

Chapter 1 : Anglicans Online | Review of Church and Settler in Colonial Zimbabwe

*(08/17/07) Bishop Terry Brown of Malaita, a diocese in the Church of the Province of Melanesia, speaks about the life and work of the Anglican Church in.*

Episcopal Church[ edit ] Gene Robinson, former Bishop of New Hampshire It is in contemporary Anglicanism that the issue of homosexuality and its relationship to people in the episcopate has been confronted openly. Indeed, the first large mainstream church to ever consecrate an openly gay bishop who was not celibate has been the Episcopal Church in the United States of America , a member of the Anglican Communion , who consecrated Gene Robinson diocesan bishop of the Diocese of New Hampshire in His sexual orientation was privately acknowledged in the s, when he studied in seminary, was ordained, married, and started a family. He went public with his sexual identity and divorced in When delegates to the Episcopal convention were voting on the ratification of his election, it became an issue of controversy. His election was ratified 62 to There have been documented cases of other openly gay Anglican bishops, however. The first bishop to come out as gay was the US Episcopal bishop Otis Charles , who did so soon after his retirement in He subsequently divorced from his wife. He went on to legally marry his partner, Felipe Sanchez-Paris in A longtime supporter of the full inclusion of gays and lesbians in the church, he had avoided broaching the subject of his own sexuality because as a monk "he did not want to send the message that, as some conservatives argue, gay people should be celibate. It was revealed in the press that the new Bishop of Durham , Michael Turnbull , had a conviction for a gay sex offence and OutRage! There were other bishops known or suspected to be gay in private and OutRage! At the same time, Tatchell began a dialogue with the Bishop of London, David Hope , who had not been named as the group thought that he could be persuaded to come out voluntarily. While admitting that his sexuality was "a grey area", he had "sought to lead a celibate life" and was "perfectly happy and content". He even gently rebuked a parish priest for initiating the blessing of same-sex unions in the late s. Appointed as the suffragan Bishop of Edmonton London in , the Rt Revd Peter Wheatley is gay and has been living with his partner saying that he is "a celibate Christian living by Christian teachings". Bishop Wheatley is opposed to the ordination of women to the episcopate. He was subsequently appointed Dean of St Albans. The Anglican Church of Southern Africa has no official position on homosexuality. Church of Melanesia[ edit ] Bishop Terry Brown , of Malaita in the Solomon Islands , attended the Lambeth Conference which declared same-sex relationships "incompatible with Scripture" as an openly gay man he also attended the Lambeth Conference. Homosexuality and Roman Catholic priests The official position of the Roman Catholic church is that bishops must remain celibate, and that homosexuality is a "grave disorder". Therefore, revelations in the Catholic church concerning the sexual orientation of senior clergy have tended to be as a result of local scandal, amid revelations of sexual abuse. Gumbleton has acted as a keynote speaker at Call to Action conferences. In he wore a mitre at a church service on which were symbols of the cross, a rainbow and a pink triangle in solidarity with the gay community. Bishop Reginald Cawcutt blamed the scandal on the conservative U. He lost against Gerhard Ulrich. She won the vote by votes to and officially succeeded Bishop Caroline Krook in November Brunne is married to her partner, Gunilla Linden, who is a priest and with whom she has a son. Following her appointment, Brunne said: He came out publicly as gay in one of his books published in , [55] without much public attention to the fact neither then nor at the time of his election. In one of the interviews following the election that mentioned his orientation, Mogren explained that he is "not a single-issue party ". Homosexuality and Methodism In , the Western Jurisdiction of the United Methodist Church elected its first openly gay and partnered bishop.

**Chapter 2 : Anglican Church of Melanesia - Diocese of Malaita**

*The Anglican Church of Melanesia (ACoM), also known as the Church of the Province of Melanesia and the Church of Melanesia (COM), is a church of the Anglican Communion and includes nine dioceses in the Solomon Islands, Vanuatu and New Caledonia.*

Transcribed by the Right Reverend Dr. O Sala Ususur, a Diocesan chronicle, written in an island language, to which the natives are the principal contributors. Annual Reports of the Bishop of Melanesia. Translations of private letters written by the Brothers themselves, and other letters from the Islands. All the direct quotations are taken from these sources except where otherwise stated. The writing of the book was due to the initiative of Miss Tyas, who also helped considerably in its composition. We are so busy with our own personal concerns that we fail to realize that in a quiet way the adventure continues, the difference being that to-day pioneer native Christians are leading the way and showing to the world that zealous love that should always be apparent in followers of our Blessed Lord. For the sake of those not familiar with the beginnings of the Christian story in the South Pacific, it is perhaps necessary to give some little introduction. As first Bishop of New Zealand, G. Selwyn was given charge of the islands of the South Pacific. In his early voyages he realized that the only way to make Melanesia Christian was by training native leaders to be evangelists to their own people. Boys who were sufficiently daring were taken to Auckland for this purpose, but it was found necessary to return them to their tropical homes before the rigours of winter set in. The island of Mota in the Banks group is one of peculiar charm. There is one small beach, but, for the greater part of its twelve miles of coast, the white surf beats against the rugged coral crags that rise abruptly from the deep blue waters of the ocean. The overhanging trees and climbing plants give promise of the rich fertility of the plain, where breadfruit, coco-nut trees and bananas grow in profusion, and from the centre of which, covered with thick tropical bush, the slopes of a volcanic cone climb to a height of nearly fourteen hundred feet. There are several villages of from ten to twelve dwellings, all after a similar pattern. The houses, built round an open space, are of bamboo, their side walls not more than two feet high, while the sloping roofs of palm leaves almost touch the ground. In each village there is one long narrow building, the "gamal," which serves as a club house for the men, where the bachelors sleep, and where the men cook their food in ovens made by lining hollow places in the ground with stones. Here are none of the gruesome sights that met the eye in the Solomon Island villages, where the skulls of human victims frequently adorned the ridge poles of the houses. The people, almost devoid of ornament and tattoo markings, are good-looking and very attractive. A little carpentering in a climate of such a nature that nails left exposed for a few minutes would burn the hands, and all was in order for the school. When this was established, the Bishop visited the villages on Mota and on other islands of the group. It needs an active imagination to appreciate the steadfast faith, persistent courage, and selfless devotion that were necessary to success in such district visiting, for the young Bishop slept on the floor of the village club houses among thirty, forty or fifty naked fellows, and frequently had to face with unruffled calm the threatening arrows of those with whom he would make friends. Here were conditions that the missionary in Melanesia is rarely called to face to-day, but there are others that persist, and in these, too, Patteson set a perfect example. There is no doubt that the Spirit of Wisdom and Understanding was on Patteson. This was shown in his quick recognition of the problem, the age-long problem of turning spears into pruning hooks. He saw old customs being broken down, superstitions losing power, fighting ceasing, and saw, too, that in a climate and upon a soil where there is little need for man to bestir himself for his daily bread there was danger of these changes leading to an emptiness that would result not only in increase of indolence and gluttony, but what was even worse—a loss of that zest which is the spice of life. Surely this could not be described as life more abundant. A profession of Christianity was worse than futile unless with patient persistence it brought about a lively transformation of the whole of their social and domestic conditions. Patteson had a close-up view of what Selwyn had seen at a distance when planning for native evangelists trained in Central schools to be the leaders of the people. The Brothers need all the continuing grace of the Holy Spirit that He Who "has begun a good work may perform it till the day of Jesus Christ. It began as similar movements have begun throughout the

ages. Missionary work is a logical consequence of any real experience of God; the second great commandment inevitably follows the first. The early Apostles were men caught by a compelling force; on a mount of Vision they had realised unmistakably that their Friend and Comrade of three years past was none other than their Lord and God. And when they found what God was like, realizing the fathomless depths of His Heart of love and all that He had done for them, they were moved irresistibly to share the Good News with others, that all men might bring their gifts and worship Him. It was as simple as that. Here always is the authentic Christian note. If Christ means anything, Christians have to irradiate joy, and the measure of their zeal for Him is the measure of their eagerness and willingness to bring all men to His light, to offer His way as the solution of every ill. It worked out like that in the days of the Apostles, and has continued to do so in the Saints, down to our own days. That is because men, seeing in Christ the heart and purpose of God, have been so filled with gratitude that they have been impelled to do what they could, and it seemed so very little, to say "thank You. In many respects, allowing for differences of time and place, the Brotherhood reminds one of the Franciscan movement of thirteenth century Europe. Like that, it began with the great change which dedication to God makes in the life of one man, followed by the gathering round him of a group of men similarly bound. Like the Franciscans, they are "social yet unworldly, they serve, yet for no reward, labour, yet not for gain, and live in joy and love. They are like them, too, in the visible change which by the power of goodness and by service they have effected in the lives of hundreds of men. Ini Kopuria, the first Elder Brother, was born near Maravovo on the island of Guadalcanar in the Solomons group, soon after the beginning of the present century. Guadalcanar is a large island, more easily accessible than some, and therefore he was influenced to a peculiar degree by the forces shaping Melanesian history. He came under Christian influence early, for while quite a child he was baptized at Maravovo from a small school for boys to which he belonged. The Ini of these and later schooldays has been described as "a very undersized, narrow-chested, high-shouldered child who never seemed to grow any bigger; with a queer old-fashioned face, and a voice that was seldom silent for long. He seems to have been intelligent, interested in his work, and eager to enter into the varied activities life provided. There is evidence that he possessed depth of personality, a thoughtful disposition, and something of the stuff from which martyrs are made, mixed up with an almost ludicrous sense of childish self-importance, which, in a less healthy nature or with injudicious treatment, might have led to priggishness. The story is told of how Ini once made a vow to keep silence during Lent. On Ash Wednesday after Chapel he presented himself, contrary to rules, on the verandah, offering in self-conscious silence to the white teacher a letter which must have given him tremendous gratification to write. This explained the nature and strictness of his Lenten vow and asked that he might be excused repetition and questioning in school during the Lenten season so that he might not be tempted to break it. Probably at bottom there was a pure motive and real desire to give up something that he dearly loved, but a popular little boy could not fail also to find a certain satisfaction in the stir such conduct would cause. The situation was explained to the Bishop, who showed Ini the unwisdom of such conduct, suggested methods, better because less inconvenient to others, of showing his love for and desire to serve God, and released him from the vow. It might have been obstinacy, but while obstinacy selfishly applied becomes weakness, placed on a solid foundation of love and service it can become a driving power, capable of resisting or overcoming great obstacles and heavy odds. Certainly here was a boy who would stand out among his fellows and would probably not tread the ordinary path. Life was disciplined, each of the seventeen daily bells demanding some action promptly carried out. Work in school, in garden and field, in house and kitchen, in workshop and dairy, formed part of the teaching, while time was given when the boys were as free as if they were at home. Saturday was a whole holiday. Then they might fish or attend to their own gardens, occupy themselves in their own little native house, or play football or cricket. And daily, morning and evening, a bell called to prayers in the beautiful Patteson Memorial Chapel. This is unique not only in its place it is not the building one would expect in the heart of the Pacific, but also in its time. Built at a time when architecture in England was at a very low level, the Chapel is yet perfect in every detail. The materials are rich, yet used with simplicity and restraint, and there is a combination of European art with native inlay work on altar and stalls, which would have rejoiced the heart of Bishop Patteson, who both delighted in the treasures of Europe and also discovered the beauty inherent in the minds of his Melanesian

boys. Life and Letters of J. In such a building, where the very stones breathed praise and thanksgiving, Ini would come under the influence of an atmosphere vibrant with prayer. A Visit to Norfolk Island. But he could not settle. He may have been spoiled, having had his head turned by wider contacts which made daily routine in a familiar village seem dull and colourless. Or there may have been some more fundamental reason; a discontent which was divine, a glimpse of and a longing for some great thing but dimly seen; perhaps even the knowledge of the sacrifice involved which he dared not face. In the lives of all those who are called by God to do great things for Him there seems to come a time when everything is confused; when the life they lead is utterly inadequate for their needs, and yet when they either cannot or will not see the way where satisfaction alone may be found. Whether or not these struggles were going on almost unconsciously, the fact remains that Ini disappointed all those who had set such high hopes on him by enlisting in the Native Armed Constabulary. Yet, looking back now in the light of what was to follow, it is hard to say that his step was not the right one. Paul have been the father of so many Churches had he not first been the fierce persecutor of the Christ? Francis have reached such heights of love and compassion had he not first shrunk from sight of a leper? Melanesia needed not only white men but also a Melanesian to see beyond the confines of his own village or island; grace was given to Ini to be the man who should give a lead. His life in the Police Force was at first unhappy. The strict discipline irked him and conditions were foreign to his experience. He felt cut off from his old surroundings and heritage in a way in which he had never been at school where life was as far as possible run on native lines, leaving behind only those things contrary to Christianity, consecrating and continuing what was good in native life. He was impatient and dissatisfied, even to the extent of asking the Mission authorities to secure his release from his obligations. This they naturally refused to do, and Ini showed his solid sense by settling down and earning a reputation for smartness and efficiency. The value attached by the Police authorities to his influence is shown by an incident which occurred after he had left the service. The fact that he was asked to do this shows the esteem in which he was held, and his attitude to the request throws fresh light on his character. He explained that he was no longer his own master and must consult the Bishop. To the Warden of the College at Siota, however, he explained himself more clearly. I shall probably want to go later with the Gospel. It was then that the light to which he had been groping came to him, a fuller knowledge and acknowledgment of Christ. He recognized that only in the service of Christ could true peace and happiness be found, and he realized also just how the implications worked out for him. Not for the first time, a man had been "put on his back to make him look up. God has called me from following that manner of life, and in my pain and sickness God has shown me that I should see clearly that it is not my duty to live as a policeman but to declare the kingdom of God among the heathen. Ini offered himself in complete surrender. I thought of the Kingdom of God as a garden. There is only one Garden and one Lord of the Garden, but the workers who are wanted in the Garden are many. I thought, I need fellow-workers besides myself to help me; it is too hard for me alone. Ini was fortunate in having as his Bishop one able to understand his dreams and to see their great possibilities; one who was convinced of his sincerity, and willing to give him just that sympathy and encouragement for which a man longs when he has passed through a great spiritual experience and comes down from the mountain-top to work out his vision in terms of ordinary everyday life. He had many practical schemes embodying his vision; his own infectious enthusiasm was needed to kindle the hearts of other young men who were seeking ways of service, yet to achieve its fulness the movement needed just that wise counsel and ballast which an older and more experienced man could give. Obedience to the white man perhaps came naturally to the Melanesian, yet Ini had always been a decided personality, and fresh zeal with the exuberant impetus of youth might have caused him to try his own way regardless of others. Ini himself and the Brotherhood owe more than can be measured in human scales to the insight and wisdom of Bishop Steward in the beginning and to his self-effacing direction as Father of the Brothers in the early days when the work had been started.

Chapter 3 : Gay bishops - Wikipedia

*Transcribed by the Right Reverend Dr. Terry Brown Bishop of Malaita, Church of the Province of Melanesia, Printed in Great Britain.*

In recent years there has been an entirely laudable attempt to do imperial history including colonial church history by turning the former object into the subject and taking on the point of view of the colonized the native convert or teacher , the subaltern lay missionaries or the forgotten women missionaries rather than the colonizer the bishop and other white clergy and their relations with central colonial powers. However, in the end it is difficult to understand the whole or even one group without understanding all parties, whether powerful or powerless. Likewise, SPG itself the main funder of the diocese was also in transition over the relative amount of resources, human and financial, to be put into ministry to native and settler congregations. It is no wonder that the Anglican church in Zimbabwe if not the whole Anglican Communion is such a contradictory community today. In the end the bishops and missionaries who realized that the future lay with the Africans and not the settlers in Southern Rhodesia were right. She places these issues well in the English and global context of the rapid growth of new dioceses and new missionary societies in the late nineteenth century. She points out, for example, that by there were some missionary societies known to SPG; therefore, competition for funds and personnel was fierce. No such study can be exhaustive and this book opens the door to many other questions and explorations. Tucker and H. Montgomery needs further work. Tucker receives no attention in the book. Likewise, a comparative study of the first bishop of Mashonaland, G. Knight-Bruce, and Bishop G. Selwyn, first bishop of New Zealand, would bear fruit, noting their shared mixed loyalties to the peoples they were evangelizing, whether African or Pacific, and to the British Empire, including its armies of conquest. In both cases, the mixed loyalties brought tragedy. However, this fondness for Evensong over Sunday morning worship was often a pattern of Church of England life, perhaps for some of the same reasons. In this area, I believe many settlers brought their English preferences with them rather than innovated. One would have also liked some discussion of whether the "advanced" Anglo-Catholic clergy of the diocese had any luck in converting this very Anglican love of Evensong into a love of evening Benediction of the Blessed Sacrament. I have not done justice to the historical detail of this book which on almost every page sparks questions and leads on to more issues, usually very well discussed. The book is well produced hardback without dust jacket though very expensive. However, it is a very significant study and even if its price is beyond that of the average reader, one hopes that theological and other libraries will pay the cost and make the book available.

**Chapter 4 : Anglican Church of Melanesia - Wikipedia**

*Bishop Terry Brown of Malaita in the Church of Melanesia Empowering youth is focus of churchwide consultation Youth participants from Banks and Toress, Malaita, Ysabel and Temotu listen to the presentations on the first day of the week-long Consultation in Honiara.*

Like many graduate students at Toronto School of Theology over the last 30 years, I had the privilege of knowing and studying under Joanne McWilliam. She was an extraordinarily gifted patristics scholar, a renowned authority on Theodore of Mopsuestia, Augustine, and the whole patristic theological tradition, east and west. She was also a great encourager of graduate students. She was born and educated a Roman Catholic but in became an Anglican; she was ordained a priest in the Diocese of Toronto three years later. Over the years she taught at St. She died on 1 July in Toronto. From Logos to Christos is a festschrift for Joanne, begun before her death she knew of it but published only last year. Christology is its unifying theme. This rather loose structure enables a great variety of contributions. The challenge of a festschrift is to make it coherent, interesting and readable. By and large the editors have succeeded. True to the genre, the strongest essays are those at the beginning and end, with some of the middle sagging a bit. Festschrifts are a labour of love so it is not fair to be harsh. Two very creative essays deserve special mention. It is interesting to see Teilhard de Chardin, now often discredited as a theologian, re-emerge. Yet as I write this review, nature is showing itself in earthquakes and tsunamis in Japan, the result of another natural process of creation, the cooling globe despite the warming of its atmosphere. There are ethical implications here too. For example, is it right for a church institution on a geological fault line to build housing as a financial investment, knowing that the lives of those in the houses may someday be endangered? Not to mention governments and nuclear power plants. Nature is not just a victim of human greed; it is also a power stronger than humanity that deserves respect and theological reflection in that role. The argument could have used more empirical evidence for example, the examples in *Third Sex Third Gender: Beyond Sexual Dimorphism in Culture and History* edited by Gilbert Herdt and analogies might have been drawn with race. In particular, no mention is made of her working relationship if there was one with her first husband, the theologian Leslie Dewart. Indeed, curiously, he remains unmentioned. In short, this is a very fine festschrift, full of interesting and challenging essays. They are a suitable memorial to a fine scholar and faithful teacher.

**Chapter 5 : Anglicanism in Oceania**

*By Bishop Terry Brown, Retired Bishop of Malaita Anglican Church of Melanesia This paper was presented at a session called "Resources for Pacific History: recognition and.*

To date, the only one of my classmates to become a bishop has been Michael Bird, coadjutor of Niagara. Dennis Drainville, coadjutor of Quebec, was the year ahead of us. Victoria Matthews, formerly of Edmonton and imminently of Christchurch, New Zealand was doing an advanced degree. Tony Burton, soon to be formerly Saskatchewan, was an undergraduate when I was there. Terry Brown, diocesan of Malaita, Melanesia, was tutor in church history. I was confirmed in The Episcopal Church, by a black bishop of Massachusetts. I was made deacon and ordained a priest in the Anglican Church of Canada, in the diocese of Fredericton, a Loyalist diocese, by a bishop whose ancestors ran away from the American Revolution because they distrusted liberalism, political and otherwise. I was consecrated a bishop in the Church of the Province of Melanesia, a global south diocese, where all the Millennium Development Goals score about 3 out of 10, even though we are great dancers. And to make matters worse, my own sexuality is "dodgy". I live in and am a part of all four worlds -- The Episcopal Church, the Anglican Church of Canada, the Church of Melanesia and the pained world of gay and lesbian laity, deacons, priests and bishops. Yet I am a bishop of a diocese that is full of life and has had much growth. In my last 12 years as bishop, I have confirmed 10, candidates. The diocese is deeply involved in evangelism, education, medical work, liturgy and peace and reconciliation. My life as a bishop in all four worlds is possible only because of my faith in Jesus Christ. I had a conversion experience in which I felt deeply loved by God. That, the Eucharist, the life of Christian friendship and community, and Scripture, have sustained me through thick and thin. From my perspective, do I have any suggestions for the text of the final Reflection? As much as is in you, try to maintain communion and friendship with all, whether inside or outside the church, however deep the disagreement. Reject the Puritan option. We are Anglicans, not Puritans. Exercise restraint and urge others to do so, whether locally or globally. Not everything has to be said or written about. Be very careful in using typologies to classify people, theologies and churches. We are all the children of God, redeemed, with all of creation, by the life, death and resurrection of Jesus Christ. If you have not done so, accept all the gay and lesbian people in your midst, in all their complexity, pain and celebration. Finally, let the conversations even debate continue. In our case, I do not think the church will thereby collapse. But in other situations, that may not be the case, and the endless talking to the media of both may be destructive. That is my final suggestion -- remember that whatever you say publicly in this wired age, will go to every corner of the world. Honesty and prudence are both Christian virtues. We need to learn to balance them.

## Chapter 6 : Anglican Church of Melanesia today - The Anglican Church of Canada

*(Redirected from Terry Brown (bishop)) The Diocese of Malaita is one of the nine current dioceses of the Anglican Church of Melanesia. One of the four original ACOM dioceses, Malaita diocese was erected in January ; it is currently subdivided into six regions of 46 parishes.*

In lieu of an abstract, here is a brief excerpt of the content: Online Bibliographical Resources In this brief report, I put forward the range of bibliographical resources about Pacific Anglican church history currently available, especially online. The Internet addresses [ urls ] for the websites mentioned in this report are summarized in the appendix. When I first came to Solomon Islands to teach at Bishop Patteson Theological Centre in , I used resources available in the college library and briefly overlapped as staff with John Pinson, a priest-librarian-archivist who was working on a bibliography of publications of the Melanesian Mission Press and its heirs from to In preparation for writing the chapter on the history of liturgy in the Anglican Church of Melanesia for the Oxford Guide to the Book of Common Prayer: A Worldwide Survey Hefling and Shattuck , I returned to the college library only to discover that many of the books and pamphlets I had previously used were missing. Some of these I found in the archives of the Church of Melanesia material up to ; John Pinson had also organized this collection , which [End Page ] were on deposit in the National Archives of Solomon Islands in Honiara. I also discovered some material on the Anglican history website, Project Canterbury www. I wrote him, and we decided to develop an Oceania directory on the site. The site includes many primary resources that are difficult to find in libraries as well as modern scholarly work such as doctoral dissertations by anthropologists working in Anglican communities in the Pacific. The site is very popular and has somewhere between 6 and 7 million hits per year. I am both an Episcopal patron and a contributing director, the latter in recognition of the sometimes tedious work of scanning fragile pages to make sure they endure and are widely available. We have especially tried to include research by local Anglican scholars and private memoirs of Anglican missionaries, whether published or unpublished. However, the story does not quite end there. As I used the Church of Melanesia archives, I discovered that the finding guide did not correspond well with what was there. I had the frequent experience of asking archives staff for one item in the guide only to be told it was missing; then the next week, when I asked for something else, the missing item would surface. As I was moving toward retirement as diocesan bishop in August , I proposed to the Council of Bishops that I stay on as a volunteer archivist for the Church of Melanesia, with a special focus on the pre collection. The bishops agreed for me to stay on for four years, â€” I then approached the director of the Solomon You are not currently authenticated. View freely available titles:

## Chapter 7 : Anglican Church of Melanesia | Revolv

*Terry Brown, diocesan of Malaita, Melanesia, was tutor in church history. Terry is quoted at length today in Bishop Alan's Blog (Alan Wilson, Bishop of Buckingham, suffragan to Oxford). Go to Bishop Alan's Blog to get the context.*

## Chapter 8 : Diocese of Malaita - Wikipedia

*Bishop Terry Michael Brown of the Diocese of Malaita officially retired August 18 as spiritual leader of one of the largest dioceses in the Church of Melanesia in the Solomon Islands. Bishop Terry Brown THE ANGLICAN JOURNAL Originally from Canada, Brown was consecrated and installed as the fourth.*

## Chapter 9 : Simple Massing Priest: Bishop Terry Brown of Malaita, Melanesia

*Bishop Terry Brown of the Diocese of Malaita officially retired Aug as spiritual leader of one of the largest dioceses in the Church of Melanesia in the Solomon Islands. Born in the U.S., he moved to Canada and was later consecrated and installed as the fourth bishop of Malaita in*