The Shumways Reminisce
Labor Missionaries
Ongoing Traditions
Original Faculty and Students

Commemorating our first 50 years

Spring 2005
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
With his youthful appearance and energy—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.
Did you imagine you would spend your entire career at BYU-Hawaii? Women President [David D.] McKay infus ed 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 imitate 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 effect ed 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 Brewer was in office it was a difficult time, but he did some wonderful things. He defined our role as an institution, focused on his goals, and articulated a lot of our wonderful colleagues, but we were able to make room for computer science and information systems. We converted the vocations building into our computer building, where the School of Computing is today.

During President Alton Waidelich’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 first arrived 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 were 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 rates, cost-per-student and that sort of thing. We did again a lot of soul searching and discovered that we could not increase the number of graduates unless...
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 Lāie, 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 on teaching in-4
teaching for local and mainland schools, but for our international areas as well.

We were also asked to increase the number of international students, with- out changing the cap. At that time we would admit 600 to 700 U.S. freshmen.

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

The feeling was the international student group ought to go from about 33 percent to closer to 50 percent. Right now we are at 46 percent from 70 different countries, and that’s where about what 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, 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 $1.5 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 funded.

We had to streamline 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
Feb. 7, 1921—Elders David O. McKay and Hugh J. Cannon attend a flag-raising in Lāʻie. McKay envisions a school to make Lāʻie 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.


Oct. 1, 1955—Dr. Stephen L. Brower is named as President of BYU-Hawai’i.

Oct. 18, 1955—Dr. Reuben D. Law is first president.

Dec. 17, 1955—President McKay dedicates the CCH campus with 3,000 in attendance.

Mar. 5, 1959—Elders David O. McKay and Jerry K. Loveland establish Polynesian Institute to promote the study of Polynesian culture.

Aug. 19, 1961—The Western Association of Schools and Colleges grants full four year accreditation to CCH.

Jan. 23, 1977—Elder Marvin J. Ashton presides over splitting of the Lāʻie Hawai’i Stake, naming Eric B. Shumway as the first president of the new BYU-Hawai’i Stake for married students, with PCC President Von Peterson as stake president.

Feb. 7, 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. Ramah Sproat as president.

Jul. 8, 1984—President Spencer W. Kimball publicly announces that CCH would become Brigham Young University-Hawai’i Campus and that Dr. Dan W. Anderson would succeed President Brower.

Jul. 1, 1986—Dr. Patrick Dalton and Wylie Peterson’s Guide rates BYU-Hawai’i as the seventh president of BYU-Hawai’i.


May 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 Ioaea.

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

Mar. 30, 2002—President Wade announces academic restructuring into the College of Liberal Arts, the School of Business, and the School of Education.

Oct. 1, 2002—Small group of BYU-Hawai’i honors its 40th anniversary.

Dec. 11, 2004—President Gordon B. Hinckley addresses 288 graduates at commencement and then dedicates improvements to Hale Lā‘iō Bodeau, Temple Visitors Center and BYU-Hawai’i front entrance.
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 Lāʻie 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 Hawaiʻi, as it was named in those days. Without hesitation, they left their homes and families and migrated to Lāʻie to learn and serve.

“Unlike most secular schools which are constructed by hired contractors,” historian Lanier Britsch wrote, “the Church College of Hawaiʻi 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.

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A Sense of Urgency

Although there was not one building in Lāʻie 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 Lāʻie from Wheeler Air Force Base near Honolulu and placed 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 to the BYU-Hawai‘i campus. 

Building a Zion Campus

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.
from across the island prepared the food were provided by the Church College of Hawai'i Foundation for Life.

The construction site didn’t look like just any working place,” said labor supervisors, and in many other valuable roles, on campus as well as at home in knowing that the gospel is firm in the testimony of the labor missionary program. It makes me feel great knowing that I helped some- one. 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.”

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,” Mateo TeHira, a former missionary to New Zealand 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. When the project was getting underway, Wendell Mendenhall, head of the Church Building Committee at the time, made a promise to the labor missionaries who had come to serve: “You young men who are here as labor missionaries, if you will find yourselves in the employment of people that you never dreamed of…You will go into industry and become productive individuals in many different industries.”

That promise was fulfilled in mar-

volous ways through the years. Many of the labor missionaries parlayed their skills gained on campus into careers that have supported their fam-
ilies 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 pro-
gram—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.

“Because of 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 some-
one. 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 come to work on campus because of the dedication of the labor missionaries who helped build and landscape the university from the ground up, as well as service missionaries who carry on the voluntar-
tude to continue to express their love for BYU-Hawai‘i and its students through their dedicated gospel service.

The construction site didn’t look like just any working place,” said labor missionary Antoni Huilu after arriving in Lā‘ie. Many of the concrete walls under construction were high and pro-
vided dangerous situations for the inexperienced missionaries. Trust in divine pro-
motion, however, kept them fearlessly working on or around the high walls.

Sione Feinga recalled. “Housing and land were provided by the Church during the construction, which was also present at the dedication of the building. Every workday began at a flag pole in the Little Circle, where they rest at the original flag pole in the Little Circle, where they gathered every morning for devotions.

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 mis-
sionaries the trade of construction.”

Huihui remembered the high walls.

from Kaua‘i. “It was a place the Lord dedicated to fill a gap in my life.”

Many of the missionaries felt since I didn’t have a chance to

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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.
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 pole 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.
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 Lāʻie 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. Hunt recorded in his journal, adding that Lāʻie 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 Lāʻie—the committee recommended Lāʻie. However, upon reviewing the full report, the First Presidency chose Lāʻie.

“[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 Lāʻie have been dedicated to education, to spiritual betterment and better life and living for our people.”

Indeed, President McKay’s commitment to Lāʻie’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 [Lāʻie] 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 Lāʻie 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.

The Royal Hawaiian Brass Band orchestrated sounds of aloha as the S.S. Lurlaine docked at Honolulu in 1955. The locals revelled 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 Reuben 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 Lurlaine. Other faculty and staff members were already in Lāʻie. 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 the day two before I realized that the other guy sleeping in my berth quarters was another faculty.” He thinks it was Ernest Jeppsen, an industrial arts professor 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:

- Reuben 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.

.Set Examples for Others to Come

~By Debbie Reynoso

Original Faculty and Staff

Charting a Sure Course

BYU-Hawai’i Spring 2005 | 17
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 explained the type of spirit that encompassed the early teachers. “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 gang 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.”

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.

Opening Day
In a journal entry dated September 25, 1953, Lela Dalton, wife of Patrick Dalton, explained what the faculty members had to start with:

“On the official opening day there were 153 students. 26 faculty members, administration, staff, and a large number of supporters among the townspeople. The temporary quarters included the Lā‘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 Lanauli, the old Hawai‘i Mission Home, Laniula, a building near the beach in Lā‘ie, and Kakela, at the beach south of town.”

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 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.

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.
The residents of La‘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 Ahmadov, Eleanor 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 133 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 133 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.

Sold out 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 La‘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. Lamhui was the old Hawai‘i Mission Home, where some of the women resided. Laniolu 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 whatever 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 students. Ishmael Stagner, one of the first students, said that one of the first events 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 Naliolu streets, was the campus "hot spot." The local juke box kept legs moving. 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.

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."

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Dedicated services were held for the permanent campus in 1958, and many students remember meeting the prophet first hand. Those meetings often set a spiritual tone for the rest of their lives. Kalama recalled that historical event: "At both sides of the road leading up to the college, the La‘ie children stood and lined the streets" as the entourage passed through. "It was just wonderful and glorious. President and 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 Laver 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 recounts.

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 BYU-Hawai‘i Spring 2005 21

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."
Traditions

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‘ola‘ua 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 Haʻa 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 Haʻa 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.
No matter how good [the food] 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 FCC gang had to hustle back to campus if they wanted something late-night samin. 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 Auna (later Hau’ula).”

“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 Kākela, the women in the Lā‘ie Dormitory, and one married student apartment was attached to Lā‘ie. “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. Clussold 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 Oahu Stake and had been built with funds raised at the luku.174

We also baptized a whole bunch of guys who are now major leaders of the Church.
In addition to their stirring performances, the choir members act as emissaries for BYU-Hawai'i, the state of Hawai'i, and the Church.

The Concert Choir frequently performs with the Honolulu Symphony, in Singapore, the members of the Choir performed for a packed audience. At the Hong Kong Cultural Centre, we sang for the King of Tonga in the back yard at his palace. We sang for them, they sang for us. It was wonderful. It was one of the finest choral experiences between music and culture—into the future. Into the Future

The university has also been blessed with academics who is responsible for athletics. The early history of sports at the Church College of Hawai'i, as the school was then called, began as an extramural program in 1955 and followed up with a second 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 whenever it could be found. Campus teams competed against a hodge-podge of opponents, including other colleges, military or community teams, and international squads.

An intermission, the American ambassador presented a check for $50,000 on behalf of the Church and to the Asian Women's Welfare Association. The president of the country's wife was the chair, and all the Women's Welfare Association. The president explained. "They went to the Asian stake Relief Society president," Smith said. "We did an exchange with the Royal Maupuia Choir—the King's private choir—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.

The Concert Choir frequently performs with the Honolulu Symphony, and other performances. Duerden is parlaying his love of global percussion into committal refinements of Shaka Steel and other perfections.

T he national championship banners tell the story. All 22 of them. Hanging from the rafters in the Carman 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. "Proud 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.

Into the Future

On the first tour, "we sang for the King of Tonga in the back yard at his palace," Smith said. "In Singapore, the members of the Choir performed for a packed audience. At the Hong Kong Cultural Centre, we sang for the King of Tonga in the back yard at his palace. We sang for them, they sang for us. It was wonderful. It was one of the finest choral experiences we have had so far."

BYU-Hawai'i Spring 2005 | 33

BYU-Hawai'i Spring 2005 | 32

Sider Sightings

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

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

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Vanessa Valansi were the first to earn NCAA. Seasiders remained competitive. In 1998, their first of 10 national championships. As runner-up. Two years later, they claimed up their own banner. By 1984 the team a women’s team.

joined many universities in eliminating IX gender equity mandates, BYU-Hawai’i tournament, finishing second twice to go made eight consecutive trips to the national named to the all-tournament team.

Volleyball Teams Dominate National Competition

After joining NCAA Division II, the Seasiders remained competitive. In 1998, Arlette Silva from Brazil, Juliana Lima, and Vanessa Valansi were the first to earn NCAA All-Americans recognition. The team captured a national championship in 1999, the Seasiders set a 27-0 dual match record, the Seasiders set the all-time scoring record of 46 team points. Karin Örnstedt defeated teammate Teresa Stromberg to win the singles title, while Stromberg and partner Annika Ormstedt 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 won it every year since, except for 2001 and 2005—when they placed second—until 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. Si-Hsien Liu, Örnstedt, Ptaszek, Petra Gaspar, and Adrijn 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 said 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

Although yet to win a national title, the men’s basketball team has also been a force. After making its first appearance at the NCAA 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 national tournaments, including the last four years in a row. The team also has developed three first-team All-Americans and several players have received second and third team honors.

One of the more interesting hardly was Yuta Tabuse, a 5-foot-7 dynamo from Japan who played from 1999-2002. He was one year in a Japanese professional league, then signed a contract with the Phoenix Suns early this basketball season. Although 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 everyone 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.

“Coaching basketball was the biggest challenge for me. 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.”

“Coach K” still running his troops after three inspiring decades

While many coaches and students have come and gone from BYU-Hawai’i’s 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 soccer teams. With more than 30 years in Līhu’e, 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 his own,” he said. “I don’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 cellar in soccer,” he continued. “When they would ask how we finished I would say ‘ooooooowwwww-10 and 0.’ I found if you say ‘0’ for a long time they think it’s something else—no one notices what the guy really did. To the rescue.

One of the growth in the program is that it’s become more professional. A lot of the growth in the program is that athletes are being treated like professionals. They are being paid and given scholarships. They are being given the opportunity to be associated with,” Navalta recalls. “It’s not only football and basketball, but volleyball, tennis, soccer, rugby, and track and field. All these sports have been introduced over the years and are now part of the NCAA and NAIA programs.”

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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. Chisold—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 CCHs second president Richard T. Wootton. He, Chisold, 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 Hutilaia, 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 concept of Village” and labor missionaries began in Loveland as the first director,” 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-Hawaii’s 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-Hawaii’s campus. Today, it hires approximately 750 of our students, about 500 of whom are international students on work-study scholarships,” said President Shumway, “and because we’ve 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-Hawaii, but we work together for common ends.”

“Perhaps our most fundamental responsibility at the Center is to partner with BYU-Hawaii in educating and preparing young people for their future lives and leadership opportunities, all in fulfillment of President McKay’s prophecy,” responded President Orvis, 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-Hawaii-PCC educational experience.”

Alumni in this officer group include: Lilo Apelu, Vice President of Operations; P. Alfred Grace, Vice President of Marketing and Sales; John Mauia Jr., Vice President of Human Resources; Robert Ako, Jr., Director of Protocol and Training; Fred J. Canti, Chief Information Officer; Delia Atoa Meo, Director of Cultural Presentations; Leslie Stewart, Assistant to the President; and Filina Unga, Director of Food and Beverage.

Two members of the Center’s Board of Directors—Napua Baker, BYU-Hawaii’s Vice President of University Advancement, and Kaholane Mauiala Souloif, a Honolulu businesswoman—are also alumni, and Ineho Kongaika, BYU-Hawaii’s Vice President of Student Affairs, was a PCC student performer.

Mauina, who started as a student dishwasher and has worked full-time for 10 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-Hawaii.”

International Work Scholarships

For the past 20 years PCC and BYU-Hawaii representatives have gone around the Pacific together to recruit new students who also work at the Center. “This team approach has been very successful,” Mauina explained. “We traveled to the country where we already have a set of applicants. BYU-Hawaii’s 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 Lāʻie, 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 Mauina. In addition, in each academic year, the family contributes from two or three hundred to 2,000 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-Hawaii in coordinating efforts with the IWES students,” said Mauina. “I love this opportunity to work together. Our relationship with BYU-Hawaii’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 Center works with BYU-Hawaii 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,” Mauina 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 careers.

“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,” Mauina said, pointing out that one of the first students was the daughter of former Chinese Premier Zhao Ziyang, who made an unprecedented visit to Lāʻie in 1984.

“BYU-Hawaii and the PCC have built an excellent relationship with China through this program that could have far-reaching implications,” said Mauina. “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 entrepreneur-neutrole initiative where students set up micro-businesses at the Center. Many improvement efforts at PCC are aided by BYU-Hawaii’s 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 right show, or working at a concession booth, but you’ll also see them at the computer lab, or in the library, or making callings….”
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 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 knowledge, 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 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 Muania 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 those young people, by rallying around that great prophecy” of President David O. McKay.
I t 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, communications, and even the U.S. Congress, BYU-Hawaii’s 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.

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 Bob Wakefield, Director of University Communications, “we 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.”

Honoring Alumni

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The Unveiling

On March 17, as one of the first major activities of the Jubilee Year, BYU-Hawaii’s 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 Naiapa by the Cannon Activities Center.

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

“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 ‘first’ brick.

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-Hawaii campus, the Polynesian Cultural Center, and the Laie Hawaii Temple in the background. The panel is 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 Laie.

Among those currently featured are Carolyn Kwook, owner of the motivational institute Megabump in Hong Kong, Blasius Petero, an IBM executive in Australia, Mike Wilson, head coach of the University of Hawaii men’s volleyball team, Professor Soo-Young Choi of Seoul, Korea; Elder Jean Telao, 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 Hawaii; David Meketenau, Soone Fienega and Soone Tiaone Pulotu of Tonga; Alisa Toelupe and Matte len Te’o of Samoa; and Percy Tel’Hea of New Zealand. Many of these men settled in Laie after their missionary service was completed.

“Eventually both sides of the wall will feature alumni, but since we’re celebrating the Prophet’s vision. They, too, can embody President McKay’s prophecies when they graduate.”

“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 Winemore and Ren Frander. It was developed by a University Advancement team led by Vice President Napua Baker, Wakefield, and Director of Alumni Relations Bowena Reid, including Anthony Perez, who created the center-piece montage, Montique Sazem, 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 Okazawa, and student body vice president Faluki Kahalepuna and his father, Boyzie Kahalepina, also contributed to the final product.

The Genuine Gold Wall features alumni who exemplify the term genuine gold. That is what this school is going to produce.” With those words uttered in 1955, David O. McKay, BYU-Hawaii’s 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-Hawaii’s graduates “will be felt for good towards the establishment of peace internationally.”

Dr. Earl Hoyt Kyung, CES commissioner; President Von D. Orgill, president of PCC, and his wife, Sherrill, and President Shumway admire the display on the day of its unveiling.

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

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Dr. Earl Hoyt Kyung, CES commissioner; President Von D. Orgill, president of PCC, and his wife, Sherrill, and President Shumway admire the display on the day of its unveiling.
Our BYU-Hawaii 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 Jeffries.

**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-Hawaii 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,” he said.

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 Lā‘ie.

“BYU-Hawaii is one of the great laboratories 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-Hawaii 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 Lā‘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 Lā‘ie a lot, he said. “It’s like having a whole town full of your best friends.”

“Serving as BYU-Hawaii’s 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 Lā‘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-Hawaii 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-Hawaii/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,
Dr. William Jefferies, retiring from the BYU-Hawaii Department of Religious Education after teaching New Testament, Pearl of Great Price and celestial marriage classes for the past 11 years.

Jefferies, who was raised in eastern Oregon, taught Seminary and Institute classes for the Church Educational System in various locations from 1970 to 1994 before coming to L'áie. “My brother read an advertisement in The Church News, and he called up and said he’d found the perfect job for me, but I told him I already had the perfect job,” he recalled.

“No, 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 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 Hawaii, except the high cost of living, termites and rust.”

“Hopefully, we’ve been able to strengthen testimonies and increase gospel knowledge, so that as students graduate and return to their home countries, they’ll be better parents, leaders and officers in the Church,” he said.

The Fong family has created scholarships to honor their parents. Each believes in 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-Hawaii and the PCC; and each sees the guiding hand of the Lord in the lives of the students.

Recently I met with the Fongs, Berardys, Chens, and Skousens—four families who provide ongoing support for Brigham Young University Hawaii and the Polynesian Cultural Center. They contribute for a few 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-Hawaii and the PCC; and each sees the guiding hand of the Lord in the lives of the students.

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—no 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 elicited 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 Hawaii is a recipient of the Fong family’s generosity.
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; not how much you loved and served, but how much you were honored.”

Creating Opportunities

“Our real interest is in creating opportunities for others,” says Joe Berardy. Joe and his wife, Susie, have degrees from BYU-Hawaii. 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 returning 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 Thiim, a donor liaison with LDS Foundation, invited the Berardys to consider contributing to the university. “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-Hawaii 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-Hawaii, 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. “We have a deep love for the international mission of BYU-Hawaii—especially the relationship the university has developed with China.”

“We love BYU-Hawaii,” said Tei Fu.

The practicality of the university’s relationship to the PCC and what each does for students impresses Oi-Lin. “You cannot find it any other place,” she said. Her words recall remarks made in Laie 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.”

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.”
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.

“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.

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.byuh.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...
Brigham Young University Hawai‘i