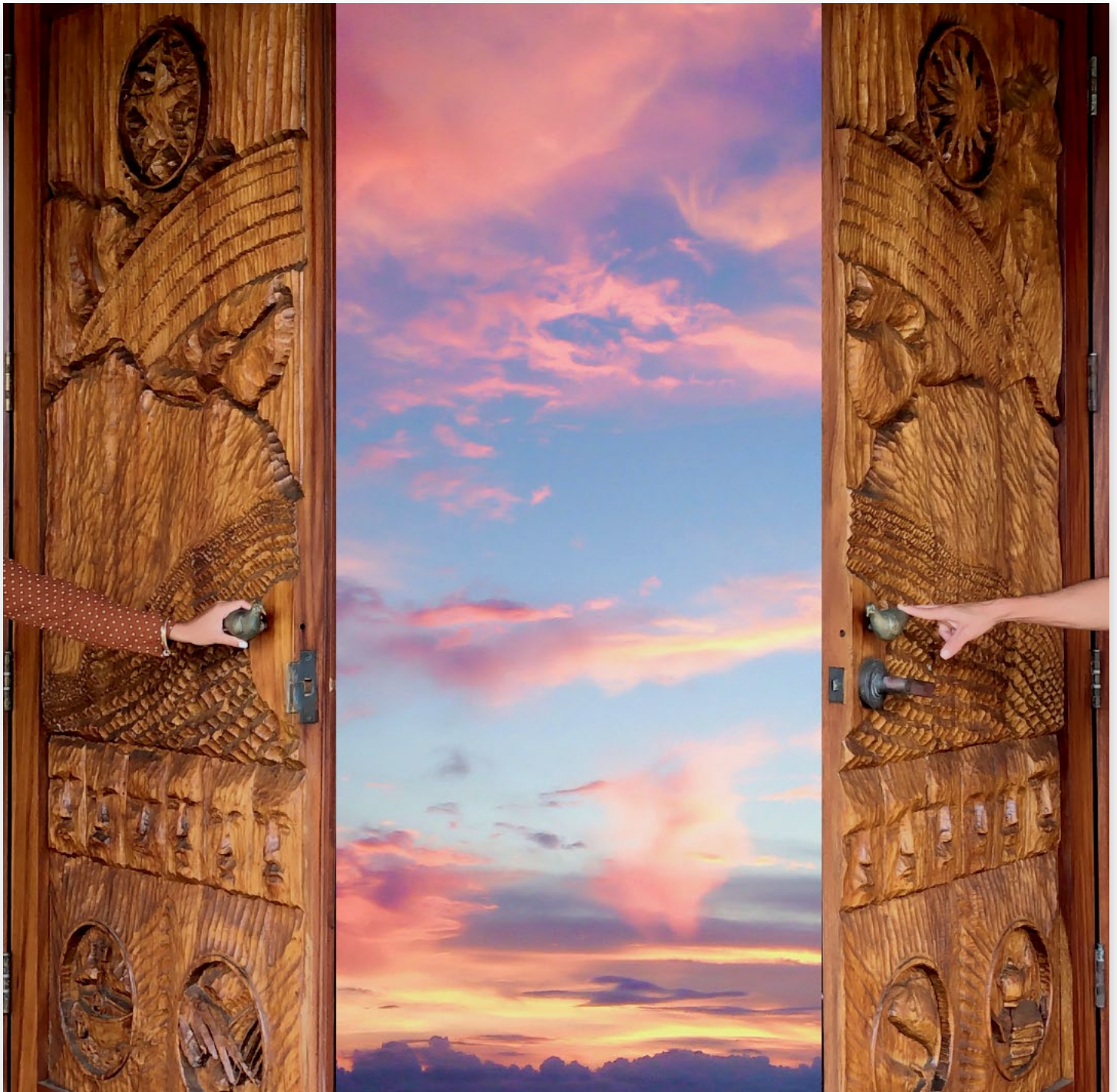


HAWAII CONFERENCE
UNITED CHURCH OF CHRIST

The Friend



The Oldest Newspaper West Of The Rocky Mountains | Founded 1843 | Volume 38, Issue 1 | February 2022



ONE 'OHANA

UNIFIED • RADIANT • TRANSFORMING

An Expansive Concept of Church and Ministry in Non-Traditional Settings

What does a church in the 21st century look like? What will our congregations look like in five, ten, or even 20 years? What *could* they look like? Our Conference Strategic Plan states that “if the Conference is to take the gospel to heart, we will need to meet people where they are, both within and beyond the church buildings. People who are currently unserved or underserved by ‘church’ need to see how it is relevant to their lives today. . . Initiative #3 encourages

new ministries—both within our existing churches and in completely new forms. The HCUCC is open to many expressions of church and intends to explore what church can look like in the future.”

For this first issue of *The Friend* in 2022, we have chosen to explore the theme of an expansive concept of church and take a look at ministry in non-traditional settings.

We hope you find this issue of *The Friend* interesting and thought-



provoking and may 2022 bring you and your family many blessings and peace! And may your concept of “church” continue to grow and expand as we follow the ways of Jesus the Christ!



Finding Jesus

JEFFREY MIGUEL ACIDO, PEARL CITY COMMUNITY CHURCH; M.DIV. STUDENT AT PACIFIC SCHOOL OF RELIGION

The Church is on life support. Its pews are as old as the members sitting in them. The Gospels serve only to affirm what the members already believe. The pastors coast on, preaching about giving and sharing, loving and trusting, but nothing about Black Lives Matter, not even about murders of young Micronesian boys—stay away from talking about imperialism, colonization, the overthrow, or the Maunakea telescope. The pastor can be prophetic 25 percent of the time while hoping that 75 percent of the congregation will vote “Yes” for a renewed contract. As a backup the pastor attended trainings on how to be “bi-vocational”—a fancy term for financial security just in case the vote goes “No.” Committees are mostly made up of the same people from other committees, and they talk of urgency but with no real vision and no energy to enact it. The elders want more youth because they believe that more members will keep the doors of the church open in the same old way. But the youth only come because they are told. They sit there, hiding their

phones in the church program, looking up occasionally, to see if Jesus is on the Cross. They cannot wait for the service to end—their filial and religious obligations met.

I have been searching for a spiritual home where all of who I am is affirmed, challenged, and expanded. My skin is as brown as the earth in which kalo grows; I grew up in the working class with my immigrant parents working two or three minimum-wage jobs each and yet we were still poor; I have friends who are Hawaiians, Chuukese, Chamorros, Marshallese, Tongans, Samoans, Korean, Japanese, Okinawan, African-American, Filipinos, and Native Americans. I believe that God is both Love and Justice—that Jesus affirms the poor, queer, immigrant, refugee, indigenous, the lowest on the caste system. And yet I have rarely met churches that embody this kind of love and radical hospitality. More often I see the Gospel and Jesus weaponized in service of the status quo. More often the church is the most segregated place on Sunday—where profit matters more than prophets. I am searching for a

church that allows me to grow with the Word and the world. I am searching for an expanded version of church that reflects the diversity of God’s Creation with the spirit of Jesus who overturned unjust tables.

The young boy who I sit behind every Sunday at church needs more than bread alone to thrive in this world.

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God is still speaking

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Jesus: Community Organizer

ASHLEIGH LOA, EXECUTIVE DIRECTOR, FAITH ACTION FOR COMMUNITY EQUITY

Faith Action, an organization of 25 interfaith churches and organizations, expands the idea of what church is, what it can be, and connects people of different faiths through community organizing to create change, real transformational change. We expand opportunities for actionable steps toward change – putting our faith into action. We cannot simply pray to end poverty, provide access to safe housing, or provide better conditions for poor families to survive.

2,000 years and was modeled by the greatest community organizer: Jesus.

Jesus organized a sustained movement that changed the world. He radically loved those who were oppressed, identified disciples who led others, agitated the status quo, and challenged people in power. The Church carries on Jesus' vision by bringing new followers one-by-one.

As organizers, we reach out to our churches and into affected communities,

not preach or lead Bible studies but are influential simply by the relationships they hold. These leaders can bring 15+ people to a rally because they understand that there's more power in numbers. A strong member base is important in community organizing because, as a community of faith, we are united by our core values, and we leverage that collective power to influence legislative policy.

Your voice matters, our collective voice matters, and we have the opportunity every year to use that collective power to transform our communities by engaging in legislative sessions. When people are empowered to share their testimony about how the Church has transformed them, we walk alongside our neighbors and share in the liberation that was given freely to us. Similarly, we submit legislative testimony on issues we care about so that others may be liberated by systemic oppression and injustices too. Engaging in community organizing is one way we can live our mission as a Church and brings us closer to sharing an equitable society – a society that is not enjoyed only by a select few but by all.



In my work at Faith Action for Community Equity, I have been honored to witness how powerful the Church's role can become in community organizing. People of faith joining together to address social justice issues facing our communities is what churches have been doing for the past

develop relationships through deep one-on-one meetings, learn about a person's self-interest and talents, and empower grassroots leaders in churches. Organizers connect people who have common interests by building community power along the way. The Church has natural leaders who might



Trauma to Transformation, Incarceration to Independence: Pū'ā Foundation's Motto and Focus

TONI BISSEN, EXECUTIVE DIRECTOR, PŪ'Ā FOUNDATION

Hānau 'ia 'o Pū'ā Foundation! In 1996, the Hawai'i

Department of Commerce and Consumer Affairs officially recognized our community organization as a nonprofit entity. Last year, in 2021, we celebrated 25 years in operation. We have much to be thankful for, and we are a true representation of what it means to have an expansive concept of

"church." Looking back in time to the events of 1893 involving the overthrow of the Hawaiian government and then 100 years later as the UCC engaged in an apology, redress, and reconciliation initiative, Pū'ā was *hānau*, born out of this historical context.

Over the last 25 years, there have been many lessons learned, people served, opportunities presented, and beautiful memories made walking

alongside dedicated people sharing their time, talents, and treasures in the spirit of love and service. That to me, is ALOHA!

The Pū'ā Foundation has a social justice focus. We engage in community organizing, capacity building and training, connecting resources to need in strategic and comprehensive ways, striving to reduce recidivism and end the

... continued on page 10

Trusting an Expanded Concept of Church

DAVID K. POPHAM, CONFERENCE MINISTER

When we hear the word “church,” most likely our minds picture a building. Often something with a steeple and cross and maybe with an educational wing running off to one side. Yet, when the New Testament uses the word *ecclesia* (“church”), the picture is of a community of people bound together by their faith in God through Jesus. *Ecclesia* is the Apostle Paul’s favorite word for church. He uses the word to denote people supporting one another, proclaiming the Gospel, and giving themselves to the transformative power of faith in Jesus. Church, for Paul, was never a building; rather, the church is a set of relationships with God and with like-minded people of faith for the purpose of extending those relationship into the world. When I hear the phrase “expansive church,” I picture the expansion of this web of relationship into all corners of the Hawai‘i population.

For most of us, the traditional pastor leads worship, serves the sacrament, provides for pastoral care and faith formation, all typically within a church facility. If we are open in our thinking then we might include chaplains at a school, hospice, or hospital where pastoral care and specialized services are emphasized. But what does church look like and feel like when we move beyond these traditional models?

What if the church was to leave the buildings, move back to house gatherings as in the New Testament? What if the web of relationship emanated from faith ‘ohana to neighbors and community folk as opposed to waiting for neighbors and community folk to appear at our doors? What if the worship service was simply our ministers showing up among the downtrodden, talking story, breaking bread, and conveying

that they have not been forgotten by God? All without the expectation that a person needs to become a member and serve on a committee.

What if we could extend the web of relationship where we are able to love infinitely and without reservations as God loves? Can we extend compassion without the notion that we need to be repaid for that compassion? What if church was simply sharing a meal with those who hunger? Sharing a cup of water with the keiki who are thirsty? Loving on the communities we are in, instead of blaming them for not living up to our standards or expectations? What if church occurred by walking down the street and telling people about the love of God which we have experienced through Jesus without strings that they must do as we do and think as we think and live as we would dictate to them?

It is still too early to paint a full picture of what an expansive church looks like. Yet, some contours are beginning to establish themselves. The expansive church will be not be about facilities and property but about community involvement. The expansive church will not be about getting doctrine right but about getting love right. The expansive church will not be about propositions but about spirituality. The expansive church will not be about an institution but a movement. A movement which, like birds in flight, will adjust itself according to the currents of the Spirit and not by the pronouncements of a few personalities.

These contours – community involvement,

getting love right, spirituality, the church as a movement guide us into more and more expansive relational

ties. Often, because these contours could not be articulated by the older models of church, they can prove to be anxiety-inducing among those for whom the older models provide safety. No doubt, some of you, like me, may feel the models of expansive church provide for an *ecclesia* so alien from the one we grew up in that we want nothing to do with it.

We find ourselves with a similar choice as the Israelites had on the verge of entering the Promised Land. We can emulate the ten spies who came back and captured by their fear, felt small and weak. Or we can emulate the two spies, Caleb and Joshua, who looking at the same reality as the ten, placed their trust in God to bring them into an expansive concept of the Promised Land.



Working on a service retreat at Kalaupapa

New Models of Ministry

ANDREW BUNN, HCF EXECUTIVE DIRECTOR

We live in a challenging time for churches. Church membership and attendance is in gradual but steady decline, including in our own Conference, and the numbers of active clergy and clergy ordinations are also in a downward trend. Consistent with the decline in attendance is the present trend in declining giving to support our churches, including Our Church's Wider Mission (which comes through our local churches to support the Conference and national settings of the UCC). This, of course, is taking place in an economic environment where the costs of maintaining churches are rising. It is increasingly hard to support church as we know it, and the growing number of church closings across the country make this all too clear.



All this bad news is a wake-up call that we need to look at things very differently. We need to consider new ways to support church. This may require that we wrestle with the ways we conduct church activities and confront some of what we regard as tradition. The process requires congregations to consider new and creative models of church and resource management. Churches will need to think through internal issues, including mission vision, membership needs and dynamics, succession plans, and internal financial trends, as well as external challenges, including economic pressures, community needs, and vulnerability to outside

groups. This is a daunting challenge for many congregations and requires some “outside of the box” thinking.

The challenge is not insurmountable, though, especially with help and guidance from others who have been through this process before. Many churches have already started “revisioning” processes where they are considering all the factors above. One example recently has been Wailuku Union Church on Maui, which is in the final stages of planning for what is known as the “Mission Ground Development Project,” which will provide 20 units of affordable rental housing, an early childhood education center with a special emphasis on children who are developmentally delayed, a community resource center, and parking for County of Maui employees.

Wailuku Union spent years in discernment, considering its mission and core values, and then how that could be applied to developing a new sustainable stream of income. Once it had developed its vision, the church had to come to terms with the reality of its financial capabilities to better understand what type of development structure it could realistically consider. The church also engaged with interested parties from the public and private sectors to help focus on opportunities that would meet both the church's mission and the needs of the surrounding community. With community input, it refined the project, so that it could be broadly supported from within and outside of the church setting. In latter stages of planning, the church identified and cemented relationships with development and financial partners who have the expertise and track record to bring the project into fruition. All this was done with the hard work of church leadership and membership, and

consultants who were engaged to guide the church at each step of the way.

According to the church:



The development of the property will enable WUC to carry out its social justice (pono) mission as well as create a steady, self-sustaining income stream of revenue for years to come. We see this development as helping several underserved, disadvantaged groups: low-income local people, native Hawaiians, emerging Micronesian and Samoan churches, nonprofit groups, and differently-abled children and their families. Our project would assist everyone in the community from the 6-month-old to the 96-year-old and is WUC's response to the theological question: WHO IS MY NEIGHBOR (the Good Samaritan parable, Luke 10:25–37.)¹

The process that Wailuku Union has gone through has thus far built many bridges with the community—bridges that both bring the church and its mission to the community and bring members of the community to the church. Other churches in our Conference are also in similar processes and stages of discernment and planning for their future. It is necessary to carry our churches into the future.

Please do not hesitate to reach out to me if you have questions along these lines, if you would like to share your vision or just “talk story” about opportunities, or if you need help finding folks who may be able to help your church consider these weighty questions.

¹ “Mission Grounds Development Project,” <http://wailukuunionchurch.weebly.com/mission-grounds-development.html> (last visited 2/8/2022)

Prayers of Aloha

Join us as we pray for and with each of the 118 churches that make up the Hawai'i Conference United Church of Christ. We invite all of our churches to take part in this prayer cycle throughout the year as a way to live aloha and strengthen our

connections as one 'ohana: a unified, radiant, and transforming expression of the body of Christ.

Each week, a list of churches will be shared in the *Coconut Wireless* and on our website. We encourage you to learn about the congregations, to find

their websites or social media accounts, to learn the names of their kahu and leadership, and lift up their names in your prayers. Pray for these churches in whatever way you are moved.

These are the churches we have been praying for in January and February:



Amataga Fou (O'ahu)



Windward Samoan CCC (O'ahu)



Wananalua Congregational Church (Maui)
PHOTO: TIM MEREDITH



Bread of Life Church (O'ahu)
PHOTO: MISI AND MEL TUA



Waipahu UCC (O'ahu)



Kalemela East Hamakua Protestant Church
(Hawai'i Island)



Bishop Memorial Church (O'ahu)



Waiola Church (Maui)



Helani Congregational Church (Hawai'i Island)



Lana'i Union Church (Lana'i)



Wailuku Union Church (Maui)



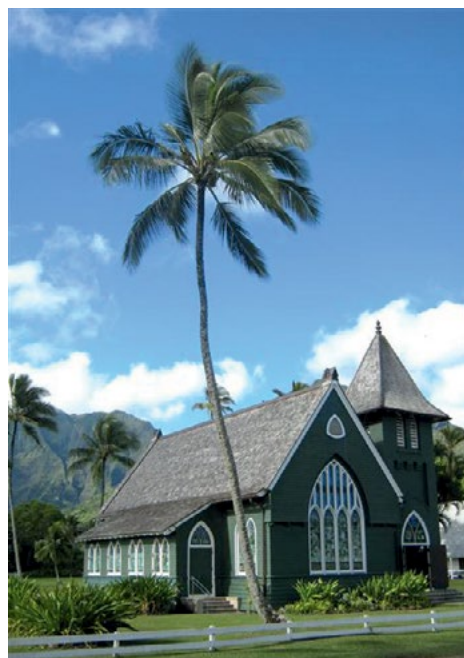
Church of the Holy Cross (Hawai'i Island)



Church of the Crossroads (O'ahu)



Lahuiokalani Kaanapali Congregational Church (Maui)



Wai'oli Hui'ia Church (Kaua'i)



Central Union Church (O'ahu)



Waikeola Congregational Church (O'ahu)



Waimea UCC (Kaua'i)

Some Thoughts About Apologies

ELIZABETH KENT, MEETING EXPECTATIONS HAWAII

For more than 25 years, Elizabeth Kent has helped people and institutions find solutions to challenging problems. After graduating from the William S. Richardson School of Law, Elizabeth practiced commercial law and served as the Director of the Judiciary's Center for Alternative Dispute Resolution and the Deputy Director at the Department of Human Services. After retiring, Elizabeth started Meeting Expectations Hawaii. Elizabeth is trained as a facilitator and mediator.

In the December 2021 issue of The Friend, Elizabeth shared some of the wisdom she's gained in bringing people together to find solutions. As a follow-up, she now provides some thoughts on apologies—what makes a good one, and some important points to consider.



Mistakes: we all make them. A forgiving neighbor once told me that it's not the mistake that matters; rather, it's what a person does afterward that really matters. This is such profound wisdom.

Admitting mistakes is a tough thing to do. Apologizing can be a challenge.

Insincere apologies often add to the tension. Saying "I'm sorry I said that hurtful thing but if you

hadn't provoked me first, I wouldn't have said it," or "I'm sorry that it hurt your feelings when I asked if you wanted to eat another piece of cake;

I meant to be helpful after you said you were pre-diabetic and watching your glucose levels" feel like fake apologies and leave the listener feeling more upset.

We all have our own ideas about a good apology. Experts in the field of negotiation have identified the following factors as important in making an effective apology:

- **An expression of regret.** Simply "I'm sorry."
- **An explanation** – By stating the

reasons why the offense occurred, you can convey that it was not intentional.

- **Acknowledgement of personal responsibility.** "It was my mistake;" rather, than offering a general statement like "mistakes were made."

- **The expression of a promise not to repeat the offense.**

- **An offer of repair.** Ask the offended person what would mean the most to them rather than offering or doing what you think they need or what would alleviate your own guilt.

- **A request for forgiveness.**¹

The explanation is tricky. Some explanations derail apologies. If it sounds like an excuse, the recipient of the apology may ignore the rest of the apology. The acknowledgement of responsibility as well as a heartfelt and detailed description about ways the person apologizing will work at trying to ensure it will not happen again generally mean the most to the aggrieved person.

Another piece of advice came from the minister at my friends' wedding. It is short and sweet and easy to remember. He urged the newlyweds to remember four sentences and to use them liberally in their marriage. They are:

- I was wrong.
- Please forgive me.

- I am sorry.
- I love you.

As a mediator, I witness heartfelt apologies that make a difference in the parties' lives and bring solace.

Often both the receiver and the giver of an apology express how the apology lifted a burden.

I also have seen some apologies fall flat and fail. What is the takeaway? If you want to apologize, consider these questions from the point of view of the receiver of the apology:

- Will that person be willing to hear an apology?
- If yes, what is the best way and the best time to apologize? (Hint: avoid time pressures and find a private place.)

If you do apologize, think about the points you want to share and deliver it authentically in a way that will be heard.

It is important to remember that just because you make an apology doesn't mean the other person will accept it or reciprocate. Sincere apologies are not offered as a tradeoff. Let it be enough that you communicated a heartfelt apology. You will likely sleep more peacefully knowing you have done what you can to remedy your mistake. Sometimes that is even enough to enable you to forgive yourself. But the challenge of self-forgiveness is a topic for another time.²



ELIZABETH KENT

¹Willis, Peter. (2019). "How to make an effective apology – and why making one is good for your self development." Available at: <https://www.unchainyourbrain.org/2019/03/04/how-to-make-an-effective-apology-and-why-making-one-is-good-for-your-self-development-conflict-management/>.

²Mahalo to Steve Kent (my brother) and Dana Curtis (a Sausalito mediator and friend) for their assistance

Youth are not simply the *future* of the church, they are a vibrant part of the church *today*! While churches figure out how to speak to and connect with today's young people, let us also listen to them, learn from them, and bear witness to the ways God is revealed through them.

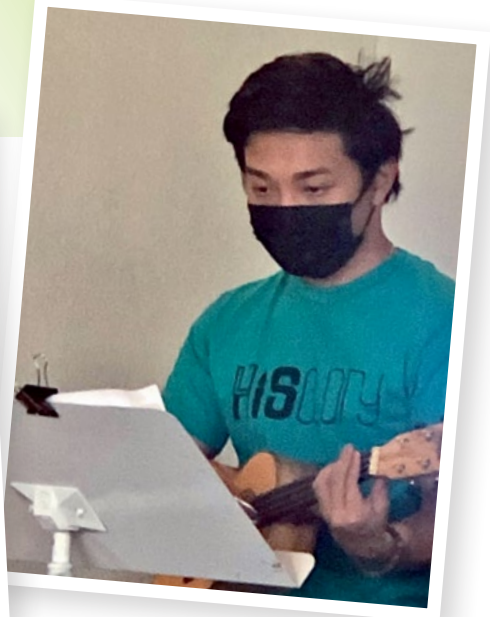
Get a glimpse of one church's Youth Sunday: Waialua United Church of Christ were led in worship by their youth on October 31, 2021.

Lifted up by their youth on Youth Sunday:

"God brings everything to the best possible outcome." -Mira
 "God has a plan for your life." -Ian
 Bible verse: Proverbs 3:5-6
 Trust in the LORD with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths. (NKJV)

Share with us how you see God moving among the youth in your church/community!

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.



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.

MINISTRY IN NON-TRADITIONAL SETTINGS

... *Trauma to Transformation, Incarceration to Independence, continued from page 3*

over-representation of Native Hawaiian women in prison. We believe there is a correlation of imprisonment rates and historical, community, and individual trauma. Thus, our primary focus is to support families affected by trauma and incarceration, especially justice-involved women. We are committed to developing resources in the areas of housing and earning a liveable wage,



From left to right - Isaiah Kaauiwai, Toni Bissen, Kealahou Alike, Aletha Kaohi, Roberta Jahrling, and Lei Kapono.

and establishing healthy relationships to reduce recidivism, ending the over-representation of Native Hawaiians incarcerated, and increasing services to families affected by trauma and incarceration. We are striving for individual and community healing and well-being. This inspired the development of our motto: *Trauma to Transformation, Incarceration to Independence*.

Women in prison aren't just inmates—they are mothers, daughters, sisters, and wives. When they serve time, their families serve it too. If we work together as a community to help these women we strengthen their families and our community. Specifically,

we work with the under-resourced community of women in and exiting prison, as well as young women who will reach the age of majority and exit the Hawai'i Youth Correctional Facility. These justice-involved women hail from all islands and many are contending with issues of poverty; racial inequality; mental, behavioral and physical health problems; substance use and addiction challenges; experiences of intergenerational imprisonment; lack of housing, educational and employment opportunities; and individual, historical, and community trauma. These issues are complex societal problems. Comprehensive solutions and collective efforts are needed. There is an absence of integrated, inclusive, well-coordinated efforts that bring together community, public, and private resources. This is where Pū'ā Foundation is focused with its initiatives and multi-faceted approaches to leverage and increase community resources.

Women in prison have been some of my greatest teachers. They have taught me about the precious gift of freedom and have demonstrated true resilience, as many have experienced such horrors that overcoming those challenges are thought to be nearly impossible. Therein is the lesson about strength and perhaps grace. Moreover, I have witnessed mercy and compassion in very unexpected places, like the

time some of the female inmates have cared for and taught other inmates who were considered, "the mental health girls." Prior to COVID-19, we would partner with the women's prison on an event called, Hoike Huliau, translated as "to demonstrate transformation." We would host a community dinner prior to a showcase of testimony, short presentations, song, and dance. It was an outgrowth of the Cultural Healing and Well-Being course that we have been teaching since 2011 that is combined with the annual Kamehameha Day celebration. Our students would present on what they had learned about Hawaiian history, culture, our ali'i, and what they found inspiring and transformational. Other programs would prepare their students to also present. The display of hula by the "mental health girls" taught by other female inmates was nothing short of amazing. Perhaps these teachers of hula are teaching all of us about the non-traditional setting for ministry and an expansive concept of church.

"For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me." (Matthew 25:35-36)

"*Ua ola loko i ke aloha* - Love gives life within - Love is imperative to one's mental and physical welfare." (Pukui #2836)

... *Finding Jesus, continued from page 2*

Like his iPhone tucked in the church program, he needs an update of his faith—God 3.0—where the Holy Trinity becomes a sacred entanglement with him, the community, and his faith.

Like many of his peers who want to attend church beyond the guilt of parents, beyond the obligations of being an Institutionalized Christian, he craves a faith that engages his and his peers' curiosity and affirmation of life. I met a young Japanese-Filipino woman who

could not understand why her church rejected her friend who was gay—and so she, like Jesus, followed her castigated friend—and left the Church. I met an older woman who left the Church because her Christian family did not want the smelly, poor, and homeless sitting in the pews. She, too, followed Jesus and sat with the homeless while working systemically to end poverty. The young boy, the young woman, and the older woman—spiritually murdered

by the Church—followed Jesus outside of the Tomb we call Church. Maybe this is what it means to say that "Jesus is the way, the truth, the life."

So what do we do to end this spiritual apartheid that has gripped our church? We need to get out of the Tomb of Church. We need to be open and embrace a resurrection of the Word as lived by those in the margins of society. Perhaps an updated faith will give us a clearer map towards Jesus.

Conference News and Highlights

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

Pastoral Transitions



Jeff Glass concluded his Intentional Interim ministry with Hoku-
loa United Church of Christ with his last worship service on January 2, 2022.

He has relocated to the continent.

Arthur Manulani “Manu” Nae’ole, Jr., was installed as kahu of Bishop Memorial Chapel by the Kamehameha Schools Kapālama campus on January 27, 2022. His kuleana includes tend-



ing to the spiritual needs of the campus’ K-12 community.



Gabrielle Chavez, former Interim Conference Minister of the Hawai’i Confer-

ence, has been called to serve as the Bridge Minister for The Community Church of Honolulu. She began her ministry there on February 1, 2022. Holly Norwick remains as Senior Pastor and is working remotely.

Church Transition

Ho’olokahi Church Officially Closes December 31 (6)



Ho’olokahi Congregational Church in Kealakekua on Hawai’i Island officially closed its doors permanently on December 31, 2021. Their last worship service was held on December 26.

Conference Calendar of Events

FEBRUARY 26

Church Leaders Event (online)

MARCH 19

Hawai’i Island Association Spring Mokupuni

MARCH 25

Prince Kuhio Day (Office Closed)

MARCH 29 - 31

All-Staff Retreat (Office Closed)

APRIL 14 - 15

Maundy Thursday/Good Friday (Office Closed)

APRIL 23

Board of Trustees/Members/Conference Council

APRIL 30

State Council of Hawaiian Congregational Churches

In Memory

Allan Fisher, 84, retired ordained minister in the UCC, died on December 19, 2021. He was a member of Waikeola Congregational Church and an accomplished pianist. He and his wife Terry have three adult children.

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, **“Love Remains.”**

Gifts to OGHS are the promise of a better future. The suggested OGHS offering date is Sunday, March 27, 2022, although churches may choose to receive this offering any time during the year. Resources for promoting the offering are available at https://www.ucc.org/giving/ways-to-give/our-churches-wider-mission/one-great-hour-of-sharing/oghs_resources/.



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’uanu Avenue, Honolulu, HI, 96817.

February 2022

KA PAPA HO'OLĀĀ

Administration Missional Team

ELWOOD "WOODY" KITA, CHAIR, ADMINISTRATION MISSIONAL TEAM

The Administration Missional Team is one of four missional teams working closely with the Conference Council to carry out the mission of the Hawai'i Conference UCC and its members congregations and to oversee policy, management, and staff when the 'Aha Pae'aina is not in session.

Our Key Functions are:

- Conducting periodic bylaws review.
- Working with stakeholders to draft the Conference annual budget for review and approval.
- Working with the Personnel Committee to receive and process reviews of staff and review of the employee handbook and office policies.
- Receiving and identifying options for resolutions that are

submitted from congregations or associations in preparation for presentation to the 'Aha Pae'aina.

- Overseeing and managing with staff the work of outside consultants, especially legal counsel and independent auditor.
- Supporting the Conference Nomination Committee in developing a slate of members to serve on the Conference Council and other related bodies.

Conference Strategic Plan:

The Administration Missional Team also has the lead for the following initiatives of the Conference Strategic Plan:

- Strategic Initiative #2: Mission-based financial stewardship.
- Strategic Initiative #7: Organizational support of vision.

Looking forward to 2022 and beyond:

The COVID pandemic presented many challenges to continue the work of the Conference, and many practices and procedures were adapted to meet safety requirements. We pray 2022 will bring safe control of the pandemic so personal contacts can be resumed. The changes made in the past two years can be evaluated for their positive effects and possible incorporation into our administrative practices. Organizational structure review in line with the Conference's Strategic Plan is a long-term process. As we are able to move toward post-pandemic normalcy, we welcome the opportunity to refocus on this issue.

