

HAWAII CONFERENCE
UNITED CHURCH OF CHRIST

The Friend



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ONE 'OHANA

UNIFIED • RADIANT • TRANSFORMING

From the opening lines of Genesis as the Spirit hovered over the waters, to Jesus' baptism in the Jordan River, to the river flowing from the throne of God in Revelation, our scriptures are overflowing with literal and metaphorical references to water. In this issue of *The Friend*, we invited authors from across our islands which are united by the waters of the Pacific to reflect upon water justice.

Scott Landis explores a spirituality of water in his article "Wondering Wai" as he challenges us to be better stewards for the spiritual and physical gifts of water. In addition, Kalani Wong's "Ka Wai a Kāne" takes us into a mele that reminds us of our kuleana. Makaiwa Kanui's "Can Our Tears Clean the Aquifers?" empowers readers through her art and words to consider our role in protecting and

purifying our waters here in Hawai'i. And finally, David Popham and Andy Bunn unpack water justice from a national level to a local congregation's role.

As the hymn "Come to the Water" reminds us, we need to come to the wai to be transformed and to be a source of transformation. Our waters are a call to justice.

Wondering Wai

SCOTT LANDIS, TRANSITIONAL PASTOR, KEAWALA'I CONGREGATIONAL UNITED CHURCH OF CHRIST

Several mornings each week while the world is still asleep, I walk about a half a mile on the beach as I make my way to the canoe club where I have been paddling for almost two years. I delight in my morning stroll as dawn casts new light on the ocean emerging from darkness into sparkling possibilities of swimming or heading out in a 6- or 12-person canoe in search of *honu* and *koholā*.



On the road to Hana, Maui

PHOTO CREDIT: SCOTT LANDIS; USED BY PERMISSION

I smile welcoming the new day and rejoice that I am fortunate enough to live surrounded by such beauty as I offer prayers of gratitude for the life-sustaining gift of *wai* (water) that encompasses our island home. The

wai is teeming with life and I am a blessed recipient.

Water has been my second home for as long as I can remember. Whether it was competitive swimming, annual trips to the Jersey shore as a kid, white-water rafting in Colorado, or even skiing on its powered state, I delight in this element in all its forms and know my soul is somehow deeply connected to it. When I am in water, I experience a refreshing and transcendent sense of peace as this essential element surrounds my body.

We are all aware of the necessity of water. We need it to keep us alive by quenching our thirst and washing our bodies and food. We need water to grow the food we eat. Our very survival depends on this precious gift that we too often take for granted. Think for a moment how often you have turned on your tap today to wash your hands, or receive a cool glass of water, or used it to shower, or in preparing a meal. I doubt whether you thought much about its origins or its availability. It's just always there.

Water also plays an important role in our liturgical life. Whether immersed in the ocean or sprinkled from a font, baptism with water is an outward and visible sign of the grace of God bestowed upon us as we are welcomed into the Christian community.

Recent heavy rains in Maui reminded me of the importance of *wai* once again as I witnessed the clear blue Pacific become chocolatey-brown, the result of runoff from upcountry construction. We were cautioned not to enter the water for days because the runoff contained dangerous chemicals, bacteria, and debris from unchecked sources. My response to being warned not to enter this sacred space was anger. What is being done to protect our *wai* – our precious ocean – home to so much

... continued on page 3



God is still speaking

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Cover Photo Credit: Waiānue "Rainbow" Falls, by Eric Anderson, used by permission.

Ka Wai a Kāne

KALANI WONG, CHAPLAIN, KAMEHAMEHA SCHOOLS MAUI

The mele, *Ka wai a Kāne*, (Where is the Water of Kāne?) refers to the many sources of water found in our environment.

Ancient mo'olelo tell the story of Kāne and Kanaloa as they journeyed across the pae 'āina. Kanaloa becomes thirsty and Kāne stabs his 'ō'ō or staff into the ground in search of fresh water. Sometimes the water is brackish and sometimes the water is fresh.



PHOTO CREDIT: JIHEY ROACH; USED BY PERMISSION

The mele *Ka wai a Kāne* answers the question of where to find the water—*“at sea, on the ocean, in the driving rain, in the heavenly bow, in the piled-up mist wraith, in the blood-red rainfall, in the ghost-pail cloud form.”*



This water of Kāne is ka wai ola, the water that brings forth life. It is precious to the people of Hawai'i, and they knew that they needed be good stewards of it.

When ke Akua created humanity, they were called to be stewards of God's creation:

E ho'ohua a'e 'olua, e ho'olaha ho'i, e ho'opiha i ka honua, a e lanakila ma luna, a e *noho ali'i* ma luna o nā i'a o ke kai, a me nā manu o ka lewa, a me nā mea a pau e kolo ana ma luna o ka honua. (Kinohi 1:28)

Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the Earth. (Genesis 1:28)

In the Baibala, the word “rule” is “*noho ali'i*” or to “act like a chief.” A chief ensures that the whole pae 'āina thrives. The concern is not just for oneself but for everyone. In the western mana'o, folks want to be on top for it gives them power to do what they want. The Hawaiians knew that being on top came with much kuleana, not just over their 'aina, but also that of others, especially when it came to water. If one let water flow through his/her lo'i, he/she made sure that it was as clean, or even cleaner, coming out than it was going in. This kept the water of life flowing. Let us *noho ali'i* i ko ke Akua and protect ka wai ola so all may thrive.

... continued from page 2

life rapidly being choked by so much pollution?

Those living on O'ahu are highly conscious of how pollution affects our water when this essential element takes a back seat to supposedly more “important” needs of our day. Military powers thought a relatively “small” leak would not hurt the ground water. We now know better and are experiencing disastrous health and environmental results. And this is just one tragic example of the countless ways we have we seen water suffer from the hands of those seeking economic gain with little care for the vitality of our streams, lakes, and oceans. We cannot sit idly by and pretend this situation will take care of itself. The

water has no voice, but neither will it be ignored.

The opening lines in the book of Genesis are not intended as a scientific treatise on creation, yet its poetry offers some much-needed wisdom. “In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters” (Genesis 1:1-2 NRSV). It appears water is transcendent. As an essential element it predates all other forms of life, giving credence to what we already know – no water, no life.

As stewards of creation, we have the responsibility to speak on behalf of that which has no voice. The

brown water that follows a heavy rain resulting in toxic runoff, the fuel leaking from the Underground Fuel Storage Facility of Red Hill, or dangerous amounts of lead and other contaminants that are allowed to leach into the water supplies in major cities on the continent like Flint, San Diego, and Jacksonville remind us that we have work to do to save the basic elements of our planet and to save our lives. We can do much more as people of faith. Our ecology and our spirituality depend upon caring for this transcendent gift of God.

Let us bless the *wai*. Let us protect the *wai*. Let us enjoy the *wai* as a gift of God's creation of which we are called to be stewards.

The Waters of Baptism Bid Us to Honor the Earth

DAVID K. POPHAM, CONFERENCE MINISTER

Many of you will recognize: “we thank you, God, for the gift of creation called forth by your saving Word. Before the world had shape and form, your Spirit moved over the waters. Out of the waters of the deep, you formed the firmament and brought forth the earth to sustain all life. In the time of Noah, you washed the earth with waters of the flood, and your ark of salvation bore a new beginning. In the time of Moses, your people Israel passed through the Red Sea waters from slavery to freedom and crossed the flowing Jordan to enter the promised land. In the fullness of time, you sent Jesus Christ who was nurtured in the water of Mary’s womb. Jesus was baptized by John in the water of the Jordan, became a living water to a woman at the Samaritan well, washed the feet of the disciples, and sent them forth to baptize all the nations by water and Holy Spirit.”*

I love this part of our baptism rite as it reminds us of the history of water’s use in the life of God’s people. These sacred images of water almost sweep us away: cleansing, threshold to liberation, nurturing, life sustaining, care, and initiation. These biblical images remind us that water is an element of sacramental connection to God and to one another. In a previous congregation I was a member of, we were encouraged to bring back waters from our summer vacation adventures. These combined waters became the baptism waters of the church for the upcoming year. Whether it was the congregation witnessing a

baptism or being sprinkled on the Baptism of Christ Sunday, the individual collections of water became a bond between and amongst us and a sign of God’s presence with us, even on summer vacations.

Unfortunately, we live in a time when access to clean water is only granted to those with the money.



Kaumakapili Church

PHOTO CREDIT: WENDY ANN GARCIA; USED BY PERMISSION

According to the World Health Organization, one in four people do not have access to safe drinking water and do not have the funds to either buy bottled water or set up filtration systems. When my family and I lived in New Jersey we had the wherewithal to purchase a water filter for the house. Due to our “buying power”

we did not live in fear of the lead and other heavy metals and health hazards, including *E. coli*, which haunted several neighborhoods on the Newark Water District lines.

Since water is commercialized, it is now a \$26 billion dollar industry; the notion of water as the gift of God to the world ceased to be. The sacramental ability of water to connect us to God and to one another was eclipsed by corporate profit and human egoistic need to possess that which others cannot afford. While the image is silly, the reality may not be too far off when our baptism fonts will come equipped with a credit card reader to dispense water at a cost. We laugh, but all fonts presently filled by bottled water are already participating in such a reality.

What if we reclaim the waters of baptism as the waters of God for all the people of the Earth, freely given to be freely received? What will it take for us to receive this unrestrained gift of God and then pass it along just as freely so all the Earth might rejoice in the providential care of God? These are the questions our faith calls us to ponder.

In the meantime, may all of us recall the joyous proclamation of our baptism: “these are the waters of baptism. Out of these waters we rise with new life, forgiven of sin and one in Christ, members of Christ’s body.”*

**The Book of Worship, United Church of Christ, 1986*



Protecting Our Water

ANDREW BUNN, HCF EXECUTIVE DIRECTOR

Water. It quenches our thirst, irrigates our crops, keeps our forests healthy, and is a basic and essential element of our ecosystem. It sustains all life.

To say that our water resources must be preserved and protected is a statement of the obvious, but somehow it seems to be a perpetual challenge for us as a society. For example, the continued maintenance of large scale underground storage tanks at Red Hill, with known and repeated leaks over many years, sitting atop

O'ahu's primary fresh water aquifer, seemed to defy common sense. Yet our largest government institutions have had difficulty effecting meaningful and timely remediation.

It's not just institutions that are challenged. It is frustrating that there are so many individuals who do not take responsibility for what they do, and dump trash and hazardous materials along the roadside or down the sink, or into the land fill, without a thought, just because it's too much trouble to deal with responsibly.

As a church community, taking care of our water resources is an important part of our duty to be good stewards of what we have been given. For many churches, daily stewardship tasks can be numerous and challenging (see my July 2021 column

in *The Friend*), including the challenge of preventing waste of and damage from water leaks (see my July 2022 column in *The Friend*). But there is a pervasive threat to our water resources that is often overlooked that requires special attention: the continued use of cesspools.

Many buildings were built in Hawai'i over the last century with a cesspool for disposal of human waste. A cesspool is essentially an underground pit, into which untreated human waste is flushed. Waste percolates from the cesspool into the ground, but can contaminate ground water,

... continued on page 8



PHOTO CREDITS: SHUTTERSTOCK



“Can Our Tears Clean the Aquifer?” Digital painting by Makaiwa Kanui. Copyright © 2022 Makaiwa Kanui. All rights reserved. Used by permission. To learn more about Makaiwa’s artwork, go to makaiwakanui.com.

Can Our Tears Clean the Aquifer?

MAKAIWA KANUI, IV HAWAI'I JUSTICE PROGRAMS

**This article is a contribution to the Shut Down Red Hill Movement. Artwork is a gift to my ho'a'aina Dani Espiritu, and dedicated to all our frontline water protectors. May it speak to the wai in you.*



It's undeniable that as Kānaka 'Ōiwi we are tied to our 'āina. When one part of the body suffers, we all suffer. It grieves us in ways we don't fully understand. Our bodies reflect the bodies of 'āina and wai that sustain us. Our spirit laments, as our minds do our best to understand, adapt, resist, and fight for those we love. We do not lack injustices, rampant in our homelands. We are tired. Yet we push, and push, and do what we can to hold on to what we have left.

Following the major fuel leak by the U.S. Navy in November 2021, I flew to O'ahu and visited my close friend Dani Espiritu, a kupa 'āina of Waimalu, 'Ewa. I came to sit, listen, and pray for the land that raised her, and whom she dearly loves. As I sat with Dani on the grassy slopes outside of Keaiwa heiau, she turns to me and says:

"I feel like my home is dying."

Those words felt deep in my na'au, as I realized that my friend is dying too. The birds, plant beings, and fish beings poisoned, betrayed, and slowly perishing. They are our relatives too.

I remember a time at Blaisdell Park overlooking a part of Pu'uloa once home to Pa'akea, a 12-acre fishpond that has since been destroyed. My family and I walked alongside the water with Dani and her mother, who are also godmothers to our four-year-old son 'Ekemana. My eyes are immediately drawn to signs tagged with graffiti, posted along the coast with the words, "warning, contaminated fish and shellfish." 'Ekemana runs towards the water, knowing water as his playground, accustomed to the brackish water of Keaukaha, and seeing the fish caught by his father. Dani calls out, "Eh, 'Ekemana

mai komo i loko...lepo." He stops in his tracks, as he hears her say "don't go in the water, it's dirty." I imagine how confused he was, and yet I can also feel the pain in knowing that the water that once provided the fish to feed her grandparents is no longer safe to touch.

Ke Awalau o Pu'uloa, meaning the many lochs of Pu'uloa, was known as the breadbasket for the entire district of 'Ewa. Pu'uloa, with its numerous freshwater streams that flow into the harbor, was once home to over 100 fishponds. It was named Pearl Harbor because at one point it was so abundant with shellfish, clams, and oysters. I can barely picture it in my mind how full of richness and vitality this place once was. How did it get to this place of irreparable damage?

In my spirit, I asked, "can these tears clean the aquifers?" A question, a prayer, and a plea. Just beyond the trees ahead, overlooking Pu'uloa, we sat there in tears as military jets flew overhead nearby.

Our tears as intercession lifted up, and yet streaming down into the soil, somehow seeping to the water contaminated by humans who forgot our ancestral ties to wai. I imagine walewale, slime, the source of the earth in our Kumulipo. O ka walewale ho'okumu honua ia. The slime made of wai where all of creation slipped forth. I also imagine what it was like in Genesis for 'Uthane to make a nest amongst the surface of the deep water, "I iholā ke Akua" (ke Akua spoke) and all of creation was birthed forth from this sacred pilina.

Wai made a nest in our mother's womb, and wai was the first to hold us. We slipped out of wai and walewale, and the first sign of life in our

fragile bodies was the cry from our lips and the tears from our eyes.

'O wai 'oe? You are water, you come from water, sustained by water.

What then happens when water is contaminated? How might that change the course of all surrounding life forms, and the chemistries of life that must take its course to keep a collective balance?

Water contamination is not just a threat to a precious resource, it is the slow massacre of all that is alive and sacred in the surrounding natural world. If water is life, contaminated water surely is the death that kills all, like a cancer metastasized. Water moves, evaporates, is ingested by animals, plants and fish that will traverse throughout our islands. I am not a kupa of O'ahu, but from the other end of the archipelago, I know here in Hawai'i Island that we, too, will be affected. The fish will tell us, the traveling rains will weep to us, and we will suffer in the generations to come.

Will we choose to remember our identity as dependent children of the land, waters?

As we remember this sacred relationship we have with wai, it does something in us. The wai in us can change, cleanse, and when granted, it flows. Our tears made of wai and pa'akai are medicine, ceremonial elements that restore, clean, and purify. I believe our tears, when given the space, can become nests for healing, and connect us to the family of creation, and the circles of life. Sacred tears as our ho'okupu, sometimes that's all we have left to hold on to. Sometimes that's all we have to give.

General Synod 2023 Registration Now Open

The United Church of Christ's 34th General Synod will be held in Indianapolis, IN, June 30 – July 4, 2023. Registration is now open for all delegates and visitors. The theme for this General Synod is "Making All Things New," based on the scripture from Isaiah 43:18–19. At this Synod, delegates will be electing a new General Minister and President, voting on the reelection of Associate General Minister Karen Georgia Thompson, and considering amendments to the UCC Bylaws that would change the frequency of General Synod from two years to three years. In addition, as many as 19 resolutions will be presented for review. A variety of workshops and educational intensives will be offered, and worship and the keynote address also promise to be inspiring.



Go to the General Synod webpage (<https://generalsynod.org/>) for more information.

News briefs are adapted from UCC

News, the online news portal for the United Church of Christ. For details on these and other stories, visit www.ucc.org/news.

... continued from page 5

and flow into streams and oceans, spreading *E. coli* and other disease-causing pathogens, suffocating algae, and other substances harmful to humans and the ecosystem. Modern construction requirements now require buildings to be connected to a public sewer system or a private wastewater management system (such as a septic system) which treats waste before disposal. But Hawai'i has many old buildings constructed before these requirements were enacted, and our churches are no exception.

It is presently estimated that there are over 88,000 cesspools remaining in Hawai'i, and in our church community we need to do our part to close cesspools that may continue to exist on our properties. All residential cesspools by law must be removed by

2050, including those that may serve our parsonages and small churches, but we need to start planning now for closure of those cesspools.

Large capacity cesspools (those that can serve 20 people or more a day or are connected to a business and a residence) are already prohibited by law (as of 2005) and should have been closed already. There may be some churches out there that are still served by a cesspool. If they haven't done so already, those churches, regardless of size, should close those cesspools and replace them with a septic system or, if available, a sewer connection.

In 2005, the Hawai'i Conference Foundation (HCF) undertook a compliance program for churches located on land held by HCF to replace their existing cesspools with

septic systems or to elect to certify that their existing cesspool could not serve more than twenty persons a day. Churches were encouraged and supported in their efforts to convert cesspools to permitted septic systems. HCF is presently developing a new plan to resurvey all these churches, regardless of size, to determine which churches might still have a cesspool and site, and to facilitate the closure of any existing cesspools and replacement with a permitted septic system or sewer connection.

This effort will require cooperation of each affected local church, and the commitment to share resources necessary to accomplish this important work. It is necessary to protect our precious water resources, our health, and our environment.

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.

"Ola I Ka Wai = Water Is Life."

What does this mean to you? If water is life, how should we treat water? We asked the Sunday School students in Ms. Gloria Kobayashi's class at Church of the Holy Cross in Hilo to draw a picture, write a poem, or share a reflection about the importance of water.

Here are their responses:



Gracie

Treat WATER with CARE
Treat WATER with LOVE
Treat WATER with RESPECT
The more you treat it with all of your
HEART, the more WATER it can give.



Johanna

Water is precious

Turn off your faucets
Conserve water with much care
Don't leave things running



Mace



Percyna



Emyann



Kumana

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.

News from our Associations and Affiliates

Associations Plan Winter/ Spring Meetings

- 'Aha O Nā Mokupuni 'O Maui, Moloka'i A Me Lāna'i Winter Meeting: February 11
- Association of Hawaiian Evangelical Churches (AHEC) Spring 'Aha Hālāwai: February 24 – 25
- Kaua'i Association Spring Mokupuni: May 5 – 6
- Hawai'i Island Association (HIA) Spring Mokupuni: May 6
- O'ahu Association Spring Mokupuni: May 20

WBM Bids Aloha and Mahalo to Executive Director

The Woman's Board of Missions for the Pacific Islands (WBM) will bid a very fond aloha and mahalo to Clara D. Priester, Executive Director, as she concludes her 10 years of service on May 30, 2023. Clara and her husband, Dee, will be moving to China, where Dee will be the new Assistant Head of School for Teaching and Learning at the Concordia International School in Shanghai.



Clara D. Priester

In a letter to the Woman's Board, their missional partners, and friends, Clara writes, "as our WBM has devotedly worked to supportively impact our communities, I express my deepest gratitude for the joy of serving alongside you. As well, I am eternally grateful for all who have supported the WBM and me personally through the generosity of your prayers, encouragement, and faithfulness.

May God continue to richly bless this imperative ministry with many more years of fruitfulness in fulfilling God's mission."

The Woman's Board of Missions 152nd Annual Meeting and Fellowship

WOMAN'S BOARD OF MISSIONS
FOR THE PACIFIC ISLANDS

152ND ANNUAL MEETING
AND FELLOWSHIP

*'Great is Thy
Faithfulness'*



**SAVE
THE
DATE**

SATURDAY, APRIL 29, 2023
10:00 A.M. - 1:30 P.M.
CENTRAL UNION CHURCH
PARISH HALL

COST: \$50 (INCLUDES A
SAVORY LUNCH
FOR TICKETS CALL (808) 791-5647

*ART WORK PAINTED BY REBECCA WOODLAND

Conference News and Highlights

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

Pastoral Transitions

Ben Sheets was installed as pastor and teacher of Lānaʻi Union Church on Saturday, February 11, at the winter meeting of the ʻAha O Nā Mokupuni ʻO Maui, Molokaʻi A Me Lānaʻi at Iao Congregational Church.



David Smazik has been called to serve as an Associate Minister for several months with Central Union Church in Honolulu.

His first Sunday in ministry there was on January 8, 2023. He will work alongside Pastor Mary Herbig as the search for the next settled senior minister continues.

In Memory



Donald Asman, 88, retired ordained minister in the UCC, passed away peacefully

on December 29, 2022. He began his ministry in South Dakota and came to Hawaiʻi in 1977. He served as Senior Pastor of Manoa Valley Church in Honolulu for 21 years, retiring in 2000. He continued to serve in interim positions in ministry as an interim chaplain for the VA Center for Aging, and as interim pastor for various congregations, including Makiki

Christian Church (English-speaking ministry), Waikeola Congregational Church, UCC Judd Street, and Hawaiʻi Kai UCC. He will also be remembered for his love of performing magic as “Asman the Astounding,” delighting and entrancing countless children and adults throughout the years.

Don is survived by his brother Bob (Martha), beloved wife Judy, three children, (Lori, Paul, and Christopher), three stepchildren (Kim Nichols, Tammy Tom, and Chance Tom), and their respective families.

Conference Calendar of Events

FEBRUARY 20

Presidents' Day (Office Closed)
February 24 - 25
AHEC Spring ʻAha Hālāwai

MARCH 27

Prince Kuhio Day (Office Closed)

MARCH 28

All-Staff Retreat (Office Closed)

APRIL 6 - 7

Maundy Thursday/Good Friday
(Office Closed)

APRIL 22

Conference Council/HCF Board
of Directors

APRIL 29

State Council of Hawaiian
Congregational Churches

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 Hawaiʻi Conference UCC, 1848 Nuʻuanu Avenue, Honolulu, HI, 96817.

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. This Lenten Offering carries God's message of love and hope to people in crisis around the world and supports the disaster, refugee, and development ministries of the United Church of Christ within Wider Church Ministries. The theme for this year's offering is, “It's Time to Share,” based on Galatians 6:9 – 10.

Nearly 65 percent of UCC congregations participate in the annual OGHS offering, and 95 cents of every dollar goes directly to mission programming. The associated administrative costs are paid by gifts to Our Church's Wider Mission National Basic Support. Gifts to OGHS are the promise of a better future. The suggested OGHS offering date is Sunday, March 19, 2023, 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/oghs-resources>.

February 2023

KA PAPA HO'OLĀĀ

We Are The Giving Circle Church!

JESSICA M. KAWAMURA, THE GIVING CIRCLE CHURCH

We're celebrating the launch of The Giving Circle Church, the newest congregation in formation in the O'ahu Association. The idea that started our congregation was to create a church around the practices of community microgrant giving, potluck dinners, and congregationally led worship. We believe that the act of giving is spiritual practice, one that connects us with people in our larger community and transforms our understanding of who we are as followers of Christ. Coming from diverse backgrounds within the Christian tradition, it was also critical for us to be a congregation that celebrates LGBTQIA+ people and lifts up those who have not



The Giving Circle Church: Dave Yoshida, Evalani Pandaraoan, and Jessica Kawamura

traditionally had opportunities to serve in the pulpit. Thus, we have adopted a shared leadership model, where there is no single pastor. We hope you will join us and spread the word! We currently meet monthly for worship and dinner at 5:30 p.m. in the social hall of Makiki Christian Church in downtown Honolulu, preceded by Zoom Bible study, on the Tuesday evening immediately before the first Sunday of every month. The Giving Circle Church is proud to be an Open and Affirming as well as a Just Peace congregation. For more information find us at givingcirclechurch.org or connect with us on Instagram at @givingcirclechurch.