

HAWAII CONFERENCE  
UNITED CHURCH  
OF CHRIST

# The Friend



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KAWAIAHA'O CHURCH 1820 • MOKUAIKAU CHURCH 1820 • LAUPAHOEHOE CONG'L CHURCH 1823 • WAIOLA CHURCH 1823 • HAILI' CONG'L CHURCH 1824 • KAHIKOLU CONG'L CHURCH 1824 • KALUA' AHA CONG'L CHURCH 1831 • IMIOLA CONG'L CHURCH 1832 • KALAHIKIOLA CONG'L CHURCH 1832 • KEAWALA'I CONG'L CHURCH 1832 • LILI'UOKALANI PROTESTANT CHURCH 1832 • KAHIKUONALANI UCC 1834 • WAI'OLI HUI'IA CHURCH 1834 • OLA'A FIRST HAWAIIAN CHURCH 1835 • KA'AHUMANU CHURCH 1837 • KAUMAKAPILI CHURCH 1838 • WANANALUA CONG'L CHURCH 1838 • KANAANA HOU-SILOAMA UCC 1839 • KAUHAHA'AO CONG'L CHURCH 1841 • HAU'ULA CONG'L CHURCH 1843 • PO'OKELA CHURCH 1843 • PUKA'ANA CONG'L CHURCH 1849 • KAULANAPUEO CONG'L CHURCH 1853 • HUIALOHA CONG'L CHURCH 1859 • MAKAWAO UNION CHURCH 1860 • HELANI CONG'L CHURCH 1861 • WAIALUA CONG'L CHURCH 1863 • NAHIKU HAWAIIAN CHURCH 1864 • PALAPALA HO'OMAU CONG'L CHURCH 1864 • HAU'OLI KAMANA'O CHURCH 1865 • KO'OLAU HUI'IA PROTESTANT CHURCH 1865 • OPIHIKAO CONG'L CHURCH 1865 • PU'ULA UCC 1865 • WAIHE'E PROTESTANT CHURCH 1865 • KALAIKAMANU HOU CONG'L CHURCH 1866 • KALEMELA CHURCH 1866 • KEANAE CONG'L CHURCH 1866 • WAILUKU UNION CHURCH 1866 • KALIH AND MOANALUA CHURCH 1867 • LANAKILA CONG'L CHURCH 1867 • FIRST UNITED PROTESTANT CHURCH 1868 • KALANIKAHUA HOU CHURCH 1875 • KAPA'A FIRST HAWAIIAN CHURCH 1876 • FIRST CHINESE CHURCH OF CHRIST 1879 • KAHAKULOA HAWAIIAN CONG'L CHURCH 1879 • LAHULOKALANI KA'ANAPALI CONG'L CHURCH 1880 • PAIA HAWAIIAN PROTESTANT CHURCH 1880 • NU'UANU CONG'L CHURCH 1885 • CENTRAL UNION CHURCH 1887 • HANAPEPE UCC 1890 • CHURCH OF THE HOLY CROSS 1891 • CENTRAL CHRISTIAN CHURCH 1892 • HILO COAST UCC 1894 • IAO UCC 1895 • LIHU'E UNITED CHURCH 1896 • UNITED COMMUNITY CHURCH 1896 • HANAPEPE HAWAIIAN CONG'L CHURCH 1900 • LIHU'E CHRISTIAN CHURCH 1900 • MAKIKI CHRISTIAN CHURCH 1904 • BISHOP MEMORIAL CHURCH 1908 • EWA COMMUNITY CHURCH 1913 • UNITED CHURCH OF CHRIST JUDD STREET 1915 • WAHIAWA UCC 1918 • KEOLAHOU CONG'L HAWAIIAN CHURCH 1920 • KAPA'A UCC 1921 • MAUI EVANGELICAL CHURCH 1922 • CHURCH OF THE CROSSROADS 1923 • KALAPANA MAUNAKEA CONG'L CHURCH 1923 • KŌLOA UNION CHURCH 1923 • HO'OLEHUA CONG'L CHURCH 1926 • WAIPAHU UCC 1933 • COMMUNITY CHURCH OF HONOLULU 1934 • LĀNA'I UNION CHURCH 1938 • MĀNOA VALLEY CHURCH 1946 • MALAMALAMA OLE ALOFA TUNOA CCC UCC 1950 • PEARL CITY COMMUNITY CHURCH 1955 • WAIALUA UCC 1955 • KAILUA CHRISTIAN CHURCH 1957 • WAIKEOLA CONG'L CHURCH 1957 • FIRST SAMOAN CC CHURCH IN HI - HAKIMO 1961 • KŌKOKAHI UCC 1962 • SAMOAN CHURCH OF HI, LMS NANAKULI 1963 • WAIANAE SAMOAN CHURCH 1970 • SAMOAN CC CHURCH - HONOLULU 1971 • WINDWARD SAMOAN CCC 1972 • HOKULOA UCC 1973 • POHAKUPUKA CONG'L CHURCH 1973 • BREAD OF LIFE CHURCH 1975 • HONOLULU COSMOPOLITAN UCC 1975 • KA HANA O KE AKUA CHURCH 1977 • CUP OF FREEDOM UCC 1978 • FILIPINO UCC 1979 • SAVALI OLE FILEMU (MESSAGE OF PEACE) 1980 • NU'U LOTU 1980 • CRYSTAL OF SALVATION CHURCH 1982 • CHURCH OF THE PACIFIC 1984 • HAWAII KAI UCC 1987 • LIVING STONES CHURCH 1987 • EPESESA FOU CC SAMOAN CHURCH, HI 1988 • MOANALUA COMMUNITY CHURCH 1992 • WAI MEA UCC 1993 • CHURCH OF THE NEW TESTAMENT 1994 • OLOWALU LANAKILA HAWAIIAN CHURCH 1995 • HONOLULU MARSHALLESE MINISTRY 1996 • KANANA FOU CHURCH 1997 • KAHUKU CONG'L CHURCH 1999 • MAUI MARSHALLESE MINISTRY 2001 • AMATAGA FOU 2002 • KOSRAE HONOLULU CONGREGATIONAL CHURCH 2002 • BETHEL OF AMAZING GRACE 2003 • HILO MARSHALLESE MINISTRY 2003 • HO'OLOKAHI CONG'L CHURCH 2008 • 'OHANA NI'IAHU O WAI MEA CHURCH 2008 • TUVALU FOU CHURCH OF HAWAII 2009 • ACH CONGREGATIONAL CHURCH 2009 • CHUUKES CONGREGATIONAL CHURCH OF CHRIST 2009 • KAUAI MARSHALLESE MINISTRY 2009 • FIRST MARSHALLESE UCC 2010 • UCC POHNPEI MAUI 2016

ONE 'OHANA

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## The Times They Are A-Changin’

In 1964, singer-songwriter Bob Dylan released “The Times They Are A-Changin’,” an anthem of change that is still relevant today. With the impact of the COVID-19 pandemic, we cannot remember what *normal* is, or was; but we know we cannot go back to the way things were. We have been stretched to move to online worship and meetings, and now to refocus on safely reopening facilities.

We have witnessed the killing of George Floyd at the hands—or rather knee—of a police officer in Minneapolis, a person who swore to protect people and uphold the law. Confronted with a lethal pandemic of systemic racism and white supremacy, we have been overcome with intense emotions, unable to look away from our screens.

We have cycled through outrage, sorrow, disbelief, weariness, dismay, frustration, compassion, urgency, helplessness, and yes—hope. We have watched as some peaceful protests became violent. Miraculously, on a block in Cleveland, Ohio, where properties were broken into and burned, the building housing the United Church of Christ national offices survived unscathed. We also are filled with hope as diverse groups of people peacefully protest around the world, calling for a dismantling of systemic racism and demanding recognition that Black Lives Matter.

In the midst, we continue the Bicentennial commemoration of the coming of the Gospel to the Hawaiian Islands. Our cover is a

reminder that **we** are the Hawai‘i Conference, each one unique, but stronger together.

Finally, we bid a heartfelt *Mahalo* and *Aloha* to Associate Conference Minister Dorothy Lester, as she retires on June 30. Dorothy returned to the Hawai‘i Conference staff in 2017. She currently is part of the Conference editorial team and works with the Tri-Island Association. She is a cherished colleague, mentor and friend, and we wish her well in her retirement.

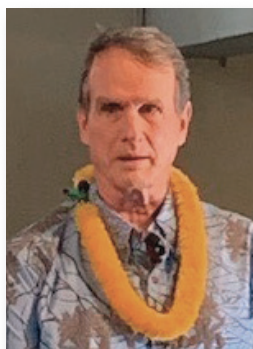


Dorothy Lester

## The Hawaiian Bible, an Enduring Treasure

KAPALI LYONS, UNIVERSITY OF HAWAI‘I AT MANOA

In 1939, on the 100<sup>th</sup> anniversary of the publication of the complete Bible in Hawaiian (*Baibala*), Mary Kawena Pukui, a Hawaiian scholar of remarkable accomplishments, published a brief article in *The Friend* entitled “Our Hawaiian Bible.” In her article, Mary Pukui noted that the *Baibala* had been “beautifully translated,” an observation she then



illustrated through several intriguing examples. One of the main tasks set out by the American Board of Commissioners for Foreign Missions for the Sandwich Islands Mission was the production of a useful translation in the native language of Hawai‘i.

The quality of the *Baibala* as a translation exceeded anything that even the most optimistic members of the first company had any reason to hope.

The writer of this article, who is neither Hawaiian nor had any ancestors who grew up in Hawai‘i, learned his Hawaiian through the *Baibala*. I was a graduate student working on a Ph.D. in Near Eastern Languages, trying to understand the use of tenses in Biblical Hebrew when I ran across the following quote in one of the tomes piled on my desk in preparation for my exams:

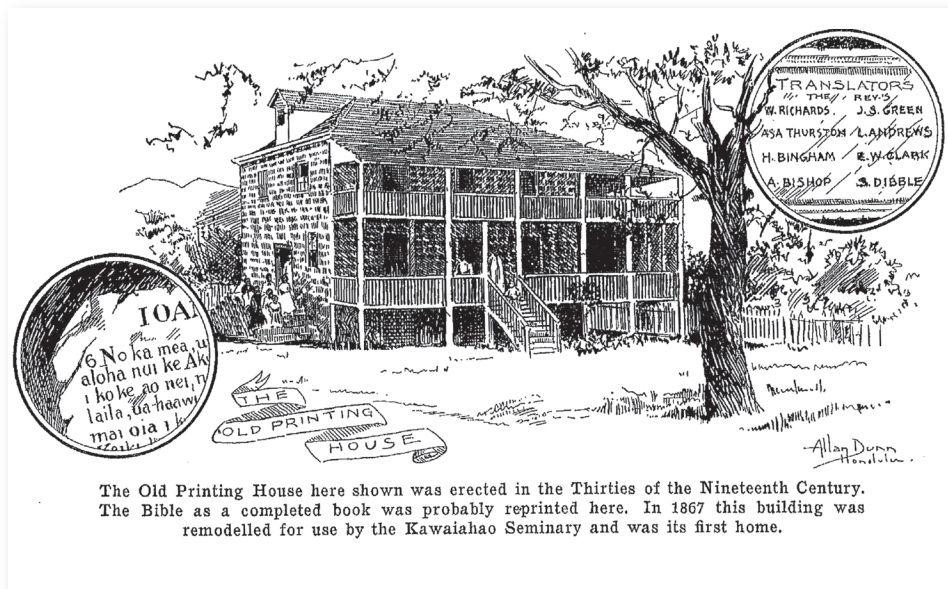
“I wish some of our good Hebrew scholars were sound Poly- and Melanesian scholars also. I believe it to be quite true that the mode of thought of a South Sea islander resembles very closely that of a Semitic man .... The

Hebrew narrative viewed from the Melanesian point of thought is wonderfully graphic and lifelike. The English version is dull and lifeless in comparison.” (Bishop Patteson as quoted in Samuel Rolles Driver’s *A Treatise on the use of the Tenses in Hebrew*, Oxford University Press, 1892, p. 6).

When, several years after reading these words, I first saw Mary Pukui and Samuel Elbert’s Hawaiian dictionary and grammar in a hotel shop, this quote came back to me. I took both volumes back with me to the mainland, asking myself, “How hard could it be?” (Only the kindhearted are not smirking!) Thirty-five years later, after digesting thousands of pages in Hawaiian and having written papers, speeches, and even a book in Hawaiian, I am still a student marveling at the impossibly

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... The Hawaiian Bible, an Enduring Treasure continued from page 2



The Old Printing House here shown was erected in the Thirties of the Nineteenth Century. The Bible as a completed book was probably reprinted here. In 1867 this building was remodelled for use by the Kawaiahao Seminary and was its first home.

rich, seemingly endless ways to express even the simplest ideas.

Missionaries rightly quailed at the prospect of turning 1,500 pages of ancient Hebrew, Greek, and Aramaic into Hawaiian that would engage the thousands of Kānaka who filled the churches and schools to overflowing. An essential qualification of those who were seminary-trained was a firm grounding in the original languages of the Bible: Hebrew, Greek, and Aramaic (usually called *Chaldean* in their day). The three ministers who translated the bulk of the Bible, William Richards, Asa Thurston, and Hiram Bingham, were all graduates of Andover Theological Seminary. There they studied Hebrew and Greek under the tutelage of Moses Stuart, the first American or English scholar to take full advantage of the groundbreaking Hebrew emerging from German universities. As a result, the *Baibala* is, in many respects, one of the world's first Bible translations to make consistent use of modern biblical scholarship.

In spite, however, of such advanced scholarship, their knowledge of Hawaiian was insufficient to produce a Bible translation that would resonate

with Hawaiian readers. The missionary translators (seven in all), had not grown up hearing Hawaiian stories, songs, chants, and proverbs. The Bible contains history, genealogy, traditional lore, priestly details, philosophical argument, historical narrative, and many kinds of poetry (mourning, mocking, praising, proverbs, and romance). Only educated speakers with long experience in a wide range of literary styles had this kind of expertise. Missionaries could produce reasonably clear translations of narrative, but literary and artistic language would be beyond their reach for decades.

To overcome this limitation, each missionary translator worked closely with one or more of the most erudite native scholars of Hawaiian, men who were poets, orators, *ali'i*, and chiefly advisors. William Richards, for example, worked closely with Davida Malo while they were together at Lahainaluna; Asa Thurston and Artemas Bishop worked with Kamakau of Ka'awaloa and Governor of Hawai'i Island, Kuakini, Ka'ahumanu's younger brother. Hiram Bingham worked

with Ioane (John) Papa ʻŌi in Honolulu, the *kahu* and advisor of several *ali'i nui*. Others, too, were consulted: Thomas Hopu on Hawai'i Island, Governor Hoapili of Maui, and, undoubtedly, others whose participation is unknown. They turned missionary draft translations into clear, intelligible, and, as Mary Pukui noted, often beautiful Hawaiian.

The religious vocabulary and mapping of the unseen of New England Congregationalism and classical Hawaiian religion could hardly have been more different. Neither English nor Hawaiian of the time was well equipped to describe the intricacies of a culture with which they had had no previous contact. Hawaiians had no close equivalents for *repentance, conversion, salvation, baptism, savior, Holy Scripture*, and many, many other concepts. Their mapping of the unseen had only remote parallels to *heaven, angels, saints, and demons*.

Where it was possible, Hawaiian cultural references made their appearance. For example, in the Lord's Prayer, the Greek that lies behind "Give us this day our daily bread" was rendered as

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God is still speaking

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## A Kingdom People

DAVID K. POPHAM, CONFERENCE MINISTER

Life is an interesting balance between legacy and potential, between who we are and who we are becoming. The teachings of Jesus speak of the Kingdom as a point on the horizon of human history. This point calls us forward and beckons us into transformation from being the culmination of our past experiences and choices to becoming the culmination of our hope and redemption in God.

To speak of the Hawai'i Conference is to speak of a people

It is also an act of sacred courage to explore our potential, to align ourselves to the point on the horizon which Jesus points us to, and to move toward the still speaking God.

The Greek language of the New Testament gives us a vocabulary to speak of these two forces of time: *cronos* time and *kairos* time. *Cronos* is the daily march of the clock as seconds become minutes and minutes become hours, and we are finally asked "What did you do with your day?" with the expectation being that

time where we have the opportunity to participate in Kingdom ethics and understanding

before the opportunity slips away. The Apostle Paul wrestles with the tension between *cronos* and *kairos* in Ephesians 5:15-16: "See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil." "The days are evil" speaks to the legacy of the *cronos* era Paul lived in. "Redeeming the time" speaks of the opportune time Paul experienced as a person living with Kingdom ethics and understanding.

Paul indicates the legacy that gets us to where we can be transformed through redemption. *Redeem* is an idea originally associated with the Greek marketplace, and means to buy back, like returning to a pawn shop for the item used to secure a loan. Within the Roman world, redemption occurred when a person was bought out of slavery. When Paul encourages us to redeem time, we are being encouraged to free ourselves from enslavement to those parts of legacy which prevent us from living our full potential. Kingdom arrives when all that we are is transformed into all that we can be.

This is the hope Jesus inspires us to. It is our task in this time of then-and-now and what-if to participate fully in the flow of time both in its chronological march and in its *kairos* moments. It is my confidence that in this bicentennial year it can be said of the Hawai'i Conference that we are a people orienting itself to the horizon Jesus called Kingdom and that we are creating now, from the legacy of our past, the future God has in mind for us.



**"During this bicentennial year we do well to pause and compare the then and now of our Conference. It is a sacred task to trace the outline of legacy and ponder how past experiences and choices shape who we are now and even determine how we act in certain situations."**

shaped by Kingdom moments. We began as a network of Hawaiian congregations connected by the common ministry of mission stations. As time passed, we broadened mission and welcome to include the ethnic diversity of the day, a Kingdom moment. This legacy is alive today as we continue our welcome, especially to Polynesian and Micronesian cultures making their home in Hawai'i.

During this bicentennial year we do well to pause and compare the then and now of our Conference. It is a sacred task to trace the outline of legacy and ponder how past experiences and choices shape who we are now and even determine how we act in certain situations.

we didn't waste our day. *Cronos* is the time Abraham and Sarah spent on a journey to the land of promise, Israel spent in the bondage of Babylon, Jesus spent in the desert, and Paul spent as a pharisee.

*Kairos* is more serendipitous and is the opportune time for sacred action. *Kairos* is entering the promised land; it is the end of Babylon and the freeing of Israelites to return home; it is the resurrection of Jesus; and the conversion of Paul. In all these events, we witness the future horizon arriving in full force and transforming the legacy which brought people to these points into the potential of new life.

*Kairos* though is the younger sibling of *cronos*, for *kairos* is but a slice of



# The Legacy of Titus Coan

ANDREW BUNN, HCF EXECUTIVE DIRECTOR

Gifts of early missionaries continue to touch and support us today. Rev. Titus Coan (1801–1882) arrived in Hawai‘i from New England in 1835. Assigned to a station in Hilo and Puna, within six months of arrival, he was preaching in Hawaiian. His energy, enthusiasm, and gifted oratory helped him grow his church from 20 members in 1835 to 7,028 in 1840, which was approximately half of all Christians then in the Hawaiian Islands. This period was known as the “Great Awakening in Hawai‘i.” Titus Coan trained native Hawaiians to assist him and to lead



Titus Coan  
PHOTOGRAPH BY H. L. CHASE, NO. 1347, MISSION  
HOUSES MUSEUM ARCHIVES

in the ministry and taught informal seminary classes.

In 1851, he was appointed to the Committee on New Missions at Micronesian Islands, and in 1860 and 1867, he made investigatory and re-supply trips to the Marquesas Islands. He continued to work with missionaries to other parts of the Pacific, but he remained in Hawai‘i.

Upon his death in 1882, Titus Coan left his property to family, church, and evangelical mission

work. The Hawaiian Evangelical Association (HEA), now the Hawai‘i Conference, received approximately 1,900 acres in Punahoa, near Hilo, he received in 1855 through a Royal Patent Grant from Kamehameha III. The “woodland and pasture lot,” was left to HEA to generate income for “missionary work in Micronesia or other Islands of the Pacific.” At the time of his death, the Caroline and Marshall Islands were the primary missions of the American Board of Commissioners for Foreign Missions outside Hawai‘i, which is believed to be the reason he specifically referenced Micronesia.

Income from the Coan lands funded missionary work in Micronesia until shortly before World War II, when it became impossible. The HEA shifted focus to mission work in Hawai‘i, including service to Micronesian and other Pacific Island immigrants. The refocus on Hawai‘i was permissible under Titus Coan’s will.

The will refers to “missionary work,” which is somewhat antiquated and refers traditionally to sending and supporting missionaries abroad. The term “mission work” more accurately describes the modern approach of spreading the faith and advancing the principles and doctrines of Christianity, and the modern activities of the Hawai‘i Conference.

Because the nature of our mission work has changed since 1882, and the need for missionary stations in the Pacific has been supplanted by a need to support Christian mission work in Hawai‘i and the Pacific, the Hawai‘i Conference Foundation<sup>1</sup> sought guidance from the First Circuit Court of the State of Hawai‘i on Titus Coan’s will. The Court concluded in March 2019 that the Foundation may distribute income from Coan lands to the Conference

“to be used for mission work as defined in modern times, which shall include but not be limited to, spreading the Christian faith, advancing the principles and doctrines of Christianity, providing religious education and instruction, assisting the elderly and needy, and supporting Christian churches and their leaders.”

Coan’s gift has funded an endowment account which has grown to approximately \$3 million today, and which will continue to be invested and with good stewardship should continue to grow. The Foundation is able to provide approximately 4.5% of that annually on a discretionary basis to support the mission of the Conference.

In examining the life of Titus Coan and the intent of his will, though he was involved in missionary work in other locations in the Pacific, his work in Hawai‘i, including the Great Awakening, appeared to be that which he was most proud.<sup>2</sup> Hawai‘i was blessed by Titus Coan; the mission of the Hawai‘i Conference continues to be blessed by the continuity of his gift, and the Hawai‘i Conference Foundation is privileged to be the steward of his legacy.

<sup>1</sup>*Trusteeship of the Coan’s trust transferred to the Hawai‘i Conference Foundation in 1983, as the Foundation was created to serve and act as a trustee and steward of properties held by the Hawai‘i Conference.*

<sup>2</sup>*Thomas A. Woods, PhD., A Historical Analysis of the 1882 Titus Coan Bequest to the Hawaiian Evangelical Association, His Intentions, and Contemporary Issues, commissioned by the Hawai‘i Conference Foundation, May 2014.*







Lihue Christian Church congratulates graduates



UCC Judd Street has drive-through communion with Pastor Darren



Robb Kojima wears homemade face shield



Graduates are congratulated at Pukaana Church



Drive-by reception for 2020 graduates at Central Union Church



Ewa Community Church worships on Pentecost

... The Hawaiian Bible, an Enduring Treasure continued from page 3

"*E hā'arwi mai iā mākou i keia lā i 'ai na mākou no nēia lā.*" The word for "bread" in Hawaiian is *palaoa*, a transliteration of "flour." Hawaiians of the time were not fond of bread and much preferred the native staple *poi*, whether made from taro, sweet potato, or breadfruit. The word used in this verse is *'ai*, the starch or main component of any meal, preferably *poi*, but also other forms.

When David learned of the death of Saul and Jonathan, he did not simply mourn their passing. Instead, he chanted a *kanikau*, a highly stylized poem of mourning, a much

better rendering of the Hebrew than that found in the English of the missionaries' own King James Version. The words "*Kanikau akula Davida i keia kanikau 'ana iā Saula...*" (David chanted a *kanikau* over Saul...) would serve as a powerful, emotive link connecting the experience of ancient Israel with that of 1830's Hawai'i.

These teams of translators worked steadily for over a dozen years. In spite of their rigorous methodology, some errors have persisted. Thankfully, these are few, while examples of skillful, nuanced

language await in every chapter, often in every verse.

When we read the *Baibala*, we are not only encountering the surprisingly competent and well-informed biblical scholarship that missionaries brought to Hawai'i in the 1820s. Their admirable erudition is clothed in the nuance and power of the Hawaiian spoken by *ali'i*, *haku mele* (composers), *kāka'ōlelo* (chiefly advisors and masters of oratory), the guardians of centuries of Hawaiian lore and learning. We will not see their like again, but their work and their words lie within our reach.



# Missionaries Contributed to Science

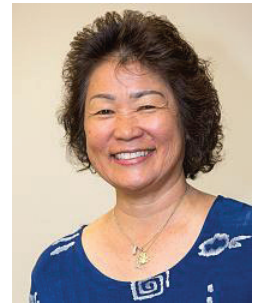
REBECCA KANENAKA, NU'UANU CONGREGATIONAL CHURCH

As we commemorate the Bicentennial arrival of the missionaries to Hawai'i, let's pay tribute to the contributions to science made as they experienced Hawai'i's incredible biodiversity. E. Alison Kay, professor of zoology at the University of Hawai'i, Manoa, eloquently described the missionaries' contributions to Hawaiian Natural History.<sup>1</sup> Dr. Kay noted the wealth of knowledge as there were volcanologists (geologists who study the eruptive active and formation of volcanoes), geologists (study all things related to the earth),

in nineteenth and early twentieth-century scientific journals such as *The American Journal of Science*, *Edinburgh New Philosophical Journal*, *Nature*, and *Science*, as well as national and local media. Articles published locally gained national and international attention when they were excerpted in newspapers and journals from San Francisco to Edinburgh" [p. 28].

Gerrit Judd and Dwight Baldwin described the fossil coral reefs; Sarah Lyman, Titus Coan and others of the volcano watchers produced long and detailed accounts of activity of

had a separate set of species. On O'ahu, each valley had its own species; and that the degree of differences between several species of the



Rebecca Kanenaka

same group was proportional to the distance they were separated from one another. He noted that Darwin's *Origin of Species* attempted to explain these distribution patterns in terms of the theory of natural selection, that is, that food, climate and enemies act in keeping species separate. He also observed that the O'ahu landsnails on the same side of the mountain, with the same food, climate and enemies were different due to special separation. J.T. Gulick visited Charles Darwin at Down House in 1872, to share these observations and conclusions; but found Charles Darwin less convinced of the role isolation played in the diversity of the same species. Isolation is recognized today and incorporated in evolutionary theory.

Missionaries assembled a remarkable record of information about Hawaiian natural history based on their education, innate love of nature, and the belief that the study of God's creations was another route to understanding God.

The Pacific Islands were created with an incredible biodiversity and today are our finest natural laboratories for evolutionary, ecological, and cultural studies.

<sup>1</sup>E. Alison Kay, "Missionary Contributions to Natural History: What Darwin Didn't Know," *The Hawaiian Journal of History*, 31 (1997): 27-52.

Dr. Kay's article is available online at <https://evols.library.manoa.hawaii.edu/bitstream/10524/170/1/JL31033.pdf>



Harriet Coan painted eight species of birds. (1839–1906)

Left: Moho, the Hawaiian Rail, *Porzana sandtvichensis*, a small (5.5 inches in length) flightless bird known only from the island of Hawai'i on the grassy uplands adjacent to forests. It was last seen alive about 1894.

Right: Kōlea, the Pacific Golden Plover, *Pluvialis fulva*, which journeys more than two thousand miles each August from its breeding grounds in Siberia and Alaska to Hawai'i and returns to its nesting grounds in April. (Photos courtesy of the Lyman House Memorial Museum).

botanists (study plants), malacologists (study mollusks), zoologists (study animals and their behavior), climatologists (study climates and climatic conditions), mapmakers, and people like Harriet Coan (born in Hilo, 1839), illustrators of native species.

"Thirty pioneer missionaries recorded their observations of nature under some 94 published titles; another 170 titles were written by 24 members of the second generation" [p. 28]. These publications are found

both Kilauea and Mauna Loa; Hiram Bingham commented on a meteor shower; Edward Bailey and Charles Wetmore compiled the first lists of Hawaiian ferns and fishes respectively; and Ursula Emerson and Lorrin Andrew were mapmakers. David Dwight Baldwin and John T. Gulick were professional malacologists and described Hawaiian tree snails.

Most notable about this article was the biodiversity noted by J.T. Gulick. He observed that each island

## UCC Responds and Condemns Racist Actions

Prompted by more unjustified killings of black persons, most recently George Floyd in Minneapolis, Minnesota, the United Church of Christ Board (UCCB) issued a statement condemning racist actions and calling on the church to “speak up, stand up and show up” in solidarity with all who live in the margins of our country because of their identities. In part, their statement reads, “We are called now to build a strong anti-racist commitment in our church so that we can show that Black Lives Matter in the kingdom of God. It is time to see ourselves as God

sees us.” (To read the full statement, go to the Hawai‘i Conference website at <https://www.hcucc.org>.)

Around the country, what began as peaceful protests demanding justice in response to the killing of George Floyd, sometimes erupted into violence involving outside groups intent on causing destruction and creating fear. In Cleveland, Ohio, where the national offices of the United Church of Christ are located, the mayor declared a state of civil emergency, as numerous buildings were burned and properties were left

severely damaged. Fortunately, the building housing the national offices was spared and left untouched.

Beth Donaldson, Senior Pastor of United Church of Christ in New Brighton, Minnesota, who previously served churches in the Hawai‘i Conference, lives in the neighborhood of the police department’s Third Precinct that was burned down and was the site of large protests. She writes, “A week ago Tuesday [May 26] I took a trip out of my COVID-shut-in-house to go to my post office, and to the grocery store, and to the pharmacy—all within a block of the precinct. The next day, they were all burned down—they are gone, and there is only rubble where they and other businesses once stood.”

She goes on to say, “So, yes, it is a troubling time, but there are such signs of hope and promise. It feels like these protests are making an impact the likes which haven’t been seen before. . . There are also wonderful signs of life in instances of generosity and good will.” (Read Beth’s full reflection on the Conference website at <https://www.hcucc.org/the-friend>.)



## General Synod 33 Moving Entirely Online in 2021

Due to the COVID-19 pandemic and the inability at this time to ensure the safety of all participants, for the first time in history, the United Church of Christ General Synod will gather virtually in 2021. General Synod, the biennial gathering of the church, was scheduled originally for July 2021 in Kansas City, Missouri. At a June 2 meeting, the United Church of Christ Board voted unanimously to move General Synod online after “a long season of prayerful

discernment.” John Dorhauer, General Minister and President, stressed, “One of the consistent reactions was if we do this—we don’t just do Synod in a virtual environment. We learn all we can about how to succeed in a digital environment and adjust the Synod experience to that.”

One advantage of having a virtual Synod is that the planners can provide workshops, keynote speakers and other opportunities to more people in the wider church. As

Karen Georgia Thompson, Associate General Minister, expressed, “Imagine, if you will, an invitation across the church to participate in these virtual

opportunities for leadership development, spiritual growth, fellowship, and networking

in a space that is nurturing and reflecting the full diversity of the UCC and the church.”





## Congratulations Class of 2020!

Youth were asked about their graduation experience during the COVID-19 interruption of school.



**Crystal Fredrick**, 2020 graduate from Central Union Church:

"I'm okay and I'm not okay. There was a lot I was looking forward to, but I understand that we're doing this to keep us all safe. I was looking forward

to senior prom (it was going to be my first one), senior lu'au, graduation, and project grad. I miss my friends, I wish I could see them before they leave for college."

"I'd like to thank teachers for their hard work, help, and guidance; parents and families for supporting us, making sure we wake up for school, get to school, making sure we finish our homework, helping us study, encouraging us in difficult times."

"My hope for the graduates is that they figure out what they want to do in life and they be leaders and continue to help in the world."



**Christian Okimoto**, Pearl City Community Church, has been an active youth at his home church and within the Hawai'i Conference, attending various O'ahu church events, the 2016 National Youth Event, and the 2019 E.C.O. camp.

"I enjoyed the activities and learning about sustainability. These kind of events help me to also learn about myself. Loved meeting other youth. Thank you to the UCC and my home church Pearl City Community Church for always being so loving."



**Grace Myers**, Kailua Christian Church/Central Union Windward:

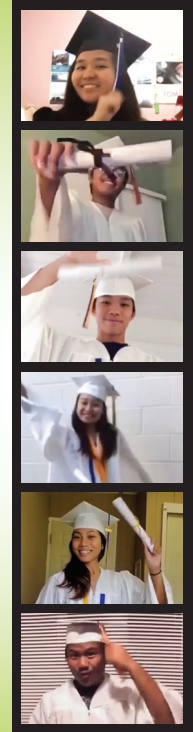
"I would love to thank all of the churches and people I've met during my journeys. Every person I've encountered made an impact in my

life, big and small. I love seeing others smile and hearing the stories of the past from my church aunties. The church holds a special place in my heart and raised me to be the woman I've become. I wish for everyone to be safe and stay smiling. Mahalo and much love."

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.

## Filipino UCC

Graduates of Filipino UCC celebrated with a creative graduation version of a viral video challenge. Each graduate was recorded in cap and gown turning the tassel, then passing on a diploma. Creative video editing makes it look as if the graduates are passing and catching the diploma. The video concluded with a personalized message to the graduates from the Christian music artist Lecrae. See it for yourself on their Facebook page "Teens For Christ HI. YA4C."



## A Graduate's Prayer

*God of years past and years ahead, we celebrate this milestone in our lives very differently than what we expected. We confess that it wasn't easy getting here. School work, activities, and peer relationships have been challenging to balance at times, but we are proud to have made it through. We confess that many of us are heartbroken about all we're missing out on, but we recognize that what we've been asked to give up is really to protect each other and our communities.*

*We give our thanks to teachers and classmates, friends we've made through the years, to our parents and families, for all their encouragement and support. We ask for your "warm aloha" and continued guidance as we end and begin these chapters in our lives. Amen.*

This prayer was read by youth voices in a graduate recognition video accompanied by an original song composed and performed by a Central Union Church youth called *Pumehana Aloha*.

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](http://hcucc.org/yz-literature).

## News from our Associations and Affiliates



### Rebirth of UCC Transition House to Aid Domestic Violence Survivors

The UCC Transition House, a member of The Council for Health and Human Service Ministries (CHHSM), has provided temporary housing and comfort for over 140 women and 150 child domestic violence survivors since 1991. Late last year it closed temporarily in order to restructure services and hire new staff trained in trauma-informed care.

Transition House hopes to re-open this fall to relieve the increased stress caused by sheltering in place. Transition House is grateful for the generous support of UCC churches and individuals in the past and humbly asks for it again. With your help, Transition House can continue its mission of providing a safe haven for survivors of domestic violence. Please send donations to UCC Transition House, P.O. Box 11885, Honolulu, HI 96828.

### 2020 Spring `Aha Mokupuni Kaua'i Association UCC



**"EACH IS A PART OF GOD'S STORY"**

*Christ is like a single body, which has many parts; it is still one body, even though it is made up of different parts.*  
1 Corinthians 12: 12

**Saturday, June 20, 2020 Church of the Pacific**

Schedule:

8:00 – 9:00 a.m. Council of Hawaiian Churches business meeting  
9:00 – 10:30 a.m. KAUCC business meeting  
10:30 a.m. Break  
10:45 a.m. – Noon Sharing in Worship

### Church of the Pacific Food Pantry Remains Open During Pandemic

The Church of the Pacific's North Shore Food Pantry is one of the oldest on Kaua'i, having been running continuously since it was opened in 1997.

Due to new physical distancing and disease prevention rules, a pantry line of 100 people now requires two hours. At the church, patrons are provided a bag of canned goods, which they fill with additional items as they pass by eight stations manned by volunteers who display what is available and hand their choices to the participants. A line of tables on the lanai is used to provide separation between participants from volunteers, who work from inside the building using sliding glass doors. The church provides a hand washing station, water and gloves for



volunteers and masks for both volunteers and clients. Leading up to the COVID-19 pandemic, they were serving about 100 families each week at the church in Princeville and 40 families on Hawai'i Homelands property near the Anahola Beach Park. Those families reported having around 250 individual members. When the pandemic hit the island and churches were closed, those two pantries were the only food pantries on Kauai's North Shore that stayed open. In April, weekly numbers jumped to 230 families with 464 individual members. Total individual distribution in April was 3,326.

### 'Aha O Nā Mokupuni 'O Maui, Moloka'i A Me Lāna'i Tri-Isle Association 2020 'Aha Mokupuni

The Tri-Isle Association annual meeting was held via Zoom on May 30, with people attending from Maui, Moloka'i, and Lāna'i. While the style of gathering was new, the activities were familiar. Attendees worshiped, introduced themselves, gave a yes or no vote on business, and saw friends. David Popham, HCUCC Conference Minister, and Andrew Bunn, Hawai'i Conference Foundation Executive Director, spoke of their work. James Aarona, one of four licensed ministers approved for another year of ministry, was elected president. See the June 10 Coconut Wireless at <https://www.hcucc.org/coconutwireless> to learn about the four licensed ministers.



**James Aarona,**  
Association President



## Highlights from the Website

Go to [www.hcucc.org](http://www.hcucc.org) to learn more about these and many more stories from around the Conference.

### Black Lives Matter: An Invitation from the HCUCS Justice and Witness Missional Team



Black Lives Matter protest at Ala Moana Beach Park

"In this moment in history, the Justice and Witness Missional Team of the Hawai'i Conference of the United Church of Christ joins our UCC Officers and UCC Board, and encourages our Conference, associations, local churches and covenantal partners, to stand up, speak up, and show up. For justice. In solidarity with our black brothers and sisters. To demonstrate that Black Lives Matter in the kingdom

of God. To condemn racism, white supremacy, and systemic oppression. To begin breaking those systems down and undoing the damage they have caused. And, to commit to the work of justice, healing, and reconciliation—no matter how difficult it may be." Excerpt from missional team statement, June 4, 2020. *To see the whole Black Lives Matter Statement from the Missional Team, go to [www.hcucc.org](http://www.hcucc.org).*

### Theological Education for Leadership (TEL)

JACK BELSOM, HCUCS FORMATION MISSIONAL TEAM CHAIR

Our Christian forbears on all sides of the family believed education for leadership was important. The first universities in the United States were founded by those who went before us. The oldest school west of the Rocky Mountains was founded by Congregational missionaries to Hawai'i. It is time not only to claim that heritage but also to live into it with Theological Education for Leadership. TEL allows students to stay in the islands, to continue current employment and ministry here, and to be supported by a local cohort sharing in learning.

Beginning September 2020, the Hawai'i Conference UCC will partner with Pacific School of Religion to offer a two-year program of learning that leads to a certificate. Host sites will be staffed by volunteers to assist those who

enroll in the TEL program. Cohorts of learners will be supported with encouragement and technology to pursue and complete the program.

demonstrate their learning. Five courses will be offered each year, and the two-year cycle will repeat and allow those who miss a session to take it later. Students will learn to...

- Think theologically about contemporary issues
- Apply your theological perspective to the church and community
- Build or strengthen skills in various ministry areas
- Ask deeper questions and pursue your own answers.

Is this only for pastoral leaders? No!

It is open to all, and the goal is to address the top strategic priority the 'Aha Pae'aina adopted: training and spiritual formation: provide paths for leadership development, theological education and spiritual growth that include all cultures and generations.

For more information contact Julie Buto at the Hawai'i Conference UCC: [jbuto@hcucc.org](mailto:jbuto@hcucc.org).

Pacific School of Religion invites all who seek to deepen their faith, leadership, and ministry to join this learning community.

Explore a range of theological, spiritual, and practical ministry topics from a progressive, nondenominational Christian perspective.

The Certificate of Theological Education for Leadership is an online course series and certificate program.

*"I had always done ministry, but without the skills or the knowledge. Enrolling in Pacific School of Religion Theological Education for Leadership program opened a new world for me. I enjoyed being a part of community, the teachers, the camaraderie and challenges of learning things that I was sure that I already knew."*

Veronica Jordan, Certificate of Theological Education for Leadership (CTEL) 12

Pacific School of Religion is a progressive, Christian, seminary and center for social justice that prepares theologically and spiritually rooted leaders to work for the well-being of all people.

**THEOLOGICAL EDUCATION FOR LEADERSHIP**

Deepen your UNDERSTANDING.  
Strengthen your LEADERSHIP.  
Expand your MINISTRY.

Theological Education for Leadership is a series of special courses and seminars, providing progressive, accessible Christian theological education year-round for clergy, lay and spiritual seekers from diverse racial/ethnic communities.

**CERTIFICATE OF THEOLOGICAL EDUCATION FOR LEADERSHIP**

**CONTACT**

For more information, contact Theological Education for Leadership (TEL) at Pacific School of Religion:

\$10/249.8284  
toll-free: 800/999-0528  
tel@psr.edu  
psr.edu/TEL

Courses will be offered the second and fourth Saturdays of each month. With individual study and application, students will

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'uuanu Avenue, Honolulu, HI, 96817.

June 2020

HCUCC NEWS 

## Conference Issues in a Pandemic World: 2020 'Aha Pae'aina Postponed

CAROLINE BELSOM, HCUCC COUNCIL CHAIRPERSON

In a typical Conference year, my term as Chair of the Conference Council would end at the close of the June 'Aha Pae'aina, but this is not a typical year. As unwilling participants in a global pandemic, everyone has been thrust into atypical, far-from-normal situations.

In anticipation of pandemic conditions continuing into the summer, the Conference Council had to consider COVID-19's impact on the June 'Aha Pae'aina and the business it would address, namely approval of the FYE 2021 budget and elections to fill Conference Council vacancies.

At its April 2, 2020, meeting the Council reviewed the Conference Bylaws providing that the time and

place of holding the annual meeting may be fixed by a vote of the 'Aha or by the Conference Council. The Council could re-schedule the 'Aha, but it was not allowed to cancel it. Considering the COVID-19 situation, the Council voted to postpone the 'Aha until October 7-10, 2020, and set a review of the COVID-19 situation sixty days prior to the meeting date. The Council will review procedures for conducting the various 'Aha business matters depending on whether the meeting proceeds electronically or in person.

The end of the fiscal year, June 30, also marks the end of the terms of various offices of the Conference Council and the end of the budget year. Considering elections will not



Caroline Belsom presides at 2019 'Aha Pae'aina plenary

occur until October, the Council officers whose terms would have ended with the 'Aha or the end of the fiscal year have all agreed to continue serving until the 'Aha takes place and/or their replacements are elected. At a special meeting on May 9, 2020, the Council approved a proposed budget for FYE 2021, subject to ratification at the 'Aha in October. The FYE 2021 budget can be found on the Conference website.