Citing the turmoil in the former Yugoslavia, Russia, Somalia, as well as in corporations and in a host of other institutions, Mead said that "the issue is how to be in community together."

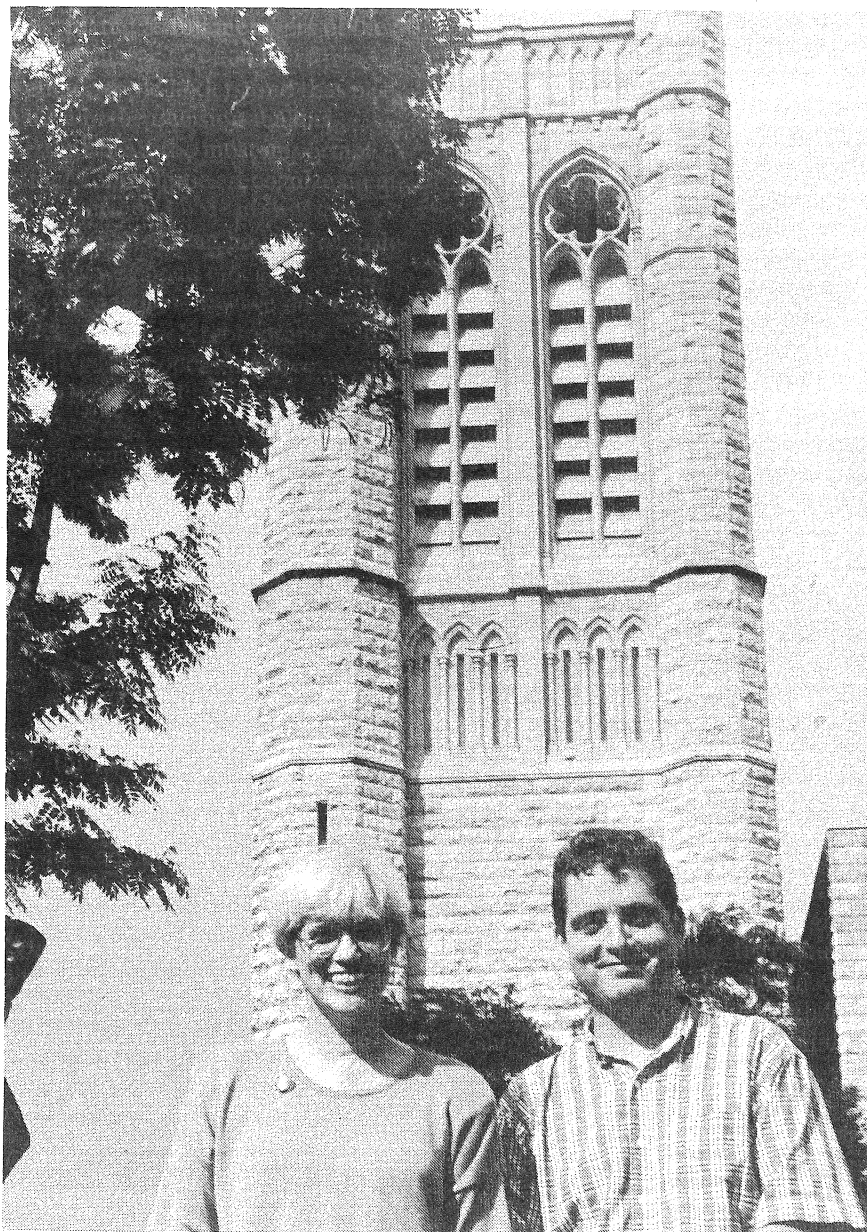
Drawing on the story of Christ's walking on the water, Mead urged the symposium's participants to "step into the water," set their sights on the mission of the church and then adapt the structures to meet the challenges of the visions.

"Structure flows from what we understand our mission to be," he said.

Need to Clarify Church's Mission

Mead's contention formed a kind of undercurrent throughout the rest of the meeting.

In one session, noted author and family therapist, Rabbi Edwin Friedman, suggested that much of American society was "stuck" in outmoded institutional forms, because it was not asking new and innovative questions.



Holly Richards and J. Ross Braver, producers of *The Bells of St. Andrew's*, before the Cathedral's belltower.

(Continued on page 8)

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1993 Tax Law: Good News and Bad

The 1993 tax legislation is still being unraveled. However, some key items are clear.

For people in higher income brackets, there is good news and bad news.

The bad news is that the tax paid on a part of their income could go up by as much as 28 percent when surtaxes are taken into account.

This means that some individuals will be paying taxes at nearly 40 percent before state and local taxes.

For those with incomes of \$250,000, the top tax bracket has moved up from 31 percent to 36 percent.

The good news is that you can now contribute appreciated, long-term property and not be concerned about the Alternative Minimum Tax (AMT).

This reverses the 1985 tax act, which made such gifts preference items for the AMT.

Because taxes will not only increase, but also increase retroactively to January 1, 1993, some people will owe more in taxes in 1993 than they planned for.

However, a gift to your church, especially one of appreciated property, is a more valued deduction now with the higher tax rates.

That is, you could realize a tax savings of nearly 40 percent of the gift value.

So you may wish to plan now for a gift that will offset any unforeseen 1993 tax expense.

Appreciated property is still a most attractive form of gift, because it is income-tax deductible for full value, and you avoid paying any tax on the capital gain.

With the stock market reaching all-time highs, now would be a good time to gift appreciated securities.

A gift of securities that yield little income, but have increased significantly in value, could leave you with an immediate tax deduction and an income for life, with no capital gains tax due when you make this gift.

Higher taxes are with us, but smart giving to your church can offset their impact.

If you would like to discuss effective ways to make charitable gifts, please call me at 524-2822 or (neighbor islands) 1-800-522-8418.

--- Don McKenne, Diocesan Planned Giving Officer.

Our Crosses and Representing Christ

Our Gospel reading today is a powerful, familiar passage set forth for us, so that it rings for all people -- men and women, young and old, as they hear our Lord's words of challenge.

They who would follow me must deny themselves, he says; take up their cross, and then follow me...

I have always been grateful to God and to my sisters and brothers in Christ's family that there has been help for me in struggling with the really horrible, humungous crosses I have had to pick up from time to time.

My experience is that it is the little ones that getcha!

It is the day-to-day slivers in the thumb, thorns in the flesh, surprises for a sleepy conscience, or last straws just tossed carelessly on an aching back, that can break our virtues and unleash our sin.

Bishop DeWitte always used to say that not many of us would get nailed up on crosses or anything else in our modern world.

Most people nowadays simply get thumbtacked to death.

Stories

Let me tell you a couple of stories.

Yesterday, at the parish workday, which we had announced for three weeks, Deacon Helen and Geraldine came down from Makawao to clean out and clean up the fridge in the kitchen.

Nui was here to do the altar guild preparations for Sunday, as she is every Saturday morning, so often by herself.

Selina had gotten the paint we needed to mark our parking area, so that no one could mistake our few spaces for McDonald's parking.

I started painting a little after eight o'clock.

By nine, when it was clear that no one else was coming to help, I was so stiff and sore and hurt and angry, that I did not know how to stop painting in the middle of the job.

So I kept on till noon, when the curb and the lines were all in.

With all those cardinal red and gold stripes, we looked like a circus.

I was a wreck, but so proud at getting it all done.

And then, as I took down the cones, cars from McDonalds started filling ours spaces, while I stood there.

Two windsurfers drove into my space and sat there, eating their lunch.

I could not believe it. The paint was not even dry!

I lost it! I blew up!

Gritting my teeth, I indicated to the young men that I had just finished painting a "no parking" zone for this entire area.

They smiled and sipped their cokes.

I pointed out that they were parked in the pastor's space, that I am pastor, and that I needed my space right now.

They nodded cheerfully and had another bite of Big Mac.

I patted their car's hood and suggested, if they sat there just a bit longer, they would enjoy being towed to a lot across the street.

Then, and only then, perhaps noting that my face must have been redder than the fresh paint on the curb, they started the car, backed out, and swung

away.

As they drove off, the driver waved his arm and finger out the window in that salute we know so well here on Maui, and shouted, "[Expletive Deleted] Christians!"

I stood there in my empty parking space, stunned.

I had not meant to make them despise Christ.

I did not want to give them anymore cause than they might already have had to mock the church and curse Jesus.

Curse me, yes. But do not curse my Lord and Savior because of me..

But that is the way it works, isn't it? You and I represent Jesus in everything we do, good or bad.

We bear his name, and his cross.

What we do makes a real difference for Christ, or against him.

The Bag Lady

Many years ago, when Fr. Gebhart was here, a bag lady came by.

She claimed to be from New York City, originally.

She was just wandering around wherever she found herself.

As Deacon Helen got to know her, she seemed to get a support check once in a while from family.

But she did not want to go home; she liked to roam.

Helen got her clothes from Salvation Army and even put her up at the Maui Palms once for several days.

Her name was Jannette Yount.

Five years ago when I met her, she complimented us on keeping our church open during the week.

She came from a place where churches did not stay open anymore.

Some said she napped here during the days when she wandered to Wailuku.

The last time we know she was here, Bob Durand gave her a cup of cold water (very scriptural!) and showed her around the church.

She was still pleased we kept our building open during the day.

Next we hear, Ms. Yount was up-country at St. John's, Kula, where Heather Mueller welcomed her and cared for her.

Then she went away again.

Just last Thursday, I received a letter from the Bishop's Office.

Selina does not open such epistles, not knowing what His Eminence has in mind for me or for Good Shepherd.

So, as I talked to Selina, I opened the mail and glanced at what I took out of the diocesan envelope.

I nearly fell out of my chair.

There, in my hand, made out to Good Shepherd Church was a check... -- for \$50,000, from the estate of Jannette Yount.

She had been grateful for her welcome here, over at Holy Innocents' in Lahaina, and up at St. John's.

We were all remembered...

But that is the way it works, isn't it?

You and I represent Jesus in everything we do, good or bad.

We bear his name, and his cross.

What we do makes a real difference for Christ, or against him.

The real reward for being like Christ

and doing good even for the least likable, for loving the unlovable, and forgiving one another, for helping those who cannot or will not help themselves -- the real reward is in our hearts and souls, and in eternity.

Our problem is that so often the pain of the nails, or just the nagging bother of those thumbtacks, get in the way and encourage us to focus our attention and concern on ourselves, not on Jesus, the Lord, whom we serve and represent to the world.

Here is the litany of those who want so to "gain the world" that they cannot be bothered to follow Jesus:

My rights be honored! My wants be met! My comfort be secured! My desires be delighted! My will be done!

My parking place be kept only for me, even when I do not need it, and someone else does.

Pick up your cross and follow me, says our Lord.

Big crosses on Golgothas of life, or little crosses day by day: big nails of self-righteousness and violent anger, say, or little thumbtacks of selfishness and unkindness.

They all make a difference to God, in God's world...

And when you open your mail.

--- From a sermon preached the 13th Sunday after Pentecost in Good Shepherd, Wailuku, by the Rev. Layton Zimmer, rector.

The seven major black denominations have not suffered the kind of severe decline in membership experienced by most mainstream largely-white denominations, the recently published *Yearbook of American and Canadian Churches* reports.

A combination of dynamic worship and social outreach has led to an explosion of growth among African-American churches, especially those which are pentecostal.

The Church of God in Christ, for example, is the fastest growing major denomination in the country and the fifth largest church in total membership.

Since 1982 it has gained nearly 200,000 members and 600 congregations per year.

Episcopal layman George Gallup, Jr., said in an essay on empowering the laity that "survey evidence indicates the church of the future will be shaped from the bottom up rather than the top down."

The *Yearbook* presents data on membership and basic statistics of 224 denominations in the United States and 100 in Canada (ENS).

The South China Morning Post, an English-language daily newspaper in Hong Kong, recently reported "new claims that mainland police have arrested, tortured and jailed 1,000 Protestants in Henan province."

Quoting an undisclosed source, the report said that Public Security Bureau officials beat some victims with electric truncheons, imposed huge fines on others, and jailed those who could not pay.

The *Chronicle* is sent to each Episcopal household on lists submitted by each church. Suggested annual donation is \$6. Readers are asked, if they can, to help defray *Chronicle* costs by contributing that amount, or more, to the Episcopal Church in Hawaii (designated for the *Chronicle*), 229 Queen Emma Square, Honolulu, HI 96813. Mahalo.

'Racism has to do with the misuse of power and privilege'

Dear Sisters and Brothers in Christ:

Late in September I will travel to Panama for the House of Bishops' meeting.

The is the first meeting in a long time that has met in Province IX.

The symbolic value of our support of this province of the Episcopal Church, and particularly of the church in Panama, which has been so severely devastated by the invasion of U.S. forces, is an important reason for us to be in this place.

Along with exposure to our church in Panama and other routine business of the House, we will have a first look at the data received concerning the sexuality study and will work with the first draft of the Pastoral Letter on Racism.

I have been privileged to be appointed by the Presiding Bishop to serve on the small committee which has written the first draft of this letter.

It may of course go through many incarnations, or deaths and resurrections, before it appears at General Convention and then finally arrives in our churches.

Not a word of mine may survive, but I have felt well prepared to contribute because of the extraordinarily fine work of our Committee on Racism.

We will hear more from our committee at our own convention in October.

I have also asked the Presiding Bishop, when he is with us, to reflect from his broader perspective on racism and our church's attempt to eliminate it.

The reason I believe racism is important for us is because we live in a highly complex racial society.

It is the medium of our work, our relationships, and our church life.

Unfortunately, in the midst of all of this, some of us have been hurt, probably most often unintentionally, because of our racial roots or cultural identity -- things that are gifts from God that we cannot and would not change.

And even more essentially, racism is one way, a kind of window, through which we can come to grips with the fundamental issues which trouble our society on several levels.

Racism has to do with the misuse of power and privilege.

It is the conscious or unconscious use of a special advantage one group has over others, which protects one group to the disadvantage of others.

Because we may not intend to do any harm to another, because we may have done nothing specific to gain any critical advantage, racism goes on in spite of us.

That means we must be intentional in avoiding it.

We must take affirmative steps to insure fairness and justice.

It is as if two teams were invited to play each other in friendly competition.

One team was told the game would be football and they were issued all the equipment necessary.

The other team was not told what the game was or what the rules would be and were given no equipment.

They were just told to do the best they could.

Some on the equipped team said, "Let's play anyway. We are sure to win."

But some others said, "It won't be much of a game. Maybe we should change the rules or share equipment."

Some of the unequipped team were willing to play in spite of the disadvantage.

Some of them learned the rules amazingly fast, and some through sheer grit and courage hung on into the game and some were so talented they were invited over to the other side and given their own equipment.

And many of course suffered the effects of the disadvantage, and none forgot how it all started and the price that was paid.

That game goes on in many different ways in our American culture.

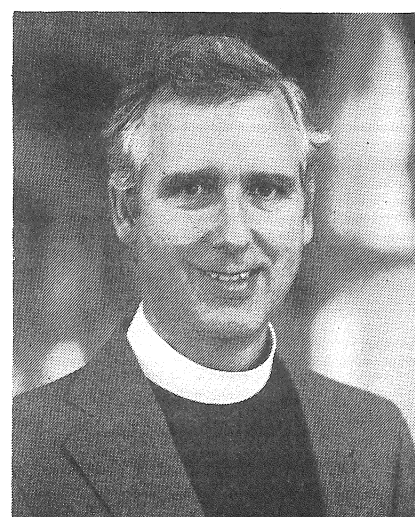
It goes on between the two sexes, between employers and employees, between teachers and students, between clergy and laity, between first world and third world countries.

It is a game as old as humankind and many would recognize that it is not much of a game.

Our calling, I believe, is to be among those who want to change the rules and share the equipment or find a whole new way in which we can relate to one another in healthy and productive ways.

If we can learn to be intentionally fair and just in this, then we will be far along in issues such as sexism, professional misconduct and harmful competitiveness.

We will have achieved a basic attitude change that makes the world a



Bishop Hart of Hawaii.

better place.

We are aiming high, but I do not think we can do anything less, given our circumstances in the place God has put us.

My great appreciation for the ministries you serve.

You have my prayers and deep affection.

Faithfully,

The Rt. Rev. Donald P. Hart
Bishop

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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 & white or in color. A glossy finish is preferred. Every effort will be made to return photos, as requested.

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Bishop's Journeying

August

2-6 I arrived in Las Vegas in time to have breakfast with the Provincial Bishops. This is in preparation for the Synod which starts a day later.

Nita Hogue, our ECW president, is already here in pre-Synod meetings; so are the Rev. Charlie Hopkins and Art Kusimoto, meeting nearby with the program groups.

The Rev. Tim Quintero will join us soon.

The Synod is one of our best ways to be connected to the larger church and to network with other people who can be helpful resources for us.

This has certainly been true, in the recent past, in terms of youth, women's work, cross-cultural ministry and other concerns of our Commission on Ministry.

We were delighted to have the Rev. Darrow Aiona elected to the Provincial Council.

The theme of the Synod this year was, as with so many meetings I go to now, professional abuse in the church and the church's role to be a community of trust, reconciliation and healing.

It is a role that is fundamental to the life of the church, and that is particular-

ly and poignantly true when the issue has to do with leadership in the church that misuses the trust people put in them.

The Synod also elected Bishop Richard Shimpfky president, and Joyce McConnell vice-president. They take office after General Convention next year.

7-30 I fly into Seattle and meet Elizabeth coming from Honolulu, and we are off on our vacation.

First, we are in the Bellingham area, where Elizabeth has a relative, and then we bus to Vancouver and pick up our bicycles that have spent the winter with bell-ringing friends.

We head up the Sunshine Coast (for Hawaiians it is a misnomer, but very beautiful none-the-less) and cross over to Vancouver Island.

Days are filled with fresh air, good smells of the northern sea, the stretching of muscles and times to reflect. Not bad!

I will put up with worrying about flat tires, the next hill to climb and where to lay my head tonight!

It also makes going home a welcome pleasure.

Episcopal Youth Event is 'carnival of culture'

Before every human being go 10,000 angels crying: Make way for the image of God!

With that rousing theme to guide them through an exhausting five days of singing, learning and hanging out, 1,250 young people from almost every diocese in the country gathered at the University of Massachusetts, July 27-August 1, for the Episcopal Youth Event (EYE).

Although the official theme for each day came from the prayer for the human family in the Book of Common Prayer, the informal focus was on diversity.

Sermons given by youth participants, morning meditations by Presiding Bishop Edmond Browning, and songs written by the music team all focused on inclusivity.

"We are all related, if not directly, then by the color of our blood," said 18-year-old Dakota Goodhouse, a Native American from the Diocese of North Dakota, whose sermon about uniting people in God's love received a five-minute standing ovation at the closing Eucharist.

"I've never met a man whose blood is the same color as his skin," Goodhouse continued.

"God doesn't see things that way."

Most Diverse Ever

This EYE was the most diverse ever, with a third of the event made up of young people of color, said the Rev. Sheryl Kujawa, national youth ministries coordinator.

According to Kujawa, that was a key element of the meeting's success.

A cultural carnival and an American Indian service affirmed the youths' ethnic and regional diversity.

Even extra-terrestrials were included when the presiding bishop posed as a Conehead, a familiar figure from TV's "Saturday Night Live."

Workshop topics and small-group discussions questions were also geared to encourage conversations about "isms" and other forms of exclusion.

Besides enriching the formal program, the event's diversity had unforeseen value to participants like Rachel Carter, 15, and Nikkia Washington, 17, both of the Diocese of Alabama, who said EYE was their first chance to spend time with other African-American teenagers.

"I didn't know there were this many black Episcopalians!" Carter said.

"It's cool to meet [black] kids from other places, because you can get together and relate to things they're saying."

Cleansing Body & Mind

As four young people from three American Indian tribes faced the four compass directions, 150 others formed two large circles around them.

In the center of the circles, Luie Blue Coat, a Lakota Indian and Province 6 design team member, began the service with a purification ceremony.

"Back home we do this before a sweat to cleanse our body, our mind and our thoughts," Blue Coat said.

Goodhouse lit a cord of sweet grass

and kept the flame going while his sister, Tenya, 16, offered the burning grass to each participant, who drew the smoke over their bodies and faces for purification.

For the youths representing the four directions, Tenya Goodhouse waved the smoldering rope to "spread" smoke from their faces to their feet.

Afterward, the young people read a prayer to the direction they faced.

"We say prayers to the four directions, then to Mother Earth and Father Sky and for ourselves to thank the Great Spirit," Blue Coat said.

At the end of the service, participants spoke to the crowd, addressing the historic and present-day oppression of American Indians.

Carolera Solomonika, 18, a French student from the Convocation of Churches in Western Europe, compared the unjust treatment of American Indians to the ethnic-cleansing going on in Bosnia-Herzegovina.

"I know how some people feel when they see their families killed by bullets and racist things," said Solomonika, who said members of her best friend's family were killed near Sarajevo.

"Human people are not just, even to themselves."

Gifts, Origami & Mud

Until a rain storm turned the University of Massachusetts's Orchard Hill into a swamp, the cultural carnival gave groups a chance to show off their ethnic or regional heritage to EYE par-

ticipants, who might have never called a hog, as they do in the Diocese of Arkansas, or folded an origami crane.

The Diocese of West Tennessee served ham and grits, and the Diocese of Idaho set up potato baseball -- until it started raining.

Instead of sending participants running for cover, the storm brought unity as young people abandoned their booths to splash in puddles and careen down the muddy hillside.

"The rain was definitely the best," said Patrick Ho-A-Yun, 17, of the Diocese of California.

"It was so cool to see everyone sliding around in the mud together."

But the carnival did not completely float away.

Inside a nearby dormitory, an African fashion show featured multi-colored outfits imported from West Africa by local shop-owners and modeled by EYE participants.

Squirting Mass Quantities

Question: What do you call Presiding Bishop Edmond Browning and his son, John, when they're together?

Answer: PB & J.

That is just a sample of presiding bishop humor that circulated during EYE.

After a week of seeing Browning balance a spoon on his nose, wear his purple "PB" baseball cap backwards, and share moments of his life during morning meditations, most EYE participants said that they found Browning

approachable and not intimidating like many authority figures.

Browning, who is 64, was the first presiding bishop to stay for an entire EYE, which Kujawa said gave the conference a higher profile, making Browning accessible to the young people.

The most memorable incident happened during the "Late Night" program, a gathering far removed from the seriousness of the morning meditation.

During the program, Browning, who was driven on stage in a golf cart dressed as the pope, took off his exaggerated white "miter" revealing a latex "conehead," then sprayed the crowd with water from an oversized squirt gun.

But was the water blessed?

"Of course it was," Browning said.

"Why else would we do it?"

Each morning Browning gave a homily, sharing his often painful experiences in Iraq and South Africa, where he witnessed poverty and oppression.

Using a quote from the late Bishop Lyman Ogilby of Pennsylvania as a theme, Browning called on the youth to be "the hands and feet of the cosmic Christ" and seek justice for all people.

Browning paid special tribute to the "excitement and enthusiasm in this gathering."

"I see tremendous openness; I see a diversity that honors itself, and I see an acceptance of all differences."

--- ENS story by Rachel Roberson, a journalism student at Northwestern University in Evanston, Illinois, editor of Episcopal Life youth pages.

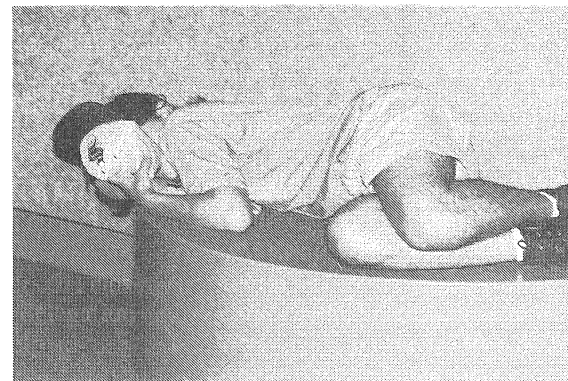
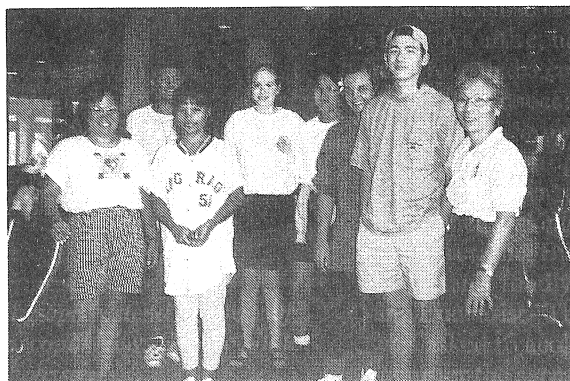
This article appeared in the August Episcopal Life.



Native American worship (above); Closing EYE Eucharist (above, right); Presiding Bishop and Patti Browning with Lucille Tamura and Amy Tamura Green (opposite).



Amy Tamura Green, Joshua Dela Cruz, Eleanor Academia, Heidi Junge, Jenny Campbell, Melanie Biehl, Tom Hirashima, Lucille Tamura (below, left); Tom Hirashima tired out (below, right).



Hawaii young people attend Episcopal Youth Event

Question: Where can one find 1,260 Episcopalians from 13 countries and 110 dioceses under one roof.

Answer: At the Episcopal Youth Event (EYE).

Six youth and two adults spent a week this summer in Amherst, Massachusetts, attending EYE.

It was a experience all of the group will not forget.

Joshua Dela Cruz (sophomore at Waipahu High School) won't forget being "mobbed" by participants, when the found out he was from Hawaii.

An EYE tradition is to bring souvenirs to trade representative of your home state.

So what did the Hawaii delegation bring?

Shell leis, pogs, shell leis, key chains, shell leis, hat pins, shell leis, and shell leis.

They loved them! Everyone -- young and old, EYE participant and cafeteria staff -- wanted those shell leis.

Heidi Junge (junior at St. Andrew's Priory) recalls, "the key for the entire camp to me was to recognize how different people are in the Episcopal Church, but that we are [all] bonded by the love of God and Jesus... It was an awesome new perspective on how fun Christianity can be."

Tom Hirashima (senior at Seabury Hall) will not forget the third day.

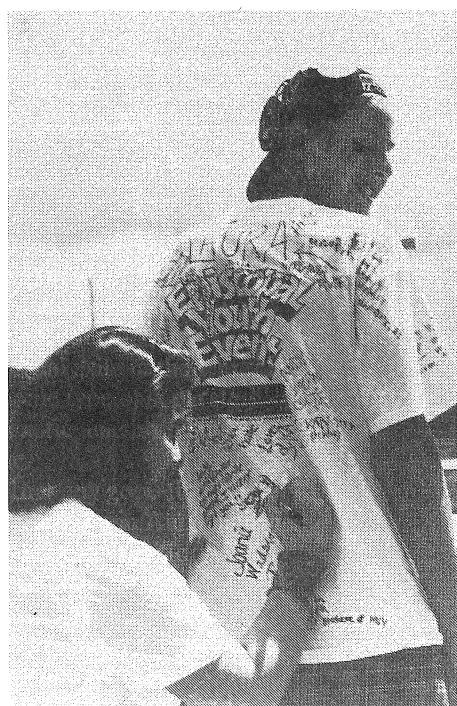
Tom was one of five students asked to speak on that day about their spiritual journeys.

He spoke about the week he spent last summer in Seattle at the Provincial Youth Event.

He reminisced about being so surprised to see young people his age "get into the music during worship."

Applications

Since funds were limited, Hawaii youth wishing to attend this national event had to submit, along with the application, an essay describing their current activities in their churches and reasons why they wanted to attend EYE.



T-shirt autographs extend memory of EYE. (Episcopal News Service photo: Patricia Aboussie.)

Responses varied from just plain curiosity to a desire to meet other Episcopal youth to wanting to learn more about other youth groups.

The churches of Hawaii and Guam youth attending were:

--- St. Paul's, Honolulu: Joshua Dela Cruz and Eleanor Academia (a '93 graduate of Lelehua High School),

--- Holy Nativity: Melanie Biehl (senior at Punahou and newly elected vice-chair of the Hawaii Episcopal Youth Board),

--- St. Timothy's: Heidi Junge (Priory junior and Happening representative on HEY board),

--- St. John's, Kula: Tom Hirashima (three-year member of HEY board and senior at Seabury Hall).

--- St. Michael & All Angels', Guam: Jenny Campbell.

These youth were escorted by Lucille Tamura of the diocesan staff and Amy Tamura Green, chair of the HEY board.

EYE Theme

The theme for the week was "Before each human being go 10,000 angels crying, 'Make way for the image of God.'"

Each day we were challenged with different questions, such as:

--- What is the image of God to you?

--- If we are all uniquely created by God, how do we fit together?

--- Do we sometimes treat others as if they were less than the image of God?

--- How do we work together with those who are different from us, or who think differently or believe different things?

Eleanor responded to "What is the image of God?" in this way:

"Is God a man or a woman? No one really knows.

"But in my opinion, I think looking at ourselves is looking at the image of God, because we are all a part of God's creation -- to love, create, reason, and to live in harmony with God.

"Because we are all created in the image of God, we are worthy of respect and honor, and we all can respond to the love of God."

Presiding Bishop Browning

Another highlight of the week had to be the presence of the Presiding Bishop.

Bishop Browning opened every day with a meditation. His words were simple, yet poignant.

Our youth kept commenting, "How 'rad' the PB was."

Bishop Browning made his presence felt, not only with his early morning meditations, but also with his late night guest appearances at the talent show.

At the close of his act, dressed in his Bishop's attire, he took off his mitre and revealed a conehead underneath and a well-concealed super-soaker water gun.

He did not stop there. He brought the house down, as he danced across the stage, soaking all within 50 feet. Our Presiding Bishop!

Melanie fondly remembers the closing Eucharist. The Hawaii delegation was asked to acolyte and help administer the sacraments.

The group sat up on stage behind the celebrant, the Rev. Dr. Sheryl Kujawa, national youth ministries coordinator, the PB, and other bishops and ministers. What an honor!

Observations

As for the adults in the group, what was gained?

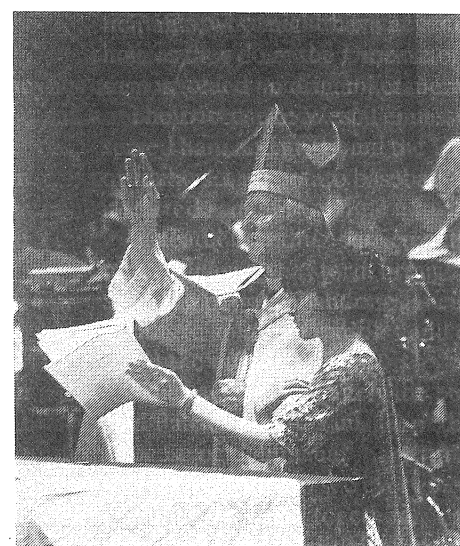
Amy was inspired and moved by the homilies, which were all given by young people.

It reinforced her faith in our youth today.

"My mom and I both feel that we had an incredible group of youth with us.

"Because they were open-minded, they were able to fully experience what EYE was about, which was 'to explore our diversity as the church and our unity in Christ, to activate further spiritual growth, to know that we are not alone in our faith, to expand our understanding of the Church, to make us more aware of ourselves and others, to discover and empower our ministries that we may reflect the love of Christ,' and, of course, to have a lot of fun!"

"I've returned from this event really excited about the upcoming year for our youth in both the diocese and at St. Timothy's," said Eleanor.



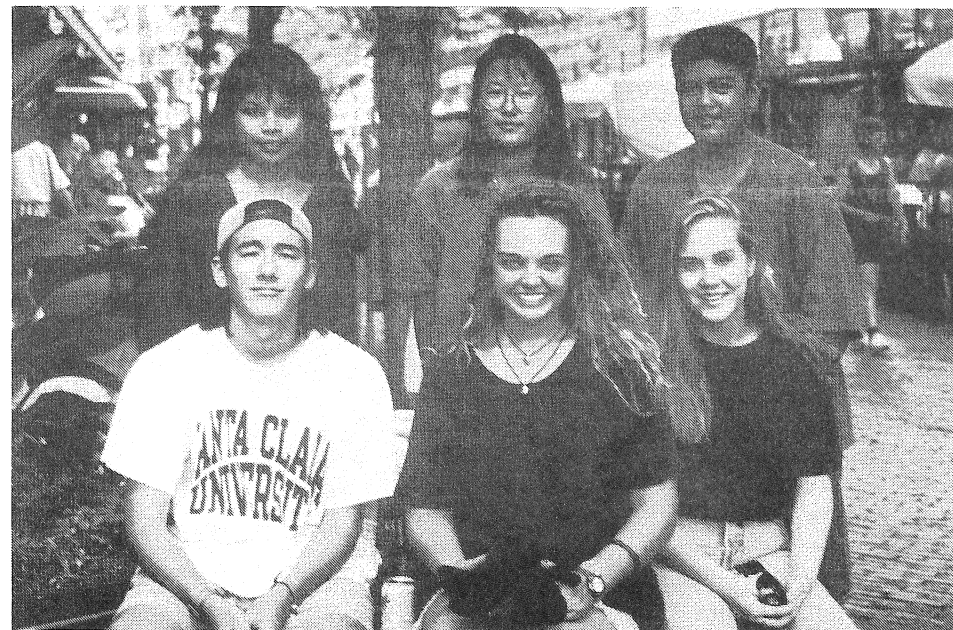
Presiding Bishop Browning blesses EYE participants, with Pamela Chan. (ENS photo: Patricia Aboussie.)

Unfortunately, EYE happens only once every three years.

However, the youth in the diocese can look forward to the Provincial Youth Camp coming up this summer in Lake Tahoe, California.

More information will be available in May.

All interested youth are encouraged to apply. --- Amy Tamura Green.



EYE participants on a tour of Boston (seated, l. to r.): Tom Hirashima, Melanie Biehl, Heidi Junge; (standing, l. to r.): Eleanor Academia, Jenny Campbell, Joshua Dela Cruz.

The Most Rev. Richard Holloway, bishop of Edinburgh and primus of the Scottish Episcopal Church, has blasted English Anglo-Catholic clergy opposed to women's ordination as ingrates and weakeners of the church.

These clergy in the Church of England, in light of their opposition to the ordination of women to the priesthood, "seem determined to destroy the institution that has nurtured them, tolerated them and given them the very freedom which they are now abusing," Holloway said.

Writing in the journal of a network of liberal Catholics, most of whom endorse the ordination of women, Holloway said that the traditional Anglo-Catholic structures of the

Church of England will never again be a living, dynamic force in Anglicanism.

"Traditionalist Anglo-Catholics will either depart for Rome or remain brooding in internal exile in the Church of England in some type of separate jurisdiction as exotic anachronisms, destined only to die.

"This means that any good that is left in the Catholic tradition in Anglicanism must either die or be carried forward by Affirming Catholicism."

The Rev. John Broadhurst of Forward In Faith, an organization opposed to the ordination of women, called the Primus's remarks "intemperate and petulant... If anything, we grieve for the church that we love, not seek to destroy it."

Youth seek official representation in church structures

As thousands of young Episcopalians encircle bonfires at summer camp or journey home from the recent Episcopal Youth Event (EYE) in Massachusetts, young people in the dioceses of Virginia and Maryland have successfully completed efforts to gain seat, voice and vote in the official legislative bodies of their dioceses.

Although youth participate in diocesan affairs on a variety of levels -- including the right to a seat and voice in a few dioceses -- and some young people have been elected by local parishes to represent them in the diocesan convention, the Diocese of Virginia is believed to be the first to set aside a number of official seats for young people as full members in the legislative assembly.

Flinty Determinism

The successful campaign by youth to gain access to the decision-making councils in these two dioceses is a story of flinty determination by young people who demanded that clergy and lay leaders stop thinking of youth as objects of the church's ministry rather than as participants.

Youth have been involved in the Diocese of Virginia for a long time.

"I began attending meetings of the diocesan council as a sophomore in high school," said Mary Hardy, former chair of the diocese's parish youth ministries committee (PYM), in an interview.

"Many of us served as pages and volunteers at council meetings.

"During that time we also paid close attention to what was going on in the debate and thought a great deal about the issues before the council.

"I was fascinated about the meetings...and the debate," she reported.

And the youth had "kept up with the issues throughout the year."

Happy Pullman, executive for program in the Diocese of Virginia, said that the diocese sponsors the traditional program for youth, including weekend retreats, rallies and social events.

She said that the youth increasingly wanted to "raise the vision of their involvement in the church as more than just a weekend event."

Pullman said that there was "a rising level of frustration" among youth, because they felt "adults were making decisions that would have future implications for them and yet they [the youth] had no voice in the decisions."

Presiding Bishop was Catalyst

Hardy credited Presiding Bishop Edmond Browning as the catalyst for a move by the youth to seek formal representation in the diocesan structure.

"Many of us had attended the 1990 EYE in Montana at which Browning said that youth are not merely the church of the future; they are the church of today."

Pullman agreed that Browning's challenge was "a very affirming thing for youth. It became their motto," she said.

During Hardy's junior year in high school, the youth committee decided to test the political waters with a resolution it presented to the council.

The experience, Hardy said, gave the youth a close-up experience at the political process, but it also served as a poignant example of the obstacles that still closed youth out of the process.

Although they could speak at the initial hearings about the resolution, they could not address the subject when it came to the floor.

Diocesan youth began to press for a change in the canons that would give them full membership -- seat, voice and vote on the council.

The change required a majority vote by the council in two successive years.

Even though the diocese's commission on constitution and canons twice refused to support the measure, the youth of Virginia finally prevailed at the January 1993 council meeting -- although not without opposition.

Opponents of the measure contended that the change would completely alter the basic composition of the council, namely, that it was comprised of representatives of parishes.

Extending the franchise to a delegation of youth, critics charged, would give undue weight to a "special interest" and dilute the authority of parishes in the democratic process.

Youth pointed out that the president of the Episcopal Church Women al-

ready was a member of the council and that every member of the clergy has seat, voice, and vote -- whether or not they are involved in or employed by a parish.

Church is 'Too Wrapped Up in Internal Politics'

Peter Horne, who served as co-chair of PYM with Hardy and is currently a sophomore at Duke University, speculated that opponents of the idea "maybe didn't understand what we were doing and how we could benefit the church.

"I think the young people are aware of what's going on in the world and can offer a different perspective.

"Sometimes the church gets too wrapped up in internal politics," he said.

Horne said that some members of the council were apparently concerned that teenagers might not be able to fulfill the responsibility.

That idea was particularly irritating, since many of the youth were keenly interested in the diocesan structure, albeit from the sidelines.

Hardy pointed out that many of the youth had been to more meetings of the council than some of the official adult delegates.

Hardy still remembers the drama of

the first reading of the canonical change.

"Since we didn't have voice in the debate, we got priests to speak for us," she reported.

All of the priests speaking in favor of the measure had a young person stand beside them at the microphone.

"It was an incredible line of people," Hardy said.

Although the change passed narrowly on the first reading, Hardy said that she was elated when it was adopted by a slightly larger margin the second time around.

"It made me look at the church differently," Thorne said.

The canonical change in the Diocese of Virginia permits the inclusion of four youth on the council.

They are nominated by the 15 regions in the diocese, complete an application, participate in personal interviews, and from the pool of 15 four are chosen by lot.

"Drawing their names from a hat is what the youth wanted, and it prevents the appearance that the diocesan council is selecting a hand-picked slate," Pullman said.

Hardy admitted that the number of youth who have seat, voice and vote is small, but "the fact that youth feel their voice is being heard does a lot for them."

As a result of the change, Horne said that he "has much more trust in the church because it has shown more trust in the youth. They were willing to reach out to us."

"I really believe that if you get vocal youth in these positions, it will make people think," Hardy said.

"When you have a youth speaking at a microphone as someone who will be a member of the church for another 50 years, that will have an effect," she said.

"It is bound to change the way the council will perceive its priorities."

Maryland Youth Fight Similar Battles

In the Diocese of Maryland, the movement for official representation by youth in the diocesan convention was remarkably similar to the experience in Virginia.

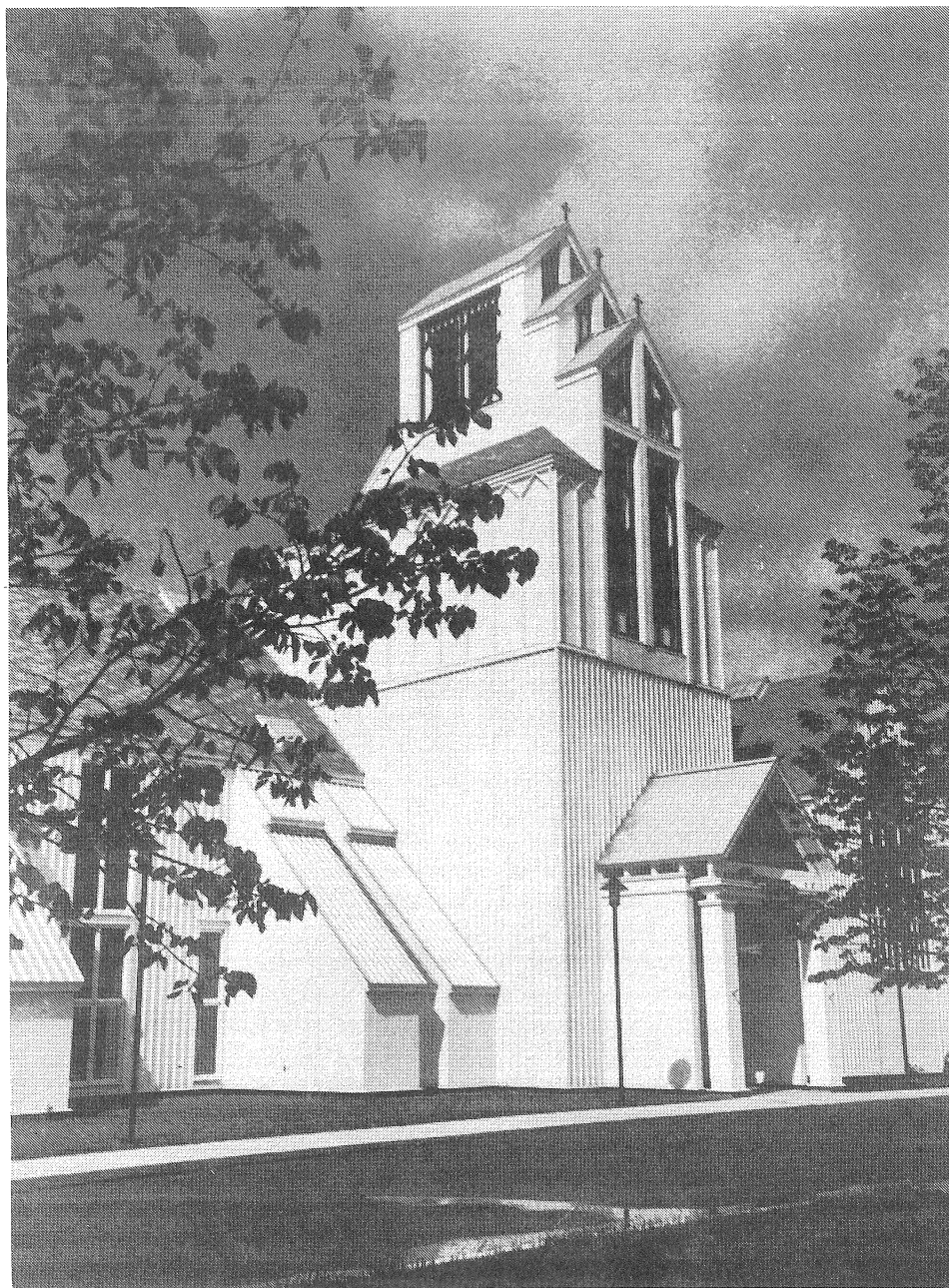
"Virginia was a model for us," said Cathy Morell, a member of Baltimore's St. James' Church in Lafayette Square and co-chair of the diocesan youth and young adult committee (YYAC).

The committee receives program money that supports stipends for staff at diocesan youth conferences, leadership training, and a scholarship fund for youth to attend camp, according to Morell.

YYAC also provides funds for four youth representatives to attend Province 3 network meetings.

In addition to such traditional youth ministries, the YYAC began developing a mission statement approximately four years ago, urging the church to "empower youth to participate in all aspects of the life of the church and community, and to enable ministry for, with, of, and by youth."

(Continued on page 8)



The cathedral of the Diocese of North Dakota, replacing a century-old structure destroyed by fire a few years ago. (Episcopal News Service photo: James Solheim.)

St. Louis symposium: 'Denial about decline' *(from page 1)*

He asserted that institutions spend too much time tinkering with ways to change old structures, when they should risk "a sense of adventure" and rethink basic assumptions in the light of mission.

Friedman said that the most important thing for religious leaders was to concentrate on vision.

"A sailor without a destination cannot distinguish a good wind from an ill wind," he said, quoting the philosopher Seneca.

Friedman added that, as society becomes more anxious, people will seek groups "that provide an easy certitude."

The best advice he could give, Friedman said, was that religious leaders continue to keep their eyes fixed on the vision and not get caught up in the anxiety of losing members.

"Don't worry about the future," he charged, "God will take care of it."

Ministry Considered in Forums and Workshops

In nearly two dozen small-group workshops and forums, participants were challenged to think about the broad dimensions of the church's ministry and to identify where the structures support or hinder those ministries.

In addition, participants themselves were given an opportunity to lead sessions on subjects about which they were passionate.

No fewer than 36 separate meetings were convened for such topics as, "How to start new congregations," "Supporting inner-city ministries," "How can we support parish libraries?" "Does the church need deacons?" and "User-friendly eucharistic worship -- should we always use the Book of Common Prayer?"

In a session on "How to make the General Convention more representative," more than 40 participants wrangled over ideas to alter the process of presenting resolutions to the convention and the possibility of decreasing the size of the House of Deputies.

"It's an imperfect system," Bishop Gethin Hughes of San Diego said of the General Convention, "but it's the only one we've got."

Hughes, one of the 33 bishops or bishops-elect who attended the symposium, said that there were many valuable suggestions about how to improve the convention -- such as streamlining the process for considering resolutions.

However, he contended that his overall concern was the convention's "lack of focus on the mission of the church and its overemphasis on nonessential issues."

Some persons insisted, however, that the real problem with the church was that the General Convention adopted resolutions at odds "with the majority of people in the pews."

"If the convention were truly representative, that would not happen," said a layman from Texas.

In one forum, the Rev. John Shuler, executive director of the East Tennessee Initiative -- the organization that planned the symposium -- called for a constitutional convention to restructure the church.

Among his proposals, Shuler suggested that General Convention meet no more than once every five years, bishops should be located in a specific local congregation, and the provincial structure of the church should be altered to reflect census realities rather than state boundaries.

Although Shuler's suggestions and other similar proposals were aired at various points during the meeting, none of them were endorsed by the entire group.

A New Covenant

As participants floated among the groups and sessions, mission -- not structure -- continued to surface as the compass by which to chart the future direction of the church.

"I kept hearing people express a desire to improve the ministry in their parishes and communities," said Peg Anderson of Arizona, a member of the Episcopal Church's Executive Council.

Despite some initial skepticism about the meeting, she said she would leave with positive feelings and a "strong desire to find ways to support ministry at the local level."

Barry Menuez, senior executive for

planning and development at the Episcopal Church Center, said that the symposium had confirmed "the value and integrity of the diocesan visitation and listening process" initiated last spring by the Executive Council.

He said that symposium and the diocesan visitations pointed to a need for "a new kind of partnership or a new covenant" between parishes and the diocesan, provincial and national church.

"It is clear that we need to work together to define that new partnership and the nature of the work -- that is our task for the next triennium," he said.

A Compassionate Nudge

Those comments were underscored by East Tennessee Bishop Robert Tharp.

"I want people to return home with a renewed commitment to work in their own parishes and dioceses for the work of the Christ," he said in an interview.

In the closing plenary, Tharp said that the symposium was not about "giving a shove to the church, but a loving and compassionate nudge."

Tharp said he was "calm but not complacent" in the storms that surround the church.

He and the organizers of the symposium will need that kind of determination in the months ahead.

Before the conclusion of the meeting, a member of the steering committee solicited help from participants to close a shortfall of nearly \$350,000 in the \$725,000 budget for the symposium.

Tharp was not the only person who challenged the church to remain calm amid the storms.

In a closing sermon, Bishop Edward Salmon of South Carolina suggested that God has provided a storm as a means to a more genuine community.

"Maybe the storm we are in is God's way of bringing us to our knees so that he can work out his purposes," Salmon said.

The storm, he observed, might be "God's way of getting us to think again."

In obvious reference to attempts by the House of Bishops to move toward a less confrontational style, Salmon said that the church must find new ways to weather the storms over particular issues and find a sense of community that is not based on win-lose scenarios.

He called on the church to focus on "the power of Christ's solidarity with victims and forgiveness of oppressors" as a means to unity and calm amid the storms.

Where do We go from Here?

The common refrain at the conclusion of the symposium was, "Where do we go from here?"

Shuler said that participants need to be open "to where God will lead."

He insisted that the symposium was successful because it had brought so many committed and faithful Episcopalians together to pray and think and talk positively and constructively about the future of their church.

"I pray it will be true at home -- as it has been here -- that we have forsaken blaming or attacking."

Yet, Shuler continued to express deep concern for the declining membership of the church.

"Those numbers represent real people -- parishioners, friends, parents and children of us all."

"I think we've lived for a long time in a kind of denial about decline," he said.

And, he suggested that resistance to change in the church was evidence of that denial.

Shuler also continued to sound a call for changes in the structures of the church, contending that the "legislative process is, many times, manipulative and coercive."

"We simply must find some new ways to structure ourselves that honor diversity as we discern our mission together."

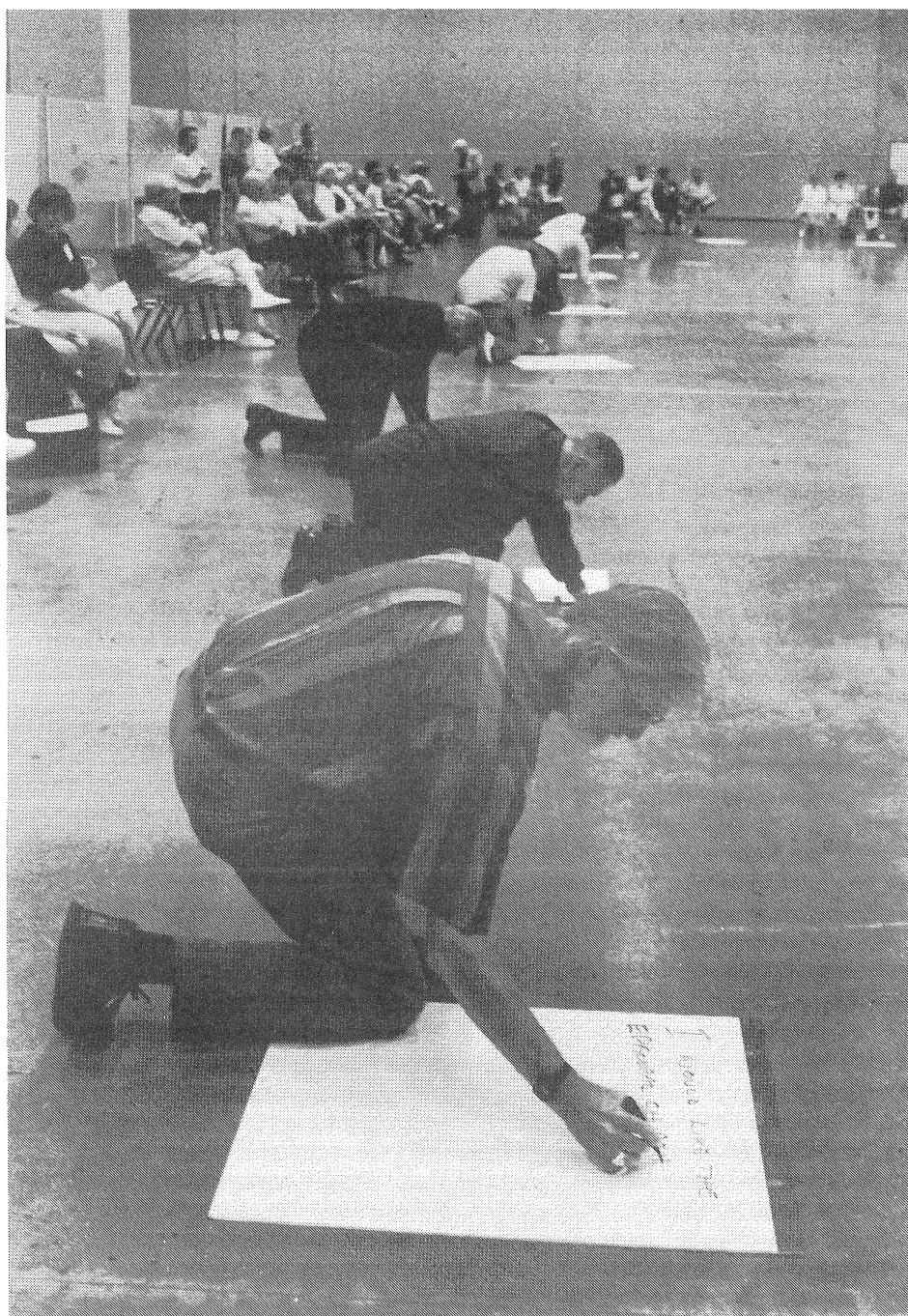
Although Shuler reported that there were no plans for a sequel to the symposium, he did not entirely rule out the possibility.

He did point out, however, that six "task forces" have been organized to continue the concerns of the symposium into the future, perhaps to make suggestions to the next General Convention.

"A seed has been planted here," Shuler concluded.

"Let that seed do what God desires."

--- ENS story by Jeffrey Penn.



Participants at the Shaping Our Future symposium in St. Louis list concerns to be discussed in small group sessions. (Episcopal News Service photo: David Skidmore.)

THE CALENDAR

October		11:45 a.m.	
2	Lay Eucharistic Ministers Workshop, 9 a.m.-3 p.m.	17	20th Sunday after Pentecost. Bishop visits St. Luke's.
3	18th Sunday after Pentecost. Bishop visits St. John's, Eleele, & St. Paul's, Kekaha.	18	St. Luke the Evangelist.
7	Commission on Ministry, 3 p.m.	19	Oahu Clericus.
8	Standing Committee, 3 p.m. HEPAM, 9 a.m.-noon.	21	Episcopal Homes Board, 9 a.m.
		22-24	Diocesan Convention, Kauai.
		23	St. James of Jerusalem
10	19th Sunday after Pentecost. Bishop visits St. Christopher's. Cursillo Ultreya, St. Timothy's, 5 p.m.	24	21st Sunday after Pentecost. Cursillo Ultreya, St. Christopher's, 5 p.m.
11	Discoverers Day holiday. Diocesan Office closed.	24-26	Clergy & Spouses Conference.
14	ECW Board. Real Estate & Finance Department, Room 8, Cathedral, 3 p.m.	25	Diocesan Office closed.
15	Diocesan Institute, 6:30-9:45 p.m.	26-29	Bishop Hart in Washington, D.C., with Standing Committee on Peace with Justice.
16	Diocesan Institute, 8:30-	27-11/1	The Rev. Charles Fulton, Church Building Fund, in diocese and available for consultation.
		28	St. Simon & St. Jude, Apostles.
31	22nd Sunday after Pentecost. Bishop visits All Saints', Kapaa. All Hallows Eve (Hallowe'en)		

November

1	All Saints Day.
2	West Oahu Deanery, St. Anne's, 7 p.m.
4	Commission on Ministry, 3 p.m.
5	Standing Committee, 3 p.m.
6	Conference with the Rev. Vernon Johnson for clergy & alcohol/addiction counselors. Sponsored by Diocesan Committee on Alcohol & Substance Abuse.
7	23rd Sunday after Pentecost. Bishop visits Holy Apostles'/Resurrection.
11	Veterans Day. Diocesan Office closed. ECW Board.

St. Barnabas' now meets at Makakilo Elementary

St. Barnabas' has moved from Ewa Beach to the Kapolei area, with 8:00 a.m. services Sundays in Makakilo Elementary School.

The Kapolei United Church of Christ and St. Barnabas' will build the Kapolei Christian Center for joint and Ewa Plain community use.

Plans call for church, meeting and classroom facilities.

Programs under consideration include a Christian pre-school, elder care program, gym, young adult program, and an outdoor chapel open 24-hours a day.

The two cooperating churches retain their denominational identities and separate worship services, but the programs of the Kapolei Christian Center will be conducted jointly under a joint board.

Youth seek official representation (from page 6)

Almost as soon as the youth completed the mission statement, they began to ask themselves, "How do we implement this? What do we want to do?"

Morell said that the idea of youth seeking seat, voice and vote in the diocesan structure was a natural one for members of the YYAC.

"The mission statement almost demands it," she said.

"What place is better to get active and involved in the church than in diocesan convention?" she asked.

Support was Overwhelming

For two years youth lobbied and talked with priests and parishioners to gather support for the idea.

As in Virginia, the proposal required a canonical change -- affirmative votes by the diocesan convention in two consecutive years.

Morell said that support for the idea was "overwhelming."

"The first time around, it went

through very smoothly," she said.

"However, the second time we knew it was much more serious."

As in Virginia, critics charged that giving a youth delegation seat, voice and vote would set up a "special class" of representatives.

The YYAC and its supporters insisted that youth represent a constituency that rarely get elected by local parishes, and that they do not represent an entrenched "special interest" group.

"Youth will grow up and become adult leaders. Special interest groups remain the same," Morell said.

Some priests opposed the resolution, Morell reported, because they thought diocesan participation "had too many responsibilities attached and the youth are not able to handle them."

However, when it came time to vote, several persons changed their minds at the last minute.

"One priest told me that he was against the idea, until he began to recall his own experience in the church," Morell said. "And he changed his mind."

'A Long Time in Coming'

The movement begun by youth in Virginia and Maryland will have to change many more minds in order for it to catch on in the rest of the church.

The Rev. Sheryl Kujawa, staff officer for youth ministries at the Episcopal Church Center in New York, said that this movement was "a long time in coming," and "has occurred in places that already have a strong youth ministry program. It is a natural outgrowth of those ministries."

Kujawa said that she is "completely supportive" of the movement to give youth seat, voice, and vote in diocesan structures.

"It is easy to keep youth marginalized," she said.

"It is common to give the youth money from the diocesan budget and then say to them, 'Have a pizza party.'"

She said that traditional youth ministries -- such as camping programs, weekend retreats, and social events -- are important, but ultimately such programs can undervalue youth, if they are not treated as full members of the community.

"Young people understand that participation in the decision-making process is one of the most important ways that communities recognize members," Kujawa said.

"So, questions about how we're structured, how we spend money, how we choose our leaders, how we determine priorities and develop programs -- all these things that occur in diocesan conventions become of interest to youth."

For example, "It shows a whole different commitment to youth to say that they will be part of the search process for bishop," she said.

Paying Lip-Service to Youth Ministry?

Kujawa said that opponents of the effort represent a kind of hypocritical value system evident in the larger society that is reflected in the Episcopal Church.

"We like to say that youth are important," she said.

"But then we don't want to put our money where our mouths are."

"So, we don't support schools, we don't spend money on urban programs that benefit youth."

"Youth become energized and empowered and begin to look at their place in the whole church," Kujawa added.

"Out of that comes a careful look at their representation in the structures," she said.

"They begin to reflect on their experience as they learn how to speak

with their own voices and then they apply that to the wider church."

When presented with the argument that youth delegations would fundamentally alter the complexion of diocesan conventions, Kujawa responded with an enthusiastic, "Good!"

Despite democratic ideals, diocesan conventions do not always represent all the parishes or respond to the needs of all the members in the constituency, she argued.

"When young people do not get elected in the customary process, the problem is not with the young people, it is with the process that excludes them."

Keeping Youth Involved in the Church

Hardy contended that the issue is not that the "youth deserve a voice," but rather that "the diocese needs our voice."

She said that part of the problem with young people in the church is that they do not feel valued by the church and therefore stop participating.

"I am convinced that if you give young people an active voice they will feel equally valued and continue to be involved," she said.

Hardy echoes the concern expressed by the presiding bishop.

In the monthly column in *Episcopal Life* prior to the EYE, Browning suggested that youth become inactive in the church when "they are not given opportunities for meaningful participation or to help in 'setting the agenda.'"

"Once you raise up the youth leadership and give them an opportunity to be present with their voices, we are all enriched," Pullman said.

"There is an energy to their faith and a commitment that we adults don't always bring," she added.

"It makes everybody see youth ministry in a different light."

--- ENS article by Jeffrey Penn.

"Bells of St. Andrew's (from page 1)

will be first shown on Oceanic Cablevision's channel 22 (in Hawaii Kai, Chronicle's channel 8).

The documentary will be broadcast each Sunday in October: 1:30 to 2:30 p.m. (October 3, 10, 17), 7:30 p.m. (October 24, 31).

Other broadcasts may follow, and the video will be made available for individuals to purchase.

More information can be obtained from the Cathedral office at 524-2822.

--- By our Cathedral correspondent.