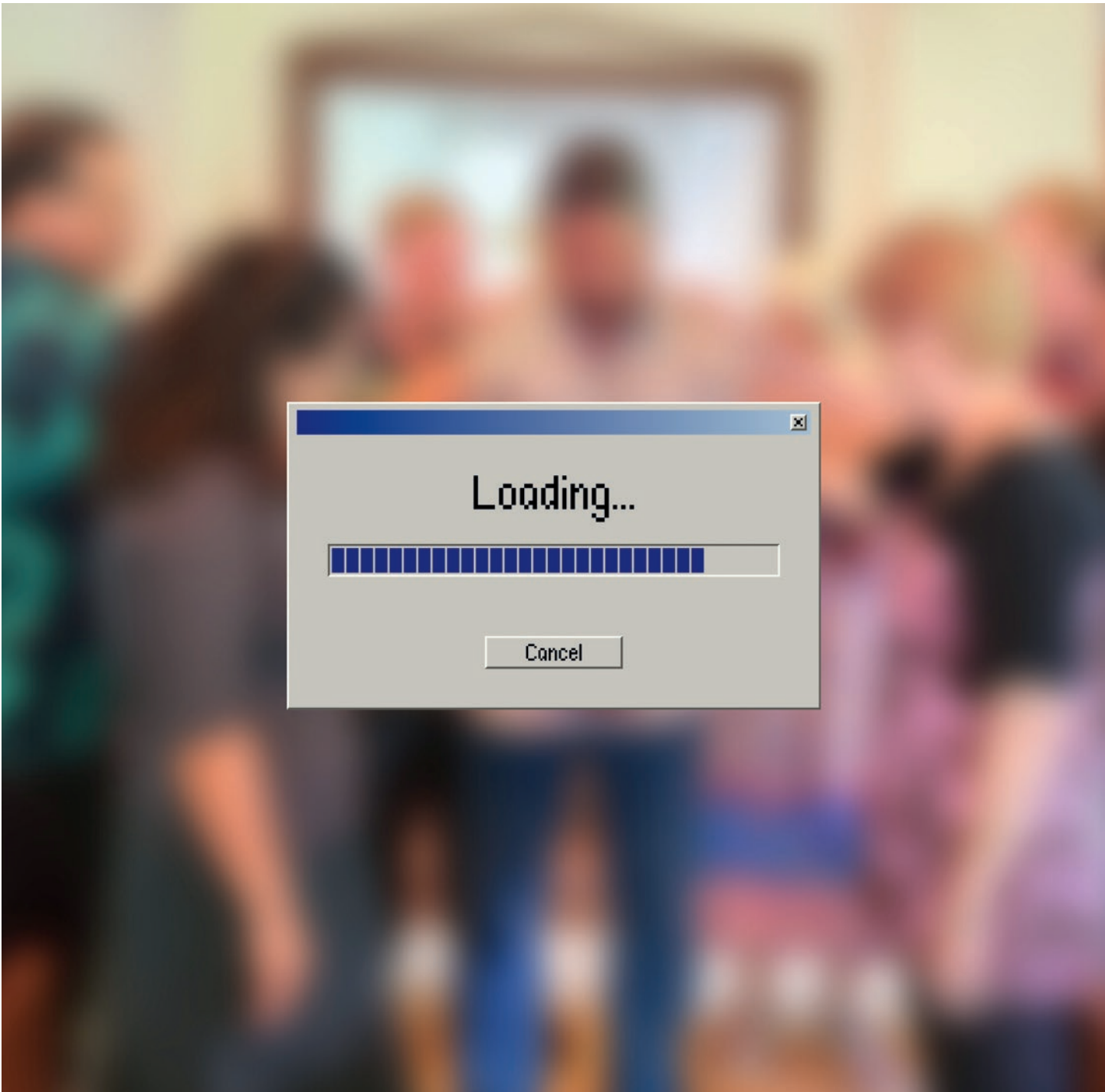


HAWAII CONFERENCE  
UNITED CHURCH OF CHRIST

# The Friend



The Oldest Newspaper West Of The Rocky Mountains | Founded 1843 | Volume 40, Issue 1 | February 2024



It is a very scary and yet very exciting time for the church. We have declining attendance and resources, but we also have wild creativity as the Spirit of God is at work among us. New ways of being church are emerging. Models, creativity, and experimentation are taking place throughout the church, but they are mingled with

fear, anxiety, and grief. We are challenged to celebrate living traditions and challenged to let go of hollow traditionalism. To engage a metaphor that Paul used with the Corinthians, right now we see only dimly, but we are holding onto the promise of that metaphor that we can expect to see face-to-face.

In 2024, the Editorial Team of *The Friend* is dedicating our time and energy to exploring the emerging church. We encourage all of our readers to explore, reflect, and pray as we work to see dimly together and treasure the expectation of the face-to-face epiphany.

## Creating an Ethos of Emergence

HEATHER BARFIELD, PASTOR, KAUMAKAPILI CHURCH

Labels are tough, so when I am asked to answer a question such as “what does it mean to be an emerging church?” I find myself struggling. On the one hand, I am being asked to answer a question about emerging where most will get that twisted with the emergent church. As Pastor Scott McKee says, “some writers draw a distinction between “emerging” (an ethos) and “emergent” (a theology), but the bottom line is that the words are used differently by different groups in different contexts.”\*

The emerging church movement takes its name from the idea that as culture changes, a new church should emerge in response. According to Wikipedia, “the emerging church favors the use of simple story and narrative. Members of the movement often place a high value on good works or social activism, including missional living.”\*\*

To be emerging refers to something that is newly formed or becoming more known. So how do older faith communities, like so many of our communities here in Hawai‘i, emerge? In 2022, the Conference Council formed an Innovation & Engagement (I&E) Missional Team that reports to and supports the ministries

of the Council. “I&E was birthed out of a desire to provoke and support congregations in the HCUCC to create the church we want to be in the future.”\*\*\*

As mentioned in the initiative, “the culture is shifting beneath our feet. It is more and more rare that we find people wandering in and finding their way to our congregations on a Sunday morning. The Church is no longer the social or even religious center it once was in the larger society. It appears that churches that remain behind walls will suffocate. Ministries need to expand beyond what once was, into what will be and to where people are, in our communities and digital spaces. We can no longer define our success by the number of people in the pew and dollars in the collection plates. We must be willing to meet and engage with people wherever they are.”

In her book *The Great Emergence: How Christianity Is Changing and Why*, author and religion professor Phyllis Tickle used the analogy of “The 500-Year Rummage Sale” to describe religious change over the years. Tickle said that historically, the church “cleans house” roughly every 500 years, holding what she calls a “giant rummage sale,” deciding what to dispose of and what to keep, making room for new things. We are in the midst of a “rummage sale” now.

This means that we, the church, need to be in the business of engaging our

surrounding communities because there is no cookie-cutter way of being church. As a society we need to start radically re-thinking the church and its role in our faith and communities.

In the UCC, we believe in a God who is still speaking, which means that God is not done with us/the church, and this provides hope and a deep desire to be better at engaging those around us/the church so that we can better reach those outside of the church.

It is my sense that church folk often think in extremes so hearing terms like “I&E” or “emerging church” are scary and off-putting because the reality for some is that the selling of property becomes a necessity. But change/growth can be simpler such as starting a community garden and inviting those who live in your neighborhood to a place to grow vegetation and form community around a common interest.

It may be that the need to consider forming another congregation is necessary so that the needs of those currently there and established in their ways are cared for while a new congregation forms with an alternative worship experience. Honoring tradition is important, but just as important is making room for something new.

God IS still speaking! It is up to us how we respond!



\* <https://ward.church/what-is-the-emerging-church/>

\*\* [https://en.wikipedia.org/wiki/Emerging\\_church](https://en.wikipedia.org/wiki/Emerging_church)

\*\*\* [https://www.hcucc.org/\\_files/ugd/1c51b0\\_8c02ff42c85b4b948401c25a95b65f4a.pdf](https://www.hcucc.org/_files/ugd/1c51b0_8c02ff42c85b4b948401c25a95b65f4a.pdf)

## Learn from It!

The COVID pandemic certainly didn't redefine the emerging church; rather, it rapidly accelerated trends that had begun well before March 2020 and forced congregations and clergy to radically reimagine ministry and worship all at once.



Susan Cartmell

For their new book, *The Perpetual Pivot: Ministry in the Pandemic and Beyond*, United Church of Christ clergy Susan Cartmell and Peggy

O'Connor set out to explore what happened to the church starting on March 10 and 11, 2020, as COVID lockdowns rocked the religious landscape.



Peggy O'Connor

To find these answers, Cartmell and O'Connor went to the front-line people who witnessed it all: the clergy. They interviewed 53 clergy from across the country and from different denominations and faiths about what they did to keep their churches "open" during the COVID pandemic lockdowns.

Cartmell and O'Connor challenged the clergy to consider what they were "most proud of" during the pandemic, to reflect, to remember where they were on March 10 or 11 and realized that everything they had planned for Sunday worship had to change, to explore how the pandemic had changed them. And once the clergy started talking it was, as O'Connor shared, "hard to get them to stop talking; they needed to share."

O'Connor argued that the pandemic forced us to "reinvent so many things that we had taken for granted." Cartmell quickly listed off

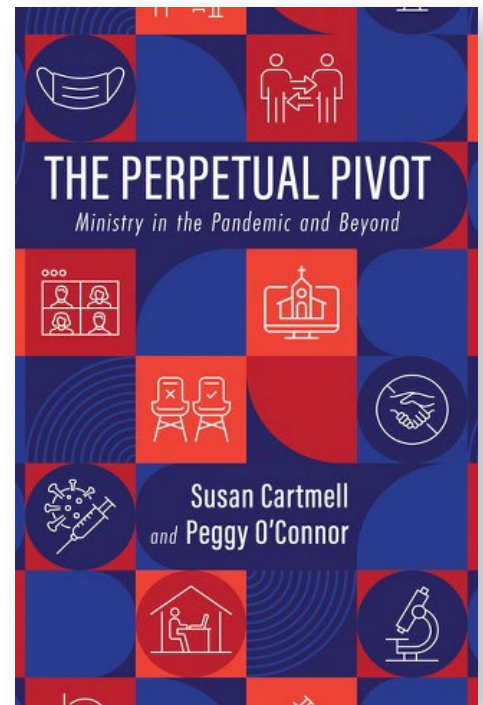
a litany of church activities that had to be reinvented in just a few days: crowding people into pews, sharing food, passing the peace, holding hands, singing, hugging, and so much more.

Cartmell and O'Connor report that what they learned "surprised them." They shared that they didn't encounter one clergy person who said that they couldn't do their job because of COVID; rather they found incredible, flexible, amazing creativity—as they labeled it, "wild creativity." The authors remember that throughout the interviews they kept thinking, "wow, you did WHAT!" Cartmell explains that COVID brought out "the best kind of stubbornness" in our clergy. Obstructions became opportunity. As O'Connor observed, it gave her "hope for the church."

Cartmell and O'Connor explain that congregations that "did not change very much during the pandemic came out much weaker, but that churches that did change and faced the crisis honestly while supporting their ministers were flexible and found creative solutions. They met the moment, and it changed them for the good."

In particular, O'Connor explains that congregations that didn't support their ministers and were only focused on going back to what they did before, had a chilling effect on creativity and their clergy. Congregations that were successful made quick decisions, were prayerful, supported leadership, and couldn't even "remember power struggles."

Cartmell and O'Connor argue that we can't waste the opportunity to learn from what our clergy and congregations did during the COVID lockdowns. It is too important to study and reflect upon this



history as we explore the new era of being church, as Cartmell notes, "we are at the tip of the iceberg of creatively learning where clergy find ideas...going forward this aspect needs to be a part of our future."

Former General Minister and President of the United Church of Christ John Dorhauer shared that he is "grateful to Susan and Peggy for this well-researched, deeply insightful exploration of congregational life in a pandemic-informed world. We will spend a full generation trying to unfold the impact of what happened to the church and its leaders. This book is a significant first step in that direction, and I highly recommend it for all who want to explore pathways to discerning a future vitality for a life in faith beyond the experience of COVID-19."

The emerging church can and should learn from its recent experiences, especially from the COVID pandemic. But the space and time for critical, prayerful engagement, such as Cartmell and O'Connor provide their readers, is vital.



## Of Pay Phones and Churches

DAVID K. POPHAM, CONFERENCE MINISTER

A clergy friend of mine once attended a workshop she described as “setting my ministry.” The workshop facilitator started the time with a bell curve-type of graph with early dates in the late 1880’s and later dates in the 2000’s. The leader then asked the gathering of ministers and laity what the graph represented. Immediately everyone giggled and said almost unanimously, “church attendance!” echoing the well-worn sigh of a supposedly dying church.

But that was not what the graph represented. The bell curve, which started off with modest numbers, peaked in the late 1970’s and tapered to lower numbers in the early 2000’s, was a graph for the number of public pay phones. According to my friend, the workshop facilitator then asked, “Have we stopped communicating with each other?” This time those gathered erupted with a big “No! We have cellphones and texting, emails and instant messaging, social apps and websites. If anything, we communicate more.”

The facilitator then said, “So it is with spirituality. Just because people are not accessing spirituality through older forms (i.e. traditional church attendance) does not mean people are less spiritual.” She further explained that the rise of non-traditional and indigenous spiritual practices are signs that people are at least just as spiritual now as in the past. What has changed, as with the pay phone, is *how* people exercise their spirituality.

What excited my friend is that she could understand the future of her congregation did not lie in buttressing older forms of institutionalized religion which assumed people were not spiritual unless they attended church. Rather the future of her congregation would be connected to meeting people where they were

already doing the work of spirituality. She led her church to join coalitions for action and attend to the spirituality of activists. She led her church to begin a “theology on tap” where a friend-group meets at a bar once a month to take up a spiritual issue for conversation. She led her church into marginal groups in the community and helped name the spirituality burgeoning in those spaces.



She found where spiritual connection was taking place and ensured her church had a presence in those spaces. In this case the church became a turn-around church and grew from a remnant of 20 attendees to 150 in about eight years. Such growth is never guaranteed and is not the point of this reflection.

The point of this reflection is that spirituality is happening, and it is incumbent upon us to figure out where it is happening and to go join those places, as opposed to waiting

for “those places” to join “us.”

For example, we know that virtual church attendance eclipses

in-person attendance in some situations. For congregations where this is true, congratulations as you have been able to successfully meet people where they live – online. Not only have you met them, but you are also nurturing their spiritual formation just as if they were in the pews. The emergence of sacred space outside the church facility does cause the traditional church to reexamine some issues. How do we integrate virtual worshipers into the life of the community anchored to a facility? How will we know if such folks identify with us and if we can count them as a measurement of our success? Will virtual people care enough to fill a committee puka for us? Will they support our budget? These older ways of organizing spiritual communities do not aptly apply and we must experiment with new ways of being church when sacred space is no longer the domain of a church house.

My friend left that workshop excited, celebrating that spirituality was alive and well. Her need was to identify where spirituality was happening and be the church in those places. In comparison, a friend she attended with left the same workshop defeated and depressed, because the friend only knew how to bolster the institutionalized church. Imagine, two people – one tied to the disappearing pay phone and the other connected to the world through her cellphone. Which type of person do you want to be?



# Help! What's Next? First Steps in Developing Property for New Mission

ANDREW BUNN, HCF EXECUTIVE DIRECTOR, AND  
JONATHAN ROACH, ASSOCIATE CONFERENCE MINISTER

Many of our congregations are coming to the realization that something must change to keep church and mission going at their churches. The writing is on the wall. Declining congregations, declining giving, aging leadership, shortage of clergy and new leaders, and increasing costs of repairs, maintenance, insurance, and

taxes, all bespeak a need to think anew about the future of the church.

The future may involve a new way to do church, a new use for the property, undertaking other charitable

uses (affordable housing, medical clinics, transition space for recovering substance abusers, ministries that feed and care for the poor and homeless), or it could be dedicating space for a “for-profit” use that would provide income to support continuing mission use in a different space or context.

These innovation and engagement discussions are difficult, and it is hard to know where to start, and for most of us, we need some help. For many of us who have worked in business, government, or even non-profit organizations, it seems natural to look for a consultant or coach who has experience guiding organizations in transition. They know the language, the best practices, financial implications, and have experience.

## Where do we start?

For a church, one of the first

places to start is with a process of discernment to focus the church's leadership, and eventually the congregation, on where things are now and where they will go if challenges are not addressed. This is a process that should be led by someone who can facilitate discussion and coax out the concerns of the congregation. This is more of a coaching process, allowing the church to come to its own realizations about a new direction. You should consider the following when finding someone to coach you through the process:

1. Does the consultant or coach have sufficient knowledge and experience to help identify issues and guide and mediate discussions?
2. Do they understand UCC polity and how our congregations make major decisions?
3. Do they understand a congregation's emotional and spiritual connections to a property or a building?
4. Do they understand this is more than just a financial issue? It has theological and faith implications.
5. Are they ethical individuals who disclose relationships and are transparent in their business practices (and fee arrangement)?
6. Will they take the time to understand your congregation's culture/history/heritage? How are they going to learn this?
7. Are they willing to take the time to get to know the congregation?

## Then What?

Once your church has gone through a process of initial discernment and has recognized a need to innovate, has identified some possible courses



or ways that might happen, and has expressed a desire to do so, you will need to investigate if these courses of action are feasible. For this stage of the process, will need to engage a consultant to use their professional expertise to advise you. Determining the best future use of the church property and identifying the right professionals to assist in the development process involves a careful and strategic approach. You will need to get help looking into mission-specific needs and feasibility, market considerations, the zoning and regulatory situation, design considerations, sources of financing and capital, public relations, the environmental conditions, legal compliance, and risk analysis.

We will be looking at these steps in our next issue of *The Friend*, coming out in May.



God is still speaking

*The Friend* is published five times a year by:

**The Hawai'i Conference of  
the United Church of Christ**

700 Bishop Street, Suite 825, Honolulu, HI, 96813

**Phone:** (808) 537-9516 or  
(800) 734-7610 (Neighbor Island Toll Free)

**Fax:** (808) 521-7196

**E-mail:** [hcucc@hcucc.org](mailto:hcucc@hcucc.org)

**Editorial Team:** Julie Buto, David Popham,  
Jonathan Roach, Lori Yamashiro, Kristen Young

The views expressed belong to the authors and do not necessarily represent the Hawai'i Conference.

**Contributing Writers:** Heather Barfield,  
Morgan Pōmaika'i Lee



## CELEBRATIONS AROUND THE CONFERENCE



Daniel Kawaha was installed as Kahu Pono of Haili Congregational Church on November 5, 2023.



Wryen Keoki Kiwaha was installed as Kahu and Kumu of Puka'ana Congregational Church on January 13, 2024.







Reynaldo Desenganio was installed as pastor and teacher of Moanalua Community Church on January 6, 2024.



Brianna Lloyd was installed as Kahu and Kumu of Ka Hana O Ke Akua Church on January 27, 2024.



'Opihika'o Congregational Church celebrated their 200th anniversary on November 11, 2023.



# UCC National Setting Builds on “One-Staff Model”

With the start of the new year, the national staff of the United Church of Christ (UCC) began working under three newly-named units in a movement toward unified governance. This one-staff model is intended to foster more flexibility and collaboration between the ministries in the national setting. Previously, teams were broadly organized under the UCC’s covenanted ministries: Local Church Ministries, Wider Church Ministries, and Justice and Witness Ministries.

General Minister and President Karen Georgia Thompson

explained, “the responsibilities of the units and their names are based on the mission, vision and purpose statements of the UCC.” The units are unified by a theme of “love”: Love of Service, Love of Church, Love of Neighbor.

The three new units include the following ministries and departments:



PHOTO CREDIT: UCC FACEBOOK

## Love of Service

- General Minister and President’s Office
- Financial Services
- General Counsel
- Human Resources
- Marketing and Communications
- Philanthropy
- Hospitality Ministries and Event Services
- Church Building & Loan Fund
- Archives
- UCC Resources
- Ecumenical and Interfaith Relations

## Love of Church

- Associate General Minister’s Office
- Center for Analytics, Research & Development, and Data (CARDD)
- Faith Education, Innovation and Formation (FAITH INFO)
- The Pilgrim Press
- Ministerial Excellence, Support and Authorization (MESA)
- Education for Faithful Action Ministries (EFAM)

## Love of Neighbor

- Associate General Minister’s Office
- Global Ministries (UCC staff)
- Global H.O.P.E.
- Gender and Sexuality Justice Ministries
- Office of Public Policy and Advocacy (Washington, D.C.)
- United Nations Office

Thompson and the Love of Service teams handle the administrative and strategic responsibilities of the national setting.

Shari Prestemon, the new Acting Associate General Minister, oversees the Love of Neighbor ministry teams. Their work includes advocacy, mission, and accompaniment for national and international issues.

The other Associate General Minister office is currently vacant, following the resignation of Traci Blackmon in December 2023. The office will eventually head up the Love of Church unit and its associated ministry teams.

Read more about these reorganized units and the specific ministries of each of the new groupings in *UCC News*, Feb. 6, 2024.



## Mission Offering: One Great Hour of Sharing

One Great Hour of Sharing® (OGHS) is one of four special mission offerings of the United Church of Christ. The theme for this year’s offering is, “**Share the Light,**” based on Matthew 5:14-15.

Because the UCC relates in mutual partnership to churches and organizations through Global Ministries

and worldwide response & recovery networks, your contributions to One Great Hour of Sharing put you in the right place at the right time for the relief, support, and recovery of the most vulnerable. You meet immediate needs, and you address the underlying causes that create those needs in the first place.

Gifts to OGHS are a promise of a better future. The suggested OGHS offering date is **Sunday, March 10, 2024**, although churches may choose to receive this offering any time during the year. For more information, go to UCC Resources > Special Offerings > One Great Hour of Shring (OGHS) 2024 Special Offering.



# Act Pono. Love Mercy. Eat Dinner.

MORGAN PŌMAIKA'I LEE, GIVING CIRCLE CHURCH

I recently had dinner with a friend visiting the U.S. from Delhi who had met with a famous (I don't use that word lightly!) pastor for nearly three hours. When I got over being impressed that she and her husband had seemingly cold-called him and that he had offered them such a significant amount of time, I realized she was telling us that for nearly every single minute he had been monologuing about special and unusual books and gifts he had on display in his library. I couldn't help but wince that the pastor had missed out on having an in-depth conversation with some of the boldest and most courageous Christians in a harrowing religious climate in India right now.

**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.**

I've long had this concern about church: not necessarily that the pastor themselves assumes they are the smartest or most interesting person in the room, but that the structure of our services haven't figured out ways to help everyone regularly acquaint themselves with the wisdom and background of those present; that Sundays are places where one person transfers insight to empty and passive audience members; that little is expected of us beyond showing up and taking. To that end, my search for church in my 20s and 30s has been looking for churches eager to tinker—or upend—what a traditional service might look like.

Last year, a couple of friends opened Giving Circle Church (GCC), an amalgamation of liturgy, potluck, social justice, philanthropy, and inclusive leadership. We currently meet the first Sunday of each month at Makiki Christian Church in Honolulu at 5:30 p.m.,



Giving Circle Church

where we wear name tags, sit in a circle, read the scripture, poetry, and prose selections that make up our service as well as offer over our thoughts on these readings, and sing (passable) a cappella. Last year, during the dinner portion of the service, we devoted a considerable amount of time reviewing applications from community organizations that had applied for grants we have committed to giving away. (Our church founders do not take a salary and we have very little overhead.)

Last year, GCC gave grants to Hawai'i Workers Center, which educates and empowers Micronesian and Filipino workers who may run the risk of mistreatment or exploitation, and Hoa 'Āina O Mākaha, a farm in Wai'anae that teaches young people about agriculture and feeds the community. GCC visited these organizations personally and the leaders from these organizations also attended a Sunday service.

Even as I've personally sought out churches that seek to decenter one person doing all the preaching,

teaching, and administrat- ing, churches also run the risk of doing this at the community level. Perhaps they exist oblivious to their neighborhood's needs or they have responded to them assuming their own authority. My hope is that the O'ahu ministries and nonprofits we fund feel a sense of partnership, and vice versa. We all want to bring more pono to the island; we just sit at different places in that process.

I'm sending out an e komo mai to all to stop by for service and a meal sometime this year. Our church wants to hear your voice (literally, we make space for everyone to read, pray, and respond during the service) and to talk story with fellow collaborators in Jesus's work in the world. As a Christian, I'm convinced that one of the ways we truly embody our faith comes from attuning ourselves to the world's devastation and asking ourselves how God might respond.

*Morgan Pōmaika'i Lee is a journalist with Christianity Today. She recently published a piece about the Tahitian missionaries who shared the gospel with Ka'ahumanu and the Hawaiian missionaries who did the same in the Marquesas. She can be reached at [mlee@christianitytoday.com](mailto:mlee@christianitytoday.com).*



**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](http://hcucc.org/yz-literature).**



# News from our Associations and Affiliates

## Save the Dates! Associations Plan Spring 'Aha Mokupuni

- Association of Hawaiian Evangelical Churches (AHEC): February 16 – 17
- Kaua'i Association: May 3 – 4
- Hawai'i Island Association (HIA): May 4
- O'ahu Association: May 18
- 'Aha O Nā Mokupuni 'O Maui, Moloka'i, a me Lāna'i: TBA



Kaua'i Fall Mokupuni 2023



Nā Mokupuni Fall 2023



O'ahu Fall Mokupuni 2023



HIA Spring Mokupuni 2023



AHEC Fall Mokupuni 2023

## DONATE

Hawai'i 2023 Wildfires Relief Fund

[bit.ly/hcuccrelief](https://bit.ly/hcuccrelief)

We are working with our churches on Maui to distribute funds to those in need in devastated areas.



We are praying with Maui.



[www.hcucc.org](http://www.hcucc.org)

## Mālama Maui

With gratitude overflowing in our hearts, the Conference Office is pleased to announce that as of January 31, 2024, contributions to the 2023 Hawai'i Wildfires Fund have exceeded \$677,850.00!



# Conference News and Highlights

Go to [www.hcucc.org](http://www.hcucc.org) to learn more about these and many more stories from around the Conference.

## Pastoral Transitions

**Reynaldo Desenganio** was installed as pastor and teacher of Moanalua Community Church on January 6, 2024, by the O'ahu Association.



**Rob Bork** has transitioned from being the designated term pastor to settled minister of Kapaa UCC as of January 28.



### N. Stan Hankins

has been called to serve as the pastor of Wai'oli Hui'ia Church on Kaua'i. His first Sunday will be February 11.



**Wryen Keoki Kiwaha** was installed by the Hawai'i Island Association as Kahu and Kumu of Puka'ana Congregational Church on Saturday, January 13.

**Lauren Buck Medeiros** began serving as bridge pastor of Waialua UCC on O'ahu on January 14.



**Scott Landis** will conclude his interim ministry with Keawala'i Congregational Church on Maui on February 11.



### Gordon Marchant

will be installed as Pastor of Makawao Union Church by the 'Aha O Na Moku'puni 'O Maui, Moloka'i a Me Lāna'i on Sunday, February 25.



**Brianna Lloyd** was installed as Kahu and Kumu of Ka Hana O Ke Akua Church on January 27 by the Association of Hawaiian Evangelical Churches (AHEC) and the Evangelical Lutheran Church in America.

**Gary Persecepe** has been called to serve as the settled pastor of Keawala'i Congregational Church. His first Sunday is February 25.



## Conference Calendar of Events

### FEBRUARY 16 - 17

AHEC Spring 'Aha Halāwai

### FEBRUARY 19

Presidents' Day  
(Office Closed)

### FEBRUARY 22 - 24

Conference Council Retreat

### MARCH 26

Prince Kuhio Day  
(Office Closed)

### MARCH 28 - 29

Maundy Thursday/Good Friday  
(Office Closed)

### APRIL 20

Conference Council/Board of Trustees

## In Memory



**Iese Opetaiia**, 70, of Epenesa Fou Congregational Christian Samoan Church on O'ahu, passed away on Sunday, December 17. He was born in Samoa to parents who both served churches

there. Iese was ordained by the Congregational Christian Church in American Samoa in 2014 and was in the process of applying for Dual Standing authorization for ministry in the UCC. He is survived by his wife, Sunema, and five children.

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, 700 Bishop Street, Suite 825, Honolulu, HI, 96813

February 2024

HO'ĀLA HOU

## 202nd 'Aha Makua

The 202nd 'Aha Makua, the annual meeting of the Hawai'i Conference United Church of Christ, will be held in person on June 13 – 15, 2024 at Central Union Church on O'ahu. United Church of Christ General Minister and President Karen Georgia Thompson will be the keynote speaker at the opening worship and James Foucher, Jr. will preach at the closing worship. He is the UCC Generosity Officer for the Western Region.

This year's theme for the upcoming 'Aha Makua is "Ho'āla Hou; To make new, renew." The guiding scripture is Isaiah 43:18-19:

18 Mai ho'omana'o 'oukou i nā  
mea ma mua,  
Mai mana'o ho'i i nā mea  
kahiko.

19 Aia ho'i, e hana ana au i  
mea hou;  
I kēia manawa nō ia e puka  
mai ai;  
'A'ole anei 'oukou e 'ike mai?  
He 'oia'i'o nō, e hana nō wau  
i alanui ma ka wao nahele,  
A i kahawai ho'i ma ka wao  
akua.

18 Do not call to mind the  
former things,  
Or consider things  
of the past.

19 Behold, I am going to do  
something new,  
Now it will spring up;  
Will you not be aware  
of it?  
I will even make  
a roadway in the  
wilderness  
Rivers in the desert.



Pu'ula Church stained glass