

HAWAII CONFERENCE
UNITED CHURCH OF CHRIST



The Friend

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I KA WĀ MA MUA, KA WĀ MA HOPE

PHOTO CREDIT: SHUTTERSTOCK

ONE 'OHANA

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An Opening Word: I Ka Wā Ma Mua, Ka Wā Ma Hope

On Saturday, January 17, the heartbreaking 133rd anniversary of the illegal overthrow of Queen Lili'uokalani, we gathered at Kawaiaha'o Church to install 10 kahu pono to various God-called ministries. In front of the congregation that day were four empty chairs draped in lei. These four chairs were a reminder of our history. These chairs represented the first four Hawaiian pastors whose pastoral work was successfully recognized by the church as ordainable ministry—a great personal success for them and for the Kingdom of God. But those four



Four empty chairs at Kawaiaha'o Church

chairs also reminded us of our collective failure and the injustice to recognize and build up the clergy of Hawai'i. These chairs reminded everyone that in the first 43 years of church missions in Hawai'i, the church only ordained four native pastors.

For this year's issues of *The Friend*, our 183rd year of publication, the Editorial Team is taking our inspiration from the book *The Past Before Us: Mo'okū'auhau as Methodology* and the 'ōlelo no'ēau: I ka wā ma mua, ka wā ma hope (Look to the past to guide the future). This builds upon the ideas that Manulani Meyer shared at the annual Pastoral Leaders Retreat last September and that our Conference Minister, David Popham, is using to frame his sabbatical. He is reading the historical minutes of the Hawaiian Evangelical Association, which today is the Hawai'i Conference; and the book, *What Is History, Now*.

In this opening issue for 2026, we introduce these themes and consider how the past should inform our future. As we explore, embrace, and struggle with our histories and various pasts, how can this knowledge and wisdom be re-discovered, re-interpreted, and re-engaged by our current generations and within our various and diverse congregations to empower our future? How can four empty chairs move us towards a greater realization of the Kingdom of God here in Hawai'i?

I Ka Wā Ma Mua, Ka Wā Ma Hope

KALANI WONG, BRIDGE PASTOR, IAO UNITED CHURCH OF CHRIST



During the Great Depression, people found creative ways to make a living and gain attention. Stunts such as flagpole sitting, goldfish swallowing, and dance marathons became popular. Plennie Wingo, who previously owned a small diner before it closed, was inspired when he overheard children say that all the good stunts had already been done. He responded with a unique idea, “what about walking around the world backwards?”

To accomplish this, Wingo wore glasses fitted with mirrors so he could see behind him, which was actually ahead of him. He embarked on his journey and ultimately walked backwards for about 13,000 kilometers, or

8,000 miles, earning recognition from the Guinness World Records for reverse pedestrianism. Throughout this journey, he always had a clear view of where he had been, but only a vague sense of what was ahead.

The Hawaiian proverb 'ōlelo no'ēau, “i ka wā ma mua, ka wā ma hope” encourages us to look to the past to guide the future, using our experiences to move us forward. By reflecting on what has happened previously, we gain insight into challenges we've overcome, lessons we've learned, and accomplishments achieved. These are not just our own lessons but also the lessons of our kupuna, our ancestors. This lays the foundation for our future and helps guide us on our journey forward.

It is important to reflect on our past and learn from the experiences



God is still speaking

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that have shaped us. However, we should not become trapped by memories of the past. Dwelling too

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A Sense of Self

ROBERTA JAHRLING, MEMBER
OF KAUMAKAPILI CHURCH AND
CONFERENCE COUNCIL CHAIRPERSON



Have you ever stopped to consider that you are who you are because of who your ancestors were? Whether you were raised in the

place of your birth or a place away from your piko (the family's original place of birth) you carry within you the mo'olelo (stories) and mo'okū'auhau (genealogy) of your 'ohana.

At birth, we are given names that identify our gender, our heritage, our mo'okū'auhau; where and who you come from. Here in Hawai'i, we have a wonderful blend of cultures and traditions that makes life a wonderland of multi-ethnic happiness in traditions, food, language and stories. Typically, multi-ethnic families will choose one or two of their cultures in which to raise their keiki.

In my family, my mother was Hawaiian-Chinese, my father was pure Hawaiian. I was raised in the modified Hawaiian culture of the day. My father was raised by his grandmother, in the Hawaiian culture that was fast disappearing in 1912. Raised in the village of Kipahulu, Maui, 'ōlelo Hawai'i was my dad's first language, the ocean and the land were his playgrounds. He was taught the importance of following the phases of the moon when planting or fishing. At age twelve his grandmother passed and he was brought to Honolulu where his life was to become radically changed.

He discovered that there were no fruit trees or vegetable gardens where his parents were living and set about changing that, planting according to the phase of the moon. Poi, he discovered, came from the poi factory owned by pakes who also grew the kalo... now that was a shock! Fish came from the fish market!

He learned to adapt, was tutored in

English, attended and graduated from McKinley High School when he was 20 years old and learned quickly to adapt to a new way of life. Standing over six feet tall, he was lean, strong, and a very athletic person who excelled in many sports. On the day Pearl Harbor was attacked, he was manning a guard station at O'ahu Prison. He retired 40 years later as the Superintendent of the Hawai'i Prison System.

He never forgot his piko, the place that nurtured and shaped him and returned often with his family to remember and share his time and life lessons taught to him by his makuahine and his makua kāne. The land is still held within the family but the stories are slowly passing away.



Robert K. Naauao

Lessons learned from my father's journey from quiet country life to a radically different life full of adventure and opportunities resound in some of the decisions I have made during my lifetime. His was a journey of discovery that allowed him to maintain his cultural heritage of shared responsibilities and support of family, love for the 'āina, and most importantly to have a sense of self that he could succeed through perseverance and hard work to become a caring family man and strong leader in his chosen profession.

May we all have that sense of self that allows us to be successful in life no matter where we come from for it says in Philippians 4:13, "I can do all things through him who strengthens me."

Conversations Across Time

DAVID K. POPHAM, CONFERENCE MINISTER

Famously carved on the U.S. National Archives building is the well-known phrase, “the past is prologue.” Most of us readily agree that to understand what is happening today we must understand what came before. Growing up, I was taught that history was static in that the approved narrative of the event was the event’s only meaning.

Imagine my surprise when I read *What Is History Now? How the Past and Present Speak to Each Other*, edited by Helen Carr and Suzannah Lipscomb, in anticipation of my sabbatical continuing education project.

Contributors to this book view history as dynamic and the discipline of understanding historical events as an evolving conversation between past and present—a dialogue that is shaped by new questions, new perspectives, and new ways of understanding human experience. The central message of the book is clear: the past does not simply sit behind us. It frames our identities, structures our institutions, and shapes the narratives through which we understand ourselves.

A second message of the book is also clear: we play a major role in how historical events are appropriated. What we emphasize or overlook depends not only on the evidence available but on the concerns and values we bring to the stories we share. Present-day priorities such as gender, race, environment, colonialism, or global interconnection guide us toward certain questions. These questions, in turn, cast old sources in new light. The past becomes newly legible when we ask different things about it.

Our exploring of the past is never a simple matter of replicating a record of events but rather is an act of interpretation. We do not relate a perfectly preserved truth. Instead, we construct narratives that make sense of incomplete traces. This does not mean that history is fiction, for evidence matters deeply. It does mean that understanding history requires acknowledging personal perspective. For example, we may reinterpret the same

events differently from those who came before us, not because the facts changed, but because *we* changed. The concerns of the present illuminate aspects of the past that earlier generations did not see or did not consider important.

Expanding who gets to speak about the past expands what the past becomes. By incorporating voices that the traditional telling of the story margin-

alized such as women, Indigenous peoples, enslaved people, and others, history becomes a more complex, more truthful account of human experience. This broadening of perspective reveals how power shaped earlier historical writing and how questioning established narratives can create a more inclusive present.

There is no doubt about how history is essential for understanding modern political, cultural, and religious debates. Contemporary discussions about national identity, social justice, climate change, and global inequality all rely on

historical framing. When we debate monuments, borders, or the legacy of colonization, we are really debating how we understand the past and what we believe it means for us now. The third message of *What is History Now?* is that history is a tool and sometimes a weapon used to legitimize or challenge present-day structures.

Ultimately, what I learned from the book is that the past and present speak constantly to each other. The past informs the present by offering context, warning, continuity, and meaning. The present informs the past by reshaping how we interpret the traces left behind. History, therefore, is not a one-way street but a dynamic exchange or ongoing process in which understanding deepens as our personal perspectives evolve. By recognizing this interplay, we can approach both past and present with greater curiosity, honesty, and humility.



Looking Back to Look Forward: The Founding Vision of the Hawai'i Conference Foundation

ANDREW BUNN, HCF EXECUTIVE DIRECTOR

When we speak of looking to the past to guide the future, we are not talking about nostalgia. We are talking about discernment; recognizing moments when faithful people made courageous, forward-looking decisions that still shape who we are today. The creation of the Hawai'i Conference Foundation is one of those moments. More than half a century ago, leaders of the Hawai'i Conference faced a defining question: how could the church preserve the gifts entrusted to it while serving both the present and generations to come?

The financial and property resources that became part of the Foundation trace their origins to the 19th century, when the American Board of Commissioners for Foreign Missions (ABCFM) sent missionaries to Hawai'i beginning in 1820. During the Great Māhele, church and parsonage lands were granted for Christian ministry and education. By the 1860s, stewardship of these

assets passed from the ABCFM to the Hawaiian Evangelical Association, later the Hawai'i Conference. These lands and funds were never meant simply to be held; they were entrusted to support the ministry of the Conference and its churches in service to the people of Hawai'i.

For many decades, financial oversight rested with a small Trustees' Committee. Decision-making was centralized, transparency limited, and the same body both managed investments and authorized spending. Over time, leaders recognized that this structure exposed the Conference to risk, confusion, and the possible erosion of donor confidence.

Two developments in the mid-1960s catalyzed change. First, a Conference leader reportedly committed funds from "permanent" assets without authorization, alarming those who believed endowment funds must be protected. Second, a legal and organizational review in

1966 recommended separating fiduciary oversight from programmatic spending. It had become too easy to seek funds from the Trustees rather than from the churches.

In response, a Foundation Study Committee was formed in 1967. Their proposal was bold: create a separate, independent nonprofit foundation to hold and manage Conference assets, while the Conference remained focused on mission, ministry, and program. This was not about distancing the church from its resources, it was about strengthening trust, accountability, and long-term stability.

Not everyone agreed. Some feared loss of control. Others worried the Foundation would widen the gap between leadership and congregations or become self-perpetuating. Yet proponents argued that clearly defined roles would reduce suspicion, protect the trust estate, and ensure continuity of skilled stewardship. Most importantly, they believed donors would give only if they trusted their gifts would be safeguarded. After significant deliberation and a close but conclusive vote, the 1968 'Aha Pae'āina adopted the Foundation's charter.

That charter set forth a clear purpose: (1) to hold and manage real and personal property for the Hawai'i Conference, its churches, and affiliated ministries; (2) to promote the welfare of churches, ministers, and mission institutions; and (3) to advance the Christian faith through wise stewardship. The Foundation



Model of the *Thaddeus* on display at Mokuaikaua Church

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... I Ka Wā Ma Mua, Ka Wā Ma Hope continued from page 2

long on what can prevent us from moving forward, anchoring us to former times instead of focusing on what lies ahead. Our past should serve as a guidepost, not a hitching post, offering strength and understanding as we face new challenges and opportunities.

The Hebrew people provide a clear example of the dangers of living in the past. Throughout their exodus from Egypt, the Hebrews often complained whenever faced with hardship. In Hawaiian culture, complaining is expressed by the term *namunamu*—muttering under one’s breath, originating from the center of one’s being. As the Hebrews traveled through the desert, their dissatisfaction grew, likely fueled by a few who

muttered quietly, which then spread to others and they *namunamu*ed at Moses and God.

At the Red Sea, they doubted Moses, but God parted the waters for their escape. Days later, lacking water, they *namunamu*ed again, and God provided them with fresh water. When hunger struck in the desert, they lamented their situation, prompting God to supply manna and quail. On another occasion, thirst led to further complaints, and God instructed Moses to bring forth water from a rock. Their ongoing complaints stemmed from comparing their present circumstances to the “comforts” and provisions of the past. Anchored to the past, they did not realize God was leading them toward a better future.

At times, we may recognize ourselves in the story of the Israelites. Like them, we occasionally find ourselves voicing complaints to those around us or, like Moses, bearing the weight of others’ dissatisfaction. When faced with hardship, it is natural to question whether God is truly present, wondering, “Lord, are you in our

midst or not?” Yet, amid these doubts, God offers reassurance: “I will never leave you nor forsake you.” God’s faithfulness endures, and He consistently keeps His promises, even during moments when trusting feels difficult.

Every person encounters “desert seasons”—periods in life that are marked by challenge and uncertainty, when God’s presence may not seem obvious. In these times, we are called to rely on the Lord, trusting that He is working in and through our circumstances. These seasons become opportunities for growth as God cares for each of us and gently moves us from a place of fear and doubt toward deeper trust. He provides for our needs and reveals Himself, although sometimes His word does not come as quickly or in the manner we expect. Even then, He asks us to trust Him, believing that He is faithful.

Looking to the past enables us to look forward to the future. As we remember God’s faithfulness throughout our journey, we are reminded by His words: “I am the Lord your God.” This remembrance gives us the confidence to move forward, even in moments of uncertainty, knowing that the same God who guided and provided before will do so again.



Kalawina 'o
Kukuimalamalama,
circa 1940s

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was granted broad authority to receive gifts, invest assets, manage property, and provide support. Its Board was structured to ensure representation from Conference leadership and the wider church, with clear expectations for transparency and accountability.

Looking back now, we see the foresight of this decision. The founders understood something essential: mission requires stability, and stability requires structures that endure beyond

any one generation. According to one observer at the time, “long-term stewardship is enhanced by separating the ‘today’ focus of program spenders from the ‘tomorrow’ focus of money managers.” This healthy tension preserves balance, safeguards resources, and strengthens the church’s ability to fund mission.

Today, the Hawai'i Conference Foundation continues to fulfill that original vision, working in partnership

with the Conference. It has been tested and challenged, yet its core structure has allowed it to serve faithfully and effectively. The Foundation has grown significantly and is presently financially healthy, thanks to the vision of its early leaders. It stands as a living reminder that stewardship is not only about what we do today, but also about the courageous decisions we make for those who will come after us.

CELEBRATIONS AROUND THE CONFERENCE



Pū'a Foundation Celebrates 30th Anniversary; Kealahou Alika and Roberta Jahrling Honored (January 6, 2026)



'Aha O Nā Mokupuni Hosts Appreciation Lunch for Church Leaders (January 10, 2026)



AHEC Installs 10 Kahu Pono at Kawaiaha'o Church (January 17, 2026)



Kealahou Alika Honored with the Title of Pastor Emeritus of Keawala'i Congregational Church (January 18, 2026)



David Baumgart Turner Retires from Church of the Crossroads
PHOTO CREDITS: DAVID TAKAGI



Kaua'i Association Installs Cheri Dennis as Pastor of Lihue Christian Church (February 1, 2026)



Karen Georgia Thompson Issues Statement, Prayer Following Fatal Shootings

FROM UCC NEWS DIGEST, JANUARY 24, 2026:

The Rev. Karen Georgia Thompson, United Church of Christ General Minister and President, has issued a special statement and prayer following the fatal shooting of Alex Pretti by Immigration and Customs Enforcement (ICE) agents in Minneapolis:

“This is God’s Message: Attend to matters of justice. Set things right between people. Rescue victims from their exploiters. Don’t take advantage of the homeless, the orphans, the widows. Stop the murdering!” (Jeremiah 22:3, MSG)

The peace we long for seems elusive, as we witness the violence in Minneapolis. We are shocked by the murder of Alex Pretti by ICE agents today in the streets of Minneapolis, a mere 17 days after the murder of Renee Nicole Good. We grieve the loss of these lives and pray for their families and loved ones during this time of grief and sorrow.

We pray for the city of Minneapolis, for its leaders and for clergy and spiritual leaders who are offering care to this city that continues to experience the violence, tyranny, and oppression in the presence and actions of ICE agents. We pray for an end to the violence and hatred unleashed on immigrant communities and pray safety for those most vulnerable, even as we pray for those who seek to care for those whose lives are threatened by the presence of these federal agents.

The United Church of Christ joins the faith community in strongly condemning the on-going actions of Immigration and Customs Enforcement (ICE) as it continues to bring death and violence to the streets of Minneapolis. The use of lethal force on unarmed and non-threatening

individuals continues to result in loss of life and injury. The abduction of people on the streets of major cities, the profiling of individuals, the targeting of immigrants, and the escalation of deportations are violating the human rights of millions. Added to the increased militarization of cities, communities that house some of the most vulnerable now find themselves under siege. It is time to stop the murdering. It is time to stop the violence. It is time to return peace to our nation’s cities.

The deployment of masked agents in the nation’s cities has escalated fear, anxiety, and tension in communities where immigrants and people of color continue to be profiled and targeted to be stopped, detained, and arrested. As people of faith, we call for the removal of ICE from Minneapolis and other cities, and for the removal of the National Guard. We call for truth telling and for accountability in these two deaths, seeking justice for the lives lost, and for those whose lives are disrupted by the actions of ICE.

Today we mourn, weeping at the injustices being meted on neighbors. We mourn the loss of freedom, dignity, and respect. We mourn the loss of these lives.

Alex Pretti
Renee Nicole Good



God, we long for peace in our communities, peace that is promised, peace that is everlasting. We cry out for the loss of lives to violence in the streets of the United States. Grant us the courage to see and speak the truth. Help us to be witnesses to your presence and to the call to love our neighbors as ourselves. Restore peace to the land and to our communities. Set things right among us we pray. Amen.

As originally published at <https://www.ucc.org/it-is-time-to-return-peace-to-our-nations-cities-rev-karen-georgia-thompson-issues-statement-and-prayer-following-2nd-fatal-ice-shooting-in-minneapolis/>



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.

CONNECT • WORSHIP • CREATE • SERVE • GROW

JUNE 10-13, 2026



For HCUCC youth in grades 6-12
(as of January 2026)



WHERE: O’AHU
Camp Mokule’ia in Waialua
Waipahu United Church of Christ



COST: \$100
(airfare, transportation, lodging, all meals, ‘Aha Makua registration)

LIMITED CAPACITY: 50 youth
Apply for a spot by **March 6!**

More info & apply online:
bit.ly/hcucc2026ahayouth



Questions? Contact kyoung@hcucc.org



2026 Climate Hope Art Contest for Children and Youth

The theme for the fourth annual Climate Hope Art Contest is “A Future with Hope.” Children and youth are invited to draw, paint, or color works of art that bring this theme to life. Art submissions will be accepted from February 6 to March 20. Winners will be selected for different age groups and an overall winner will receive an all-expense paid trip to visit Washington, DC with a parent or guardian. Read more about the contest (<https://www.hcucc.org/the-uccs-2026-climate-hope-art-contest/>) and register your congregation to participate now!

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.

Prayer in the Time of this National Nightmare

Holy and merciful God, hear the trembling cry that rises from our hearts.

We come carrying the weight of grief and its lingering ache of life interrupted. For Renee Good and Alex Pretti, we offer this lament. Hold their memory in your eternal gentleness. Gather every fragment of their stories such as the joys that shaped them, the struggles they endured, the light they gave to those who walked beside them, so they may not be erased from our national landscape.

In these days when our nation trembles with unrest and confusion, we come before you as people exhausted by the cruelty of this U.S. administration. Voices cry out in the streets, some in pain, some in fear, all in frustration seeking

something better than what we have now.

Teach us, O God, how to resist those that distort truth, trade in fear, sow division, and cloud our collective conscience. Grant us courage to reject falsehood wherever it arises. Strengthen us to stand against cynicism and to refuse the normalization of cruelty. Let us be people of discernment in this age of noise.

In this nightmare season, remind us that you are the God who brings hope to what seems lost. Anchor us in love and guide us to build a world where truth is tended like a flame and every human life – like Renee’s,



PHOTO CREDIT: HEATHER BARFIELD

like Alex’s – is honored with tenderness and resolve.

Make us instruments of your peace, Ke Akua, not by ignoring injustice, but by refusing to surrender to hatred. Grant our nation the courage to become better than we are.

Amene.

David K. Popham,
Conference Minister

Mission Offering

One Great Hour of Sharing

One Great Hour of Sharing® (OGHS) is one of four special mission offerings of the United Church of Christ.

Because the UCC relates in mutual partnership to churches and organizations through Global Ministries and worldwide response & recovery networks, your contributions to One Great Hour of Sharing put you in the right place at the right time for the relief, accompaniment, and recovery of the most vulnerable. You meet immediate needs, and you address the underlying causes that create those needs in the first place.

Gifts to OGHS are the promise of a better future. The suggested OGHS offering date is **Sunday, March 15, 2026**, although churches may choose to receive this offering any time during the year. For more information, go to <https://www.ucc.org/giving/ways-to-give/our-churchs-wider-mission/one-great-hour-of-sharing/>.



Conference News and Highlights

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



Pastoral Transitions

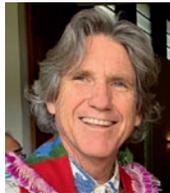
Merle Lai retired from United Community Church in Hilo after 15 years of ministry. Her last Sunday was December 28, 2025. She was honored with the title of Pastor Emeritus of United Community Church.

EJ Ravago concluded his ministry with Waialua United Church of Christ. His last Sunday was January 4, 2026.



Kealahou Alika was honored with the role of Pastor Emeritus of Keawala'i Congregational Church in Makena, Maui in recognition of his 29 years of serving the church 'ohana and the wider community. On Sunday, January 18, a special service was held. As an alumnus of the Pacific School of Religion, Alika has been a strong proponent of supporting Native Hawaiians considering a career in ministry and a scholarship has been created in his name at the school.

David Baumgart Turner has retired from ministry with Church of the Crossroads in Honolulu. His last Sunday was January 25.



Services of Installation

Kawaiaha'o Church on O'ahu celebrated an historic event as 10



Kahu Pono were licensed and installed for ministry by the Association of Hawaiian Evangelical Churches (AHEC) on January 17. Those who were installed include: Barrett Awai, Andrew Dahlburg, Lehua Galuteria, Ardis Gomes, Naholowa'a Gramberg, Josann Jenks, Timothy Morton, Angelita Razor, Kuuipolani Wong, and Keola Wong. In addition, Violet Makuakane was recognized for her over 40 years of service in ministry.

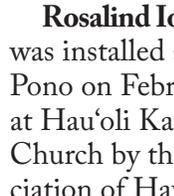


Cheri Dennis was installed as Settled Pastor and Teacher of Lihu'e Christian Church on February 1, by the Kaua'i Association.

John Leong was installed as Kahu Pono on February 20, at Kona Lanakila Church by the Association of Hawaiian Evangelical Churches (AHEC).



Melveen Kaupiko was ordained and installed as Pastor and Teacher of Hau'oli Kamana'o Church by the Association of Hawaiian Evangelical Churches (AHEC) on February 21.



Rosalind Ioane was installed as Kahu Pono on February 21, at Hau'oli Kamana'o Church by the Association of Hawaiian Evangelical Churches (AHEC).



Staff Transitions

Kyle Lovett has been named as the Pasifika Liaison to the Conference Minister, a consulting contract position focused on strengthening relationships with Filipino, Samoan, and



Conference Calendar of Events

FEBRUARY 16

Presidents' Day (Office Closed)

FEBRUARY 20 - 21

AHEC Spring 'Aha Halawai

FEBRUARY 25

Lenten Study: "Exploring Our Family Stories" (Wednesdays, for next six weeks)

MARCH 26

Prince Kuhio Day (Office Closed)

APRIL 2, 3

Maundy Thursday/Good Friday (Office Closed)

Micronesian churches and leaders. She began this ministry on January 16, 2026.



Lori Yamashiro has had a change in her position title to Chief Operating Officer to better reflect the full extent of her responsibilities.

In Memory

Ha'aeo Guanson passed away on December 14, 2025. After previously serving in the United Church of Christ, Ha'aeo was ordained in the Episcopal Church in 2019 and served as an Associate Priest at the Cathedral of the Episcopal Diocese of Hawai'i until her retirement in 2024. She was an honorary Canon of the Cathedral of St. Andrew. (Photo not available.)

Daniel Kawaha

passed away on December 29, 2025, following a brief illness. He was Kahu Pono of Haili Congregational Church in Hilo.



February 2026

SUPPORT *THE FRIEND*

The Friend is looking for more friends! We need your support here in our 183rd year of publication. Do you look forward to the arrival of the latest issue? We hope so and if you do, please consider making a donation to help us keep publishing the glossy news magazine. The Editorial Team of the Hawai'i Conference strives to provide our readers with articles that are timely, pique your interest, and generate discussion. We invite guest writers to showcase local talent and provide a wide range of opinions and expertise.

The Friend is published five times a year and arrives in your mailbox as a hard-copy glossy magazine or is available for download on our website. We always welcome suggestions for articles, guest writers, and photos for publication.

Monetary gifts may be sent to the Hawai'i Conference UCC at 700 Bishop Street, Suite 825, Honolulu, HI, 96813. We are grateful for your ongoing support and for your interest in our publication. Mahalo nui loa!

