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2                                   (Conference continues)

3                   PASTOR LORIN: (Speaks in a foreign  
4 language.) I am thankful to all of you that have  
5 come here today to listen to us, listen to some of  
6 the challenges that we are going share with you in  
7 this sector, what challenge is faced by our churches  
8 and how we are trying to overcome them. We will  
9 basically do the same thing.

10                   I am not going to introduce these  
11 gentlemen. That would be noseiy in my culture. I  
12 will let each one of them open their own bio to  
13 whatever they want to tell you, how much they want  
14 to tell you about themselves. All I want you to  
15 know is all three of them also work for the churches  
16 and try to help assimilate these new kids on the  
17 block.

18                   I want to ask one thing before we start.  
19 For any questions, if you could please hold on to  
20 the end of our part, and then we will make sure -- I  
21 will make sure that you have time to ask questions.

22                   I think it is better if I start out  
23 myself. I minister to a group of people from my  
24 island. We use the classroom at the Leeward  
25 Community College. I looked down on this paper

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1 here, and I don't see any topic on what we are going  
2 to work on or what we are going to talk about, and  
3 then I say what's going on here? How am I going to  
4 know what to talk about?

5           But then I sit back, and I said, you  
6 see, Dr. Hanlon is a very smart guy. We can not  
7 limit God's work. Whatever God wants to talk about,  
8 he talks about. So we are going to open up this  
9 panel, and I am going to let these guys talk about  
10 whatever they want to talk about as long as it is  
11 empowering the Micronesian populations in Hawaii.  
12 Right, guys? Thank you.

13           Like I said, we are trying our best to  
14 help assimilate these populations into the western  
15 culture. What exactly what I mean? Well, we are  
16 trying to help them, direct them to the agencies  
17 that could help. One thing you have to know about  
18 being a minister, you are not just a minister. You  
19 are the father, you are the mother, you are  
20 counselor, you are the psychiatrist, you are the  
21 doctor, and sometimes you are a map for the State of  
22 Hawaii. The people will come and ask you how do I  
23 get to the welfare office, and they expect you to  
24 know. The people will come and ask you can you fill  
25 out this Quest form for me, and they expect you to

1 know.

2 I was told by Reverend Radigan David  
3 that no, the word no doesn't exist in the Pohnpeian  
4 language, and I think that's the same thing with a  
5 lot of us ministers. When the people come and ask  
6 for assistance, you must be able to help. In my  
7 work at Catholic Charities, I help a lot of people.  
8 There are times that they come in to ask for help,  
9 and I just couldn't help them, and I don't know how  
10 to say no when I don't have the money because I want  
11 to say yes, but I have to say no. They cry, and we  
12 cry together.

13 I guess what would be more important at  
14 this point for me to say is when you work with this  
15 population, this Micronesian population in Hawaii, if  
16 you find that it is overwhelming, like most of you,  
17 most of you guys that do the outreach or do the  
18 services, I know it is overwhelming sometimes. Just  
19 kind of step back, take a deep breath, and come back  
20 and say, look, I don't have what you're asking, but  
21 I tell you what, let me have your phone number, and  
22 I will call people that I know that could help, and  
23 I will come back to you. That's basically what we  
24 could do. But if you could help, by all means, help  
25 us.

1           I will stop right here, and then I'm  
2 going to pass on to Reverend Radigan David to do his  
3 own piece, whatever he is ready to talk about. We  
4 don't have a topic in here, so we are just going to  
5 talk about things that we feel like God lay it on  
6 our heart to talk about that will help you and us  
7 assimilate into this community. Reverend?

8           REVEREND DAVID: Thank you, Robert, and  
9 as this is a conference of Micronesian voices, it is  
10 only appropriate that I start my statements with the  
11 usual traditional and honorific statements, and I  
12 will say that in Pohnpeian. (Speaks in foreign  
13 language.)

14           And that's sort of how I think we are  
15 going to have to start off since I think there is a  
16 reason why we weren't given any topic. When I was  
17 given the piece of paper that -- the sample  
18 questions that we were supposed to be thinking about  
19 yesterday, I quickly put it aside because I felt  
20 like the church that I serve wasn't doing enough to  
21 respond to any of those questions. So I am going to  
22 try to address those questions in an indirect term.

23           Just to start off, my name is Radigan  
24 David, and I am a graduate of UH, University of  
25 Hawaii at Hilo, and one of the -- I guess to start

1 off, one of the disadvantages of youth, I guess, I  
2 think you probably all noticed I got moved up over  
3 here by my elder brother here because he wanted me  
4 to go first.

5           My field of study when I was at UH was  
6 biology, engineering and biology, so you are  
7 probably asking yourself why is that guy up there on  
8 a panel for church leaders? And the answer is, my  
9 story that I like to tell, and for those of you that  
10 know the stories in the bible, the story of Samuel,  
11 he got called by God, what? Three times? I got  
12 slapped on the head a few times by God, hey. And  
13 the explanation for that is I was here, I graduated  
14 from school, I went home, and I taught at the high  
15 school for four years and decided to come back out  
16 to Hawaii because I think once you are in Hawaii,  
17 Hawaii gets stuck in your blood.

18           So I decided to come back out, and then  
19 there was this group of Pohnpeians that always  
20 worshipped at Central Union Church, that big church  
21 with that great green lawn on Beretania Street, and  
22 this group decided that they were going to start a  
23 worship group, and the first meeting we had, if I  
24 remember right, I think we had 35 or 37 people that  
25 saw the need for a center for Pohnpeians to gather

1 and to be able to worship in their lands.

2                   And since I am the starting speaker, I  
3 think I am going to have to say that the communities  
4 back in the homeland in Pohnpei, I am going to speak  
5 in Pohnpei, everything centers around the church.  
6 Birthdays, promotions, any gatherings, any parties,  
7 should we say, happened around the church. Funerals  
8 are a big thing. They happen around the church  
9 first. So when Pohnpeians migrate to the Hawaii or  
10 the rest of the United States, we lose touch with  
11 our culture in a sense because we don't have a home  
12 church.

13                   So the idea was to have a church gather  
14 and worship in their native tongue, and we were very  
15 fortunate in that there were some very receptive  
16 members of Central Union Church because they were  
17 either missionaries or they actually worked in the  
18 fields in Micronesia in Pohnpei and Chuuk, so they  
19 allowed us to start a worship service. From 37  
20 people, today on an average Sunday we average 200  
21 plus people every Sunday, and I am glad to say that  
22 they are all here.

23                   We started -- we requested a reverend to  
24 come from Pohnpei, a very distinguished reverend  
25 from Pohnpei. He was the conference minister of the

1 churches in Pohnpei. So when the crowd showed up, I  
2 said, all right, they showed up because Reverend  
3 Lorin is here. So to make the long story short, he  
4 left in October of last year, and I was really  
5 scared that that first Sunday after he left that  
6 there wouldn't be anybody in the pews, but that was  
7 another lesson that I was taught that it wasn't me  
8 or it wasn't Reverend Lorin that they were coming  
9 for. They were coming to hear the word of God in  
10 their native tongue and then, of course, to meet  
11 their fellow Pohnpeians.

12           So every Sunday our Pohnpeian church  
13 becomes sort of like a community center. We have a  
14 worship service, yes, but in the middle of that  
15 worship service there is a time for announcements,  
16 so if you ever wanted to meet anybody that's  
17 Pohnpeian that's passing through, that's here on  
18 medical referral, that's where to go at eleven  
19 o'clock on Sunday, because that's where all the  
20 announcements are made.

21           And when I was preparing to sit in front  
22 of you this morning, this afternoon, I thought about  
23 bringing all the different hats that I wear. I  
24 think Robert mentioned it. I have hats that tell  
25 bus driver, taxi driver, tour guide, referral agent,

1 everything. I think that's why we don't have a  
2 topic in our talk today because we do everything in  
3 the church from trying to preach the word of God  
4 from the bible, we also have to deal with all the  
5 issues of survival.

6           And I am really glad to see all the  
7 service providers that are here, but I think in  
8 actuality before the Pohnpeians or the Chuukese or  
9 the Micronesians come to see you, they probably come  
10 to see us first, and it's really encouraging for me  
11 to see and to be able to network and to be able to  
12 see faces that I can refer people to when they come  
13 to me because that's basically what the church ends  
14 up being. We as pastors end up being referral  
15 agents, and I mentioned earlier that we don't -- we  
16 feel like we can't do enough because we don't have  
17 the resources or the expertise even to deal with all  
18 the survival issues that come up in the church, in  
19 our congregations, so conferences like this are  
20 really great because, you know, although I value the  
21 information that we get from the panelists, I think  
22 I value even more the networking and the  
23 interactions that we have in the audience during  
24 break time and break out sessions.

25           And I wanted to sort of give you an idea

1 of how our church works, and before I do that, since  
2 this is the afternoon, I'm not sure whose idea it  
3 was to put pastors in the late afternoon after  
4 lunch. Thank you, Dr. Hanlon. We have a hard  
5 enough time keeping our congregation awake in the  
6 morning, and here we have to deal with a crowd  
7 that's already had lunch and in the late afternoon.

8           But I think what I wanted to share from  
9 my perspective as somebody that was sort of pushed  
10 into the field of the ministry, I say pushed because  
11 when it first came up, I said, no, I'm going to wait  
12 until I turn fifty or sixty or something. I have  
13 always had in the back of my mind that I was going  
14 to do some ministry work, you know? And I always  
15 thought when I get old, I am going to do it. But I  
16 got pushed into it somehow. I think that's, you  
17 know, for those of us who believe, I think that's  
18 the work of the Lord that says, hey, you know, you  
19 have no choice, go ahead and do it.

20           PASTOR LORIN: Amen.

21           REVEREND DAVID: But it has its  
22 advantages, and at the same time, it has its  
23 disadvantages, and let me bring up, I think I am  
24 going to bring it up here since I have sort of the  
25 soap box. One of the best messages I saw this

1 morning in the panel was of those young Micronesian  
2 women that were sitting up there. I know they had a  
3 lot of good information to share, but the one I  
4 valued the most was that story that they said  
5 without saying anything at all, that they were young  
6 Micronesian women that made it.

7           And I know they have aspirations to go a  
8 little further, but I think if we can show that  
9 group of -- that panel to our young Micronesians  
10 that are here, that are back home, I think that will  
11 be a stronger message than anything that we can say,  
12 that these are young Micronesian women that actually  
13 made it, lawyers, you know, master's in education,  
14 and I think that's amazing, and that's what the  
15 church sort of tries to do in a sense.

16           One of the difficulties I face is  
17 because I look so young, and I'm not as young as I  
18 look, by the way, one of the difficulties I face as  
19 a pastor pastoring a congregation, of course, just  
20 to give you an idea of the demographics, I think  
21 that's one of the questions on the papers that I  
22 saw, was the congregation, what makes up the  
23 congregation that I serve? Of the 200 people,  
24 majority of them are young kids, but, of course, we  
25 have a lot of elderly people, and there are people

1 that come from different parts of the island in  
2 Pohnpei. It is almost like the different islands of  
3 Chuuk. They come from different churches, different  
4 backgrounds, and different church practices, and we  
5 have to sort of meld all of that together into one  
6 service. That gets kind of difficult sometimes.

7 I'm not sure if you are looking in the  
8 paper, I don't know if they listed my name under  
9 there, and if you see the name of our church, it is  
10 called the Pohnpei Fellowship Ministry, and the  
11 story behind that that I am going to share with you  
12 is in starting a church, of course, we have our ties  
13 to the home church, and sometimes that's good, and  
14 sometimes that's not so good.

15 So in picking a name, we tried to pick a  
16 name that would sort of tie along with what, just as  
17 was mentioned this morning, we were trying to forge  
18 a relationship that was different, so we call it a  
19 fellowship, slash, ministry because we wanted to be  
20 sort of autonomous in a sense from the home church  
21 while at the same time recognizing our ties, and we  
22 were forging something that was really completely  
23 different, and I think that's the reason why we can  
24 exist in Hawaii, because we were -- we were able to,  
25 although we respect and we abide by a lot of the

1 rules that our own churches do, we are sort of given  
2 freedom to adapt to the new challenges that we face.

3           And speaking for myself as a pastor, one  
4 of the disadvantages is how do I counsel a couple  
5 that are senior to me? In our language and in our  
6 culture, just to touch on Robert's comment about  
7 there's no in Pohnpeian, there's two versions of the  
8 Pohnpeian language. One we call the honorific  
9 version which is used when you are talking to  
10 someone that's older than you or somebody that's  
11 higher ranking than you in the culture, and in that  
12 culture and in that language, there is no word for  
13 no.

14           So if I am sitting here, and the chief  
15 walks up and says, hey, you know what? That really  
16 expensive calculator that you have, I want it, you  
17 can't say no because there's no term to say no. And  
18 it sounds really funny, but that's the kind of  
19 culture that we need to deal with. So how do I  
20 counsel or how do I advise a couple that walks into  
21 my office and asks for things that I know sometimes  
22 I have to tell them no, or sometimes I have to tell  
23 them, you know, that's not possible when you are  
24 living in Honolulu?

25           I think all of the problems that we are

1 facing, and I think somebody mentioned earlier, all  
2 of the problems that we are facing have been  
3 historically proven to be things that happen when  
4 cultures move into different cultures.

5           One of the issues that I as a parent  
6 want to address today would be me being a Pohnpeian  
7 person, a Pohnpeian man and a Pohnpeian father think  
8 that my kids are Pohnpeian kids. And I know it  
9 might upset some of our elder Micronesians that are  
10 here, but I am going to make the statement anyway.  
11 I think about my two Pohnpeian girls as Pohnpeian  
12 girls, but in reality, they are not. They are  
13 growing up in a system in America. They are  
14 American the way they think is American, and whether  
15 we like it or not, our kids that are growing up  
16 here, although they might have some influence from  
17 our culture, all of the things that they have to  
18 deal with in their lives is American.

19           So values, if we don't as parents  
20 instill our cultural values, our kids are American  
21 whether we like it or not. And when we are on the  
22 issue, which is really a touchy subject, about  
23 discipline, when I am going to discipline my kids  
24 because I think I am a Pohnpeian man, and I am going  
25 to discipline them this way, they are not looking at

1 it the same way I am looking at it because they are  
2 American.

3           And I know a lot of our elder citizens  
4 from Pohnpei, from Micronesia, don't like that  
5 statement, but I think that's a fact that we need to  
6 deal with. We have to be honest and we have to be  
7 forthright enough to know that our kids, the way  
8 they think, the way they process things is American.  
9 They are going to an American school system, their  
10 friends are American kids, and unless we  
11 specifically make an effort to instill in them our  
12 cultural values, we are going to have to deal with  
13 them as we are dealing with Americans because they  
14 are Americans by the way they are raised, and that's  
15 a conscious decision that a parent, a Micronesian  
16 parent has to make.

17           Just to give you an example, I have two  
18 daughters. One is in high school. I told you I  
19 wasn't that young. One is in high school, and one  
20 is in intermediate school. The first one, although  
21 she grew up here, she was one when we moved out,  
22 speaks and understands Pohnpeian, and she is really  
23 fluent. She has a little accent when she speaks  
24 Pohnpeian, she can speak it.

25           I made a conscious decision on my second

1 child that I had to start teaching her English at  
2 home because she was falling behind in school  
3 because I was speaking Pohnpeian in my house. So we  
4 as a couple decided we were going to speak English  
5 to our second child so that she can be better fitted  
6 in the school system. Whether that was a good  
7 choice to make, I don't know. I don't think it was,  
8 but it was a necessity at the time. Of course,  
9 there were days where I tried to say this is a  
10 Pohnpeian speaking day, and I don't want to hear you  
11 unless you speak Pohnpeian, which is kind of  
12 difficult for my kids once in a while.

13           But I think those are the things, issues  
14 that we as Micronesians that are living in Hawaii, I  
15 think we need to bring them up. We don't like to  
16 hear it. We don't like to hear the fact that we are  
17 losing our culture, but we have to bring it up  
18 because if not, we are going to lose our culture.  
19 Parents have to make that conscious choice to say,  
20 hey, I need to teach my kid English for him or her  
21 to make it in school, and those are the issues that  
22 I think are really important. Those are issues.

23           I remember counseling a father that was  
24 having discipline problems with his child, a teenage  
25 girl that he was having issues with. He almost even

1 went to jail because he spanked his daughter, I  
2 guess, a little bit too much. We will leave that up  
3 to the experts to decide what is spanking and what  
4 is abuse. But he was having a real issue with it  
5 because in his mind, a Micronesian girl shouldn't be  
6 doing the stuff that that girl was doing, and in  
7 that girl's mind, her father was abusive because  
8 that's what she learns in school. And I as a pastor  
9 have to sort of find a link between those two worlds  
10 and to make that life and that family get together.  
11 I am glad to report that the girl is back in the  
12 home. You know, they are carrying on.

13           But those are issues that I think we  
14 need to face, and I think since our own lives and  
15 back on the islands and in Micronesia are so related  
16 to the church and so uniquely tied to the church, I  
17 think we as pastors have a really unique and very  
18 daunting task in trying to see how we can at the  
19 same time trying to deal with survival issues, also  
20 deal with social issues, and most of the times we  
21 are dealing with survival issues. How do I pay my  
22 rent? Which bill do I pay for? Do I pay for my car  
23 insurance, or do I pay for my electric bill? And we  
24 as pastors have to deal with those issues, and I  
25 think that's one of the reasons why our topic today

1 doesn't have a -- I mean our discussions today  
2 doesn't have a topic because we deal with things  
3 across the board.

4           And one of the benefits I think I  
5 mentioned earlier, the disadvantage of being a youth  
6 person in this line of work, one of the benefits,  
7 and I know it came up yesterday, it came up earlier  
8 today and it even came up in the break out session  
9 that I was in, is that we have to figure out a way  
10 to involve our youth in all of this work that we are  
11 doing, and one of the advantages that I have is  
12 because when I stand up in front of that church, all  
13 of these young kids look at me, what is that young  
14 boy doing up there trying to preach to me?

15           And I think that would be a positive to  
16 sort of tell our kids, I can speak as a first  
17 generation immigrant that it is my responsibility to  
18 instill in my kids the same desire that I had in  
19 coming out here. One of the problems that I see in  
20 Pohnpeian population is that the first generation of  
21 immigrants that are here think that they have  
22 already made it to Hawaii, to America, and that's  
23 it, so they don't push their kids hard enough to go  
24 to school.

25           I think we heard yesterday the sad

1 statistics of not enough Micronesian kids going to  
2 college, and I have a really unscientific theory  
3 that the reason for that is the parents that are  
4 here as the first generation parents, we are not  
5 pushing our kids enough because we think we have  
6 already made it, we already got into Hawaii, we are  
7 living in Hawaii, so we don't push our kids as much  
8 as our parents did when we were going to school in  
9 Chuuk, in Pohnpei or Kosrae, and I think that's a  
10 discussion that needs to happen.

11 I am really glad and I am really  
12 thankful to the organizing committee for this  
13 conference to include the church in this discussion  
14 because I think the church needs to be involved in  
15 these discussions. All of the topics that came up  
16 from the first day all the way to the session  
17 earlier this morning ties in with the church  
18 somehow, but that's because that's what our culture  
19 is. The church is a very vital part of our lives.

20 Okay, how much time do I have?

21 PASTOR LORIN: I am trying to look  
22 around if somebody is keeping the time for us.

23 REVEREND DAVID: Okay, so I am going to  
24 end by just saying that I have some -- I think I  
25 have told a few people that I talked to in the

1 breaks and the break out sessions some really  
2 interesting and some really funny stories, and they  
3 are really small minor little things, but I think it  
4 speaks to the kind of difficulties we face as a  
5 nation moving into another culture.

6           I want to start with the good news. The  
7 good news was when I first got involved with all of  
8 these Micronesia issues, I used to get calls to go  
9 and help translate things at public schools in  
10 Hawaii. I got a call to go to Jarrett because there  
11 was these kids that couldn't understand English. So  
12 I said, sure, I will be glad to help. I walk into  
13 the classroom, and the first look I looked at the  
14 kids, and I went, oh, no, I'm in trouble because I  
15 could tell those were Chuukese kids.

16           And another call I got, I got a call  
17 from Kaimuki High School, the vice-principal calls  
18 me, oh, we need to send this letter to the parents  
19 explaining truancy, if you can come and help us  
20 translate into the Micronesian language so the  
21 parents can understand how important it is to get  
22 their kids to school. Of course, I get there, and  
23 they want the brochures translated into Marshallese.

24           I am really happy to report that within  
25 the very short time that I have been here since '93

1 or '95 to today, I don't get those kinds of calls  
2 any more because I give the Department of Education  
3 credit for figuring out the differences between the  
4 Micronesian cultures. (Inaudible) the Department of  
5 Education, I don't get those kinds of calls any more  
6 because now they can tell the difference. And  
7 people always ask me how can you tell the difference  
8 between a Pohnpeian, a Chuukese, and a Kosraean?  
9 And my reply has always been in Hawaii, how can you  
10 tell the difference between Chinese and Korean?  
11 It's the same thing. We don't know how, but we do.  
12 And I think those are the kind of stories we like to  
13 hear.

14           And then lastly one of the complaints  
15 that I got from a teacher, there were -- I think the  
16 child was being reprimanded for some reason, and the  
17 teacher was getting upset because when she was  
18 talking to the child, the child couldn't hold her  
19 gaze, the child wasn't looking at her face, and in  
20 her mind, that was being really disrespectful. She  
21 is trying to pass on this information to this child,  
22 and the child wasn't paying attention.

23           And I think I mentioned it a few times  
24 earlier that that in the Pohnpei culture is a sign  
25 of respect, when a person of authority addresses

1 you, you don't look them in the face because that's  
2 rude, and that's what that child was doing, and that  
3 was really upsetting to the teacher because the  
4 teacher thought that child wasn't paying attention.  
5 And right now we can laugh about it, it's really  
6 funny, it's a really small story, but I think those  
7 are the kind of things that are really important for  
8 to us know.

9 I get in trouble a lot with my friends  
10 when we are having discussions because they ask me a  
11 question, and I say yes but not saying anything,  
12 just by moving my eyebrows, and in my mind I'm  
13 thinking I said yes. So then they come back,  
14 Radigan, what are you doing? You know, we are  
15 waiting for a response. And I'm thinking to myself,  
16 I said yes. But, you know, we don't think about  
17 stuff like that, a little move of the eyebrow means  
18 yes, and for the western mind is thinking, that guy  
19 is not paying attention, and I think it's those  
20 little things.

21 And I am here to say that the church,  
22 representing the church, I feel like we don't do  
23 enough to help the Pohnpeians that are coming  
24 through. I am glad to say that I think in the  
25 Micronesian entities and the Micronesian groups that

1 are coming, we are fortunate to not have so much  
2 problems with Pohnpeians because I think that has  
3 nothing to do with the Pohnpeians being better  
4 equipped or anything. I think that just has a lot  
5 to do with the amount or the population of people  
6 that are moving in. We are not moving in here as  
7 fast as the Marshallese or the Chuukese, so you  
8 don't see the numbers. It has nothing to do with  
9 who's better or who's more prepared. I think it  
10 just has to do with the numbers, and we are  
11 fortunate in that Pohnpeians don't see as much of a  
12 population in the shelters. There are Pohnpeians in  
13 the shelters, but we don't see as much as the  
14 Chuukese or the Marshallese, and that's just because  
15 of numbers. I don't think it has nothing to do -- I  
16 don't think it has anything to do with anything  
17 else. It's just population, I think.

18           And I am up here trying to tell you that  
19 I think the church can do a lot more. I wish we  
20 could do a lot more, but I am grateful to be here to  
21 be able to connect with people that I can refer  
22 those questions to and (inaudible) all right. Thank  
23 you.

24           PASTOR LORIN: And you asked me why they  
25 have church as one of the best ways to communicate?

1 I think Reverend Radigan tells us exactly why one of  
2 the best ways to reach the Micronesian population is  
3 through the faith based programs, in this situation  
4 we are talking about the church.

5 I don't have much time left, therefore,  
6 I am going to go ahead and move, I am going to move  
7 over to Father or Reverend Akendo Onamwar. He is  
8 from Chuuk. Reverend?

9 REVEREND ONAMWAR: (Speaks in a foreign  
10 language.) Good morning, everybody.

11 PASTOR LORIN: Morning.

12 REVEREND ONAMWAR: I purposely greeted  
13 you in that by saying that because this is to me a  
14 new day for the Micronesians in Hawaii, so I think  
15 the best way for me to start is to tell you my  
16 story. I graduated from HPU back in 1978. I feel  
17 ancient already sitting next to Radigan. I went  
18 back home, and I started working with my government,  
19 and I came out here in 1992 as a patient attendant,  
20 and that's when I saw the need for the few Chuukese  
21 that were here at that time, their need to start a  
22 church. So in 1994, that's when I came out because  
23 I went back, and I came out again in 1994, and I  
24 have stayed here since 1994.

25 And as Radigan stated, the first place

1 that the people go to is the church, that the  
2 pastors, the elders, the people that know the places  
3 already here. I am sorry to say that I was a pastor  
4 before I came out here, and when I was back home, I  
5 was a very respected man because they respect, you  
6 know, the people back home respect the pastors, the  
7 church pastors. And when I came out here, I thought  
8 I was going to be accorded the same, the same thing,  
9 and I found out that that's different. I have to  
10 adjust.

11 And it's true, you are not only the  
12 pastor, but you are the driver, you are the  
13 dishwasher, you are everything, and I think that's  
14 good, especially for the young men like Radigan.  
15 But that is a challenge that we are facing.

16 By the way, my church is fortunately to  
17 use -- fortunate to use the Church of the Crossroads  
18 down the road, 1212 University Avenue, and we have  
19 been very fortunate to have so many people that try  
20 to help with, help the church function, to help us  
21 carry out our responsibilities especially to our own  
22 people. I think I am going to cut off here and let  
23 my friend here, since the time is running out.

24 PASTOR LORIN: Thank you, Reverend  
25 Akendo.

1           I think I feel like interjecting right  
2 now before we move on. I just -- I feel like I have  
3 to say something. Which is basically true, you are  
4 going to listen to Steve Sigrah, and he is going to  
5 be saying almost about the same thing. I'm glad I  
6 said what exactly we are as reverend, because I am  
7 also happy that these guys also agree with me. I'm  
8 not lying to you when I said we are the driver, we  
9 are the father, we are the mother, we are the  
10 counselor. To this congregation, to the members of  
11 our congregation, that's exactly what we are.

12           I know we have been talking a lot about  
13 increasing, strengthening, empowering the  
14 Micronesian population in Hawaii to be able to be  
15 self-sufficient, don't have to rely on all the  
16 others, necessary things, but we are trying.  
17 Radigan said we are not doing enough. We are  
18 trying, we are trying, we are trying to help the  
19 Micronesian population over here.

20           In our tai-luck (phonetic) earlier today  
21 up in the Kamehameha room upstairs, we were talking  
22 about some of the ways that we could help increase  
23 or strengthening the communication between the  
24 government of Hawaii to the people of Micronesia or  
25 vice versa or between the agencies, whether you be a

1 private sector or a public office. There is a lot  
2 of things that we are talking about, and when we  
3 leave this place for the private sectors and the  
4 outreach programs, can you leave your phone number  
5 somewhere so a lot of us could access that? Because  
6 I think we could help each other out a lot by  
7 knowing just what we have right now.

8 I am going to move on and let Steve  
9 Sigrah talk about his program at this time. Steve?  
10 It's all yours.

11 LAY MINISTER SIGRAH: Thank you very  
12 much. (Speaks in a foreign language.) Thank you  
13 very much. I am up here on behalf of my reverend.  
14 Because of family matters, he has to go back home to  
15 take care of.

16 While representing the church, to  
17 highlight where we are here in Hawaii, I want to  
18 start by saying that in 1852 in the month of August,  
19 the first missionary that came to the island came  
20 from Hawaii. That was Reverends Snow and White.  
21 They came to Kosrae in that month of that year with  
22 another two couples from Hawaii. In 1947 on the  
23 schooner of Morning Star, the current Senator Akaka  
24 came to Kosrae with additional missionaries, and  
25 also ten years ago about he came to Kosrae to visit.

1           As soon as Christianity brought religion  
2 to the Island of Kosrae where I am from, it was  
3 dynamic. It changes every aspect of life because  
4 earlier or before that, the islands was ruled by a  
5 monarch. Every business, everything was run as he  
6 wanted. But then when Christianity came, like I  
7 said, things changed completely upside down. And  
8 like any immigration movement, many of us moved to  
9 Hawaii. While moving here, we brought along what we  
10 value. Among those is religions. Religion is what  
11 is the most valued social institution from where I  
12 am from.

13           As a result of that, like my colleagues  
14 here have mentioned, pastors are recognized or they  
15 are treated with very high honor, and because of  
16 their value of religion, if you have come to the  
17 Island of Kosrae, on Sundays, all businesses are  
18 closed, except at the hospital or police. It is  
19 expected that everybody attend church on the two  
20 services, one in the morning and one in the  
21 afternoon.

22           Here in Hawaii, we are located, first we  
23 started under the trees at Ala Wai Park, sometimes  
24 at Ala Moana Park because we didn't have a  
25 structure. Later on we moved to Crossroads at the

1 University, to Central Union, to Queen Emma, to  
2 Nanakuli, and just this week we moved, we were  
3 relocated to Pauoa Valley. Because my mind had so  
4 much address to remember for my church, I forgot the  
5 address, but I remember the street which is at  
6 Pauoa, Kanealii (phonetic) Street. It's just across  
7 from Pauoa Elementary School.

8           We, my church members, we have about 400  
9 members. That is not counting kids, children. Some  
10 of the problems that we are facing while here in  
11 Hawaii is finding a structure, a church where we can  
12 worship, and like I mentioned, sometimes it gets  
13 hard because while we are getting -- finding a  
14 place, we are also given time that we can only meet  
15 there, and because sometimes while we are still  
16 there, we are told that we have to move because  
17 there is another group that has to use the  
18 structure.

19           Another problem that we are facing here,  
20 like I mentioned earlier about the value and the  
21 work schedule we have back home, everything is  
22 closed on Sunday because while we are here and do  
23 work and have to comply with the times required for  
24 us to work, a lot of our members are unable to  
25 attend church which poses a problem.

1                   Another problem that we are facing is  
2 new members coming, coming to move to Hawaii. Like  
3 my colleagues here have mentioned, going through  
4 immigrations, finding a place to live, applying for  
5 a social security number, finding a school for the  
6 kids, medical, et cetera, that is probably one of  
7 the difficult tasks that we are experiencing,  
8 experiencing, and, yes, our church, our pastor are a  
9 part of that because it is expected. When there is  
10 a problem, one of the persons that you can run to is  
11 the pastor of the church.

12                   Therefore, we would really recommend  
13 highly if possible, I think I heard if not today,  
14 yesterday, it was mentioned that it would be really  
15 helpful if a center can be provided where knowledge  
16 and information can be provided because we all know  
17 knowledge and information are powerful, and that  
18 will certainly help members, Micronesia people while  
19 coming here.

20                   While we are here having our church and  
21 service this year, we also realized and understand  
22 that we have to contribute to the society,  
23 especially the State of Hawaii, and yes, some years  
24 ago, we had the -- the church established this work  
25 group where they helped clean beaches for hope that

1 this service can pay back to the community for being  
2 here and for giving their assistance helping us.

3           While we are here too, we are  
4 experiencing also other denominations of churches  
5 from Micronesia too. There is the questions we are  
6 asking, is it good to work with them? Personally, I  
7 feel that it is absolutely great (inaudible) idea  
8 because it is good for the soul, for the spirit.  
9 Why not? Let's do it.

10           And even still now a lot of people from  
11 Kosrae are coming here especially with -- as a  
12 result of what's going back home, we are  
13 experiencing more of this problem which we can't  
14 avoid, but we must continue to provide assistance  
15 help.

16           In fact, just three weeks ago a lady  
17 from Kosrae arrived here, and because of something  
18 that popped up in the computer, they retained, they  
19 took her to their office at the airport and then  
20 later on released her holding back her passport. It  
21 happened that she is living with me and that she was  
22 given a day to appear back at the airport.

23           When I took her back there, she was  
24 taken to their office. I asked the officer there if  
25 I could come inside with her and translate for her

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1 because she didn't know English. I mean, talking  
2 about problems, talking about interpretation,  
3 talking about the need. Well, they told me I could  
4 not, but I told them that how are they going to  
5 interpret or ask questions since she didn't  
6 understand English? And they said, the guy told me,  
7 we'll let you know.

8           After more than an hour, the officer and  
9 that lady came out and gave me a sheet to sign. In  
10 the sheet, it explained to me that while in San  
11 Diego, she would have to go and appear at the office  
12 there. So I asked the officer, where in the world  
13 did you get the San Diego? And then he told me,  
14 well, I thought I heard her say that she is going to  
15 San Diego, so I told him that is not true at all.  
16 See, that's why I told you that I need to come along  
17 with her to translate for her.

18           I mean, I am sharing you, my good  
19 friends in the audience, that this is just an  
20 example of problems that we are facing, and I know  
21 it will continue. The girl is still waiting here.  
22 The officers later told me that I needed to -- I got  
23 involved in this. The officer asked me to write  
24 back home or do anything that I would to provide  
25 documents that will satisfy their needs in order

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1 that they will give her her passport. It is lucky  
2 that she is living with me because if it was  
3 somebody that doesn't have friends, relatives, I  
4 don't know what will happen to her except to stay on  
5 the street.

6           Lastly, I want to share and ask kindly,  
7 along with the problems that I mentioned earlier and  
8 I know I did mention finding a structure to have  
9 services. If there is anybody in the audience that  
10 knows of a place or has a place where we can end up  
11 renting for our services, we would gladly accept  
12 that offer. That's all that I have on the topic for  
13 my time here. Thank you very much.

PASTOR LORIN: Thank you, Steve. Let me  
15 try to put all of this together in two sentences. I  
16 think from what we talked about, all three of us, I  
17 come up with four, five important areas that we  
18 could probably help and help you guys with.

19           First, if you are looking for  
20 interpreters or translators, find the closest  
21 Micronesian church with you and talk to the  
22 minister, and then they can contact us, and then we  
23 can put out in the church that you are looking for  
24 an interpreter or translator. And don't forget MCN  
25 and MU and MN, the other organizations that are also

1 helping out. We are just also one of them.

2           If you have an announcement that you  
3 desperately need it to be given out to the people,  
4 go to the churches, the nearest to you, and talk to  
5 the minister. Don't forget KNTI, 946-2844. If it  
6 is in Chuukese, I could probably help through Leona.  
7 If it is in Marshallese, John Ishoda could probably  
8 help you. Pohnpeian, Peterson could probably help  
9 you, but you have to go through the boss, Leona  
10 Jonah.

11           If you have any job openings, talk to  
12 the ministers. They probably have qualified people  
13 that are looking for a job, especially at this time.  
14 Resources, you have clients that need or you want to  
15 refer them to other resources, again, see the  
16 ministers so they could call up their other friends  
17 and help you out with whatever situation you are  
18 looking to fill and the position that you are  
19 looking to fill.

20           Another one, and I think this is the  
21 most important one, is our own input in our  
22 communities. Like Steve talked about in his  
23 presentation, that we also help sometimes in  
24 cleaning up the parks. I live in Pearl City. We  
25 are responsible for Lehua Park. We go down there

1 and just kind of walk around and pick up the trash  
2 and make sure that it is clean for our kids to go  
3 down and play basket and round around there.

4 Thank you so much.

5 This time, we have got two minutes for  
6 questions. No, really, I think Dr. Hanlon probably  
7 won't mind if we use five minutes.

8 MR. QUADRY: Aloha. My name is Anwar  
9 Quadry (phonetic), and I am working as a tobacco  
10 cessation coordinator, Hawaii State Department of  
11 Health.

12 My question is with these panelists, is  
13 there any, you know, options to use this faith based  
14 community for health messages to communicate the  
15 health messages like health education, health  
16 problems? So the faith based community is a good  
17 channel of communication to communicate messages and  
18 especially because this is a Micronesian conference,  
19 so we are talking about the problems of the  
20 Micronesian population in Hawaii, so what are the  
21 options so we can use this faith based community for  
22 the health education?

23 PASTOR LORIN: Anybody?

24 REVEREND DAVID: Again, I am going to  
25 speak for the Pohnpeians because I have the Chuukese

1 experts up here. What we do for the Pohnpeian  
2 church is in the middle of the service, we give  
3 time, of course, we have announcements that are from  
4 our deacon to the church, but we also make time for  
5 whoever is in the church in that morning, if they  
6 have announcements they want to pass on, they can  
7 stand up and do the announcement at that time.

8           Just from experience, though, since we  
9 are dealing with Micronesian cultures and Pohnpeians  
10 especially, when it comes to health, what I have  
11 discovered that really helps is I split the men and  
12 the women up when we make the announcements, and  
13 then when we make the sessions because it's easier  
14 for the discussions to happen, so if it is a women's  
15 health issue -- I think Tuesday was here yesterday,  
16 I'm not sure if she is here. When it is a women's  
17 health issue, I figure out a way to remove all the  
18 men from the building, and then the women are more  
19 talkative, and they are more responsive to the  
20 questions that the health care providers have.

21           So for Pohnpeians as a whole, I figured  
22 out that that's the best way to do it. So if it is  
23 tobacco cessation or whatever it is, the easiest way  
24 to do it is to split the men and the women up and to  
25 have separate groups to make the announcements, and

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1 then it is easier for the cultures to deal with and  
2 accept. Thank you.

3 PASTOR LORIN: I forgot her name, but I  
4 think her first name is Anna. She works at Kalihi  
5 Palama. She has some flyers going out, and we have  
6 been passing that out also on the stoppage of  
7 tobacco usage.

8 UNIDENTIFIED SPEAKER: I know her, and  
9 she is our community partner, and her name is Anna,  
10 and she is working (Inaudible).

11 PASTOR LORIN: Thank you, sir, thank you  
12 very much. Yes, ma'am?

13 UNIDENTIFIED SPEAKER: I have a quick  
14 question. I know that in Honolulu they have things  
15 like the interfaith open table that brings together  
16 faith leaders from other groups, and they come  
17 together and meet every once a month, and there are  
18 ecumenical groups. Do you guys have a pastors group  
19 where the pastors get together?

20 REVEREND ONAMWAR: I think for most of  
21 us here, if not all of us, we are affiliated with  
22 the UCC Hawaii, and in that regard we have a -- we  
23 have a Micronesian committee there, and also, I'm  
24 not sure about my friends here from Pohnpei and  
25 Kosrae, but we do have church associations, the

1 Chuukese. We have two different groups, my group  
2 and Reverend Lorin's group belongs to one of those  
3 two.

4 UNIDENTIFIED SPEAKER: But you don't  
5 have a Micronesian pastors council of any kind?

6 REVEREND ONAMWAR: Unfortunately, no,  
7 not at this time.

8 REVEREND DAVID: Just to reply a little  
9 bit, the UCC that Reverend Akendo mentioned is the  
10 United Church of Christ. It is the Hawaii  
11 conference that has a Micronesian committee that  
12 meets -- I think we used to meet once a month, now  
13 we meet every quarter, so that we try to include all  
14 the different island nations that are represented in  
15 Hawaii, and I think that serves as the forum for the  
16 Micronesian pastors to meet.

17 UNIDENTIFIED SPEAKER: I have a quick  
18 question for the ministers. I would like to know if  
19 you have any organized youth or women, women's group  
20 that are working within your churches that some of  
21 us providers can work with?

22 LAY MINISTER SIGRAH: To respond to that  
23 question, yes, we do have youth groups as well as  
24 women's groups in our church, and we would like to  
25 help you because you will be helping us. Thank you.

1                   REVEREND ONAMWAR: The same here with my  
2 group, we do have a youth group and women's group as  
3 well.

4                   REVEREND DAVID: I think that's a  
5 uniform thing in all the Micronesian churches, there  
6 is a youth ministry, and there is a women's  
7 ministry. The thing to sort of tack on in relations  
8 to the Pohnpeian group, though, when you say youth  
9 in the Pohnpeian church, it's not the same as when  
10 you say it in the western culture because when you  
11 say youth in the Pohnpeian church, that starts from  
12 probably six years old all the way up to 35 or  
13 something. So, you know, that gets kind of  
14 complicated sometimes, but when you mention youth in  
15 the church, everybody shows up because everybody  
16 thinks that they are still youth.

17                   PASTOR LORIN: We have run out of time.  
18 I know there's a lot of questions out there. I am  
19 very sorry, but because we are on a time limit  
20 schedule, we are going to close it now.

21                   Before we close, I want to thank the  
22 members of this panel for being up here, and I want  
23 to thank all of you also. Thank you very much.

24                   MS. HOWARD: Thank you very much,  
25 Reverends, and everybody. As you were listening to