

HAWAII CONFERENCE
UNITED CHURCH OF CHRIST

The Friend



The Oldest Newspaper West Of The Rocky Mountains | Founded 1843 | Volume 36, Issue 4 | September 2020



ONE 'OHANA

UNIFIED • RADIANT • TRANSFORMING

A Kaleidoscope of Pieces

Do you remember the first time you looked through a kaleidoscope? From the outside, it looked like a simple tube and made noise when you shook it. But when you pointed the kaleidoscope at a familiar object and peered through the eyepiece, you were rewarded with the most beautiful explosion of color and patterns. It could make even the most ordinary object look spectacular and unique. And, if you rotated the part of the tube containing all the glass pieces just slightly, the pieces rearranged themselves in another pattern—different from the first one, but just as spectacular. If you looked closely, you might have noticed details of a pattern that you hadn't seen before. It gave you a new appreciation of objects that just minutes before seemed ordinary and mundane.

Just how do the pieces get put back together in an even more beautiful and unique pattern each time?

In Japan, there is a tradition of repairing broken objects known as *kintsugi*, meaning “golden repair.” When a piece of pottery breaks, instead of viewing the pottery as useless and throwing it away, the pieces are reassembled and repaired with lacquer dusted or mixed with powdered gold, silver, or platinum. The flaw is viewed as a unique part of the object's history, which only enhances its beauty and makes it more resilient.

We have chosen *kintsugi* as the theme for this issue of *The Friend*. It is a beautiful metaphor for embracing one's flaws and imperfections, and for finding beauty in things that have been broken and put back together, creating a new, different, but still



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useful and breathtaking object. It is about seeing familiar and comfortable traditions and daily rituals being tumbled and rearranged with a mere turn of the COVID dial, and finding beauty and joy in the new creation. We are reminded that it is precisely at the places of fracture and brokenness that new life has room to take hold.

We hope that you continue to stay healthy during this pandemic and that you enjoy this issue of *The Friend*!

Youth and Young Adults Meet Virtually

KAYLA MALAPIT AND PHEBE AMODO, FILIPINO UNITED CHURCH OF CHRIST

On March 19, 2020, we, the youth and young adults of Filipino UCC experienced our first virtual fellowship. After weeks of meeting together, we are getting accustomed to the mechanics and atmosphere of a Zoom online room. Every Friday two facilitators lead two breakout rooms—one for the youth and one for young adults. We are using the devotion plan “Quarantine Youth: Exile” from YouVersion Bible App. Throughout



this current adversity, we are learning that online worship is also a blessing! It allows reflection on our faith in a different type of discipline. Despite the challenge of no face-to-face interactions, our desire to learn about God's word together and connect weekly is a powerful

drive to meet online. Coordinator Abigail Sales reminded us recently that “Christianity is not a religion; it is a relationship with God.” As we maintain our online fellowships

to strengthen our relationship with God, God's grace also showers us in strengthening our relationships with one another.



God is still speaking

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Business Is Not “As Usual” and Churches Cannot Continue “As Usual”

In an article with the above title in the July 1942 issue of *The Friend*, Norman Schenck, General Secretary of the Hawai‘i Evangelical Association (predecessor of Hawai‘i Conference UCC), noted that the 120th annual meeting which would have been held that summer had been cancelled because of “transportation difficulties.”

He wrote, “Ever since the attack on Pearl Harbor on December 7th, we have been aware that our Islands constitute a combat zone in a global war. Our churches have been obliged to re-evaluate their purpose and reason for continuing their existence. This is not a time for maintaining status quo. Business is not ‘as usual’ and churches cannot continue ‘as usual.’”

Because the military governor was urging civilians who are not needed in an “all-out war effort” to move to the American mainland, Norman Schenck asked: “Are the pastors and churches essential factors in Hawai‘i’s part in winning a war?” He responded with certainty. “We are convinced that the churches have an important place in Hawai‘i’s war

effort in the realm of community morale and in interracial relationships; keeping a glow in the grind of defense duties, ministering spiritual comfort to the sick and the dying; keeping clear the contacts between mortal man and the immortal God.” He asked that HEA church people re-consecrate themselves to the people of the Hawai‘i Islands, naming Hawaiians; Caucasians—including military, defense workers, and armed forces; Japanese, Chinese, Filipinos, and all other racial groups that were not directly part of the HEA churches, and to “all fellow members of the family of God.”

In 2020, events beyond the control of the people of Hawai‘i have again affected the annual meeting and led to questioning the essential nature of the church. In the midst of the COVID-19 pandemic this year, the Hawai‘i Conference Council first postponed the ‘Aha Pae‘āina and then voted to have a virtual ‘Aha Pae‘āina the week of October 4-10. The theme is, “*E Ho‘oku‘ikahi Kākou*—Let Us Covenant Together,” based on Ephesians 4:1-6.

The online platform for the ‘Aha Pae‘āina is an opportunity for worship, learning, relationship building, and taking care of business. It will begin with online Sunday worship on October 4. The business session will be held on Saturday morning. The ‘Aha Iki of the Association of Hawaiian Evangelical Churches will be included in the week’s schedule. Watch for information in the Coconut Wireless and on the Conference website www.hcucc.org.

As the church in the time of COVID-19, we have complied with government officials regarding safety and health requirements. The Conference again has determined for ourselves and the people of Hawai‘i that churches are essential, including official church meetings. We also are determining what of our former practices are essential and how we may enhance our ministry in previously unimagined ways, while acknowledging our commitment to “love one another” through safe and caring practices.

“It Seems to Me, p. 82.

God's Work of *Kintsugi*

DAVID K. POPHAM, CONFERENCE MINISTER

The Hawai'i Conference is not one. If we are honest, our Conference struggled to become one from the inception of the missionary work two centuries ago. In the early years there was the unavoidable rub of cultures between native Hawaiian ideas and New England sensitivities. Later, the mission of the predecessor of the Hawai'i Conference, the Hawai'i Evangelical Association, grew by the aggregation of newly arriving immigrant communities: Portuguese, Japanese, Chinese, Korean, Filipino and much later Pacific Islanders, including Samoans, Marshallese, Kosraean, Pohnpeian, and Chuukese, among others. Our Conference is a diverse group of heritage, language, and legacy. We are not one; rather, we are many.

As is natural, fractures form when there is such diversity. The illegal overthrow and treatment of Queen Lili'uokalani, the unmet expectations of redress, the struggle of arriving immigrant communities for a voice in leadership, our inability to agree to covenant norms are all signs of the

fragmentation which continues to wound us. I write nothing you do not already know. A conference does not invest energy and finances in producing a ten-year strategic plan centered on unity without feeling the abrasions of its clashing edges. We might despair that out of such great diversity and strife unity may not be obtained.

“A conference does not invest energy and finances in producing a ten-year strategic plan centered on unity without feeling the abrasions of its clashing edges.”

I think of the Japanese art of *kintsugi* by which broken pottery is repaired by mending the fragmented pieces with lacquer dusted or mixed with gold, silver, or platinum. In

this restoration process, the flaws and imperfections caused by the breakage are not hidden but embraced and visually amplified. The author Candace Kumai writes, “Sometimes in the process of repairing things that have broken, we actually create something more unique, beautiful and resilient.”*

I wonder if the path to unity for the Hawai'i Conference is the path of embracing the wounds and fractures so that healing may come through, bringing into focus what is already present. If we were to follow this path, the light of the Gospel of Christ would have space from which to shine, thus turning our point of injury into our point of transformation, emerging as a redeemed church through the paradox of God's grace that in our fragmentation we are whole.

This approach calls for difficult work to be done. That which we have been taught to hide or ignore must be highlighted. Scars we are accustomed to disguising must be named for what they are and allowed to be present at the table of discernment and decision making. Those habituated to moving away from the painful will need to learn the art of dignifying the disgraceful. Those who hold on to pain as points of identity will need to learn who they are as healed and whole people.

Let us not despair but commit ourselves to the work of God's *kintsugi* in which, as the Japanese poet Arakida Moritake (1472-1549) writes, we are “more beautiful for being broken.”

*See *Living a Kintsugi Life*



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Employee or Contractor?

ANDREW BUNN, HCF EXECUTIVE DIRECTOR, AND KIMI IDE-FOSTER, ASSOCIATE AT CHUN-KERR LLP

Here is a common situation. A church hires an organist to play music during Sunday services for a small fee, say \$50. The church considers the organist to be an independent contractor, not an employee, because the organist is employed on a full-time basis elsewhere. But is this correct? The answer is probably no.

Hawai'i law very much favors treating workers as employees rather than independent contractors. Failure to recognize the difference could subject your church to payment of back fees, penalties, and interest.

for which the service is performed; and (3) The individual is customarily engaged in an independently established trade, occupation, profession, or business of the same nature as that involved in the contract of service¹

The majority of employers fail on the first prong, which is also known as the "control test." Using the facts above regarding the organist: if the church tells the organist where to play (at the church), what time to play/how long to play (the service times), or what music to play (selected hymns), the church does not meet the requirements of the

is less than \$50.00 for the service in any calendar quarter; or the service is performed by a fully ordained, commissioned, or licensed minister of a church in the exercise of the minister's ministry or by a member of a religious order in the exercise of duties required by the order.² In these cases, the individual will not be considered an employee.

The clear preference for any employer is for a worker to be considered an independent contractor, rather than an employee. The administrative burden and costs to the employing organization are substantially less, and termination is easier. There is a strong public policy in Hawai'i to ensure that workers who are really employees are not hired as independent contractors and thereby deprived of employment benefits (e.g., workers compensation, unemployment insurance, temporary disability insurance, pre-paid health-care, etc.). This policy has translated to providing employees with a very secure safety net of employment benefits, paid for by employers. While this is beneficial to employees, for the net to work, as many individuals as possible must be considered employees with employers that contribute to that net. Subsequently, statutory law, regulatory enforcement, and Hawai'i's court cases tend to take a broad view so that individuals are almost always found to be employees.

Many churches are not familiar with the relevant law and may unknowingly create an employer-employee relationship, rather than that of an employer-independent contractor. In the interest of minimizing your risk and ensuring your church's compliance, consult with legal counsel if there is any question.

¹See Section 383-6, *Hawai'i Revised Statutes*.

²See Section 383-7, *Hawai'i Revised Statutes* for a full list of exceptions.



It is the responsibility of the employer to establish whether an individual is an employee or an independent contractor. A church must prove each of the following three elements in order to establish that an individual is an independent contractor and not an employee: (1) The individual has been and will continue to be free from control or direction over the performance of such service, both under the individual's contract of hire and in fact; (2) The service is either outside the usual course of the business for which the service is performed or that the service is performed outside of all the places of business of the enterprise

first prong, and the organist will likely be considered an employee. Even jobs that may seem like "one-offs" (e.g., a photographer hiring an assistant for a day to move equipment) are likely to involve some measure of control on the part of the employer; thus, the worker is an employee.

An employer must be able to prove that the worker in question meets all three elements to establish that a worker is in fact an independent contractor and not an employee.

There are some exceptions to the rules. The two that are most relevant to the situation described above are: the individual's remuneration for the service

ROVING REPORTER:

When you reflect on the past five months, how has the COVID-19 pandemic impacted your church's ministry?

Florentino Cordova, Pastor, Iao UCC, Wailuku

I quickly had to become a techie in bringing virtual worship services live on Facebook and other social media outlets. The amount of work and the many hands it takes to put together a virtual worship service every Sunday have increased over in-the-building services. We are fortunate to have an experienced and capable office administrator who puts our power point worship resources together and a techie music director who sends our music in mp4 format. I am also fortunate to have my husband with me every Sunday to

make sure cell phones we use to live-stream are working properly so we are ready to go live. There have been a few Sundays when our technology did not work as planned, but as the modified saying for us goes: "worship must go on when one is live." We have made the decision to gather for in-person worship after a vaccine is available—shooting for June 2021. We will be "a house church" until then. As for our Maui Etawi-Kosrae and the Tongan church that use the sanctuary, as soon as the requirement of "no singing" was put in place, in-the-building worship became a non-starter because singing is a major component of their worship services.



Christopher Czarnecki,
Pastor, First United
Protestant Church, Hilo

It is hard to say what the long-term impact will be on our church and its ministry as the pandemic continues. However, over the past five months we have been forced to move from thinking of ourselves as a building ministry to more of an online ministry. In what felt like a moment's notice, we had to learn technology. We had not been using online-giving,



streaming platforms, and electronic communication services. While these technological solutions have made some parts of ministry easier, they certainly do not replace the type of ministry when people were able to come together. As I look back over this time, I find grace in knowing that the ministry of Jesus was never meant to take place solely in a building. My hope as we move toward our uncertain future is that our people will continue to follow Jesus faithfully.



Bonnie Shimatsu and Marilyn
Hasegawa, Members, Hanapepe
Hawaiian Congregational Church

From the beginning, we knew that we needed to keep in closer contact with our church members as we would not be seeing them regularly on Sundays. To this end, each deacon (seven of us) planned to be the main

contact person for a selected group of members. Depending on members' requests or needs, we sewed and distributed masks, shopped and delivered groceries, delivered community-prepared meals, provided transportation to doctor's appointments, and met individually or over the phone, by texting or email, for Bible study and prayer. We established a Malama fund which enabled us to provide funds for young families with school-age children to help with back-to-school needs. Through our Zoom worship services, we reach out to members, friends, and family on the other islands and the mainland. We are in the talking stages of using Zoom for Sunday School, 'Ohana night activities, and ukulele choir practice. We currently fill our pulpit with pulpit supply "retired" ministers, who Zoom their messages to us each Sunday. We are alive and well, here in Hanapepe, the "biggest little town" on Kaua'i.

Jeannie Thompson, Pastor, Nu'uano Congregational Church, Honolulu

In February and early March, the news around COVID-19 was part of the background noise of the 24-hour news cycle, but my focus was getting to know the people at Nu'uano Congregational Church. Starting on March 22, I was to be their new pastor. Ahead of that, my plan was to rest, read, and prepare so that in the first weeks (on the first *day*) I would be free to walk up and down Pali Highway introducing myself to the neighbors in the mornings and driving out to meet as many members as I could in the afternoons.



"Movie Night"

By the 15th, things were looking grim. The church leaders and I decided to worship one more Sunday in the sanctuary, and then—possibly—to temporarily stop in-person worship. That afternoon, Governor Ige announced a “stay at home” order. Calmly, efficiently, quickly, NCC offered its first online worship on March 22. The homily was blessedly short (a virtue I have not since been able to reprise). During the 15 Sundays we were exclusively online we received several unexpected gifts. Many more people than usual stepped-up to read scripture, while others offered musical gifts. Worship has also included a short play on Pentecost presented by the church school, and a visual feast of photos of members, friends, and parts of the church property from earlier years. Despite the predictable moments of disorientation, it has all been a blessing, and I am grateful.

Debbie Wong Yuen, Pastor, Kauaha'ao Congregational Church UCC, Waiohinu

Dealing with COVID-19 brought on more challenges, more work, and a feeling of disconnect with my congregation, faith 'Ohana:

Weekly gatherings for our Praise Jam sessions to lift us up and inspire us before the worship service shifted to taking part in Praise Jam via social media in my home, which meant not hearing the voices of others singing along and praising Ke Akua.

Leading the worship service by myself—seeing only my face on a flat screen while doing a Zoom recording of the worship service, I felt all alone, not seeing the smiling faces, not seeing and feeling the congregation's response to hearing the message of God's Word, not able to talk, hug, hear the concerns when a prayer was requested and surround the person with love while lifting up their prayer concern or laying on hands.

It's made me feel so distant from my brothers and sisters in Christ, not able to give a person a reassuring hug, to uplift them in their distress, or hear their voice/their concerns/their cries for help. Phone calls are not the same as person-to-person contact.

I was not able to go to see our church member who was in rehab after suffering a stroke who couldn't talk and was bedridden. Previously, I would go weekly to read the daily devotion and sing a hymn to her. Once the rehab closed doors to visitors, her daughter moved her to Maui, so I lost a physical connection with her. That broke my heart.



Sharon Matsuyama, Member, Puka'ana Congregational Church, Kealia

Because the most high tech equipment we have at Puka'ana includes an overhead projector with a screen and a sound system, I believe not being able to continue our worship services “at the church” has been the most challenging impact of the pandemic. Since March 29, 2020, we have been sending our Sunday bulletins by U.S. mail with printed messages (submitted by each guest speaker) to continue sharing God's word with our members. We re-opened our doors on July 12 and continue to mail out our bulletins to those members unable to attend church physically. The biggest impact, I believe, is not being able to sing in church. We all miss the singing!!!



News briefs are adapted from *UCC News*, the online news portal for the United Church of Christ. For details on this and other stories, visit www.ucc.org/news.


UCC National Offices Closed Through December 31, 2020

Senior leadership in the UCC has made the decision to keep the National Offices closed until January 1, 2021, at the earliest. This decision was not an easy one, and was made only after much discussion



Church House, UCC National Offices, Cleveland, OH

and consultation, taking into consideration what the employees need most at this time. Employees will continue to work remotely from home during the remainder of the year. Leadership will continue to be in conversation and will plan for a smooth transition back to the office, whenever that might be.



**Valarie Kaur will give the
38th Annual Everett C. Parker Lecture
October 15, 2020**

Get your special limited-time discounted ticket for \$25 and get a free copy of Valarie's new book *See No Stranger*




Valarie Kaur, civil rights activist, mother, author and filmmaker, will deliver the annual Everett C. Parker Lecture in Ethics and Telecommunications Lecture on October 15, sponsored by the UCC's Office of Communication, Inc.

She is the author of "See No Stranger: A Memoir and Manifesto of Revolutionary Love" and organizer of The Revolutionary Love Project, a movement in which, as she describes it, "love is a force for justice."

This year, the Everett C. Parker Lecture will be a virtual event.

Go to <http://www.uccmediajustice.org/> to purchase a ticket to the lecture and receive

Valarie's book, "See No Stranger."

The Everett C. Parker Ethics in Telecommunications Lecture has been a tradition in media justice for over 30 years. It was created in 1982 to recognize Parker's pioneering work as an advocate for the public's rights in broadcasting, and it is the only lecture in the country to examine telecommunications and the digital age from an ethical perspective.

The Annual Everett C. Parker Ethics in Telecommunications Lecture and Awards Ceremony is sponsored by the Office of Communication, Inc. (OC, Inc.) of the United Church of Christ.

Mission Offering Support the Christmas Fund Offering

Gifts to the annual Christmas Fund special mission offering embody the spirit of the season by supporting those in need who have faithfully served the church.

Formerly known as the Veterans of the Cross offering, the fund is administered by the UCC Pension Boards and provides direct financial assistance to retired and active United Church of Christ authorized ministers and lay employees and their surviving spouses, including pension and health premium supplementation, emergency assistance, and Christmas gift checks to hundreds of annuitants.

Churches are invited to receive this offering the Sunday before Christmas, but donations are especially welcomed now. Visit www.pbucc.org for more information.



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.

experience part of the NYE together. NYE content is still available online at www.ucc.org/nye.

Cory Lau, UCC Judd Street

“I enjoyed conversations about being united for justice because that speaks to problems happening all over the world and the need for peace—change who you are, change the world!” This recent high school graduate, who has been active in church throughout his youth, notes the importance of asking yourself who you want to be and staying true to that person.

Kimie Gross, Waiokeola Congregational Church UCC

“What stood out to me was Rev. John Dorhauer talking about all the different denominations of Christianity and how we are all one. UCC churches have been around for a very long time!” Kimie shares this, reflecting on the phrase “In essentials unity, in non-essentials liberty, in all things charity,” an idea which invites theological diversity in our United Church of Christ.



Daveyion Simmons, First United Protestant Church

“One of the experiences I had at NYE was reading articles about immigration. The articles left me with a mix of emotions: confusion, sadness, a tiny bit of anger, too. I learned why immigrants risk their lives coming here in the first place. I paid a lot of attention to reading about what’s happening between the U.S. and Mexico. A scripture verse that spoke to me loudly during NYE was, “Do no wrong or violence to the immigrant,” (Jeremiah 22:3-5). To me it feels self-explanatory that we should treat immigrants with as much respect as we do other people. I enjoyed my time at NYE.”

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.

UCC National Youth Event Experienced from Home

The 2020 United Church of Christ National Youth Event (NYE), “Unite Through the Extraordinary,” was planned for July at Purdue University in Indiana, for thousands from across the country, including a group in Hawai‘i. Because of COVID outbreaks, NYE became a virtual event, with a digital music playlist and worship service; a service learning project; and video workshops built on NYE pillars of faith, reflection, encounter, justice, community building, and leadership. While the virtual option made the valuable content accessible for more youth, participating alone from home doesn’t have the same allure as a trip with friends! A few Hawai‘i Conference youth took the opportunities to Zoom in to



UCC General Minister and President John Dorhauer addresses NYE

News from our Associations and Affiliates

The TEL Program Is Coming to Hawai'i

TEL is an online learning program of special courses and seminars for people who want to study theology and ministry in community. TEL is multicultural in its design and focus. The program may be engaged at the level that works for you—for personal spiritual formation, lay leadership training, professional growth, or continuing education.

The **CTEL Program**, in which a student will receive a certificate upon completion, consists of 11 classes and two seminars that are scheduled over one academic year (10 months, excluding July and December). A student is given two years to complete all coursework, understanding that the student may not be able to complete the courses in consecutive order in one year. The cycle of classes is repeated in the second year.

Here are the scheduled classes for 2020:

- **September 12 and 26, 2020;** 9 a.m. – 12 p.m.
History of Christianity with Dr. Randi Walker
- **October 3 and 17, 2020;** 9 a.m. – 12 p.m.
Telling Our Stories: An Introduction to Christian Education with Dr. Michael Sepidoza Campos
- **November 7 and 21, 2020;** 9 a.m. – 12 p.m.
Biblical Interpretation: An Ancient Text for Today with Dr. Jeffery Acido

Plans are underway for host learning sites on Hawai'i Island, Kaua'i, Lāna'i, Maui, and O'ahu, with facilitators to support the student groups at each site. However, due to COVID-19, meeting in person may not be possible initially and classes may begin online exclusively.

Cost:

The cost for each course in the series is \$120, plus a one-time registration fee of \$30. The cost does not include the cost of any books or reading materials required for the class.

The cost per course for those who are only interested in taking one or two classes and not working toward the certificate is \$200.

Register for the September class here:

<https://ctel-hawaii-intro-historyx.eventbrite.com>



"Come to the Living Water"

Hawai'i Conference Pastoral Leaders Retreat

"The water that I will give will become in them a spring of water gushing up to eternal life." - John 4:14b

Monday, September 14, 2020, beginning with worship at 8:00 am

The Hawai'i Conference Formation Team, with the support of the G.N. Wilcox Trust and the Associations, invites pastoral leaders to an unhurried day of refreshment and renewal with the source of Living Water, Jesus the Christ.

Begin in the comfort of your home with online offerings, including Opening Worship and your choice of one of three workshops. Then join God in the beauty of creation on your island. Island hosts will offer experiences to refresh and renew. Recess to return home for dinner with loved ones. To close the retreat, online evening prayers in the Taize tradition will be led by the Rev. Tino Cordova, Pastor of Lao UCC, at 8:00 p.m.

As an expression of our deep gratitude for your dedicated ministry during these very challenging times, we are pleased to offer this retreat at no cost to you.

2020 Virtual Fall 'Aha Hālāwai

DATE: September 18-19, 2020

LOCATION: Virtual meeting on Zoom

THEME: E OLA MAU KĀKOU I KA PONO O KE AKUA
Let us persevere (live) in God's Righteousness

SCRIPTURE: Deuteronomy 8:1-3

Be careful to follow every command I am giving you today, so that you may live and increase and may enter and possess the land the Lord promised on oath to your ancestors. 2 Remember how the Lord your God led you all the way in the wilderness these forty years, to humble and test you in order to know what was in your heart, whether or not you would keep his commands. 3 He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your ancestors had known, to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord.

Conference News and Highlights

Pastoral Transitions

Margaret (Meg) Watson concluded her ministry as Pastor of Waiola Church on March 31. She began as pastor of New Castle Congregational Church UCC in New Castle, NH on September 1.



Scott Furukawa concluded his ministry as Pastor of Waialua United Church of Christ on August 9. He and his family have also relocated to the continent.

Frances Wong concluded her ministry as Associate Minister of Christian Education at Community Church of Honolulu on August 31.



Abraham Han began his ministry as Pastor of Manoa Valley Church on June 7 while still living in

Vancouver, British Columbia, Canada. He and his family arrived in Hawai'i on July 2.

David Rivers concluded his ministry as Senior Minister of Central Union Church on July 5. He and his family have relocated to the continent.



Service of Installation



virtual service on August 30.

Gordon Marchant was installed as Pastor and Teacher of Pearl City Community Church in a

Michael Warren had his ministerial standing terminated as of June 5.

Wallace Fukunaga resigned his ministerial standing in the United Church of Christ effective July 8.

In Memory

Grant S. C. Lee, 75, retired pastor, passed away on July 28. Grant was ordained in 1972 at Nu'uuanu Congregational Church in Honolulu, where he served as an Associate Pastor. He went on to serve as Pastor of Pearl City Community Church and of Waialua UCC on O'ahu before retiring in 2015. He also served as an Associate Conference Minister on the Hawai'i Conference staff. He received a Doctorate of Ministry degree from San Francisco Theological Seminary in 1988. In his latter years, though he was stricken with Parkinson's Disease, Grant never lost his sense of humor and his gentle spirit. He is survived by his children, Tracy Lee and Darren Lee; two grandsons, Luke and Jedidiah Griffin; a sister, Adrienne (Phil) Mark; and brother, Gregg.



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

Conference Calendar of Events

SEPTEMBER 14

Pastoral Leaders Retreat

SEPTEMBER 18 - 19

Association of Hawaiian Evangelical Churches (AHEC) Fall 'Aha Hālāwai

SEPTEMBER 19

Conference Council

OCTOBER 4 - 10

198th 'Aha Pae'āina

OCTOBER 12

Furlough Day (Office Closed)

September 2020

KA PAPA HO'OLĀLA **200**

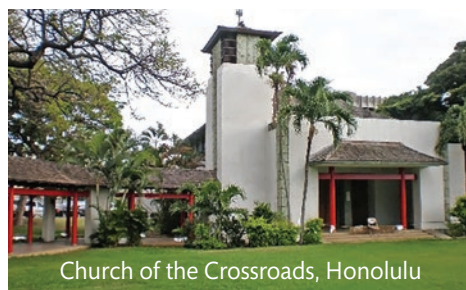
Churches Reflect New Visions

In 1920, the centennial of the arrival of the first missionaries in Hawai'i, the Hawaiian Evangelical Association (HEA), the predecessor of the Hawai'i Conference, was focused on ministry in the language of the congregation. Early churches ministered primarily in Hawaiian or English. Portuguese, Chinese, Japanese, and Korean ministries had been established by 1920, with 12 Filipino churches by 1923. The HEA budget was divided by ethnicity of ministry.

Into this situation, a group of mostly young people gathered a group that purposefully included varying ethnic groups. In 1923 they formed the first intentionally racially mixed Protestant congregation in Hawai'i—Church of the Crossroads.

By 1929 when they purchased land on University Avenue, members

included 64 of Japanese descent, 63 of Chinese, and 47 of other local ethnicities, most under 30 years old.



Church of the Crossroads, Honolulu

Its charter members were students from Mid-Pacific Institute, which was rooted in two schools historically related to the HEA, and from McKinley High School, where two-thirds of the students in 1930 were Japanese Americans. Among its first leaders were a handful of Caucasian American educational evangelists with strong ties to Asia and Hawai'i.

Their building, designed in 1935 by Claude A. Stiehl, combined features of Asian, European, and Hawaiian architecture. The architecture continued the theme of inclusiveness by incorporating wood, stucco, and stone and elements from other parts of the world and religious thought.

Now in the bicentennial year of the arrival of the first missionaries, we look to the many ways we celebrate God's creativity in the people of Hawai'i and the unique blend of people and church buildings within the Conference.

Based on:

The Crossroads Witness, Honolulu: Church of the Crossroads, by Betty Hemphill with Robert F. Hemphill (1988).

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