

HAWAII CONFERENCE
UNITED CHURCH OF CHRIST

The Friend



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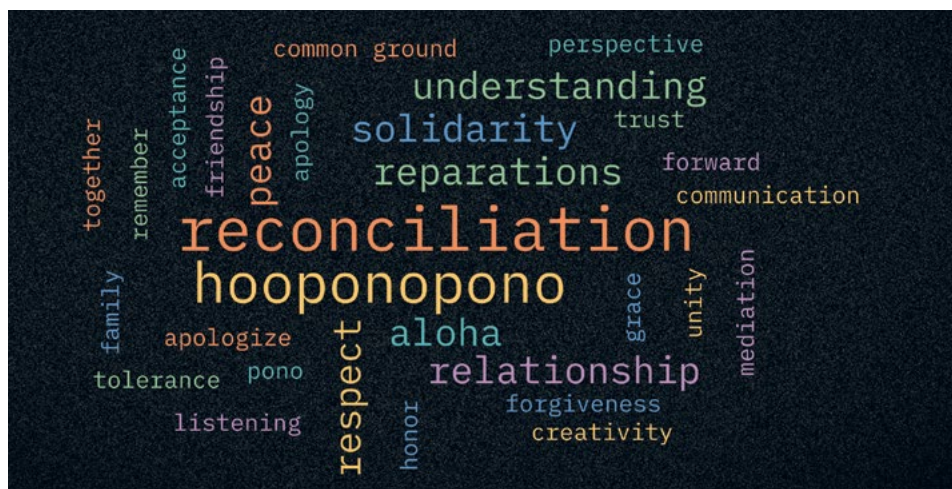
ONE 'OHANA

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Questions on the Path to Reconciliation

During this Advent season, we prepare ourselves for the coming of the Christ child. It is a time to pause amid our busy schedules, reflect, nurture hope, and seek peace. It is a time to focus not only on bringing ourselves into right relationship with God, but with others as well.

For this issue of *The Friend*, we have chosen to explore the theme of Reconciliation, or more specifically, questions encountered on the path to reconciliation. As “reconciliation” means different things to different people, we have gathered reflections from several perspectives. Wayne Higa, David Baumgart Turner, and Joyclynn Costa, members of the Hawai‘i Conference Reconciliation Working Group, share their thoughts on this topic. Elizabeth Kent, a mediator, trainer in conflict resolution, and artist, discusses how she assists people and institutions in



finding solutions to sticky problems. Conference Minister David Popham approaches reconciliation from a biblical perspective.

Andrew Bunn, Executive Director of the Hawai‘i Conference Foundation, shares some important information on how to protect your church from financial misconduct, and we learn about an exciting new program, “Seeds of Hope,” on the YZ Lit page. And don’t miss some more fun ideas and activities for youth ministries from Lauren Buck Medeiros!

Our cover image was inspired by the powerful message of David Baumgart Turner at the ‘Aha Pae‘aina

in 2020. Both David’s message and this image remind us that reconciliation is a process of transformation that gives life. Like kalo being pounded, reconciliation requires us to allow ourselves to be broken apart so that something new that is life giving can be formed. Reconciliation is hard work; being broken apart is painful, but the reward of being transformed, as Christ called us to be, is life-giving and life-sustaining.

We hope you find this issue of *The Friend* thought-provoking and hopeful, and may you enjoy all the wonder, hope, peace, love, and joy that this season of Advent brings.



What is Reconciliation?

WAYNE HIGA, KAHU, KAAHUMANU CHURCH

Mark 16:6-7

“Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him.” But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.”

Why would you choose to become a kahu at a church historically a part of the missionary heritage and all the wrongs blamed on that heritage? For me, it was obvious: it was a Hawaiian church. It was historically the church of our ‘ohana. Even though I hadn’t been raised in that church or even raised as a Christian, my wife and I had begun attending Ka‘ahumanu Church.

When I am asked why did I feel the call to go to that church, I answer that it is because I wanted to help correct the wrongs that were historically done. How to do that was and still is the hard part. With questions like: what does it mean to be a Hawaiian church? What are the traditions and protocols? What could be changed without angering the kupuna?

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God is still speaking

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Cover photo provided by Kalani Wong

Called to Reconciliation, Called to Each Other

DAVID BAUMGART TURNER, KAHU, CHURCH OF THE CROSSROADS;
JOYCLYNN COSTA, MEMBER, KALANIKAHUA HOU CHURCH



Great transformation often begins with key questions. For those of us who are blessed to be part of the Reconciliation Working Group, different questions that spring up from our own histories spurred us to participation and engagement.

Joyclynn Costa had questions about the Apology Resolution that was passed at the General Synod of 1992. Of particular interest to her was whether years later any assessment had been done on the results of that resolution. Her personal history drove her actions as she wished to find resolution for her father who will be 86 soon. Her father's grandfather was condemned to Kalaupapa not because he contracted the disease but because he was the sheriff, and his brother was the President of the precinct where they lived on Maui. Her grandmother never knew her own parents and because of this, Joyclynn's mother's genealogy was lost forever. Had anything, Joyclynn wanted to know, changed as the result of the profound words found in the apology of 1993? So, in 2007 when former UCC President and General Secretary, Paul Sherry (who had delivered that apology on January 17, 1993, at Kaunakapili

Church) was present at our 'Aha Pae'aina, she asked him. His answer was that an assessment, indeed, needed to be done.

By God's grace and a generous Kahu, she was gifted a round trip ticket to the General Synod the following year. At the Synod she was asked to give a talk on the lands of Hawai'i along with the South Dakota first Nations people and our Pacific brothers and sisters of Pohnpei, Micronesia. There were thousands of people at the Michigan Convention Center.

As God planned, Rev. Sherry and she crossed paths for a second time. He remembered Joyclynn and gave her a big hug. He signed her petition that said not to sell land in Hawai'i until the issues of the Hawaiian people have been settled. Then President John Thomas, the incoming President Geoffrey Black, as well as the then Hawai'i Conference Minister Charles Buck, also signed. It appeared to Joyclynn that the assessment was about to start. Unfortunately, she found resistance to making this a priority and it wasn't until 10 years later that Interim Conference Minister, Rev. Gabrielle Chavez, acted on the importance of

this request, by forming the Reconciliation Working Group (RWG).

On the evening of the RWG's first gathering, as a lovely blue moon was rising, Joyclynn went to Iolani Palace for a simple prayer in hopes that our Queen would know that we did not forget. "Mai poina ole." At that first gathering there was familiarity more or less with each other in attendance, though many did not know Malina Kaulukukui, our facilitator, but all were excited for her expertise in ho'oponopono.

Joyclynn did not know David Baumgart Turner, nor did he know her. David was there with different questions. What if, he wondered, his own missionary ancestors (David is descended from a family of missionaries who played a key role in the illegal overthrow in 1893) had come to these islands expecting to find a people who were filled with light, rather than a people steeped in sin? What if they had come expecting to find in this part of the Creation the original blessing of goodness and wonder rather than a land that their own descendants would be all too eager to exploit? In essence, he

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Reconciliation as a Friendship of Peace

DAVID K. POPHAM, CONFERENCE MINISTER

In the Bible, reconciliation is never undertaken for the purpose of protecting the status quo; rather, biblical reconciliation is undertaken to effect a change in relationships. Primarily, reconciliation is spoken of in the Bible when those who were previously enemies exchanged friendship and peace. In this model, reconciliation is carried out for the purpose of healing relations so that former enemies might become acceptable to each other. The Apostle Paul builds upon this idea most famously in Romans 5:1-11 where he charges all humanity as sinners who are in hostility with God. Yet, through the death and resurrection of Jesus, God and humanity are brought into a friendship of peace. As Paul writes, “for if we were reconciled to God by Christ’s death while we were God’s enemies, how much more certain that we who have been reconciled will be saved by Christ’s life” (Romans 5:10).

To take seriously reconciliation as a friendship of peace implies that those involved are invested in understanding each person’s motivations and growing in our awareness of how best to support the relationship as friends. Such support requires us to recognize the role of confession in acknowledging where the relationship went array and entered the realm of hostility. We sustain such costly support for one

another so that our relationship will be a blessing to those involved.

Through the lens of biblical reconciliation, we understand that it is improper to think in terms of the colonialization of Hawai’i as “what would have happened anyway,” whether it was the United States or another government. For such an attitude reinforces the resulting social structure rather than inviting social change.



Reconciliation statue, Coventry Cathedral, UK
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Similarly, it is wrong to dismiss the historical shock and continuing distress of native Hawaiians in the face of the criminal overthrow of the sovereign Hawaiian Kingdom. This attitude blocks our ability to confess complacency of mindset which keeps the social structure in place. Proclaiming, “well, that is history and there is nothing we can do to change history,” precludes us from searching out ways to amend the contemporary consequences of those historical actions.

I am not sure I am articulating the full breadth of the biblical model of reconciliation. Therefore, I offer this parable as another way to explore this issue:

Once there were two brothers from one family who lived toward the mountain and two sisters from another family that lived toward the sea. The older brother married the older sister, and the younger brother married the

younger sister.

However, both couples had contentious children. There was jealousy over which was better – the

mountain or the sea? There were fights over wrongs and plans on how to get even. The reputation of both families was so vile that none of the neighbors wanted anything to do with them. Finally, the families realized that they were alone except for each other and their anger toward one another.

One family chose the difficult path of reconciliation. They had to learn to see each other as brothers and sisters. They had to allow their anger to lead them into fuller wholeness where anger does not tear down but motivates them to become a better family. They had to rebuild a house with the complete family in mind and not just those on their side of the arguments. They had to negotiate key divisions from a point of view of friendship and peace rather than anger and hate. They had to learn about themselves, even those things they were taught to hide, and learn to love themselves and to love each other. They came to understand that they were indeed friends and not enemies. When they became friends with each other, old neighbors began to return.

The other family found it easier to understand each other only as enemies. Vindication was prized above reconciliation. They continued to fight and spar and became more and more isolated from all the other folks until at last all they had was a ramshackle house where they lived as strangers with one another.



Japanese kanji “heiwa” meaning “peace”
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Protect Your Church from Financial Misconduct

ANDREW BUNN, HCF EXECUTIVE DIRECTOR

Churches are places of refuge, trust, and forgiveness. This makes churches attractive places. Unfortunately, it also makes churches highly vulnerable to fraud and financial misconduct. Church Law & Tax recently reported that of a survey of 700 church leaders, nearly one-third reported that their churches had experienced financial misconduct. Regretably, the actual incidence is likely higher because many churches are embarrassed to report such events.



Consider the following scenarios:

1. A church treasurer, a longtime member in good standing, quietly “borrowed” several hundred dollars from the church treasury. It was a small withdrawal, and he fully intended to pay it back. The money was to pay medical bills for his sick daughter and to make ends meet during a tough time. He assumed that in due course he’d get everything straightened out and the church repaid, but his bills mounted, and he succumbed to “borrowing” additional funds. Eventually, after other board members noticed many of the church’s bills were not getting paid, things started to come unraveled, and he was discovered. By the time other church officials figured out what is going on, hundreds of thousands of dollars were gone from the treasury.
2. A church charity hired an employee to direct planned giving. The officer endeared himself to many elderly members of the congregation. Regretably, he used his position to direct gifts from an elderly donor to himself instead of the charity. The employee was indicted on seven felony charges accusing him of stealing over \$150,000. It was later discovered that the employee had a previous

criminal record and had served federal prison time for a wire fraud conviction related to the theft of \$2.2 million from an elderly couple in another state. When he was hired, the church organization did not do criminal background checks for employees other than for those who worked with children.

Sadly, neither of these scenarios is uncommon.

Churches are easy targets because they are trusting environments. No one wants to assume the worst in anyone, and no one likes to confront others with suspicions or concerns, especially where the person of concern may be a longtime and beloved member or employee. Churches also want to forgive, forget, and move on quietly. That makes churches vulnerable. The church treasurer and the employee above were trusted by the churches they worked for, yet they breached that trust by committing serious crimes. The church directors at the time may also be liable for breaching their fiduciary duties, negligent hiring, failure to supervise, failure to report crimes, and violations of tax laws, and in the end of the day there is usually no recourse to recover stolen funds or property from the guilty parties. Bad news.

The good news is that there are many things a church can do to avoid these terrible incidents.

Adoption of Prudent Loss Control Measures. The bylaws and procedures of the church should be reviewed to be sure there are procedures in place for protection of the church’s assets. Such measures should include preparing an annual budget, reviewing financial statements monthly (by all church board members), keeping accurate books and retaining documentation supporting all entries on the church books, instituting password controls on the financial accounting system, ensuring regular and complete bank reconciliations by someone other than a check signer, having multiple unrelated check signers, ensuring collection plate funds are counted by two unrelated people and deposited by a third person, issuing receipts and written acknowledgments for all fees and donations received, depositing checks and cash promptly, and severely limiting cash on hand. These are but a



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few suggestions. Your church may look to many online resources to provide guidance. Our own Insurance Board has excellent resources, including a Loss Control Manual that may assist your church (www.insuranceboard.org).

Training. Make sure that your leaders are trained in their fiduciary duties and policies of the church and that staff know the procedures and understand their jobs and responsibilities clearly.

Proper Screening and Hiring. Proper hiring and investigation of background is a must. A thorough review of prior employment, credentials, and references is necessary, and a criminal background check should be done for all persons in fiduciary positions as well as those who engage with children, the elderly, or any personal or confidential information. In the second scenario above, the employee would not have been hired had the organization taken the modest time and expense of doing a background check. There are many organizations that can help with this process.

Pay Attention. Pay attention to and follow the loss control measures adopted by the church. Review your church's financials and ask questions. Be on the lookout for signs of trouble in those who handle church funds.

According to the Church Law & Tax, the top behavior "red flags" displayed by perpetrators of fraud are: (1) living beyond one's means; (2) financial difficulties/high levels of debt; (3) excessive control or unwillingness to have others cover one's job duties; (4) divorce/family problems; (5) addiction problems; (6) complaints about inadequate pay; and (7) refusal to take vacations.

Insurance. Your church should always carry an insurance policy or policies that cover fidelity claims (such as employee fraud), claims against officers and directors' claims (such as breach of duty claims), and general liability claims. When things go south, your insurance policy will most likely be your only recourse to recover financially from the loss.

Report. If there is an incident, promptly separate the employee or volunteer from the position and access to the church's accounts, investigate the situation thoroughly with professional help, and report it to authorities and your insurance company.

Please consider these steps and seek further guidance from your insurance, legal, and accounting professionals to help set up your church for a safe future.

Merry Christmas
from the staff of the
Hawai'i Conference
United Church
of Christ and the
Hawai'i Conference
Foundation

**THIS HOLIDAY SEASON,
WE WISH YOU:**

HOPE	LAUGHTER	CONTENTMENT	HAPPINESS
JOY	QUALITY TIME WITH LOVED ONES	INSPIRATION	HUGS
PEACE	HEALTH	REST LONG NAPS	ONO FOOD

Finding Solutions

ELIZABETH KENT, MEETING EXPECTATIONS HAWAII



For more than 25 years, Elizabeth Kent has been helping people and institutions find solutions to sticky problems. She has practiced commercial law, taught conflict resolution at the University of Hawai'i, served as the Deputy Director at Hawai'i's Department of Human Services, and directed the Hawai'i State Judiciary's Center for Alternative Dispute Resolution. She is a meeting facilitator, mediator, trainer in conflict resolution, and artist.

As the Hawai'i Conference tries to navigate a path toward reconciliation, The Friend asked Elizabeth to share some of the wisdom she's gained in bringing people together to find solutions.

Let me tell you about the first case I mediated, as an apprentice. A fight had left a teenager badly injured with outstanding medical bills. Some of the victim's family were present in the mediation room, as well as the aggressor and a parent who appeared shy and tentative.

After welcoming everyone, my mentor asked them to describe what happened. He used skills that mediators had been taught (effective listening, summarizing, and reframing) in a comforting way so that people spoke honestly about the experience and its impact on their lives. It turned out that everyone present was extremely sad and upset about the situation. The families had known each other for a long time and grieved the loss of a good relationship.

It also turned out that there were some very unpleasant circumstances at the home of the aggressor and stressful financial troubles which led the aggressor to act out. The aggressor expressed extreme regret and embarrassment and, through many tears, offered a heartfelt apology.

Then, the most extraordinary thing happened. The victim's family accepted the apology and said they understood how something like that could happen. They thanked the other family for sharing this private and sensitive information and said they knew what it felt like to

have troubles. They even forgave the medical debt, which was quite substantial. Soon, everyone was hugging and crying. It was an incredible start for my career in conflict resolution.



Many years later, I was sitting in a nondescript conference room and a potential client asked me an excellent question. She wondered why some people in mediation find solutions, while others don't. I reflected on that first case and realized that finding solutions depends on the nature and circumstances of the people involved.

In general, I bring the same skills and techniques to each of my cases although I use different strategies based on the parties involved. Clearly it is the people involved who determine whether there is a

successful outcome.

I've mediated, facilitated meetings, and taught conflict resolution for over 25 years. My clients are government entities, non-profit organizations, as well as churches and religious organizations. In that time, I have learned a lot from my clients and colleagues. I've seen people act in ways that touched my heart. Many times, I leave sessions impressed by the goodness in people.

My cases now center on relationship issues, between co-workers, non-profit groups, congregations, and similar groups. I have had many opportunities to observe why some people are especially good at finding solutions. I have learned that if people who enter a mediation or facilitation possess the following attributes, they are more likely than not to have a satisfying experience and success in finding solutions:

- A willingness to understand the other person's perspective and understanding that their own point of view is not be the only possible point of view of the situation.
- The insight that relationship problems are a matter of joint contribution.
- The right timing in their lives, meaning they have the time to meet (for instance, they are not working three jobs); there is enough time for them to resolve the issues (for instance, no impending deadlines or other time pressures); and they are mentally and emotionally available to address the issues (for instance, they are not grieving the recent loss of a dear loved one) to take on a process that might be emotionally challenging, even painful, at times.

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Being a Hawaiian church does not mean that everything Hawaiian is allowed in church. As I came to find out, being a Hawaiian church meant different things to different people. Just as reconciliation means different things to different people. What was common to all was the love and connection to place. The aloha, the traditions, and the history of those that had kept the doors open.

But I also discovered that many people feel that some things were still meant to be left at the door. Things like discussions about Hawaiian Sovereignty, the overthrow, and reconciliation. Honestly, how often do these subjects come up in church? We kind of tip-toe around the edges of the discussion. Too political. That's not a church matter. But isn't church about social justice?

There are two ways to stop a discussion in church: "We've always done it that way," or "that's too political." What does Hawaiian Reconciliation mean? Compromise, settlement, understanding, resolution, appeasement, bringing together, status quo? Which of these most closely resembles your vision of Hawaiian reconciliation?

After reading the above choices, a majority of Kanaka Maoli out there are shaking their head saying, "none of the above." All of us are thinking wasn't there a General Synod resolution submitted by AHEC that started a whole bunch of discussion on these subjects? It had something to do with sovereignty, something to do with the illegal overthrow, something to do with the UCC apology in 1993. How many of us really know what it was all about?

A few years ago, when someone asked me about Hawaiian issues especially in and about church, I would respond that we Hawaiians



needed to figure it out ourselves. Today my thoughts have changed. I have been reminded on more than one occasion that reconciliation is not a Hawaiian issue. It is an issue of reconciliation that happens to involve the Hawaiian community. Not just the Hawaiian church community but the wider community of Hawai'i.

Reconciliation is needed because of the injustice done and justice is the kuleana for all of us as Christians and as a people of this place, Hawaiian or not. Reconciliation cannot happen from only one side. We all need to come to the table to discuss and share perspectives from all sides. To hear one another, speak to one another, learn from one another, and grow with one another.

There were an apology and reparations from the national setting of the UCC and the Hawai'i Conference in 1993. Money was given to the churches. The Association of Hawaiian Evangelical Churches (AHEC) was formed. It was a long overdue beginning towards reconciliation.

The Hawaiian language has

flourished. The Hawaiian community is not afraid to take a stand to protect resources. But the apology was just the beginning. Structurally, has anything really changed? Have we, as the Hawai'i Conference United Church of Christ, been transformed? Are we all willing to step outside of the box and do a new thing?

The UCC apology came out of a UCC General Synod Resolution. Now 30 years later the UCC General Synod has adopted another resolution submitted by AHEC. It may not have gone as smoothly as everyone would have wanted. There are still things to be processed and worked out. It is a continuation of something started decades ago. Some may have felt left out of the loop and uninformed. Many have questions. Not everyone is happy.

Like Iesu's disciples on the day of resurrection, let's ask ourselves "what do we do now?" Doing nothing is not an option. If you feel uninformed, then let's get informed. If you have questions, then let's ask the questions. But let's all be transformed.



Planting Seeds of Hope

JESSE MIKASOBE-KEALI'INOHOMOKU, 'A'ALI'I CONSCIOUSNESS, PEARL CITY COMMUNITY CHURCH

Bringing together communities, helping people get access to their own foods, supporting local farmers, and eating healthier foods in the betterment of our health—these are the ideas behind Seeds of Hope.

On a trip through Kalihi, O'ahu, in 2019, which included visits to Ho'oulu 'Āina, Kōkua Kalihi Valley, and KVIIBE (Kalihi Valley Instructional Bike Exchange), a seed was planted in the members of our intergenerational group, 'A'ali'i Consciousness (AC) of Pearl City Community Church, for a new project which we named Seeds of Hope. From a collective interest in 'āina, Seeds of Hope grew with nurturing from people like Jeffrey Acido who showed us what could happen when great minds come together. Through many meetings we sharpened the idea of seeds as a collective vision to address community health.

We believe seeds can be utilized to transform our food system through:

- **Aloha 'āina:** Stewarding the land, taking care of the land that feeds the people.

- **Indigenous cultural practices:** Giving space for people to practice their cultural knowledge, passing down stories and wisdom, and connecting with their ancestors.

- **Popular Education:** Allowing people to understand their context, share their story, and develop civic action to improve the conditions of Hawai'i.

Through Seeds of Hope, we will grow food for our communities and collect and distribute seeds so others may grow their own food. Through this process, we will also develop leaders for our communities. We're not trying to feed the whole world; rather, we're trying to create social change.

We've focused on sharpening our own skills within the group. Younger AC members Jake Kansou and Serah Florendo-Iboshi shared that they are able to feed off each other's energy when it comes to growing our own sustenance and finding inspiration within it.



Harvesting squash seeds

In the process of growing seeds, we uphold values of aloha and community to grow great leaders. When we are able to give people seeds to grow, we are giving them the tools and power to make changes. In Hawai'i, we are facing food system insecurity; we import over 85% of our food, including over 2 million pounds of kalo annually. Food insecurity (household, food deserts, etc) and lack of access to land are

YZ [pronounced "wise"] literature is wisdom from the young, Generations Y and Z to be more specific. See how young people are shining, witnessing, and reflecting light.



Awawalei farm plot in Kunia

major issues. Seeds of Hope provides a foundation to take these matters into our own hands, the hands of the people.

If we can respect 'āina for what it's worth, then we can respect anyone. Having 'āina as our classroom will help us achieve that and advance us to far more social and ecological benefits.

Longtime member of Pearl City Community Church, Clayton Kimoto, shares, "partner with younger folk—it really benefits all. Such leadership is necessary. Leadership such as Jesse's is really prophetic, calling us all to be present in and active for a future that will impact us all."

Jesse Mikasobe-Keali'inohomoku is a senior student at the University of Hawai'i West O'ahu majoring in Sustainable Community Food Systems and Political Science. Jesse is a leader of 'A'ali'i Consciousness, an intergenerational group of Pearl City Community Church.

To learn more and see more from youth and young adults, or to submit content for consideration for future pages in *The Friend*, visit our webpage at hcucc.org/yz-literature.

... Called to Reconciliation, Called to Each Other, continued from page 3

wondered, what if his own ancestors had come expecting to find the presence of the divine already here in the blessings and goodness of these islands and its people. How different might the Hawai'i of subsequent generations, the churches of our present day and the world of our future be? Different questions put them, at the table, that evening, face to face, for the first time, both with their own history and questions.

At that moment, both Joyclynn and David agree the spirit took

hold and aloha became ever present. Although coming from totally different sides of this history they were able to own their position in the larger plan God had for all at the table. When remorse was shared, aloha was given. When tragedy was recounted, it was received with aloha. For more than two years this is the spirit that has permeated the gatherings. In this current day we cannot say we are the history; however, we can be the result of what can happen when we have the courage to ask

essential questions and we allow the Holy Spirit to flow within and allow Aloha to shower us.

We have been stuck in reverse for a long time now. Let us trust in God's plan and shift into drive as we move forward together to make things right for those who have been waiting for so long. With God's grace we can set a foundation worthy of our Lord's favor – standing side by side doing that which is pono always. May God be ever present in our coming and going.

Mission Offering Kalaupapa Sunday

On the fourth Sunday of every January, churches are invited to commemorate the estimated 8,000 people diagnosed with Hansen's Disease who were exiled to Moloka'i's remote Kalaupapa peninsula.

Resources for observing Kalaupapa Sunday are available on the Hawai'i Conference website (www.hcucc.org). A resolution passed at the 195th 'Aha Pae'āina also encourages churches and individuals to make donations toward the construction and maintenance of a memorial listing the names of every person sent to Kalaupapa. Funds may be donated to the nonprofit Ka 'Ohana O Kalaupapa.

The suggested date for observing Kalaupapa Sunday is January 23, 2022, though churches may honor the patients of Kalaupapa and their families any Sunday in the year.



Kanaana Hou Siloama UCC,
Kalaupapa



Henry 'Ōpūkaha'ia Scholarship

Each year on the third Sunday in February (closest to the anniversary of Henry 'Ōpūkaha'ia's death), churches are invited to receive an offering to support scholarships in his name.

Henry 'Ōpūkaha'ia Scholarships, which honor the legacy of the young Hawaiian credited with inspiring the Sandwich Islands mission that brought Christianity to Hawai'i, are available to candidates for ministry attending an accredited seminary and clergy pursuing continuing education.

Churches are invited to receive an offering to support these scholarships on Sunday, February 20, 2022. The offering may also be collected on another date.

... Finding Solutions, continued from page 7

- A certain level of trust. Although they are involved in a disagreement and may be angry, they believe that the other person will enter a conflict resolution process with good intentions.
- Openness to considering creative solutions they might not have thought about and to letting go of the conflict.

The holidays are approaching, and I have noticed that this season is a fruitful time for people to work together and find solutions to problems that have remained unresolved during the year. The holidays are a time when we welcome thoughts of peace, love, and generosity, as well as a spirit of introspection. The dawn of a new year brings hope for change. It is a great time to look at conflicts that have been difficult to resolve and find agreeable ways to resolve them. That will often lead us to happier times. When I need inspiration, I think back on the people in that first case and many others I've met since then, and I feel motivated and hopeful about the future.

Conference News and Highlights

Go to www.hcucc.org to learn more about these and many more stories from around the Conference.

Pastoral Transitions



Dorothy Lester concluded her ministry as Associate Conference Minister on October 29. After serving 25+ years in various

roles withing the United Church of Christ in the national setting, she first joined the Hawai'i Conference staff as the Interim Placement Coordinator in 2002. Dorothy most recently returned to the Conference staff in 2018, serving as an Associate Conference Minister and as part of the Editorial and Search and Call Teams. She has relocated to the continent to be closer to her hānai grandson, Kasey.

Valerie Ross began her ministry as settled half-time Pastor of Hanapepe United Church of Christ on November 1. She also serves



on the Hawai'i Conference staff as a part-time Associate Conference Minister deployed on Kaua'i.



Brian Welsh concluded his ministry with Haili Congregational Church on December 1 after serving as Kahu there since April 2003. His last

Sunday in the pulpit was on October 31. He is currently serving as a Spiritual Counselor at Hawai'i Care Choices in Hilo.

People in the News

Naleen Naupaka Andrade, Kahu of Kahikolu Congregational Church on Hawai'i Island and a Member in



Discernment (MID) in the Hawai'i Island Association, has been appointed Executive Vice President of Native Hawaiian health and diversity,

equity, inclusion and social justice for The Queen's Health Systems. Dr. Andrade will assume this newly created position on February 1, 2022.

HIA Welcomes New Church

On November 6, the Hawai'i Island Association (HIA) voted unanimously to welcome the **Waikoloa Marshallese Ministry** as a new member of the United Church of Christ. The Waikoloa Marshallese Ministry has been



gathering as a church for the past eight years. Their membership numbers around 300 people of all ages and is growing. They have been granted dual-standing, enabling them to be members of the UCC while maintaining a connection with the JRD, the United Church of Christ in the Marshall Islands. With joy and thanksgiving, we welcome the Waikoloa Marshallese Ministry to the Hawai'i Conference!

Thanks to our friends, *The Friend* is free of charge to anyone who requests it. We offer our sincere mahalo to those who have generously given a monetary gift to help defray publication costs. A gift of \$15 will pay for one person's subscription for one year. Gifts may be sent to the Hawai'i Conference UCC, 1848 Nu'uānu Avenue, Honolulu, HI, 96817.

Conference Calendar of Events

DECEMBER 24

Christmas Holiday
(Observed; Office Closed)

DECEMBER 31

New Year's Holiday
(Observed; Office Closed)

JANUARY 17, 2022

Martin Luther King, Jr., Day
(Office Closed)

JANUARY 23

Kalaupapa Sunday

JANUARY 29

State Council of Hawaiian Congregational Churches

FEBRUARY 5

Conference Council/Members/
Board of Trustees

FEBRUARY 11 - 12

AHEC Spring 'Aha Halawai

... Ministering to Our Youth in "Coronatide,"
Part II, continued from page 12

- In this era characterized by much WASHING of hands, have students write/speak a prayer in these categories – as you all do the actions with your own hands: 1- sitting on our hands (how we feel powerless); 2 - raising hands (idea for ways we can help); 3 - wringing our hands (what we're worried about); 4 - holding hands (how we connect, stand in solidarity with others); and 5 - "folding" our hands (prayers from our hearts).

December 2021

GIFTS AND WISDOM OF THE NEXT GENERATION

Ministering to Our Youth in "Coronatide," Part II

LAUREN BUCK MEDEIROS, CHAPLAIN, PUNAHOU SCHOOL



In the October 2021 issue of The Friend, Lauren shared some creative ideas for working with youth during this time of the pandemic that you can use in your setting.

This month we share more of her fun ideas!

• After reading (or watching) Robert Fulghum's famous "All I really need to know I learned in Kindergarten," (here's a YouTube version <https://youtu.be/R6lIiCJ03pA>) brainstorm with your kids: Everything I need to know, I learned from the Tokyo Olympics...(maybe include these: share medals, cheer the competition, knit, pull out if time isn't right, etc.). These are all terrific conversation starters... have one of the youth

take notes, and afterwards, create a collage to share with your congregation in the newsletter... OR maybe in a future article in *The Friend*!

• Virtual "progressive" dinner (on Zoom): Here's an idea... assign different youth a part of the meal (pupus, veggies, main dish, side salad, condiments, drink, napkin, dessert – be crazy wild!) THEN, during the pre-scheduled zoom we all "hop" from home to home screens and "see" what our friends have prepared – fun is had by all, especially if we secretly ask the parents to prepare a special treat for your kids to eat at the conclusion of the Zoom gathering.

• BINGO: (lots of examples online but here are two) Zoom bingo (pet photobomb; parent walking by; "you're on mute" etc.) Zoom

COVID bingo (this might feel a little gallows humor-ish... but kids kinda love that... and after you've all brainstormed overused words like pivot, cases, quarantine, doctor, Delta, tourists, masks, vaccination, etc. (kids can place words in an empty chart in whatever order) then have the kids all watch the same News Show together to see who gets the bingo. Follow up with two-word prayers for each word/square in winning bingo line.

• With older youth – offer this writing/talking prompt: As we gradually "Recover" from the pandemic... what are the thing we do NOT want to "RE-COVER" (as in cover again) ... what are the things/issues/experiences that have been exposed to the light that must not be hidden again?

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