

BRIGHAM YOUNG UNIVERSITY HAWAII

SPECIAL HISTORICAL EDITION

*Commemorating
our first 50 years*



The Shumways Reminisce

Labor Missionaries

Ongoing Traditions

Original Faculty and Students

Spring 2005

Alumni, 'ohana, and friends, aloha

After the many months of anticipation and planning, we are suddenly in the middle of BYU-Hawai'i's Golden Jubilee Year!

Whether we respond most fondly to the name Church College of Hawai'i or we are recent arrivals to campus, we can all share equally in the legacy, lore, and loyalty that comprise its 50 years of existence. This truly is a unique and wonderful campus, highly deserving of a full year of reminiscence and celebration.

We hope you enjoy this special historical edition of the *BYU-Hawai'i Magazine*. The articles and photographs take you back to the early days—to the visionaries who got it started despite skeptics and obstacles; to the faith and fortitude of those who built the campus through voluntary labor and sacrifice; and to the teachers, students and staff who set high standards of love and commitment for those who would follow. We then trace the programs and activities up to

the present, pulling in memories from many who have been blessed by this great place.

If you wanted more focus on what's happening in our Jubilee celebration—no worries. The next issue, expected early in 2006, will recap everything that took place. To learn about these activities beforehand, log on to byuh.edu and click on the homepage link that says "Jubilee." There you will see a treasure-trove of information about activities, people and places, travel arrangements, and anything else needed for participation in the Jubilee year.

Please come visit us—particularly during Golden Jubilee Week, which launches October 15 with Gladys Knight in concert and wraps up with a community fireside featuring a General authority of The Church of Jesus Christ of Latter-day Saints, the institution which owns and guides BYU-Hawai'i. It promises to be an emotionally charged week, so make your arrangements before our little community gets overbooked!

Rob Wakefield
Editor



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**BRIGHAM YOUNG UNIVERSITY
HAWAII**

EXECUTIVE EDITOR

V. Napua Baker, V.P. for University Advancement

EDITOR

Rob Wakefield, Director of Communications

WRITERS

Scott Lowe, Sports Information Director

Mike Foley, Publisher of Ko'olau Newspaper

Andrew Miller

Christopher Krey

Debbie Reynoso

Elder Robert Parchman

Emily Lowe

Scott Christley

Brad Olsen, LDS Foundation

Ron Taylor, LDS Foundation

ART DIRECTOR

Anthony Perez, University Communications

PHOTOGRAPHY

Monique Saenz, University Communications

BYU-Hawai'i, Archives

CHANGE OF ADDRESS

To continue receiving *Brigham Young University-Hawai'i Magazine*, please send address changes to:

Rowena Reid

Director, Alumni Relations

BYU-Hawai'i #1951

Lāie, HI 96762 USA

email: reidr@byuh.edu

Phone: (808) 293-3648

Fax: (808) 293-3491

www.byuh.edu/alumni

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The Shumway Legacy

A Lifetime of Service to BYU-Hawai‘i



With his youthful appearance and energy—just ask the men he regularly plays basketball with—it's hard to realize that in addition to being an Area Authority Seventy for The Church of Jesus Christ of Latter-day Saints and president of BYU-Hawai‘i, Eric B. Shumway is also the senior faculty member on campus. His career in Lā‘ie has spanned 39 years.

President Shumway and his wife, Carolyn, first came to Lā‘ie in 1966 so he could teach English at what was then the Church College of Hawai‘i. Except for a two-year sabbatical to complete his Ph.D. at the University of Virginia in the early 1970s, and three years as mission president in Tonga in the 1980s, the Shumways have been here ever since, contributing significantly to the university and community.

President and Sister Shumway recently shared memories and *mana‘o* [thoughts] about their experiences at BYU-Hawai‘i.



President Shumway, please tell us a little about your background...

I grew up in St. John's, a small town in Arizona that was settled by pioneers in the 1870s, a place where faith and perseverance were required to survive.

I went to BYU in Provo and then was called on a mission to Tonga. When I received my mission call I had my heart set on some country that would allow me to converse after my mission with 500 million people who spoke Spanish. When I arrived in Tonga, however, I discovered that was the place for me. The Lord blessed with the language and the people me in ways I could hardly explain.

It wasn't until later I realized I was part of the great heritage of Addison Pratt, my great-great-great-grandfather who was the first missionary to the South Pacific. He established the church in Tahiti in 1844 and lived there for nearly five years, hardly hearing anything from his wife or the Church leaders.

The spirit of Addison Pratt, his testimony and his hard work have been an inspiration to me ever since.

When did you first become aware of the Church College of Hawai'i?

I first became aware of the Church College of Hawai'i when I returned from my mission in 1962. The plane dropped me off in Hawai'i for a couple of days; so I came and visited the campus, walked the halls, and became acquainted with a number of the students, some of whom had been in Tonga when I was there. That's when I saw this place for the first time and felt its spirit.

How did you come to work at CCH?

My position at CCH was my first full-time job out of graduate school. I heard there might be an opening in English, so I wrote "to whom it may concern" and sent my resume.

About two weeks later I got a call from Wayne Allison, Nephi Georgi, and Kay Anderson. They told me what I would be doing and why I was the perfect fit. As I was on the phone, Carolyn knew I was talking to Hawai'i about a job. Nephi said, what does your wife think about coming to Hawai'i, and I



President Shumway first came to CCH in 1966 as an English Teacher.

turned and looked at her. She was doing a hula dance, so I said yes, my wife would be very excited.

Sister Shumway, what was it like living in Lā'ie in those days?

Right from the beginning they placed us with two other families in Hau'ula. That was a great blessing, because we were immediately absorbed into the local community. We were like one big happy family. We still run into people from those days, and the same love is there. We had two children then and only one car, so I didn't spend much time on campus; but CCH was always good to us.

President, what were your early teaching days like?

Teaching conditions were actually very good. The students were wonderful, although I felt stressed out because I did not feel qualified. I struggled and prayed, fasted and worked hard, and occasionally thought I was doing brilliantly; but sometimes I would make a faux pas that would send me into the doldrums.

President Shumway attended BYU on a basketball scholarship, was called as the first president of the BYU-Hawai'i Stake, and presented one of art professor Viliumi Toluta'u's sculptures to the King of Tonga.



Did you imagine you would spend your entire career at BYU-Hawai'i?

Once we made the decision to return here after my sabbatical in 1972, we knew we would be here for the long haul. We were drawn here emotionally and spiritually. The experience of coming back was probably the defining moment of my professional career.

Stephen R. Covey, who came here on a short exchange, said to me, "You know, Eric, PhDs are a dime a dozen in these other institutions. You don't want to be just like one of them. Come back here and stay. Commit yourself to this place, because your talent, your experience, your language ability in Tongan—all of these things prepare you for this place. You'll do fine elsewhere and probably make more money, but you'll touch more lives here in a more significant way." That was the best advice anybody could have given me at that time.

What are some of the university's highlights over the past 50 years?

Within a few years after CCH started, there was tremendous growth. The closeness of the prophecies and the faith of the people doing this—those were great moments. But then there was the reality of building the university from scratch, the curriculum, and bringing in faculty who were typically just out of graduate school and had never taught in a multi-ethnic environment.

Those were tough times—trying to establish a reputation with the Saints, and finally getting accreditation in 1961—those things were labor-intensive. As President [Richard] Wootton said, "There's no comparison between those years and now."

The opening of the Polynesian Cultural Center in 1963 was very signifi-

cant. In those early years we had this excitement and a recharging of that spirit that President [David O.] McKay infused in this wonderful community.

We returned to campus in 1972 when Stephen L. Brower was president. I was elected to chair the Faculty Advisory Council. We identified a number of things that needed to be done, and held meetings with faculty and students to reassure them that the directions the university was going were legitimate and feasible.

One thing we considered—we didn't initiate the idea, but we grabbed onto it—was that CCH become Brigham Young University Hawai'i. When that was approved by the Board of Trustees and effected by President [Spencer W.] Kimball in 1974, there was a tremendous sense of accomplishment. We felt our credibility had been reaffirmed by the Brethren. At the same time we got a new president, Dan W. Andersen.

When President Brower was in office it was a difficult time, but he did some wonderful things. He defined our role as an institution, focusing on spiritual things and creating an academic experience based on this spiritual foundation. He elevated the work ethic. He also asserted that the intercultural experience would be one of our unique characteristics, so the spiritual, academic, work and intercultural combination became an educational package for BYU-Hawai'i.

One watershed was the organization of the BYU-Hawai'i Stake in 1977. That gave more opportunities for particularly international students to assume leadership and learn the order of the Church. They learned how to conduct meetings and to teach courses. This became another part of the spiritual goal of the campus.



The BYU-Hawai'i Stake also provided a significant opportunity for men and women in the community to serve in the stake presidency, as bishops, high councilors and in Relief Society. Many of these people were Hawaiians and Samoans who came on campus to interact with these young people from all over the world. That was a tremendous boost.

Another watershed moment came with the 1986 accrediting team, which identified many downsides of our cam-

Commit yourself to this place, because your talent, your experience, your language ability all of these things prepare you for this place.

pus: Our curriculum was all over the place. They said we couldn't be all things to all people. That was also when the computer age was on us in full force. We went through a very soul-searching evaluation of our curriculum and decided to discontinue programs that were chiefly vocational. This caused great heartache because we had to let go a lot of our wonderful colleagues; but we were able to make room for computer science and information systems. We converted the vocational building into our computer building, where the School of Computing is today.

During President Alton Wade's administration the university was defined in the way we have it now—a school that focuses on the arts and sciences, with strong professional programs in the School of Business and the School of Education.

What about the important moments in your years as president?

When I became president in 1994, the charge from President [Howard W.] Hunter, Elder [Neal A.] Maxwell and others was to stay the course and increase excellence in what we're doing. That's basically what we've done ever since.

In 1999, however, we were asked to look at our efficiency in terms of graduation, cost-per-student and that sort of thing. We again did a lot of soul searching and discovered that we could not increase the number of graduates unless

we restructured the curriculum to get students through in four years.

Our average graduate then had 156 credit hours, while only 128 were required. The additional 20-plus hours, on average, were transfer credits we did not accept. So, we had students who would stay on and on. We were graduating only around 300 students a year.

We had to streamline our curriculum and have a much more flexible transfer policy. In that exercise, we did what many thought was impossible: We took hold of general education requirements and major programs—condensing and improving—and ended up with a curriculum that every student could complete in 120 hours.

When we showed this to Elder [Henry B.] Eyring, the [Church Education System] commissioner at the time, he said, "This is impossible." I said, "That's true, but it can only be done at BYU-Hawai'i." He later said to me that

was perhaps the defining moment of my tenure, that we were able to bring the curriculum under control.

We started encouraging students to graduate in four years. Graduation numbers went up immediately—from maybe 320 to 520, and in the last four years we've averaged 550 per year, roughly a fourth of our student body. So, even though the cost per student has been the same, the cost per graduate has gone down considerably.

Another watershed moment occurred in 2001 when we made a presentation to the Executive Committee of the Board on the history of Lā'ie, the Church in Hawai'i, and the development of BYU-Hawai'i based on prophecies of Joseph F. Smith, David O. McKay, Marion G. Romney, and others. When that was over, Elder [M. Russell] Ballard, who was then chair of the Executive

Committee, said to me, "You will define your future based on the prophecies. Do not look away from the prophecies." What he meant was, our international mission, our spiritual environment, building character as part of the curriculum—all of those things that were articulated in the very beginning—remain the same.

Under his direction, we organized a "BYU-Hawai'i Futures Committee" made up of people from our campus and BYU. The committee was charged to identify those things that needed to be emphasized, improved, or supported to a greater degree, including:

- Strengthen the School of Business and establish a center for entrepreneurship
- Focus on computer science and information systems
- Emphasize teaching English as a second language and increase English proficiency among our international students; and
- Emphasize teacher education with a focus not just on creating teachers for local and mainland schools, but for our international areas as well.

We were also asked to increase the number of international students, without changing the cap. At that time we would admit 600 to 700 U.S. freshmen. These are all priorities that donors fund.

The committee recommended we decrease that number and increase the number of continuing students so that those who came stayed to graduate.

The feeling was the international student group ought to go from about 30 percent to closer to 50 percent. Right now it's at 46 percent from 70 different countries, and that's about where we think it should be. The percentage of our U.S. mainland students is now about 36 percent, and the rest of the students are from Hawai'i.

Another Futures Committee recommendation was to increase the "returnability" of our international students,

We had to streamline curriculum and have a much more flexible transfer policy. In that exercise, we did what many thought was impossible.

and the Brethren have supported this by giving us a new director of placement and staff at our Placement Center. We also have a new international internship program where students go back in-country for an experience that will reconnect them or lead to employment after they graduate.

Another important part of this effort was to create a financial base through donor dollars that we didn't have in the past. In 1995 BYU President Rex Lee invited BYU-Hawai'i to join their *Lighting the Way* campaign. As part of that initiative, we learned the art of fundraising. We established our initial group of people to be not only donors but proselytizers for the university, and we achieved our goal of raising \$15 million in five years. Since then, our volunteer base has increased to nearly 70 couples, and we have identified fund-raising priorities that will bless the university in years to come: scholarships for more international students, an internship endowment that will provide interest that pays for travel to and from internships in home countries, a Hawaiian Studies program, and an endowment for the Center for Instructional Technology and Outreach. These are all priorities that donors fund.

What is the significance of the Golden Jubilee celebration?

This is a very significant time for us to go slowly down memory lane, enjoy the wonderful things the Lord has done for us over the years, and to say thank you to the men and women who have given their lives, talents, and gifts of teaching that have reached so many throughout the world.

It's also a time to reflect on what remains to be done, to say in our hearts that what the Lord has made of this place in the last 50 years is a preface to what needs to be done in the future.

For example, we will be doing things with distance learning in many new areas to reach more people. We will be improving our teaching in the classroom by using more computer-assisted technology. We are going to do many, many things to collaborate with the other BYU campuses.

We want articulation agreements with in-country universities so students who come here can have opportunities to go back home for graduate work, and to realize that graduate school in the U.S. is not their only option.

Sister Shumway, as the campus "mother," how do you feel about the university after all these years?

It's a little bit of heaven on earth. My first responsibility is to be at Eric's side. I love going places with him, mingling with the students and, hopefully, setting an example of a happy marriage and motherhood.

Also, over the years, 11 people from our family have graduated from here, including myself. They adore BYU-Hawai'i. All of them are doing well, and I would love to see some of our grandchildren come here to school.

What was it like for you to be a BYU-Hawai'i student?

It was so wonderful feeling the heartbeat of the university from the inside. It was also a great preparation for being "mother" of the campus. I had taught music at the five public schools

in the area, so I majored in elementary education and we had great teachers. I've used my degree the same way anyone can use any degree: It has helped me be a better thinker, a better time manager, writer and communicator.

What have been some of the highlights for you?

The greatest blessing is living close to the temple. We've attended the temple once a week for many years, and I serve there every Friday morning.

The PCC has also been a great blessing in our lives, broadening our horizons. We've met with heads of state from all over the world, and becoming acquainted with all of the Polynesian cultures has been beautiful and uplifting. Every day, I know the Lord is stretching His arms around the campus.

President, what gives you the greatest joy in serving at BYU-Hawai'i?

Many people ask that. There are many answers because there are so many things to be grateful for here.

One joy is watching the students develop. We've been here long enough to see the children and sometimes grandchildren of those students we knew in the beginning attend here. It's wonderful to see generations of students seeking learning at this place.

The greatest joy, however, is that I can recognize without any equivocation that the Lord has had His hand on this place from the very beginning. The blessing of seeing how Heavenly Father has created a place where His spirit can dwell and where students, visitors and others can come and feel that spirit and sense the love, the respect, the goodness of God in their lives, that is a great joy to me. PAU



The Shumways first met when they were 18 years old.



50 Golden Moments FOR 50 GOLDEN YEARS

2005
1955

56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82

Feb. 7, 1921—Elders David O. McKay and Hugh J. Cannon attend a flag-raising in Lā'ie; McKay envisions a school to make Lā'ie the Church's spiritual and educational center in the Pacific.

Jul. 21, 1954—The First Presidency announces the establishment of a college in Hawai'i.

Feb. 12, 1955—President David O. McKay presides over groundbreaking for the Church College of Hawai'i.

Sep. 1, 1955—Work begins on the permanent campus, directed by Hawai'i Labor Mission President Joseph E. Wilson and with 100 volunteer missionaries from around the Pacific.

Sep. 26, 1955—CCH officially commences classes with a student body of 153; Dr. Reuben D. Law is first president.

Jan. 1956—Frank Condie coaches the men's basketball team in its first game against Waimanalo Riding Academy.

June 1, 1956—Ten students graduate with associate degrees during CCH's first commencement in the Lā'ie Ward chapel.

Dec. 17, 1958—President McKay dedicates the CCH campus with 3,000 in attendance.

Mar. 1959—CCH organizes the Polynesian Institute to promote the study of Polynesian culture, with Jerry K. Loveland as chair.

Aug. 1959—The Board of Education appoints Dr. Richard T. Wootton as second president of CCH.

Mar. 1960—The CCH student cast of *The Polynesian Panorama*, a forerunner to Polynesian Cultural Center, performs at the Kaiser Dome in Waikiki.

Feb. 23, 1961—The Western Association of Schools and Colleges grants full four year accreditation to CCH.

Feb. 19, 1963—CCH President Richard T. Wootton presents the first David O. McKay lecture.

Oct. 12, 1963—Elder Hugh B. Brown dedicates the Polynesian Cultural Center.

Aug. 2, 1964—Dr. Owen J. Cook arrives on campus as the third president of CCH.

Jan. 1968—The Los Angeles Rugby Union declares the CCH rugby team as the number-one team in the nation.

Feb. 17, 1969—The Asia-Pacific Language Training Mission opens on campus to teach outbound missionaries Asian and Polynesian languages.

May 15, 1969—CCH awards its first Honorary Doctorate degree to Edward L. Clissold for his valuable contributions to the Church in Hawai'i and Japan.

Feb. 11, 1972—Dr. Stephen L. Brower is inaugurated as the fourth president of CCH.

Jan. 26, 1973—Elder Marion G. Romney dedicates the Aloha Center and states that CCH is a "living laboratory" for developing appreciation, tolerance, and esteem for one another.

Apr. 13, 1974—President Spencer W. Kimball publicly announces that CCH would become Brigham Young University-Hawai'i Campus and that Dr. Dan W. Andersen would succeed President Brower.

June 1974—Showcase Hawai'i, the university's performing group, makes its first tour of Asia.

Jan. 23, 1977—Elder Marvin J. Ashton presides over splitting the Lā'ie Hawai'i Stake, naming Eric B. Shumway as the first president of the new BYU-Hawai'i Stake for students.

Mar. 19, 1980—BYUH marks its 25th anniversary and stages the first Na Makua Mahalo Ia (The Venerable Ones) concert, chaired by Dr. Ishmael Stagner.

Aug. 1, 1980—Dr. J. Elliot Cameron succeeds Dr. Dan W. Andersen as President of BYU-Hawai'i.

Jul. 18, 1981—Elder Ashton dedicates the Cannon Activities Center and Snow Administration Building.

Sep. 1981—The university admits six students from the People's Republic of China.

Nov. 22, 1981—Elder Thomas S. Monson divides the BYU-Hawai'i Stake into the BYU-Hawai'i 1st Stake for single students and BYU-Hawai'i 2nd Stake for married students, with H. Kamaka Sproat as president.

Jan. 7, 1984—Premier Zhao Ziyang of the People's Republic of China makes an unprecedented visit to BYU-Hawai'i and the Polynesian Cultural Center.

July 1, 1986—Dr. Alton L. Wade becomes the seventh president of BYU-Hawai'i.

Jun. 1988—Dr. Patrick Dalton and Wylie Swapp, the last of the original CCH faculty, retire.

Jun. 15, 1988—The Mormon Tabernacle Choir performs in Lā'ie en route to Australia and New Zealand.

Sep. 1991—Peterson's Guide rates BYU-Hawai'i among the top 10 universities in U.S. for a low-cost fully-accredited education.

Mar. 30, 1992—President Wade announces academic restructuring into the College of Liberal Arts, the School of Business, and the School of Education.

Oct. 5, 1992—Napua Baker becomes Vice President of University Advancement, the first female university vice president in the Church Education System.

Apr. 14, 1994—Dr. Eric B. Shumway is announced as the eighth president of BYU-Hawai'i.

Sep. 1994—Women's volleyball coach Dr. S. Wilfred Navalta becomes the first BYU-Hawai'i faculty member inducted into the NAIA Hall of Fame.

Feb. 12, 1998—BYU-Hawai'i launches the Jonathan Napela Center for Hawaiian Culture and Language Studies, with William K. "Uncle Bill" Wallace III as director.

Nov. 3, 2001—Several thousand people throng Hukilau Beach to observe the ceremonies and hear Elder M. Russell Ballard dedicate BYU-Hawai'i's 57-foot voyaging canoe Iosepa.

Jan. 2002—The BYU-Hawai'i College of Arts and Sciences is reorganized into 13 departments.

June 23, 2002—Elder Jeffrey R. Holland dedicates the new BYU-Hawai'i Student Multi-Stake Center, also the new home of the Religious Studies Department.

Oct. 31, 2002—Ira and Mary Lou Fulton, friends of BYU-Hawai'i, dedicate the newly enlarged swimming pool which can now accommodate official water polo matches.

Nov. 15, 2002—BYU-Hawai'i launches its first Asia-Pacific Basketball Tournament with teams from Kinki University in Japan, Shanghai Jai Tong University in China, and the Fiji national team.

May 12, 2003—The BYU-Hawai'i men's and women's tennis teams, under coach Dr. David Porter, become the first university joint teams to win two consecutive NCAA Division II national tennis titles.

May 16, 2003—Elder Henry B. Eyring informs the BYU-Hawai'i administration that the university now reports directly to the Board of Trustees, instead of BYU in Provo.

Oct. 20, 2003—The Polynesian Cultural Center starts a week-long observance of its 40th anniversary.

May 18, 2004—The BYU-Hawai'i Concert Choir, under Dr. James Smith, undertakes a two-week tour in Japan and Korea; it is the first Christian group ever to perform at the Meiji Shrine in Tokyo.

Jun. 19, 2004—BYU-Hawai'i honors its largest and most international graduating class: 400 students from 37 countries.

Oct. 24, 2004—Elder Robert Oaks presides at the formation of the BYU-Hawai'i 3rd Stake, with PCC President Von Orgill named as stake president.

Dec. 11, 2004—President Gordon B. Hinckley addresses 248 graduates at commencement and then dedicates improvements to Hale La'a Boulevard, Temple Visitors Center and BYU-Hawai'i front entrance.

Called to Serve

Building a Zion Campus

~By Elder Robert Parchman

In today's world of labor unions, complex labor standards, and sophisticated and expensive construction equipment, it is difficult to imagine a university campus that was built mostly on the sturdy backs of volunteer workers. But half a century ago, with the scarcity of laborers and tools on the Windward side of O'ahu, that's the way it unfolded on the BYU-Hawai'i campus.



In July, 1954, David O. McKay, then president of The Church of Jesus Christ of Latter-day Saints, announced plans to build a college in Lā'ie to help develop youth of the Church from the Pacific and Asia. The announcement sparked a great wave of activity and forever defined the landscape of this small island community.

At the center of this surge of activity was a taskforce of "labor missionaries" that at one point grew to 200. These willing couples and enthusiastic young men shouldered the burden of constructing the Church College of Hawai'i, as it was named in those days. Without hesitation, they left their homes and families and migrated to Lā'ie to learn and serve.

"Unlike most secular schools which are constructed by hired contractors," historian Lanier Britsch wrote, "the Church College of Hawai'i was erected by building missionaries called by the Church to contribute two or more years to the construction project."

Joseph E. Wilson, an experienced contractor from California, was called with his wife, Pearl, to preside over two consecutive labor missions beginning in 1955, and was given the

responsibility of supervising the construction of the new college campus.

A Sense of Urgency

Although there was not one building in Lā'ie that could accommodate a college in the spring of 1955, President McKay instructed local leaders to have the college operating by the fall of that same year.

"There was a feverish several months of labor, but the school opened its doors on September 26, 1955, according to [President McKay's] wish," said Edward L. Clissold, chair of the Church's Continuing Committee and president of the O'ahu Stake. To make this happen, war surplus buildings were moved to Lā'ie from Wheeler Air Force Base near Honolulu and placed

At the center of this surge of activity was a taskforce of "labor missionaries" that at one point grew to 200.

close to the temple while permanent campus buildings were constructed.

Although labor missionaries had successfully built chapels and schools around the Pacific since the 1940s, such a labor force had never been called to erect an entire college campus. Under Wilson's direction, construction experts were brought in from the U.S. mainland, many as supervisors and mentors. They set aside personal interests and came with their families to complete the huge project.

The building was orchestrated through two major phases. A first group of workers from around Hawai'i joined the supervisors and from 1955 to 1957 constructed the David O. McKay Building, cafeteria, old gym, swimming pool, and the first two of six *hales*, or dormitories. Then, in 1959, another group was called from Tonga, Samoa, and New Zealand to erect the remaining four *hales*, and to complete the entire Polynesian Cultural Center, new wings to the Hawai'i Temple, and the Temple's Bureau of Information (visitors center).

In 1956, a permanent campus began to rise out of sugar cane fields. Earth-moving equipment brought in



Labor missionaries construct various phases of the McKay building, including the clock tower that once graced the foyer.



from Kaua'i. "It was a place the Lord dedicated for a purpose, and to accomplish that purpose he enlisted men like myself and men with skills to help that purpose become a reality."

Many of the concrete walls under construction were high and provided dangerous situations for the inexperienced missionary workers. Trust in divine protection, however, kept them fearlessly working on or round the high walls.

Jacob (Blinky) Huihui remembered that his mother encouraged him to serve a labor mission.

from across the island prepared the ground, footings were laid out, and the concrete walls were poured flat and hoisted into place.

"Supervisors . . . taught the missionaries the trade of construction," Sione Feinga recalled. "Housing and food were provided by the Church while the labor was provided by us. I felt since I didn't have a chance to serve a proselyting mission, I was able to fill a gap in my life."

Guided by the Lord's Hand

Each workday began at a flag pole on the site where, after a morning prayer and instructions were given for the day, supervisors and building missionaries went to work.

"The construction site didn't look like just any working place," said labor missionary Antone Haiku after arriving

services, Tony Haiku summed up his feelings this way:

"The climax of my mission was when I watched President McKay come walking down towards the college, later shaking his hand, looking into his eyes and feeling his spirit. We [the labor missionaries] later sang for him during the dedication. We were on such a spiritual high that it was hard to sing, but the spirit prevailed and through tears and emotions we were able to sing well. Our voices just blended harmoniously. What a choice blessing."

Foundation for Life

Dedicated missionary workers and experienced leaders brought the Church College of Hawai'i into being. In the process the young labor missionaries, many of whom had not been completely active in the Church before arriving to serve in Lā'ie, had their testimonies strengthened and became firmly rooted in the Church during their missions. Most of these men later held and continue to hold important leadership positions in the Church.

Highlighting that period of time as "the most wonderful years in my life," Matte Te'o said, "I witnessed people who had greater faith in God and were totally dependent on him. They came early and left late. They were there rain or shine."

"The priesthood was all around us as we worked," added Tony Akau. "If an accident happened, a priesthood blessing was given and the missionary was back on the job the next morning. I think the Lord wanted the building to be done."

The Church College of Hawai'i was dedicated in 1958. President McKay presided and was able to see what he had long envisioned taking shape. As one of the missionaries who was also present at the dedication

That promise was fulfilled in mar-

velous ways through the years. Many of the labor missionaries parlayed their skills gained on campus into careers that have supported their families and communities. Others became students themselves, able to enjoy the benefits of what they had built before moving on to embody President McKay's prophecies.

But almost to a person, the labor missionaries of old marvel over the spiritual foundation formed and nurtured by their service in Lā'ie.

"I think it helped to build terrific characters and great tradesmen, but above all, I think, men who got a great and solid foundation in the testimony of the gospel of Jesus Christ," said Percy TeHira, who came from New Zealand to serve on campus.

"That was the main purpose, I think, of the labor missionary program—to fortify and strengthen the young men, that they could go home and help lead their branches at the time, their districts, or even their homes, in knowing that the gospel is the most significant thing in their lives," TeHira added.

At a banquet in the university's Aloha Center on March 17, 2005, these humble labor missionaries were honored for their great service. Several of the missionaries shared brief thoughts at the banquet, including David Mohetau, who served from 1960-1962.

"When I see the buildings [on campus] it gives me a good memory of what we did," said Mohetau. "We were told that some day thousands of people would come to school because of the labor missionary program. It makes me feel great knowing that I helped someone. Labor missionaries feel like we achieved something just as spiritual as the proselyting missionaries. That spirit lived with us. That testimony still helps our families and lives in Hawai'i."

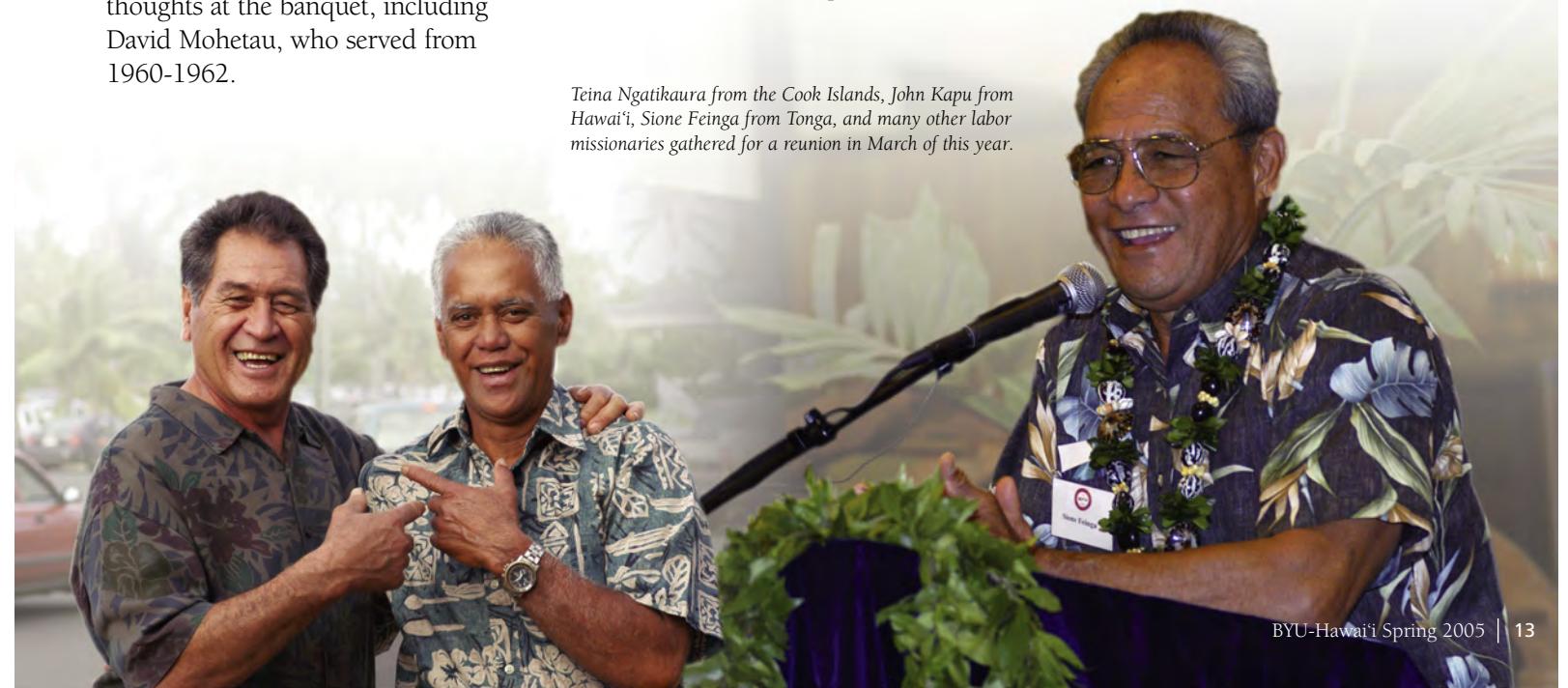
Volunteer Tradition Continues

Not many years after the Church College became Brigham Young University Hawai'i, service missionaries were called again to help "build" the university and its students. This volunteer labor force continues even today.

These current missionaries are retired couples from around the world, a dozen or so at a time, who leave their children, grandchildren, and friends for one or two years to add their talents, wisdom, and life experiences to the lives of BYU-Hawai'i students.

Well over 100 service missionaries have spent time on campus to date, with 20 couples currently serving. The couples assist as faculty and staff members, tutors, photographers, coaches, labor supervisors, and in many other valuable roles, on campus as well as at

Teina Ngatikaura from the Cook Islands, John Kapu from Hawai'i, Sione Feinga from Tonga, and many other labor missionaries gathered for a reunion in March of this year.



the PCC and the Lā'ie Temple. They also serve as leaders and mentors in campus stakes and wards.

As the mission term for each couple comes to a close and their campus wards honor them with the beloved Hawaiian farewell song, *Aloha 'Oe*, eyes tear up and their hearts ache. Like most people who spend any time in this community, the couples always leave behind a significant part of their hearts.

As BYU-Hawai'i continues to strengthen its mission of preparing international students to serve their homelands in Asia, the South Pacific, and other countries, the university's role becomes imminently more prominent. Labor missionaries who helped build and landscape the university from the ground up, as well as service missionaries who carry on the volunteer tradition, have expressed and continue to express their love for BYU-Hawai'i and its students through their dedicated gospel service. **PAU**

Breaking Ground

Impressions, Actions Lead to Big Event

~By Andrew Miller

It was early in 1955. Edward L. Clissold, chair of the committee directing the establishment of the Church College of Hawai‘i, walked deep into a Lā‘ie sugar cane field where the new school was to be built. Stopping on the site of today’s McKay Foyer, Clissold raised a long poll with a rag attached to the end and waved it above the tall cane. Paul Ijima, who stood by with his bulldozer at the edge of the field by what is now the circle at Lā‘ie Elementary School, spotted the flag and plowed his way towards Clissold, clearing what would become Kulanui Street.

On February 12 of that year, David O. McKay, ninth president of The Church of Jesus Christ of Latter-day Saints, walked that same dirt road to a clearing where he mounted a temporary wooden stage raised above the sugar cane and started the groundbreaking and official dedication of the permanent campus.

News reporters estimated a thousand people had gathered for that red letter day in the history of the school, community, and Church. “There were a lot of people there,” remembered Wylie Swapp, one of the first faculty members. “All the labor missionary workers were there; the faculty was all there; people from the community were there.”

Despite the thick gray overcast sky, the meeting commenced. Rain fell steadily during the first several speeches. But then, when President McKay rose to his feet to address the crowd, the rain stopped. A reporter from the *Honolulu Advertiser* wrote, “As President McKay spoke the sun broke through the clouds.”

In his address, President McKay recounted the inspired circumstances surrounding the establishment of the school, commended the devotion of several who were instrumental in its founding, and gave a stirring discourse on the importance of truth and education. Then came his prophetic declaration that has ever since been a guiding principle for the school:

“One man said the world needs men, true men, who cannot be bought or sold; men who will scorn to violate truth—genuine gold. That’s what this school is going to produce. More than that, they’ll be leaders. Leaders! Not only in this island, but everywhere. All the world is hungering for them . . . You mark that word, and from this school, I’ll tell you, will go men and women whose influence will be felt for good towards the establishment of peace internationally.”

Just as the sun streamed through the dark rain clouds as he spoke, President McKay’s words offered a ray of light and hope in a troubled world—peace through the empowerment of gospel principles and righteous leadership that would be engendered at this Church school.

“It was a very impressive event; it was very emotional,” said Swapp. “I didn’t cry; it was more of a pride—a great pride in [President McKay] as he spoke those words

about this school that I already loved.... I think everybody felt that way.”

“I can remember the attitude and feeling of [President McKay’s] talk,” Swapp continued. “He was so positive, real happy—totally delighted. It was the realization of this school that he had wanted for so long and knew was going to be here—he knew it was going to be here. And here he was in the position to make it happen and see the fruition of his vision.”

President McKay received that vision 34 years before the groundbreaking, while he was a member of the Quorum of the Twelve Apostles. During a world tour of the missions of the Church with Elder Hugh J. Cannon, Elder McKay visited the People’s Republic of China. At that time, China was engulfed in chaos. The Manchurian Dynasty had been overthrown, and with no united government to maintain order, the country was ravaged by domestic and foreign warlords, seizing land and allegiances for their own gain.

After a few days in China, the elders embarked from Shanghai on a long voyage to O‘ahu. They arrived in Lā‘ie on February 6, 1921, and on the following day they witnessed a “most impressive and inspiring” flag raising ceremony at a church-sponsored elementary school. There, in stark contrast to the rampant turmoil in China, “American, Hawaiian, Japanese, Chinese, Filipino [all] participated as though they had belonged to one nation, one country, one tongue.”

“My bosom swelled with emotion and tears came to my eyes, and I felt like bowing in prayer and thanksgiving for the glorious country which is doing so much for all these nationalities,” Elder McKay wrote in his journal. “But more than that, when I realize that these same boys and girls have the opportunity of participating in all the blessings of the Gospel . . . I feel to praise His name for the glorious privileges vouch-safed to this generation.”

“But more impressive than that was our

Right: Montage, created by Anthony Perez and Monique Saenz, depicts President McKay’s speech at groundbreaking in 1955, surrounded by PCC, Lā‘ie Temple, BYU-Hawai‘i, and the students he had envisioned.

Photo on page 16 shows groundbreaking ceremony where President McKay is joined by, l-r, Elder Clifford E. Young, Assistant to the Council of the Twelve; Edward L. Clissold, then president of the O‘ahu Stake; Ralph E. Woolley, former president of the O‘ahu Stake; Reuben D. Law, first president of CCH; George Kekauoha, counselor in the O‘ahu Stake Presidency; and others.



assembly in the old chapel that stood by," he added years later in his groundbreaking speech. "There, members of the Church of Jesus Christ... all the races represented on this island. There we met as one, members of the Church, the Restored Church of Christ. What an example in this little place of the purposes of our Father in Heaven to unite all peoples by the Gospel of Jesus Christ."

It was during that visit Elder McKay envisioned that an institution of higher education would be established in Lā'ie to serve not only Hawai'i but the entire Pacific Rim.

The day after the flag raising, Elder McKay met with missionaries on Maui and discussed a future church college. "Elder McKay said that he was very strongly impressed that such a church school was the big need of the mission," Elder Samuel H. Hurst recorded in his journal, adding that Lā'ie was where he said it should be built.

For over three decades Elder McKay held that resolve until, as Swapp said, "he was in the position to make it happen and see the fruition of his vision." On July 7, 1954, now serving as president of the Church, President McKay announced the decision to establish a church college in Hawai'i.

Dr. Reuben D. Law, Dean of the College of Education at BYU in Provo, Utah, was selected to be the school's first president. In that capacity, he chaired a committee to locate a suitable site for the school. After carefully weighing the advantages and disadvantages of three possible locations—Honolulu, Kaneohe and Lā'ie—the committee recommended Kaneohe. However, upon reviewing the full report, the First Presidency chose Lā'ie.



"[President McKay's] mind was fixed on this land which has been dedicated for the gathering of our people," said Clissold at the groundbreaking service. "The resources of Lā'ie have been dedicated to education, to spiritual betterment and better life and living for our people."

Indeed, President McKay's commitment to Lā'ie's singular purpose was evident when he extended his groundbreaking benediction to include not only the university but the entire community. He gave the following charge:

"Make [Lā'ie] an attractive village, the best in the Hawaiian Islands.... But above all, may the beauty of your town merely be a symbol of the beauty of your characters. This must be a moral town with no hatred, no backbiting, no fault finding, that you may love and live in peace so the people who enter this village will feel that there is something different here from any other town they have ever visited."

Then, during the dedicatory prayer, President McKay pronounced a blessing "that this college, and the temple, and the town of Lā'ie may become a missionary factor, influencing not thousands, not tens of thousands, but millions of people who will come seeking to know what this town and its significance are."

The president's words have been immortalized as guiding principles toward the development of the community and the university. In the 50 years since that day, the spirit and accomplishments of the university, the community and its people attest to the validity of those prophetic utterances so long ago. PAU



Charting a Sure Course

Original Faculty and Staff Set Examples for Others to Come

~By Debbie Reynoso

The Royal Hawaiian Brass Band orchestrated sounds of *aloha* as the *S.S. Lurline* docked at Honolulu in 1955. The locals reveled in the arrival of passengers from afar, greeting them with *leis* and dancing.

Among those passengers were men and women embarking on yet another excursion—one fraught with uncertainties but carrying a definite objective: to build the gospel kingdom through education. These were the first faculty members of the Church College of Hawai'i, accompanied by their young families.

In 1954, President David O. McKay called Rueben D. Law as President of the Church College of

Hawai'i. With only six months to organize the new college, Law quickly but carefully recruited the original 20 faculty members.

About half of the new faculty arrived on the *Lurline*. Other faculty and staff members were already in Lā'ie. Librarian Ken Slack had been ordering books. Ethel Almadova, the registrar, was recruiting and sending out acceptance letters.

The new faculty members did not know each other. Wylie Swapp observed, "I was on the boat a day or two before I realized that the other guy sleeping in my berth quarters was another faculty." He thinks it was Ernest Jeppesen, an industrial arts pro-

fessor coming from France, who took the lead and gathered the faculty members together on the boat to meet each other. "We all had questions, we knew it was going to be an adventure, you had to be an adventurist type."

The 20 individuals who started teaching here eventually served as the first great examples of the type of person needed to serve on this special campus. They were:

- Rueben D. Law, President, had been Dean of the College of Education at BYU
- Joseph H. Spurrier, vocal and instrumental music, had served a mission in Hawai'i, fallen in love with the islands and was teaching on Maui

- Ernest C. Jeppsen, industrial arts, hired from France
- Nephi Georgi, languages and English, a linguist retired from the U.S. Navy
- Patrick D. Dalton, agriculture, Director of Farm Operations, hired from Tonga, where he and his wife were teaching at Liahona High School
- James B. Hill, social sciences, treasurer and purchasing agent
- Billie Hollingshead was in the military, studying psychological aspects related to prisoners of war
- Jerry K. Loveland, history and social sciences, was finishing a Ph.D. in Washington, D.C.
- Glenn Moore, biology, had been in the Pacific studying plants and the ecosystem
- Elizabeth W. Price, English and Spanish
- Kenneth T. Slack, librarian, children's literature
- Joseph Raymond Smith, business administration and secretarial training, taught business at Pleasant Grove High School
- Ethel H. Whitford, Registrar and Director of Admissions, was recruited from the registrar's office at BYU
- Woodruff J. Deem, speech, English, and Chinese, previously had been teaching at a Catholic school
- Everett William Young, health, physical education, coach
- Genevieve W. Bowman, home economics and counselor to women
- Hughie J. Woodford, physical sciences and mathematics
- Lois Ensign Swapp, women's physical education, had been working in Hawai'i
- Wylie W. Swapp, art, crafts, social committee, married Lois Ensign in the Lā'ie Temple
- Richard T. Wootten, Director of Guidance Services



Among these selected few, the spectrum of personalities and interests ranged widely. Novices on how to open a new school, their inexperience was overcome by united efforts to delve into their great mission. Their campus responsibilities quickly went beyond their professional careers.

Woodruff Deem, for example, was active in putting on theatrical performances. Genevieve Bowman served as advisor to the men's and women's student organizations. Joseph Spurrier often took his choirs out to public concerts.

Faculty Housing

Reconstructed wood frame homes were established along Kamehameha Highway to host the original faculty. Although the housing situation was not ideal and the pay was not up to normal standards of the time, the adventurers were excited and committed. Lois Swapp said. "We tapped a lot of the resources of the local women and invited them to show us how to live in Hawai'i."

As instructed from a prophet, the objective was to establish an institution for the island Saints that would eventually reach throughout the Pacific and the world.

"I don't remember any grumbling or complaining," she said. "We just got in and did it together, and we all put in everything we had. It was just a gung ho effort, and we didn't look around for fringe benefits at the time. I guess it was a pioneer kind of a feeling, but it

was a real positive group, that beginning group."

Most of the faculty who came from the U.S. mainland faced early challenges. One was roaches and mosquitoes. Telephoning was expensive and travel was unrealistic. Many became homesick. But these hardships were minimized by the native spirit and actions of aloha.

"They would serenade us, offer to take care of our children," said Wylie Swapp. Lois Swapp talked about the women's organization that Sister Law organized, a support entity that still functions today:

"A lot of it was trying to help each other in the discovery of Hawai'i, and how to live here, how to get along," Lois Swapp said. "We tapped a lot of the resources of the local women and invited them to show us how to live in Hawai'i."

Spirituality was nurtured on this campus, as noted in a prayer by Hollingshead: "I pray in the name of the Messiah that we can be worthy of the great honor that's come to us, to be born of the House of Israel, and that we will live the lives that we are supposed to, and live so that we can take

Opening Day

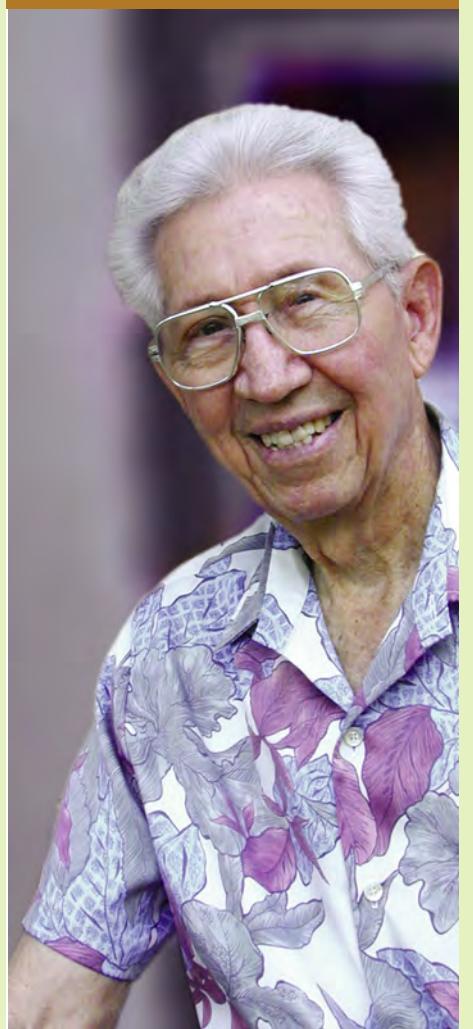
In a journal entry dated September 25, 1955, Lela Dalton, wife of Patrick Dalton, explained what the faculty members had to start with:

"On the official opening day there were 153 students, 20 faculty members, administration, staff, and a large number of supporters among the townspeople. The temporary quarters included the La'ie Chapel and classrooms, seven war surplus buildings which had been moved in, the old recreational hall used temporarily as a shop, and three other buildings used as temporary dormitories, namely Lanihuli, the old Hawai'i Mission Home, Laniloa, a building near the beach in Lā'ie, and Kakela, at the beach south of town."

A note from the author: Interviewing and researching on the original faculty members of CCH has been so much fun. It has been a bit of detective work going through their archived files in the library. I was even able to spy through the presidential files. It's amazing the things that you learn as a researcher. My life is just one, but through this experience I have been able to experience many lives.

this message to all nations, tongues, and peoples."

Loveland's words in this regard could have been repeated by any of the faculty: "I believe that knowledge or education does give an individual power or control over his environment," he said. "By environment I mean not only a person's physical and natural environment but his economic, his social, his political, and his inner or psychological environment." The original faculty came to help the first students change their environments, but by this they have helped to educate the nations. **PAU**



Top: Wylie W. Swapp is the last surviving member of the original faculty.

Far left, President Law carefully selected the 20 original faculty members; left, temporary campus consisted of the Lā'ie ward building and Army surplus barracks brought in from Wheeler Air Force Base.

Original Class Recalls Early Days

~By Debbie Reynoso

For a total of just \$90 dollars each school year, you could receive a "golden education" if you were in the original class of the Church College of Hawai'i in 1955.

The cost itself was attractive to many Hawaiians who at the time did not usually think of higher education because of financial constraints and academic limitations. As the students stepped into history as the first class of CCH, they were told they had a divine call to make a difference in their communities and in the world.

With a dedicated staff, through their own eager spirits, and with a guiding vision from the Lord, the students embarked upon a learning process that combined intellectual and spiritual lessons.

The residents of Lā'ie were great supporters, seeing in the campus a

means to open doors of opportunity for their families, their community, and other native Hawaiians. Ethel Almadova and other local residents were asked to form recruiting committees.

"Many were receptive; that was the best thing that happened in Hawai'i, because without it many would not have been able to go to college," she said. In a letter addressed to Almadova, Elenor Kaloi, the student editor of the *Ke Alaka'i*, said she would not have

been able to afford college—even going to Honolulu would have been a hardship. Many others were in the same situation. The recruiting committee, for example, encouraged Anton Haiku, who had been serving as a labor missionary for the Church College, to begin attending the school.

On September 2, 1955, the college doors opened with 153 students. The

majority of the student body was local Hawaiians. The first international students were not admitted until a few years later. President Reuben D. Law also pointed out that 20 of the 153 students in that first school year were not members of the Church.

"It's very interesting to note that thirteen of those twenty were converted to the Church and baptized during that first period of the college," he said.

Disbanded army bases around the island provided the necessary infrastructure for the original campus. Seven war surplus buildings housed the faculty and staff, and old army barracks were converted into classrooms. The temporary campus also included the Lā'ie chapel and the recreational hall, which was transformed into a shop.

Many times the old campus would flood from the heavy rains. Frank



Kalama remembers treading through the waters to reach a classroom. "We'd walk to campus wading through the flood," he said. "They had little canoes that would get us around."

The temporary dormitories had names. Lanihuli was the old Hawai'i

"Mom Enos" always made the charts. Her "onolicious" meals had students ravening for more. According to George Puahi, "the food was so good you were just excited for the next."

other early students have shared their *alma mater* with their children. For example, all five of Frank and Gladys Kalama's children graduated from BYU-Hawai'i.

In time, the students were able to see the maturing of the campus.

Sister McKay started at the circle and walked down to meet the choir that awaited them. It hit me after, the vision of what was happening there. I guess I was just overwhelmed," he said.

One of the many fond memories for Kalama was being interviewed by Joseph Fielding Smith for his mission. Because both President McKay and President Smith were staying at the home of Lavon Clissold for the dedication, the choir visited them and sang.

"After the interview, I was invited in to have family prayer with President McKay and his wife and President Smith and his wife, and we knelt around and had prayer," Kalama recounted.

Stagner, the first Kamehameha High School graduate to attend CCH, remembers talking to President McKay. "He talked about students going to China, to India," he said. A year after Stagner's enrollment, others from Kamehameha, members of the Church and friends of the faith alike, started to enroll out of faith in the university's mission—despite concerns that there was "no (real) campus, no credibility, no accessibility," said Stagner. "At the time John Aki came to

Mission Home, where some of the women resided. Laniloa was another women's dorm. Cooper's Ranch, an old restaurant near Kakela, was turned into the men's dormitory.

"Our dorms were old army barracks, no doors. We would just do what boys do, and fool around, good times," said Ishmael Stagner, one of the first students. "During the day we would go to our classes and study. We would eat dinner in the cafeteria and then we would be trucked down to the dorm."

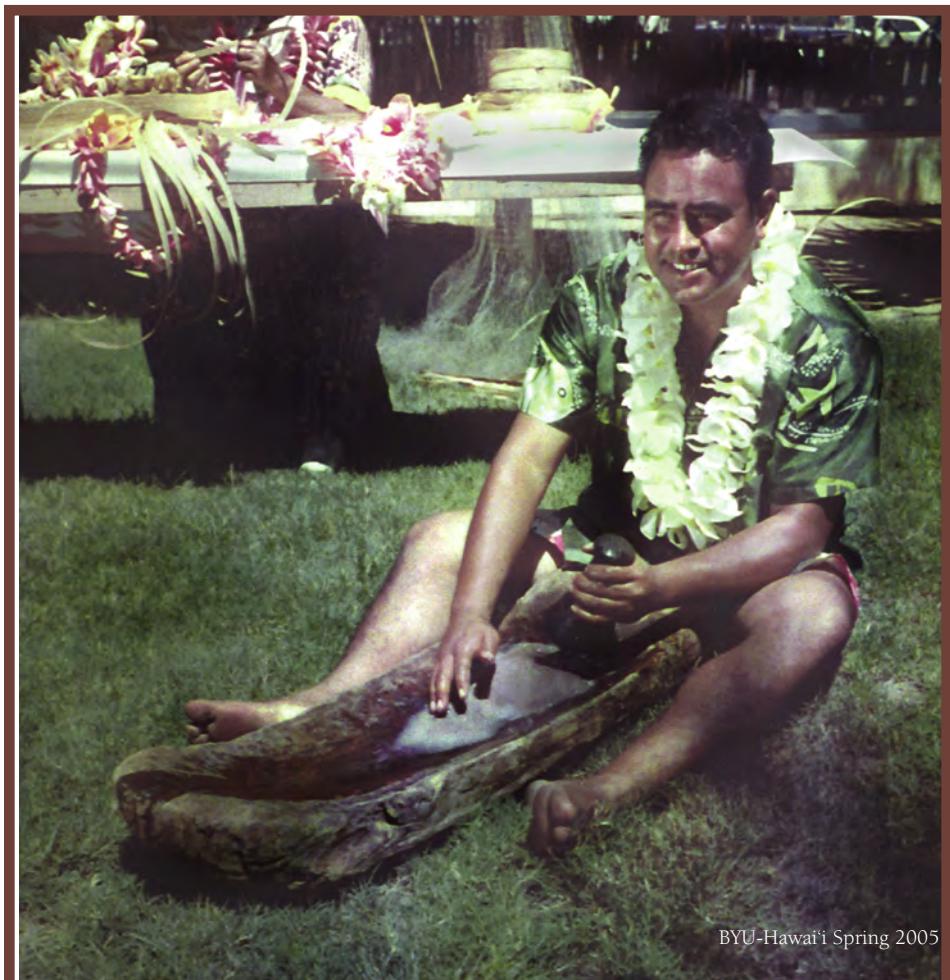
There was plenty of fun among the student 'ohana. Soccer and basketball were played on a non-competitive level. The first play, "Father's Been to Mars," was a hit, said Stagner, "a hilarious comedy poking fun at television space shows." It was taken on the road for audiences in Honolulu to enjoy.

Dances were held at the Kahuku High School gymnasium and at Kakela. The Goo convenience store, located on the corner of Lanihuli and Namiloa streets, was the campus "hot spot." The local juke box kept legs moving and the store had the best snacks in town, as related by several of the original students.

Of course, good homecooked meals by "Mom Enos" always made the charts. Her "onolicious" meals had students ravening for more. According to George Puahi, "the food was so good you were just excited for the next."

The first official applicant to the college was Glenn Auna. At the time, he was in the Air Force and heard of the opportunity to advance his education. He was the first of many in his family to attend CCH and BYU-Hawai'i. Many

Student Frank Kalama pounds kalo to make poi, below; previous page, original class of 1955-56 poses in front of old Laie Ward chapel.





BYU-Hawai‘i

Traditions

~By Mike Foley

Programs and Campus Life Features
Survive through the Years

As BYU-Hawai‘i celebrates its 50th anniversary, it is time to reflect on some of the school’s traditions, practices, programs and campus life features that have survived through the years. Others are only a memory in the minds of alumni, former faculty, staff and community members. Here’s a sampling:

Campus newspaper: With Edith Kaho‘ilua from Hilo as first advisor, CCH students published the premier issue of *Ke Alaka‘i* (The Leader), featuring an article about the new student body officers, on December 16, 1955. The newspaper is still going strong, and over the years hundreds of students have written articles about campus happenings.

For a number of years, *Ke Alaka‘i* operated from an old house near where the BYU-Hawai‘i farm offices are now located. But the voice of the campus has been in the Aloha Center for about 25 years. Copies of almost every issue can still be found in the BYU-Hawai‘i Archives.

Yearbook: Another student publication, the yearbook—named *Nā Hoa Pono* (The Righteous Companion)—also started that first school year. “The first and second years were basically faculty productions,” recalled Ishmael Stagner II, who enrolled in 1957 and worked on the *Nā Hoa Pono* staff. “Richard Wootton was our advisor, and Ken Slack, the librarian, helped.”

The archives show a consistent collection of yearbooks from 1956 to 1971 and another annual succession between 1983 and 1987, with only a few other issues before or since. The last yearbook in the library was published in 2000, but occasionally the idea resurfaces. The jubilee committee wants to publish a souvenir compilation of stories and images of this year’s celebration; but this likely will be on DVD and will include digital video clips and web links—something BYU-Hawai‘i alumni from the first three or four decades could never have imagined.

Kula Manu, the English Department publication which started in 1962, has been published fairly consistently ever since, and a special Golden Jubilee edition is slated to come out later this year.

Campus clubs have been here almost from the beginning and are going stronger than ever, although the mix has changed dramatically through the years. Anybody remember the IKs (Intercollegiate Knights, a service organization)? Or the turtle club? “Those turtles were so good,” says Richard Tolleson, who now works for Hawai‘i Reserves, Inc. Today, the campus has 27 cultural clubs, 12 academic clubs, and 14 interest clubs ranging from diving to the martial arts to Ultimate Frisbee.

Songfest and culture nights: After moving to the permanent campus in 1958, CCH students started assemblies on Thursdays and variety shows with local talent every Friday night. “Finally we decided to try something

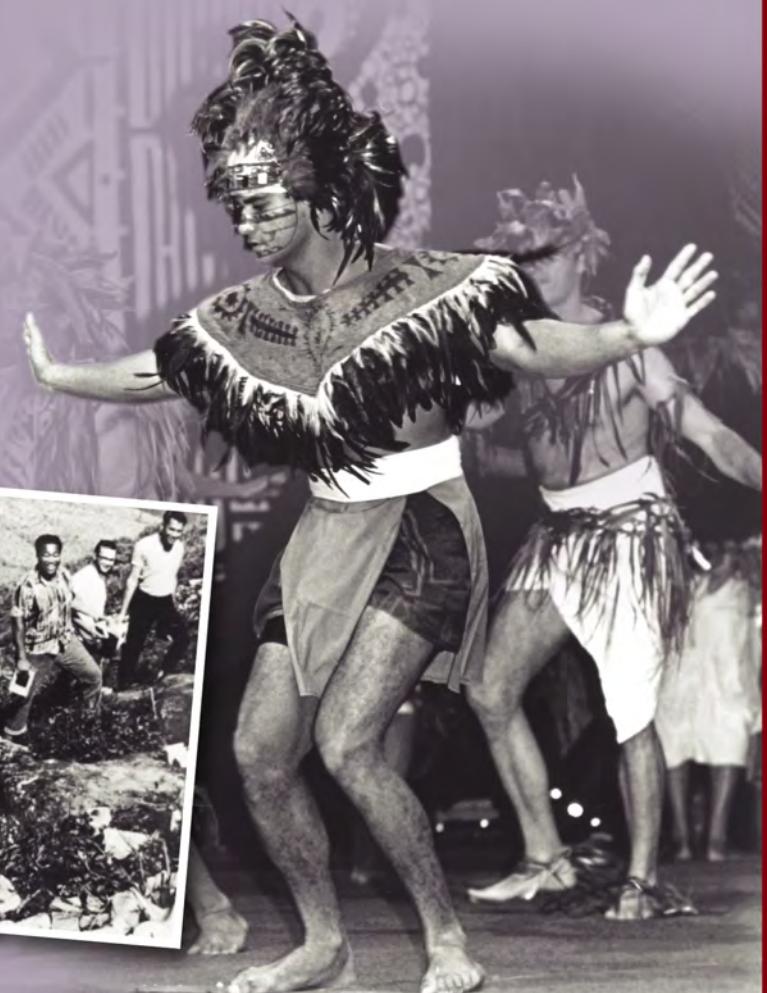
with the various ethnic groups in about 1960. The result was a songfest,” said Stagner, who feels this tradition survives in the popular form of Culture Night.

Christmas decorations: When Stagner was student body president in 1960–61, he instituted a dormitory Christmas decoration competition that lasted about a decade and drew many visitors. “We gave a prize for the best decorated unit,” he said, “but we did not anticipate the degree of elaborateness.”

While some dormies still decorate their units, the major emphasis on Christmas decorations switched years ago to the community lighting program, the colored lights outlining the McKay Building, the big tree in the Little Circle, and all the holiday glitter in the Aloha Center—an ongoing tradition.

The block ‘C’ on the mountain: Even today people driving through the Intermountain West will see huge cement letters on the sides of mountains. Some wonder what they are, while others know they represent a local high school or university. The block ‘Y’ above Brigham Young University in Provo, Utah, is a good example. Every year, it’s traditional for hundreds of students to climb the mountain and give it a fresh coat of white wash.

Na Hoa Pono, the School’s yearbook, and the block ‘C’ are traditions of the past; Songfest and Culture Night, depicted at right, continue today.



Borrowing the tradition from our mainland “cousins,” Church College of Hawai‘i put a block ‘C’ on the hill behind campus in the 1960s, and for a few of those years students made the climb to keep it white washed. But the cement started to slip and other environmental concerns brought the custom to a halt. CCH’s block ‘C’ is only a distant memory today and the hill is overgrown.

Dances and movies: What would BYU-Hawai‘i do without dances on Friday nights and campus movies on Saturdays? From the beginning CCH held school dances—sometimes at the old Hukilau building on the beach or the old Lā‘ie chapel cultural hall—and showed 16-mm feature movies at the temporary campus.

Soon after the permanent campus was completed, most dances moved into the gym, which was renamed the “old gym” when the Cannon Activities Center was built in 1981. As the years rolled on they were also held in the Lā‘ie Stake Center, the school snack bar, dorm lounges, even the tennis courts and, of course, the ballroom when it became available in 1973.

Campus movies kept pace, with the school buying two projectors for the new McKay Auditorium. Some students continued going up to the old tin-roofed Kahuku Theater for their movie fixes. For a long time the Togo family, which ran the theater, changed features several times a week, offered great popcorn and charged only 75 cents for admission; but you had to bring your own mosquito punk and ignore the rats climbing along the rafters in the dark.

Dramatic productions and similar displays of talent have been a hallmark of Latter-day Saint culture since the days of Joseph Smith, so

it was only natural that CCH staged its first play—*Father’s Been to Mars*—in the old Hukilau building in 1956. The tradition continues, with a long string of outstanding plays, musicals, dramas and classics over the years and, undoubtedly, more to come.

Food and snacks: Keawe Enos recalled that before the permanent campus opened, food was prepared and served in the old off-campus dormitories at Kekela beach park, Lanihuli house by the temple, and the Laniloa dormitory near the beach on the Hau‘ula side of Lā‘ie Point. For snacks, students would walk across the street to Goo’s Store (where Charley Goo’s home now stands) or a short block away to the Pake store (now Lā‘ie Cash & Carry).

“Before we moved, the food was basically the whole L&L bit, and there was lots of it,” said Stagner. “Then, when we went to the new campus, it got a lot more structured. The food was institutional; and, of course, no matter how good it was, we would still get tired of it. Still, at that time it was a real bargain at \$50 a month for board and room.”

In 1958, Wootton, the second president of the college, asked Enos’ mother, Emily “Mom” Enos, who oversaw food services, to open a snack bar. This became an annex to the original cafeteria and is still part of the current facility. In those days it was called the “student lanai.”

The *lanai* would stay open until 10 p.m., so the PCC gang had to hustle back to campus if they wanted some late-night saimin. Remember, this was in the days before Lā‘ie Shopping Center, Lā‘ie Chevron or McDonald’s, so the alternatives were rice cookers in the dorms or various student organizations going around selling sandwiches and sweet bread at night. Although the *lanai* was hot and stuffy, it often doubled as a dance floor at night. “For a long time, that was our Aloha Center,” said Stagner.

The book store: When CCH first opened, the book-store was a tiny part of the temporary administration building. “You couldn’t go inside,” Stagner explained. “You would give the clerk an order and she would bring it back to you. Mildred Goo ran the book store with her student assistant, the late Aggie Aniu (later Haiku).”

“When we moved to the big campus, we had lots of room,” he continued. “They created a book store where the Counseling Center now is. We also used to get our mail in the student lounge next door. In those days the bookstore and the library were the major social centers of campus, which would drive Ken Slack bonkers, but we didn’t have any other place to go.”

Student housing has been a permanent part of the campus. In the beginning the young men stayed at Kakela, the women in the Lanihuli and Laniloa dormitories, and one married student apartment was attached to Lanihuli. “It was actually a tiny shed. Richard and Beryl Morrill, a sweet couple, lived there,” said Stagner.

When labor missionaries completed the permanent campus, it included two dormitories. By 1961 they added four more dormitories, several married student apartments (where the School of Business now stands), on-campus housing for the president and dean, and Moana Street housing for faculty.

Long before today’s TVA complex for married students was started in the early 1970s, faculty and married students lived in the Temple Court Apartments—two long, former military barracks that had been guest quarters in Waikiki before being purchased and brought to Lā‘ie. For more faculty housing, President Edward L. Clissold purchased several homes in Honolulu that had been moved to make way for a new freeway.

Church activities: In the beginning, CCH students attended church in the old Lā‘ie Ward chapel, which was part of the old O‘ahu Stake and had been built with funds raised at the *hukilau*.

The burgeoning campus became an excellent source of missionaries, who helped spread the gospel throughout the world, with particular potency in the Pacific islands, Asia, and among the Native Americans.

In the spring of 1959 the first campus branch was created, with Frank Condie as president, Gary Wong as first counselor, and Reggie Chong second counselor.

“We met in the auditorium, and it was really nice. It added a tremendous dimension to the college,” said Stagner. “We also baptized a whole bunch of guys who are now major leaders of the Church.”

Once the four new dorms opened in 1961, the first branch was eventually split into three, then more. In 1977 the first BYU-Hawai‘i Stake was formed, with Eric B. Shumway as its first president. The BYU-Hawai‘i 2nd Stake for married students was created in 1981, with H. Kamaka Sproat as its president.

In 2002, contractors completed the combined BYU-Hawai‘i 1st and 2nd Stakes multi-stake center, which also houses the university’s Religious Studies Department; and in October 2004, the 1st Stake was split to create the BYU-Hawai‘i 3rd Stake for single students.

The future: Whew! As we look down the list of campus practices and programs and observe how they’ve faded into memories or survived, even thrived, it’s enough to make anyone anticipate an updated list during the BYU-Hawai‘i centennial celebration in 50 years. **PAU**

Musical, theatrical and cultural performances have always been an important part of student life.



in 2000, they traveled to Singapore and Taiwan. Last summer, 49 choir members spent 18 days performing around Japan and Korea.

In addition to their stirring performances, the choir members act as emissaries for BYU-Hawai'i, the state of Hawai'i, and the Church. Usually, receptions, firesides and other outreach activities are included in the tours and draw out feelings of good will.

On the first tour, "we sang for the King of Tonga in the back yard at his palace," Smith said. "We did an exchange with the Royal Maupa Choir—the King's private choir—in the Maupa Methodist Chapel. The director, Sione Manu, invited us to do an exchange on a Sunday afternoon. He said it would be the first time a Mormon choir had performed there. We sang for them, they sang for us. It was wonderful. It was like a big reunion."

In Singapore, the members of the Church had great success by turning the concerts into charitable causes that attracted considerable attention.

"They did it right—Leonard Wu, an alumnus of BYU-Hawai'i and the stake president there, and Queenie Chan, the stake Relief Society president," Smith explained. "They went to the Asian Women's Welfare Association. The president of the country's wife was the chair, and all of the opera goers and high society were

on that committee. They had a hospital they operated."

"We sang in the Victoria Concert Hall to a packed audience," he added. "At the intermission, the American ambassador presented a check for \$65,000 on behalf of the

In addition to their stirring performances, the choir members act as emissaries for BYU-Hawai'i, the state of Hawai'i, and the Church.

university and the Church to the Asian Women's charity."

Steven J. Green, the U.S. Ambassador to Singapore at the time, was moved to say, "These young people represent the best America has to offer, and they are the true ambassadors of the United States."

On the tour last summer, the university incorporated all the lessons Smith had learned from his previous international tours.

"The Tokyo and Korea tour took three years in the making. We put everything we'd learned into this: fewer places, but higher profile. We went through the Area Presidency, which was totally involved," he said.

"We performed in one of the most beautiful halls I've ever seen—the Tokyo Metropolitan Opera Hall. The national com-

mittee sold tickets for about \$25, and filled the place. It was one of the classiest things I've ever been involved with. People loved our Hawaiian section. Chad Schumacher played a Beethoven sonata, and when we finished we got a standing ovation."

"Korea was much the same. We sang in the Seoul Arts Center, which was built for the Olympics. It was a project of excellence. Every concert had a VIP program beforehand," Smith said, and those concerts, as well, helped the Church raise money for local charities.

A major highlight of that tour was an invitation to perform at the hallowed Meiji Shrine, the heart of the Shinto religion. It was the first time ever that a non-Japanese, Christian group had performed at the shrine.

"The Area Presidency felt it was a tremendous thing that built the confidence of the members. They felt so proud to show their friends what the Church could do, that this was their university," Smith said.

Into the Future

With 50 years of performance behind them, the faculty and students of today face a bright future for the fine arts program.

Duerden is parlaying his love of global percussion into continual refinements of *Shaka Steel* and other performances. David Kammerer is infusing his Ph.D. studies in ethnomusicology—the relationships between music and culture—into the band program. And in 2002 Lloyd Chandler, an adjunct professor, established a Tahitian drum ensemble that is growing in influence.

Scott McCarrey, a professor of piano pedagogy, is pursuing a Ph.D. via the prestigious University of York in England. Vocal studies professor Michael Belnap was trained in Europe under the renowned tenor Luciano Pavarotti and taught at Indiana University's School of Music before bringing his talents to BYU-Hawai'i in 2003. The university has also been blessed with the presence of Barlow Bradford, the previous director of the Mormon Tabernacle Symphonic Orchestra.

With these professors and programs on campus, the future does indeed seem expansive. As ambassadors of BYU-Hawai'i's *aloha* spirit around the world, the fine arts students and the performing tours are bound to get better and better. **PAU**



The Concert Choir frequently performs with the Honolulu Symphony, as it did here for the first time in 1980.



~by Scott Lowe, assisted
by Emily Lowe and Mike Foley

Coming from all over the world, BYU-Hawai'i's student athletes have contributed to the university's mission.

The national championship banners tell the story. All 22 of them.

Hanging from the rafters in the Cannon Activities Center, the banners serve as silent but powerful symbols of athletic excellence.

In five decades, BYU-Hawai'i has accumulated great success in sports. What began as an extramural program in 1955 is now one of the top small-college athletic programs in the nation.

"Pound for pound, we are the most cost-effective and successful athletics program that I know of in higher education," said Keith Roberts, Vice President of Academics who is responsible for athletics. "I continue to be excited about our achievements and the future direction of this program."

National success came as early as 1967, when the rugby team was voted the best collegiate squad in the nation by a Los

Angeles magazine after its first trip to the U.S. mainland resulted in three victories over highly regarded opponents.

Four years later the men's volleyball team captured the NAIA national championship, and followed up with a second title in 1972.

But neither team exists today. After launching BYU-Hawai'i's rich athletics tradition, they were relegated to history along with other fondly remembered sports: swimming, women's basketball, wrestling, track and field, men's soccer, and surfing.

How it Started

The early history of sports at the Church College of Hawai'i, as the school was known for its first 19 years, is not easy to trace.

In those days competition came wherever it could be found. Campus teams competed against a hodge-podge of opponents,

including other colleges, military or community teams, and international squads.

The first contest came shortly after the school was formed, when players from the Church College traveled across the island to take on Waimanalo Academy in a men's basketball game. CCH won and a winning tradition was born.

Early student Ishmael Stagner recalled those days.

"In 1957 we had a basketball team that played in the Hawai'i Armed Services League. We were usually outclassed, but we were feisty. The military teams had a lot of college and pro players who were doing their service. The tallest guy we had was maybe 6-foot-2," he said.

"Our athletic director, Al Lolotai, was a professional wrestler. Our wrestlers were absolutely feared, and Lem Galea'i went all the way to the Olympics tryout semi-finals."

In its first years, the school was not part of the National Collegiate Athletic Association (NCAA), and only the men's volleyball team competed in the National Association of Intercollegiate Athletics (NAIA). In 1978, the Seasiders joined NAIA in other sports. Then, in 1998, the university moved into NCAA's Division II.

Volleyball Teams Dominate National Competition

The 1971 NAIA championship in men's volleyball came under Coach John Lowell in the team's first trip to the tournament. Led by Pete Velasco, the tourney's most valuable player and first Seasider All-American, the Seasiders trounced Indiana Institute of Technology. Ed Kalama, Dennis Largey, Rick Olmstead, Hide Aieda and Jay Akoi were named to the all-tournament team.

After repeating in 1972, the men's team made eight consecutive trips to the national tournament, finishing second twice to go with the two crowns.

In 1979, however, to comply with Title IX gender equity mandates, BYU-Hawai'i joined many universities in eliminating the men's program and replacing it with a women's team.

It did not take the women long to pick up their own banner. By 1984 the team progressed to the NAIA finals and finished as runner-up. Two years later, they claimed their first of 10 national championships. They dominated the NAIA in the 1990s, claiming trophies in 1991, 1992, and from 1994-1997.

After joining NCAA Division II, the Seasiders remained competitive. In 1998, Arlete Silva from Brazil, Juliana Lima, and Vanessa Valansi were the first to earn NCAA All-American recognition. The team captured a ninth national crown in 1999 and number 10 in 2002. There also have been

28 first-team All-Americans, led by Silva's four straight honors.

These landmarks have all been guided by Hall of Fame Coach Wilfred Navalta, who has led the program since 1985.

"All of my success comes from the outstanding players and teams I've had the opportunity to be associated with," Navalta said, "but the key person is the Lord; He makes all this possible."

Tennis Serves Up More National Clout

The tennis program has also seen unprecedented success through the tutelage of Coach David Porter, who came to campus in 1982. Two years later he started coaching the men's tennis team, and in 1992 added the women's team to his duties.

In 1991, the men tied for second in the NAIA tournament. Yue Wang of Beijing edged out Chris Haggard of the University of Tennessee for BYU-Hawai'i's first ever NAIA individual championship. Wang was given the NAIA Ward Ballinger Award for his excellent play and leadership qualities.

After remaining a powerhouse in both NAIA and NCAA II, the men's team finally picked up a national title in 2002 and followed up with a second in 2003.

"We came very close twice in the early '90s with teams I thought were the best," Porter said. "For the guys to win the first one in 2002 was pretty exciting."

Over the years, 31 men have been first-

team All-Americans. Wang accomplished the feat four times before returning to China to coach the national team.

While the men's team has been successful, the women have bordered on superhuman. In 1997, they captured their first national championship with the most dominating performance in NAIA women's tennis history. Entering nationals with a 27-0 dual match record, the Seasiders set the all-time scoring record of 46 team points. Karin Ptaszek defeated teammate Teresa Stromberg to win the singles title, while Stromberg and partner Anneli Örnstedt won the doubles competition.

The women's team repeated the championship in 1998, and, after moving to NCAA Division II, they continued their amazing run. They took the 1999 championship and have won it every year since, except 2001 and 2005—when they placed second—to extend their total to seven titles. Along the way the ladies racked up a 103 dual-match winning streak before the loss in 2001, and again won 130 consecutive matches before being upset in the finals this year.

The women's team has also produced more than 50 first-team All-Americans. Yu-Hsien Liu, Örnstedt, Ptaszek, Petra Gaspar, and Adrienn Hegedus were all first-teamers for four straight years.

When both the men's and women's teams were national champions in 2002 and 2003, Coach Porter became only the

second coach to win both men's and women's titles in the same season and the only coach to accomplish that feat two years in a row.

"They say you can't win a Kentucky Derby riding a donkey," said Porter. "We've been fortunate to have outstanding players who wanted to get an education in a BYU environment, and because of that we've been able to be successful."

Additional Sports Also Competitive

Though yet to win a national title, the men's basketball team has also been a force. After making its first appearance at the NAIA tournament in 1986 the team appeared six more times and advanced to the final four in 1992.

Since joining the NCAA the Seasiders have made it to nationals five times, including the last four years in a row. The team has also developed three first-team All-Americans and several players have received second and third team honors.

One of the more interesting hardcourt stars was Yuta Tabuse, a 5-foot-7 dynamo from Japan who played from 1999-2002. He spent one year in a Japanese professional league, then signed a contract with the Phoenix Suns early this basketball season. He was waived just a few weeks later, but was the first Japanese native ever signed by the National Basketball Association.

Meanwhile, Norman "Coach K" Kaluhiokalani has brought BYU-Hawai'i cross country running into national prominence—an extension of the old track teams the Seasiders fielded in the 1960s.

Although there is no banner in the CAC for cross country, Chelsea Smith deserves notice. As a walk-on freshman she was the first Seasider woman to qualify for a national meet, finishing 57th in 2002. She then won national championships in 2003 and 2004—the first individual champion for BYU-Hawai'i in that sport.

With a firm commitment to excellence, the sports program continues to foster campus entertainment and pride.

Certainly, the next 50 years should be just as rewarding. No doubt more banners are on their way. PAU

Coach Karisma

"Coach K" still running his troops after three inspiring decades



While many coaches and students have come and gone from BYU-Hawai'i athletics over its 50-year history, one of the more colorful figures is Norman "Coach K" Kaluhiokalani, coach of the men's and women's cross country teams.

With more than 30 years in Lā'ie, Coach K has coached more than twice as long as any other coach here. Since he arrived in 1973, he has seen a lot of evolution in the athletics program.

"The first year I came I was the rugby and soccer coach," he said. "I didn't know anything about rugby. All I knew was that they throw the ball around a lot. So I had to get somebody that knew rugby. And that year we won the state rugby championship. I felt pretty good."

"We took the cellars in soccer," he continued. "When they would ask how we finished I would say 'Ooooooooooh-10 and 0.' I found if you say '0' for a long time they think it's something else—no one notices what it really means (0-10-0)."

Even though the program may have been haphazard in those days, Coach K recalls one experience that all athletes on campus took seriously.

"We used to have a program that everybody dreaded, called the 'Pain Barrier,'" he explained. "Everybody on a team here had to do this. Our old athletes still talk about it. They had to run up and down the stairs at the swimming pool, lift weights, and run to Tanaka's store. If they didn't finish it, they had to start over."

"After three weeks of 'pain training' at the beginning of the semester, each athlete would earn a Pain Barrier T-shirt. Those who earned it are still proud—they still have their old shirt—even though they don't fit into it anymore."

One experience Coach K recalls is his attempt at coaching another sport that was "foreign" to him—men's basketball.

"This is a true story," he said. "When I first started teaching here, Mark Clark was the basketball coach. He had to miss a couple of games to attend a conference. That's how informal we were back then."

"He asked me to fill in for a couple

of games and said to just take the boys to the game and they would know what to do. So we went to Hilo. The first game we lost by about 50 points. I didn't know what to say, so all I said was 'next game, make sure not to lose by 50 points!' So, the next game we lost by 70 points."

After experiences like this, it seemed natural for Coach K to gravitate to a sport that was always his favorite: long distance running, or cross country.

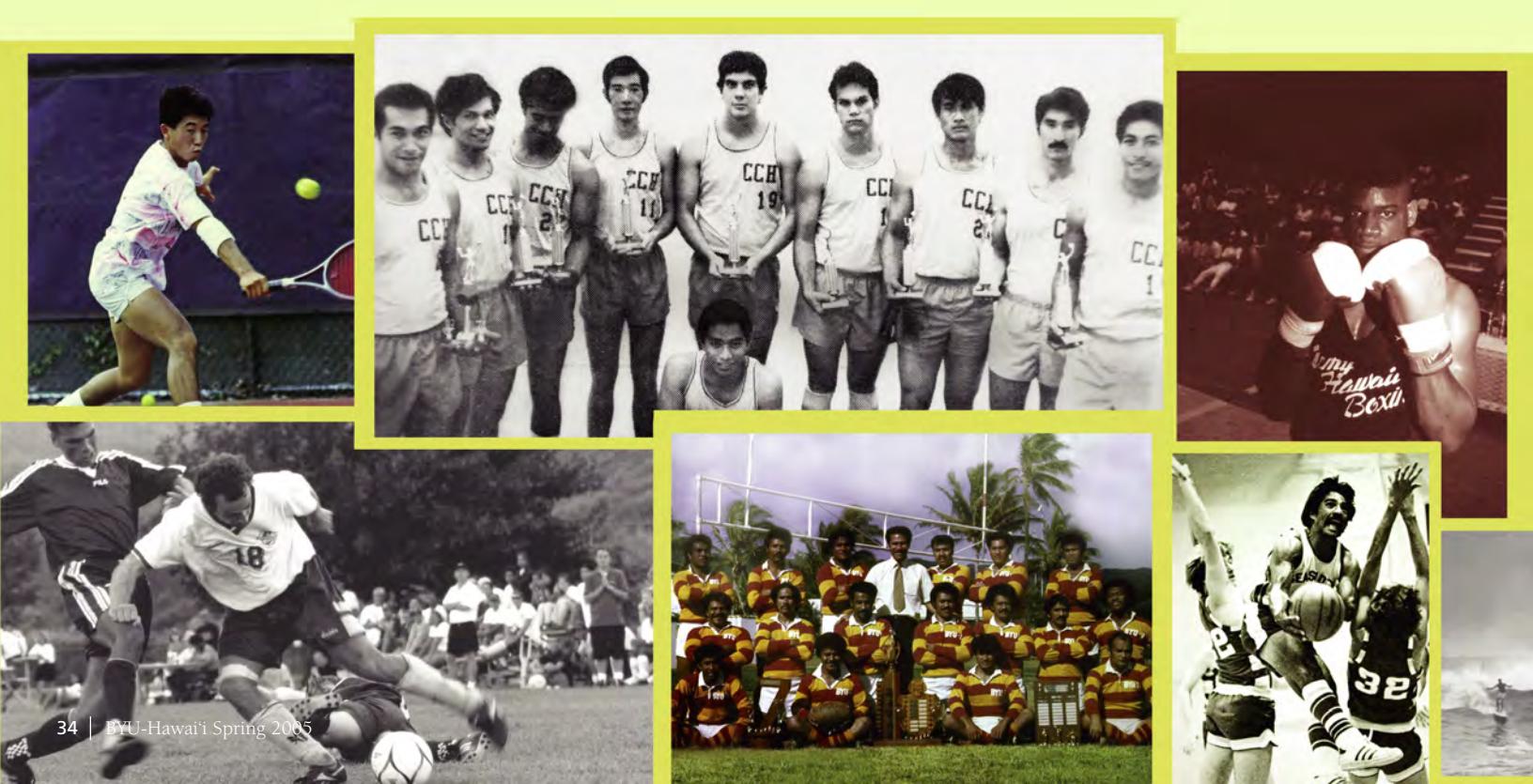
"I brought in cross country because it is such a healthy sport," he said. "I wanted to start up a program so I called around to the other schools and we put it together. We didn't have to worry about all qualifications and regulations, we just did it."

Coach K sees much progress over the years, thanks in part to the university's affiliation with the NCAA.

"A lot of the growth in the program is a result of joining NCAA II," he said. "That helped in getting recognition. Also, the NCAA helps with expenses when we compete in regional competitions."

But as much as Coach K appreciates this progress, what really keeps him going is the development of his student-athletes.

"It's been great working with and developing kids, making adults and athletes. My old students write to me to tell me they still remember the fun times we had together. Now they send me their kids and we still keep in touch," he said. PAU



Several sports-like soccer (lower left), rugby (lower middle), and boxing (upper right)—have been discontinued, while tennis (represented here by Yue Wang of Beijing, upper left), men's volleyball (upper middle), basketball (lower right), and other sports continue BYU-Hawai'i's tradition of excellence.



BYU-Hawai'i and Polynesian Cultural Center Maintain Purposeful Union for More than 40 Years

~By Mike Foley

BYU-Hawai'i President Eric B. Shumway and Polynesian Cultural Center President Von D. Orgill have repeatedly stressed that the two institutions are one 'ohana, or family. But few people realize just how closely they have been linked since the PCC opened its doors more than four decades ago.

The origins of BYU-Hawai'i go back to Elder David O. McKay's experience at a Lā'ie elementary school on February 7, 1921. In the early 1950s, after McKay became president of The Church of Jesus Christ of Latter-day Saints, inspired leaders—such as Elder Matthew Cowley, who served several missions in New Zealand and later oversaw all the Pacific islands missions, and O'ahu Stake President Edward L. Clissold—began fostering the idea that blossomed into the Polynesian Cultural Center.

Soon after President McKay broke ground for the university on February 12, 1955, a major need arose for student employment, since there were no jobs in the area for young people. In a 1982 interview, original faculty member Jerry K. Loveland recalled that a few months after the first faculty arrived in Lā'ie, President Clissold called a meeting to discuss "development of live industry in the community."

"At that particular time the [monthly] *Hukilau* was ... being operated by the ward in Lā'ie, and it was a highly successful thing," he said. "It was proposed that a series of Hawaiian and/or

Samoan houses be built along the beach ... and that the idea be expanded to include a daily operation."

T. David Hannemann, who became the PCC's first paid employee in July 1963 and who now serves as unofficial historian, explained that in 1951 Cowley had envisioned "little villages in Lā'ie" as a place for South Pacific Polynesians to stay when they came to the temple, and to offset their travel expenses with cultural demonstrations. But his records also show that after the Church College of Hawai'i started, "finding work for the students was a prime motivation."

PCC Solves Student Employment Needs

"The problem of jobs for students in Lā'ie was real," wrote CCH's second president Richard T. Wootton. He, Clissold, and Church building supervisor Wendell B. Mendenhall, who had also served a mission in

New Zealand, headed a group that began to explore economic solutions in 1958.

Impressed with the success of the *Hukilau*, Clissold and Mendenhall toured the South Pacific "to determine how a Polynesian village might help meet the needs of the people in education." Clissold wrote, "Our thoughts turned to tourist dollars and the possibility of getting some of those going around the island in big buses... We thought of Brother Cowley's prophecy, and so out of that... grew the first beginnings of the Polynesian Cultural Center."

Returning from the tour, Hannemann noted, Clissold suggested "that a talented group of island students be trained to give performances, and soon after the university... brought in Ruihi Hemmingsen from New Zealand to teach Maori numbers; Christina Nauahi, who had been teaching Hawaiian chants and hula for the Lā'ie *Hukilau*; and Feagaimaalii Galea'i and his assistant, Mauga Tapuso, two Samoan men from Lā'ie who had also been helping with the *Hukilau*."

CCH art faculty member Wylie Swapp was the instructor for the first group of 75 students and community members, and in 1959 CCH organized the Polynesian Institute as an adjunct organization, with faculty member Jerry K. Loveland as the first director," Hannemann continued. The dance group changed its name to *Polynesian Panorama* and was performing in Waikiki by 1960. In 1961, President McKay approved the "Polynesian Village" and labor missionaries began in earnest to create the Center's original six villages.

Before the Center opened in 1963, Swapp and business professor Joseph R. Smith were hired into double-duty: Swapp con-

tinued to work with the student performers and Smith set up the business office. Loveland also offered support.

"It was a good relationship from the very beginning, and it wasn't just entertainers," Hannemann said. "A lot of the students also worked as cashiers, tour guides, and helped with maintenance and clean up. For example, when we first started food service, we used community people to help prepare the food, but students to help serve it."

Close Relationship

While Swapp and Smith soon returned to their regular duties at CCH, the symbiotic relationship between the university and PCC was established. It continues to this day.

Over the years, PCC has employed more than 14,000 BYU-Hawai'i students in a variety of positions, and it has contributed over \$140 million in financial assistance to the university.

"The Polynesian Cultural Center has effectively become an extension of the BYU-Hawai'i campus. Today, it hires approximately 700 of our students, about 500 of whom are international students on work-study scholarships," said President Shumway, "and because we've been so closely tied together in terms of our students, we are now tied in a number of different ways administratively. Not that I have any responsibility for the Center, or the president of the Center has responsibility for BYU-Hawai'i, but we work together for common ends."

"Perhaps our most fundamental responsibility at the Center is to partner with BYU-Hawai'i in educating and preparing young people for their future lives and leadership

opportunities, all in fulfillment of President McKay's prophecy," responded President Orgill, stressing that the student experience at PCC "is part of their education."

"Many of our students also acquire valuable supervisory experience, which makes them far more marketable. A great example of this is found in the [PCC] officer team. Remarkably, eight of the 11 officer team members are products of the BYU-Hawai'i/PCC educational experience."

Alumni in this officer group include Logo Apelu, Vice President of Operations; P. Alfred Grace, Vice President of Marketing and Sales; John Muaina Jr., Vice President of Human Resources; Robert Akoi, Jr., Director of Protocol and Training; Fred J. Camit, Chief Information Officer; Delsa Atua Moe, Director of Cultural Presentations; Leslie Steward, Assistant to the President; and Fifita Unga, Director of Food and Beverage.

Two members of the Center's Board of Directors—Napua Baker, BYU-Hawai'i Vice President of University Advancement, and Kalolaine Mataele Soukop, a Honolulu business woman—are also alumni; and Isileli Kongaika, BYU-Hawai'i Vice President of Student Affairs, was a PCC student performer.

Muaina, who started as a student dishwasher and has worked full-time for 30 years, exemplifies the feelings of the officers. "I get quite emotional," he said, "thinking that I've had the opportunity to be part of the vision of the university and its relationship with the Polynesian Cultural Center; more so, because I've had the opportunity to work with

literally thousands of the students who come to BYU-Hawai'i."

International Work Scholarships

For the past 20 years PCC and BYU-Hawai'i representatives have gone around the Pacific together to recruit new students who also work at the Center.

"This team approach has been very successful," Muaina explained. "We travel to the country where we already have a set of applicants. BYU-Hawai'i Admissions makes the academic assessment, so we know what we're anticipating. The PCC recruiter interviews for their talents."

"This is all part of the IWES program—the International Work Experience Scholarship. What we wanted to do was make the work experience as important as the educational component. The students are literally working to help support their educational goals."

Here's how IWES functions: As students come to Lā'ie, they work and go to school. "A student who works here 19 hours a week during school, and 40 hours during the summer and breaks, will earn over \$6,000 a year," explained Muaina. In addition, in each academic year, the family contributes from two or three hundred to 2000 dollars, depending on their financial circumstances. Remaining finances are covered by an IWES grant-in-aid and generous donors. In this way, thousands of students have been able to finance a university education they could not otherwise afford.

"I work closely with Brother Kongaika at BYU-Hawai'i in coordinating efforts with the IWES students," said Muaina. "I love this opportunity to work together. Our relationship with BYU-Hawai'i's Admissions people is excellent. They're not just looking for academics, but they're also watching out for the needs of the Center."

Additional Cooperative Ventures

The Cultural Center works with BYU-Hawai'i on other initiatives, such as enabling students to earn university credits for what they accomplish at PCC. "We're trying to develop a good orientation for our students. A lot of them are not familiar with the other island nations when they arrive," Muaina said. The orientation helps students understand the nations of the Pacific so they can serve better in the PCC.

"All of our IWES students will eventually have to take this [orientation] as an actual class. We may even use some of our island managers to be adjunct faculty," he added.

Another enduring example of cooperation is the Asian Executive Management Program, which involves young executives from Asian nations who are already in promising professional career tracks.

"Over the last 20-plus years the Asian Executive Management Program has provided an educational background for the professional participants who come here as interns for 10 months each. They take classes at the university in subjects directly related to their positions back home, plus they job shadow with our

management people. There have been about 150 since the program started in 1980," Muaina said, pointing out that one of the first students was the daughter of former Chinese Premier Zhao Ziyang, who made an unprecedented visit to La'ie in 1984.

"BYU-Hawai'i and the PCC have built an excellent relationship with China through this program that could have far-reaching implications," said Muaina. "We expanded it to include other Asian countries, so we've also had participants from Mongolia, we've invited some from Viet Nam, and we'd certainly consider others."

Other cooperative efforts include joint fundraising, marketing research done by students and overseen by faculty, the PCC promotional team representing both institutions in worldwide travels, cross-promotion on Internet web sites, and an entrepreneurial initiative where students set up micro-businesses at the Center. Many improvement efforts at PCC are aided by BYU-Hawai'i students as a part of their business curriculum, supervised by faculty and PCC management.

"If you go to the university, and then walk over to the Polynesian Cultural Center you can see the similarities in purpose between the two institutions," said President Shumway. "You can see students who may be dancing in the night show, or working at a concession booth, but you'll also see them at the computer lab, or in the library, or making



a presentation in a business class. You realize these are real students. They're not just performers. They are serious students, and the Polynesian Cultural Center, then, becomes a serious kind of education for them.

"President Orgill and I meet every week. He and I talk about fundraising, because he's as interested in raising money for work-study internships at the PCC as I am. We also talk about ways that we can exchange ideas and integrate some of our programs."

One example of this integration is the plan to place *Iosepa*, the beautiful canoe built and sailed by the Hawaiian Studies program, on exhibit at the Center. "To be ready for that exhibit the Center is going to expand its Hawaiian village. We've got to raise money for the new buildings and the expansion," President Shumway said. "But once that's in place, Hawaiian Studies and the Polynesian Cultural Center will be integrated."

"Practical, daily application of gospel principles and classroom knowledge are some of the greatest benefits of the Center, which simply would not otherwise be available to these students," responded President Orgill. "Because of their work experience, which is an extension of their classroom experience, they are better prepared to be parents, valued employees, effective Church leaders, leaders in their communities and countries, and missionaries."

In 1986 BYU-Hawai'i President J. Elliot Cameron said it this way: "We are really not two separate programs, but rather two different functions of The Church of Jesus Christ of Latter-day Saints. We are both an integral part of the gospel program in a worldwide Church."

Or, as Muaina said after seeing decades of cooperation, "This is how it's supposed to work. I feel I'm part of BYU-Hawai'i, and the people from there feel like they're part of PCC. I don't see any boundaries or borders."

"I truly believe it's just going to get better. I can see BYU-Hawai'i and PCC growing even closer. This is what the Lord wants. We need to keep growing and helping these young people, by rallying around that great prophecy" of President David O. McKay. **PAU**

The 57-foot voyaging canoe *Iosepa*, flagship of the Jonathan Napela Center for Hawaiian Language and Cultural Studies, is one of the most recent ties between Polynesian Cultural Center and BYU-Hawai'i.



Golden Jubilee

<http://w2.byuh.edu/jubilee/>

EXPLORING The Jubilee Web Site

BRIGHAM YOUNG UNIVERSITY HAWAII

Golden Jubilee Commemorating our first 50 years

If you can get access to the Internet, check out the CCH/BYU-Hawai'i Golden Jubilee web site at w2.byuh.edu/jubilee, which is loaded with information on activities, history, and great feedback from alumni and others.

The site's calendar page, for example, includes the most up-to-date schedule of jubilee activities. There's also some useful advice under accommodations on where to stay, especially if you plan to come during the Jubilee Week (October 16-23, 2005).

But perhaps the two most intriguing pages are the favorite faculty 'blog' and the scrapbook. Actually, they're both "blogs," which is Internet shorthand for "web log"—a running collection of submissions from alumni, faculty and friends.

In the "favorite faculty" page, select a name from the almost 1,000 listed, and share your feelings. In fact, if you're aware of any names missing from the list, please let us know at alumni@byuh.edu. In the meantime, here are a few excerpts—some quite touching, others funny, all bringing back memories of BYU-Hawai'i:

- ...it was a privilege to be taught by him, and a blessing for me.
- I learned so much from your biology class, your spiritual guidance, but most of all from you just sharing of yourself. It has affected me for life.
- To this day, I know that if I needed advice on how to teach a topic to my own math classes, [she] would go out of her way to help me.
- [She] stretches you thin, she makes you think, and she's so energetic you want to do the assignments, you want to make her proud.

The scrapbook is similar, but can cover just about any kind of memory of CCH and BYU-Hawai'i days, including old photos. For example, you'll find:

- A picture of the first PCC wedding canoe...
- A story of the 1974 Showcase Hawai'i tour to Asia...
- Checking out the website and reading about what's happening on campus and alumni around the world helps me deal with the cold weather here in New York. I think of BYU-Hawai'i every day.
- BYU-Hawai'i 8th Ward's attempt to break the world record for pushing a stroller around the campus for some 300+ miles (I can't remember the number now) in a 24-hour period (January 1980)...

Log on today and check it out. Then add your own comments. If you have Internet access and you've been getting the monthly BYU-Hawai'i Alumni eNewsletter (<http://w3.byuh.edu/alumni/newsletter/newsletter.htm>), then you should already know about the web site. If you have regular access, but you're not getting the Alumni eNewsletter, auwe (ouch)! Please send us your latest e-mail contact information at alumni@byuh.edu. **PAU**

genuine GOLD

"One man said the world needs men who cannot be bought or sold, who will scorn to violate truth, genuine gold. That is what this school is going to produce." With those words uttered in 1955, David O. McKay, BYU-Hawai'i founder and president of The Church of Jesus Christ of Latter-day Saints at the time, set the standard of character for all students who would ever pass through this campus. He then added that the influence of BYU-Hawai'i graduates "will be felt for good towards the establishment of peace internationally."

It is now 50 years and counting: With each semester, a growing number of students pick up their diplomas and venture into the world. Working in business, education, medicine, the arts, communication, and even the U.S. Congress, BYU-Hawai'i alumni are making their mark in a global society that President McKay said "is hungering for them."

Many are volunteering in community ventures, establishing or operating charitable foundations, or quietly serving their neighbors in other significant ways. All are active in their church and faithfully fulfilling their roles as spouses and parents.

The Genuine Gold Wall features alumni who exemplify President McKay's declaration that from this school will go graduates of integrity to influence the world for good.

Honoring Alumni

As the Jubilee was approaching, administrators sought ways to honor the university's alumni and give students a visual legacy to emulate. Many thought a "wall of fame" would be an ideal way to help connect alumni and students to each other.

"For a long time," said Rob Wakefield, Director of University Communications, "we've wanted a display featuring alumni that students could see and ponder over, that would help them see that our alumni are doing good things and feel that they, too, can embody President McKay's prophecies when they graduate."

Finding a name for such a wall was not difficult—it simply took a search through President McKay's early words related to the campus.

"The term *genuine gold* epitomizes the alumni who are out there doing what he envisioned," Wakefield explained. "The individual of integrity and faith is indeed what this school has produced, over and over again. So we felt it was appropriate to create a wall honoring these individuals and to name it the Genuine Gold Wall."

The Unveiling

On March 17, as one of the first major activities of the Jubilee Year, BYU-Hawai'i President Eric B. Shumway

unveiled the Genuine Gold Wall in the Aloha Center. Before a noon-day audience of some 200 people, he called the wall a "signature art piece" similar to the mosaic gracing the David O. McKay Building and the statue of George Q. Cannon and Jonathan Napela by the Cannon Activities Center.

"This ceremony is one in a series celebrating the legacy of BYU-Hawai'i ... and our educational and spiritual training role in The Church of Jesus Christ of Latter-day Saints," President Shumway said.

"Integrity and character must be the hallmark of an education on this campus," he added, noting that the individuals featured in the display are a "tiny sampling of the kind of men and women who through their training here and their devotion to Heavenly Father have become living examples of what President McKay had in mind in the first place."

As part of the program, Elder W. Rolfe Kerr, Commissioner of the Church Educational System and a member of The First Quorum of the Seventy, and his wife, Janeil, joined President Shumway in cutting the symbolic *maile lei*.

Three Sections

The new display, which stretches for 40 feet along the Aloha Center mall, has three main areas:

The central panel is a large montage that shows President McKay proclaiming his vision for the university on February 12, 1955, with images of today's BYU-Hawai'i campus, the Polynesian Cultural Center, and the La'ie Hawaii Temple in the background. The panel to its right features

12 alumni who have distinguished themselves in a variety of ways. The left side honors 12 labor missionaries and Church leaders who sacrificed to create the campus, PCC, and other important buildings in La'ie.

Among those currently featured are Carolyn Kwok, owner of the motivational institute Megabrain in Hong Kong; Ilaisane Petero, an IBM executive in Australia; Mike Wilton, head coach of the University of Hawai'i men's volleyball team; Professor Soo-Young Choi of Seoul, Korea; Elder Jean Tefan, Area Authority Seventy for French Polynesia; and Randall Boothe, director of musical performing groups at BYU.

Some of the labor missionaries on the wall are Joseph E. Wilson, who came from California with his wife, Pearl, to supervise two construction projects; William Akau and Antone Haiku of Hawai'i; David Mohetau, Sione Fienga and Sione Tuione Pulotu of Tonga; Alisa Toelupe and Mateteleti Te'o of Samoa; and Percy TeHira of New Zealand. Many of these men settled in La'ie after their missionary service was completed.

"The individuals in the display will rotate over time," Wakefield said. "Eventually both sides of the wall will feature alumni; but since we're celebrating our historical roots this year, we wanted to highlight some of the missionaries who helped build La'ie."

In honoring this "noble army of labor missionaries," President Shumway noted the "immense work that had to be done by so many people to bring about the Prophet's vision. They, too, were genuine gold."

"We must remember that all of the prophets and apostles since David O. McKay have affirmed the importance of this campus. Every student who graduates and every person who comes to this place to teach or work must reaffirm those blessings and promises in their own lives," President Shumway added.

The wall was fostered by the Golden Jubilee Committee chaired by Vernice Wineera and Rex Frandsen. It was developed by a University Advancement team led by Vice President Napua Baker, Wakefield, and Director of Alumni Relations Rowena Reid, and including Anthony Perez, who created the centerpiece montage; Monique Saenz, whose photos contributed significantly to the montage; Debbie Reynoso, who gathered information from all of the alumni and labor missionaries for their biographies; Mike Foley, Andrew Miller, Joel Kongaika, Scott Christley, Christopher Krey, and Elder Bob Parchman, who provided significant "moral support" and on-going council to the team.

Brad Olsen of the LDS Foundation and Greg Johnson of Skyline Industries in Utah guided final refinements, and Physical Facilities Director Judd Whetten, Kalisi Unga, John Olszowka, and student body vice president Paliku Kahalepuna and his father, Boysie Kahalepuna, also contributed to the final product. **PAU**

L to R: Elder W. Rolfe Kerr, CES commissioner; President Von D. Orgill, president of PCC, and his wife, Sherri; and President Shumway admire the display on the day of its unveiling.



Jacy / ty

Members set to RETIRE

By Mike Foley

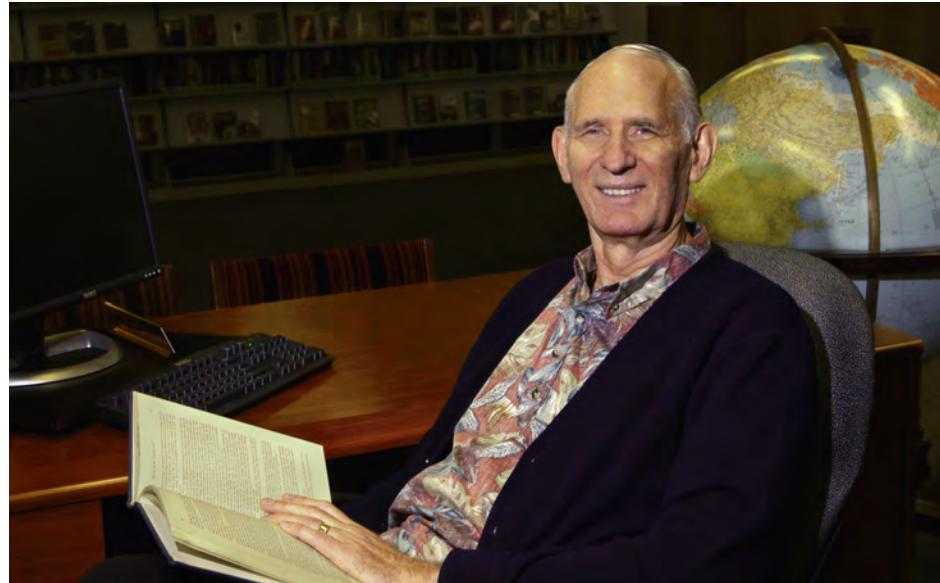
Four BYU-Hawai'i faculty members with almost 100 cumulative years of experience are retiring at the end of this school year: reference librarian Phillip C. Smith, music professor James A. Smith, archivist Greg Gubler, and religion professor William Jefferies.

Dr. Phillip Smith came to Church College of Hawai'i in 1972 as a young sociology professor "thinking we'd be here two to four years. But this place grows on you, and we've fallen in love with it," he said.

A few years after Smith arrived, President Dan W. Andersen appointed him Director of Planning and Institutional Research, where he served until 1982.

"Part of that responsibility included serving from 1976-82 as administrative liaison officer between the Polynesian Cultural Center and the college," he said. "My job was to look for ways and carry out assignments that would bring the two institutions closer together. One project resulted when the Center wanted to fund something at BYU-Hawai'i that would help in the study and advancement of knowledge about Polynesian culture. This resulted in ... the Institute for Polynesian Studies, which is now called the Pacific Institute."

Following an exchange year at BYU in Provo, Utah, in 1982-83, Smith returned to full-time teaching. By 1990, concerns



for his voice contributed in part to his accepting a transfer to his current assignment as a reference librarian.

"I only have one vocal chord that works," he explained. "I had a tumor removed from my neck when I was 34, and the doctor had to sever the nerve to

one of my vocal chords. When I woke up, I sounded like the 'cookie monster.' That sound lasted until surgery a year later, after which I could talk somewhat better. I'm sure I'm hard to hear sometimes, and my voice would get awfully tired teaching a full load. Moving to the library probably saved my career."

Smith said he and his wife, Ruth Ann, a part-time English faculty member for the past 22 years, plan to move to Provo and serve their first mission together soon after; but they will miss La'ie.

"BYU-Hawai'i is one of the great

places to work, and we love La'ie. This campus and community is a wonderful laboratory of intercultural understanding. My kids have grown up color blind, and it's wonderful for them and us," he said. "The Lord loves everybody regardless of their ethnicity."

Dr. James A. Smith is moving to Utah in June after teaching at BYU-Hawai'i for 29 years.

Like Phil Smith, he originally planned to stay "for three or four years and see how we liked it. I wanted to go to graduate school and really do Bach and Beethoven. After that time, we loved it here but we were wondering what to do. The week that we were struggling with that decision, I got called as the bishop of the La'ie 5th Ward. That same week, Dick Beatty resigned from the university and asked if

we wanted to buy his house. Within a week I was a bishop and had a home, and we felt really invested."

Since then, Smith has distinguished himself as choral director—performing periodically with the Honolulu Symphony and taking his choirs on numerous state and three international tours. "I've always been musical," Smith said. "Music is all absorbing. It's mysterious, it has power, it speaks to your emotions. Vocal music, put together with great poetry, can be especially powerful."

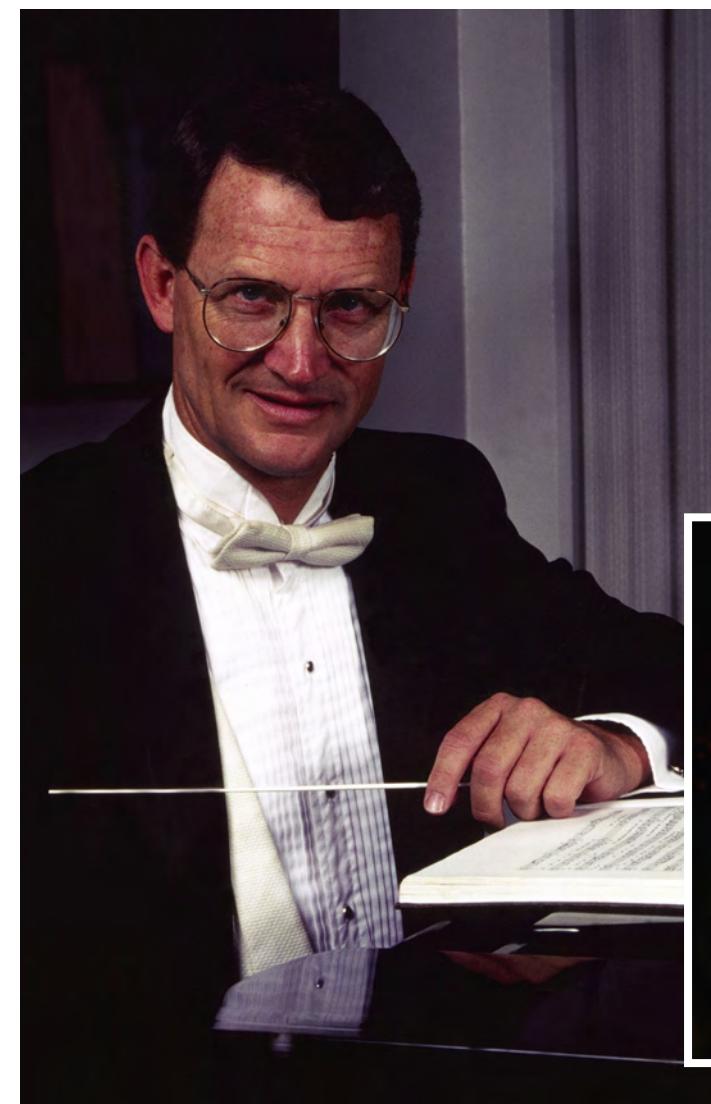
Because he's a familiar sight in his formal cut-away tuxedo, some might be surprised to know he interrupted his studies in 1966 to go on a national tour as jazz guitarist and road manager for the popular trio, *The Lettermen*.

"The Lettermen outsold the Beatles at the time in their number of albums. There

were only three of them, but the tenor would over-dub so the records had four-part harmony," Smith recalled.

"During requests in live concerts, they would ask me to come up and sing the fourth part."

He and his wife, Linda, who has had a distinguished career teaching advanced



placement classes at Kahuku High, are going to miss La'ie a lot, he said. "It's like having a whole town full of your best friends."

"Serving as BYU-Hawai'i 1st Stake president for five years was also a rich experience," he said. "I felt every student I passed on campus was connected to me. I interviewed about 100 prospective missionaries every year and about 100 couples who were going to get married. I was also involved in the planning and building of the new stake center on campus."

In April, Smith held a successful reunion for all members of his various choirs over the years, including the community-based La'ie Choral Union. The gathering included a day of singing and getting reacquainted, followed by a reunion concert in the Cannon Activities Center.

Dr. Greg Gubler—an interdisciplinary specialist on China, Japan and Korea—came to BYU-Hawai'i in 1982 after working for six years in the Church Genealogical Department as the senior research specialist for East Asia.

He recalled when a group of students from the People's Republic of China came for the first BYU-Hawai'i/Polynesian Cultural Center Asian Executive Management Program. Six of those students were in his Modern China class.

"It was really an exciting experience," he said. "They were the cream of the crop from the Chinese Foreign Ministry. Included in the group, we found out later,

was the daughter of the Premier of China [who enrolled in *cognito*]. Several went on to high postings with the United Nations and embassies in the Chinese foreign service."

"In 1985 I was asked to get involved with the centennial of Japanese immigration to Hawai'i," continued Gubler, who served a mission in Japan and still speaks fluent Japanese. "I went to high schools around the islands and gave a whole series of lectures, which started an annual round of genealogy seminars."

In 1985, he was called to be a trainer in Japanese extraction. "We wrote up all the manuals for extraction programs in Japan and extracted many records to show the Saints in Japan it could be done. I taught the Japanese paleography to Japanese in Hawai'i, one night a week until 1992." He also served as director of the Family History Center at the Lā'ie Hawai'i Temple for three years.

In 1991, Gubler became the BYU-Hawai'i archivist. "I've really enjoyed helping the community people find photos and journals," he said. "We've been a resource for the administration, such as with the Pioneers in the Pacific event in 1997 and the PCC anniversaries. We helped Lanny Britsch, David Hannemann, and Alf Pratte with their books, and lots of faculty and students with their research projects and dissertations. We have also had many high school students visit the archives for 'history day' projects."

"We have a lot of the records for the university, on the Church in Hawai'i, the PCC, HRI and the Hawai'i Library Association. We also probably have about 20,000 photos and 47,000 slides."

Last year, Gubler received an unusual distinction when he was named Seasider Fan of the Year. He and his son, Lance, "attended every basketball game in the CAC and only missed two volleyball games since we moved here."

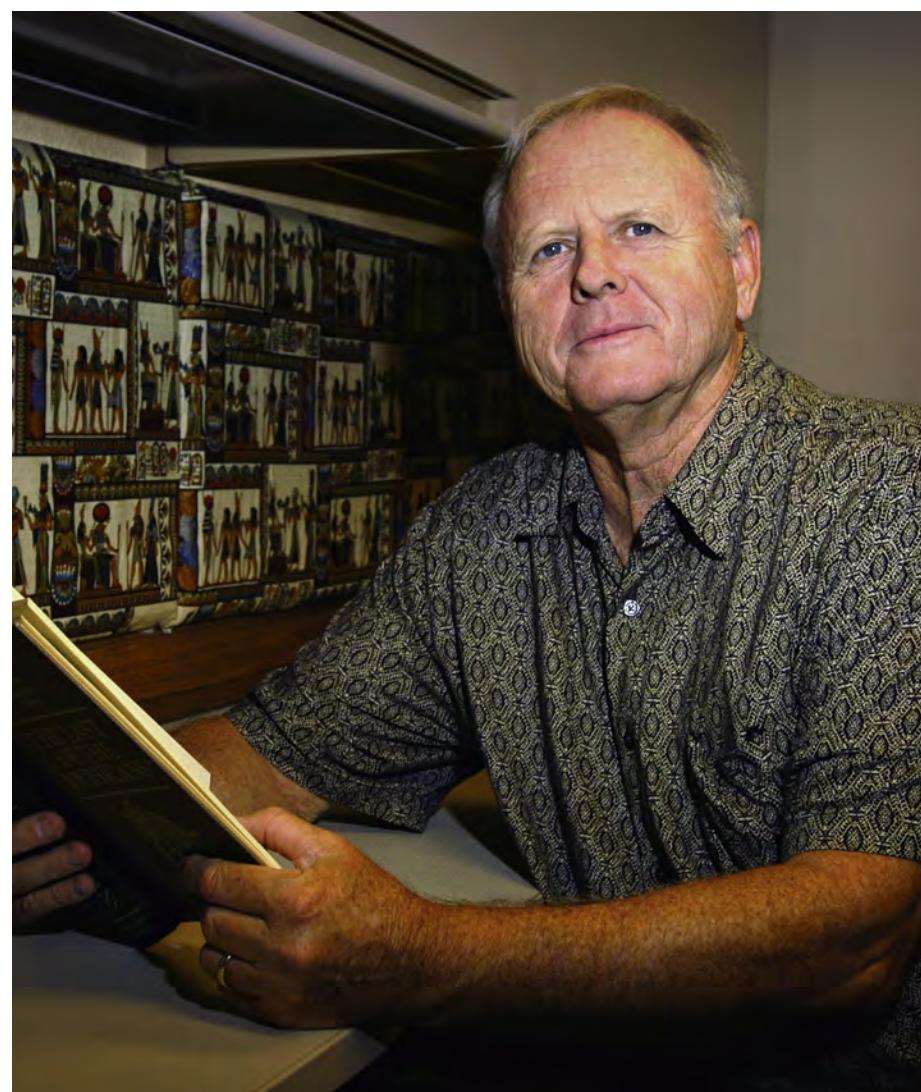
After retiring in June, Gubler and his wife, Betty, who has been an English Department adjunct instructor since 1982, and Lance plan to move to Pennsylvania, to be closer to their daughter Amy—a 1993 BYU-Hawai'i graduate who in 2000 earned a Ph.D. in medical physiology from the University of Hawai'i.

Dr. William Jefferies is retiring from the BYU-Hawai'i Department of Religious Education after teaching New Testament, Pearl of Great Price and celestial marriage classes for the past 11 years.

fewer interruptions. I suppose we'll do some traveling, and if they have an Institute class up there, I'll probably volunteer to teach it."

Still, he continued, they'll miss "just about everything. I'm certainly going to miss the *aloha* spirit and the fantastic students who are humble and teachable. We're also going to miss the close community and the beach. We enjoy being able to walk to Church, the school and the temple. We love everything about Hawai'i, except the high cost of living, termites and rust."

"Now, we love it here, and if our children didn't live on the mainland, we'd stay. We're moving to Sequim, Washington, by Port Angeles," said Jefferies, who added that he and his wife, Paula, plan to serve a mission. "I'm also writing a book on marriage I hope to complete, since we'll have



Contributing to the Spirit of Aloha

~By Brad Olsen with Ron Taylor

Recently I met with the Fongs, Berardys, Chens, and Skousens—four families who provide ongoing support for Brigham Young University Hawai'i and the Polynesian Cultural Center. They contribute for a variety of reasons, but there are common motivations for giving: each family has a sense of gratitude for the Lord's blessings; each believes in the prophetic missions of BYU-Hawai'i and the PCC; and each sees the guiding hand of the Lord in the lives of the students.



Mildred Wong pictured with her brother Leonard Fong and his wife, Margaret. The Fong family has created scholarships to honor their parents.

M

Mildred Wong of the Fong family was just 10 years old when Japanese forces attacked Pearl Harbor near her hometown of Honolulu. In the months and years that followed, life changed for the Fong family. "We were scared—so many of us siblings—not knowing what the future held for us," said Mildred, who is the 15th of Hing and Elizabeth Fong's 16 children.

Beyond blackouts and rationing, for Mildred the war years elicit memories of everyday life lived nobly amidst uncertainty. Mildred and her elder brother Leonard recounted that their family home on Victoria Street became like a dining hall and home away from home for hundreds of servicemen, missionaries, and members and leaders of The Church of Jesus Christ of Latter-day Saints during those years and the years that followed.

These siblings said their parents' lifelong examples of generosity taught them to serve and to love. And today Brigham Young University Hawai'i is a recipient of the Fong family's generosity.



Joe and Susie Berardy are alumni of BYU-Hawai'i and are active supporters of the university's entrepreneurial education efforts.

Perpetuating Values

Thanks to the Fong family, at least seven scholarships are awarded to deserving students each year at BYU-Hawai'i. The Hing and Elizabeth Fong Endowed Scholarship was a gift to the university from the Fong family in honor of their parents and grandparents.

"My children have benefited from BYU and the Church so much, not only in school but also in life. I'm so thankful for the gospel that whenever I am asked to do something in the Church I want to do it, and I want to do it well," said Mildred, who serves on the Presidents' Leadership Council Hawai'i, the advisory committee that helps oversee contributor activities for BYU-Hawai'i and the Polynesian Cultural Center. Two of Mildred's siblings and her son also serve on the council. In addition, Leonard and his wife, Margaret, serve on the executive committee of PLC Hawai'i.

The Fong siblings honor their parents by perpetuating their legacy of generosity. In a tribute to her mother, Mildred included the following quotation that justly applies to herself and her family:

"At the close of life the question is not how much have you got, but how much have you given; not how much have you won, but how much have you done; not how much have you saved, but how much have you sacrificed; ... how much you loved and served, not how much you were honored."¹

Creating Opportunities

"Our real interest is in creating opportunity for others," says Joe Berardy. Joe and his wife, Susie, have degrees from BYU-Hawai'i. Joe studied international business and Chinese and interned in Taiwan for a year, and Susie's focus was travel management.

"It was a wonderful experience," she said, "to be able to mingle with students from different countries and actually be able to love each other." Joe agreed: "There are few if any racial tensions on campus; it's people living harmoniously. Being a student here was a very positive experience."

They are returned missionaries for the Church; Joe, a native of California, served in Argentina, while Susie, who grew up in the Philippines, served in California.

Several years ago Wally Thiem, a donor liaison with LDS Foundation, invited the Berardys to consider contributing to the school. "We hadn't really thought about it until he brought it up," said Joe, "but it fell in line with our desires. Susie's attitude is that we can't give enough, and so throughout our life we have tried to give time, resources, and talents. But giving to BYU-Hawai'i is an opportunity to give back."

For Susie, giving is about helping others. "That's why I give to the university: to help other students, to help them be able to come over here and experience what I did, to be able to go back to the country we came from and make a difference," she said.

The couple specifically supports programs that provide opportunities to people in the Philippines. They also support the Center for International Entrepreneurship (CIE). "We see training in entrepreneurial skills as the best way to help people help themselves," said Joe. "Being involved with CIE is really exciting because it provides more than tuition and books; it creates leaders that go back to the

Philippines, Fiji, Tonga, and wherever else. It is happening; it works. We know because in our business travels we've seen it."

Providing Education

For Tei Fu and Oi-Lin Chen, helping others get an education motivates their generosity. "Education is most important; if we can get people educated there will be fewer problems in society," said Tei Fu. In addition to supporting education at BYU-Hawai'i, the Chens, like many other of the university's supporters, also contribute to Brigham Young University in Provo, Utah, and to the Perpetual Education Fund of the Church.

"It is a blessing to have BYU and other Church schools to educate the children," said Tei Fu. Oi-Lin said the cleanliness and standards of Church campuses and the emphasis placed on students has long impressed her. "It is a wonderful education program; they treat everyone, no matter where you are from, with respect."

Oi-Lin is from Hong Kong, and her husband is from Taiwan. They share a deep love for the international mission of BYU-Hawai'i—especially the relationship the university has developed with China. "We love BYU-Hawai'i," said Oi-Lin.

The practicality of the university's relationship to the PCC and what each does for stu-

dents impresses Oi-Lin. "You cannot find it any other place," she said. Her words recall remarks made in Lā'ie by Gordon B. Hinckley, president of The Church of Jesus Christ of Latter-day Saints:

"We have here something that we have nowhere else in all the world. We have the beautiful temple with all of its environs. We have the Brigham Young University Hawai'i, formerly the Church College of Hawai'i, and we have the Polynesian Cultural Center, and they work together. This becomes one great and beautiful and magnificent campus, setting forth the beliefs, the practices of The Church of Jesus Christ of Latter-day Saints.

There is nothing quite like it in so small an area, really, that we have anywhere else in the world. This is a favored and beautiful and wonderful area."²

The Chens remember what it is like to struggle with finances and schoolwork. "We know how hard it is to be at school, especially when you don't have money," Oi-Lin explained. "My husband was a teacher's assistant and I worked when we were in Provo. Now it is time for us to help other people get their education."

Tei Fu and Oi-Lin Chen believe that education is of paramount importance in today's world—especially faith-based education.



Display Your True Colors and Savor the Memories!

Loving the Students

Five years ago, Dick and Wanda Skousen were called to serve as missionaries on the campus of BYU-Hawai'i.

"We developed so many great relationships with the young people there—we just fell in love with them," said Dick. And those friendships continue today. Wanda added, "We know about babies that are being born, people getting married, where they're moving, and what they are doing—it's great."

On campus Dick taught business and religion classes while Wanda worked with students who needed to improve their grades.

Dick recalled one student from Kiribati who struggled with the rigors of school and the difficulties of being away from home but persevered because for him a BYU-Hawai'i education provided hope for a better future. "He wouldn't have made it through school without [Wanda], and when he did he brought her a great big lei," Dick said. Wanda remembered: "I was sitting there in church and here comes this cute kid, and he gave me this huge lei. We love those kids."

Dick and Wanda Skousen served as missionaries on the campus of BYU-Hawai'i and gained a love for the students that continues to grow.



"When we went on a mission I expected blessings in the future or the hereafter, but working with those young men and women I have received all the blessings already."

Serving a second mission in the Philippines, the Skousens were able to reconnect with some former students. "We saw what they've accomplished there and know that they couldn't have done it without BYU-Hawai'i," said Dick in describing the families, employment, and Church callings of their young friends.

Seeing a need and wanting to do more to help others, the Skousens created a scholarship at BYU-Hawai'i to benefit students coming from the Philippines, Australia, New Zealand, and other Pacific islands. "We have been blessed and feel an obligation to help others," said Wanda. "We need to give."

Giving with a Purpose

For the Fong family, giving is a family affair, a tradition that is being passed from generation to generation. For the Berardys, generosity is a way of expressing gratitude and lifting one's native country. The Chens are grateful champions of education, particularly for young men and women from Asia and the Pacific, and the Skousens have a deep-felt love for the students.. Each family is blessing the lives of students at BYU-Hawai'i and the PCC in immediate and far-reaching ways. Each is contributing to the spirit of aloha that permeates these two institutions.

Speaking recently to a group of university donors, President Eric B. Shumway said: "The students who come here, who benefit from your generosity in terms of scholarships and other programs, will indeed make a difference in how the Church moves and grows. They will carry Zion on their shoulders and in their hearts. From them and from myself, I express gratitude to you."

To give, or for more information on student-focused programs and projects you can support, please refer to the information piece included with this magazine, or telephone LDS Foundation at (808) 293-3912, or visit www.byuh.edu/giving. PAU

Are you looking for something that will show your connections to BYU-Hawai'i?

Do you want an item to take home to remember the Golden Jubilee? If so, the BYU-Hawai'i Jubilee Committee, together with the Alumni Association, is offering Jubilee merchandise at great prices! Here are some of the products:

Jubilee T-shirts: \$10.00
Colors: Black, Red, Cream
Sizes: XXL, XL, L, M

Jubilee Historical DVD: \$17.00
"From this Place: Fulfilling the Prophecy"
Includes FREE Jubilee Calendar

BYU-Hawai'i Silicone Wristbands: \$1.00
Color: Red

BYU-Hawai'i License Plate Frames: \$5.00
Style: Plastic

Jubilee Tote Bag: \$8.00

Jubilee Calendar: \$3.00 packed with great photos and information!

BYU-Hawai'i Quilted Pillow Case:
Quantity 1: \$29.00
Quantity 2: \$50.00

BYU-Hawai'i Ties: \$15.00

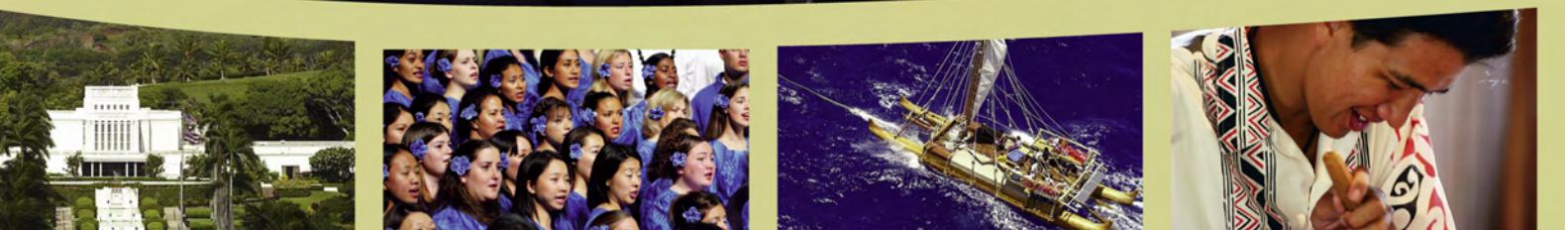
NOTE: THESE PRICES DO NOT INCLUDE SHIPPING AND HANDLING

¹ Nathan C. Schaeffer quoted in: Charles Dison Koch, *Nathan C. Schaeffer: Educational Philosopher* (Harrisburg, Pennsylvania: Telegraph Press, 1951), 189.

² Gordon B. Hinckley, Remarks at La'a Groundbreaking, October 25, 2003.

To purchase these items, visit the BYU-Hawai'i bookstore or the Alumni Relations office, or log on to w2.byuh.edu/jubilee. Buy BYU-Hawai'i memorabilia now and be Seasider proud!

Jubilee
1955-2005
BRIGHAM YOUNG UNIVERSITY HAWAII



BRIGHAM YOUNG UNIVERSITY HAWAII
POLYNESIAN CULTURAL CENTER
A VOYAGE OF FAITH | FULFILLING THE PROPHETIC PROMISE

JOIN US ON A VOYAGE OF FAITH.

As we celebrate the 50th anniversary of the university, a freshening wind fills our sails. Our voyage is underway. The prophetic promise of President David O. McKay, that "from this school...will go men and women whose influence will be felt for good towards the establishment of peace internationally," is being fulfilled.

Of necessity, the work here on campus is quickening. Challenged by the Board of Trustees to accelerate the pace, Brigham Young University Hawai'i and Polynesian Cultural Center are intensifying efforts to educate more young men and women from Pacific and Asian nations.

Your assistance in this effort is vital. It touches the lives of students and, ultimately, the world. Will you please consider making a donation, in whatever amount your circumstances allow, to Brigham Young University Hawai'i and Polynesian Cultural Center? For additional information—and to donate—visit www.bryuh.edu/voyage or call 1-800-525-8074.

Your continuous support is truly the wind in our sails.

Most sincerely,

Eric B. Shumway, President
Brigham Young University Hawai'i

Von D. Orgill, President
Polynesian Cultural Center



From this School...

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