

HAWAII CONFERENCE  
UNITED CHURCH OF CHRIST



# The Friend

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ONE 'OHANA

UNIFIED • RADIANT • TRANSFORMING

## Mele Kalikimaka

Christmas evokes so many hopes, tears, and memories as we annually celebrate the coming of the baby Jesus who embodies fully human and fully divine. One who loves us unconditionally and calls us to reflect that love to the rest of this world. And our annual retelling of this miracle welcomes kings, shepherds, angels, and people all types and all walks of life with aloha. Each individual is welcomed with dignity as a fellow child of God.

This issue of *The Friend* explores **human dignity** in our context as followers of Jesus the Christ. It is a powerful and complex concept to

consider during this Christmas season. Dignity is the right of all human beings to be treated ethically, morally, and respectfully just because they are fellow humans. All are treated with basic human dignity because Jesus commanded us to love our Lord, our God, and our neighbors as ourselves. But for many of us who are still working to become fully realized saints, the work of loving people with dignity is a learning edge that sometimes can be challenging in our work as church.

This issue invites readers to consider human dignity through the words of Bekah Anderson as she explores ablist and human dignity; the poetic prayer

of JJ Flag as he reimagines The Lord's Prayer; David Popham as he asks fundamental questions about our role as Christians in human dignity; and Malia Galindo as she considers reproductive justice and human dignity. Andrew Bunn reminds us of the importance of good stewardship of our church spaces, including attention to accessibility and safe church policies. Does your church building convey a message of welcome and safety to all? These voices along with news and updates will challenge, uplift, and provoke.

We wish you a Mele Kalikimaka and may our God hold us all in the palm of the divine this season!

## Ableism and Human Dignity

BEKAH MAREN ANDERSON, DIRECTOR OF PASTORAL CARE, THE JULIAN WAY

Ableism looks like this:

I walk through an airport, holding the arm of my traveling companion, surrounded by the chaotic buzz of chatter and beeping security machines. A TSA agent glances at me, then looks to my friend and says, "can she see okay?"



PHOTO: SHUTTERSTOCK

I can't see his face, but I feel his gaze slide over me, clocking me as disabled, and subconsciously deeming me unable to speak for myself.

Or like this:

I'm walking in New York City at night, cane sweeping the pavement. I reach the last street crossing before my home and pause, listening for traffic, then begin to cross.

"You're in the street," a man calls

from the curb. "Do you need help crossing?"

"I'm good," I say. I'm already halfway across anyway.

"You're almost there," he says. "Don't worry. I'm watching."

I make my way home, unsettled. People will tell me this was a sweet interaction, someone wanting to help. I wonder in how many other circumstances they would find it acceptable for a strange man to tell a young woman he's watching her.

In the words of disability activist Talila Lewis, ableism is "a system of assigning value to people's bodies and minds based on societally constructed ideas of normalcy, productivity, desirability, intelligence, excellence, and fitness."\* In other words, ableism is the thought patterns, institutions, and behaviors that decide that some bodies and minds are better and more desirable than others. You could boil it down to say that ableism is discrimination against people with disabilities—and it is—but it would be more accurate to say that ableism

creates the category of disability in the first place. Impairments start to be considered disabilities the farther they stray from what society considers "normal," and when they cause limitations society thinks bodies and minds shouldn't have.

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**God is still speaking**

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**Cover Photo Credit:** Adobe Stock





PHOTO: SHUTTERSTOCK

... Ableism and Human Dignity continued from page 2

Ableism attempts to strip disabled people of our human dignity. Ableism says that disabled lives are inherently more tragic and less worth living than nondisabled lives; that if you can't work, you should be grateful for whatever minimal supports you receive, because only working people deserve choice and comfort; that disabled people are bad choices for romantic partners, and shouldn't be parents; that we don't have personal space, and others can grab our arms or wheelchairs, or pat our heads or backs, whenever they want; that our bodies are unusual and we should feel lucky if built environments accommodate us; that we are burdens, helpless, and have nothing to give.

And ableism is a liar.

I spend most of my time in the disability community, and I can't emphasize enough the creativity, beauty, power, and brilliance of disabled bodyminds. And not in a, "wow, look at what they can do in spite of disability" sort of way. I mean the beauty and brilliance of each and every human being, our own unique way of reflecting the image of God. The difference is most people don't recognize that image in disabled people. And many of us don't recognize it in ourselves because the voices of ableism drown out the still small voice of God.

And this is where the church comes in.

It is the responsibility of the church to recognize the image of God in every person. Really, it's the responsibility of all of us, but

especially so when we gather and call ourselves the body of Christ. Right now, most congregations, across any denomination, fail to honor the human dignity of disabled people. They fail us in architecture, preaching, pastoral care, and their assumptions about how a follower of Jesus should look and act.

What if instead, church was the place where we were recognized for the beautiful reflections of the divine we are? What if we were welcomed into full and accessible fellowship, worship, and leadership? What if the pain of ableism was recognized, repented, and space held to heal it? What if each person's gifts were recognized and valued even when they are not valued by society?

Then, perhaps, the words of TSA agents and New York City strangers

## The Lord's Prayer: Reimagined

JJ FLAG, ASSOCIATE MINISTER OF PASTORAL CARE AND JUSTICE,  
MYERS PARK BAPTIST CHURCH

**Our God who is disabled,  
holy are your differences.**

**May your work of  
inclusion be done,  
on earth as it is in heaven.**

**Grant us access  
in all the ways we need.**

**And forgive us for excluding others,  
as we forgive those who exclude us.**

**Keep us away from the temptation of believing  
we're not enough,  
and deliver us from  
the evils of ableism.**

**God, in you we find community, welcome, and belonging;  
Now and forever.  
Amen.**

*JJ Flag is an ordained minister in the United Church of Christ, currently serving as Associate Minister of Pastoral Care and Justice with Myers Park Baptist Church. He is a board member of UCC Disabilities Ministries and an advocate for ensuring that people with disabilities are welcomed in the church, encouraged to share their gifts with the entire community, and affirmed, just as they are. He was the preacher at Closing Worship at the General Synod this past summer in Indianapolis.*



JJ Flag at General Synod closing worship

wouldn't ring so loud in my ears. Perhaps ableism would not have the last word.

*Bekah Maren Anderson (she/her) is a queer and disabled writer, activist, and theologian. She earned her Master of Divinity from Union Theological Seminary in 2021, and now serves as the Director of Pastoral Care and Community Connections for the Julian Way, a ministry offering spiritual care to people with disabilities. She is the co-convenor of the Disability Theology Discussion Group, board member of the United Church of Christ Disabilities Ministries Board, and a Member in Discernment with the Farmington Valley Association of the UCC. She lives in Northampton, Massachusetts, where she enjoys playing Dungeons and Dragons, sampling many kinds of loose-leaf tea, and entertaining her tiny gray cat, Jasmine.*

*\*Lewis, Talila. "Working Definition of Ableism, January 2022 Update." <https://www.talilalewis.com/blog/working-definition-of-ableism-january-2022-update>*

# Human Dignity and the Dignity of God

DAVID K. POPHAM, CONFERENCE MINISTER

Dignity is a compelling dynamic. It is closely related to the issue of honor, which, in turn, is related to our sense of acceptance and safety. To speak of human dignity is to speak of the multifaceted dimensions of relationships, belonging, and personal security. The interweaving of these forces coalesces around our sense of worth and value. Human dignity is the expectation that each person is to be valued and respected for their own sake, as each person is a point of worth and value. The modern expression of this may be found in the Universal Declaration of Human Rights of 1948. Article 1 stipulates in part, “all human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”



PHOTO: SHUTTERSTOCK

As Christians we recognize human dignity is also knitted to Divine dignity. “If someone says, ‘I love God,’ and hates others, this one is a liar; for the one who does not love others who are seen, cannot love God who is not seen” (1 John 4:20). From this perspective the dignity we show or withhold from others becomes the dignity we show or withhold from God.

Denying dignity springs from our concerns for self-preservation. We project these internal fears upon others. African Americans live with

our fear of animalistic behavior. LGBTQ+ live with our fear of religious abomination. Asian Americans live with our fear of fetishization. Native First People and Aboriginal Pacific Islanders live with our fear of uncivilized primitives. Latinx Americans live with our fear of criminals. As 1 John indicates, since the person we encounter provides to us an opportunity to love God the reverse is also true; that God runs the risk of bearing our fears: animalistic, abomination, fetishized, uncivilized, criminal and many more every time we withhold dignity from others, even in the name of God.

Self-fear can ultimately reject the fact that the stories of our lives are intricately interwoven and dependent upon the stories of all lives. Within our narratives exist points of solace and challenge, inspiration and desperation, “coalescence and credible praxis” to quote the African cultural historian Gus Casely-Hayford.\* Without this interconnection there can be no joining of the meaning of our life story with the sweeping story of humanity, which, in turn, informs the story of God.

Our role as seekers after truth, beauty, and devotion of Christ is to be honest about our fears related to self-preservation. God’s ability to redeem those areas of our lives that are vulnerable and tender is an unwavering theme throughout the scriptures. Yet, the courage of honesty and candidness to acknowledge these parts of our lives often waver and we fall back onto degradation of others.

This dynamic is illustrated by two letters which ironically arrived on the

same day, just as I was working on this reflection. Please note that both letters were sent by entities unrelated to the Conference.



Koloa Union Church takes part in Pride parade on Kaua'i

The first letter that I opened stated: “All across America every week there are churches which, when celebrating communion, proudly and brazenly include among the participants unrepentant homosexuals, lesbians and others from the LGBTQ spectrum of perversions. In many cases, those serving the elements are themselves ‘proud’ LGBTQ participants. *America has become the leader for profaning the body and blood of the Lord Jesus Christ (emphasis in original).*”

The second letter I opened stated: “Please accept this offering from our Jewell Church in support of your efforts in Maui. Our hearts and our most sincere prayers are with you and all of God’s people facing this disaster. With God’s help, the work and ministry of the church will go on!”

I cannot help but to hear Jesus quizzing us as he quizzed the crowds of his time, “which of these two Christian letters dignify God?”

\*“How Can Museums Open Doors to the Past?” pp 230 – 246, in *What is History, Now? How the Past and Present Speak to Each Other*, eds. Helen Carr and Suzannah Lipscomb



# Stewardship of Our Church Spaces

ANDREW BUNN, HCF EXECUTIVE DIRECTOR

A church building is more than just a physical structure; it is a sacred space that serves as a spiritual home for a community. As custodians of these important places, we have a duty of care to ensure the longevity, functionality, and positive impact of these vital spaces, and the safety of the people who go there.

**Cultivating a Culture of Stewardship:** Stewardship begins with fostering a culture of care and responsibility within the church community. Church members should be encouraged to view the church building and grounds as shared treasures, inspiring a sense of pride and commitment to their well-being. Educate the congregation on the importance of proper stewardship. Workshops, newsletters, and communication channels can help convey the significance of maintaining the church building and grounds as well as fostering a sense of shared responsibility.

**Regular Maintenance and Inspections.** Establishing a routine maintenance schedule is essential to prevent small issues from escalating into major problems. Regular inspections of the building's structure, roof,

air-conditioning systems, and other critical components can help identify and address potential issues before they become costly repairs. Incorporate regular maintenance costs into the church budget. Planning for ongoing upkeep ensures that necessary repairs and improvements

are financially feasible. A well-maintained facility is a testament to responsible stewardship.

**Landscape and Grounds Management.** The exterior of the church is the first impression visitors have. Well-maintained landscaping and grounds not only enhance the aesthetic appeal but also create a welcoming atmosphere. Proper lawn care, tree maintenance, and attention to outdoor spaces contribute to a positive overall environment.

**Accessibility.** Ensure that the church building and grounds are accessible to all members of the community, including those with disabilities. Installing ramps, handrails, and other accessibility features demonstrates a commitment to inclusivity and allows everyone to participate fully.

**Preservation of Historical and Architectural Features.** If the church has historical or architectural significance take measures to preserve these features. Consult with experts on the restoration and conservation of stained-glass windows, unique woodwork, or other elements that contribute to the character and history of the church.

**Energy Efficiency Upgrades.** Consider adopting energy-efficient practices and technologies within the church building. This not only aligns with responsible environmental stewardship but can also lead to cost savings over time. Upgrading to energy-efficient lighting, air-conditioning systems, and insulation are practical steps in this direction.

**Community Engagement and Utilization.** Actively engage the community by opening up the church building and grounds for various activities. Hosting events, providing meeting spaces, and collaborating with local groups not only fosters a sense

of community but also helps in maintaining a vibrant and active facility. Proper contracting with third parties who use the property, however, is very important, so the parties understand and allocate responsibilities, risks, and insurance requirements.

**Safe Church Policies.** A church should have policies in place to keep its congregants and visitors safe.

While this includes policies relating to regular maintenance and inspections, it also includes policies governing the conduct of the people who come to the church. Churches must prioritize the safety and well-being of their people. Having a "Safe Church" policy or "Safe Conduct" policy not only safeguards the well-being of congregants but also serves

as a proactive measure to mitigate legal risks and secure comprehensive insurance coverage. It also is a crucial step towards creating an environment that fosters trust and compassion.

I encourage you to look in more detail at these matters by viewing the materials available from our Insurance Board, or similar organizations, that can help you develop policies and checklists to keep your church property well maintained and safe (see <https://www.insuranceboard.org/safety-central/>). Through thoughtful and consistent efforts, the church can fulfill its duty to care for its treasured spaces and the people who visit and carry forward its legacy of faith and community. Let us know how we can help.



United Community Church, Hawaii Island



Wai'oli Hui'ia Church, Kaua'i



**Association of Hawaiian Evangelical Churches (AHEC):  
October 20 - 21 at Hau'oli Kamana'o Church**



**Hawai'i Island Association (HIA):  
November 4 at First United Protestant Church**



**Kaua'i Association:  
November 5 at Hanapepe Hawaiian  
Congregational Church**





**'Aha O Nā Mokupuni 'O Maui, Moloka'i A Me Lāna'i:  
November 18 at Wailuku Union Church**



**Conference  
Calendar of Events**

**JANUARY 1 - 2, 2024**

New Year's holiday (Office Closed)

**JANUARY 10**

Last day to submit OCWM offerings for 2023

**JANUARY 15**

Martin Luther King, Jr. Day (Office Closed)

**JANUARY 27**

State Council of Hawaiian Congregational Churches

**FEBRUARY 3**

Conference Council/Board of Trustees

**FEBRUARY 16 - 17**

AHEC Spring 'Aha Halāwai

**FEBRUARY 19**

Presidents' Day (Office Closed)

**FEBRUARY 22 - 24**

Conference Council Retreat

**O'ahu Association:  
November 4 at Makiki Christian Church**





# Thompson Makes Stop in Hawai'i

The United Church of Christ's General Minister and President, Karen Georgia Thompson, led a delegation of the World Council of Churches (WCC) on a pilgrimage to the Marshall Islands in November to raise awareness about two important issues: the effects of nuclear testing and climate change in the region.



UCC General Minister and President Karen Georgia Thompson meets with folks in the Hawai'i Conference

This trip provided the opportunity for Karen Georgia to stop in Hawai'i on her way to and from the Marshall Islands. On Saturday, November 25, Karen Georgia graciously agreed to hold an open forum to talk story with folks in the Hawai'i Conference. Watch a recording of the session on the Conference website: <https://www.hcucc.org/single-post/karen-georgia-thompson-talks-with-hcucc-for-first-time-as-ucc-general-minister-and-president>.



Karen Georgia Thompson shares her vision and thoughts

Karen Georgia Thompson was elected the General Minister and President of the United Church of Christ at this past summer's General Synod in Indianapolis. This was her first visit to Hawai'i in this capacity.



Kanaana Hou Siloama UCC, Kalaupapa

## Mission Offering: Kalaupapa Sunday

On the fourth Sunday of every January, churches are invited to commemorate the estimated 8,000 people diagnosed with Hansen's Disease who were exiled to Moloka'i's remote Kalaupapa peninsula.

Resources for observing Kalaupapa Sunday are available on the Hawai'i Conference website ([www.hcucc.org](http://www.hcucc.org)).

The suggested date for observing Kalaupapa Sunday is **January 28, 2024**, though churches may honor the patients of Kalaupapa and their families any Sunday in the year.

## Henry 'Ōpūkaha'ia Scholarship

Each year on the third Sunday in February (closest to the anniversary of Henry 'Ōpūkaha'ia's death), churches are invited to receive an offering to support scholarships in his name.

Henry 'Ōpūkaha'ia Scholarships, which honor the legacy of the young Hawaiian credited with inspiring the Sandwich Islands mission that brought Christianity to Hawai'i, are available to candidates for ministry attending an accredited seminary and clergy pursuing continuing education.

Churches are invited to receive an offering to support these scholarships on **Sunday, February 18, 2024**. The offering may also be collected on another date.





# Reproductive Justice is a Right

MALIA GALINDO (SHE/HER), ASSOCIATE FOR FAMILIES, CHILDREN, AND YOUTH; CHURCH OF THE CROSSROADS



As followers of Jesus, we are tasked by God to be the people who “see” one another. We worship a God who claims all people as their children and asks us to care for one another so that we can create a better world.

This means that when we come across an issue that a specific group of people are facing, it is our respon-

sibility to support them. In the past few years, many people, who need access to reproductive rights, are having their rights and autonomy either minimized or being taken away completely through laws made primarily by people who have not taken the time to understand the needs of the people being directly impacted.

We are called to action, to support, to be louder, and more

*Malia addressed the crowd at a press conference for the launch of The Hawai'i Abortion Collective's Your Official Guide to Abortion in Hawai'i. We share her statement here:*

**August 31, 2022**

Good Afternoon,

I am Reverend Malia Galindo, an ordained minister of the Christian Church (Disciples of Christ) and an active partner with the United Church of Christ denomination. I am also a person who is directly affected by the changes in abortion related laws as someone who is able to become pregnant.

There has been a loud message throughout our nation that you cannot be a Christian and support abortion. I am here to tell you that is wrong. The fight for abortion rights is not a new one. As someone raised in the United Church of Christ, I come from a history of people who have fought and supported the rights of women and people with uteruses to have access to abortion.

I am a Christian who believes in the message and life of Jesus Christ and professes that he is my savior. I am a Christian who has participated in and been baptized myself. I am a Christian who heard a call from God and answered that call to ministry so that I could support the work being done here today and tell you I am a Christian and I support abortion rights.

What I say here today will not erase the narrative that most Christians are anti-abortion. Nor is that

something that I am aiming for. My faith tells me that all life is valuable, and I truly wish for a world where

there are fewer abortions. However, I refuse to aim for a world that does so at the cost of our rights and life. In order for us to make faithful and thoughtful responses to the need for abortion, we need to remember the message of Jesus was not one of judgment or control, but of love and respect for every single person, because we are all children of God. Accessing lifesaving healthcare is not a sin.

Resources like this one are so important not only to protect those who are in need of abortions, but also to aid those like myself who often help bring these resources to our communities. I pray that we are able to better support our loved ones and our communities by supporting not only this guide but others like it, so that we may continue to work with God in creating a world that is more compassionate and Christ-like.

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.

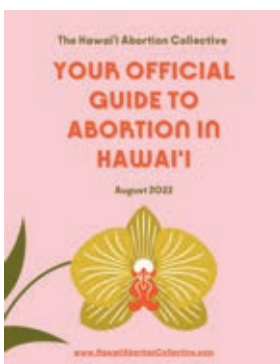
impactful than those who seek to control us. I that we hear that call and do what we can to be informed and love our neighbors as we would want to be loved.



Protesting in support of abortion rights



Church of the Crossroads youth march for abortion rights



[hawaiiabortioncollective.com/the-abortion-guide](http://hawaiiabortioncollective.com/the-abortion-guide)

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

### Mālama Maui

With gratitude overflowing in our hearts, the Conference Office is pleased to announce that as of November 30, 2023, contributions to the 2023 Hawai'i Wildfires Fund have exceeded \$603,000.00!

The Hawai'i Conference UCC has adopted a matrix of data points that we believe guides us into best practices and engagement with partners in responding to the fires of Maui. This matrix can be outlined as:

- Tangible and non-tangible assistance
- Sources of funds and the expectations those sources place upon funds use
- Ecumenical partnerships: the ELCA Pacifica Synod and the national Presbyterian Church (USA) Disaster Assistance, and of course, sister associations in the Hawai'i Conference.
- Channels to dispense funds: local congregations and Voluntary Organizations Active in Disasters (VOAD).

- Phases of recovery: an eye toward emerging and long-term recovery needs. We have been told it will be 1.5 - 2 years before rebuilding can begin and with the damage in Lahaina, we anticipate a 7- to 10-year process.
- Waiola Church: we are seeking to ensure that it is the members of the church who are in the driver's seat when it comes time for rebuilding.

Based upon this matrix our response plan currently includes:

- A 3-year commitment for intentional support of Maui Clergy that includes counseling, peer groups, and covered time off.
- An emerging needs focus which includes rental help, assisting with downpayments on new cars, food and water security, and economic support for families, individuals, and the Maui economy through the purchase and distribution of gift cards and gas cards.
- Long-Term recovery (won't pick up for another 1.5 - 2 yrs.): We are projecting this to include temporary housing, while continuing to utilize the work of our local congregations as they assess needs in their areas. We aim to be proactive with unmet needs that other VOAD groups are not set up to meet. For example, assistance with home furnishings, once the houses are rebuilt.

**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.

HAWAII CONFERENCE  
www.hcucc.org



# 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



**Jack Belsom** has been called to serve as interim pastor (part-time) of Iao United Church of Christ in Wailuku. He began

on September 1.

**Cheri Dennis** has been called to serve as interim pastor of Lihue Christian Church. Her first Sunday was October 1.



**Heather Barfield** concluded her ministry as Associate Pastor of United Church of Christ—

Judd Street, with her farewell Sunday on November 5. She has been called to serve as settled

pastor of Kaumakapili Church and her first Sunday was December 3.

**Cassie Chee** is now serving as the designated term pastor of Wahiawa United Church of Christ on O‘ahu as of November 5. Her previous title was bridge pastor at the church.



**Daniel Kawaha** was installed as Kahu Pono of Haili Congregational Church on Sunday, November 5, by the Association of Hawaiian Evangelical Churches (AHEC).



**Debbie Wong Yuen** and her ministry were honored and celebrated at a special service and luncheon at Kauaha‘ao Congregational Church on

December 3, as she will retire on December 31. Members from the Hawai‘i Island Association were present to perform the release of vows.



## Conference Office Staff Transition

The Hawai‘i Conference Foundation (HCF) is pleased to welcome their new Property Management



Associate, **Kathryn Perryman**, who started on Monday, October 16. She will be helping the HCF with physical property management matters, property planning and development activities, and property research.

## In Memory

**Palukne Johnny**, former president of Jarin Rarik Dron (JRD) who



also served the Maui Marshallese Ministry from 2008 – 2009, passed away in September. The Pacific Conference

of Churches posted the following:

“The churches of the Pacific give thanks to the life, ministry, and leadership of the late Rev. Palukne Johnny. In particular, the Pacific Conference of Churches acknowledges his willingness to support the programmes of PCC, particularly our Child Protection Programme and the support to PCC’s re-engagement with our churches in the North Pacific. . .

“May the love, light, and peace of God give you all comfort, strength, and hope as we give thanks for the life of this dedicated servant of God.”

**Paul Brennan**, 84, retired ordained minister, passed away in the early morning hours of Tuesday, September 26, 2023. In 2023, Paul celebrated his 60th anniversary of ordination.



In 2009, the Rotary Club of Windward O‘ahu honored Paul as their “Service Above Self” awardee for his “tireless service to our community in the areas of historical, anthropological, archaeological, and environmental preservation.” In his later years, Paul used his woodcarving skills to create art pieces out of discarded church pews.

He is survived by his wife of 63 years, Dorothy “Dottie” Nesseth Brennan, and four sons, Eric, Nathan, Lars, and Jason and their respective families. Paul and Dottie

have 16 grandchildren and one great-grandchild. Paul and Dottie also lovingly cared for numerous foster children over the years.

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.

December 2023

MELE KALIKIMAKA

## The Great Os of Advent

**O Wisdom**, coming forth from the mouth of the Most High, reaching from one end to the other, mightily and sweetly ordering all things: come and teach us the way of prudence.

**O Adonai**, and leader of the house of Israel, who appeared to Moses in the flame of the burning bush and gave him the teachings on Sinai: come and redeem us with an outstretched arm.

**O Root of Jesse**, standing as a sign among the peoples, before whom kings will stand in silence, to whom the nations will offer their prayers: come and deliver us, and delay no longer.

**O Key of David**, O sceptre of the house of Israel,

who opens, and no one can shut, who shuts and no one can open: come, and bring forth out of the prison the

captive that sits in gloom and in the shadow of death.

**O Morning Star!** Splendor of eternal light! Sun of justice: come and illuminate those who sit in dimness and in the shadow of death.

**O King of the nations**, the object of their desires: come and save us whom you formed from the clay.

**O Emmanuel**, our King and Lawgiver, the expectation of the nations and our Saviour: come and save us, O Lord our God!

*The Os of Advent date back to the 5th Century. Each of the seven Os contains a name for the messiah mentioned in scripture.*

