

HAWAIIAN ISLANDS MINISTRIES:
A STRATEGY FOR RENEWAL AND REVIVAL IN HAWAII

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This dissertation gives a strategy for lay and clergy renewal which will hopefully bring back a wave of revival in Hawaii's churches. The primary instrument of the strategy is a nonprofit ministry organization entitled Hawaiian Islands Ministries (HIM), founded by the author. HIM's main purpose is to sponsor a statewide, biennial, Christian convention in Hawaii.

The author contends that Hawaii may be suffering from a provincialism in evangelical visioning and planning due to its geographical location, its prohibitive high cost of living, its poor reading levels, its "small business-orientation," its history of continually being overrun by religious and ethnic groups, a lack of unity between churches, a "who cares" attitude, its predisposition for "ingrown" thinking, and its wariness of "outsiders."

Part one proves the need for a convention by detailing the past history of Hawaii, showing how the early Christian missionaries and other faiths and ethnic groups first arrived. This set the scene for a complex, intricate web of religion and culture. Then this is compared to the present demographics and

thought of the society and denominations in Hawaii. This is then juxtaposed with the international and national trends affecting Hawaii. The section concludes with a call for a ministry model that could meet the challenge of Hawaii by educating, equipping, and inspiring the people to set the scene for renewal and then revival. It ends with a decision that a convention, gathering leaders from all of Hawaii, could bring about the desired setting for renewal.

Part two searches for a specific structure for HIM by examining key times of revival in American History. The section examines two practical prototypes successful in renewal-instigating: InterVarsity Christian Fellowship's Urbana Missions Conference, and the Lowell Berry Institute.

Having found a hybrid prototype from Part two, Part three details the intricate plan and implementation of HIM's ministry, from its inception to the designing and evaluation of its 1987 Convention. This section will synthesize the historical perspectives of Hawaii's economic-sociological-religious-educational matrix to forge a step by step convention strategy and curriculum that will bring about renewal in people's lives.

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PREFACE

THE CALL

There are many words to describe it. A dream. A vision. A call. Whatever the term, it began slowly and not very perceptibly.

I was born and raised in Hawaii.

The call, if I may begin using some term, originated in the cold, harsh winter of 1976 in Urbana, Illinois. It was the Urbana Missions Conference sponsored by the InterVarsity Christian Fellowship. As the freezing wind howled outside, inside the spacious warm auditorium I experienced something I never had before.

In the audience were twelve thousand people, mostly young people, mostly collegians. They were from all over the country. Most of them were interested in serving God in other parts of the world. That energy, that passion, swelled to high emotional crescendos as they would sing the most wonderful traditional hymns. The size of the choir made the music reach heights that many of the composers probably never believed possible.

And then came the speakers. They were multi-ethnic. They were concise. They were inspirational and motivating.

They stoked the fires of commitment deep in our gut. They were experienced. They were, in short, wonderful communicators: Billy Graham, Elisabeth Elliot, Helen Roseveare, Isabelo Magalit.

I had been a Christian for nine years, and I had never seen anything like this! Quality speaker after speaker inspiring the people. I could see the effect it had on the crowd, not from only the excellence of the talks but from the whole environment of a large group of people living and eating together for five days with no television or radio but just focusing on God and His will for our lives. It was an explosive, hard-hitting experience that somehow penetrated my mind so deeply that even today I can remember anecdotes and stories and lessons of the speakers.

The scene changes from the winter of Illinois to a sleepy, summer day in 1977 in Honolulu sixth months later. In the rain area of Nuuanu, I was sitting in the backyard of the home of Ada Lum, missionary with the International Fellowship of Evangelical Students. It was humid and hot. Mangoes and bananas oozed out of nearby trees. The smell of ginger glided in the air. As I sipped my guava juice I said, "Ada, Urbana was a wonderful experience. Why couldn't Hawaii have a convention like that? Most of the people of Hawaii cannot afford to fly there. Why couldn't we have a mini-Urbana right here in Honolulu?"

It is now summertime, August 9, 1978, Stanford University, California. Again it is hot as I sit in the Memorial Chapel. The Lowell Berry Foundation is sponsoring its inaugural National Convocation of Religious Leaders. Roman Catholics and Protestants were not only invited to attend, but to speak. There is no one focused theme like the missions thrust of the Urbana convention. It is broad in its concept of hitting a variety of issues that would help the religious leaders of America. It also has electives that are practical, not theoretical as were Urbana's. The workshops are more of a "how-to" nature, teaching the delegates the nuts and bolts of youth ministry, singles ministry, etc.

The music is hymns, but the entertainment is Tony Orlando and his Las Vegas Show! Certainly a new fold from InterVarsity Christian Fellowship!

Again the voice came to me. "Why not a convention like this in Hawaii?" The 50th State (a title, often used by Hawaii in reference to itself) has never had a large Catholic-Protestant conference where there could be plenary sessions of the world's best communicators and a series of electives equipping God's people in the Islands.

Hawaii needs something like that. With the voice came facts and questions which flooded my mind. Hawaii residents are literally off in their own world in the Pacific. Hawaii's people are not avid readers. They are not on the growing edge of theology and new ways of ministry. The high cost of living

and the geographic distance prevents people from going to the mainland to learn of new ways.

If anybody can afford the mainland conferences the clergy can, because of their educational funds. So the gap between laity and clergy grows wider. Our largest growing churches are almost all run by mainlanders. Will Hawaii never have its own homegrown pastors to lead its own churches? Is it possible that if Hawaii's Christians are not avid readers and do not have a chance to hear outside speakers they will become provincial and impotent in their visioning? Or is it too late? Are we used to putting old wine into old wineskins?

Then came the most startling fact. Hawaii has never in its history had a statewide Christian conference for both Catholics and Protestants which, on a large scale, offered plenary sessions and workshops for the benefit of all. Hawaii has only had large denominational gatherings or meetings around certain subsets of Christianity; e.g., Charismatics.

Yes, we from Hawaii are part of the United States. Yes, we are Americans. Yet, in some ways Hawaii is even more complex because we are almost our own country.

Seventy percent of our people are nonwhite. Our local dialect is called Pidgin English, which is a short, clipped adulteration of the English language. Our food is different. We have relatively no seasons of the year.

In many ways Hawaii is similar to three of the main characteristics of a Third-World country. First, there is the

heavy military occupation of the state which is Hawaii's third largest industry at \$26 billion.¹ Every military armed service is represented in Hawaii: Pearl Harbor Naval Station, Schofield Barracks for the U.S. Army, Kaneohe Marine Corps Air Station, Hickam Air Force Base, and the U.S. Coast Guard. In addition, Hawaii has nuclear-armed missiles, submarines and airplanes.

Second, Hawaii depends greatly on tourism, its number two industry. Four point eight million visitors spent \$4.9 billion in 1985.² To make matters more complicated, the Japanese are buying many hotels, businesses and land.

Third, the 50th State relies heavily on agriculture. Sugar cane, macadamia nuts, pineapple, and guava are key crops.

These three qualities are seen in many Third World countries. They all apply to Hawaii, the "foreign state."

In addition, we have a high traffic of immigrants such as Vietnamese, Chinese, Taiwanese, Cambodian, Filipino, East Indian, Korean. Those of Japanese extraction almost equal the Caucasian percentage of the population.

Hawaii has a crime problem. The state is a top grower of marijuana and is a major intersection for cocaine and other illegal drugs coming in from the Orient. Approximately \$809 million worth of marijuana alone was confiscated or destroyed in 1985.³ In 1981, it is estimated there was \$361 million of unreported income in Hawaii's illegal marijuana industry.⁴

Hawaii needs to be equipped, perhaps, more than the average state. It could have a tremendous influence for Christ

for the Pacific Rim and the Orient. Could a convention like the ones I experienced be part of the answer for renewal of faith? Could it be a catalyst for equipping, inspiration, education? Could there be a revival?

In 1840, there was a revival in Hawaii. It was called "The Great Hawaiian Awakening." Twenty thousand became converted within three years.⁵ Is it possible a convention could help bring that back again by instilling new ideas, thoughts, and practical strategies for the leaders of the local churches?

It is now summertime 1983 in Jerusalem, Israel. My wife, Pamela, and I share our convention dream with Paul Henry, a Roman Catholic priest from Maryland. We are all studying at Tantur, the Ecumenical Institute for Theological Research, just off the road from Bethlehem to Jerusalem.

Again, the question came from our lips, "What if we had a convention in Hawaii to equip, inspire, and educate the Hawaii Christians?" It was not the first time in our month-long study we had discussed the issue searching for God's will.

As usual, Father Henry listened long and attentively. This time he replied with conviction, "Do not say 'if' but 'when' it will happen!"

Somehow, when he said the word "when" it was as if the Holy Spirit pierced my inner soul and had driven a stake of conviction into my heart. "When," not "if." The convention will be a reality.

We had received our marching orders from God. The call was hazy at first. But now it was focused. We were fearful, but we knew we would gain courage when needed. We were meeting on the road from Bethlehem to Jerusalem. Like all of God's purposes, it is conceived in the Bethlehems of our minds, and then we must all go to our separate Jerusalems where await us the pain and the glory of enacting God's will.

We had received and accepted the call. We were to have for our agenda the education and inspiration of a whole state. Via a biennial congregation, we would coach Hawaii to be equipped for ministry and to prepare the way for the renewal and revival of God's churches and people in the old Sandwich Islands.

I would define renewal as this: When an exceedingly large number of Christians are inspired by the Holy Spirit to recommit their faith in Christ in a way that is manifested by greater obedience and action in serving God and helping humankind. Revival would be defined as when an exceedingly large number of nonbelievers are converted to believe in and follow Jesus Christ.

We would form a team of ministry to implement the dream. Its name: Hawaiian Islands Ministries. Its acronym being "HIM" in honor of Jesus Christ.

HIM would be in the business of renewal, as a catalyst to renew the thinking and ministry organization of local

churches. Robert Waterman, Jr., the author of The Renewal Factor, is key to our defining of renewal in that he states:

Renewal is not change or change management. Change is the lubricant for renewal, but change by itself is not enough....Renewal is not growth for growth's sake. Growth can be renewal, but the motives for it have to be closely examined, because growth can also be decay expertly disguised....Renewal, after all is about builders. Many people can introduce change for change's sake and call it renewal. That is illusory. A builder, on the other hand leads an organization toward renewal that outlives the presence of any single individual and revitalizes even as it changes.⁶

This paper is the study of Hawaiian Island Ministries (HIM), a ministry team of builders toward renewal. It will explain why HIM is needed, how it was formed, and describe its strategy and design, and how it hopes to bring about renewal in Hawaii. It will give the rationale from American trends and Hawaii's history as to why a statewide Christian convention could indeed be the catalyst to bring about renewal in Hawaii which would lead to revival.

Our project pointed us to Henry Opukahaia, Hawaii's first Christian convert, who first left ancient Hawaii to study at Yale. He too became charged with the vision that Hawaii would someday experience a revival. Before he could return, he died on the east coast. But his death and desire were the springboard for sending that first boat load of missionaries to old Hawaii.

We must understand how Christianity first came to the islands to understand in context the present state of the Christian faith in modern Hawaii. By understanding the past,

we can interpret the present, and plan for the future and first convention. Hence, we begin by taking a long studied look at ancient Hawaii. To see its genesis of the gospel is to see its problems and blessings of today.

ENDNOTES

¹Department of Planning and Economic Development, The State of Hawaii Data Book, a Statistical Abstract, - 1986, (Honolulu: Department of Planning and Economic Development, 1986), p.303 (hereafter cited as DPED, Data Book).

²Ibid., p. 365.

³Ibid., p. 139.

⁴Ibid., p. 180.

⁵Ralph S. Kuykendall and A. Grove Day, Hawaii: A History (Englewood Cliffs: Prentice-Hall, Inc., 1961), p. 76.

⁶Robert Waterman Jr., The Renewal Factor, (New York: Bantam Books, 1987), pp. 20-22.

PART ONE

CHRISTIANITY AND HAWAII

INTRODUCTION

Religious historian Sydney Ahlstrom, in referring to Hawaii wrote, "Nowhere else under the American flag, or any other flag, have the Orient and the Occident met and blended with such goodwill and amity."¹

West meets East.

Hawaii is the land of Aloha. The alleged "melting pot of the Pacific."

Paradise. Or is it?

Being the newest state, it is still relatively wet behind the ears compared to its other forty nine sibling states. It is part of America and yet, so much like another country.

To fully understand how to strategize an education for renewal and revival in Hawaii, one needs to know the history of how the Christian faith and the peoples of Hawaii first encountered each other and grew to live with one another. Only when we understand the complex beginnings of Christianity in the 50th State will we be able to comprehend the intricate dynamics that exist today.

There will be four parts to this section of Christianity and Hawaii:

1. Past Hawaii History - a relatively short capsule account of Hawaii from the time it was discovered to the day it became a state. This will not only mark the flow of faith in and out of the state, but also the influx of the various ethnic groups that make Hawaii so unique. Both the religious beginnings and the racial migration are critical to understanding a focused strategy for evangelism and renewal in Hawaii today.

2. Present Hawaii History - a demographic analysis of Hawaii in the 80's in terms of social, economic, religious, and cultural impact. Pertinent trends will be described as important variables contributing to a strategy for a statewide Christian convention aimed at renewal and evangelism.

3. Present American Influences to Hawaii - looking at the larger national and religious megatrends. This part will describe the significant national movements that affect Hawaii.

4. The Need for a Convention - a subjective interpretation of the data of the first three parts fused with additional information to form a case for a convention, being a valid tool for renewal.

ENDNOTES

¹Sydney E. Ahlstrom, A Religious History of the American People (New Haven: Yale University Press, 1972), p. 63.

CHAPTER I

PAST HISTORY

James Cook, the English navigator, first discovered Hawaii. He was seeking the nonexistent Strait of Arian, a passage that according to oral tradition ran through North America that would shorten the voyage from Europe to Asia. Cook is key in Hawaii Christian history for some historians feel that it was Captain Cook who indirectly brought Protestantism to Hawaii by showing the potential gold mine of a mission opportunity in the Pacific islands. His sailings stirred the imaginations of Christians throughout the world. As a result the London Missionary Society was formed in 1795. It was an interdenominational group of ministers and laymen for the purpose of sending missionaries to Tahiti or other islands in the South Seas.¹

On the dawn of January 18, 1778, Captain Cook sighted the islands of Oahu and Kauai. He named Hawaii, the "Sandwich Islands," in honor of his friend and patron, the Earl of Sandwich, then First Lord of the British Admiralty.

After a quarrel with one of the Hawaiian chiefs, Cook was killed in a skirmish with the natives who thought he was a god until in a fight he allegedly gasped and they then realized he was just a man.

Hawaii was ruled by many kings. It was not until 1796 that King Kamehameha I became king of all of the islands in a famous battle in Nuuanu Valley where he defeated King Kalanikupule's army. Hundreds of soldiers were thrown over the Pali cliffs to their death.

Kamehameha I maintained the ancient religions of Hawaii which involved the belief in anthropomorphic gods and goddesses and the use of human sacrifice to appease them. Under his iron rule there was finally order and unity in the islands.

In the decades that followed the killing of James Cook, many fur traders, whale hunters, sandalwood buyers and merchants came through Hawaii. During layovers, native boys were sometimes invited to sail with the crew to go to America. It was this practice that actually led to the evangelism of Hawaii.

One Hawaiian youth who did go to America and ended up in New England was Henry Opukahaia (or "Henry Obookiah" as his east coast friends called him). He left Hawaii on the ship, "Triumph" in 1809. His grandmother, weeping on the shore of Kealekekua Bay prophetically cried out, "if you go, we will never see your face again."²

The dramatic and yet accurate story is that one day Opukahaia was found crying on the steps of Yale College because of his great though unfulfilled desire for learning. Yale student Edwin Dwight had compassion on the young Hawaiian and tutored him and explained to him the gospel. It was Dwight's

hope that young Henry would someday return to Hawaii and evangelize his people. Henry became the first Hawaiian to become literate in English and even began to translate portions of the Bible into native Hawaiian.³

Opukahaia eventually made a profession of faith and became Hawaii's first Christian, and with that came his own heart-felt zeal to bring Christ to Hawaii. However, he became ill and died during the winter, on February 17, 1818. Due to word of mouth and Opukahaia's memoirs, many were roused to bring Christianity to the islands.

Ruth Tucker states in her missions history book From Jerusalem to Irian Jaya, what so many other history books have said that, "interestingly, he (Opukahaia) stirred more hearts in death than he had in life, and scores of New Englanders turned their attention to bringing the gospel to Hawaii."⁴ Young adults from Massachusetts, New York, and Vermont said, "If Obookiah cannot go back to carry the Gospel to his homeland, we will go in his place."⁵

Even today, the United Church of Christ, the descendant denomination of Opukahaia, takes a "Opukahaia Fund" collection near the date of his death to help young islanders to gain an education to equip themselves for service.

But in the 19th century, it was the American Board that took the lead, and on October 15, 1819, the Sandwich Islands Missions was organized.⁶

On the first ship "Thaddeus" that went to Hawaii were: the Reverend and Mrs. Hiram Bingham; the Reverend and Mrs. Asa Thurston; the farmer, Daniel Chamberlain and his wife and five children; the physician, Dr. Thomas Holman and his wife; schoolmasters, Samuel Whitney and Samuel Ruggles and their wives; printer, Elisha Loomis and his wife; and four Hawaiian youths, Thomas Hopu, William Kanui, John Hoolii, and George P. Kaumualii, son of the King of Kauai who later led a revolt against his Christian colleagues.⁷

The ship arrived in Hawaii on March 20, 1820. To the missionaries' delight they learned that King Kamehameha had died ten months prior, and that his successor Liholiho had abolished the ancient religions. It was a perfect time for missionaries to arrive to help fill the religious vacuum.

On April 4, the missionaries met Liholiho and after much arguing the King allowed them to start a Christian mission at Kailua and a branch in Honolulu. From the very beginning, the Hawaiian chiefs were strongly interested in the work of the missionaries, particularly in the establishment of schools for the noble families. By the end of 1820, various missions had about one hundred pupils of all ages and both sexes.⁸

The first church was dedicated in August 1821.⁹ Today it still stands as Kawaiahao Church in Honolulu. Conversions of the natives did not occur quickly.

On January 7, 1822 the first printing was done in the Hawaiian Islands.¹⁰ It was a pamphlet containing the Hawaiian

alphabet and some short lessons in spelling and reading. Later scripture tracts, and a hymn book and parts of the Bible which were in great demand were printed as fast as they could be translated and set in type.

King Liholiho and his wife died from measles while visiting London in 1824. (It should be noted that many diseases of the west were unknown to Hawaii until the Hawaiians encountered westerners. Venereal disease and other diseases were brought to Hawaii by Captain Cook's crew and the Hawaiians thereafter suffered from them.)

The reign of King Kamehameha III 1825-1854 was the longest in Hawaiian history and during the 30-year period great strides were made in Christian evangelism as well as in government, business, foreign relations, and social, educational and cultural achievement.

The first civil laws were written in 1822 and formalized in 1825.¹¹ Interestingly, the missionaries, contrary to many fictitious movies about Hawaii, were good for Hawaii. They strived for order. They were behind the implementation of laws forbidding drunkenness, adultery, murder, theft, fighting, gambling, vice and sabbath breaking. However, it was the foreign sailors who did not appreciate these "hindrances" to their lifestyle and they put blame on the missionaries. In 1827, crews pointed their ships' cannons at the homes of the Reverends Hiram Bingham and William Richards into whose house several cannon shots were fired.¹²

The Hawaiian chiefs wanted more laws, but Governor Boki objected that no laws could be issued without the approval of the British government whose representatives sailed to Hawaii frequently. This was one of the early signs that Hawaii was in trouble from foreigners. Many countries wanted to own Hawaii because it was such a key spot in the Pacific Ocean. Not only countries attempted to rule the land, but also religious denominations. For the next seventy-one years Hawaii became a political pawn. Every religion and country took advantage of Hawaii and tried to claim it for its own.

French missionaries arrived July 7, 1827.¹³ At first the Protestant missionaries figured the Hawaiians could clearly see that the doctrines were different and wrong. The chiefs who embraced Protestantism forbade their subjects in August 1829 to attend Catholic services. In 1831 the two Catholic priests were banished but a Catholic brother was allowed to stay.¹⁴ Five years later more priests arrive.

In 1832 the New Testament in Hawaiian was completed by the American missionaries. In March 1839 the Old Testament was finished. In May 1839 the entire Bible was available in Hawaiian.¹⁵

In a power play the British forced Hawaii to make a provisional cessation to Britain. On February 25, 1843 the Hawaii flag was lowered and the British flag was raised.¹⁶ A 21-gun salute was fired and a British ship's band played "God Save the Queen."

Five months later the United States made a formal protest against Britain's action. British Admiral Thomas then arrived in Honolulu and restored Hawaii to the King. Twenty days after America's protest, the Hawaiian flag was raised over the islands again. King Kamehameha proclaims in his native language, "Ua mau ke ea o ka aina i ka pono - the life of the land is preserved by righteousness."¹⁷ Even today, that is the motto of the State of Hawaii.

In 1850 small pox broke out.¹⁸ The blame was put on the missionaries for spreading the disease. Though many key missionaries had worked so hard to keep Hawaii free from foreign domination, they were fired from the King's cabinet and replaced by foreigners, specifically Americans.

However, as far as the Christian movement went, by 1840 Protestant missionaries were stationed in nearly all parts of the islands.¹⁹ Only 1300 Hawaiians were admitted to the church from the time the first missionaries arrived until 1838. But between 1838 and 1840 more than 20,000 were taken into the church. The reason for what was called "the Great Revival" was the work of a small group of energetic preachers such as Titus Coan at Hilo and Lorenzo Lyons at Waimena, Hawaii.²⁰

In 1839 an Edict of (religious) Toleration was declared and The Roman Catholic Church was officially established during that same year.²¹

It is said that by 1840 Hawaii was officially a Christian nation. Even though the King never became a member

of the church he wrote in the constitution a decree that said, "no law shall be enacted which is at variance with the word of the Lord Jehovah."²²

In 1840 it was estimated that about eighteen percent of the native population was Protestant and that in 1853, thirty percent were members of Protestant churches.²⁴ The 1853 census gave a figure of a Protestant population of 56,840 even though many were not members.²⁴

By around 1854, the native members were making tremendous contributions to the support of Christian endeavors. Missionaries were sent out by a Hawaiian society to convert the natives of Micronesia and the Marquesas Islands. For some time, the missionary policy was focused on training Hawaiians who would then become heads of their own congregations. By 1848, nine natives were licensed to preach. However, it was not until 1849 that a native, James Kekela was ordained and installed as pastor of an independent church.²⁵

During this period another major, dramatic thing was happening that would affect the faith and culture of Hawaii. Many missionaries began to return to the United States for the education of their children. Up until this time, the policy of the American Board had prohibited missionaries from acquiring lands and houses and becoming permanent residents in the islands. In addition, the Board had also opposed the naturalization of its workers as Hawaiian citizens. But due to the large "homeward current" the Board reversed its policy and

missionaries were encouraged to become Hawaiian citizens. In fact, the American Board divided up and gave the individual workers the larger part of the lands, houses, and herds that the mission had acquired in the various islands. Some missionaries even went farther and bought additional land from the government. Ironically, even in modern Hawaii today, there is still much bitterness of people of Hawaiian blood towards the missionary families that still own "their" land.

In 1853, the American Board made another landmark decision. It considered that Hawaii had been "Christianized".²⁷ The deed was accomplished. The old mission organization was dissolved. The status of the new organization formed was the Hawaiian Evangelical Association which would be "home grown" rather than be a "foreign mission."

The American missionaries and their families were now to become an influential element in the business and spiritual life of the Hawaiian Islands. It was the missionaries who also took to travel by land and then mapped out the trails. Prior to them, most of the Hawaiians travelled from one coastal settlement to another by canoe rather than scale the terrain by foot.

It is important to note at this time in the chronology that the first church for foreigners in Hawaii grew out of the Seamen's Bethel in Honolulu. The famous Central Union Church was formed from this church and a later one called Second Foreign Church on June 2, 1852.²⁹

Central Union Church is the site of the biennial Hawaiian Islands Ministries convention. It is still composed of many missionary families. In a state that is seventy percent non-white, it has one of the heaviest concentrations of caucasian families. The church is known to be composed of people from some of the most prominent and affluent families in all of Hawaii.

Though the American Board of Commissioners for Foreign Missions determined Hawaii to have been "Christianized" by 1853, it was perhaps unaware of the growing tides of change. It was true that by 1840 Protestants had a virtual monopoly of religion in Hawaii. But in 1846 the Catholics had begun a seminary in the Koolau district of Oahu to train teachers. In 1850 the Mormons arrived and by 1854, one year after the Missions Board had disbanded, the Mormons had penetrated all parts of the kingdom.³⁰ The Mormons moved swiftly building on the work of its predecessors. By 1854 they had already completed a translation of the Book of Mormon and had it printed in San Francisco.

From 1854 to 1872 there was a strong shift away from American missionary influence toward a closer relationship with England. This was due largely to the fact that after King Kamehameha III died, his two successors travelled to England and formed a strong admiration for the British form of government and the Anglican church. When one today looks at ancient pictures of royalty one sees that the garb of the

monarchs were quite British in nature. Queen Emma in 1859 wanted her son to grow up in the Episcopal Church, and December 15, 1861 saw Thomas Stacey consecrated as Bishop of the Episcopal Diocese in Hawaii. It is no wonder that the grounds on which the Cathedral for the diocese lies is called today Queen Emma Square. A missionary diocese was established in Hawaii in 1862, but it was not until 1902 that it became an American Episcopal missionary district.³¹

The Methodists came in 1857. In 1861 the Methodist Episcopal Church was built but was deserted five years later feeling that the protestant faith could well be taken care of by the two congregational churches already existing in Hawaii. The Episcopalians took over the grounds and still use it today. The Methodists returned in 1887 as part of the Pacific Coast Japan Mission.³²

In 1865 a large settlement of Mormons arrive in Laie, Oahu, and even today many Mormons live there with a huge temple in their midst.³³

As we see a shift in the religious demographics we need to parallel this with a look at what was happening to the ethnic breakdown.

During the reign of Kamehameha III the native Hawaiian population decreased by fifty per cent. This meant there were not enough laborers to supply the needs of the plantations and other enterprises that started. Hence, under the direction of the Agricultural Society, some three hundred Chinese laborers

were given a five year contract to come to Hawaii in 1851-1852.

During the prior decade the first Japanese citizens arrived as sailors whose ship sunk and they were cast adrift to Hawaii. By 1865, 522 Chinese including fifty-two women were sent to Honolulu to start a new wave of foreign labor. In 1868, 148 Japanese laborers came.³⁴ By 1872, 2,000 more Chinese had arrived. By this same year, the Hawaiian native population dropped from seventy thousand in 1853 to fifty thousand.³⁵

In the 1880's the Lutherans arrived.³⁶

In 1886 Japan allowed their people to emigrate to Hawaii. Several thousand Japanese came in each year after that. By 1908 some 180,000 Japanese had come to Hawaii, though 126,000 left to go to the mainland or to return to Japan.³⁷

Under the new and last king, King Kalakaua, laborers came in from other countries. The 1890 census showed a total of 90,000 inhabitants - 41,000 Hawaiians, 15,000 Chinese, 12,000 Japanese, 9,000 Portuguese, 2,000 Americans, 1,300 British, 1,000 Germans. Just six years later the Japanese were nearly one fourth of the population.³⁸

Four years prior, the United States established the harbor of Pearl River exclusively as its naval station. It is known today as Pearl Harbor.

In 1894 the Salvation Army launched its program in Hawaii. Even today, it has strong financial backing largely through gifts from the descendants of the missionary families.

The rest of the major denominations did not arrive until the 20th century. They included the Southern Baptist and the Church of the Nazarene in 1946, followed by Assemblies of God, Christian Science, Seventh Day Adventists, and the Missionary Baptist. In 1959 the Presbyterians arrived.³⁹

Then the biggest turmoil for the context of races and country allegiance came about in 1893. Since the reign of King Kamehameha I many countries wanted to illegally or legally take over Hawaii for its own, especially the Americans, French, British and the Russians. After a long series of political maneuvering, Queen Liliuokalani, the last monarch of Hawaii, was forced to give up her throne, and a provisional government was set up, headed by Judge Sanford B. Dole. Liliuokalani surrendered, yet stated that she "yielded to the superior force of the United States...until such time the government of the United States shall upon the facts being presented to it, undo the action of its representative and reinstate me in the authority which I claim as the constitutional sovereign of the Hawaiian islands."⁴⁰

This was all to no avail. On June 16, 1897, President Mckinley signed an annexation treaty in Washington, putting Hawaii under American jurisdiction. Dole was made President of Hawaii, and for two years he carried on under two governments. Due to the Spanish American War, the United States had no time to fine tune its relationship with Hawaii to put it thoroughly under its government.⁴¹

On April 30, 1900, strangely coincidentally the same day that Hawaii was cleared of a cholera epidemic, President McKinley approved the "act to provide a government for the territory of Hawaii." This was to be called the "Organic Act" and was to be Hawaii's constitution for the next fifty years. Being a territory is the status one needs in preparation for statehood.

By this date there were 154,000 people in Hawaii. These included 61,111 Japanese, followed by 39,656 Hawaiians and part-Hawaiians, 25,767 Chinese, and 18,000 Portuguese. Hawaii historians Ralph Kuykendall and A. Grove Day state,

By 1900 it was obvious that Hawaii had a permanent Oriental population group. After annexation, much stress was laid upon the importance of bringing in American settlers and Europeans who could become American citizens, in order to prevent the "orientalizing" of Hawaii...this met with little success.⁴²

Hawaii would become even more "orientalized" with the coming of the Vietnamese and Cambodians after the Vietnam War.

Annexation stopped the immigration of Chinese, but the Japanese kept on coming in large numbers as a result of the operations of emigration companies in Japan. From 1900 to 1910, 77,000 more Japanese came though 75,000 deported back to Japan or to the mainland United States. Yet via births, the Japanese population shot up by 18,000.

During this same decade another oriental group arrived, the Koreans. Five thousand came and most remained. Approximately 125,000 Filipinos also came to Hawaii, mainly to

work in the sugar cane fields. Enough of them remained so that in 1957, 73,000 Filipinos were in Hawaii. By 1920 Japanese people comprised 42.7 percent of the population. In 1957 they dropped to 33.4 percent.

In 1950 the population of Hawaii was made up of the following groups: Hawaiian 17.2 percent, Caucasian 23 percent, Chinese 6.5 percent, Filipino 12.2 percent, Japanese 36.9 percent, others 4.2 percent.⁴³

Finally, it happened. Hawaii would no longer be a country of its own, nor a territory. The big day for Hawaii came August 21, 1959. Hawaii became a state of the United States of America with a Caucasian, William Quinn as Governor, and part-Hawaiian, James Kealoha as Lieutenant Governor. Japanese Dan Inouye got the Congressional seat. (He is now a U.S. Senator and chaired the Iran-Contra Committee Hearings and was a member of the Watergate Committee.) Chinese Hiram Fong and Caucasian Oren Long got the U.S. Senate seats. Even on Statehood Day, Hawaii's mix of ethnic diversity was evident in its leadership. This diversity was not to change even into the 1980's.

ENDNOTES

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²"God Will Do Right", The Friend, January 1987, p.1.

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⁴Tucker, Jaya p.203.

⁵"God Will Do Right", The Friend, January 1987, p.2.

⁶Ralph S. Kuykendall and A. Grove Day, Hawaii: A History (Englewood Cliffs: Prentice-Hall, Inc., 1961), p. 44, (hereafter cited as, Kuykendall, Hawaii).

⁷Ibid.

⁸Ibid., p. 45.

⁹Ibid.

¹⁰Ibid.

¹¹Ibid., p. 49.

¹²Ibid., p. 52.

¹³Ibid., p. 56.

¹⁴Ibid., p. 59.

¹⁵Ibid., p. 83.

¹⁶Ibid., p. 66.

¹⁷Ibid., p. 68.

¹⁸Ibid., p. 74.

²¹Ibid., p. 76.

²²Ibid.

²³Ibid., p. 78.

²⁴Ibid., p. 76.

²⁵Ibid.

²⁶Ibid., p. 77.

²⁷Ibid.

²⁸Ibid.

²⁹Ibid., p. 78.

³⁰Ibid., p. 29.

³¹Ibid., p. 131.

³²Ibid., p. 134.

³³Ibid., p. 135.

³⁴Ibid., p. 129.

³⁵Ibid., p. 134.

³⁶Oscar E. Maurer, "How the Gospel Came to Hawaii", (Honolulu: Hawaii Conference of the United Church of Christ, 3rd ed., 1961,) p. 23.

³⁷Kuykendall, Hawaii, p. 157.

³⁸Ibid.

³⁹Ibid., p. 23.

⁴⁰Ibid., p. 39.

⁴¹Ibid., p. 187.

⁴²Ibid., p. 210.

⁴³Ibid., p. 211.

CHAPTER II

HAWAII IN THE 80'S

In 1987 there were 1,062,000 people living in Hawaii.¹ Twenty-three percent are of Japanese extraction; 24 percent are Caucasian; 5 percent are Chinese; 11 percent are Filipinos, and 1 per cent is Samoan. Nineteen percent are of part-Hawaiian ancestry.

Yet, understanding Hawaii means understanding that the idea of Hawaii being a loving, melting pot might be a myth. Hawaii is strongly racially conscious. This has a major impact on the selection of speakers for a convention. In certain sectors of Hawaii there are definite racial and gender divisions. Here are some of them:²

- of the state's 36 highest paid corporate executives, 29 are Caucasian males.

- 54 percent of Hawaii's school teachers are Japanese and 80 percent of these are women.

- 63 percent of the tenured faculty at the University of Hawaii at Manoa are Caucasian males.

- 40 percent of the prison population are Hawaiians, as are most of Oahu's refuse workers.

- 60 percent of the reporters and editors at Hawaii's newspapers, television and radio stations are white, and 70 percent are men.

- Filipinos are the majority ethnic group of the 11,500 Local 5 (the hotel and restaurant employees union) and the 9,000 agriculture workers of the ILWU.

A broad snapshot of Hawaii in 1985-6 would look like this:³

- median age is 30.4 years. People who live in Hawaii live the longest in the entire United States.

- median male height is 5' 7", much shorter than his mainland counterparts. Median female height is 5'2".

- 15,421 marriages. 4,887 divorces. 35.8 percent of the marriages involved nonresident couples.

- 62 percent of 1985's civilian (there is a large military population in Hawaii) births were of mixed race.

- most people report that they do not attend any of the state's churches and temples representing 39 faiths and denominations.

- there are now 373 schools (the missionaries would be happy), involving 200,952 children and 10,677 teachers. 12,516 graduated this year.

- there are 6 million books in the state's 49 libraries, but Hawaii has one of the poorest reading aptitudes in America.

Focusing just on the people of Hawaii, we see these facts:

Hawaii is heavily democratic in its voting. Almost all of the top government jobs are won by Democrats. The present

Republican mayor was a Democrat of longstanding. It was one of the few states to vote for Jimmy Carter in his reelection attempt.

The 1980's show that there continue to be major shifts in the population in Hawaii.

In 1984, there were 8,991 immigrants who designated Hawaii as their new place of residence. Of these, 4,662 immigrants (more than half) were from the Philippines. Next in line were 949 Koreans and 825 Chinese.⁴ In the United States, Filipinos are the second largest immigration group after Mexicans. Based Hawaii are 125,000 U.S. Armed Forces personnel and dependents who are rotated in and out of Hawaii every two to five years.⁵

If the demographic trends of the last 10 years continue for two more decades then the population shift is predicted to be as follows: Caucasians 19.6 percent, Japanese 18.2 percent, Filipinos 12.7 percent, part-Hawaiians 21.2 percent, mixed non-Hawaiians 13.9 percent, and others 14.3 percent.

What concerns these people the most? Opinion polls in recent years show that crime is the number one concern. In reality, the number one crime problem is illegal drugs...the growing of marijuana (one of the top "pot" farming areas in the world) and the trafficking of heroin and cocaine and other illegal drugs from the Orient and the mainland USA.

Law enforcement agencies predict that white collar crime will increase.⁶ There will be an influx of laundered

money from the Far East, primarily from the Yakuza (Japan's mafia). Already such money is financing legitimate enterprise in the islands including real estate, restaurants, pornographic book stores and allegedly, at least one golf course. Laundered money is going into prostitution. Locally-based crime, though down in the last 10 or more years, is continuing. Legalized gambling efforts will continue. Every year for the last 15 years, a lottery bill has been introduced in the State legislature but has failed. Lottery has been proven to increase crime in a state and mainly attract those who cannot afford it.

In looking at the business scene in Hawaii we have seen a dramatic change in areas where Hawaii has been so stable. These changes are bound to affect the membership, leadership and economic base of Hawaii's churches.

Hawaii has always depended on sugar and pineapple as two of its main sources of income. Yet, with the discovery of cheaper land and labor in such places as the Philippines and Taiwan, companies are now cutting back their investments in Hawaii. New growth areas such as guava and macadamia nuts are being explored. There has been mass unemployment due to the sugar and pineapple cutback. Bank of Hawaii chief economist, David Ramsour (a devout Christian) said, "We've moved from an age where there were a few sugar companies moving through an intersection (with which government could deal) to a time when there are hundreds of people crossing the street at the same time."⁷

However, it is hard even for a state government with a dying industry to change. Ramsour has noted that the state appropriates \$12 million a year to agriculture and employs 350 persons full time in agricultural-related activities. However, agriculture only produces excise tax revenues of \$11 million, giving the state a negative return on its investments. In contrast, he noted that the state appropriates less than \$4 million to fund a staff of 75 full and part-time workers for a tourism industry which generates more than \$150 million in excise tax revenues.⁸

Ramsour, First Hawaiian Bank economist Gregory Pai and Kent Keith, the Director of the State Planning and Economic Development (also a dedicated Christian) came out publically in March 1985 and said that Hawaii is in a formative period in which a very important social transition is going on. They believe that Hawaii is on the threshold of a new era.⁹

One of the trends that may cripple Hawaii is that the state is suffering a brain drain because many talented young adults are moving out of state, largely because of limited job, income, and educational opportunities.¹⁰ The situation puts strains on social and familial ties and leads to fears about the quality of future Island-born leadership. Already, more than a quarter of a million Hawaii-born people live on the mainland USA. This represents about a third of all Hawaii-born persons in the entire country and has a tremendous impact on the leadership of Hawaii's churches, both in laity and clergy.

Hawaii is a small business state; ninety-five percent of Hawaii businesses employ less than fifty people. Yet, most current state laws reflect Hawaii's days as a plantation economy. Only recently have Hawaii state lawmakers realized the need to change the "anachronistic system."¹¹ Is it possible that the vision-capability of people in small businesses is limited compared to the visionaries of larger mainland cities where leaders, who work for globally-oriented companies as IBM (International Business Machines), Hewlett-Packard and Apple Computers, are more used to dreaming big and capable of seeing those dreams actualized? And how will this affect the local church?

The largest megatrend that continues to grow is the high cost of living in Hawaii, particularly housing and food. Hawaii has the highest cost of living in America.¹² Inexpensive land is difficult to own. Many homeowners are literally just that - they own the house but not the land on which it sits. This, too, has to impact the budgets of churches. Put money worries on dreaming and you might have smaller dreams.

However, it should be noted in the midst of a high cost of living that ironically Hawaii's people love to buy. Hawaii's top industry is spending at the retail level, ringing up \$9.5 billion in 1986, which is more than the military and tourism spending combined! The average resident spent \$6,124

in 1986 which was twelve percent more than the national average and is twelfth in the nation in retail sales per capita.¹³

Perhaps, the biggest economic upheaval (which will have major repercussions on the religious community), is the buying up of property by Japan. The statistics are staggering! In 1980, Japanese investments totalled \$5 billion. In 1990 investments will have risen to \$69 billion. In 1985, of all Japanese real estate investments in America, 36 percent were in Hawaii alone.¹⁴ In 1985, 71 percent of all foreign investments came from Japan.¹⁵

To a long time resident or frequent visitor to Hawaii who has many fond memories of the hotels, eateries and shops in the 50th state, it is perhaps shocking to hear how Japanese investors have taken over many of the famous locations: Royal Hawaiian Hotel, Sheraton Waikiki, Waikiki Beachcomber, Hyatt Regency Waikiki, Hyatt Regency Maui, Maui Marriott Resort, Ala Moana Hotel, Hawaiian Regent, Moana Hotel, Surfrider Hotel, Halekulani Hotel, Canlis Restaurant, Burger King (Hawaii), Ala Moana Shopping Center (reputedly last decade called the largest in the United States in terms of the number of stores), tourist site King's Village, and for \$8.5 million even the 25-acre island called Coconut Island that houses the University of Hawaii Institute of Marine Biology which is reportedly fearful of eviction.

The Japanese want to build a fast train from Hilo to Kona on the Big Island of Hawaii.¹⁶ In addition, they bought

nearly 3,000 acres on the North Shore of Oahu for later development.¹⁷

Elected in 1986, Governor John Waihee said he is not concerned about the recent wave of Japanese investment in Hawaii so long as it produces economic gains for the islands.¹⁸ He said, "It's not the source of the investment, it's the type of investment - what it does for our state." He felt if outside investments offer new job opportunities or tend to protect or rejuvenate existing jobs, then they are worthwhile. His concern is merely over "speculative" buying.

To be certain, Japanese love Hawaii. It has an atmosphere they desire, and compared to the rest of the United States, it is definitely more open to Japanese ways in custom, people, and food. In 1987, it is expected that Hawaii will have more than 75,000 Japanese tourists. This will mean that the mark of the one millionth visitor from Japan will be reached!¹⁹ And 40 percent of them make a repeat trip.²⁰

This major influx of Japanese nationals living and working in Hawaii as well as controlling billions of dollars in the state has an affect on Hawaii's religious picture in terms of an increase of Buddhism. This leads us to the ever changing picturing of Hawaii's religions.

ENDNOTES

¹"Sometimes Waves in 'Melting Pot' Swamp the Aloha," Sunday Star-Bulletin & Honolulu Advertiser, Jay Hartwell, 15 February, 1987.

²Ibid.

³"Two Scoops of Statistics on Hawaii Living," Honolulu Advertiser, Tom Brislin, 7 March 1987, p. A1.

⁴"How Migration Trends Affect Us," Honolulu Advertiser, George Chaplain, 6 January, 1986.

⁵Data Book, p. 303.

⁶"How Migration Trends Affect Us," Honolulu Advertiser, George Chaplain, 6 January, 1986.

⁷"Isle Economy at Watershed," Sunday Star-Bulletin and Honolulu Advertiser, Paul Addison, 3 March 1985, p. B1.

⁸"Hawaii's Megatrends," Sunday Star-Bulletin and Honolulu Advertiser, Paul Addison, 3 March 1985, p. B1.

⁹"Isle Economy at Watershed," Sunday Star-Bulletin and Honolulu Advertiser, Paul Addison, 3 March 1985, p. 81.

¹⁰"Hawaii's Megatrends," Sunday Star-Bulletin and Honolulu Advertiser, Paul Addison, 3 March 1985, p. 81.

¹¹Ibid.

¹²Ibid.

¹³"Consumer Spending at Retail Levels Is the Biggest Industry in Hawaii," Honolulu Advertiser, Tom Kaser, 2 August, 1987.

¹⁴"Japanese Favor Hawaii," Sunday Star-Bulletin and Honolulu Advertiser, Ray Higuchi, 29 March 1987.

¹⁵"Bank Hails Foreign Investments Here - But Says State Needs New Projects," Honolulu Advertiser, 10 February 1987.

¹⁶"Fast Train on Hilo-Kona Run Touted by Japanese," Honolulu Advertiser, Hugh Clark, 3 March 1987.

17 "Mokuleia Land Sale Completed," Honolulu Advertiser, 3 March 1987.

18 "Not Concerned Over Japan Investors," Honolulu Advertiser, 4 February, 1987.

19 "Welcoming Japan," Honolulu Advertiser, 4 March 1987.

20 "JAL to Build Hotel/Golf Course at New Resort in West Beach," Honolulu Advertiser, 27 February 1987.

CHAPTER III

RELIGION OF HAWAII IN THE 80'S

The data on Hawaii's religions are, to put it mildly, confusing and sometimes atrocious. The reason for this, I suspect, is partly due to first, the naivete of the people who gather the information; second, the tendency for religious groups not to feel the need to publicize their figures; third, a feeling of many people that religion is a private matter so why the need to study it; and fourth, religion is not a "bellwether" indicator for change in society. It is felt that it neither makes an impact on society or on government, and should be left to the "mystical."

It is hard to believe that since annexation in 1897, there has not been a religious census in Hawaii. There have been three censuses by independent sources, one in 1853, 1884, and 1896. The last one said that the religious breakdown was: Protestants 40 percent, Catholics 28 percent, nonbelievers 20 percent, and Mormons 12 percent.¹

Of course, part of the problem is the identification of religious boundaries. Bernhard Hormann, noted Hawaii sociologist, retired from the University of Hawaii, described this in his article, "Towards a Sociology of Religion in Hawaii."

A European member of the Conference on Race Relations in World Perspective, held at the University of Hawaii in the summer of 1954, was being shown one of the new Japanese Buddhist temples, built in Indian rather than Japanese architecture and containing pews, and organ and a pulpit in addition to the more typical Buddhist shrine. His comment was, "A sort of Protestant Hollywoodish version of Japanese Buddhism."²

Having been a Presbyterian pastor for five years in Honolulu, I would have to agree. I did a funeral for the husband of one of our members. My participation in the service was preceded by a Buddhist priest chanting and ringing bells and swinging incense. As we processed out of the funeral home the Buddhist priest followed, clanging his cymbals.

In March of 1987, while visiting my former church, First Presbyterian Church of Honolulu, I noticed that during the service there was a ti leaf ball underneath the communion table. Later, during the service, we were told by the choir director that it was put there in the ancient Hawaiian tradition in honor of the former deceased choir director and the next song would be sung in her honor. I have been in worship services there when the choir would sing songs to a dead princess of old Hawaii. And First Presbyterian Church is a staunch evangelical church!

Speaking of the difficulty in gathering data, in the information of 1982 that was gathered by the Hawaii Council of Churches, it lists all of the Protestant denominations in Hawaii. The Presbyterians are left out. Thinking that perhaps they put them under the category "other," I discovered that "other" protestant religions are defined as Christian Science,

Religious Science, and Unity, probably all of which conservative evangelicalism would term as "cults" not protestant Christianity.

To work in the milieu of Hawaii Christianity is difficult. In other cultures it is, perhaps, easier to determine who are the "in" and who are the "out." When the present Catholic Bishop, Joseph Ferrario, was installed, the Bishop from the Buddhist church attended and took part in the service in the procession. The Institute of Religion and Social Change heavily funded by Christians and headed by a devout Maryknoll nun, decided, as part of its evangelistic and goodwill endeavors, to fund the making of brochures for Japanese tourists that mapped out where they could find their Buddhist Temples! And to be sure, nowhere else in the United States does St. Paul's warning of not eating the food offered to idols apply as it does to Christians living in a Buddhist Hawaii.

The 1987 Data Book published each year by the state Department of Planning and Economic Development reports that there are only 558 churches and temples in Hawaii covering thirty-nine faiths and denominations. Yet, the same department's 1983 table of just Protestant and Roman Catholic churches, contradicted that and showed 602 churches, not including the eighty-nine Buddhist temples, one Jewish Temple, one Muslim, and ninety-two new primarily Japanese religious movements; e.g., Tenrikyo, the Shinto faith which reports more

than 15,000 members. There are more than 6,000 people in Hawaii who declare themselves of another faith other than those already mentioned. Such diversity!

As far as members go (and not all churches reported in), it looked like this in 1982:³

Roman Catholics	209,000
Buddhist	65,500
Mormons	31,000
United Church of Christ	17,500
Shinto	15,000
Southern Baptists	11,350
Episcopal	10,500
Assembly of God	7,000
United Methodist	6,200
Jehovah's Witness	4,700
Tenrikyo	4,500

Bernhard Hormann warned me that the figures are not fully reliable as different churches would use different criteria for "member." For more detail please see attached appendixes A and B. When one does funeral services in Hawaii's funeral homes, one must not be shocked by the revolving icons which have a cross, Buddha, the Virgin Mary, or a Jewish insignia so that they can accommodate all the different faiths in the same room.

In a previous section, I described the great migration of Japanese immigrants in to ancient Hawaii, the high Japanese population of contemporary Hawaii, and the high investment of national Japanese. This affect is so unique so Hawaii and nowhere else in any of the states of America. In 1957, it was determined that 82 percent of all Japanese residents in Hawaii chose a Buddhist funeral service.⁴

It is somehow out of this matrix that Hawaiian Islands Ministries would attempt to proclaim a clear evangelical gospel calling Hawaii to renewal and evangelism.

There is one final part of the puzzle to examine -- what is happening in the nation in terms of trends that would obviously influence Hawaii.

ENDNOTES

¹Bernhard Hormann, "Towards a Sociology of Religion in Hawaii," Social Process vol. 25, (1961-62), p. .

²Ibid.

³Ibid.

⁴Bernhard Hormann, "The Problem of the Religion of Hawaii's Japanese," Social Process vol. 22 (1958), p. .

CHAPTER IV

INTERNATIONAL AND AMERICAN TRENDS AFFECTING HAWAII

In 1982, John Naisbitt came out with his book, Megatrends. It became a best-seller. People flocked to buy it as it gave future predictions of what America and the world were becoming. He listed ten trends:¹

- From forced technology to high tech/high touch
- From national economy to world economy
- From centralization to decentralization
- From hierarchies to networking
- From industrial society to information society
- From short-term to long-term thinking
- From institutional help to self-help
- From representative to participatory democracy
- From north to south - a demographic change
- From either/or to multiple choice

In 1986, Howard Snyder with Daniel Runyon took Naisbitt's book and other people's findings and integrated those futurist findings into their own book entitled, Foresight depicting ten major trends that will dramatically affect the future of Christians and the Church.

As we examine a need for a statewide Christian convention aimed at renewal and revival in the Hawaiian Islands, let us delve into some of the key evaluations and predictions of Snyder. It is imperative that we understand what is happening on a broad scale in order to design a convention curriculum for equipping and inspiration for renewal

and evangelism. I shall highlight only the main broad areas as portrayed by Snyder and others.

1. Two Thirds World Growth. There will be increased church growth in what is now called Two Thirds World Countries. (In years past, the term was "Third World" countries, but many discovered that to be a "second class or third class" term. The so-called impoverished countries we traditionally had referred to as "Third World" actually comprise two thirds of the world.) And not only are the churches growing they will have sent out by the end of this century more than 50,000 missionaries.² This means that however America used to perceive itself as the kingpin of Christianity, it is no longer true. There are many more Christians in Two Thirds countries than in North America.

2. Pentecostal/Charismatic Growth. Snyder and Runyon say that Pentecostalism and the charismatic movement together constitute the first major Christian renewal in recent history and its basic roots are in North America.³ In the mid-1980's close to ten percent of the world's Roman Catholics are identified as Catholic Pentecostals.

3. New Dialogue Between Catholic, Protestants and Orthodox. Articles in Missiology, the quarterly review of the American Society of Missiology, feature articles by Catholics and Protestants. There are increasing numbers of neighborhood Bible study groups in which both Catholics and Protestants

participate. There are also more joint Catholic-Protestant publishing efforts.⁴

4. New Church Models. It is predicted that the house church movement will continue to be formed and intentional communities will continue to be initiated and networked. M. Scott Peck's book The Different Drum, a strong plea for community, is bound to have an affect as Peck is one of the few Christians who can speak clearly to both the secular and Christian worlds. The author predicts that there will be a major sorting out in the next 25 years of how The Church is supposed to be structured. There are two basic forms - the institutional, hierarchical, formal one and the more informal, communal, organic, and maybe even charismatic (in the biblical sense) body.⁵

5. New Clergy/Laity Job Descriptions. There will be a greater encouragement of viewing the laity as the priesthood of believers. Hence, the pastor's role will be more of an enabling, encouraging role rather than a "do-it-all." In light of this, Snyder and Runyon predict major reforming of seminary curricula, and a practical and more organic integration of a wide range of ministries decided by the gifts of the laity rather than the gifts of the clergy.⁶

6. From Male Leadership to Male/Female Partnership. Already we have seen both in the ordinations and the seminary enrollment a tremendous increase in female participation. In 1970 only about 2 percent of American pastors were women. By

1984 it had tripled to 7 percent. It is estimated that by the year 2000 approximately 20 to 25 percent of pastors in the United States will be women with the possibility of the figure reaching 50 percent by 2050.⁷

7. From Secularization to Religious Relativism.

Pollster George Gallup identifies four trends which threaten to undermine the role and effectiveness of the church.

a) There will be a serious lack of knowledge about the central tenets of the Christian faith and its heritage.

b) A gullibility that allows regular churchgoers to hold contrary beliefs e.g. astrology and reincarnation.

c) A lack of spiritual discipline in, for example, prayer life which lacks the structure, focus, and intensity required for effectiveness.

d) An anti-intellectual tendency which promotes empty emotionalism rather than the critical blending of heart and mind.⁸

What is even more shocking is that in the 1986 Gallup report on the American understanding of Christ, Who Do Americans Say That I Am?, Gallup said that in 1986 eighty-one percent of adult Americans consider themselves Christians. However, of those who claimed to be Christian; sixty-one percent were non-church members; fifty-eight percent saw little or no value in their relationships with Jesus; fifty-one

percent made little or no effort to follow Jesus' example, and forty-five percent felt religion is not very important.⁹

Therefore, when we call America a Christian nation we must be careful. But the irony does not only befall the United States. When I was studying at the Ecumenical Institute of Theological Research in Tantur, Israel, a little town between Jerusalem and Bethlehem, a rabbi in his lecture told us that only ten percent of the Israelis go to the synagogue and are practicing Judaism.

John Naisbitt contended in Megatrends that today there is no such thing as a typical family, and it would be unlikely that the traditional nuclear family would return in a majority form anytime soon.¹⁰ Only seven percent of the North American population fits the traditional family model of father as breadwinner, mother taking care of the home and usually two or three children.

The models are more diversified and are many: single parents with one or more children, two-career couples with no children, female breadwinner and house-husband, blended families consisting of previously married couples with children from former marriages, unmarried couples, never married singles, close friends or roommates with long-standing relationship, homosexual couplings, group houses where people live together as a purposeful community.

Demographers at the Joint Center for Urban Studies of MIT and Harvard predict that by 1990 there will be thirteen

separate types of households in lieu of the "traditional family" model.¹¹

9. From Church/State Separation to Christian Political Activism. Whereas before it was not proper for a church (especially an evangelical one, because the social gospel that dealt with social issues was usually reserved for "those liberals") to get involved in politics, now many Christian groups are formed specifically to ban or introduce legislation.¹² Christian Embassy House, Moral Majority, ProLife, Coalition for Traditional Values all come from conservative evangelical groups.

The issues that conservative Christians face in 1987 and want to be involved in are: Contra aid in Nicaragua, homosexuality, abortion, pornography, nuclear warfare, peacemaking.

10. From Threatened Nations to Threatened Planet. There is a nuclear threat that would now destroy not just a few countries but the whole world, and several times over. The nuclear terror can give the young and the old a feeling of continual anguish and the hopelessness of "there is nothing I can do. We will probably all die in a nuclear war." There is a widening gap between the rich and poor. The environment is threatened due to wide scale pollution. Nuclear mistakes like those at Chernobyl have a 50 percent chance of happening again in the next decade.¹³

Many issues thought to be important in the past, e.g. "battle for the Bible," computerizing of the church, the Ecumenical movement, and the building of megachurches have been found to be not as important as those just listed.

So where can we get equipped for the responsibilities ahead. Are our universities and colleges getting us ready?

Certainly, if we are to believe author Allan Bloom in his best-selling 1987 book (appeared many weeks as number one on the best-seller's New York Times list), The Closing of the American Mind, we are in deep trouble if we expect the universities of this nation to be preparing the next generation or even to have prepared recent ones.

Bloom believes, even in the years just after Sputnik hit the skies (1957) that generation of students was raised in comfort and with the expectation of ever increasing comfort. The unbroken prosperity of the last twenty years gives them the confidence that they can always make a living. The ties of tradition, family, and financial responsibility are weak, but they tend to be excellent students and extremely grateful for anything learned. In summary, he felt the group tends to favor a hopeful prognosis for the country's moral and intellectual health.¹⁴

Yet, in the new and present generation he laments what college students are like. He sees the importance of religion fading away. He writes:

As the respect for the Sacred - the latest fad - has soared, real religion and knowledge of the Bible have

diminished to the vanishing point...the moral teaching was the religious teaching. There was no abstract doctrine. The things one was supposed to do, the sense that the world supported them and punished disobedience, were all incarnated in the Biblical stories...The Bible is not the only means to furnish a mind, but without a book of similar gravity, read with the gravity of the potential believer, it will remain unfurnished.¹⁵

He adds that parents today:

have nothing to give their children in the way of a vision of the world, of high models of action or profound sense of connection with others. The family requires the most delicate mixture of nature and convention, of human and divine, to subsist and perform its function

and it is not getting that recipe.¹⁶

Bloom's turret of analysis then swings towards the education of young people and fires another shot saying that educational television marks the high tide for family intellectual life. The best books in our culture are termed boring. As the humanities decay so will families. The education system proves that a highly trained computer specialist need not have any more knowledge of morals, politics, or religions than the most ignorant of persons.

Bloom claims that the failure to read good books weakens the vision and strengthens a most horrible fatal tendency to believe that the here and now is all there is.¹⁷ But though books have taken a far back seat, this generation is definitely immersed in and addicted to music. It is the students' passion. Rock and roll, contends Bloom, is bigger than the movies, professional sports, or television.

Young adults today, says Bloom, are generally "nice but they are not particularly moral or noble. They are free of

most constraints. Their families make sacrifices for them without asking for much in the way of obedience or respect." They are self-centered.¹⁸

As far as liberal education goes at the university, Bloom sends a strong indictment that the university

offers no distinctive visage to the young person...This democracy (of the disciplines) is really an anarchy, because there are no recognized rules for citizenship and no legitimate titles to rule. In short there is no vision, nor is there a set of competing visions for what an educated human being is.¹⁹

The words are repeated over and over again...no vision, not prepared for life, little morality, not much noble. These same issues face Hawaii.

Here is a book that was sitting on the top of the best-seller lists in the nation. These thoughts are despairing! We have heard the megatrends and foresights of contemporary futurists. If the government and the universities, the learning centers of our country give us no hope, if people who claim to be Christian, the salt of the earth, do not even go to church or trust Jesus, then where is the hope for the world? As an effort to make Hawaii's people aware of the issues and to be equipped to do something about them in the cause of the kingdom of God, why choose the method of a convention for renewal and evangelism? Is that pie-in-the-sky thinking? Is that avoiding the issue?

Howard Snyder makes this key statement in Foresight: "Christians frequently hear of past revivals and awakenings and renewal movements, yet these events seems disconnected from

modern reality. Our understanding of them is stereotyped, or even mythical. But every age is potentially an age of renewal."²⁰

As a preface for the next section, I close this chapter with a quotation from Leighton Ford an evangelist, teacher and one who is coordinating Leadership '88, a conference to train and inspire the next 2,000 American leaders between the ages of 25 - 40, who, perhaps, answers the questions I raised:

Secular futurologists are now telling us in an almost unanimous chorus that there is no positive future for mankind except through a religious transformation of human consciousness. Daniel Bell, in The Cultural Contradictions of Capitalism, has suggested that our civilization cannot be saved without such a rebirth of faith (though he himself is not a believer). W. W. Harmon, of the Stanford Research Institute, suggests that world society has now reached the same rock-bottom awareness an alcoholic comes to before joining Alcoholics Anonymous: it knows that it is sick and radically helpless to change; and it is ready again to call upon a power higher than itself for deliverance. What a moment for the Christian church to offer a source of courage and renewal!"²¹

In the next section, I shall try to fuse together much of the foundational background of Hawaii's unique history, its religious climate, the contemporary Hawaii socio-economic setting, and the trends of international and American thinking and forge my analysis of what is needed in Hawaii to bring about change for inspiration, growth and renewal and revival.

ENDNOTES

¹John Naisbett, Megatrends, (New York: Warner Books Inc., 1982), pp. 1-2.

²Howard A. Snyder and Daniel Runyon, Foresight, (Downer's Grove: InterVarsity Press, 1975), p. 23.

³Ibid., p. 32.

⁴Ibid., p. 42.

⁵Scott M. Peck, The Different Drum, (New York: Simon & Schuster, 1987).

⁶Snyder, Foresight, pp. 81-94.

⁷Ibid., pp. 95-110.

⁸"The Latest Trends in American Religion," Christian Herald, November 1982, p. 21.

⁹George Gallup Jr., and George O'Connell, Who Do Americans Say that I Am?, (Philadelphia: Westminster Press, 1986).

¹⁰Naisbett, Megatrends, pp. 263-264.

¹¹George Masnik and Mary Jo Bane, The Nation's Families: 1960-1990, (Boston: Joint Center for Urban Studies of MIT and Harvard University, 1980), pp. 9,19.

¹²Snyder, Foresight, pp. 132-148.

¹³Ibid., p. 157.

¹⁴Allan Bloom, The Closing of the American Mind, (New York: Simon & Schuster, 1987), p. 49.

¹⁵Ibid., pp. 56, 57, 60.

¹⁶Ibid., p. 57

¹⁷Ibid., p. 64.

¹⁸Ibid., p. 82.

¹⁹Ibid., p. 337.

²⁰Donald Hoke, ed., Evangelicals Face the Future, (South Pasadena: The William Carey Library, 1978), pp. 29-30.

CHAPTER V

THE NEED FOR A CONVENTION

This section will be the most subjective. Bringing together all of the data thus far in section one, I will blend in more information and personal perspectives and then advance my own interpretation of Hawaii's present situation. I will then forge a need for a statewide Christian convention as a way for educating a whole state and motivating it towards renewal. As already stated in this paper's introduction, I felt I had received the call from God to hold a convention. It began in Urbana, Illinois, then in Nuuanu Valley in Honolulu, then at Stanford University, California, and finally in Tantur, Israel. Though unarticulated at the time, the rationale for those thoughts already existed and were marinating in my mind and soul and will now be stated in the context of the history of Hawaii and trends in America and the world.

Unity Within Diversity

From the time Captain James Cook discovered the so-called Sandwich Islands, Hawaii would never be the same. The Occident and the Orient were scheduled to meet in the middle of the Pacific. Business interests, nations searching for new land, and missionary zeal would inevitably converge on Hawaii. The end product would be that no one interest would be the

dominant one, but rather what was to become the 50th state of America would be an ongoing, fluid, organic people that would pulsate with the differences of conflicting and opposing culture, all at the same time.

Business brought the immigrant workers. Missionaries brought religions. The workers brought their culture. Nations imposed their governments. In viewing the last two hundred years, Hawaii has been the object of strenuous wrestling. Many wanted a piece of her. Many used force. Even her annexation was done under coercion and duress.

Hawaii is the only state with a 76 percent nonwhite majority. The majority are recent immigrants within the last century. This, perhaps, puts Hawaii in a higher state of flux than most states. And the new residents are not just from a neighboring state but from such diverse places as Vietnam, Cambodia, China, The Philippines, and Japan.

So how does a state survive under this tugging and pulling? Psychologically and emotionally, how do the inhabitants cope with so much change, and so much diversity in its own population? In several ways:

1. A Happy Acceptance. With enjoyment, the people of Hawaii accept the differences. The enjoyment of the different cultures and their celebrations such as the Cherry Blossom Festival, Narcissus Festival, King Kamehameha Day, St. Patrick's Day make a wonderful mix of foods, colors,

architecture, and clothing. However, this enjoyment can only come if there is the next trait.

2. Do Not Rock the Boat: a nonresistant acquiescence. There is a saying in Hawaii. It is just one word but says so much. It is "whatevers." It means living a lifestyle of "whatever happens will happen." The fact that "whatevers" is improper grammar even points more strongly to the fact of apathy. Tangent to this is the word "shaka" which means among other things "hang loose." Just as other cultures have said "que sera sera (whatever will be will be)" or "manana (tomorrow will take care of today)," so Hawaii has a definite undercurrent in its people of an acceptance of constant change. The so-called Polynesian Paralysis is not, I contend, due to inherent laziness on the part of Hawaii people (I use this phrase rather than "Hawaiians" which denotes those of native Hawaiian blood), but rather an imperative need for accepting and not resisting people's differences, in order to survive in a tranquil environment.

There is, however, a definite feeling of "don't rock the boat" which affects many different areas. This feeling weakens any vision making for churches, because any new major idea means to rock the boat and put the old wine in new wineskins. Though Hawaii has the highest cost of living in the country, the residents accept one of the lowest pay schedules in the country. It does not make sense, unless one understands

that Hawaii has a high acceptance of things just the way they are.

When I first worked at First Presbyterian Church of Honolulu, my salary was below the Presbyterian minimum. The church refused to raise my salary until the Presbytery spoke on my behalf and said the church had to meet the minimum. Church leaders asked, "Why should an associate pastor get more than what most pastors are getting in Hawaii? Who cares about the national averages?"

In a state where every single American Armed Forces branch has a major base, and where there are the stockpiling of nuclear missiles and the presence of nuclear subs, Hawaii would surely have a feeling of "whatevers" when it comes to nuclear war. Without a doubt, Hawaii is a prime target for a flurry of missiles. Contrary to the popular television movie, there is no "The Day After" for Hawaii. Local people do not protest the nuclear arms in Hawaii. Mainly transplanted American mainlanders do. Hawaii accepts military occupation and nuclear arms. Remember, back in 1886 the United States claimed Pearl Harbor as its own much to the anguish of other nations and many Hawaiians.

The "don't rock the boat" idea is also a function of a deep Oriental and perhaps, Polynesian characteristic in that it is wrong to be assertive and to insist on your own way. To be publicly assertive is to be rude, and to make your family or friends lose face which is almost the greatest of all Oriental

sins. So vision making and new ideas are very hard to put forth when one is worried about being assertive, because assertiveness is an essential part of implementing and persuading others about a vision.

This characteristic is held in conjunction with the next trait.

3. A wariness of outsiders. Because Hawaii has literally been run over by so many countries and cultures, it is still a part of its nature to be cautious of outsiders, for it is the outsider who now rules so much of the business. Who are the main outsiders? The mainlander from the United States who is often called "dumb haole" (haole means Caucasian); the mainland-raised Japanese called "katonk" (so dense that if you hit their hard head it goes "katonk!"); the new ignorant immigrant from China called "China Jack" or "F.O.B" (for "fresh off the boat"), and any other person new to Hawaii. Anytime there is a convention or conference, there had better be some local people from Hawaii visible on the speaker's stage, in the leadership or else it will be highly suspect.

Hawaii is unique. It is difficult to understand and break into the culture. Here are some stereotypes. In Hawaii, people of all races take their shoes off before entering a house. Outsiders walk inside a home with shoes. Local people know how to use chopsticks. Outsiders do not. Local people are not time conscious. Outsiders are more punctual. Losing face is a terrible sin and is to be avoided at all costs in

creating shame for another person. Outsiders can be assertive to the point of public embarrassment and hurting the local person's feelings. Though these are generalizations, they are not idle ones. To violate these will hurt one's integration to Hawaii. It is no wonder that many military families stationed in Hawaii have a difficult time coexisting. It is a whole new set of rules.

To be sure, this would be the same if you moved into the deep South, or certain sections of New England. However, though Hawaii may be similar in having strong biases as these two previously mentioned geographic areas do, it is still not as easy to integrate as for example, in northern California.

The high immigration rate and the continual waves of different peoples from foreign countries throughout Hawaii's history means that Hawaii is in a flux that most states do not go through. California is another state going through a large racial change (mainly Hispanics), that I would presume that states like Montana, Alabama, Delaware, and Ohio do not experience in such large numbers. With the population and the cultures changing so much in Hawaii (from 1980 to 1985, 89,200 people came and left), and with the heavy military presence being transferred in and out (131,692 military family members in 1985 of which 116,589 are scheduled to leave within four years¹) one thing becomes clear: when planning to educate a whole state, whatever one does, one must do it quickly and well. You can not plan to win people's hearts, then train and

disciple them for three years, and then send them out. If you have a five-year plan, the people will have left.

If people are going to educate a whole state via a convention, they need to invite everyone, all faiths and all cultures or else the idea could spell death in Hawaii. They also must work fast and perform well. Long-range planning must still exist but in the context of good short-term objectives.

Religions

In the area of religion, Hawaii has probably more different faiths in a concentrated area than any other state in the country. This makes it extremely difficult for a narrow, conservative evangelical group to proclaim their interpretation as THE Way. They face, not only more of the liberal persuasion, but a high number of faithful people, not usually seen anywhere else in such high proportion in the United States, such as Buddhists, Shintos, Tenrikyos, Muslims, Ba'hais, Mormons, and Hare Krishnas.

On a regular basis, in the early and middle 1980's the Bishop of the Roman Catholic Diocese, the Bishop of the Buddhist faith, and the Bishop of the Episcopal Diocese of Hawaii would meet regularly on a social basis. Only in Hawaii?

If a strategy is to cause a renewal of faith in Hawaii, it must consider doing two critical things:

1. It must go beyond denominational lines. A major change in the Christianity of Hawaii cannot occur unless it includes a broad spectrum. To be narrow in the invitation list

goes against the grain for Hawaii, a place that is forced to except everyone.

2. It must draw the line somewhere of who is to be invited. Can a Baptist sit down with a Mormon, Unitarian, Buddhist, and a Jew? Doubtful. If a renewal is going to occur, it must stick with its evangelical heritage, and if it compromises it should do so **only in the context of its orthodox Christian family**. This means inviting the liberals, the Catholics, the Protestants, the charismatics and non-charismatics. This alone will still alienate many in the conservative wings, but a line has to be drawn somewhere.

3. The leadership of the renewal event, must be solidly evangelical for only the evangelicals understand renewal and evangelism. The leaders must be the fusion of what is best of Hawaii and the mainland. They are to be exposed to higher and different learning in the other parts of the world; they are to be time conscious and organized. They are to be incredibly culturally sensitive.

The Oral Tradition

There is another colloquial phrase that describes Hawaii and at the same time points to important strategy for any ministry in the state, and that is, "talk story." People like to "talk story" in Hawaii, meaning they love to tell stories. As mentioned in the earlier sections, Hawaii is not a highly literate, well-read, or highly educated state. It lives on the oral tradition of telling stories and singing songs and

dancing the hula. As the saying regarding the hula goes, "let the hands tell the story (and the hips and legs etc.)."

Hawaii is a sight and sound community. It listens. It sings. It "talks story." Most of Hawaii's public school graduates do not go to the mainland or abroad to study. They stay in Hawaii. Allen Bloom's description of the American university student is right on the button in describing the Hawaii people. As a whole, books are not their best friends, and if books are read, they would not be the classics. Television would score higher and certainly music would. The high majority of Hawaii residents have average reading skills or lower, as we will see in detail in the next section.²

The "talk story" oral tradition gives another strong reason for having a convention in Hawaii, one in which the main way of learning would be through lecture, discussions, films and overheads. Give volumes of books to most Hawaii Christians and they might remain unread and you would be asked to "tell me about it." True in many states. Especially true for Hawaii.

If Hawaii were to have renewal, it would have to come by the spoken word. It would have to come from a variety of speakers who would use a variety of styles to fit the variety of different kinds of ears of the various people. In more detail, let us take a studied look at the reality of Hawaii's education and reading ability.

Education

Fifteen percent of Hawaii adults are illiterate in English³, which is a higher illiteracy rate than thirty nine other states. Hawaii's reading level is tied with six other states and does better than only five.⁴

Eighty percent of Hawaii's people, twenty-five years or older, did not complete four years of college. Twenty three percent in 1983-85 did not finish high school.⁵ If they do go on to higher education, most of them go to the local state university or community colleges and not to the mainland or abroad. Hence, there is a high in-grown nature and lack of exposure in the education in Hawaii.

Of the 10,281 public high school graduates in 1987, thirty percent had less than a "C" average.⁶ However, many teenagers and young adults are getting a quick family education in that twenty percent of all babies born in 1987 were born to unmarried mothers.⁷

If it is true that part of the megatrends for Hawaii is a "brain drain" seeing that the best of the young local talent are going to the mainland, or if educated there they like it and choose to stay there, then this increases the chance for Hawaii to continue to be provincial because new insights are not coming in.

Due to the fact that Hawaii is so far away from mainland United States, and that it is expensive to import speakers or cultural events like ballets or theater groups or

symphonies, the 50th state again is in jeopardy of not having a high influx of some of the best ideas and productions that are much more accessible in North America.

At Stanford University the commencement speakers for the last two years were ABC News Anchorman Ted Koppel and former Speaker of the House, Tip O'Neil. The quality of input is tremendous in California. In Hawaii, people seem to settle for a speaker of lower quality.

It is my belief that there is an attitude in Hawaii of "Why try to be better? Take it easy. Whatever. Hang loose," which permeates most of our educational system. Why be "Type A" when "Type B" will get the job done? And yet, it is the mainland-educated that take all of the top spots in Hawaii.

In terms of the church, it is amazingly interesting to me that of twenty-eight of my friends who graduated from Fuller Theological Seminary, twenty-one of us went straight to Hawaii without any mainland pastoral experience. Two went to work in mainland churches and have not worked in Hawaii. One went to the South American mission field. One went to the mainland and quit the pastorate. Only one went first to a mainland church and then came back to Hawaii.

This has tremendous implications for Hawaii. It means, for most local pastors, that though their seminary education may have been on the mainland, they have had no outside experience (other than internships) to bring with them back to Hawaii. Again, it is another stroke for provincialism rather

than gathering the best from what we can learn from the mainland and integrating it into Hawaii's specific needs. There is a good chance for Hawaii to becoming in-grown spiritually.

There is a terrible, dangerous, undercurrent feeling that unless a project is "locally grown" it is naive, ignorant and irrelevant. It is no wonder that the local newspapers warn of a "brain drain." The best are being stimulated abroad and want to stay where the action is. And it is my belief that it is not the locally born college graduate who is then moving into their spots. Instead, the companies and large churches will go to the mainland to find the high quality people they need.

If one were to list the senior pastors of all the largest Protestant churches in Hawaii - Central Union Church, First Presbyterian Church, St. Andrews Episcopal Church, First Assembly of God, International Baptist Church, Hope Chapel, Calvary Chapel, Faith Fellowship, Grace Bible Church - none are being headed by a Hawaii born-and-raised person (see appendix G). They are all from the mainland and they are all white. Kawaihao Church would be the only exception, because its very charter demands a Hawaiian pastor. One could say that the myth of the "Great White Missionary Father" continues to exist. I say churches are choosing the best qualified person. However, it is a shame that Hawaii cannot seem to produce leaders who have the vision to want to produce big churches, not for the

sake of numbers, but because the more members you have, the more people are being converted and the more they are being trained to build the kingdom of God.

One of the most serious drawbacks of the Hawaii Christian leader is the lack of vision. Churches think small. The mainland pastors think big and their churches grow. Too many local pastors think tiny. Vision is the key concept which is absent in many Hawaii leaders' mind. They are thinking only in terms of what is happening in their local churches as opposed to what could happen in the entire state or world with their members. They need to be stretched. They need to have the boundaries of their creativity expanded. If the people do not have vision they will perish.

In summary, I believe the Hawaii church is lacking in vision because of: a) a "hang loose" attitude that spills over into the spiritual, b) its "small business" mentality that creates parameters of what you cannot do, rather than expanding the boundaries of what can be done, c) geographical distance that makes it hard to be exposed to what is happening in other settings in the United States, d) an ethnic tendency in the Oriental and Hawaiian culture not to be assertive, which affects a quiet leadership style that is not necessarily charismatic nor visionary, e) a population that is not highly educated nor travelled nor well-read, hence, there lacks a flow of new ideas and perspectives coming from the outside, f) a pastoral leadership which predominantly has had no outside

pastoral experience, g) a brain drain of young adults going to the mainland to live, h) the fear of the high cost of living and being a slave to money, and fearing its rule rather than making money a slave working for your church. Most church budgets show the lack of risk rather than a faith budget built on what God wants us to do even though we do not yet have the money.

Money

In the autumn of 1981, an "intermediate" budget for a four-person family living on Oahu was estimated at \$31,893. This was twenty-six percent higher than the corresponding urban United States average, and was first among the twenty-five American metro-politan areas surveyed. The median income for a family in 1982-84 was \$30,071.⁸

The composite economic scenario of Hawaii is that it is very expensive to live there. The tourist industry is number one and is doing well but some of the traditional standbys such as sugar cane and pineapple are falling off. Hawaii is trying to diversify into other areas such as guava, macadamia, papaya, and tropical agriculture (e.g. prawns, Japanese unagi eels). Most of Hawaii business people are involved in small businesses. Therefore, as the immigration shifts, Hawaii is seeing a major shift in the economy.

The financial setting gives an atmosphere of high concern over money. People watch their spending because all of

the daily necessities such as gas, food, clothing, etc. cost so much.

Churches also pick up this anxiety over money! Their budgets are incredibly small for the programming. There is a feeling that if a program is truly Christian it does not cost a lot to produce or implement or experience.

What does this mean for the Christian education of a state? People are not willing to spend a great deal of money for it. They are highly sensitive to the costs of things, especially for the "non-essentials" like spiritual renewal, but ironically this does not include entertainment nor retail buying (as mentioned before, it is Hawaii's number one industry!).

This paradoxical hypersensitivity of people cannot be underestimated. In the past, people have decided against flying from a neighbor island to Oahu to attend a Christian convention. However, these same people, as one Maui pastor pointed out, have no inhibitions of flying to Honolulu to see the University of Hawaii Rainbow Football Team play every Saturday night.

What this means is that even though it may cost more than \$30,000 to fly in twenty speakers for a Christian convention and to organize it, the registration fee for the delegates will have to be at what the people think is a reasonable rate. On the mainland it is common to pay \$200 to

\$300 for a secular or a religious three-day conference. In Hawaii, that is literally unheard of.

In order for a church to send just one delegate to the mainland for a convention, the costs are staggering! A plane ticket, round trip to the west coast, would be around \$400. Hotel costs for four days, around \$350. Food would be around \$200.00. Taxis or rental cars could come around \$100. And the registration for the convention itself could be around \$200. That totals to \$1,150. That is the cost just to send one person from your church, and most churches in Hawaii are small. Only three churches in all of the state have more than 500 members! So this kind of pricing is incredibly high for the basic Christian and his/her church.

Unfortunately, the ones who suffer the most from money anxiety are the laity. Pastors have their professional continuing education funds. The laity do not have this sort of fund and few churches budget for lay leaders to go to the mainland for more training. Hence, the gap between clergy and laity grows even larger. The few learned ones get more learning, while the underexposed get less education. Therefore, a Hawaii convention would have to take that into account.

Why A Convention?

Why choose to bring about renewal in Hawaii through a convention?

Prior to HIM being formed, there was no large-scale statewide event in Hawaii at which Christians of all denominations could convene to hear and dialogue with theologians, pastors, and ministry experts from around the world. In fact, as I have talked to veteran Christians in the community, there has NEVER been a statewide Christian event presenting many speakers and seminars over several days. Shocking to say the least. But I think I know why.

First of all, there are many different churches in Hawaii with different theological persuasions. Each one, of course, believes it is following the right way, the true biblical way especially in terms of using spiritual gifts, having the right gender for leadership, the correct interpretation of Scripture, the absolute implementation of the Sacraments. To compound this scenario is the fact that Hawaii, more than any other state, has a concentration of all these groups. In the northeast there are a number of United Church of Christ churches. In certain pockets in the south the prevalent group is Baptist or Presbyterian. In Irish communities there are a predominant number of Catholics.

In Hawaii, especially on the island of Oahu, there is no one major denomination. There is a heavy concentration of Catholics, Mormons, Episcopalians, United Church of Christ and Southern Baptists (see appendix C). Unlike other states, Hawaii also has Hare Krishna, Baha'i, Nichiren Shoshu faiths,

Buddhists, and all forms of Presbyterians, Methodists, Disciples of Christ, Baptists, and Lutherans.

Hawaii is an eclectic state. It has more than twenty-two radio stations. The food is varied. In California you can roll up to a fast food operation and get basically chicken, hamburgers, hot dogs or tacos. In Hawaii, you can have all that plus the Filipino, Chinese, Italian, Japanese, Hawaiian, Vietnamese, Laotian and Korean foods. It is a decentralized state; hence, a statewide Christian convention faces problems here that most states would not have.

Second, Hawaii is far away from the mainland United States and other countries. Cost-wise, it is prohibitive to fly to or fly in speakers. In California, one can drive north to San Francisco's Mount Hermon Conference Center to hear speakers. One could also drive to Arizona or Oregon. In Hawaii one cannot drive, but only fly more than two thousand miles to the mainland. Therefore, this creates a higher potential for Hawaii to be provincial in its thinking. It is easy to keep to our own ways. Yes, there are a variety of different people in Hawaii, but we sometimes need the experts and communicators from far away to give us a bigger-than-our-island perspective.

Third, as previously mentioned, Hawaii has not had high reading and verbal skills, but a very high illiteracy rate. In 1979, Hawaii eighth graders (who would be twenty two year old adults by 1988), took the Scholastic Aptitude Test and had

these results: 32 percent scored below average; 55 percent average and 13 percent above average. National levels were 23 percent below average; 54 percent average; 23 percent above average.⁹

Hawaii people, therefore, are not used to reading, let alone reading theology. It is not an area known for reading and exploring new ideas and experimenting with them. Many of the fads of the country come to Hawaii late. Rarely does the 50th state start trends. It is not a Berkeley or a Stanford that is always on the growing edge. Hawaii is more like a surfer trying to catch the last wave. No wonder, as was mentioned in the previous chapter, that there is a "brain drain" and a third of the young thinkers are leaving for the mainland. Hawaii is experiencing a brain drain because the state has not made use of those who are creative and brilliant, and it has provided them with little chance to expand and bring about change.

Fourth, I have worked in several Hawaii ecumenical events. It is incredibly hard to encourage a wide variety of people to come to a non-denominationally sponsored-event. If the Episcopalians organize it then the Episcopalians come. If the Baptists design it, then the Baptists come. To invite everyone, perhaps, a separate non-profit organization needs to be set up to sponsor the project. But there has never been one. It is an understandable trust level that encourages us to go to our own brand but not to other denomination's events.

Fifth, a statewide convention has never been held prior to HIM. It is a famous line in church to say "we've never done it that way before" when you want to kill creativity or a new idea. Not only has Hawaii not had a statewide Christian convention before HIM, but there are few who have gone to the mainland to see huge national or special interest conventions.

Sixth, as mentioned before Hawaii has the highest cost of living in the country. To attend a convention would cost money and the people and churches are sensitive about religious educational costs.

Seventh, with 57.8 percent of the females (over the age of 16 years) and 78.3 percent of the males (over the age of 16 years) employed, time is a real premium for families. If they are going to spend two or three days at a convention, it must be meaningful. In addition, there might need to be child care.

Eighth, churches have not had high visibility in terms of providing creative programs that catch the eye and excitement of the state. I could not name one church that has an exciting program for youth, singles, senior citizens, or parents, etc., that has captured the attention of Hawaii.

The above eight points are the reasons why we have never had a statewide Christian convention in Hawaii prior to HIM. But what are the reasons we SHOULD have such a gathering? Some overlap with the previous mentioned areas, but let me state clearly the need for a statewide ecumenical event.

First, there was no regular statewide religious convocation in Hawaii at which Christians of all denominations can convene to hear and dialogue with theologians, pastors, and ministry experts from around the world. We need a forum to sample and wrestle with the different ideas in Christendom.

Second, unless the people of Hawaii are exposed to theology, ministry strategies, and ideas from outside Hawaii, we can become too provincial, too ingrown, too insular.

Third, often clergy and select lay people are sent to mainland United State conventions to attend workshops. This often results in a gap of experience and learning between clergy church lay officers and the rest of the laity. We need a local event that will enhance the education of the laity as much as possible and not just a select few.

Fourth, sometimes speakers from outside the local church can say certain things with more power, meaning and effect than local pastors and teachers simply because they are from the outside. They can tackle controversial issues with fervor, knowing that they will be here only a few days. Pastors have sometimes laughingly confided that an outside speaker has said the very same thing the pastor had said in the pulpit the Sunday before, but the people were more moved by the outside speaker. A statewide convention could utilize this reality by providing the people of Hawaii with the chance to hear some of the traditional as well as controversial issues in a new light.

Fifth, as an interdenominational venture, a convocation will provide a forum for ecumenical dialogue and understanding, a high priority in many churches. It could serve as an arena to further enhance dialogue not only between Protestant denominations but also between Catholics and Protestants as we all strive to serve our one Lord Jesus Christ.

Sixth, according to a recent survey of nearly four thousand Presbyterians¹⁰, one-fourth said their most important learning experiences occurred after the age of thirty and took place in a retreat, camp program or a small group. Conventions succeed in providing the unique educational experience similar to a camp or retreat by having persons focus on a topic over a period of time, in our case two to three days. We can capitalize on an educational technique that has proven lasting effects.

In an gathering of Christian educators that I attended at Claremont College in the fall of 1981, John Westerhoff III, a Christian Education professor at Duke University, stated that more could be done educationally in one weekend conference than fifty two Sunday School classes a year. His point was that in getting away from distractions, and meeting for a concentrated time over a few days, attenders would learn more, remember more, and implement more of what they had heard than in a year's worth of weekly church school class.

Having spoken at Honolulu '87 in the month of March of that year, Dr. Thomas Groome, Associate Professor of Theology

and Religious Education at Boston College, said over dinner that the curriculum at the convention was one of the most "subversive" he had ever seen. His comment to us was actually a veiled compliment. He said that what we had done is plan a set of forty electives and seven plenary sessions that would put forth ideas of change for all of the churches of Hawaii and then called them together to hear them. Normally such ideas would not be accepted, nor would one have access to so many church leaders at one time, yet under a convention, we had exposed more than 600 leaders to new ideas and new ways of ministry. We were significant agents of change.

Seventh, because it is financially prohibitive to send groups of individuals to the conventions on the mainland, it would be more economical to bring the events here. It is a case of "bringing the mountain to Mohammed." Why send five people at one thousand dollars a head to the Mainland to hear speakers when we can bring five speakers here for a thousand a head for five hundred people to hear them? Simply, a convention in Hawaii would be more cost effective in giving the opportunity to the laity at large. And we would have a better chance at renewal.

Therefore, to summarize all of the reasons in the preceding chapters for choosing the method of a convention to bring about major change for renewal in a state, we would surmise and conclude the following:

If it is true that Hawaii people are sensitive to cost and will not leave the mainland to go to for Christian training because of expense...

If many of Hawaii's people are not readers and grow mainly through the oral tradition...

If Hawaii people are generally not educated abroad and hence, there is a potential to becoming provincial in their thinking...

If there is a lack of vision in Hawaii's people mainly due to the lack of exposure to new ideas...

If most of Hawaii's people are not going to church...

If any kind of significant renewal will have to include all of the Christian denominations due to the tradition of accepting everyone...

If the Hawaii people are so varied in terms of need and perceptions due to their diverse backgrounds...

If the world's megatrends are influencing Hawaii...

If Hawaii's population is highly mobile and it would not commit itself to a multi-year program...but it would to a short concentrated time...

And if, according to John Westerhoff III, short-concentrated retreats are better for teaching and inspiring...

THEN, a major statewide Christian convention that brings the world's best communicators of the faith to Hawaii offering a high number of electives covering a variety of topics would seem to be the answer that fits the entire bill.

But is there a formula for renewal? What would it look like? What did it look like in past history? Are there any models for it? Are there any models for effective conventions that change people's lives?

ENDNOTES

¹Department of Planning and Economic Development, The State of Hawaii Data Book, a Statistical Abstract - 1986, (Honolulu: Department of Economic Development, 1986), p. 47. (hereafter cited as DPED, Data Book).

²Ibid., pp. 123, 125.

³Ibid., p. 108.

⁴Ibid., p. 123.

⁵Ibid., p. 108.

⁶John Heckathorn, "The Sour Poi Awards," Honolulu Magazine, January 1988, p. 59.

⁷Ibid.

⁸DPED, Data Book p. 383, 391.

⁹Ibid., p. 124.

¹⁰Earl S. Johnson Jr., "Organizing for Adult Education," Alert Magazine, November 1983.

PART TWO

THE FORM OF RENEWAL

Hawaiian Islands Ministries is interested in creating a renewal of faith in Hawaii's Christians and local churches in order that revival may occur in the islands. This section will attempt to show a theological-educational framework for a convention that would help instigate such a religious response in Hawaii.

First of all, what does renewal look like so I will know if we have hit the target (for if we aim at nothing, we will hit it every single time)? As we mentioned before, renewal occurs when an exceedingly large number of Christians are inspired by the Holy Spirit to recommit their faith in Christ in a way that is manifested by greater obedience and action in serving God and helping humankind.

When does revival occur? When an exceedingly large number of non-believers are converted to believe in Jesus Christ.

As we look at some key times of revival and renewal in history, we see a pattern of steps that are crucial towards renewal. I say "steps" because they are the clearest way to explain the process of renewal. You will need each one to walk up towards renewal. You may change the order. You could skip one but you may tumble and trip. You may still get up the

stairs but it will be with bruises. The steps will be enumerated for clarity.

CHAPTER VI

STEPS TOWARD RENEWAL

STEP I. A Biblical Understanding of Newness Drives Us Towards Renewal

A biblical basis for the need of renewal in our churches and personal lives comes from Luke 5:33-39 (all biblical quotations in this paper are from the Revised Standard Version):

And they said to him, "The disciples of John fast often and offer prayers and so do the disciples of the Pharisees, but yours eat and drink." And Jesus said to them, "Can you make wedding guests fast while the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast in those days."

He told them a parable also:

No one tears a piece from a new garment and puts it upon an old garment; if he does, he will tear the new, and the piece from the new will not match the old. And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins. And no one after drinking old wine desires new; for he says, 'The old is good.'

Jesus told this parable in response to a question regarding change. People had noticed religious followers usually fasted, and Jesus' disciples did not.

In essence, Jesus was saying that due to his Messianic arrival and special nature, there would be a new kind of showing of respect and obedience to God; there would be a new style of ministry and relating to God.

Jesus developed this idea even farther in his parable about a new garment, a new wineskin, and new wine. In the text quoted from Gospel of Luke, it is evident that the Lord is emphasizing the word "new." In terms of renewal, it is clear that God is a God of newness. His gospel brings about change, giving people a new chapter in their lives through forgiveness, grace and mercy. Knowing there can be newness in one's life means hope is a reality. God is a promoter of having things fresh, new and changing.

In the Old Testament, we see this concept of newness being emphasized in the following verses:

"He (God) put a new song in my mouth." (Ps. 40:3)

"Behold, the former things have come to pass, and new things I now declare; before they spring forth I tell you of them." (Is. 42:9)

"Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Is. 43:19)

"And I will give them a new heart, and put a new spirit with them." (Ezek. 11:19)

"For behold, I create new heavens and a new earth."
(Is. 65:17)

In the New Testament, the theme of newness continues:
 "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come." (2 Cor. 5:17)

"Behold I make all things new." (Rev. 21:5)

"We wait for new heavens and a new earth in which righteousness dwells." (2 Pet. 3:13)

The gospel is the "new and living way." (Heb. 10:20)

As he instituted the sacrament of the Lord's Supper, Jesus said, "This is my blood of the new covenant."
 (Matt. 26:28).

It is pertinent to point out that the New Testament is called "new," not "second" or "additional." Newness permeates Scripture. It is the mark of the believer.

True, God is also called "the Ancient of Days," "the Father of lights, with whom there is no variation or shadow due to change," (Jas. 1:17) and that Jesus Christ is "the same yesterday and today and forever" (Heb. 13:8). Yet this speaks of God's dependability, durability and trustworthiness. It does not mean that God is stale, boring, predictable, or stationary. If anything, we see throughout the history of humankind that God is active and involved, and that his message is one of newness bringing about renewal and revival. This is evident in God's leading the Israelites out of bondage into the Promised Land, in the changed lives of new believers, and in the new lifestyles of community of the new churches.

I believe Jesus, in speaking of new wine in Luke chapter five, is describing his gospel which continues to have the power to bring about newness in people's lives. Often the pulsating newness of the gospel is inhibited or prohibited by old wineskins, which represent outdated, irrelevant tradition and structure and ways of thinking in our churches and personal lives. It is scary to think that the gospel is so available and accessible, but yet can be rendered ineffective or stopped due to our human restrictions of laws and cultural traditions.

In the Middle East, bottles were made of skin. When new wine was put into them, it fermented and gave off gas. If the bottle was new, there was a certain elasticity in the skin. It would stretch and give way to the pressure built up from the gas. The old bottle, on the other hand was made of a skin that had grown dry and hard. If you put new wine into the old dry bottle, it would start to expand, then burst, and you would lose everything.

The metaphor is clear: when Jesus Christ comes into our lives, he brings new ideas, new strengths, new perspectives, new priorities and commitments. He can do mighty things in our lives if we get out of his way and allow his role in our lives to have the freedom to expand. If we do not, the bag breaks, and the gospel is wasted as it splashes and flows away on the floor of our lives.

Every age finds churches and Christians forgetting that the gospel is new. They try to limit and contain the gospel by

rules, regulations, an unwillingness to risk, or a fear of the unknown. Traditional ways of thinking may trap the gospel into being unused or misunderstood. Churches can become like old wineskins that cannot stretch with the times. The content of the gospel is genuine and wonderful! It is the style of our wineskins that needs examining. The Church desperately needs to find new ministry styles in how it teaches, evangelizes, manages itself and cares for others. A lack of vision indicates that our wineskins have become brittle and old. Our fear or avoidance of new forms of ministry and worship shows our wineskins have petrified with age.

The gospel is powerful. It speaks of a love so lavish, a grace so unyielding, a forgiveness so formidable. To restrain it with thoughts of "we have never done it that way before" is to water down the new wine.

Churches and Christians must always be in the process of change, but not change for change's sake, but for the sake of Christ. Yet, what is the hardest thing for a church to do? Change. What does it often fear the most? Change. The irony is that if one reads the fifth chapter of Luke and all the other verses listed in this section, it is clear that a characteristic of Christ's Church is change. It should always be adapting and renewing itself to speak to a changing world. Yet, for many, the Church is an old institution of old ideas and antiquated laws.

Then how can a church change?

Obviously, the Church changes only via the Holy Spirit. What are some of the best ways a church becomes open to change?

First, the Church's leadership becomes inspired by an idea from God. When people become inspired, then chains cannot stop their wanting to make a change.

Second, change often occurs when one encounters a person presenting a new idea, especially if the person is an outsider. It is ironic that a conference speaker can say the same thing a pastor has said for years, yet when the conference guest says it, it has more meaning and authority because he or she is an "expert" from the outside.

Third, change often occurs when people are away from the distractions of life - radio, television, children, the office and deadlines. In a quiet place, such as a retreat setting, God's voice is often easier to hear in a noisy world.

Hawaiian Islands Ministries utilizes all these variables to be an instrument for change as it brings outside conference speakers to teach church leaders in a quiet setting over an extended period of time. By bringing new, outside and the latest thoughts, church leaders have a chance to change, and hence, change their churches. Churches are inspired when their leaders are inspired. Churches change when leaders are open to change.

The task of HIM then is to change the wineskins of Hawaii's churches. It is to free the new wine of Christ by pleading, cajoling, inspiring, convincing, and teaching church

leaders to change their thought patterns and church structure so that the gospel of Christ can expand to its greatest potential.

There is nothing wrong with the wine. The wine of the gospel is true, authentic, reliable and practical. The problem is in the wineskin. And that is what HIM is after. HIM desires to stretch the wineskins of our churches by stretching the minds of the people of Hawaii.

Therefore, the first step is that a ministry must be open to and desire change. The rationale for this change is manifested in a theme that runs throughout the Bible. The gospel itself demands and needs change to exist in healthy form.

STEP II. God Uses a Few Key Individuals to Affect Thousands.

It seems when the Lord has brought about a major spiritual revolution, he has preferred to work through an individual or a small group of people who have vision. The people believed they were called by God himself. They were pulled towards the call rather than feeling pushed and obligated.

The Bible is effusive in its examples of such key individuals in God's working out of history. In ancient times, we can see the role of a shepherd boy named David who killed a giant Philistine and then became a general in the King's army and then later the King himself.

There is also Moses, the liberator of the Hebrews under the dominion of Pharaoh, and then all of the prophets and the apostles Paul and Peter who follow. God uses individuals and rarely a committee to bring about his will.

In Germany, in the 18th century Count Nicolas Ludwig Von Zinzendorf (1700-1706) began the great Moravian missionary movement. In England, John and Charles Wesley were touched by God, and began a remarkable career as missionaries to the Indians in the colony of Georgia in 1735. John Wesley founded what was later to be called "the Methodists" because of their methodical, disciplined ways. Through this group they saw their responsibility towards world evangelization.

In 1882 American evangelist D. L. Moody visited Cambridge. His evangelistic ministry caused great impact. Historian J. C. Pollock points out that "it was in the increase of missionary zeal that the impetus given by Moody was the most marked...many of Moody's converts were soon sensing a call to the foreign field."¹ One of those student leaders at Cambridge was Hudson Taylor who founded China Inland Missions.

Perhaps one of the prime examples of God's using key individuals to bring about major change is found in America in the person of Samuel J. Mills, Jr., who enrolled in Williams College in 1806. During his first year at college, Mills began gathering together some of the other devout students to pray for revival on their college campus. One hot August afternoon, Mills and four other students were out in the fields praying

when a thunderstorm struck. They moved their small prayer meeting underneath a haystack for shelter and continued their meeting. Mills and his friends formed the Society of Brethren whose members were bound together by an oath that God would use them to spread the gospel to the world.

God answered their prayer. From this famous "Haystack Meeting" came the first American student volunteer foreign missions group. Mills and friends went to the annual assembly of the Congregational Churches of Massachusetts with a petition requesting that a foreign missions society be formed. Church leaders agreed and voted to form the American Board of Commissioners for Foreign Missions, the first foreign missionary society in North America. It was through this group that Hawaii was brought and taught the gospel.

Besides founding the Society of Brethren and the new American missions board, Mills help found the Marine Bible Society to evangelize seamen around the world.² He also was a founding member of the American Bible Society in 1816, and helped organize the Foreign Mission School at Cornwall, Connecticut to train international students from overseas to return to their countries to spread God's Word.

From this one man came so much change and renewal and converted lives. And Mills is not an idle rarity or exception. God has always used a primary individual to bring about a major change, whether it is Billy Graham of contemporary times or George Whitefield or Jonathan Edwards during the era of the

Great Awakenings. One man has the primary vision and he surrounds himself with others who have a similar vision, who strongly believed they are called as were those Haystack praying people.

The people who want renewal are people who want a new wind of direction. They are not satisfied with the present state. The Haystack prayer warriors were not ordered to pray; they came together because they felt compelled to pray and seek a new way to respond to the fire of desire to win the world for Christ.

They did not want what Richard Lovelace calls a "xerox theology"³ - a theology that fails to relate scripture directly to current needs and conditions but is content to pass on a doctrinal inheritance tailored to tenets in another century. They wanted something that was needed for its time. And hence, came forth different organizations to fit different needs.

Coming forth from these key individuals was a strong desire to be in continual contact with God via prayer for direction, strength and wisdom. Without prayer, individual spiritual growth and the renewal and extension of the church could never happen.

STEP III. Prayer is the Foundation for Renewal and Revival

In Exodus 2:23-24, the prayer of the Israelites stirred God's heart and resulted in Him sending the deliverer Moses. Centuries later, we find a small group of men in the

south praying for a man to bring revival back to America, and Billy Graham begins his ministry.

Before the Great Awakening, Cotton Mather organized prayer meetings for a new Pentecost to refresh and empower the Puritan movement which was weakening. Mather spent 490 days and nights interceding for a worldwide spiritual awakening. And as usual, God responded.

The awakening began in 1727 in Count Zinzendorf's community where a round-the-clock meeting for church renewal and global outreach was maintained for one hundred years!⁴ The name of the community was "Herrnhut" which meant "The Lord's Watch."

To continue to expand the awakening, Jonathan Edwards and others rallied groups together for quarterly "concerts of prayer." By the nineteenth century, these "concerts" had transformed into midweek prayer meetings, devoted to spiritual awakening and missionary outreach.

Then in 1858, the Third Evangelical Awakening began. Lay people began to meet daily at noontime to express their concerns in prayer. It went on for decades.

By the late nineteenth and early twentieth centuries, fundamentalist and pentecostal movements began. Their theology was not perfect, but it carried a passion that few others had. Yet as Lovelace once noted, "An increase in the volume of prayer may not be as important as refinement in the agenda...God is looking not for perfect Christians, but for

those who are deeply attentive to holy purposes."⁵ And then he pointed out,

The current shape of the Kingdom of Christ cannot be mapped precisely apart from a continual prayer watch, which sweeps out like a radar beam surveying the territory around us. As that beam revolves, it lights up areas where we sense God's concern to bring heaven's order on earth. It also illuminates mountains of Satanic opposition which must be moved if the Messianic rule is to prevail.⁶

In speaking of Satanic attack, it would be wise to describe briefly some signs of lack of renewal that prayer counterattacks. In Lovelace's book, Renewal as a Way of Life, he describes a cycle in which prayer leads to the raising up of a leader like Moses: a) People of God gradually fall away from God-centered, kingdom-centered living as new generations arise. b) Their hearts are emptied of God's presence. c) They absorb the corruptions of the surrounding world. d) God removes His blessing from them and they experience hardship. e) They groan in their hearts from the lack of blessing and the increase of hardship and God is moved to pity to raise up a new deliverer (or as I would say the key person in the Renewal process) who then brings peace and rule of God for one generation.⁷

When people then become obedient under God again, they become active in advancing the kingdom. They pray in the midst of extreme difficulty. God answers their prayers and they receive power. The Church then prospers in spiritual growth. The expansion creates another round of Satanic attack. And then the people must begin another cycle of prayer or else hardship begins again.

How does this spiritual growth and expansion look?

STEP IV. Renewal and Revival Always Brings About Large Numbers

A main complaint of many a church is "let's not get into the numbers game." True, if one uses numbers as the sole criterion for evaluating a ministry it would be quite misleading and probably worldly. Yet anytime God moves, people are attracted, whether it was Jesus giving His Sermon on the Mount or feeding the five thousand, or people coming to Christ in the times of Peter and Paul. Whenever the gospel is truly preached, people come out. Numbers have to be part of an evaluation of the success of a ministry.

Large numbers are always a sign of revival. By our definition, revival is not occurring if there are only a few individuals who either are coming to Christ or finding a changed, renewed, refreshed faith. Revival and renewal probably are occurring if many have radical life changes of obedience and love towards God.

In 1837, a Hawaiian "Great Awakening" took place in Hilo on the island of Hawaii. Within five years, a fifth of the population, more than 27,000 converts were added to the churches.⁸

In the Great Awakening in America during 1857 and 1858, prayer meetings spread throughout Manhattan. Newspapers reported that 6,110 people attended noon prayer meetings in New York. Ten thousand New Yorkers had been converted to God and went under the care of the local churches. One person reported

that there were 96,000 new converts in the city. Other similar situations were seen in New England (30,000 converts reported), the Ohio Valley, Pennsylvania and the South. The population of America was around 37 million at that time. Within a year, the various denominations reported more than a million converts.⁹

In the years 1883-1888 the Protestant churches in Japan reported an awakening where membership grew from four thousand to thirty thousand people.¹⁰

In Wales a tremendous revival began in 1899 when a 26-year old student named Evan Roberts left his college to preach. At his first message only seventeen heard him. Within three months an amazing hundred thousand converts had been added to the churches of Wales. Even more amazing came a book five years later criticizing the revival because only 80,000 of the 100,000 were still in churches!¹¹ Such a conversion rate is better than the biblical parable of the soil where only one out of four seeds make it to the good fertile soil!

Church historian Kenneth Scott Latourette noted, "Our reading of Christian history has accustomed us to see Him break forth in unexpected places where souls have opened themselves to Him and have been made great by the touch of His Spirit."¹² He believed that these awakenings saved Protestantism, and yet interestingly did not come from the intelligentsia.

Yet revival does not mean people who just call Jesus, "Lord, Lord" but do not know Him or obey Him. Revival necessitates a changed life which leads us to the next point.

STEP V. Revival and Renewal Point to a Decision to Radically Change One's Behavior.

The true conversion will be seen in a variety of fruitful ways.

There will be a greater love for humankind. Actions will prove it via wanting to spread the gospel and to take care of a neighbor's primary needs of food, shelter and clothing.

There will be a hungering for God's word, a heightened desire to study the bible and bring others to the study.

There will be a longing for more prayer. It is no surprise that if prayer laid down the foundation for renewal and revival then a thirst for prayer would accompany it.

There will be a willingness to risk for God, to try new things and adventures in proclaiming his Gospel.

There will be a hungering to obey Christ, to confess sin, and a willingness to sacrifice and be disciplined.

Above all, these new hungerings, desires and actions will not be a momentary flash, but a long-lasting change in the renewed or converted person. The mark of true Christ-centered change is that there is a "marathon" strength of a long-distance believer running for Jesus, rather than a sprinter who expends great energy only to fall and stop running in a few seconds.

Renewal demands and calls for a decision to integrate what you have learned. The great mistake of especially the

present generation is the belief that one can attend the activities of the Kingdom of God e.g., Bible studies, retreats, worship etc., and deceive yourself into thinking you are **building the kingdom of God**. A renewed mind without a renewed life is reprehensible. A revival would need doers of the Word not just hearers.

Education for the laity is key here. Christians may need to invest several years in formal theological training, perhaps via extension programs from seminaries or attending such local church studies as Bethel Bible Series. There is a need for sound theology with a practical focus.

Richard Lovelace outlines the danger to the lack of lay education:

I am more and more convinced that Christianity has lost control of Western culture because it has failed to spend time and money on the cultivation of the mind. The result is a modernism that cannot transform culture because it has capitulated to paganism, and a fundamentalism which has no traction because it is out of touch. The only way we can avoid these polar dangers of destructive and protective enucleation is to invest time, money and prayer where the impact is greatest: in the formation of Christian hearts and minds. Warm hearts alone will not conquer a culture unless we wield the instruments that govern the central mindset of society: ideas. But ideas alone will be powerless unless they are controlled and directed by spirit-filled hearts.¹³

It is for this purpose that HIM decided to put on the convention so that hundreds of churches may come together.

STEP VI. There Will Be a Surge of Unity Between the Churches

A sign of revival and renewal is a greater unity between the local churches. John Calvin and others have

insisted that only a united body of Christ in each region can carry out the best strategy for ministry. When English Puritans criticized Anglican bishops and their prayer book, Calvin advised them to put up with the "tolerable stupidities" of the latter and not to exchange the former for a Presbyterian system. It was more important for Calvin that the English church stay unified.¹⁴

When revival spreads there is an excitement that jumps from church to church and from denomination to denomination like flames leaping from one dry tree to another. No matter what the denomination or country, Christians become ecstatic over the news that revival is spreading, and they are deeply and authentically thrilled for their brothers and sisters in Christ.

True revival has not occurred if churches are competing and bickering that church "A" has more converts or members than church "B." Since God is the author of peace and harmony, it would be consistent to see that revival is marked by unity among the churches as they are guided by the Holy Spirit.

However, it is important to note that this unity is often ironically prefaced by conflict and antagonism between Christians.

In an address to Menlo Park Presbyterian Church, as part of its Summer Forum '87 series, author, former missionary and psychologist John White reported on July 15, 1987 that he

is writing a book about revival. He shared the following insights in his address entitled "Flirting with the World."

White listed five signs of an authentic revival.

First, White contended that revival was usually marked by "vitriolic opposition" to the revival leaders, by well-respected mature believers. This is surprising since one would think that the mature Christian would discern a movement from God, but White, said, not so. In fact, they were the **main opponents** of it. Christian leaders would often attack the leaders of the revival movement. Why? Mainly because they were using some new method of ministry. As an example White explained how in the Great Awakening, George Whitefield was strongly criticized by John Wesley for preaching in the fields outside of a sacred building. It was only after Wesley was invited by Whitefield to try it that he saw the power in it.

Wesley also questioned the idea of instantaneous regeneration. The whole concept bothered Wesley because he personally wrestled with his soul for months for conversion. He believed instantaneous regeneration was for the days of the apostles but not for today.

White said that some felt that Whitefield was the antichrist, and that this came from many godly men who were used by God.

White listed these other signs of revival: 1) You can recognize it by the fruits of the Spirit. 2) There is an

increased hunger for God's Word. 3) There is a hunger for prayer. 4) There is an increase in love for fellow man. 5) Those converted in a revival were usually of the lower socio-economic strata. 6) Heresies usually came soon after revival.

D. Martyn Lloyd-Jones, the famed Anglican preacher-theologian, who believed in the necessity of revival offered these signs of the movement: 1) All classes of people are affected. 2) Revival comes, lasts for a while, and then passes. 3) The men and women who are converted and enter the life of the Church continue. 4) People cannot explain how the revival happened for there are no real methods. 5) Revival leads people to ask the question, "What is this? What is it? He says, "It is something that comes like a tornado. It is almost like an overflowing tide, it is like a flood. Astounding things happen, and of such a magnitude that men are left amazed, astonished."¹⁵

And what is the purpose of revival? There is no better way to close this section than quoting again the famous Lloyd-Jones, who upon expositing on the verse Joshua 4:24, "that (in order that) all people of the earth might know the hand of the Lord, that is mighty," wrote:

God does this thing from time to time, God sends revival, blessing, upon the Church, in order that he may do something that is going to arrest the attention of all the people of the earth. Here, we must always realize, is the chief reason for ever considering this matter at all. This is my main reason for calling attention to this whole subject of revival and for urging everybody to pray for revival, to look for it

and to long for it. This is the reason - the glory of God.¹⁶

After having looked at the history of some of the characteristics of revival, the questions remains: is it possible that one could prepare a community for revival, besides just praying for it? We saw over and over again through history that key individuals could be used by God as catalysts to start a revival movement. There was a wide spectrum of styles. George Whitefield and others began preaching. Zinzendorf began Herrnhut. Samuel Mills, in his unique entrepreneurial style began missionary organizations.

If, then, it is possible to create an environment, ripe for renewal; and if, as HIM chooses to do, one decides to use a convention to bring the people together, then what would a prototype look like?

It would be wise to examine in more detail two events which blended together zeal, inspiration and education in an effort to create training for renewal in the local church and then to the world. From these two models a possible prototype could be forged that could uniquely apply to Hawaii. The next section brings us to an analysis of two real-life contemporary models that may give guidance to a convention strategy for Hawaii.

ENDNOTES

¹David Howard, "The Road to Urbana and Beyond," Evangelical Missions Quarterly, January 1985.

²Tucker, Jaya, p. 122.

³Richard Lovelace, Renewal as a Way of Life, (Downers Grove: InterVarsity Press, 1985), p. 187, (hereafter cited as Lovelace, Renewal).

⁴Ibid., p. 173.

⁵Ibid.

⁶Ibid., p. 174.

⁷Ibid., p. 171.

⁸Kuykendall, Hawaii p. 76.

⁹J. Edwin Orr, Campus Aflame, (Glendale: Regal Books, 1971), pp. 53-54.

¹⁰Ibid., p. 99.

¹¹Ibid., p. 101.

¹²Kenneth Scott Latourette, Missions Tomorrow, (New York, n.p., 1936). pp. 127-131.

¹³Lovelace, Renewal, p. 191.

¹⁴John T. McNeil, "The Ecumenical Ideas and Efforts to Realize It, 1517-1618," A History of the Ecumenical Movement, vol. 1, ed. Ruth Rouse and Stephen C. Neill, (London: S.P.C.K., 1953), pp. 27-69.

¹⁵D. Martyn Lloyd-Jones, Revival, (Westchester: Crossway Books, 1987), p. 115.

¹⁶Ibid., p. 116.

CHAPTER VII

MODELS OF EDUCATING FOR RENEWAL

There are many Christian conventions held in America. However, there are two that have consistently helped the Church. They are so different in purpose and yet, both have shown fruit and are successful in attracting numbers. They are both worth examining as models of what might work in Hawaii.

One is a convention that continually seeks to encourage world evangelization. That is the InterVarsity Christian Fellowship (IVCF) Missions Conference that is held usually every three years in Urbana, Illinois at the University of Illinois Urbana-Champaign campus.

This event uses a convention strategy to bring about radical change and obedience to God in young people (mostly college students). It is very specific in its focus. It desires to encourage delegates to become missionaries.

In 1987, IVCF held its 15th convention. A record high, 19,500 people attended the five-day conference that usually begins two days after Christmas. No other American convention brings so many people together with such life-lasting impact.

The Urbana Missions Conference had a humble beginning. Much of the following information comes from a telephone interview with Dr. J. Christy Wilson Jr, who is presently Professor of World Evangelization at Gordon Conwell Seminary.

In 1946, he was the Missionary Secretary for the United States and Canadian InterVarsity and the Student Foreign Missions Fellowship.

In 1886 the Student Volunteer Movement began with 100 students giving their lives for World Evangelization. In 1891, it began its first quadrennial conference. It reached its heights in attendance and interest in 1920.

However, after World War I, the Student Volunteer Movement (SVM) became liberal in its theology, straying far from its evangelical, fundamentalist roots. It got more involved in the so-called "social gospel" of helping the poor and the hungry through material means, but lost its focus on helping people through evangelism. Dr. William Beahm, in his doctoral dissertation on the history of SVM put it this way, "Their emphasis shifted away from Bible study, evangelism, lifework decisions, and foreign mission obligation on which the SVM had originally built. Instead, they now emphasized new issues such as race relations, economic injustice and imperialism."¹ Beahm also noted that after 1920, the organization became top-heavy in administration. The Executive Committee was expanded from six to thirty, which began to impair the group's effectiveness.

In response to this lost focus on world evangelization, the Student Foreign Missions Fellowship (SFMF) was organized in 1936. It held two conferences that year in Ben Lippon, North Carolina and Kewswick, New Jersey in hopes of

recapturing the flame and excitement for overseas missions. There was a small attendance of about thirty persons.

The SFMF tried to make the conferences attract people from all over North America but it had no money. Travel was hard, and SFMF did not have networking contacts throughout the continent.

In 1945, SFMF decided to join with InterVarsity Christian Fellowship because it had the national network already in place. IVCF was committed to discipling college students throughout the world, and it had chapters on most of the university campuses. By joining IVCF, SFMF could then become the "missionary arm" of InterVarsity. It could now affect schools throughout the country, including seminaries and Bible schools.

In 1946, the first missions conference was held. It used the quadrennial convention as a model. It was called the Convention for Missionary Advance. The conference was held in Toronto because that was the headquarters of InterVarsity. Attendees included missionary Jim Elliot (later martyred), missions strategist Ralph Winter, David Howard of World Evangelical Fellowship in Singapore, and Robert Foster head of African Evangelical Fellowship.

According to Wilson, Dr. Stacey Wood, the general secretary of IVCF said he had never seen so much prayer as in that first convention. All of the chapters' students and staff prayed. According to Wilson, "they were real prayer warriors."

Approximately 575 students came to the first missions conference. Adding staff and missionaries it came to about 700.

Wilson said, "We were praying for big things. So it was not surprising the numbers came." When asked if he ever dreamed the Urbana conference could hit nearly 20,000 students, he said, "If it were not for the physical limitations, I don't see why we could not get up to 100,000 at a missions conference!"

While the Urbana Missions Conference has yet to hit 100,000 delegates, it is staggering to see the kind of growth it has had in the last thirty-one years. Look at these figures from John Kyle, the director of several Urbana conferences:

<u>YEAR</u>	<u>THEME</u>	<u>ATTENDANCE</u>	<u>DECISIONS</u>
1946	COMPLETE CHRIST'S COMMISSION	575	
1948	FROM EVERY CAMPUS TO EVERY COUNTRY	1,294	
1951	BY ALL MEANS -- PROCLAIM CHRIST	1,646	
1954	CHANGING WORLD -- UNCHANGING CHRIST	2,141	
1957	ONE LORD/ONE CHURCH/ONE WORLD	3,486	
1961	COMMISSION/CONFLICT/COMMITMENT	5,027	
1964	CHANGE/WITNESS/TRIUMPH	6,264	
1967	GOD'S MEN --	9,200	
	FROM ALL NATIONS TO ALL NATIONS		
1970	WORLD EVANGELISM: WHY? HOW? WHO?	12,304	7%
1973	JESUS CHRIST: LORD OF THE UNIVERSE	14,158	28%
	HOPE OF THE WORLD		
1976	DECLARE HIS GLORY AMONG THE NATIONS	17,112	50%
1979	THAT ALL NATIONS MIGHT BELIEVE	16,625	7,500
	AND OBEY JESUS CHRIST		
1981	LET EVERY TONGUE CONFESS THAT	13,714	7,500
	JESUS CHRIST IS LORD		
1984	FAITHFUL IN CHRIST JESUS	18,200	15,000+
1987	SHOULD I NOT BE CONCERNED?	19,500	

What are some of the key characteristics of the Urbana Missions Conference and are there any worth duplicating?

First of all, it is clear from Wilson's testimony that there was a heavy foundation of prayer from the beginning. The prayer warriors covered the event with a veil of prayer.

Second, the convention had a strong evangelical flavor committed to world evangelization. It did not get involved in the tangential issues of the social gospel that would take them away from its evangelistic goals. It was narrowly focused on missions and having people discover a personal relationship with Christ.

Third, Urbana had a strong national network of IVCF staff workers who would work for free doing everything from directing cars in the snow to registration and selling of books. Not many grassroots groups can match the organization of having thousands of staff workers promoting an event years in advance and having built a community of commitment from college campuses all over the country. There is a built-in sense of call that would be hard to duplicate especially from a college environment where students eat, play, sleep, and learn together.

Fourth, there were a committed few who called for a need to pick up the torch of passion for Christ that the Student Foreign Missions Fellowship had dropped. However, unlike most revival movements, the names of these individuals are not broadly known except for Dr. H. Wilbert Norton, retired Dean of the graduate school at Wheaton College.

Fifth, it used a format of putting two plenary speakers back to back separated by some music and media shows, and then provided a wide choice of electives in the afternoon. Sixth, as can be seen in the Urbana attendance table, many signed cards that indicated a decision at the end of the convention. At the close of the Urbana Conference, there were four basic decisions to make, and there was a card for one to indicate one's response to the options:

1. I believe that it is God's will for me to serve Him abroad and I will pray and make inquiry to this end.

2. Convinced that I have a part in God's plan for the world, I will actively seek His will for me by increasing my awareness by an involvement in world missions.

3. I will support world missions with money earned from my business or professional skills, both while I am in school and long after I graduate.

4. Do nothing.

According to John Kyle in a telephone interview, the decisions that were returned had a phenomenal response rate as can be seen in 1984 where more than 15,000 out of 18,200 delegates made a missions decision.

Seventh, it offered some of the best communicators in the world. Male and female were chosen. Clergy and laity were given the main platform.

If Hawaii could ever have that kind of numerical and decision-making response, it would be amazing and thrilling in

terms of revival. However, we do not have the national nor statewide network. Nor would we want to make it such a single-focused event; i.e., world evangelization.

Our design wanted to touch on a variety of areas that would build the local Church's ministry.

Hence, a second prototype that carried more of the ecumenical and broad ministry spectrum flavor (other than just missions) is the one used by the Lowell Berry Foundation in conjunction with Fuller Theological Seminary that began as the National Convocation of Religious Leaders in 1979.

The dream of this ministry began with the late Lowell Berry, a businessman who founded the highly successful Best Fertilizer Company. Berry was raised a Methodist. He married a Roman Catholic and later converted to the Presbyterian Church.

As a teenager he signed a commitment card pledging that he would tithe his money. But as a youth, he had no money. He worked on his parent's farm for no pay. The memory of this commitment never left him so when his business flourished he began tithing ten percent. When it became more successful he tithed twenty percent. When it became even more profitable he took 35% of his stock interest in his company and established and the Lowell Berry Foundation.

He once said, "The local church is the most important institution in America today because it strengthens the moral fiber and integrity of one's community and is of utmost

importance to our country."² He dreamed of producing what rarely had been done by that time: a gathering of groups of pastors and leaders from local churches to inspire them with new ideas and to send them back to make a difference in the life of their individual congregations.

Berry always believed that "with the drive I had to get things done at that age (mid 50's) nothing discouraged me to the point of giving up. I always figured that if there was a good idea -- whether in business or in this particular instance, the church -- there had to be a way of getting it done and I was determined to do it."³

He first tried out his ministry idea through the Billy Graham Evangelistic Association through which he helped to organize the San Francisco Billy Graham Crusade. His venture would be called the Billy Graham Schools of Evangelism. The plan had four parts: 1) invite pastors and other Christian local church leaders from all denominations to attend Graham's crusade meetings to observe one way successful evangelism works, 2) provide opportunities for these delegates to share their own unique situations and problems in order to find solutions, 3) ask nationally recognized Christian leaders to speak to these pastors and lay people about the possible solutions, and 4) the Billy Graham organization and the Berry foundation would cooperatively assure scholarship money and speakers' honoraria. Berry said his goal was to "help them do a better job in meeting the needs they have and see in their

churches."⁴ These four-day intensive schools were successful and were tried in several cities. More than 62,000 people have attended the schools.

In 1977, Berry suffered a heart attack, and fell into a trance where he perceived his spirit rising above his body. He saw his lifeless form lying on the bed and heard himself pleading with the Lord for three more years of ministry to serve Him.⁵ It was during that time he had in mind a "National Convocation for Christian Leaders" to be held at his beloved alma mater, Stanford University in California at the beautiful Stanford Memorial Church. This would be an event even greater than the Billy Graham Schools in that it was to include not just local church leaders but leaders from all over the country both Catholic and Protestant. It was to bring together clergy and laity toward a deeper acceptance of the Lordship of Jesus Christ and to challenge them to express that commitment in their local church.

Hence, in 1979, the first annual National Convocation of Religious Leaders meeting began under the theme "The Lordship of Jesus Christ and the Local Church."

It was rare that there was such a concerted effort by a Protestant to include Roman Catholics not only as delegates but as plenary speakers. In fact, the keynote address was by a Jesuit theologian, the Reverend Herbert Ryan of Loyola Marymount University of Los Angeles. "The Monitor" newspaper (S.F. Catholic, September 6, 1979) reported,

it was an historic event, the crossing of the two most dynamic currents in American Christianity today: Roman Catholicism and the evangelical churches. Like fire and ice, these were elements which, as recently as five years ago were seen as not only incompatible, but contradictory...a convergence occurred which moved, perplexed and ultimately awed those present."

In addition to the general sessions, there were electives on such diverse topics as Missions, charismatic renewal, youth ministry, singles ministry, time management, ethical concerns for the 80's, church growth, and money management. Roundtable discussions were also offered at the Stanford Student Center for informal interaction and fellowship with each other and Convocation leaders.

In speaking with Fuller Seminary Continuing Education Director Al Jepson, the following chronology was assembled.

In 1979, 770 delegates attended. In 1980, 640. Then in 1981, it was moved to Denver, Colorado. Due to bad weather and a bad economic climate 316 showed up. In 1983, 421 attended the San Diego event. All four years the same theme had been used of "The Lordship of Jesus Christ and the Local Church."

Then in 1984, a new strategy was used. The convocation would focus on only one theme. The new title: "Building the Church through Strong Families." Held in St. Paul, Minnesota, 451 attended.

In 1985, Lowell Berry Foundation did not commit itself to a convention with Fuller Seminary. As it turned out, this

was to be the year that the Foundation decided to fund Honolulu '85, by Hawaiian Islands Ministries (more on this later).

In 1986, 635 people attended the convention entitled "Today's Child: Ministry Now!"

Then in 1987, the theme was: "Growing the Church Thru Small Groups." There were 970 registered and 200 were turned away.

We can learn many things from the Lowell Berry model that are different from the Urbana model.

First, Lowell Berry liked the "shotgun effect." There were a wide spraying of electives. He wanted something for everyone. Berry's vision was to bring people together, eventually even to include the Mormons.

But the genius of having a myriad of different topics meant there would be a greater heterogeneous gathering of Christian leaders who were dealing with people of all ages and needs. Interestingly, unlike Urbana, not one of its topics touched missions.

Second, Berry was strongly interested in ecumenism. A key contribution that Berry made for Christendom was bringing Roman Catholics and Protestants together. This rarely happened on such a large scale, and even sharing the same speaker's platform! Perhaps, this was out of his love and devotion to his wife who was Catholic. The "women religious" of the Catholic church came out more than the priests. Convention organizers found it was difficult to get Catholic clergy to

attend such convocations for training because their training in seminary is considered their final training.

Al Jepson said that Berry wrote in his letters, "one thing we have to bear in mind...we have no past record. Promotion has to get out early. We want diverse backgrounds." And that Lowell Berry succeeded in, as perhaps, no other organizer had done before in America. In the words of Berry: "Christians need to stand together. We need all the strength we can get in this day and age."⁴

Third, unlike Urbana, there was no organization for prayer for the event. Berry talked about the need for people to pray for the convocations, but there was no formal framework to have people praying around the clock as many do for the Urbana conventions. Berry was a deeply pious man. But he was also a "let's do it" person who left, perhaps, the role of long, arduous prayer to others.

Fourth, like Urbana, Berry strove to bring the country's best Christian communicators. Differing from Urbana, the speakers were solely from the United States, while IVCF strove to bring in many from other countries.

From these two main prototypes came a convention strategy for Hawaiian Islands Ministries.

It was proven that hundreds if not thousands would come out for a special convocation of leaders, clergy and laity, young adult and old. It was also proven through the Urbana experience that many could make a major, life-changing decision

because of a multi-day event that helped them focus on God's will in their lives. Conventions are indeed change agents of the highest order. It was also shown that Catholics and Protestants would come for an ecumenical event and that they could share the speaker's platform.

HIM decided it would also use the "shotgun effect" since Hawaii is so diverse. We could always decide later, as Fuller Seminary and the Berry Foundation did, to specialize in one theme, but for now, it was safer to go for a broad appeal. And the selection of "nothing but the best speakers" was a must.

We also would set up a prayer committee so that, like Urbana we would be covered with prayer. If prayer were our foundation, and we would seek to be guided by the Holy Spirit, then what was left was the practical nuts and bolts of putting together our convention. In the next section, the plan and design of starting the HIM ministry will be described.

ENDNOTES

¹David Howard, "The Road to Urbana and Beyond," Evangelical Missions Quarterly, January 1985.

²Mary Elizabeth Jepson, Faith Makes A Difference, Pasadena: Fuller Theological Seminary [February 1979], p. 7, (hereafter cited as Jepson, Faith).

³Ibid., p. 7.

⁴Ibid., p. 8.

⁵Norman Rohrer, A Tribute to Lowell W. Berry, Minneapolis: Billy Graham School of Evangelism [1982], p. 15.

⁶Jepson, Faith, p. 12.

PART THREE

THE DESIGN AND IMPLEMENTATION OF HAWAIIAN ISLANDS MINISTRIES

CHAPTER VIII

THE PLAN AND DESIGN OF HAWAIIAN ISLANDS MINISTRIES

What is the best way to put on an annual convention to educate and inspire a whole state? It is difficult to speak with authority in saying "this is the BEST way" or "this is the ONLY way." We obviously felt certain ways were the best. Perhaps, they were the best for us. In this section, I shall describe the nuts and bolts of how HIM organized into a ministry team and how this might be a model for others. This is a detailed account of the genesis, structure and strategy of HIM.

Incorporating

A healthy way to accomplish an ecumenical convention is to have the sponsoring body be on "neutral" ground. If an event were to be sponsored by one or several denominations or churches, then other groups might feel it would be biased towards that particular theological flavor.

In 1983, the situation was complex. We wanted to work with the Church and not apart from it. We wanted the

endorsement of as many denominations as possible. However, we did not want to experience the bureaucracy of large organizations that would slow down the creativity, flexibility and spontaneity of a group that wanted to be focused and yet fluid in the Spirit.

To make things more difficult, we wanted not only the endorsement from the main denominations in Hawaii, but also its financial support as well as funding from individuals. We needed the churches' official seal of approval; we needed their money; yet, we did not need their bureaucracy that often put God's new wine in stiff, hard wineskins.

The only way we could accomplish the myriad of different variables was to form a non-profit corporation, which would allow us to fund-raise, have the freedom we desire and yet still be tied into the church through their endorsement of our ministry. It was the best of all worlds. It would also mean we would have to be always above-board in our actions. This was not ever to be a "Lone Ranger" religious order, but one that was devoted to the Church, and would work feverishly to edify its people and structure.

The decision to create a non-profit corporation mandated a mountain of legal work. My wife, Pamela and I spent a weekend at the Makaha Sheraton Inn. We brought our typewriter and all weekend we wrote and re-wrote our proposal for a corporation. Fortunately, the Inn gave us complimentary rooms because the management knew we were looking for a

convention site and was hoping we would select its hotel. An attorney was sought out and hired to write up the documents. According to law, a minimum of three persons must serve on the Board of Directors. Hence, my wife Pamela, and a colleague and good friend, the Reverend Doctor David Shaw, Pastor of Moanalua Community Church would compose the first Board of Directors. This Board would supervise and control all the activities in which the corporation engaged. It would be the legal and financial authority for all of its handling of monies and programs.

Three months after that hot, Middle Eastern day in Jerusalem, six years after that sun-drenched day in that yard of mangoes and ginger in Honolulu, on October 21, 1983, Hawaiian Islands Ministries was officially incorporated by the State of Hawaii for the purpose of putting on Christian conferences on an annual basis which would equip, inform, and inspire the people of Hawaii.

The acronym of the corporation would be "HIM" which would also stand for our Lord Jesus Christ. We work for HIM. We are putting on the conference for HIM. We raise money for HIM and His glory. We serve HIM. After going through tens of names, it was Pamela who thought of our final choice. We would use the term "HIM" for internal use only. Being now immersed in ecumenical work, many of the mainline denominations abhor "sexist" language, including referring to God as a male.

Hence, to be sensitive to our other brothers and sisters, HIM would be used only "behind closed doors."

Incorporation as a non-profit group was only the beginning. We desperately needed the "tax-exempt" designation from the Internal Revenue Service that would allow us to solicit and accept grants and contributions allowing the donor to receive a possible tax deduction.

We also knew that many people would contribute before December 31 to get the best tax advantage. It was to our advantage to get the tax-exempt approval from the I.R.S. as soon as possible.

On November 9, 1983, we filed with the I.R.S. for the tax-exempt status. We called Hawaii U.S. Congressman Cecil Heftel's office to ask if it could call the I.R.S. office to expedite our application as soon as possible (we learned this often-used legal technique from an executive who is in charge of one of Hawaii's largest trusts).

On November 11, we got a \$5,000 donation with the donor's expectation that we would get the tax-exempt status. On December 15, Pamela and I contributed \$372 to HIM to pay for the legal fees. We strongly needed the I.R.S. designation. Still no word from the federal government.

Then on December 28, word came. We were officially a non-profit, tax-exempt corporation designed to serve the Lord through conventions.

In the next two months we received over \$4,000 more. We had estimated that we would need about \$40,000 to fund our first convention. We had a long way to go.

Then on February 21, at the end of a Fuller Alumni Association luncheon, Mrs. Pat Felix, of the Lowell Berry Foundation handed me a check for \$20,000 as seed money for HIM.

Weeks earlier on January 27, Pamela and I had lunch with John and Pat Berry Felix. We shared with them our dream for the convention. I told them how central to our vision was my experience at the National Convocation of Religious Leaders at Stanford University in 1979. Pat's father's dream possibly could go on through us. I was Presbyterian like her father. My wife was Roman Catholic like her mother. And here I was, coming out of the blue, asking for her help to do a convention in her home town.

The timing was extraordinary. Usually, her family's trust, the Lowell Berry Foundation, supported a convention for Fuller Seminary every year. But that year, there was a new understanding between the Foundation and the seminary. The Foundation wanted to continue supporting conventions that would be broad in theme and scope. Fuller Seminary wanted it to be focused on one issue; e.g., the family.

For whatever reason, the Foundation decided not to fund Fuller's project that year. Hence, it had extra funds available. Pam and I, by God's grace were at the right place

at the right time. We now had a strong start in fund raising, but we needed much more.

Fund Raising

In time, we raised almost all of the remaining \$40,000. Our strategy for fund raising was naive and inexperienced. Basically, the philosophy was that:

1. We would ask for a one-time contribution for seed money. We would not ask the donors again because we would hopefully gain back all that we spent in the first two years in the 1985 convention registration fees and other income sources (to be described later).

2. We would not raise more money than we needed. If we needed \$40,000, we would not raise any more than that. Every dollar had to have a purpose. We did not want money to be in surplus for the sake of surplus.

3. I would never ask more than once. This was a faith budget. I did not feel I had to beg and implore people to give. If God wanted them to give they would. But second, I hated fund raising. I disliked asking people for money. It took all of my courage to ask once. But I could not ask twice. As it turned out, several gave money more than once.

4. We would have to ask the denominations for a contribution because we believed if a group gave money to us then they would be quite committed to advertising we and sending its people to the event. Money invested, we felt,

makes a group want to attend to see how it was spent. So, by asking for money, we were also advertising.

5. I did almost all of the fund raising. The vision was the clearest in my mind. The leadership team I formed had basically a concept of the call from God, but I was the only one who had in my mind an image of how this HIM convention would look. Hence, I took it upon myself to fund it.

6. If God wanted us to do this project, then the money would come in. There would be no gimmicks. No slick advertising. We would ask straightforwardly and politely.

By God's grace, all of the money needed came in.

Endorsements

Besides the money, it was critical to get the endorsements of all of the main denominations and church groups. Without them, HIM would look like a "Lone Ranger" outfit. The horror of Jim Jones and the People's Temple still lived in my mind. I did not want it to come close to resembling a well-intentioned Christian group that breaks off from the Church to do its own thing. In short, we needed the endorsements of all of the main Churches.

The strategy was this:

1. Every main church leader would be written a letter detailing the purpose of HIM and our request for the leader's endorsement. The letter should state that a representative of HIM will be calling soon to set up an appointment to describe in-person what HIM is attempting to do and our appreciation for

their support (either financial, which is as good as a letter of endorsement, or just a written endorsement).

2. Every leader was then called.

3. It was always better to go through a colleague or an administrative aide who was personally known rather than to make a call out of the blue.

4. No matter what was said on the phone, we needed the endorsement in writing in case it was ever challenged.

5. These endorsements would be used in our advertising so that the whole state would know we were a bonafide group and that "people-in-the-know" or a whole denomination was giving its support to the event.

And the endorsements came!! From: The Episcopal Church in Hawaii, Roman Catholic Diocese of Honolulu, Hawaii Baptist Convention, Hawaii Association of American Baptist Churches, First Assembly of God, Leadership Development Committee of the Hawaii Conference of the United Church of Christ (the denomination as a whole being congregational in nature found it difficult to endorse, but this one committee did and gave us money and so we were very specific in this credit), Lutheran Council of Hawaii, Hawaii Presbyterian Council, Grace Bible Church, the Chinese Christian Association, and the ecumenical body that represents almost all of the denominations - the Hawaii Council of Churches.

There were two denominations missing. One was by default on our part. We forgot to ask the Nazarene Church,

which is not a large body in Hawaii but they are in our evangelical mainstream. Later in 1987, we received its endorsement.

The other was the United Methodists. Its District Supervisor said on the phone to me that he was against HIM and the convention because: 1) The HIM Board does not reflect a broad theological spectrum; 2) HIM is a group of entrepreneurs out to make money under the name of ministry; 3) HIM is a closely guarded corporation, and 4) the Methodists did not need other people's help in training their laity. They have their own education programs.

I told him that: 1) Our convention would represent many views of theology; 2) no one working for HIM would make a cent and we were volunteering all of our time and services; and 3) it might help the Methodists to see how other churches and Christians do their ministry.

The District Supervisor refused to endorse us.

He was not the only one to think ill of us.

The head of a large parachurch organization in Hawaii called to say that he and his people would not attend the convention (and even sent back our 15 flyers to us) because he was hurt that we did not consult with him first about putting this project on. He told me on the phone that he is one of the main leaders of the evangelical movement in Hawaii and he felt it was an insult to him that we never asked for his advice or involvement. In addition, he said he believed that by not

talking to him first, we were "insulting my organization and making a statement to all the people in Hawaii that my group is not a worthy Christian organization." Needless to say, I was flabbergasted when he called me and I assured him that our planning the convention was in no way making a statement about his specific group and that as one pastor in the sea of many Christians, I could not possibly call every organization in the state to see how they felt about the event.

The new President of a large association of evangelicals told me that he could not support the convention because too many people on his board were concerned that there were "liberals" on the same speaking platform as evangelicals. His group was adamantly opposed to this kind of event where liberals and conservatives would mix. Though he said he personally supported me and my endeavors, he "did not want to rock the boat."

A pastor of a large nondenominational church returned my call and questioned me on whether each and every speaker was "born again." I said they were but they might not use that kind of language. He said even if there were but two speakers out of twenty that are liberal then it is like "leaven in the bread" and he would not support the event. He also did not like ordained women speaking to the audience. Two of the people he challenged on their "born-again" quality were Bob Munger, Presbyterian Pastor who is presently Chaplain to the Faculty of Fuller Theological Seminary, and Ada Lum, a member

of the International Fellowship of Evangelical Students and a missionary who was one of the plenary speakers at Urbana '83. He admitted that he had neither heard nor read any of the ministry of either person.

Again, these responses grieved me. Yet, they showed me several things:

1. These complaints pinpointed exactly the reason for having HIM. Hawaii was becoming too insular in its thinking and especially in its ministry. When the leaders of Hawaii's major Christian organizations or denominations refuse to attend an event because "a conservative" or a liberal" or a "outsider" or a "non-denominational person" is speaking, then Hawaii has some major disunity among the Christians.

Groups of believers are living in their own world of ministry and faith and think they are absolutely right and everyone else is wrong. They do not dialogue or wish to with any other group that might have views a bit contrary to their own. Hence, this increases the hardening of the arteries of faith and openmindedness and understanding. It also increases pride.

One may recall the words of historian Richard Lovelace:

There are many lines of estrangement in the modern church which are readily dissolved by the application of a balanced understanding of spiritual dynamics. For one thing, different groups within the church are at odds with one another because their models of the Christian life, its beginnings and its fullness, are so diverse. One group of genuine believers can never remember a conscious conversion to faith in Christ; another insists that a datable experience of being "born again" is essential; a third says that a second distinct experience of "the baptism of the

Holy Spirit" is necessary for Christian maturity. When we "test the spirits" in the lives of representatives among these groups, we often find an equal level of spiritual vitality - or - deadness! in each sector. The Christian life is being offered in diverse packages, but what is inside is the same - newness of life in Christ. Nonetheless, the different groups enjoying this life are readily offended by one another's packages. One man's piety is often another man's poison.¹

2. These responses show even more clearly the reasons for having the HIM conventions. We must bring all the elements of Christian faith...Protestants and Catholics, Liberals and conservatives. Even if we disagree with other Christians we MUST dialogue with them. We must understand their positions. We must get into their shoes and see what and why they feel their faith as they do. We will become better people for it. Our faith will not be lessened by the leaven in the bread. Not to dialogue is unloving. To dialogue is to love. Not to dialogue shows bigotry. To dialogue is to show charity and respect.

One thinks of Ghandi and how hard he strove to bring the Hindus and Moslems together. He failed. Maybe HIM could succeed at least once every two years?

I met a woman in my former church who attempted to organize a large interdenominational event in 1985 but without the endorsements of the denominations. She was so disheartened when the groups did not get along with each other. Being from Canada she said she was shocked that on an island so small, the Christians were so unaware of who the other Christian leaders

were and what their programs did. The lack of trust was appalling to her.

If pastors and laity could come together under one roof for three days to worship and learn together, could unity among the Christians start? It would only take one pastor to befriend another to begin the reconciliation process between churches and just one layperson with another.

Leadership

According to the HIM by-laws and the regulations of the State of Hawaii, there need only be three Board of Directors who are responsible for the action of the corporation. They are the only ones who can officially vote on its direction.

However, in order to have an active Christian organization, there needs to be some sort of Leadership Team that could help put muscle on the vision of HIM as well as do the implementation of the convention.

Hence, it is important to have an Advisory Board. This group would help give direction to HIM by:

1. Giving feedback on how the program and the image of the ministry of HIM is being perceived by the Hawaii community.
2. Strategizing with the Board of Directors on how best to implement the ministry of HIM.
3. Helping create the agenda and curriculum of the convention by pinpointing the people's needs.
4. Organizing the convention by doing all of the set up with the Board.

The choosing of the members of the Board of Advisors is crucial to the future of a ministry. By selecting the right ones, you will always have vision, as well as the workhorses to implement the vision. In choosing the wrong ones, you are sabotaged before you even start.

What are some criteria for the appointing of members on a Board of Advisors?

1. They must be spiritually mature Christians and attempting to live godly lives.
2. They must be willing to give many hours of service.
3. They must be from a variety of denominations and professional backgrounds, i.e., homemaker, pastor, psychologist, businessman, teacher, clerk, physician, technician, accountant.
4. Some must have the resources to give money to the organization, know how to raise money, or know how to manage it wisely.
5. The group must not be clergy dominated in numbers.
6. There should be an equitable ratio of men and women.
7. They must be completely sold on the vision of the ministry.
8. They must be skilled in organization and people relations.
9. They must have a servant's heart.

Pamela -

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detail work. Boards can change. The first Board was made up of the seed-planting type who helped lay down a financial foundation of credibility and integrity. The 1987 Board was less well-known and did not give money to HIM but served equally as hard.

Convention Planners

There was one other group of leaders that we used in 1985. They were the professional convention planners. We looked at some in Hawaii who were highly-trained. Then we decided to go with a mainland outfit that was well known for its large Youth Workers Conventions.

Youth Specialties Ministries were acquaintances of mine due to the annual one-day seminars they would put at my former church in Honolulu. They agreed to run the convention with us. They would take forty percent of any profit, if any, at the end of the convention for their services.

We decided that for our first convention we could use their expertise, learn from them and have them run it while we watched. We would still do all of the ground work in advertising and developing the curriculum. We would choose the speakers, since we would know what Hawaii needed. They would assist us then as consultants by telling us how best to run it when the day of the convention arrived.

It was a good idea for the first year. We learned a lot. It might be a good idea for any other group starting out on its own to get help for the first year. But by the end of

the first convention we were convinced we knew how to run it by ourselves.

It is important for the one who instigates the convention to continue to state the vision and purpose of the ministry project. Special nurturing and encouragement and guidance must come from the main leader.

For my first year, it was difficult at times, to articulate what I had in mind, since only two people on the Advisory Board had ever been to an interdenominational convention. Again, Hawaii had never had in its history a statewide Christian convention of our magnitude. So, I was the only one who could sound the drum to fuse the dream that would have a combined mix of the National Convocation of Religious Leaders and Urbana '76 and Hawaii's special culture.

We had the leaders. We had the money. Now the challenge: What did we want to say, and who would we have say it?

The Topics

How does one set up a curriculum for a whole state? It is hard enough to do it for one church let alone more than five hundred churches. So many needs. So many areas.

It was always clear in my mind that the convention could not be thematic. It could not just be on missions or just on youth ministry. It would have to be broad so that we would be trying to equip as many people as possible without losing our focus.

It was decided that we would have seven general plenary session in which one speaker would address the entire assembly. These speakers would be the featured communicators. They would be the best. They might be a celebrity, but if they were a celebrity for the right reason then it would not be wrong.

We would have "tracks" of interest that one could follow or skip from one to another. Each track would have at least three elective seminars in it. If delegates were really interested in one area of concern, they could delve into it throughout the three days. If they wanted to sample several tracks, that would be possible too. A delegate could attend six different electives in addition to seven plenary addresses over the three days.

All electives had to be a form of "how-to" so that our people would be equipped as well as motivated.

These are the tracks we selected that would cover most of the major areas with actual elective titles from Honolulu '85 as samples:

1. Missions - "Freeing the Gospel from Cultural Bonds," "How to Motivate and Involve Your Church in World Mission."
2. Youth Ministry - "Ministering to Junior High Students," "Ministering to the Small Youth Group."
3. Social Action - "Helping the Church to Have Compassion for the Poor," "Issues Facing the Church in 1985."

4. Pastor Enrichment - "Pastors: Strengthening Your Personal Ministry," "Discipleship to Apostleship - Leading People to Maturity."

5. Psychological/Emotional - "How to Help People Who are Suffering from Depression," "The Lost Art of Helping."

6. Children's Ministry - "How to Have an Effective Children's Ministry," "The Ministry of Drama for Children in the Local Church."

7. Christian Education - "Christian Education that Changes Lives," "Using Media."

8. Personal Spiritual Growth - "How to Improve Your Personal Bible Study," "From Last Supper to Lord's Supper."

9. Administration - "How to Recruit, Equip, and Nurture Volunteers in the Local Church," "The Church Secretary: How to Make Your Pastor's Ministry More Effective."

10. Miscellaneous - "Career Planning for Christians," "How to Lead Group Singing Effectively."

Topics should be chosen on the simple basis of "do they scratch where people itch?" and "is it what they want versus what they need?" In reviewing those two questions, perhaps, it is not so simple. But how you answer them will make the critical difference in the curriculum.

Ultimately, the subjects have to cover the basics of how to teach, disciple and lead better. They also have to be practical so that people can understand how to do it as well as hear the theoretical. The electives should be designed so that

there would always be some question and answer time at the end of the lecture so that one can challenge or ask the teacher for more clarification.

Some of the topics had to be stretching, perhaps, even on the border of being controversial so that we could at least begin talking about them. One elective, "Issues Facing the Church in 1985" hit the topics: euthanasia, homosexuality, abortion, the Equal Rights Amendment, and divorce. Tough topics, but so needed to be discussed. A forum like a convention is sometimes safer and more conducive to exploration rather than a Sunday School class.

The topics we chose always included some that would appeal to the liberals as well as conservatives. In 1985 we had one of the first Episcopalian ordained women speak on "the Role of Women in the Local Church." Her presence offended a great deal of conservatives, but we were committed to the fact that we would present a wide forum of topics and speakers.

Due to the physical constraints of the site we use there can only be six electives offered at the one time. No more than two speakers can have a room with the capacity to hold more than 100 people. Therefore, the trick is to make sure that two of the six selections are popular so that most of the delegates will go mainly to two classrooms and the others will be evenly spread out. A delegate can only go to one elective, however, all electives are taped so that one can get a recording later of the sessions missed.

For the plenary talks, we never give the speaker a topic. This is the one area where they have the freedom to say whatever is the most currently in their heart. We just ask that it be inspirational rather than a "how-to" talk and that the speakers feel free to be as prophetic and stretching as they can be. Not all speakers can be this or do it. The gifted ones can be persuasive and inspirational, and hopefully, we choose only the good ones.

Which leads us to the next question, "How do you choose the speakers?"

The Speakers

After we have chosen the tracks of emphasis in curriculum, we then look for the following kind of slate of speakers:

1. There had to be a majority of evangelical speakers for that is our main market.
2. There had to be some that would appeal to the liberals.
3. There had to be an equitable ratio of men and women.
4. We had to be sensitive to the charismatic movement.
5. If we could get a speaker who is a "two-for" (meaning two demographics in one person e.g., a female charismatic, or a ethnic minority woman) that would help reduce the slate.

6. No speaker would be chosen solely because he/she is an ethnic or of a certain gender.

7. The speakers would have to be one of the best experts in the field they are teaching, or one of the best Hawaii has to offer in that area. But besides being an expert, they have to be good **communicators**. Seminary is full of experts but very poor communicators.

8. Hawaii speakers would have to be fairly represented in the slate so that the convention is not purely a mainland coalition.

9. International speakers must be represented.

10. The Third World's view point must be represented.

11. There must be a variety of subjects so that the clergy, the laity, the homemaker, the professional, the clerk and the engineer, the old and the young adult will always desire something to attend during each of the elective seminar **series**.

12. There has to be a wide variety of denominations and independents represented.

At Honolulu '85 we had thirty-six electives and seven plenary sessions. There were twenty one speakers. Seven were women, two Catholic, ten ordained. Nine were from Hawaii, two from the Third World. The following denominations were represented: American Baptist, United Church of Christ, Episcopalian, Roman Catholic, Presbyterian, Assembly of God,

Nazarene, Swedish Covenant, Southern Baptist, and Military Chapels.

At Honolulu '87 we had forty three electives and six plenary sessions. There were 20 speakers; six were women, four were Catholic, and thirteen ordained. Eight were from Hawaii and four from the Third World. For the first time we had a speaker from the neighbor islands of Hawaii, Maui. The following denominations were represented: American Baptist, Episcopalian, Lutheran, Presbyterian, Roman Catholic, Assembly of God, independent charismatic, United Church of Christ, Lutheran, independent Bible Church, and Southern Baptist.

It seems like an impossibility that one slate could somehow satisfy the dozen criteria. It seems like an improbability that a slate of topics could fulfill all the different demographics and special interest groups. But it can be done and has been done. One just needs to look at the appendixes C and D to see the flyers describing the past speakers in 1985 and 1987.

If a group or a person decides to put together a convention for a wide audience and does not consider most of the above variables, then trouble will lie ahead, for the genius of a statewide Christian interdenominational conference is that it must be all things to all persons without being so diffused as to not accomplish or state anything worthwhile.

How does one invite the speakers to come to the convention?

It usually takes three to five hours to write the invitational letter that must describe:

1. Who am I the writer?
2. What is Hawaiian Islands Ministries?
3. When and what is Honolulu '87 and what is its purpose?
4. Why is the speaker being invited? What is he/she to speak on and how many times?
5. Why should the speaker come?
6. What is the sponsoring organization paying for; e.g., plane ride, hotel, food, taxis, spouse's expenses, and honorarium?
7. Will the speaker be taped audio or video and will he/she get royalties? Some speakers will not come if they are being taped.

And all of the above must be written in the most polite, respectful, yet urgent, persuasive manner possible. It sometimes helps to list a reference or a common friend to help bridge the gap of unfamiliarity and the fact that most of the good speakers receive hundreds of invitations a year.

Two big tips on writing these letters:

1. We almost never say how much the honorarium is in our first letter. We want them to accept not on the basis of money but if they believe in our ministry. If we really want them, we can always negotiate the money later, but if the speaker is primarily interested in the dollars and just sees

our convention as one more stop on the speaking circuit, then we would rather not have him.

One famous Catholic priest of a well-known university wanted \$1,000 a talk. We usually give our speakers a total of \$500 for four talks. We just do not have the budget to give out bigger honorarium. Most speakers do not care about the money and never ask what the honorarium is. Most speakers would rather come to Hawaii than to Cleveland, so we do have a slight advantage over the one who is organizing a convention in Fargo, North Dakota.

2. It sometimes saves a lot of time to call the person's office just to see if the speaker is available for the date of the convention. I used to spend hours writing a letter only to find out in the return mail that the speaker will be in Venezuela that week, but "he would have loved to have been with you." One phone call would save hours of writing. If the speaker's secretary does say he is free that weekend, then I say, that I will soon send a letter filling in the details. Some secretaries will not let you know her boss' schedule. Most do if you are polite and explain that it saves your time as well as the speaker's.

After a speaker is selected then you will need the following in ample time before the convention:

1. A picture of the speaker. Black and white is preferable for your publicity.

2. The speaker's written permission for you to tape him and where to send the royalties if any (see appendix H).

3. The speaker's outline of his elective talks.

4. A list of books that the speaker has written or may refer to in his talks (see appendix I). This allows your convention booktable to order them ahead of time so that delegates can buy them.

5. An outline of all of the seminars the speaker will be teaching so they can be printed in the convention notebook. (see appendix J for the form we use).

6. Have them send a standardized card back to you that will explain when they plan to arrive in town so you can coordinate their hotel accommodations.

Advertising

After putting together the best possible slate of Christendom's communicators whose expertise could possibly move inspire and equip Hawaii's people, there then comes a weighty responsibility. If by God's grace has been gathered a group of the world's most eloquent and wise Christians, then it would be immoral and irresponsible of HIM not to make every effort to let all the Christians in Hawaii know of the convention.

It is one thing if people know who is coming to speak and choose not to attend. It would be a tragedy if a church or organization or a Christian were to say, "if only I had known they were coming, I would have attended."

The convention has to be perceived as a rare opportunity to sit at the feet of some of the masters of the faith. They can be heard at a price that is relatively low compared to what people would have to spend on registration alone, not even considering the cost of flying to the mainland.

Therefore, it is worth every penny in the budget to market the event. The advertising has to be seen not just in terms of commercials but a desperate cry to people who have been somewhat stranded on an island not only physically but also in terms of enlightenment. Again, I couch these words in saying not that Hawaii's people are ignorant but that they more than most must work harder to grow and learn due to Hawaii's isolation in the Pacific.

HIM decided to allocate at least 20 percent of its budget on advertising, approximately \$7,000.

Too often, Christian groups, especially, would make two serious errors: 1) They would use cheap materials and graphics to advertise; and 2) They advertise about two weeks before the event, hardly enough time for people to mark their calendars. HIM made the decision to do the exact opposite.

First, we hired a graphic artist in San Francisco who would design a professional logo that would catch the vision and breadth of our ministry. The logo would be used on stationary and every major piece of advertising. As it turned out, the logo was such an excellent representation of a ministry communicating with the whole state of Hawaii that

another Christian parachurch organization xeroxed our logo and put it on their stationary. We had to politely ask them not to use it as they were violating our trademark. It never occurred to them that they were plagiarizing and should have asked our permission.

Second, it is important to design a first-rate brochure that would catch the eye and convey the sense of excellence people could expect from our event. (see appendixes C and D).

The flyer should have all of the pictures of the speakers with a short biography. It should also have the registration information and most importantly the whole schedule of elective titles and times. We felt this would be a key difference in our advertising. People would know exactly what the program would be. They would also have the option of just attending one day or one elective rather than the whole three days.

Many groups do not publish the entire schedule but rather inform the people of the times and titles only when they arrive to receive their convention notebook. This is a mistake. By advertising the schedule early, there are no secrets. People know what they will be investing in. Only the topic of the general sessions is unknown, but this gives an air of anticipation knowing that this is the one area where the keynote speakers can surprise us.

There is always tension of having too much text and just wanting to have graphic art to capture the person's

attention. We choose to inform the people and use the abundance of text. Again, we did this under the thinking that if people choose not to come because they know what we will do, then fine. But we did not want people to miss out on the event by not knowing the exciting and penetrating topics the speakers were going to talk about.

The flyer is the main piece of our advertising. Everything centers around it. Eighty to ninety percent of our advertising budget goes to the flyer. All other marketing centers around it and points to it.

So, what are the other aspects of advertising before and after the flyer?

Unlike most Christian events, we began our publicity **seven** months prior to the convention. We sent a letter to all of the churches and key Christians we knew in Hawaii. We compiled a list from: the ecumenical Hawaii Council of Churches, the Bible Institute of Hawaii (a parachurch organization that would attract the same kind of people we wanted), and my personal contacts.

This letter lists the speakers who are coming with a short biography. There is no description of electives. No registration form. Basically, it is to alert the people of the event and to hopefully encourage groups to set aside scholarship funds for their members. We mention that a more detailed flyer will come in four months.

Three months prior to the event the first mailing of the flyer goes out.

Two months prior to the event a second mailing of the same flyer goes out. Churches also get a poster with almost all of the information of the flyer except for the registration form. A phone number is given to call for the flyer.

A month away from the event, newspaper advertisements are run for two Saturdays in a row on the church section. This ad is also designed by a professional artist. It depicts mainly the general session speakers' names and the time and place of the convention with a phone number to call for the flyer.

As one can see, it is crucial that a good telephone answering machine is operating to receive all of these calls.

In this last month, we buy radio spots on the two Christian radio stations and try to saturate the air waves especially in the fourth and third week prior to the convention.

The advertising strategy is to give all the Christians in Hawaii at least five different ways to hear the news about the convention - radio, poster, flyer, letter, and word of mouth. Even if one hears the message more than once, then great! The old saying is that a commercial must be heard at least five times before it is understood and remembered.

At this point, the advertising has been complete. The

speakers chosen. The curriculum strategy complete. Now, what do we do when the actual convention arrives?

The Days During the Convention

The site for our convention is the historic Central Union Church, one of the first built in Honolulu by the missionaries. Constructed on acres of beautiful green lawn in the middle of the city, the Church allows one to hold conferences in an atmosphere of trees, greenery, and also gives us the sanctuary which can hold a 1000, a chapel which holds 150, two rooms which hold 60, and two rooms which hold about 40.

The parking lot is a huge 100-yard unmarked lawn in front of the main sanctuary and chapel.

There are numerous roles that must be filled during the days of the convention. Each is critical. If any one job is done poorly, there could be a major mess in logistics. These are the areas of responsibility that must be supervised by an individual: 1) chauffeurs, 2) food, 3) parking, 4) registration, 5) classrooms, 6) sound, 7) convention headquarters, 8) exhibits, 9) taping of speakers, 10) music, 11) leis, 12) emcee, 13) overall coordinator - Dean of the Convention.

Let us take each one individually.

Chauffeurs

The head of this area needs to assign one driver to each speaker who will attend to all of the speaker's transportation needs. The driver must:

1. Pick up and deliver the speaker and spouse to and from the airport. Care must be taken that the automobile driven is clean, full of gas, large enough for suitcases and people and comfortable. Too often the chauffeur is found in the embarrassing situation that he picks up two people in a small Toyota who have two suitcases and a carry-on, and the driver has left his golf clubs in the trunk. The first impression of the whole convention is started with the chauffeur and so it is critical to public relations that these little things are taken care of.

2. Pick up and return the speaker and spouse to and from the hotel each day. If the speaker should want to leave the convention early to relax before the next talk, the driver must be on call and be willing to miss part of the convention.

3. Always tell the speaker where he is in case the speaker unexpectedly wants to leave sooner.

4. Always make it clear when and where the pick up will be for the next morning.

Food

The supervisor of this area makes certain that all of the food is out and ready and easily accessible during the various breaks during the convention. Usually, we have simple

things that are healthy and low in sugar such as cereal mix, fruit, coffee and tea, both hot and cold.

Usually this person needs a team of at least six people that rotate throughout the three days. No food is served the first night since the delegates arrive soon after dinner.

The food detail is also in charge of clean-up after every break. It may mean these people go late to the electives.

The food should be easy to prepare and care should be taken to make sure that the coffee or hot water is always in abundance.

It would be smart to visit the site's kitchen prior to the event to get the lay of the land and to anticipate any needs; e.g., long extension cords, tables, chairs, etc.

The supervisor is in charge of all purchase of food and supplies. If 800 people are expected for the event, I would get a minimum of 3,000 cups and napkins. Food and supplies should be bought the Monday before the convention to get the most accurate count of delegates unless large sales in the above items conveniently crop up in the month of the event.

Parking

This responsibility takes at least three people who will be in the parking area at least 30 minutes prior to the cars arriving at the convention.

The parking attendants' main duties are to:

1. To cheerfully greet and guide the delegates as they arrive in their cars.

2. Understand the best formation of parked cars to get the maximum number of vehicles in the lots without anyone being blocked.

3. Implement that formation by guiding the cars on their arrivals into neat and even rows. Disneyland probably has one of the best parking attendants systems in the way they have people at critical points throughout the lot to show people where to go.

4. Assist the exit of cars should there be a traffic jam leaving the church campus.

5. Insure there is always a place for a fire engine or emergency vehicle to pull up near the sanctuary, and that there is a reserved place near the classrooms for the two meal wagons for the lunches and dinners.

Registration

Such a key area! When the delegates first arrive at the convention, their first taste as to how organized and smooth an operation the event will be can be seen in the registration.

The goal is to have registration go as easily and swiftly as possible.

What needs to be accomplished for each arriving delegate is the following:

1. Check the delegate's name to determine if she/he is registered.

2. Receive any registration fees due.

3. Give him/her convention notebook.
4. Give him/her name tag which will be the admission ticket to all events.
5. Warmly greet her/him and make her/him feel welcome.
6. Register the delegate if she/he has not signed up previously.
7. Make sure all delegates have given us their current address, for the registration of this year makes up all future mailing lists. Many delegates who register by one church as a group show just the church address. It is important to get each individual's home address for future advertising depends on it.

In order for the above to happen quickly and efficiently, it is wise to divide all of the delegates into even groups according to the alphabet; e.g., A-D, E-L, M-P, Q-Z. The more stations the better for the lines will be then shorter.

Ideally, there should be at least six stations for the alphabet and two stations to handle all those who did not previously register.

In addition, it would be good to have one floater circulating to informally greet people and make them feel welcome and to guide them to the right line.

It is better to accept the delegates individually by last name rather than by the first letter of the church or group they registered through.

If possible, have a computer at the registration table that can quickly check on delegates' record of payment and registration.

If registration is near dinner time, have one person to go out to get hamburgers and drinks for all of the registrants.

In all there need to be eleven people: eight registrars, one floater, one food person, and one computer person.

This may seem like an unnecessary abundance of people, but there is nothing worse than a log jam at registration that delays the convention and causes crowds to register late in the night after the first session. It is bad public relations. It puts everyone in a bad mood at the beginning, both the organizers and the delegates. Because the convention begins at 6:30 p.m., there is a small window of opportunity for people to leave their work place, take care of the kids and be at the convention ready to roll at 6:30 p.m.

Why do we not start later? Due to the church we have selected being near a hospital, all activities must end by 9:00 p.m. which means we only have two and a half hours for an elective series, a general session and music and announcements.

Classrooms

There needs to be only one person in charge of this. His main role is to:

1. Make sure after each elective or general session that the classrooms are in order. Chairs must be neat. Chalk

in supply. Clean blackboards. Rubbish thrown away. The room should look immaculate for the next class.

2. Have all teaching equipment set up as to what each speaker needs e.g. overhead projector, blackboard, movie screen, slide projector etc.

3. Clean up the sanctuary after each general session of loose paper and to make sure the song books are in order and evenly distributed.

4. Have two signs made up for each of the electives so that people know where to go for their classes. The signs must be changed after each session for the next one.

5. Have signs made to clearly show where the exhibit hall is as well as the restrooms and convention headquarters.

Sound

The sound engineer must obtain and run the sound system. Care must be taken for the music groups that they be balanced and not too loud.

The engineer must be there early for the sound checks of the groups. All equipment must be set up before the first delegates arrive. It is impolite for the delegates to see the sound person putting out microphones and wires and saying "testing 1-2-3" 25 minutes prior to the session.

The best microphones should be rented for the event.

Convention Headquarters

The delegates need a focus place throughout the event where needs can be met. Throughout the three days of the convention, there should be a rotation of informed people to sit at a station entitled Convention Headquarters. This will be the information center for the organizers and delegates. Messages can be left here. Questions should be asked here. Lost children could be left here. It would be wise to have a first aid kit located here.

There should be a large sign that indicates to all that this place is the convention headquarters. People who man the headquarter desk should know who to get in an emergency and where all of the important areas are including phones, restrooms, head coordinators. It is important to rent a portable wireless cellular telephone so that communication can be sent and received without bothering the telephones of the host church. Having access to a telephone is critical to a convention.

Exhibit Area

One way the education process of the event is continued even outside of the speaking sessions is to have a large exhibit area that features many of the Christian organizations throughout the world that can help Christians in their ministries.

A select group of about 40 organizations should be invited six months prior to the event. For \$75.00 a group can

reserve a spot. For \$100.00, it can also sell its products. For an additional \$75.00 - \$100.00, it can have a half page or full-page ad in the convention notebook.

Each organization can have a three foot by six foot table to show its wares or literature. The tables should be arranged in a way so that the crowds can have maximum access to them.

In one area of the exhibit should be a large book table that features all of the books that the speakers have written and books they may have recommended in their talks. These book titles were gathered three months earlier when the speakers were asked about them. There should also be other books that might pertain to the topics given at the convention.

The exhibit area can be a real bouquet of equipping and education for the delegate who can meet representatives from a variety of groups - Mission agencies, seminaries, curriculum companies, parachurch organizations, as well as have a library of books that he can purchase and take home and study.

This is all a critical part of mind-expanding role of the convention.

Tapes

Realizing that no one delegate can attend all of the sessions and electives, it is wise to tape all of the speeches.

The people who tape the talks must be professionals. You only get one chance. If you are sleeping or put in the

tape incorrectly or have the wrong level the talk is lost for eternity.

The taping must be done at a high quality level so that they can be reproduced quickly and at a quality easy to listen to with no static or hiss.

Six to ten tapings go on simultaneously during the elective sessions. During the tapings, previous talks are being duplicated at high speed so that the delegates can purchase them to take home to study.

Therefore, we decided and highly recommend to others to get a professional company to do all the taping. This is too important an area to let volunteers or amateurs implement. One of the key ways the education and inspiration process spreads throughout Hawaii is through the tape ministry.

We chose Domain Communications from Wheaton, Illinois. It would handle all tape orders during and after the convention. It gave us a good price for duplicating our copies. It paid its own way to Hawaii as well as their own hotel accommodations. In 1985 it sent a team of three. They sold 500 tapes at \$5.00 a tape and so recovered their transportation costs.

Music

At every general session we have two kinds of music. The first type is sing-a-long. A leader with a guitar leads the audience in various songs that provide ice breakers, and an

atmosphere of worship and anticipation. This would not go longer than fifteen minutes.

We then would have a special twenty minute performance by a local Hawaii Christian group. These groups would also, like the speakers, be from a variety of denominational and ethnic backgrounds. In 1985, we had a Hawaiian group, a Black Baptist group, a Catholic group, an Asian group.

We want to educate and inspire our delegates in a wholistic fashion using the spoken word and the aesthetics of music.

It is imperative that the groups understand that:

1. We do not want any preaching. There is to be no talk except for introducing a song title. Too many Christians preach at the audience for the majority of the time and then play some music. We want music and nothing but music. Talk can be used to warm the crowd, but not to teach or preach. If the musician finds that difficult, we tell them that it would be best that they not participate.

2. They are to sing twenty minutes on the nose. Everything is timed to the minute. If they go too long, they throw off the entire schedule and cut short the speaker's time. The people have come for the speaker not the music. It sounds harsh but it is the truth.

3. Our audience comes from a variety of Christian backgrounds. With the principle of not wanting to be a stumbling block to our weaker brother or sister, there will be

no rock and roll or harsh sounds (however, we have no problem with the energy and volume of a Black Gospel Group).

4. They are with us to help us worship and not to entertain.

5. Their rehearsal and sound checks time must be completed 25 minutes prior to the beginning of the general session. It is unprofessional and embarrassing to have a group or a musician rehearsing while the delegates are seated.

6. Variety is the spice of life. In 1989, we will experiment with having just a song leader and an organist/pianist and no music groups.

Leis

Only in Hawaii do we have the wonderful tradition of giving leis to the speakers before they talk. Someone has to be in charge of making sure the leis are made and available and someone is assigned to present the lei.

For other lands and cultures it might be roses or other kinds of flowers. Other than in Hawaii, I have never seen a speaker greeted with anything but a clap of the hands and maybe a handshake.

Emcees

The emcees must be eloquent speakers who speak concisely and warmly. In our convention we rotate the responsibility though I am the main figurehead for the group

and main greeter and the executive secretary was the main communicator of announcements.

It is our belief that introductions for the speakers should be brief, warm and accurate. Too often, a speaker is deified before he gets up to talk as the emcees introduces him in such flowing terms of all his accomplishments and spiritual worth. Our speakers are described in the convention notebook. Their books that they have authored are listed. We introduce them warmly, perhaps, with humor, and we try to get them up as soon as possible.

The same goes for when they finish speaking. It is wise not to go on and on about how the speaker just gave the finest talk since Charles Finney, and then summarize all the main points. A "thank you" is sufficient and is our style.

Dean of the Convention

There has to be one person who knows what is happening throughout the convention, who knows the "big picture," and who has the authority to make quick decisions in times of crisis or logistics. This is the Overall Coordinator or some conferences refer to the "Dean of the Convention."

It is wise that this person not be necessarily someone as myself who is the figurehead of HIM and needs to be free for public relations with the delegates, speakers, and have his head free for emceeing. For our purposes, this person might be our Executive Secretary Brad Baker or one he might appoint.

During the convention, though a person like I may be the President of the corporation, full authority would be given to the Dean. I may make my perspective known during a situation, but I would have to know that ultimately, I would not have to make the final decision and that the authority has been delegated to one who has all the details in mind.

Times of stress and confusion and crisis are not the time to have a committee meeting. One person who has the heart of the ministry must be able to make the command decision. That person is the Convention Dean.

Convention Notebook

Organization, logistics, and time schedules all must be communicated in as clear and articulate manner as possible.

The primary way this is done is through the convention notebook.

A notebook should have these main items:

1. Time schedule of all events.
2. A map showing the location of all classes, exhibit area, phones, parking, convention headquarters, restrooms.
3. Pictures and biographies of all speakers.
4. History of the sponsoring organization including a possible list of organizers and donors.
5. Outlines of each of the speaker's electives. This is a great advantage for a delegate to look at in making his decision for a class. He gets the overview of what will be covered. Sometimes a title is misleading, inconclusive or

ambiguous. The speaker's outline gives you the best preview possible of what will be taught.

6. Evaluation Sheet of each of the speakers and the event as a whole. This helps us select next year's speakers.

7. Advertisements from some of the exhibitors or speaker's organizations. These help pay for the expenses of printing the notebook.

Which leads us to how does HIM pay for the convention and recoup some of its losses?

Finances

HIM is able to receive money through six basic ways:

1. Donations. This is how we began. People may give us a donation and may receive a tax deduction from us since we are tax-exempt.

2. Registration fees. Depending if you register as an individual or as a group, it costs anywhere from \$60.00 to \$85.00 to attend. This is a price far lower than any convention we know of that runs for as long and offers as many high quality speakers as we do. We also allow people to attend for just one elective for \$15.00 or for just one night for \$25.00 or for one day at \$60.00. It is in this category where the bulk of our monies come.

3. Tape sales. We receive twenty percent of all tape sales.

4. Book sales. We receive ten percent of the book sales from the convention booktable only. We usually allow an

outside book store to run the table for us. That keeps us out of ordering and buying and selling.

5. Advertisements in the convention notebook. We ask for a \$75.00 donation for a half page ad and \$100.00 donation for a full-page ad. These are charged just to cover our printing cost of the notebooks.

6. Exhibit area. To reserve a space in the exhibit hall, there is a \$75.00 donation or a \$100.00 donation if the exhibitor is selling.

Our budget for Honolulu '87 is the following:

Budget: Honolulu '87

PLANE FLIGHTS	6,022
HONORARIA	5,700
HOTEL	2,555
FOOD	3,000
CHURCH RENTAL	3,150
FILM	300
SIGNS	200
FOOD	400
CAR RENTAL	200
FLYERS/POSTERS	5,000
RADIO/NEWSPAPERS	1,000
CONVENTION NOTEBOOK	3,000
POSTAGE	1,500
SOUND	100
LIGHTS	50
MISCELLANEOUS	500
SUPPLIES	500
MUSIC HONORARIUM	500
TOTAL	\$33,177

Our philosophy about finances is that we hope that we can receive enough money after one convention to do one more. We do not care if we make a profit. All we want to do is break even so that we can do one more conference. We spend it all in one year. We hope to recoup it all in one year.

In 1985, we made a profit of about \$2,000. In 1986, we made a profit of about \$1,000. Our budgeting is quite accurate. We usually are within a couple of thousands of dollars of actual expenses.

One way to evaluate whether the convention is a "success" is whether we have broken even financially. But we did not go into the convention ministry for money reasons. Money was always a means to an end. It was a way to insure we could do it one more year.

If not financial reasons, then what are the criteria for success?

ENDNOTES

¹Richard Lovelace, Dynamics of Spiritual Life, (Downer's Grove: InterVarsity Press, 1979), pp. 16-17.

²Mark McCormack, What They Don't Teach You at Harvard Business School, (New York: Bantam Books, 1984), pp. 74-75.

CHAPTER IX

EVALUATION

Evaluation of an event that takes one to two years of preparation is critical. It is too much time, effort, money and prayer not to have a thorough, accurate reading of how the convention went. Without feedback we cannot plan effectively for the next one. Without the necessary data we will not even know if we should do another one.

HIM needed an accurate response from a majority of its delegates. The usual two percent reading of the nation that a George Gallop poll would need would not work for us because the Gallop organization knows how to extrapolate a tiny return to make it represent a large body. We needed more like a ten to twenty percent return to get an accurate reading.

The critical question in our minds was what have the delegates actually used from what they learned at Honolulu '87. We did not want a response of "those were great talks" or "the speakers were intriguing and interesting." We wanted a very practical response - what did they do with what they heard and not what did they plan or think they would do.

Therefore, we needed two evaluations. One would be a quick reading of how the delegates felt about the convention. At the back of our convention notebook was a quick survey (see appendix K) to give us immediate feedback.

Honolulu '87 was a diversely attended group with a diverse offering of 43 electives and seven plenary sessions. What would the response be from such a varied group from more than 80 different churches?

We were stunned with the response. Out of 155 responses from the more than 600 delegates came this summary:

When asked the question, "Would you consider your time well spent (at Honolulu '87)?" 78.7 percent marked "Excellent use of time"; 20.5 percent marked "most of the time as good," and one person or .6 percent marked "fair."

This means about 99.4 percent felt Honolulu '87 was either "excellent or good" use of time! For a three-day event, with such a wide field of speakers and topics, we were tremendously pleased!!

A physician who attended the convention said Honolulu '87 was the best convention he had ever attended in terms of organization, including both Christian and medical conferences.

One of our California speakers, who travels extensively speaking at a variety of national events, said Honolulu '87 was the best Christian convention he had ever attended in terms of organization and continual communication with the speaker in preparation for the event. He enjoyed the little touches of hospitality of gifts in the hotel room, the spouse being paid or and having a chauffeur for the three days. He was so pleased that he and his wife decided to pick up the food bills and not charge HIM as their contribution to the ministry.

A letter we later received from a woman said, "I must admit that when my husband cancelled our vacation plans to be at the cabins at Kokee (on the island of Kauai) because they conflicted with the conference dates, I was quite disappointed. I felt we were just going to the conference because we wanted to set a good example for our church members. I am so glad we changed our plans."

Our initial reading was good. But the HIM Leadership Team was too familiar with what happens at most camps, retreats and conventions. People get inspired and enthused and then they do not apply anything that they have learned. It was just a flash in the pan.

So we waited eight months and then sent out our second evaluation (appendix E). We passed out a questionnaire: "I have used what I learned at HONOLULU '87 in the following areas (check all areas that apply using the adjacent space to describe specifics):..."

The results were again stunning. It would make any pastor's mouth water to know that if they could send their members to just one conference that year they would get these kinds of spiritual dividends. 160 people (out of 600 delegates) returned the survey card and these are the percentages of the people who marked the various areas:

MY LOCAL CHURCH	60%
TEACHING	48%
DEVOTIONAL LIFE	47%
FAMILY LIFE	41%

UNDERSTANDING GOD'S CALL FOR MY LIFE..	41%
COUNSELING	39%
DISCIPLESHIP	33%
JOB/WORK PLACE	32%
WITNESSING	31%
MISSIONS	29%
STEWARDSHIP	17%
PREACHING	14%
SONG LEADING	8%

Imagine sending your flock to one conference and 60 percent of them use what they learned and pour it back into their local church! Imagine nearly half improving their devotional life and teaching. Would not it be wonderful if 40 percent of your people would understand God's call for their life and use what they learned in their families and in their counseling of others. Even on the lower side of the scale, think of what it means to have 15 percent more of your people giving more in their stewardship. And 28 percent now are using what they learned in missions!

We were tremendously pleased with the results. Eight months later the convention seemed to make a difference for the Kingdom of God. People were not just hearers but doers also!

In answering the question on the survey, "Since Honolulu '87, I have been motivated to...", we got these highlighted results:

One woman said, "Beside church camps as a youth, Honolulu '87 was the most significant Christian experience I've had, and Tony Campolo's definition of love has helped me view my love for my husband..."

One decided to go into the ordained ministry.

One received a call to go into ministry full-time and plans to attend seminary now.

A woman now reads more theology and seeks way to address social needs in the world.

One will work harder for his senior high youth group.

One decided to become a Sunday school teacher for the junior high and decided to accept a nomination to become an elder in her church.

One decided to be the head coordinator for a conference in his church.

One decided to become the moderator of his church.

One decided to do full-time volunteer work as staff with InterVarsity Christian Fellowship.

A mother was so struck by the staggering statistics on the break up of the family by divorce and its effects on children that she and her husband have decided to have family devotions every night as a means to keep their family together.

A woman whose father was seriously ill was helped by the seminar on ministering to the sick and dying.

A high school teacher used what she learned in ministering to her students who come from broken homes.

And then there were many, many who said that Jesus is now the Lord of every area of their life. Renewal had occurred!!

Reading the results made it all worth it for the entire Leadership Team of HIM to do it again. We felt it helped

Hawaii. We felt we had written a curriculum that helped changed eight churches. As Thomas Groome said that in a subversive kind of way, we have educated and changed many churches in one fell swoop and they did not even know it.

We broke a little better than even financially. The volunteers are not tired and are energized to do it again.

For Honolulu '89, we have commitments from a fine slate of speakers including Dolores Curran, Roberta Hestenes, John White, Gordon and Gail MacDonald, Archibald and Kathleen Hart, Tom Sine, Tony Campolo with tentative affirmatives from Becky Pippert, Leighton Ford, and possibly Mark Hatfield.

EPILOGUE

We feel we have renewed people's faith through the events of Hawaiian Islands Ministries. A renewal did occur for many in the last convention. Revival has not happened, but we may have planted seeds for a revival to come. It is God's timing and not ours. We obey Him and the guidance of the Holy Spirit.

It is appropriate to close with the Bible verse, Colossians 1:28-29, that continues to drive, guide, and inspire HIM towards our next conventions:

"Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. For this I toil, striving with all the energy which He mightily inspires within me."

APPENDIX A

Table 25.-- RELIGION: 1976 AND 1979

[Because of differences in questionnaire design, 1976 and 1979 data may not be directly comparable.]

Religious affiliation	Percent of persons surveyed		Percent of group active: June 1976 <u>1/</u>
	September 1979 <u>2/</u>	June 1976 <u>1/</u>	
All groups	100.0	100.0	41
Atheist, agnostic ..	4.5	3.1	11
Buddhist	11.8	10.7	33
Catholic	31.1	30.5	49
Jewish	0.3	0.5	19
Mormon	2.5	7.8	59
Protestant	34.2	23.5	42
Other	15.6	23.8	32

1/ Based on a sample of 4,309 persons on six islands, surveyed by the Oahu Public Communications Council of the Church of Jesus Christ of Latter-day Saints.

2/ Based on a sample of 1,335 persons on six islands, surveyed by the Hawaii Public Communications Council of the Church of Jesus Christ of Latter-day Saints.

Source: Oahu Public Communications Council of the Church of Jesus Christ of Latter-day Saints, The Purpose of Life Survey (pamphlet, 1976), and underlying printouts; Hawaii Public Communications Council of the Church of Jesus Christ of Latter-day Saints, "Religion Survey for BYU-HC" (printout of September 1979 survey).

APPENDIX B

Table 42.-- CHURCHES, CLERGY, AND CHURCH MEMBERSHIP,
BY DENOMINATIONS: 1982

Denomination <u>1/</u>	Churches	Clergy	Members
Buddhist:			
Honpa Hongwanji	36	40	21,500
Kegonshu Todaiji <u>2/</u>	1	2	30,000
Others <u>3/</u>	52+	68+	14,030+
Christian:			
Greek Orthodox (Eastern) <u>4/</u>	1	1	200
Protestant:			
Assembly of God	(NA)	(NA)	7,000
Church of Jesus Christ of Latter-Day Saints	87	(5/)	31,027
Episcopal	40	85	10,541
Jehovah's Witnesses	59	59	4,730
Lutheran	21	25	4,604
Seventh-day Adventists	21	29	4,147
Southern Baptist	60	65	11,340
United Church of Christ	113	129	17,485
United Methodist Church	31	44	6,242
Other Protestant <u>6/</u>	100+	249+	10,647+
Roman Catholic <u>7/</u>	64	168	209,000
Other Christian <u>8/</u>	3+	4+	3,255+
Indian or Hindu <u>9/</u>	23+	28+	1,880+
Jewish <u>4/</u> , <u>10/</u>	1+	2+	442
Muslim	1	-	500
New religious movements:			
Tenrikyo	72	300	4,500
Others <u>11/</u>	20+	28+	7,785+
Shinto:			
Daijingu Temple of Hawaii <u>2/</u>	(NA)	(NA)	7,500
Kotohira Jinsha Mission <u>2/</u>	(NA)	(NA)	7,500
Others <u>12/</u>	(NA)	(NA)	(NA)
Other religious faiths <u>13/</u>	31+	(NA)	6.306+

NA Not available.

1/ Shown separately for denominations with 4,000 or more members, and selected other denominations. For a complete listing, see source.

2/ Membership figure refers to number receiving healing, blessing, or special amulet.

3/ 19 denominations, of which 17 reported data.

Continued on next page.

Table 42.-- CHURCHES, CLERGY, AND CHURCH MEMBERSHIP,
BY DENOMINATIONS: 1982 -- Con.

- 4/ Membership figure refers to families rather than individuals.
 5/ Lay leaders.
 6/ 19 denominations, of which 12 reported number of churches and clergy and 11 reported membership.
 7/ Membership in 1985 was estimated at 217,000 (Honolulu Advertiser, May 31, 1986, p. A-9).
 8/ 4 denominations (Christian Science, Religious Science, Society of Friends, and Unity), of which 3 reported data.
 9/ 9 denominations, of which 8 reported data.
 10/ 2 denominations, of which 1 reported data.
 11/ 6 denominations, of which 5 reported data.
 12/ 3 denominations, of which none reported data.
 13/ 4 denominations (Baha'i, Scientology, Unification Church, and Unitarian), of which 3 reported data.

Source: Survey by Department of Religion, University of Hawaii, reported in Geography Department, University of Hawaii, Atlas of Hawaii, Second Edition (1983), p. 133.

Table 43.-- CHURCHES AND CHURCH MEMBERSHIP, BY COUNTIES: 1980

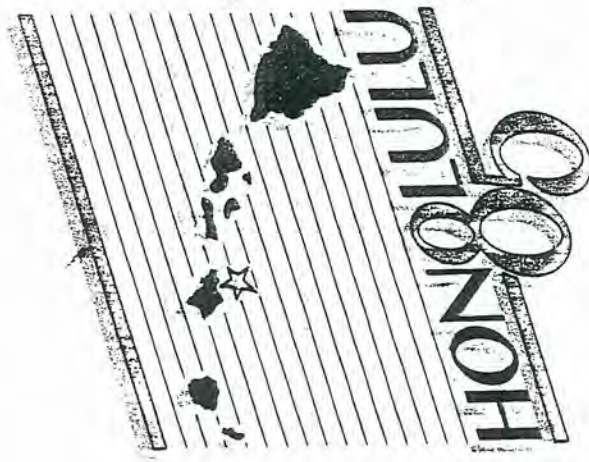
[Data limited to 111 Judaeo-Christian church bodies surveyed nationally.
 See source for county detail for each denomination]

County	Denomi- nations	Churches	Communi- cant, con- firmed members	Total adherents (estimated)		
				All groups	Catholics	Other groups ^{1/}
State total	39	558	62,551	320,288	210,000	110,288
Hawaii	19	91	5,405	49,442	38,000	11,442
Maui	16	76	4,444	20,794	12,430	8,364
Kalawao	2	2	92	162	70	92
Honolulu	36	338	49,431	232,304	148,000	84,304
Kauai	17	51	3,179	17,586	11,500	6,086

^{1/} Major non-Catholic groups included the Church of Jesus Christ of Latter-Day Saints, 28,002 adherents; United Church of Christ, 20,787; Southern Baptist Convention, 13,336; and the Episcopal Church, 10,077.

Source: Bernard Quinn et al., Churches and Church Membership in the United States 1980 (1982), p. 78.

APPENDIX C



*Christian Ministry
A Conference
for the
Churches of Hawaii*

Use the registration form inside to reserve your place at *Honolulu 85*. If you are unable to come yourself, please refer this announcement to someone you know. For additional brochures, call Dan Chun, Hawaiian Island Ministries in Honolulu at 537-3321.

APPENDIX D

**RESPONDING
TO GOD'S CALL
A WEEKEND
TO EQUIP AND
INSPIRE
GOD'S PEOPLE**

HONOLULU '87 is a convention for Christians, both lay and clergy. It is the only one of its kind in the islands. Featuring 20 speakers covering 43 topics, as well as local Christian music groups and a large exhibit of Christian ministries world wide, this three-day event is for people who want to deepen their spiritual life, or

find practical help for their personal ministry or their church's.

Hawaiian Islands Ministries (HIM) is a non-profit, Christian organization whose primary purpose is to help equip Christ's people in Hawaii through educational and inspirational conferences like Honolulu '87. Founded in 1983, HIM is

composed of local people from a variety of denominations who give freely of their time and gifts for this ministry.

In May 1985, HIM sponsored Honolulu '85 attended by more than 400 people. And in 1986 HIM produced Weekend in the Word, featuring Juan Carlos Ortiz.

HONOLULU '87



MARCH 25-28, 1987 • GENERAL UNION CHURCH • 1680 S. BERETANIA STREET • HONOLULU • HAWAII

For more brochures or posters, please contact Hawaiian Islands Ministries, (808) 595-3447 (evenings & weekends)

APPENDIX F



November 1987

Dear Honolulu '87 Participant:

We hope this letter finds you well and in good spirits.

As we said on opening night of Honolulu '87, Hawaiian Islands Ministries does not hold its biennial conventions just so delegates will find the talks "interesting." We pray fervently that those who attend will implement much of what they learn into their lives. We want the words to be put into action. We want not just hearers of the word but doers of the word. One of our main measures of the convention's success is whether it changed people's lives.

Therefore, we are asking for your help in evaluating Honolulu '87. Please fill out the accompanying form and send it back as soon as possible. This is your and our six month checkup!

You might be happy to know that in our initial evaluation that many of you filled out at the convention, 99.9 percent rated Honolulu '87 as "excellent" or "good." The final count showed that more than 620 people attended from more than 80 different churches and Christian organizations.

HONOLULU '89 is already in the making and is scheduled for April 20, 21, 22, 1989. Speakers will include Tom Sine of World Concern; Dr. Roberta Hestenes, Chairperson of World Vision Board of Directors and President of Eastern College; family specialist Dolores Curran; Dr. Tony Campolo; and Archibald and Kathleen Hart. We have tentative responses from Becky Rippert, Bruce Ritter, and Charles Colson. We will keep you updated as the full slate is confirmed.

Please alert your church or organization now to make plans and set aside scholarship funds to help all those who want to attend.

God bless you all and thank you for your help.

Sincerely in Christ,

Dan Chun
President

APPENDIX G

OCTOBER 1987 CHURCH ATTENDANCE IN HAWAII

Compiled by Daniel L. Chun

	<u>ON THE ROLLS</u>	<u>WORSHIP ATTENDANCE</u>
1) FIRST ASSEMBLY OF GOD	700	1300
2) CENTRAL UNION	2044	725
3) GRACE BIBLE CHURCH	1000	600
4) HOPE CHAPEL WINDWARD	??	530
5) KAWAIHAO	750	500 (1/2 TOURISTS)
6) FAITH FELLOWSHIP	600	450
7) FIRST PRESBYTERIAN FIGURES INCLUDE TAIWANESE AND LAOTIAN CH.	759	425
8) KALIHI UNION CHURCH	557	400
WITH JAPANESE CH.	63	440
8) MAKIKI CHRISTIAN CHURCH	750	400
8) OLIVET BAPTIST	1051	400 (200 CHILDREN)
8) ST. ANDREWS EPISCOPAL	791	400
12) FAITH BAPTIST CHURCH	250	375
13) INTERNATIONAL BAPTIST	235	320
14) NUUANU BAPTIST	700 (ENG.)	300 (100 CHILDREN)
WITH JAPANESE CH.	25	325
WITH CHINESE CH.	120	445
15) HOLY NATIVITY EPISCOPAL	500	250

APPENDIX H



PERMISSION TO TAPE AGREEMENT

I hereby give permission to Hawaiian Islands Ministries to tape all sessions I conduct at HONOLULU '87, March 226, 27, 28, 1987, at Central Union Church in Honolulu, Hawaii unless otherwise requested by myself.

I understand cassette copies of these tapes will be made available to the public for purchase at HONOLULU '87 and also thereafter through Hawaiian Islands Ministries and that I will receive a royalty of \$0.25 for each cassette sold.

Date

Signature

For our records, please print the address to which you would like royalties sent:

Name: _____

Address: _____

PLEASE RETURN THIS FORM BY JANUARY 15, 1987.

APPENDIX I



BOOK LIST - HONOLULU '87

SPEAKER:

BOOKS AUTHORED

* TITLE	PUBLISHER	YEAR

*Please asterisk those books that relate to your convention topic(s).

BOOKS YOU RECOMMEND AND/OR WILL QUOTE

TITLE	AUTHOR	PUBLISHER	YEAR

For additional space, please use other side.

PLEASE RETURN AS SOON AS POSSIBLE TO MENLO PARK ADDRESS

APPENDIX J

Seminar Title: How a Child Comes to Christ
Seminar Leader: Jane Van Wyk

1. Introduction: This is an essential topic for any Christian who relates to children. The call to evangelize children can lead some to manipulate and others to complete avoidance. What is our role in bringing a child to Christ?
2. Child evangelism is not like adult evangelism.
What makes children unique?
 - A. Their characteristics and abilities
 - B. The uniqueness of a child's spirituality
3. How do children come to Christ?
4. How to bring a child to Christ
 - A. Pitfalls to avoid
 - B. Adult/Church's role
 - C. Evaluate curriculum
 - D. One on one with a child
5. Follow-up: What does it mean to disciple children?

Seminar Title: Penetrating the World for Christ
 Seminar Leader: John Stott

Introduction: What values and standards will dominate our national culture?
 This is both an evangelistic and a social question.
 Jesus' models of salt and light: Matt. 5:13ff.

1. Christians are radically different from non-Christians.

The two communities in contrast to each other — darkness and light, decay and salt.

The theme of the whole Bible: Lev. 18:1ff; Matt. 6:8

2. Christians must penetrate non-Christian Society.

The light must shine into the darkness; the salt must soak into the meat.
 H.G. Wells and the Fabian Society.
 A false pyramid of vocations.

3. Christians can influence and change non-Christian Society.

Salt and light are effective commodities: They change their environment.
 So why don't Christians have a greater effect? If society goes bad, we have to accept much of the blame.

J.S. Latoette.

The need for: A. prayer
 B. evangelism
 C. example
 D. argument
 E. action

Richard John Neuhaus
 Tom Sine
 Robert Bellah

4. Christians must retain their Christian distinctives.

Salt must retain its saltiness, and light its brightness.

So Christians must penetrate but not assimilate the world.

Christ calls us to:

- A. a greater righteousness (the heart)
- B. a wider love (our enemies)
- C. a nobler ambition (God's rule and righteousness)

Conclusion: We have need of a double repentance.

- A. of our compromises
- B. of our pessimism.

APPENDIX K

Evaluation

Would you please take time this weekend to answer the questions on this evaluation sheet? We value your opinions and suggestions, and we consider them carefully while planning future conventions. We want some honest feedback on how successful we were at meeting your needs and expectations. Thank you!

- Would you consider your time well spent?
 - Excellent use of time
 - Most of the time was good
 - Fair
 - Waste
 - Other: _____
- Which General Sessions were most helpful to you? Circle the number after each which best indicates its value to you.

	Not Helpful			Extremely Helpful	
	1	2	3	4	5
General Session #1 (Stott) Comments:	1	2	3	4	5
General Session #2 (Stedman) Comments:	1	2	3	4	5
General Session #3 (Groome) Comments:	1	2	3	4	5
General Session #4 (Campolo) Comments:	1	2	3	4	5
General Session #5 (Laszlo) Comments:	1	2	3	4	5
General Session #6 (Perkins) Comments:	1	2	3	4	5

(over)

3. Which seminars were most helpful to you? (List the seminars you attended, and circle the number which best indicates its value to you.)

Not Helpful					Extremely Helpful	
1	2	3	4	5		

TITLE/LEADER

#1	(_____)	1	2	3	4	5
	Comments:					
#2	(_____)	1	2	3	4	5
	Comments:					
#3	(_____)	1	2	3	4	5
	Comments:					
#4	(_____)	1	2	3	4	5
	Comments:					
#5	(_____)	1	2	3	4	5
	Comments:					
#6	(_____)	1	2	3	4	5
	Comments:					
#7	(_____)	1	2	3	4	5
	Comments:					

4. What changes should we make next time so that this will be a better convention?

5. What speakers or seminar leaders would you like for us to include in future conventions?

6. Seminar titles you'd like to see in the future?

7. Additional comments:

Tear out and leave in Evaluation Box at Honolulu 87. If you'd like to mail this in, send to: Hawaiian Islands Ministries, 3752 Old Pali Road, Honolulu, HI 96817.

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PERSONAL DATA

Address: 1218 Johnson Street, Menlo Park, CA 94025, (415) 323-8631
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Birthdate: July 17, 1951, Honolulu, Hawaii
Marital Status: Married Pamela Anne Lum, December 19, 1981
Ordination: August 27, 1978, Kalihi Union Church (United Church of
Christ), Honolulu, HI
January 19, 1985, became a Presbyterian minister of The
PCUSA
Presently a member of the Presbytery of San Francisco

EMPLOYMENT

1985-Present Associate Pastor, Menlo Park Presbyterian Church, Menlo
Park, CA, Pastor with Singles
1980-1985 Associate Pastor, First Presbyterian Church of Honolulu,
Minister of Christian Education
1980-1984 Independent Film Producer/Consultant (part-time)
1975-1980 Administrative Assistant, Mel White Productions, Inc.,
Pasadena, CA (part-time)
1972-1975 TV News Reporter, KGMB-TV (CBS Affiliate), Honolulu, HI

EDUCATION

1982-Present D.Min Candidate, Fuller Theological Seminary, Pasadena, CA
Summer 1983 Ecumenical Institute of Theological Research, Tantur, Israel
1980 M.A. Cinema Production, University of Southern California,
Los Angeles, CA
1978 M.Div., Fuller Theological Seminary, Pasadena, CA
1972 B.S. Communications, Lewis & Clark College, Portland, OR
Summer 1972 Institute of Religious Communications, Loyola University,
New Orleans, LA
1969 Diploma, Punahou High School, Honolulu, HI

OTHER MINISTRIES

1983-Present President, Hawaiian Islands Ministries, Inc., nonprofit
corporation producing a biennial statewide ecumenical
convention in Hawaii
Speaker at various conferences, banquets, and retreats
1977-1982 Producer of award-winning films (Gold Award Houston Film
Festival; Silver Award U.S. Industrial Film Festival; Best
Youth and Best Documentary Awards by Christian Film
Distributors Association)