

Faith Bible Study Guide
For the Week of November 30, 2025
First Sunday of Advent
WHAT DO YOU FEAR? INSIST ON HOPE THIS ADVENT
“In the Time of Herod, We Long for God to Break In”



Be still [2 Minutes]: As you hear these Centering Words, let us greet each other, greet the Holy Spirit, and begin with 1 minute of silence, breathing in the breath of God and allow the group to open themselves to the Holy Spirit today:

CENTERING WORDS/ WORDS TO PONDER:

*We have seen the valley.
We have seen a sky without stars.
We have seen the longest night,
and still we believe.
We believe in a with-us God.
We believe in the hope of tomorrow.
We believe that good news is louder than fear.
We believe this good news is for all people.
So even when our knees shake,
even when our voice trembles,
even when fear is all around us,*

*we will hold onto that good news.
We will reach for each other.
We will look for God in our midst.
We will sing songs of joy.
We will proclaim:
Unto us, love is born.
We have seen the longest night,
and we have seen unimaginable love.
So still, we believe.
Amen.*

OPENING PRAYER:

Everlasting God, we begin our journey toward Christmas with hope stirring within. Teach us how to get ready. Show us how to prepare our hearts for Jesus. Help us walk in your ways, as we put on your Son, Jesus Christ. Guide us on your paths of peace and understanding, as we prepare our hearts anew for the road ahead. Amen.

Be the Word: Luke 1:5-13

5 During the rule of King Herod of Judea there was a priest named Zechariah who belonged to the priestly division of Abijah. His wife Elizabeth was a descendant of Aaron. **6** They were both righteous before God, blameless in their observance of all the Lord's commandments and regulations. **7** They had no children because Elizabeth was unable to become pregnant and they both were very old.

8 One day Zechariah was serving as a priest before God because his priestly division was on duty. **9** Following the customs of priestly service, he was chosen by lottery to go into the Lord's sanctuary and burn incense. **10** All the people who gathered to worship were praying outside during this hour of incense offering. **11** An angel from the Lord appeared to him, standing to the right of the altar of incense.

12 When Zechariah saw the angel, he was startled and overcome with fear. **13** The angel said, “Don’t be afraid, Zechariah. Your prayers have been heard. Your wife Elizabeth will give birth to your son and you must name him John.

Lamentations 3:55-57

55 I call on your name, LORD, from the depths of the pit.

56 Hear my voice. Don’t close your ear[a] to my need for relief, to my cry for help.[b]

57 Come near to me on the day I call to you. Say to me, “Don’t be afraid.”

L: The word of God for all People.

P: Thanks be to God.

Be present: [Being mindful of others and sharing time]

1. Take a deep breath. How is it with your soul?
2. How was your Thanksgiving? Are you ready for Advent?
3. What is a fear that you have... this week... currently...in life...?
4. What is an Advent HOPE that you want to carry with you this season?

Be rooted: [Bible Study]

The series at a glance

| 1 st Sunday of Advent | 2 nd Sunday of Advent | 3 rd Sunday of Advent | 4 th Sunday of Advent | Christmas Eve | Sunday After Christmas | Epiphany |
|--|---|--|--|--|--|---|
| IN THE TIME OF HEROD, WE LONG FOR GOD TO BREAK IN | WHEN WE'RE RUNNING OUT OF HOPE, GOD IS AT WORK | EVEN IN OUR FEAR, WE ARE CALLED FORWARD | WHEN YOU'RE AFRAID, GIVE ME YOUR HAND | GOOD NEWS IS LOUDER THAN FEAR | LET FEAR FUEL A FIRE FOR JUSTICE | FEAR DOESN'T STOP US |
| Luke 1:5-13 (Luke starts the story with King Herod, in an era of fear) <u>Lamentations 3:55-57</u> ("When I called on you, you said, 'Do not fear!'") | Matthew 11:1-11 (John the Baptist is running out of hope and reaches out to Jesus) <u>Isaiah 43:19-21</u> ("I am about to do a new thing") | Luke 1:26-39 (The angel visits Mary) <u>Jeremiah 1:4-10</u> (Jeremiah is called as a prophet) | Matthew 1:18-25 (The angel visits Joseph in a dream) <u>Isaiah 41:5-10</u> ("Do not fear, for I am with you") | Luke 2:1-20 (The angels deliver good news to the shepherds, who go to the newborn Christ) | Matthew 2:13-15, 19-23 (The Holy family flees to Egypt, then returns to Galilee once it's safe) | Matthew 2:1-12, 16-18 (The magi visit Christ; Herod responds with the massacre of the innocents) |

About the “What Do You Fear?: Insisting on Hope this Advent” theme:

Luke’s Gospel begins the story of Jesus with this opening line: “In the time of Herod...” This detail may seem minor to modern readers, however, it reveals layers of information about the fearful world Jesus entered, one filled with rampant oppression, economic disparity, uncertainty, and instability. A world not so unlike our own. And yet, throughout the stories of Christ’s birth, the whispers of angels deliver a surprising message: “Do not fear.” In our own time, we might ask: is it even possible to be fearless in a fearful world? When Mary, Joseph, the shepherds, and the magi are each called into God’s redemptive story, they do not deny their fears—they move through them. They ask questions, hold fast to courage, trust in good news, and say, “Here I am, Lord.” When we find ourselves in fearful times, can we acknowledge our fears while also insisting on hope?

This Advent series that takes seriously the angels’ message and trusts that Christ’s birth truly is good news of great joy for all people. This series looks closely at the fear and terror looming in the background during the time of King Herod and invites us to consider the fears we hold now. Fear can divide and paralyze us, and even be used as a tool for oppression. But what if we formed a different relationship with fear? Can we acknowledge fear without letting it rule us? Might we catalyze

our fears into love and action? What if naming our fears helps us see more clearly how God is breaking in and where God is at work? This series gently invites us to identify where fear is present—both in the Advent story and in our lives—while also finding our way toward hope, with the angels’ voices in our ears.

Every Advent, we light candles, sing carols, and pray for Christ’s coming because we believe God entered a frightened world to bring good news. We hold onto hope because we believe that Christ did come—that’s the promise of the season. Our hope is not flimsy or fleeting. It’s gritty, resilient, and can endure—no matter what we fear or face. This season, let us insist on hope and trust that good news is greater than fear.

Theme connections for Luke 1:5-13 & Lamentations 3:55-57:

Both Luke and Matthew begin their gospels by orienting us within “the time of King Herod,” and so we begin the series by fleshing out what it might have been like to live in the days when Jesus was born—a time not all that different from our own. As an elderly priest, Zechariah had witnessed the fall of Judean independence and the beginning of Roman occupation. He longed for the coming Messiah, and he longed for a son. The author of Lamentations cries out in personal pain while his homeland is under Babylonian rule. Our global and personal heartache are intertwined, and the wait for promised rescue is hard to bear. Whether in exile, under the rule of a puppet king, or in the depths of personal pain, we long for God to break through the fear and bring us hope.

(See below for more Commentary)

Guiding Questions:

1. In his book, *The Politics of Jesus*, scholar Obery M. Hendricks writes: “Maintenance of Herod’s position rested, on the one hand, upon continually currying Roman favor by funneling as much wealth to Rome as possible and, on the other hand, by resorting to unspeakable brutality to thwart his own people’s quest for freedom. . . . This environment of callous economic exploitation and homicidal repression of the people of Israel by Rome and its puppet, Herod, is the dangerously volatile setting into which Jesus was born.”⁴
 - As we join Zechariah in the proverbial “time of King Herod,” we do so acknowledging that in any time, there are Herods among us. In what ways does our world now reflect the world Jesus entered?
2. What is your relationship to fear?
 - How do you typically respond to fear?
 - Fight, flight, freeze, fawn?⁵
 - Are there other emotions hiding underneath your fear, such as grief, longing, despair, or doubt?
3. Both Zechariah and the writer of Lamentations face macro fears (related to socio-political, economic, religious factors) and micro fears (driven by personal, familial, and spiritual factors).
 - What are the macro and micro fears that people in your congregation are facing right now?
4. In both of this week’s focal scriptures, God listens in the midst of great fear: “you heard my plea” (Lam. 3:56); “your prayer has been heard” (Luke 1:13). Naming our fears and longings can be incredibly healing.
 - This week, what deep longings do you bring to God?
 - How can you make space for naming these longings in your worship service?
5. When the angel visits Zechariah, he is “terrified/perplexed” and overwhelmed with fear. In the Greek, the same root word, *tarassó*, is used to describe Mary when the angel Gabriel visits her as well (Luke 1:29). Sometimes God breaks into our lives in unexpected and fearful moments.
 - When in your life has a terrifying experience led to a new beginning?

4 The Politics of Jesus, by Obery M. Hendricks, Jr. (New York: Three Leaves Press, 2006). 41-42.

5 For descriptions of each fear response, read: “Fight, Flight, Freeze, or Fawn: How We Respond to Threats,” by Olivia Guy-Evans. SimplyPsychology. November 9, 2023. simplypsychology.org/fight-flight-freeze-fawn.html



Commentary on Luke 1:5-13; Lamentations 3:55-57 | by Rev. Dr. Boyung Lee

"In the time of Herod..." (Luke 1:5)

With these words, Luke's Gospel grounds the birth of Jesus in a world shaped by violence, occupation, and fear.

This was no golden age of peace or spiritual clarity—it was a time of survival under empire. Herod, the Roman-appointed ruler of Judea, governed with paranoia and cruelty. His power, secured through imperial alliance, was maintained by coercion, surveillance, and brutality.

Luke situates the story of Jesus within these political realities. His Gospel is not only spiritual but political—resistance in the face of empire.

Amid this context, Luke introduces Zechariah and Elizabeth—an aging priestly couple not marked by prominence, but by longing.

They had no child. In their time, barrenness was often interpreted as divine judgment. Elizabeth's childlessness brought not just personal grief but public shame.

Yet, Luke insists: they were righteous. Their faith endured, even in waiting.

It's tempting to rush ahead to the angel's announcement and the joy of John's birth. But Luke slows us down, inviting us to notice the interruption.

While offering incense in the temple, Zechariah encounters a divine messenger. His response is not relief or joy—but fear.

Luke uses the Greek verb *tarassó*—to be troubled, disturbed, or agitated.

This is no fleeting startle. It evokes deep inner shaking, a disruption of body and spirit.

Tarassó is the soul's recoil from the unexpected, the mind's clamor in the face of uncertainty, the body's trembling at the threshold of something it cannot control.

Fear, in this context, is not failure. It is a natural human response to divine disruption.

But fear can become more than a reaction. It can take root and become a way of being.

In John 14:27, Jesus says, "Let not your hearts be troubled (*tarassó*), and do not be afraid (*deiliaó*)."

The second term, *deiliaó*, implies a shrinking of heart, our spirit—a fear that inhibits action and diminishes courage.

Together, these words describe fear that doesn't just visit—it settles. Fear that shapes our posture toward the world.

Many of us know this kind of fear. Especially in "Herodian times"—eras marked by empire, oppression, and uncertainty—fear becomes embedded in our bodies, relationships, and public discourse. It becomes background noise so constant we forget it's there.

Like Zechariah, we may grow so used to disappointment that when hope finally arrives, it startles us. When God interrupts, we flinch.

So when the angel says, "Do not be afraid, Zechariah, for your prayer has been heard," it is not a dismissal.

It is a reorientation. Your fear is real—but it is not the only truth.

God has already been listening. God enters the silence, the ache, the barrenness—into the very place where fear has taken root.

And God's response begins not with a miracle, but with recognition: your prayer has been heard.

This is a word for all of us in Advent.

In a season of waiting, we are not asked to suppress fear but to face it. To ask:

How does fear live in me?
What voices has it amplified?
What longings has it silenced? (*cont.*)

Commentary on Luke 1:5-13; Lamentations 3:55-57 | by Rev. Dr. Boyung Lee (*cont.*)

Fear, as trauma theologians remind us, can be a teacher. It tells us that something matters. That something is at stake.

It is the voice of our vulnerability asking not to be erased, but acknowledged.

Advent gives us room to sit with fear—not to banish it, but to listen.

What are we afraid to hope for?
What have we stopped praying for?
Where has fear caused us to shrink back?

Zechariah's fear doesn't disqualify him. It marks the beginning of transformation.

Even in his silence, he becomes part of the unfolding story—his life bearing witness to a God who hears, disrupts, and enters fearful places with grace.

"In the time of Herod..."
the world was loud with empire's threats,
echoing with grief and longing.

And still—God broke in.

In the time of fear,
God heard a prayer.
And responded with presence.

This Advent, perhaps the question is not how we rid ourselves of fear.

Perhaps the deeper invitation is this:

Can we name our fear honestly—
and still believe God is near?

Be transformed: [Faith in Action Challenge]:

In her commentary, Boyung Lee asks: “What are we afraid to hope for? What have we stopped praying for? Where has fear caused us to shrink back?”

- How do you answer these prompts? As Lee asserts, your fears do not disqualify you; instead, they mark the beginning of transformation.

Let’s use our other senses and hear how artists reflect theologically on the art they have created for Advent...



Depths

by Carmelle Beaugelin Caldwell

Inspired by Lamentations 3:55-57

16"x20" Acrylic, oil pastel, metal leaf on canvas

I am reminded of my love-hate relationship with theme park rides as soon as the ride quiets into a slow, steady climb—creeping toward an edge that seems to vanish. It’s at this point that full panic sets in and it hits me: a drop is coming.

It’s not the speed or height of roller coasters that scares me. It’s the weight—being pulled down by something far heavier than myself, strapped to metal with gravity

dragging me into the depths while my stomach scrambles to catch up, my heart left behind in midair.

Many of us, like the writer of Lamentations, know this kind of free fall—in our personal lives, in our ministries, and in a political climate that seems to collapse our sense of security into a bottomless pit. Yet, when the fall ends, when the deepest depths have been reached, who hears us when we call? As we echo prayers from the depths of each of our lives, we can rest in the assurance that we are heard by a God who meets us at rock bottom. —CARMELLE BEAUGELIN CALDWELL



Zechariah and the Angel

by Hannah Garrity

Inspired by Luke 1:5-13

32"x20" Paper lace & graphite drawing, backed with cyanotype print

Within the political landscape of Herod’s time, hope was not on the horizon—that’s the point. And Elizabeth had been barren for many years. This miracle visited her—in her body, in her womb—because it was so unexpected.

In this piece, I imagine the angel in a female form arriving close to Zechariah in the darkened Temple, surprising him by her presence. His reaction is a fearful one in this image. He leans away, squints his eyes, and covers his head. He protects himself from her, from her presence, from her power, from her words, from her gaze. He hides. The incense swirls around them. In contrast to his fear, her message is one of hope: long-yearned-for-joy and family security. Here the angel’s message is represented by the doves and the stars. Her message flows into his space with the same power that invoked his fear. I imagine Zechariah lets his guard down then, and listens to her in shock. I imagine he takes in her words, lets his arm down, meets her gaze, and holds onto joy, despite his ongoing apprehension.

In this image, I placed my paper lace over a cyanotype print, which is created using photosensitive paper, objects, and sunlight. The cyanotype didn’t work the first time; I had to paint the light-sensitive solution again and then expose the print for longer in brighter daylight. I really needed plexiglass to hold my branches and leaves tightly to the paper, but I didn’t have it. Nonetheless, the final print reflected the flow of energy in this text.

The movement in the cyanotype is horizontal—perfect for the lateral conversation between the angel and Zechariah. Pine needles created shapes that appear to reiterate the angel’s words as they are leaving her mouth toward Zechariah’s ear. These words, this unexpected and miraculous hope, are the focal point in the text and the art. In the cyanotype, there are deep blues with silhouettes of leaves and stems, but nothing so powerful as these words, these pine needles creating a high-contrast focal point. God is breaking in. —HANNAH GARRITY

Further reading & research:

- Read "King Herod the Great: King of Judea," by Rittika Dhar. History Cooperative, March 11, 2024.

historycooperative.org/king-herod-of-judea/

(Note: This article provides an overview of "Herod the Great," noting his controversial status among scholars and historians. It provides historical context for how Herod reigned, stating: "Herod, however, was named the King of Judea by the Roman Senate and as such was directly under the overlordship of Rome. Officially, he may have been called an allied king, but he was very much a vassal to the Roman Empire and he was meant to rule and work for the greater glory of the Romans. For this reason, Herod had many opponents, not least of whom were his own Jewish subjects.")

- Read Chapter 1: "What Hope Is Not" in *Hope: A User's Manual*, by MaryAnn McKibben Dana (Grand Rapids, Michigan: William Eerdmans Publishing Company, 2022). 5-34.

(Note: McKibben Dana opens her book by defining what hope is not, reflecting on the ways hope is not optimism, toxic positivity, solace, or future-proofing. She writes, "Perhaps despair and hope aren't opposites at all; perhaps they beat within the same yearning human heart" (26).)

- Read "Hope" by Lisel Mueller in *Alive Together*. (Louisiana State University Press, 1996).

(Note: In this poem, Mueller describes hope as something that "hovers in the dark corners," and exists in things that are emerging and in motion. She writes, "It is the singular gift / we cannot destroy in ourselves, /

the argument that refutes death, / the genius that invents the future, / all we know of God.")

Prayers & Concerns / Announcements:



*We lift up prayers for all of God's
Creation. Lord Hear our Prayers.*

continued prayers for Healing and Wholeness

| | | | |
|-----------------------|-------------------|-------------------------|--------------------|
| Rev. Alan Mark | Elaine Yoshida | Karlynn Fernandez | Polyana 'Isama'u |
| Alice Kajiya | Eleanor Ngai | Kay Saxton | Priscilla Kandel |
| Alvena Fukuhara | Emi Hino | Kian Tehrani | Raquel M. Martinez |
| Amy Higa | Ernie Santiago | Kiki Hashimoto | Rev. Mike Hiranuma |
| Anthony Anderson, Sr. | Faith Tanaka | Kim Foster | Ron Hamaguchi |
| Apolosi Lokotui | Florence Nakakura | Kraig Nakano | Richard Ueyuenten |
| Audrey Goto | Fred Oshiro | Rev. Kim Montenegro | Ruth Hirata |
| Austin Maeda | Geri Shiraki | Kelsey DeGracia | Ruth Taira |
| Barbara Tamura | Glenn and Millie | Kenny Medeiros | Sandra Minjarez- |
| Betty Kobata | Shimizu | Kyle Ichikawa | Grange |
| Bill Morris | Grace Tochiara | Larry Takumi | Scarlett Bone |
| Brian Okumura | Grant Hanada | Layne Nakasone | Steph Matsunaga |
| Cami Bruns | Harriet Tateyama | Linda Jung | Sue Hamada |
| Chic Miyake | Haru Yasunaga | Liz Harner | Sue Hasegawa |
| Christine Keim | Hisako Shohara | Lucas Yniguez | Susan Mizuki |
| Claretta Foster | Ingrid Peterson | Marion Antoku | Susan Slade |
| Dan Segawa | Irene Munasato | Mary Jung | Tam Kobayashi |
| Danny Tokudomi | Jack Honda | Mary Marchand | Theresa Apicella |
| Dan Yamashita | Jayne Watanabe | Mary Tamura | Tommy Sakaguchi |
| Deron Takishi | Jehiel Vinluan | Maxine Butcher | Tseyli Mantooth |
| Diane & Destiny | Jerry Osaka | Mutsuko Nishi | Victoria DelaTorre |
| Ueda-Banda | Joanne Sato | Nancy Matsushima | Walker Wilkerson |
| Dr. DoAnn Tsuneo | Jordan Sasaki | Noah Miyagawa-Sue | Wayne Shimizu |
| Kaneko | Joye Barker | Oscar Philip Bland, Jr. | Whitney Nakayama |
| Dr. Nguyen | Juliet Koyanagi | Patty Kobayashi | Winnie Osaki |
| | Kaitlyn Sabeda | | |

for All Our Saints

Nancy Harada and family, on the passing of Jack Harada.

The Furuta Family, on the passing of June Furuta. (11/12/25). *A Celebration of Life is scheduled for December 12, 2025 at 11:00am. RSVP with Church Office.*

Ron Troester and family, on the passing of his son, Derek Troester. (11/12/25)

Joy Kobashi-Yoneda and family, on the passing of her father, Arthur Kobashi.

Iizuka Family, on the passing of Pearl Iizuka (11/4/25). *A Celebration of Life is scheduled for December 20, 2025 at 1:00pm. RSVP with Church Office.*

Elaine Yoshida, on the passing of her brother, Sadao Larry Sakai (10/16/25)

Ralph Ichikawa, on the passing of his brother, Ken Ichikawa (10/26/25)

those in Community Living & Homecare

Chic Miyake
Doris Kato
Emma Horiuchi
Faith Tanaka
Rev. Harry Fujimoto
Irene & Tak Ryono
Jane Kiyohara
Marion Antoku
Mary Jung
Nobie Shiokari
Ruth Hirata
Sets Asano
Sue Hasegawa

for our Worldwide Community

for the Leadership of our Country and our Churches

for the immigrants: migrants, refugees, asylees

for our siblings in Christ who struggle and in need of God's care

for those who live in through wars, unrest, and violence

for those suffering and rebuilding after national disasters and man-made catastrophes

Celebrations:

* Note change for Doris Shigihara's Award, December 7, 2025

Birthdays: LOTS OF NOVEMBER BIRTHDAYS

Shari Nishihara (11/11)
Ralph Ichikawa (11/13) - 90yo
Polyana 'Isama'u & Alice Kajiya - 98yo (11/26)
Diane Ueda-Banda, Pam Fink, Tam Kobayashi...
Lani Walker (retired)

For healing and recovery

- This week asking for prayers for:
 - Frank Sato, father of Teresa Sato, who suffered a stroke this past week, and also prayers for Teresa and her husband Rick who are caring for their son Walker who suffered a traumatic brain injury this past summer.
 - Friends of Ally Kubo: the siblings of Ann Kiely, Mary and Bob Kiely
- Always: Rev. Alan, Harriet, Victoria, Larry, Kraig, Alvena, Audrey, the Shimizus, Winnie, Tseyli, Walker, Nancy, Mary, Ruth, Faith, Irene, Tak, Winnie, Nobie...many who are homebound and those unable to be with us... and so many other that we all that we miss their presence next to us in the sanctuary and our groups.

- Jennie Shitakubo
- Alan Mark
- Tam Kobayashi (9/9) / (10/21)
- Audrey Goto recovery
- Kraig Nakano
- Alice Kajiya
- Larry Takumi
- Harriet Tateyama
- Scarlett Bone - Surgery, 10/31 (12:30pm)
 - Liz Harner, Scarlett's Grandma
- Diane & Destiny Ueda-Banda
- Victoria DelaTorre
- Tseyli Mantooth
- Kim Foster & Claretta Foster
- Debra (surgery for cancer) and Deborah (101 yo mother; fell)

- (Kim Foster's friends)
- Dan Yamashita
- Juno Uyematsu
- Kenny & Penny Medeiros
- Walker Wilkerson
- ~~Kirk Miya*~~ (private prayers for Bible Study)
- Whitney Nakayama (recovery from surgery)
- Alvena Fukuhara
- Jason Sasaki
- Kiki Hashimoto (Sue Kunisaki -friend)
- Oscar (Kim Foster's cousin; cancer)
- Meredith Wilkins (Holman; surgery) / Christopher Wilkins Sr. (passed)
- Susan Slade's friend, Sherri

Traveling Mercies

- Nargis Basu - Traveling to India for 3 months
- Donna & Darrell Iki and family

World Concerns:

- All who struggle, suffer, experience pain and grief...
- US government; restoration of benefits, medical, food stamps, social security...
- War-torn countries, Natural disasters...
- Immigrants, Refugees, Asylees losing rights and protections...

Absent from the Body, Present with the Lord

- Nancy Harada and family on the passing of her father, Jack Harada (10/2025)
- Rev. Diana Master's mother passed (Nov)
- Ron Troester on the passing of his son, Derek Troester (11/12); A Celebration of Life for Derek, today, 11/30 (in Omaha, Nebraska); (Traveling mercies: Ron and Karen &

Fred Matsuyama are attending and an arrangement has been delivered by Karen & Fred on behalf of Faith UMC)

- Joy Kobashi Yoneda and husband Curtis Yoneda, on the passing of Joy's father, Arthur Kobashi (11/12)
- The Furuta Family, Sandee Furuta, Deanne & Young Kim and the boys, Ty, Jake, and Cody on the passing of their mother and grandmother, June Furuta (11/12); A Celebration of Life for June Furuta on 12/12 at 11am.
- Mel, Lisa and Kristin and family on the passing of Pearl Iizuka. A Celebration of Life for Pearl will be held on December 20, 1pm at Faith. *We are collecting photos of Pearl in ministry and with you, if you please have some, please send to me or Andie in the church office. We have also asked if our ministries can help with a video for Pearl's Faith Life. *If members would like to bring desserts for the reception...*



CELEBRATION OF LIFE
SERVICE

Pearl Ann Iizuka

November 27, 1955 - November 4, 2025

In-Person:
December 20, 2025
1:00 PM
Faith United Methodist Church
2115 W. 182nd Street
Torrance, CA 90504
Casual, colorful attire
No koden please
RSVP by December 13:
<https://forms.gle/2Cq94BYVCvhsSkcq6>

Virtual:
<https://vimeo.com/event/5534515>



Church Contact: (310) 217-7000
Church Email:
communications@faithsouthbay.org



Join us in celebrating the life of
June Y. Furuta
Friday, December 12th at 11 AM
Faith United Methodist Church
Torrance, CA

RSVP: bit.ly/JuneFuruta (case sensitive)



And Know that He is God: Closing Prayer & Blessing

In a fearful world,
may you look for God's spirit.
May you reach for each other's hands.
May you choose courage whenever you can.
And in all things, may you remember
that good news is louder than fear.
In the name of the one who calls,
the one who sends,
and the one who journeys with—
go in peace and
be not afraid.
Amen.