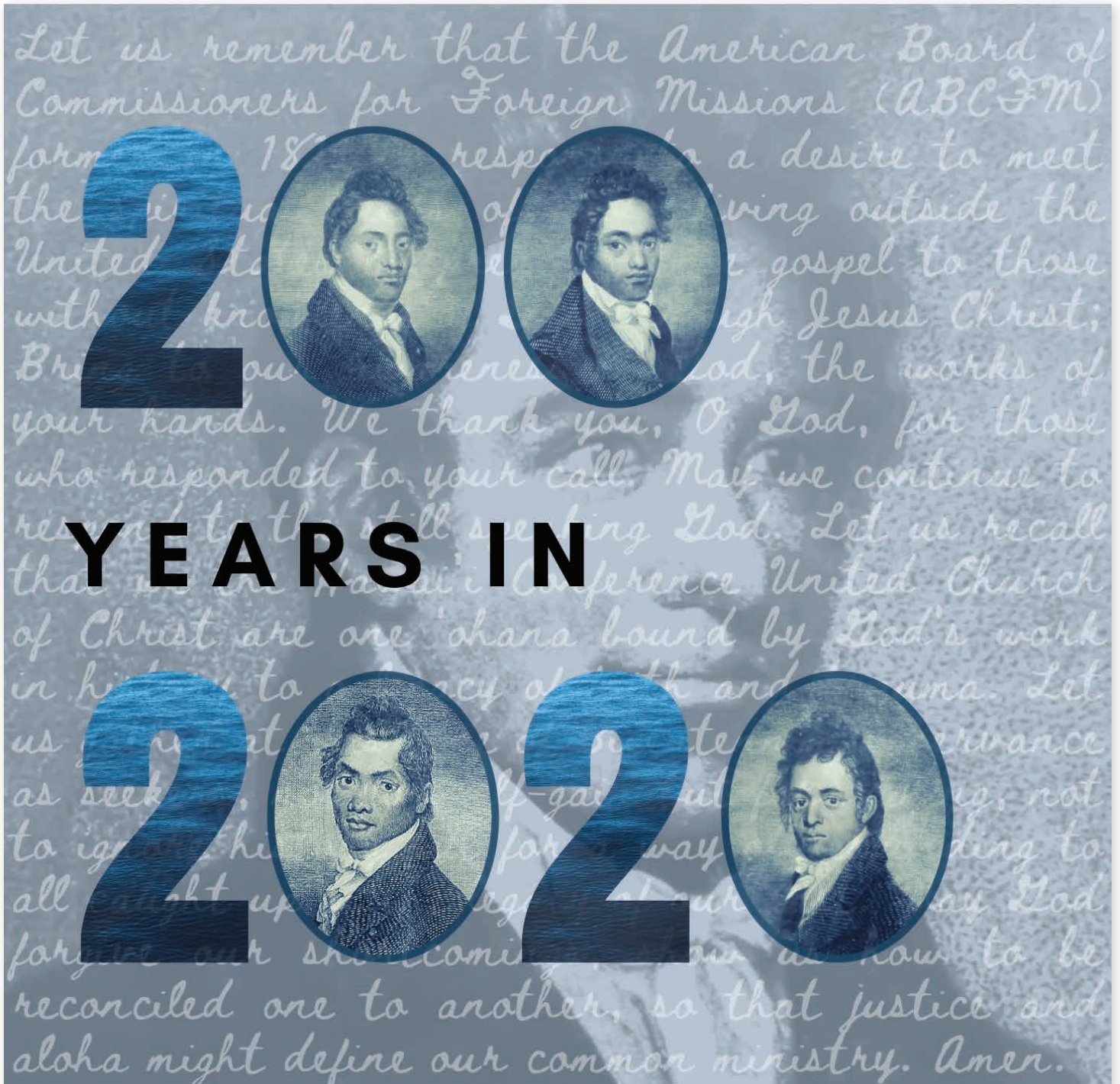




The Friend

The Oldest Newspaper West Of The Rocky Mountains | Founded 1843 | Volume 36, Issue 2 | May 2020



For Such a Time as This

We have been planning this issue of *The Friend* for over a year, giving much thought as to how we can best commemorate the bicentennial anniversary of the coming of the Gospel to Hawai‘i. During that same time, even as recently as a month or so ago, we went about our lives in our comfortable routines—we went to work, we went to church, we went to the beach, we saw our friends and family. And then, seemingly overnight, our world experienced a seismic shift, words like “coronavirus” and “COVID-19” became all too familiar, and we began to realize that our lives as we knew them would never be quite the same again.

The editorial team struggled with this issue. We wanted to acknowledge the momentous 200th anniversary of the Gospel arriving in Hawai‘i, and to incorporate the new story of the coronavirus pandemic that had taken over our lives.

Our cover pays homage to Henry ‘Ōpūkaha‘ia and his four friends, Thomas Hopu, William Kanui, George Kaumuali‘i, and John Honoli‘i (pictured from top left corner of the cover, and moving clockwise). These four Hawaiian men’s lives intertwined with Henry’s in the classroom and on the seas, and together they were instrumental in bringing the Gospel to Hawai‘i. The text in the background is from a litany written by Conference Minister David Popham and is based on a resolution of the Hawai‘i Conference United Church of Christ. The resolution was primarily written by Kenneth Makuakane and shepherded through the United Church of Christ Board of Directors by Eleanore Chong.

The purpose of the resolution is to recognize the significance of the ministry undertaken by the American Board of Commissioners for Foreign Missions (ABCFM) in 1820 to bring



Drawn by Parnelly Pierce Andrews, c. 1840

the Gospel to the then Sandwich Islands in response to both the biblical call to minister to the people of these islands and the vision of a young Hawaiian, Henry ‘Ōpūkaha‘ia, and his friends, to bring Christianity to their island home. See the litany and resolution at www.hcucc.org.

The vintage photos are from Hawaiian Mission Houses Archives/Hawaiian Mission Children’s Society.

We hope that you are well as you shelter in place and that you enjoy this Bicentennial issue of *The Friend*!

Missionaries and Epidemics

ALAN AKANA, KOLOA UNION CHURCH



When Captain James Cook first arrived in Hawai‘i at Waimea, dying from illness was something that the Hawaiian people had never heard of.

Hawai‘i was so isolated from the rest of the world that diseases had no chance of finding their way to these islands. By the time the first company of missionaries arrived in Kona on March 30, 1820, the population of Hawaiian people had declined more than 50%. Actual figures vary because we don’t know for sure just how many people were here before

Captain Cook arrived. However, some statistics point to a decline greater than 70% in just over 40 years. By the end of the century, the population of full-blooded Hawaiians had declined by somewhere between 90-95%.

These past weeks of isolation and social distancing have given me a bit of an idea of what it must have been like for my ancestors. They have felt so disruptive and uncertain to us, and we wonder how many weeks or even months our lives are going to feel like this. We wonder if any of our family members or friends might become infected by COVID-19—and what their chances of survival might be. I have even asked the question: Will I get it? If I do, will I survive? My guess is, you have asked those same questions.

Many of us are asking questions like this for the first time in our lives. My ancestors asked those kinds of questions throughout their entire lives: for one novel virus after another kept showing up, and one new epidemic after another kept visiting these islands.

These past weeks have also given me a much deeper appreciation for the missionaries who came to Hawai‘i. Those missionaries came not only to share the Gospel of Jesus, but to save lives as well.

When Dr. James Smith and his wife Melicent left Boston in 1842, they were told that they would likely be placed in Kailua-Kona, so you can imagine their surprise when they landed in Honolulu and were told

... continued on page 3

... Missionaries and Epidemics continued
from page 2

that they were re-assigned to the village of Koloa on Kaua'i.

For 12 years, Dr. Smith served as the only Western-trained doctor for all Kaua'i and Ni'ihau. His son William later recalled that Dr. Smith tried to visit every village on Kaua'i monthly. And then, as if he didn't already have enough to do, he was ordained as a minister and began overseeing three churches, including the church in Koloa. He continued serving in both capacities. In fact, he continued to be the only Western-trained physician until he was 74 years-old, when his son Jared returned from medical school and eventually took over his father's practice.

During his long career as doctor and pastor, James Smith certainly saved hundreds of lives—maybe thousands. Perhaps the most famous of his efforts was during Hawai'i's first smallpox epidemic in 1853 when many Hawaiians on other islands died of the disease. Smallpox arrived in Honolulu when an infected person arrived on a boat from San Francisco in February. There was a period of isolation for about a month and a half; it wasn't quite long enough, and the disease began to spread. As soon as Dr. Smith heard of the outbreak on O'ahu, he was determined to vaccinate every single person on Kaua'i and Ni'ihau. He got on his horse and traveled to every village on Kaua'i. He rode to Waimea and took a boat over to Ni'ihau. By the end of the year, more than 5,000 people throughout

Hawai'i died from the epidemic. Thanks to the efforts of Dr. Smith, only one person on all of Kaua'i and Ni'ihau died from smallpox during that time.



James William Smith

Even though James Smith was an effective and compassionate physician, he saw many deaths due to illnesses that were introduced by foreigners. He also lost two of his daughters at a very young age. He got quite sick himself at times. Yet, he chose hope over despair, trusting in God's grace and mercy, and being faithful to his calling.

The 145 missionaries who were sent by the ABCFM have been greatly criticized here in Hawai'i—sometimes by Hawaiians and sometimes by others. They are accused of bringing diseases to Hawai'i and of coming to profit off the Hawaiian people. From the reading I have done about the missionaries, including their own notes and letters, it is clear to me that they were human just like the rest of us. Some of them had bigger egos than the others.

Most were culturally insensitive at one point or another in their lives. Some come across to me as outright arrogant. However, I have yet to read a single incident of a missionary bringing one of the dreadful diseases and starting an epidemic. In fact, they, like Dr. Smith, gave up their comfortable lives back home in the U.S. and sacri-

ficed their own well-being in order to keep Hawaiians from dying. Most of them returned to comfortable homes in the United States after serving for a few years on the mission field—usually in difficult and uncomfortable circumstances. In general, they returned with little to no money in their pockets to begin their careers years after they would have otherwise.

It is true that a small handful of those 145 missionaries stayed in Hawai'i for the rest of their lives and ended up with land that eventually was quite valuable as it passed down to their descendants. It is also true that some of their children and grandchildren earned tremendous wealth in agriculture, shipping, and other industries. Furthermore, it is true that a few of those descendants participated in the unjust overthrow of the Hawaiian kingdom with other Americans.

However, rather than criticizing all missionaries and all their descendants for the behavior of a handful of them, I find it much more helpful to look at the bigger picture and remember all the good they did, which far outweighs the bad. It is clear to me that the missionaries cared about people, and not just the salvation of souls.

Material for this article is from 9 Doctors and God, Francis John Halford, University of Hawaii Press, 1955.



ANDREA DONETTI/SHUTTERSTOCK.COM



God is still speaking

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The Parents Eat Sour Grapes and the Children's Teeth Are Set on Edge

DAVID K. POPHAM, CONFERENCE MINISTER

April 4, 1820, the day the Pioneer Company of missionaries of the American Board of Commissioners for Foreign Missions and their Hawaiian companions anchored at Kailua-Kona, is a date of pivotal importance in Hawai'i history. We, the 'ohana of the Hawai'i Conference United Church of Christ, observe this date in a way that neither the broader United Church of Christ nor the wider population of Hawai'i can.

As heirs of the work of the missionaries, it is our kuleana, our responsibility, to address the full legacy of the missionaries' presence. Even though the missionaries ministered for the good of the Hawaiian people as best as they understood, history witnessed both a successful Christian

mission and the illegal overthrow of the Kingdom of Hawai'i.

As unintentional as it may have been, the missionaries set in motion actions which led to the seizure of the islands by non-native Hawai'i residents. Reflecting from our vantage point, it is clear the cross had become wrapped in self-ambition. At the root of our incapacity to celebrate is not only the action taken by businessmen and plantation owners to engage in an illegal overthrow of the monarchy, but also the many ways the Hawaiian Evangelical Association leaders either supported or chose to ignore the coup which deposed Queen Lili'uokalani and ushered in the occupation of the government.

In an era of identity politics, it is fashionable to require an entire group of people to wear penitential robes for the sins of a few within the group. We must refrain from this action, for it is anti-biblical. God takes up the issue of corporate guilt with Israel in a passage in Ezekiel when God argues with the prophet, "What do you people mean by going around the country repeating the saying, 'The parents eat sour grapes and the

As a result of our church-parents eating sour grapes, we must ask in this time of Bicentennial observance, what is my role in perpetuating or mitigating the legacy of overthrow and occupation?



Queen Lili'uokalani

children's teeth are set on edge?' As sure as I'm the living God, you're not going to repeat this saying in Israel any longer. Every soul—man, woman, child—belongs to me, parent and child alike. You die for your own sin, not another's." (Ez. 18:2-4, *The Message*). According to this passage and the following verses there is no such thing as collective guilt. Guilt and innocence are personal to the individual and the depth of their participation in what occurs.

Still, we must also resist the temptation to ignore our past for it cannot be modified, swept under the rug, or smoothed over. To quote the former West German president, Richard von

Weizsacker: "If we close our eyes to the past, we remain blind to the present."

If we refuse to engage the trauma caused by our forebears, we are prone to perpetuate this wound for generations to come. As a result of our church-parents eating sour grapes, we must ask in this time of Bicentennial observance,

what is my role in perpetuating or mitigating the legacy of overthrow and occupation?

While we cannot participate in a celebration due to the overthrow and later annexation by the U.S., there is still reason for us to perceive April 4, 1820, as a day of union between the aloha spirit of the Hawaiian people

and the agape promise of the Gospel of Christ. Christianity believes in a God who works in history. With faith in this God, we may look back for lessons learned over the past two hundred years. If we allow faith to show us the noble and ignoble aspects of our past, then God can better guide us in our present and future ventures.

We, the Hawai'i Conference United Church of Christ, are one 'ohana bound by God's work in history to a legacy of faith and trauma. Let us gather during this Bicentennial as seekers, not for self-gain but for healing, not to assuage history but for a way of responding to all caught up in the legacy of our forebears.



Our Legacy: Historic Church Properties

ANDREW BUNN, HCF EXECUTIVE DIRECTOR

The United Church of Christ, commemorating its bicentennial year in Hawai'i, has a long and rich history. Some of our local churches are on the locations of the first Hawai'i mission stations of the American Board of Commissioners of Foreign Missions. Many are blessed with historic buildings and are beloved at the center of our community including the earliest island churches: Mokuaikaua, Kawaiaha'o, and Waimea, Kauai.

The buildings of these churches are very important to our community, reminding us of our history and the community that came together to create them and serving our present-day community by providing space for worship, gathering, and social services. They are beloved landmarks. Many of these churches received their land directly from the

ali'i or the Hawaiian government for the purpose of providing a church to the people and to serve as an anchor to the community.

The blessings of historic buildings are tempered with the challenges of ownership and maintenance. Maintaining historic buildings requires special expertise, materials, and attention to detail. Walls of historic churches may be termite-ridden clapboards or hand-cut stone with no uniformity; the interior plumbing and electric fixtures may be ancient, bare, or non-existent; interior ceilings may be high with decorative features and supports; and the roofs steep with parapets, concealed gutters, steeples with belfries and clock features. All add greatly to the complexity and cost of repair and maintenance.

One such church is Ka'ahumanu on Maui. This structure is a legacy property located in the heart of Wailuku; a religious and civic symbol, with significant historical importance, which has become the iconic architectural feature of Maui.

Ka'ahumanu Church was founded by Rev. Jonathan Green and held its first service on August 19, 1832. The land it is on was originally part of the royal compound and heiau of King Kahekili and was later granted to the congregation's first Hawaiian pastor, Rev. William Pulepule Kahale, by King Kamehameha III. From a small thatched-roof shed and seven members, the church evolved into a major religious and civic center for Maui. In 1875, the church was renamed from the Wailuku Mission Station to Ka'ahumanu Church at the request of Queen Ka'ahumanu, one of the first monarchs to embrace the Christian faith.

The building in the Wailuku town

is the third sanctuary of the church, completed in 1876 under the supervision of Edward Bailey, teacher and

woodworker. Some of Hawai'i's most prominent early Christian leaders are buried in the small historic cemetery located on the church's campus. The Historic Hawai'i Foundation describes the church:

"The Ka'ahumanu Church is a large blue-stone structure with walls more than two feet thick. It has a high-pitched gable roof with no overhang, but the eve terminates in a small molding adjacent to the top place along the wall. The Ka'ahumanu Church is an excellent example of the adaptation of New England style simple Gothic architecture to Hawai'i and the use of native materials in this adaptation."¹

Ka'ahumanu's steeple is presently in great need of renovation. The Hawai'i Conference Foundation, together with Historic Hawai'i Foundation, has procured pro bono help from Architects Hawaii Ltd. to work on plans and specifications for steeple renovation. The search for funds to complete the work is just beginning and will be a challenge for the church and the community.

We are blessed to have historic churches with beautiful architecture. We also have the responsibility and monumental challenges of preservation. We need to rally as a community to find resources to protect our church buildings.

¹*Historic Hawaii Foundation, "Kaahumanu Church," available at <https://historichawaii.org/2014/03/03/kaahumanu-church/>*



Ka'ahumanu Church

The Aloha of ‘Ōpūkaha‘ia Inspires Hawai‘i Mission

KEALAHOU ALIKA

His name was ‘Ōpūkaha‘ia, but they called him Henry Obookiah.

He was held captive in Kohala following the killing of his parents and brother in the war to unite the islands under Kamehameha in 1796. Later that year, he met his uncle, Pahua, who was serving as the kahuna pule or priest at Hikiau Heiau overlooking Kealakekua Bay. ‘Ōpūkaha‘ia found some comfort in being with his uncle and serving as an apprentice at the heiau.

Yet, when a seal-hunting ship anchored in Kealakekua Bay, ‘Ōpūkaha‘ia saw an opportunity to begin a new life. He left his uncle’s side, dove into the bay and swam out to the ship. He was 15 years old.

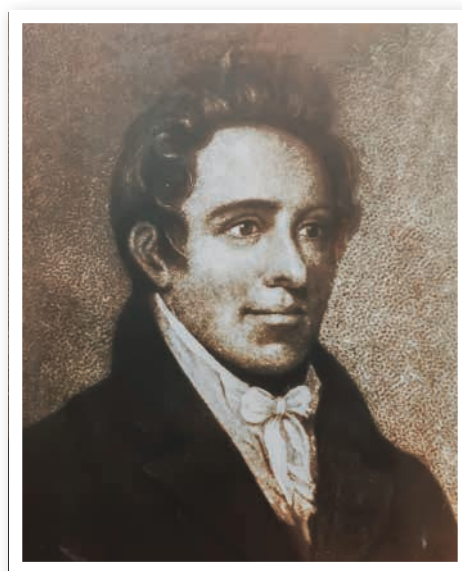
The sea captain took him on board, and ‘Ōpūkaha‘ia essentially became a war refugee. It would be in a place called New Haven, Connecticut, that he would literally find a new haven and a new life.

Under the tutelage of Edwin Dwight, a student at Yale College and others, ‘Ōpūkaha‘ia, 17 years old, would learn not only English but Hebrew and Greek and go on to translate portions of the Bible into Hawaiian. “In this place,” ‘Ōpūkaha‘ia would later write, “I became acquainted with many students belonging to the college. By those pious students, I was told more about God than what I had heard before.”¹

It was always his intention to return to Hawai‘i to share his new-found faith, but he died of typhus fever in February 1818. As he lay dying he said, “Oh! How I want to see Owhyhee! But I think I never shall. God will do right. He [*sic*] knows what is best.”² ‘Ōpūkaha‘ia’s longing to return to home was not to be, but because of his longing he

would become a source of inspiration for the mission companies that would eventually make the long, difficult, and arduous journey to Hawai‘i.

An epitaph on his grave in the cemetery in Cornwall, Connecticut read: “His arrival in this country gave rise to the Foreign mission school, of which he was a worthy member. He was once an idolater and



Henry ‘Ōpūkaha‘ia

was designed for a pagan priest; but by the grace of God and the prayers and instructions of pious friends, he became a Christian. He was eminent for piety and missionary zeal. When almost prepared to return to his native isle to preach the gospel, God took to himself. In his last sickness, he wept and prayed for Owhyhee, but was submissive. He died without fear, with a heavenly smile on his countenance and glory in his soul.”³

“He was once an idolater...designed to become a pagan priest.” It has always troubled me that those who wrote his epitaph wanted others to first know that he was an idolater. If that simply meant he was not a Christian, it would be hard to take offense.

Yet we know the history of the church is fraught with the judgments of those

who would readily condemn anyone thought to be pagan. Thankfully, as a Christian, ‘Ōpūkaha‘ia appears to have been someone who did not condemn others so easily.

As he lay dying, he called one of the Hawaiian young men who was in the first mission company to his bedside and said: “When you return home to Hawai‘i, remember me to my uncle.” How can that be? Why would he say that? Did he not know other Christians would question his remark?

But there was no judgment in his voice about his uncle. All he said was: “Remember me to my uncle.” My sense is that he was saying: “When you get home to Hawai‘i, you give my aloha to him when you see him.”

Whether or not those in the first mission company fully understood the depth of his aloha, I do not know. What I do know is this: if we are to commemorate the legacy of the Christian mission to Hawai‘i, let it be said it was the aloha of this young man for Ke Akua—from the trauma of his childhood to the transformation of his new-found faith—and his aloha for his family, his uncle, and the people of Hawai‘i that gave birth to the Christian church in our islands.

See www.hcucc.org for the full article, “What We Can Say about ‘Ōpūkaha‘ia.” Nā Hīmeni O Ka ‘Ekalesia, HCUC, 1999, p. 31;

²The Providential Life & Heritage of Henry ‘Ōpūkaha‘ia, Christopher L. Cook, Pa‘a Studios, 2015 p. 46; ³*ibid.*, p. 101.

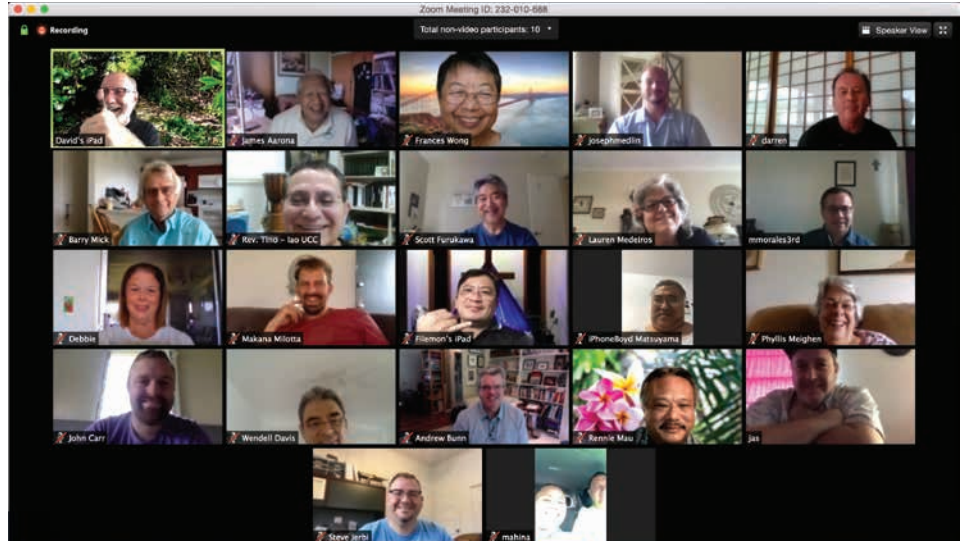




Steve Jerbi conducts online Good Friday service



Pearl City Community Church Heart art



HCUCC holds weekly Conference-wide Zoom gathering



More Heart art



Kimberly Fong leads online worship for Pookela Church



Lāna'i Union Church Chalk Your Walk art



lao UCC congregation



Hawaii Kai UCC's Janice and Luke Ogoshi in Easter service



Filipino UCC youth hold virtual prayer meeting



Honolulu Cosmopolitan UCC Heart art



Waiola Church has a virtual Easter egg hunt

Coronavirus Pandemic Affects Us All, Including National Offices

Like so many of our churches, the national offices of the United Church of Christ are also functioning from a work-from-home environment as a result of a shelter at home order from the Governor of Ohio. National UCC staff created a special webpage (ucc.org/coronavirus) where churches and pastors can find valuable resources as we reimagine how we can continue to be the church in the midst of this unexpected, unprecedented turn of events.

The Council of Conference Ministers and the Officers of the

United Church of Christ offer these words of encouragement:

Remember that we are a Christmas people, and that Jesus is incarnated in every act of love and kindness we extend to one another.

Remember that we are an Easter people, and we know that God can reach us beyond all the barriers the world can create.

Remember that we are a Pentecost people who know that the Holy Spirit can revive us and who will be our strength in times of great distress.

We can do this. We are the Church, the body of the risen Christ.



UCC Board Passes Resolution Recognizing Bicentennial



At their March meeting, the Board of Directors of the United Church of Christ passed a resolution submitted by the Hawai'i Conference UCC commemorating the 200th anniversary of the arrival of Christianity in the Hawaiian Islands and celebrating the ongoing relationship between the UCC and the Hawaiian host culture. Written primarily by Kenneth Makuakane, pastor of Kawaihae Church in Honolulu, the resolution was shepherded through the process by Eleanore Chong, member of the UCC Board of Directors and a member of Central Union Church in Honolulu. Read the full resolution on the HCUCC website at hcucc.org.

Generosity During a Pandemic

During the COVID-19 pandemic when churches are not gathering in person, income is diminished so families and churches are assessing financial needs.

The success and sustainability of local churches, the Hawai'i Conference and the United Church of Christ's national ministries depend on churches' contributions to basic operating support and mission. Many of our churches are "5 for 5" indicating that the church generously provides basic support through Our Church's Wider Mission and contributes to the four special mission offerings.

The United Church of Christ has suggested times for taking the special offerings, but schedules may vary this year.

One Great Hour of Sharing for international programs in health, education, agricultural development, emergency relief, refugee ministries, and international and domestic disaster

response was scheduled for March 22.

The **Strengthen the Church** offering is shared at the conference and national levels to support youth ministries and full-time leaders for new churches and in initiatives for existing churches. Suggested date: Pentecost Sunday, May 31.

Neighbors in Need supports ministries of justice and compassion throughout the United States, including the Council for American Indian Ministries (CAIM), justice and advocacy, and direct service projects. Suggested date: World Communion Sunday in October.

The Christmas Fund for the Veterans of the Cross and the Emergency Fund provides direct financial support to authorized ministers, lay church employees, and their surviving spouses/partners who are facing financial difficulties in times of need and crisis. That urgency is being felt



now. Suggested Date: Sunday before Christmas.

But in these times while churches have not been gathering, regularly scheduled activities—including special offerings—are displaced. Yet, the need, such as emergency support through The Christmas Fund is increasing and funds are needed now.

Churches will schedule offerings this year, but each of us may give at any time. The UCC is able to reach out to people in need because of the generous sharing of individuals in our churches. Thank you for sharing God's abundance through your gifts. When you give to your church, you may designate your gift so that it reaches the places where your heart is.

Thoughts from a Missionary Descendant

I am a descendant of a missionary family. It's something that I have a lot of complicated feelings about. While my ancestor was a doctor, my ancestors were still missionaries and their focus was "civilizing" Hawai'i. To me they were colonizers, no matter how you dress it, and had a large part in oppressing native languages, cultures, and religions. They opened the door for the illegal overthrow of the Queen, and I'm ashamed to say some of their children actively supported it.

It is painful to acknowledge that family legacy, and it is often skipped over. But it is important to acknowledge our history even if it is difficult. Not all my feelings are negative. I'm happy for their part in sharing medical knowledge, and my ancestor helped write one of the first medical texts in Hawaiian. I'm grateful to know my family history; many don't get that privilege.

Hawai'i is my home deep, deep in my soul. Growing up here has made me who I am; I would not be Nai'a if I came from anywhere else. My ancestors' beliefs and actions of evangelizing are not something I share. I identify as a Christian, but I do not believe in converting. Ultimately, I believe in Jesus' teachings of "love thy neighbor" and the Golden Rule. Those are the values and messages I choose to share in my words and actions. I think as we acknowledge the Bicentennial, and we celebrate a complicated history of Christianity in Hawai'i, we must also acknowledge the pain it caused and the people it oppressed. Through that history we move forward to a better one.



Nai'a Turner, 24, was born and raised in Hawai'i, and is a student at the University of Hawai'i at Mānoa, studying for a Bachelor's Degree in Public Health. She is the daughter of the current pastor at Church of the Crossroads (O'ahu).

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.

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.

QUESTIONS & ANSWERS

Justyce Enrique, 17, Kapa'a First Hawaiian Church (Kaua'i)



What one thing would you share about God?

The love of God is infinite, and it stretches over ANY distance. It doesn't matter how much bad you've done in your life, God will ALWAYS love you.

What does it mean to you to spread the word/love of God?

Spreading the word/love of God is a big thing for me. Growing up, I was taught that God is always listening to you. He may not give you an answer right then and there, but he is ALWAYS listening. My grandmother passed away on August 6, 2011, and ever since that day, I believe that she is waiting in heaven for me to come home to her.

How do you think you would be different if the missionaries had not come?

I think that my life would be different as well because if I hadn't accepted Christ into my life, I wouldn't believe that I would be seeing my grandmother again. She taught me to believe in God, and she told me that I WILL see her again one day.

Youth from Hilo Coast UCC (Hawai'i Island)

What would you bring with you to share the love of God?

Makana, age 10: a Bible and a positive attitude.



Where would you go to share about God?

Aiden, age 14: the mountains; **Makana, age 10:** go to people less fortunate; **Levi, age 5:** anywhere

If there was one thing you were going to share about God, what would it be?

Makana, age 10: help people understand what he can do for you; **Pakelika, age 7:** God is a special person to all of us.

News from our Associations and Affiliates

HEART PROJECT

1. MAKE & DECORATE A HEART
2. PUT IT UP FOR ALL TO SEE
3. TAKE A PICTURE
4. SHARE THE PICTURE

**Be sure to include your name and church.*

Send to media@hcucc.org or
tag us on Facebook/Instagram @ucc.hawaii

www.hcucc.org/wearethechurch

O'ahu Association Holds Ecclesiastical Council for Gordon Marchant

On February 29, the O'ahu Association held an Ecclesiastical Council for the purpose of examining Gordon Marchant for Privilege of Call. We congratulate Rev. Marchant as he was granted Privilege of Call and will be installed as Pastor of Pearl City Community Church at a later date.



COVID-19 Shelter-in-Place Tips

DANNY TENGAN, DISASTER
MINISTRIES COORDINATOR



Connect with nature—open windows, nurture houseplants, watch nature documentaries, listen to nature sounds online

Don't be a couch potato—to discharge restlessness, exercise for 30 to 40 minutes a day indoors or out; try chair exercises.

Carve out quiet time—use noise-canceling headphones or earplugs, be guided by meditation on YouTube or apps (try ones for shower or bath), do gentle yoga

Rearrange your space for spaciousness—hide clutter, use soft lighting, try projecting stars or waves on the ceiling, keep things tidy

Create a vision board—use a printer, old magazines to cut up, or draw a hopeful future

Think twice about what you're putting in your mouth and why—overeating is only temporarily calming; track weight

Ramp up your fluid intake to flush out toxins—water, green tea with ginger or turmeric, clear soups and broths, immune support drinks

Communicate with others—contact those that you normally talk to or have been close to; try video conferencing.

Doing your part to "flatten the curve," while not comfortable at times, is the best defense we have at slowing down exposure. You're doing the right thing, so hang in there. Remember, we are all in it together. We have to do our part to keep healthy and keep safe.

Associations Reschedule Mokupuni

Due to the COVID-19 pandemic and the statewide order to shelter-in-place, the Associations of the Hawai'i Conference will be rescheduling their

respective Spring Mokupuni. More information will be shared as details are confirmed.



Highlights from the Website

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

Pastoral Changes

Phyllis Meighen concluded her service and retired as interim minister at Lihue Christian Church on Kaua'i on March 1.



He and his husband Randy Spicocchi came to Hawai'i from San Diego where Scott previously served as pastor of Mission Hills United Church of Christ.

John Carr began serving as pastor of Lihue Christian Church on March 15. His previous pastorate was in Christchurch,



New Zealand. He is joined on Kaua'i by Abigail and their two boys.

Wallace Ryan-Kuriowa retired on March 15 after serving as interim minister at Nu'uano Congregational Church in Honolulu.



Scott Landis began serving Keawala'i UCC in Makena, Maui, as an interim minister on March 1.



Jeannie Thompson began serving as pastor of Nu'uano Congregational Church in Honolulu on March 21. She previously was pastor of Kapaa UCC.



'Aha Pae'aina 2020 POSTPONED

At its meeting on April 2, the HCUCC Conference Council voted to postpone the 'Aha Pae'aina until October 7-10, 2020, also to be held at Kawaihae'o Church on O'ahu. The Council will review possible continuing concerns with the COVID-19 pandemic sixty days prior to the October date to determine the wisdom of a physical meeting in the Fall.

For those who have already registered, please be in touch with Lori Yamashiro (lyamashiro@hcucc.org) at the Conference office.

The health and safety of our church family are paramount to the Council. Stay safe and continue washing your hands!

Be a Friend of the Hawai'i Conference

Friends of the Conference, the annual campaign to support the full range of Hawai'i Conference ministries, gratefully accepts contributions throughout the year. Please prayerfully consider making an online donation or mailing a check made out to "HCUCC" to: 1848 Nu'uano Avenue, Honolulu, HI, 96817. Please be sure to include "Friends of the Conference" in the memo line. Thank you for being a Friend!

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'uano Avenue, Honolulu, HI, 96817.

May 2020

KA PAPA HO'OLĀLA **200**

Being Church in the Midst of a Pandemic

DAVID K. POPHAM, CONFERENCE MINISTER

In March, our churches began to close their doors temporarily in response to a state mandate for people to stay home to reduce the spread of the novel coronavirus (COVID-19). The Hawai'i Conference UCC and the Hawai'i Conference Foundation offices closed on March 24.

COVID-19 is not the first pandemic the church has faced. Nor is it the first pandemic many of us have lived through, if we are mindful of the HIV/AIDS pandemic. However, it is the first pandemic to interrupt the rhythm of our lives: sheltering us at home, defining who is essential, and shuttering our facilities in order to flatten the curve of the peak of infections and potential deaths. Concerns about people we know and love, as well as jobs and financial well-being, bring feelings of inevitable harm.



By Evie Hao of Central Union Church

I am proud to be Conference Minister of so many pastors and lay leaders who have quickly moved to online worship and other forms of distance community-making. They have continued to center us in God's love and care for all people no matter age, employment status, or

immigrant standing. Through handheld phones, sporadically shared bulletins, and poorly pitched instruments, the message of God's continued presence with creation is spoken into our fears and anxieties unrestricted by time and place—a divine anointing upon God's creation.

COVID-19 has reminded us just how fragile life is. Might this be a turning point in our understanding that faith is not about power, but rather fragility, and that trust in God is not that we think God hates the same people we hate, but that God is trustworthy to hold us in our fragile being? It is my hope that when future generations ask what we did during this pandemic, we, as the church, can respond that we gave ourselves over to God to be further shaped into Christ's likeness in love.