

HOOKUIKAHI

Hawaii RECONCILIATION RESTORATIVE JUSTICE

Resolutions and Apologies



Pacific Justice and Reconciliation Center
Dr. Kahu Kaleo Patterson and Dr. Haaheo Guanson
November 8, 2017

PACIFIC JUSTICE AND RECONCILIATION CENTER

Honolulu, Hawaii

A L O H A I S P E A C E !

A is for 'Amo 'Amo is for the first "A" in ALOHA because it means to carry a burden on the shoulders. This word reminds us of the heavy weight of responsibility we have to "aloha kekahi i ke kekahi". This responsibility stems from a heart filled with compassion for all things but especially those who are poor and oppressed in life. The 'auamo is the pole used to rest on the shoulders that carries the burden tied to both ends. The burdens are balanced which reminds us that not only do we have the responsibility to "bear one another's burdens" but our kuleana includes malama and aloha 'aina, to care for the land, the 'aina, wai, and kai.

L is for Li'a Li'a is defined as a strong desire, or yearning as in the yearning for peace and justice. This yearning for peace and justice is what makes ALOHA more than just a sentimental warm feeling inside. It is the honest truth that needs to find expression in the actions and not just thoughts about ALOHA. ALOHA in its most perfect form is the reality of peace and justice. When there is peace and justice ALOHA becomes a yearning for peace and justice. This yearning is echoed in the timeless words of "Ua mau ke ea o ka 'aina i ka pono!"

O is a word made up of a single letter and it fittingly indicates that there is only one answer to the question of life and that answer is "yes". O means to remain true, to endure, to survive, to continue, to exist! To say o means to choose life. This life is not one to be lived in isolation, but in a community, or in 'ohana with others. To understand ALOHA, one must understand what it means to declare O in the face of adversity, discouragement, and even death. The O of ALOHA erases any doubt that Aloha Ke Akua.

H for Hili means to braid, plait, or to string as flowers for a lei, so that we must imagine the many diverse peoples in our communities, and in the world being woven together into a beautiful rainbow quilt; or strung side by side in a wonderful, colorful, and fragrant lei of life. ALOHA is understanding and living this reality that we are all connected to one another, our lives are intertwined even as our roots go deep into the ahupua'a of this honua. Hili is the unifying imperative of ALOHA.

A for Alu begins with the understanding that there are things in this world that separate, divide, discriminate, and destroy. Alu is the response to divisive and

destructive natures and energies. It is the antithesis to division. It seeks to bring together, to foster cooperation, to combine, to consolidate. It reminds us that the very nature of Ke Akua is to reconcile, restore, and redress. The alu of ALOHA seeks to address the brokenness in the world around us, in our families and in our communities, to bring together the things that have been separated, to tear down the walls that separate, to oki to set free those who are held captive. This is ALOHA!

Original text written by Rev. Dr. Kaleo Patterson of Kaumakapili Church and used with permission by Kapiolani Community College – Hookipa Me Ke Aloha. First published in the E Ho'i Mai I Ka Piko Hula – the 1998 World Invitational Hula Festival Publication, Honolulu, Hawaii, 1998. Revised for use by the Pacific Justice and Reconciliation Center by Dr. Haaheo Guanson, Executive Director. For more information see pacificpeace.org



Queen Lili'uokalani

The 1989 Hawai'i Declaration of the
Hawai'i Ecumenical Coalition on Tourism Conference
**TOURISM IN HAWAI'I:
Its Impact on Native Hawaiians And Its Challenge to the
Churches**

Chairpersons: Dr. Kahu Kaleo Patterson and Dr. Haunani-Kay Trask

The Hawai'i Ecumenical Coalition on Tourism convened an historic conference on "Tourism in Hawai'i: Its Impact on Native Hawaiians and Its Challenge to the Churches." Over 75 people participated in the conference from August 25-28, 1989 at St. Stephen's Diocesan Center on O'ahu. Nearly half of these were Native Hawaiians from Kaua'i, O'ahu, Moloka'i, Lana'i, Maui and Hawaii, who represented their church, religious and native organizations. Other representatives of church and religious groups in Hawai'i as well as national and international visitors constituted the rest. For the purpose of this conference, Native Hawaiians were identified as those who trace their ancestry prior to 1778 A.D. in Hawai'i.

The conference was initiated and organized by the Hawai'i Ecumenical Coalition Tourism, the Hawai'i Council of Churches, American Friends Service Committee, and the Hawaii Conference of the United Church of Christ in collaboration with the Ecumenical Coalition for Third World Tourism (ECTWT) and the North American Coordinating Center for Responsible Tourism (CRT). The fourteenth international participants include representatives from ECTWT, CRT, the Third World Tourism Ecumenical European Net, the World Council of Churches (Program to Combat Racism), the National Council of Churches of Christ in the U.S.A., the Republic of the Marshall Islands, the Republic of Belau, the Republic of Fiji, Japan, the Confederated Tribes of the Warm Springs Reservation of Oregon, and the Haida Nation of North America.

A program of exposure and field trips to see the realities of tourism in Hawai'i was organized for the international participants. At the conference itself, participants heard competent research on tourism in Hawai'i, agonizing testimonies from many Native Hawaiians who have been victimized by tourism as well as stories of successful native efforts in self-sufficiency and self-determination. The participants divided into seven groups whose discussions were reported back for plenary. Subsequent analysis and careful deliberation led us to the following conclusions:

- Contrary to the claims of its promoters, tourism, the biggest industry in Hawai'i, has not benefited the poor and the oppressed Native Hawaiian people. Tourism is

not an indigenous practice; nor has it been initiated by the Native Hawaiian people. Rather, tourism promotion and development has been directed and controlled by those who already control wealth and power, nationally and internationally. Its primary purpose is to make money.

- As such, tourism is a new form of exploitation. As a consequence, the Native Hawaiian people suffer the most; their culture has been increasingly threatened, their beaches and even their sacred sites have been taken over or intruded upon in order to build tourist resorts and related developments.

- Furthermore, tourism brings and expands the evil of an economy which perpetuates the poverty of Native Hawaiian people and which leads to sexual and domestic violence and substance abuse among the Native Hawaiian people. In addition, sexism and racism are closely interlinked with tourism. In short, tourism, as it exists today, is detrimental to the life, well-being and spiritual health of native Hawaiian people. If not checked and transformed, it will bring grave harm, not only to the Native Hawaiian people, but also to all people living in Hawai'i.

The plight of Native Hawaiian people is but one example of the destructive impact that tourism is having on indigenous people in communities around the world. All is not well in “paradise.” Indeed,

A STATE OF EMERGENCY EXISTS IN REGARD TO THE SURVIVAL, THE WELL-BEING, AND THE STATUS OF THE NATIVE HAWAIIAN PEOPLE ON THE ONE HAND AND THE NEAR EXTINCTION OF THE PRECIOUS AND FRAGILE NATURAL ENVIRONMENT OF THE OTHER.

CALL TO THE CHURCHES

The churches have a moral obligation and responsibility to raise awareness in its congregations and in the State of Hawai'i about tourism's negative impacts and consequences on native Hawaiians. The churches are called upon to “wrestle against the principalities and powers” which exploit people.

Furthermore, the churches must examine their history of involvement in Hawaii's past, and recognize their role in the loss of Native Hawaiian control over their land and destiny and in the overthrow of the Hawaiian monarchy. Such a recognition should lead to concrete actions on the part of the churches to rectify the wrongs which have been done.

Given these harsh and continuing realities, we, the participants of the conference, call upon the churches and religious institutions of Hawai'i, in consultation with Native Hawaiians, to initiate a process of reconciliation and reparations, as follows:

- Acknowledge the anger expressed by Native Hawaiian people for the past actions of the missionaries, their descendants, and the churches and institutions they Established;
- Recognize that this anger is an expression of the suffering of the Native Hawaiian people; and
- Publicly apologize to the Native Hawaiians within their own congregations and the larger Native Hawaiian community for the church's' involvement and participation in the destruction and erosion of Hawaiian culture, religious practices, land base, and the overthrow of Queen Lili'uokalani and the Hawaiian Monarchy.

I. PRIORITY RECTIFYING ACTIONS

We call upon the churches and religious institutions of Hawai'i to redress these injustices by advocating the following:

A. The return of public and private trust lands to the control of the Native Hawaiian People; An immediate ban on all resort and related developments in those areas designated as sanctuaries by Native

B. Hawaiians, and in rural Hawaiian communities such as, Leeward and Windward Kaua'i, Leeward and Windward O'ahu, Moloka'i, Lana'i, East Maui and the districts of North Kohala, South Kona, and Ka'u on Hawai'i; and

C. Technical, financial and other support from the State of Hawai'i to Native Hawaiian projects which encourage economic self-sufficiency.

Furthermore, we call upon the churches and religious institutions of Hawai'i to support the political claims of Native Hawaiians to establish a sovereign entity, separate from the existing State and Federal governments, in order that they may achieve self determination.

II. PUBLIC WITNESS

We call upon the churches and religious institutions of Hawai'i to take a stand for social justice and engage in political actions, as follows:

- A. Make public an inventory of the holdings and use of all churches lands;
- B. Return those church lands which justly belong to the Native Hawaiian people;
- C. Reexamine the church lands and divest church funds currently being used for tourism purposes which negatively impact Native Hawaiians;
- D. Refuse to participate in the public blessing of those projects which adversely impact Native Hawaiians or the environment;
- E. Support worker demands for higher wages, a full time work week with benefits, and better working conditions in the tourist industry;
- F. Hold the tourist industry and government accountable for the social problems associated with tourism: increased crime, racism, sexual and domestic violence and disruption, substance abuse, housing costs, and land taxes; and
- G. Support policies to reverse current trends of tourist industry growth. The human and natural resources cannot withstand the near doubling of total annual tourists to Hawai'i from its current 6.5 to 11 million over the next two decades, projected by the Hawai'i Visitors Bureau.

III. EDUCATION

We call upon the churches and religious institutions of Hawai'i to utilize and distribute educational materials and programs for both clergy and congregations in order to reevaluate misconceptions and dependency on tourism. These materials should:

- A. Focus on Native Hawaiian culture;
- B. Detail the negative effects of tourism on Native Hawaiian land and water rights, economy, and social life-style;
- C. Promote native Hawaiian self-sufficiency, sanctuaries, and sovereignty; and

D. Present a truthful view of Hawaiian history including the involvement of the church and the U.S. government in the loss of Native Hawaiian land and power, and the overthrow of the Hawaiian monarchy.

IV. RELIGIOUS UNDERSTANDING AND PRACTICE

We call upon the churches and religious institutions of Hawai'i to be reminded that in God's house are "many mansions," and that "The earth is the Lord's and the fullness thereof."

We call upon the churches and religious institutions of Hawai'i to acknowledge and respect Native Hawaiian rights to:

A. Practice and participate in traditional ceremonies and rituals with the same protection offered all religions;

B. Determine access to and protection of sacred sites and burial grounds, and public lands for ceremonial purposes; and

C. Utilize and access religious symbols for traditional ceremonies and rituals.

We further call upon the churches to live in harmony with God's creation of land, water, and air; and to integrate the Native Hawaiian culture into their religious services. Finally we call upon the churches to work towards the reestablishment of one day each week for rest and sanctuary in order to strengthen family relations.

V. CONTRIBUTIONS

We call upon the churches and religious institutions of Hawai'i to:

A. Provide spiritual support and a nurturing environment to the Native Hawaiian people;

B. Provide monetary support, expertise, use of facilities, land, and building sites for Hawaiian people;

C. Provide congregational support at Native Hawaiian public demonstrations;

D. Designate one service and offering each year to address the adverse effects of tourism on Native Hawaiian people; and

E. Recognize and support by staffing and funding, the Hawai'i Ecumenical Coalition on Tourism.

VI. CALL TO THE GLOBAL COMMUNITY

We call upon the global religious community to take actions as follows:

A. Recognize the negative impacts and consequences of tourism on Native Hawaiians and other indigenous people of the world;

B. Support the actions of the churches and religious groups of Hawai'i in consultation with Native Hawaiians to initiate a process of reconciliation and reparations;

C. Contribute funds and support and the Hawai'i Ecumenical Coalition on Tourism to act upon the 1989 Hawai'i Declaration;

D. Together with the Hawaii Ecumenical Coalition on Tourism, invite the Ecumenical Coalition on Third World Tourism to consider holding the "People's Forum on Tourism" in Hawai'i in 1993; and

E. Work with their own governments and businesses to stop further investments in the tourist industry in Hawai'i which have negative impacts and consequences on Native Hawaiians.

TOURISM IN HAWAII:

Its Impact on Native Hawaiians And Its Challenge to the Churches

INITIATING SPONSORS

Ecumenical Coalition for Third World Tourism
Center for Responsible Tourism
Hawai'i Council of Churches,
American Friends Service Committee
Hawaii Conference of the United Church of Christ

CONTRIBUTORS

World Council of Churches (Program to Combat Racism)
National Council of Churches of Christ in the U.S.A.
Catholic Diocese of Honolulu
St. Andrew's Cathedral
Buddhist Study Center
Church of the Crossroads
United Methodist Church, Hawai'i District
Harris United Methodist Church
Christian Church (Disciples of Christ), Pacific-Southwest Region
Abelard Foundation
Zentrum für Entwicklungsbezogene Bildung
Evangelische Missionswerk
Pohaku Fund, the Tides Foundation
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He Alii no ka aina he kauwa ke kanaka
The land is chief, the human is servant

SELF-GOVERNANCE OF NATIVE HAWAIIANS

United Church of Christ Resolution General Synod 1991

THEREFORE, BE IT RESOLVED, the Eighteenth General Synod designates as PAMM Sunday the last Sunday of April each year.

BE IT FURTHER RESOLVED, the Eighteenth General Synod directs the Executive Council to work with the various instrumentalities to develop appropriate resources in consultation with PAAM to recognize, celebrate and use the contributions and gifts of Pacific Island Asian American peoples.

Subject to the availability of funds.

16. RESOLUTION “SELF-GOVERNANCE OF NATIVE HAWAIIANS”

Ms. Maxey presented the Resolution “Self-Governance of Native Hawaiians” and moved its adoption. She asked for a suspension of the rules to allow the Rev. Kaleo Patterson (HI) to speak for the resolution. The Moderator suspended the rules upon consensus of the delegates.

91-GS-28 VOTED: The Eighteenth General Synod adopts the Resolution “Self –Governance of Native Hawaiians.”

SELF-GOVERNANCE OF NATIVE HAWAIIANS

Theological and Biblical Basis

The belief that God delivers the oppressed is clear in Exodus 3:7-8, which asserts “... I have seen the affliction of my people who are in Egypt and have heard their cry... and I have come to deliver them...and bring them...to a good and broad land, a land flowing with milk and honey.” Likewise, the Psalmist declares, the Lord “...has pity on the weak and the need...and...from oppression and violence he redeems their life...” (Psalm 72:13-14)

By divine imperative, the prophets preached justice; and, by his unselfish life and sacrificial death on the Cross, Jesus Christ showed that God loves the oppressed. Thus, as the body of Christ, the Church engages in the struggle for justice and deliverance of the oppressed.

Rationale for Synod Action

In response to God’s World, and in obedience to Jesus Christ and affirming its Statement of Faith, the United Church of Christ, a Just Peace Church, works to free the oppressed.

The General Synod, our governing body, is a commendable example for the United Church of Christ members and others. Its instrumentalities side with today’s oppressed; and, we trust it to do the same tomorrow as an expression of faithfulness to Jesus Christ.

References to Previous General Synod Policy on This Issue:

Whereas, the Seventeenth General Synod, which adopted a “Hawaiian Homelands” Resolution, heard a pronouncement about the Westernizing and destruction of Pacific Island ways before Euro-American contact. It stated, “Hawaii was

owned by God and the People were steward of the land. Then, the Great Mahele (land distribution), a foreign idea of private land ownership, was introduced. The Kingdom of Hawaii enacted this system by Euro-American design and pressure. The same was true with the dethroning of Hawaii's last monarch Queen Lili'uokalani. In both instances, American Board of Commissioners for Foreign Missions missionary descendants were involved. Unable to relate to this land system, native Hawaiian became dislocated strangers at home; and many still ache with pain stemming from the tragic overthrow. "Previous General Synods have passed resolutions and a pronouncement in support of Native Americans whose experiences are similar to Native Hawaiians.

Background and Discussion

Whereas, the Congregational Church, a historic member of the united Church has yet to acknowledge that some of its missionary descendant were party to an illegal overthrow of the Hawaiian Monarchy in 1893. In fact, U.S. President Grover Cleveland, on December 18, 1893 said to Congress, "...The military occupation of Honolulu by the United States on the day mentioned was wholly without justification, either as an occupation by consent or an occupation necessitated by dangers threatening American life and property."

WHEREAS, there is a rising consciousness to reevaluate the circumstances surrounding the overthrow. And, with the coming of the hundredth anniversary of that said historic event for Hawaiians, an honest appraisal and acknowledgment of the Congregational missionaries descendants role in it should be made, because our Church needs to bring that matter to some appropriate closure;

WHEREAS, the Hawaii Conference UCC, at its 1990 annual meeting, enacted Resolution "Recognizing the Right to Self-Governance of Native Hawaiians. "Through his means, the Hawaii Conference UCC is supporting the movement to correct injustice to native Hawaiians;

WHEREAS, in 1970 President Richard Nixon changed the existing U.S. policy toward America's native peoples by rejecting all past policies which had kept Native Americans wards of the government. He announced a national policy of self determination of Indian tribes; and

Whereas, the United States has a has history of granting Indigenous people including American Indian, Eskimos, and Aleuts the inherent right of a self-determined governance and management of resources; and the Native A Hawaiian has yet to be included among these.

THEREFORE, BE IT RESOLVED, the Eighteenth General Synod recognized the inherent right of Native Hawaiians to self governance; and, pledges it support and solidarity in the name of Christ.

BE IT FURTHER RESOLVED, the Eighteenth General Synod urges the Hawaii State Legislature and the U.S. Congress to recognize the right of self-governance of native Hawaiians; and we urge these governments to make available resources to support grassroots initiatives towards self-governance.

BE IT FURTHER RESOLVED, the Eighteenth General Synod in recognition of our denomination's historical complicities in the illegal overthrow of the Hawaiian monarchy in 1893, directs the office of the President of the U.C.C. to offer a public apology to the native Hawaiian people, and to initiate a process of reconciliation between the United Church of Christ and native Hawaiians.

BE IT FURTHER RESOLVED, the Eighteenth General Synod directs the Office for Church in Society to develop resources in collaboration with the Hawaii Conference UCC to enable churches and conferences to engage in study about the substance of this resolution.

BE IT FURTHER RESOLVED, the Eighteenth General Synod also directs the Office for Church in Society to monitor and to follow up on this resolution, to report progress in UCC publications, and in collaboration with the Hawaii conference UCC, to report to the Nineteenth general Synod.

AND FINALLY, BE IT RESOLVED, the Eighteenth General Synod shares this resolution and follow up study and report with other denominations in order to encourage their support of this initiative of Native Hawaiian self-governance.

Subject to the availability of funds.



Halawa Community Correctional Center - Makahiki Opening Ceremonies
Hookupu - Ipu O Lono

APOLOGY TO NA KANAKA MAOLI

AN APOLOGY TO NA KANAKA MAOLI - UNITED CHURCHES OF CHRIST

(Dr. Paul Sherry, President to The Indigenous Hawaiian People)

After attending services at Kawaiahao Church, and processing to the grounds of Iolani Palace where thousands of people had gathered, the Apology to Na Kanaka Maoli was given by Dr. Paul Sherry, President, of the United Church of Christ on January 17, 1993. With tear-filled eyes and deep emotion his historic words were heard by the young and old, and many were touched with the hope of a new day. Later in the day Dr. Sherry delivered the same Apology address, on the grounds of Kaumakapili Church under a large luau tent. Instead of sharing in the planned reception and meal after the Kaumakapili event, Dr. Paul Sherry, Dr. Kahu Kaleo Patterson, and Dr. Haaheo Guanson, returned to Iolani Palace to participate in a religious ceremony consecrating the newly constructed ahu – altar. As the group of Hawaiian leaders gathered, the manuscript of the Apology was placed on the altar being blessed by Parly Kanakaole. The ahu - altar was made of stones – pohaku that were brought from all the islands to commemorate the day, and the hope of unity. This date January 17th, 1993 was the 100th Anniversary of the Overthrow of the Hawaiian Monarchy.

Reflection by Dr. Kaleo Kahu Patterson, January 17, 2000

We are gathered in this place at the request of the 18th General Synod of the United Church of Christ, to recall with sorrow the unprovoked invasion of the Hawaiian nation on January 17, 1893, by forces of the United States. We are gathered here so that, as President of the United Church of Christ, I can apologize for the support given that act by ancestors of ours in the church not known as the United Church of Christ. We do so in order to begin a process of repentance, redress and reconciliation for wrongs done. We are here to commit ourselves to work alongside our na Kanaka Maoli sisters and brothers-both those in the United Church of Christ and those beyond-in the hope that a society of justice and mercy for them and for all people everywhere, may yet emerge.

We remember that in 1820 the American Board of Commissioners for Foreign Missions, now known as the United Church Board for World Ministries, sent missionaries to Hawaii to preach the good news of Jesus Christ. These women and men, often at great personal sacrifice, witnessed to the Gospel in compelling ways. Their lives of Christian commitment and generosity are an inspiration, and their contributions endure. We thank God for them.

Some of these men and women, however, sometimes confused the ways of the West with the ways of the Christ. Assumptions of cultural and racial superiority and alien economic understanding led some of them and those who followed them to discounts or undervalue the strengths of the mature society they encountered. Therefore, the rich indigenous values of na Kanaka Maoli, their language, their spirituality, and their regard for the land, were denigrated. The resulting social, political, and economic implications of these harmful attitudes contributed to the suffering of na Kanaka Maoli in that time and into the present. Justice will be pursued and reconciliation achieved as, together, we recognized both the strengths and the weakness of those who preceded us, as we celebrate that which is good, and as we make right that which is wrong.

Through the years na Kanaka Maoli have experience virtually the total loss of their pae aina (land base). Their mechanism for sovereignty, their government, has been taken from them. Many suffer from severe poverty, lack of education opportunity and decent health care, and their cultural heritage is under severe

threat. Justice and mercy demand rectification of these wrongs, so that we may be reconciled with each other and walk, together, toward a common future.

We recognize that, in collaboration with others from the United States and elsewhere, a number of descendants of the missionaries helped from the so-called “Provisional Government,” which conspired with armed forces of the United States in the invasion of 1893. With the involvement and public support of members of the Hawaiian Evangelical Association (the predecessor body for the Hawaii Conference United Church of Christ, the Provisional Government appropriated all Crown and government lands for eventual forfeiture to the United States. On January 17, 1893, Queen Lili'uokalani, temporarily and under “solemn protest,” yielded to the superior force of the United States “until such time as the Government of the United States shall, upon face being presented to it, unto the action of its representatives and reinstate me...”

Queen Lili'uokalani rejected not only the legality of the overthrow but also its morality. She appealed directly to the American people.

Oh, honest Americans, as Christians hear me for my downtrodden people! Their form of government is as dear to them as yours is precious to you. Quite as warmly as you love your country, so they love theirs... With all your goodly possessions, covering a territory so immense that there yet remain past unexplored, possessing island that, although near at hand, had to be neutral ground in time of war, do not cover the little vineyard of Naboth, so far from your shores, lest the punishment of Ahab fall upon you. If not in your day, in that of your children, for “be not deceived God is not mocked.” The children to whom our fathers told of the living God, and taught to call “Father, “and whom the sons now seek to despoil and destroy, are crying aloud to Him in their time of trouble; and He will keep His promise, and will listen to the voices of His Hawaiians children, lamenting for their homes.

Sadly, the Queens’ appeal was ignored.

A long century later, the 18th General Synod of the United Church of Christ, while celebrating the good fruit of the mission enterprise, recognizes also, far too late, the wrongs perpetrated upon na Kanaka Maoli. Therefore, the General Synod has instructed me, its President, to begin a process of reconciliation, beginning with a formal apology to you, na Kanaka Maoli.

We acknowledge and confess our sins against you and your forebears, na Kanaka Maoli,. We formally apologize to you for “our denomination’s historical complicities in the illegal overthrow of the Hawaiian Monarchy in 1893,” by unduly identifying the ways of the West with the ways of the Christ, and thereby, undervaluing the strengths of the mature society that was native Hawaii. We commit ourselves to help right the wrongs inflicted upon you. We promise respect for the religious traditions and practices, the spirituality and culture that are distinctly yours. We promise solidarity with you in common concern, action and support. We will seek to be present and vulnerable with you and the Hawaii Conference of the United Church of Christ in the struggle for justice, peace and reconciliation.

Our General Synod resolution promises advocacy for state and national legislation in support of “grass root initiatives toward self-government.” We commit ourselves this day to establish a task force to work in partnership with you and the Hawaii Conference as you seek self-determination and justice. We make these promises in the hope that redress may be achieved.

May God’s Spirit guide and God’s Grace empower us in this new day of reconciliation. Amen

UNITED STATES PUBLIC LAW 103-150

103d Congress Joint Resolution 19

Nov. 23, 1993

To acknowledge the 100th anniversary of the January 17, 1893 overthrow of the Kingdom of Hawaii, and to offer an apology to Native Hawaiians on behalf of the United States for the overthrow of the Kingdom of Hawaii.

Whereas, prior to the arrival of the first Europeans in 1778, the Native Hawaiian people lived in a highly organized, self-sufficient, subsistent social system based on communal land tenure with a sophisticated language, culture, and religion;

Whereas, a unified monarchical government of the Hawaiian Islands was established in 1810 under Kamehameha I, the first King of Hawaii;

Whereas, from 1826 until 1893, the United States recognized the independence of the Kingdom of Hawaii, extended full and complete diplomatic recognition to the Hawaiian Government, and entered into treaties and conventions with the Hawaiian monarchs to govern commerce and navigation in 1826, 1842, 1849, 1875, and 1887;

Whereas, the Congregational Church (now known as the United Church of Christ), through its American Board of Commissioners for Foreign Missions, sponsored and sent more than 100 missionaries to the Kingdom of Hawaii between 1820 and 1850;

Whereas, on January 14, 1893, John L. Stevens (hereafter referred to in this Resolution as the "United States Minister"), the United States Minister assigned to the sovereign and independent Kingdom of Hawaii conspired with a small group of non-Hawaiian residents of the Kingdom of Hawaii, including citizens of the United States, to overthrow the indigenous and lawful Government of Hawaii;

Whereas, in pursuance of the conspiracy to overthrow the Government of Hawaii, the United States Minister and the naval representatives of the United States caused armed naval forces of the United States to invade the sovereign Hawaiian nation on January 16, 1893, and to position themselves near the Hawaiian Government buildings and the Iolani Palace to intimidate Queen Liliuokalani and her Government;

Whereas, on the afternoon of January 17, 1893, a Committee of Safety that represented the American and European sugar planters, descendants of missionaries, and financiers deposed the Hawaiian monarchy and proclaimed the establishment of a Provisional Government;

Whereas, the United States Minister thereupon extended diplomatic recognition to the Provisional Government that was formed by the conspirators without the consent of the Native Hawaiian people or the lawful Government of Hawaii and in violation of treaties between the two nations and of international law;

Whereas, soon thereafter, when informed of the risk of bloodshed with resistance, Queen Liliuokalani issued the following statement yielding her authority to the United States Government rather than to the Provisional Government:

"I Liliuokalani, by the Grace of God and under the Constitution of the Hawaiian Kingdom, Queen, do hereby solemnly protest against any and all acts done against myself and the Constitutional Government of the Hawaiian Kingdom by certain persons claiming to have established a Provisional Government of and for this Kingdom.

"That I yield to the superior force of the United States of America whose Minister Plenipotentiary, His Excellency John L. Stevens, has caused United States troops to be landed at Honolulu and declared that he would support the Provisional Government.

"Now to avoid any collision of armed forces, and perhaps the loss of life, I do this under protest and impelled by said force yield my authority until such time as the Government of the United States shall, upon facts being presented to it, undo the action of its representatives and reinstate me in the authority which I claim as the Constitutional Sovereign of the Hawaiian Islands."

Done at Honolulu this 17th day of January, A.D. 1893.;

Whereas, without the active support and intervention by the United States diplomatic and military representatives, the insurrection against the Government of Queen Liliuokalani would have failed for lack of popular support and insufficient arms;

Whereas, on February 1, 1893, the United States Minister raised the American flag and proclaimed Hawaii to be a protectorate of the United States;

Whereas, the report of a Presidentially established investigation conducted by former Congressman James Blount into the events surrounding the insurrection and overthrow of January 17, 1893, concluded that the United States diplomatic and military representatives had abused their authority and were responsible for the change in government;

Whereas, as a result of this investigation, the United States Minister to Hawaii was recalled from his diplomatic post and the military commander of the United States armed forces stationed in Hawaii was disciplined and forced to resign his commission;

Whereas, in a message to Congress on December 18, 1893, President Grover Cleveland reported fully and accurately on the illegal acts of the conspirators, described such acts as an "act of war, committed with the participation of a diplomatic representative of the United States and without authority of Congress", and acknowledged that by such acts the government of a peaceful and friendly people was overthrown;

Whereas, President Cleveland further concluded that a "substantial wrong has thus been done which a due regard for our national character as well as the rights of the injured people requires we should endeavor to repair" and called for the restoration of the Hawaiian monarchy;

Whereas, the Provisional Government protested President Cleveland's call for the restoration of the monarchy and continued to hold state power and pursue annexation to the United States;

Whereas, the Provisional Government successfully lobbied the Committee on Foreign Relations of the Senate (hereafter referred to in this Resolution as the "Committee") to conduct a new investigation into the events surrounding the overthrow of the monarchy;

Whereas, the Committee and its chairman, Senator John Morgan, conducted hearings in Washington, D.C., from December 27, 1893, through February 26, 1894, in which members of the Provisional Government justified and condoned the actions of the United States Minister and recommended annexation of Hawaii;

Whereas, although the Provisional Government was able to obscure the role of the United States in the illegal overthrow of the Hawaiian monarchy, it was unable to rally the support from two-thirds of the Senate needed to ratify a treaty of annexation;

Whereas, on July 4, 1894, the Provisional Government declared itself to be the Republic of Hawaii;

Whereas, on January 24, 1895, while imprisoned in Iolani Palace, Queen Liliuokalani was forced by representatives of the Republic of Hawaii to officially abdicate her throne;

Whereas, in the 1896 United States Presidential election, William McKinley replaced Grover Cleveland;

Whereas, on July 7, 1898, as a consequence of the Spanish-American War, President McKinley signed the Newlands Joint Resolution that provided for the annexation of Hawaii;

Whereas, through the Newlands Resolution, the self-declared Republic of Hawaii ceded sovereignty over the Hawaiian Islands to the United States;

Whereas, the Republic of Hawaii also ceded 1,800,000 acres of crown, government and public lands of the Kingdom of Hawaii, without the consent of or compensation to the Native Hawaiian people of Hawaii or their sovereign government;

Whereas, the Congress, through the Newlands Resolution, ratified the cession, annexed Hawaii as part of the United States, and vested title to the lands in Hawaii in the United States;

Whereas, the Newlands Resolution also specified that treaties existing between Hawaii and foreign nations were to immediately cease and be replaced by United States treaties with such nations;

Whereas, the Newlands Resolution effected the transaction between the Republic of Hawaii and the United States Government;

Whereas, the indigenous Hawaiian people never directly relinquished their claims to their inherent sovereignty as a people or over their national lands to the United States, either through their monarchy or through a plebiscite or referendum;

Whereas, on April 30, 1900, President McKinley signed the Organic Act that provided a government for the territory of Hawaii and defined the political structure and powers of the newly established Territorial Government and its relationship to the United States;

Whereas, on August 21, 1959, Hawaii became the 50th State of the United States;

Whereas, the health and well-being of the Native Hawaiian people is intrinsically tied to their deep feelings and attachment to the land;

Whereas, the long-range economic and social changes in Hawaii over the nineteenth and early twentieth centuries have been devastating to the population and to the health and well-being of the Hawaiian people;

Whereas, the Native Hawaiian people are determined to preserve, develop and transmit to future generations their ancestral territory, and their cultural identity in accordance with their own spiritual and traditional beliefs, customs, practices, language, and social institutions;

Whereas, in order to promote racial harmony and cultural understanding, the Legislature of the State of Hawaii has determined that the year 1993, should serve Hawaii as a year of special reflection on the rights and dignities of the Native Hawaiians in the Hawaiian and the American societies;

Whereas, the Eighteenth General Synod of the United Church of Christ in recognition of the denomination's historical complicity in the illegal overthrow of the Kingdom of Hawaii in 1893 directed the Office of the President of the United Church of Christ to offer a public apology to the Native Hawaiian people and to initiate the process of reconciliation between the United Church of Christ and the Native Hawaiians; and

Whereas, it is proper and timely for the Congress on the occasion of the impending one hundredth anniversary of the event, to acknowledge the historic significance of the illegal overthrow of the Kingdom of Hawaii, to express its deep regret to the Native Hawaiian people, and to support the reconciliation efforts of the State of Hawaii and the United Church of Christ with Native Hawaiians;

Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. ACKNOWLEDGMENT AND APOLOGY.

The Congress -

(1) on the occasion of the 100th anniversary of the illegal overthrow of the Kingdom of Hawaii on January 17, 1893, acknowledges the historical significance of this event which resulted in the suppression of the inherent sovereignty of the Native Hawaiian people;

(2) recognizes and commends efforts of reconciliation initiated by the State of Hawaii and the United Church of Christ with Native Hawaiians;

(3) apologizes to Native Hawaiians on behalf of the people of the United States for the overthrow of the Kingdom of Hawaii on January 17, 1893 with the participation of agents and citizens of the United States, and the deprivation of the rights of Native Hawaiians to self-determination;

(4) expresses its commitment to acknowledge the ramifications of the overthrow of the Kingdom of Hawaii, in order to provide a proper foundation for reconciliation between the United States and the Native Hawaiian people; and

(5) urges the President of the United States to also acknowledge the ramifications of the overthrow of the Kingdom of Hawaii and to support reconciliation efforts between the United States and the Native Hawaiian people.

SEC. 2. DEFINITIONS.

As used in this Joint Resolution, the term "Native Hawaiians" means any individual who is a descendent of the aboriginal people who, prior to 1778, occupied and exercised sovereignty in the area that now constitutes the State of Hawaii.

SEC. 3. DISCLAIMER.

Nothing in this Joint Resolution is intended to serve as a settlement of any claims against the United States.

Approved November 23, 1993

LEGISLATIVE HISTORY - S.J. Res. 19:

**SENATE REPORTS: No. 103-125 (Select Comm. on Indian Affairs)
CONGRESSIONAL RECORD, Vol. 139 (1993):**

Oct. 27, considered and passed Senate.

Nov. 15, considered and passed House.

"...the logical consequences of this resolution would be independence."

**- Senator Slade Gorton, US Senate Congressional Record
Wednesday, October 27, 1993, 103rd Cong. 1st Sess.**

STOLEN NATION NCCC USA
A Resolution of the
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A
475 Riverside Drive, New York, NY 10115

"A STOLEN NATION" - KANAKA MAOLI SOVEREIGNTY
(Adopted by the General Board, November 11, 1993)

(Dr. Kahu Kaleo Patterson served as member and co-convenor of the Racial Justice Working Group of the National Council of Churches which drafted the original resolution with input from Na Kanaka Maoli, and was presented to the General Board by U.S. Presiding Bishop Browning (former Hawaii Bishop of the Episcopal Church))

BACKGROUND

January 17, 1993 marked the 100th anniversary of the U.S. armed invasion of the sovereign nation of Hawai'i. Although the U.S Government had signed five treaties with the Hawaiian Kingdom and sixteen other nations maintained official diplomatic ties with Honolulu, resident American businessmen, some of whom were descended from the original missionaries, calling themselves "the committee of Safety" (the "Missionaries Party"), seized power in 1893 by illegally occupying the government building with the assistance of 162 U.S. Marines.

For thousands of years, the Kanaka Maoli (the Indigenous people of Hawai'i) maintained a highly sophisticated civilization based on their unique, holistically spiritual, economically sustainable and ecologically sensitive principles. Numbering nearly one million at the time of Western European contact (1778), the Kanaka Maoli were systematically robbed of their lands, their language, their religion, their political independence and, by 1898, their national identity and citizenship. Despite President Grover Cleveland's appeal to Congress to return Hawaiian sovereignty to its legitimate government, the U.S. annexed the islands by Congressional Resolution and illegally abolished the Hawaiian nation. After a thorough investigation conducted by special presidential emissary James Blount, President Cleveland admitted, "By an act of war committed with the participation of a diplomatic representative of the United States, and without the authority of Congress, the government of a friendly and confiding people has been overthrown. A substantial wrong has been thus done which a due regard for our national character as well as the rights of the injured people requires we should endeavor to repair."

By 1880, the Hawaiian nation enjoyed one of the highest literacy rates in the world. It was one of the first countries ever to disarm unilaterally, abolishing its army in the 1840 constitution. Its traditional land use system allowed all Kanaka Maoli free and unrestricted use of forest and agricultural lands and ocean resources within a

provincial district (ahupua'a). Each ahupua'a was governed by a hierarchy of managers responsible for the collection of taxes. Any citizen could relocate to another district at any time, build a house, plant crops, and hunt and fish within its territory so long as taxes were paid to the local managers and the Crown.

The first 17 missionaries, sent by the American Board of Commissioners for Foreign Missions, closely related to the Congregational Churches, arrived in the island in 1820, and were followed by more than 120 by 1850. Many missionaries, at great personal sacrifice, witnesses to the Gospel in compelling and positive ways. However, by 1850, many were also deeply involved in the political and economic life of the nation (even though such political involvement was against ABCFM policy), having prevailed upon the government to replace the ahupua'a system with private land ownership. In 1848 the Mahele, (Division) reserved 27% of the land to the Crown, 36% for public use and 39% for the nobility from whom the missionary families purchased large tracts of land. The common people, with no tradition of private land ownership, ultimately received only 1% of the land under this new system. With the collusion and public support of many local established Protestant churches, and in particular, the Hawai'i Evangelical Association, the Committee of Safety (the "Missionary Party") seized political power and, during its rule (1893-1898), appropriated all Crown and Public Lands. They then offered these to the United States to persuade Congress to Annex Hawai'i.

Congress accepted these 1.8 million acres as "ceded lands," in trust "the inhabitants of the Hawaiian Island," but provided no mechanism whereby the Kanaka Maoli would receive any benefits from this trust. Instead, a policy of coercive assimilation, similar to that which colonial powers applied to Indigenous peoples throughout the world, was imposed on the Kanaka Maoli. Their later attempts to use or occupy the ceded lands, the legitimate right of all Native Hawaiians from time immemorial, have been resisted by the federal and state governments which, since 1921, have leased thousands of acres of land, realizing millions of dollars in profit, very little of which has trickled down to the vast majority of the Kanaka Maoli. In fact, they are still regularly denied access to the use of these lands, as well as the benefits of the income these generated. In some cases, ceded lands have been used for military bases, testing and training exercises, resulting in ecological damage that renders lands useless or unsafe for future generations of Kanaka Maoli.

The Kanaka Maoli have thus been deprived of their unique language, culture, national independence and sovereignty, social cohesion, traditional religion, economic self-sufficiency, and have been evicted from the land itself. These conditions exemplify the United Nations' definition of genocide.

Reduced illegally to the status of "wards" of the state, with no recognized right to sue in U.S. Courts, the Kanaka Maoli remaining today repeat the legitimate demands of their deposed Queen Liliuokalani on the 100th anniversary of the overthrow of their legitimate government, asking that the U.S. Government acknowledge and recognize the unique, inherent sovereignty of Kanaka Maoli as the Indigenous people of Hawaii

and support their long standing efforts to be governed by an indigenous, sovereign government of their own choosing.

THE RELATIONSHIP BETWEEN JUSTICE AND RECONCILIATION

Biblically, there is a relationship between "Justice" and "Reconciliation" that began with the understanding that there can be no reconciliation without justice. The Hebrew scriptures speak unequivocally for "Justice."

1. "Yahweh works vindication and justice for all who are oppressed." (Psalms 103:6)
2. Jesus saw his mission as one of "Justice:"
3. Jesus also preached from an active "Reconciliation" that begins with Justice.

So, if you are offering your gift at the altar, and there remember that your neighbor has something against you, leave your gift there before the altar and go; first be reconciled to your neighbor, and Then come and offer your gift. (Matthew 5:23-24)

Justice is necessary for reconciling all peoples and creations to God. The prophet's call for "Justice" was issued in order to reconcile the original harmony of reaction with God. God created all people as equal and sovereign with their unique cultures. The creation included the harmony of God with creation, of humans with nature.

Sin is the breaking of this harmony. Some humans, instead of being responsible stewards of nature, treated nature as a separate entity to dominate, a commodity to exploit for profit. Indigenous peoples who lived in harmony with nature have much to teach about the original harmony. A misunderstanding of the mission of "Justice" and "Reconciliation" resulted in mission as triumphalism, the identification of the gospel with one culture. This resulted in cultural genocide, coercive assimilation, historic shame, and loss of land for people of non-western culture.

The 100th anniversary of the overthrow of the legitimate government of Hawai'i is the second "Year of Jubilee" since the overthrow. The "Year of Jubilee," or the fiftieth year, is a of Justice which dealt with 1) freeing of all slaves, 2) forgiving of all debts, 3) allowing nature to rest and restore itself, and 4) returning of all land to the original owner. The "Year of Jubilee" provides an understanding of {the} justice that must be experienced by kanaka Maoli before any true reconciliation can begin. (Leviticus 25: 10-13) Jesus saw his mission as bringing justice within the Year of Jubilee. (Luke 4: 18-19).

Jesus Christ was seen as fulfilling creation and reconciling the world to God.

Christ is the image of the invisible God, the firstborn of all creation. For in Christ, all things were created, in heaven and on earth, visible and invisible, whether thrones or

dominions or principalities or authorities-all things were created through Christ and for Christ. Christ is the head of the body, whom all things hold together. Christ is the head of the body, the church, and is the beginning, the firstborn from the dead, that in everything Christ might be preeminent. For in Christ, all the fullness of God was pleased to dwell, and through Christ, to reconcile for Christ, all things, whether on earth or in heaven, making peace by the blood of the cross. (Colossians 1:15-20)

As followers of Jesus Christ, and as we seek to do justice, we do so in the larger context of being called to join in the reconciliation of all creation. "God was, in Christ, reconciling the world unto God...and has commended unto us the ministry of reconciliation." (III Corinthians 5:19)

CONSIDERATIONS

When considering that 1993 is the International Year of the World's Indigenous People as declared by the United Nations, it is fitting and appropriate also to give consideration to:

-The Kanaka Maoli leadership initiatives of the Hawai'i Ecumenical Coalition, the initiatives of the Hawai'i Council of Churches , the local judicatories of the United Church of Christ, The United Methodist Church, The Episcopal Church and the Roman Catholic Church in drafting resolutions supporting the rights of the Kanaka Maoli, Indigenous people of Hawai'i, to self-determination and self-governance.

-The leadership of the United Church of Christ which, in response to its 18th General Synod, delivered a formal apology on January 17ⁱ, 1993 to the indigenous Hawaiian people for support given by some ancestors of that church to the overthrow of the Hawaiian monarch and which also called for the initiation of a process of reconciliation.

-The need, while acknowledging that in this instance one particular tradition played a major role in this oppression, to make clear that other communions played essentially the same role in other places, with other Indigenous people.

-The annexation of Hawai'i by the United States was clearly an expression of the colonization policy of the United States and resulted not only in the annexation of Hawai'i, but also the annexation of the Philippines, Guam and Puerto Rico in 1898.

-The fact that this historic evidence of acts of genocide continues to impact on Kanaka Maoli today can be demonstrated in the following realities of Kanaka Maoli in their own homeland. The Kanaka Maoli have

- the shortest life expectancy
- the highest rate for the major causes of death:
 - heart disease, cancer, stroke, accidents and diabetes
 - highest rate of infant mortality

- highest rate of suicide
- highest dropout rates in the school
- lowest rate of receiving high school diplomas
- highest rates of incarceration
- lowest median family income
- highest rates of homelessness

RECOMMENDATIONS

The National Council of the Churches of Christ in the U.S.A. represents an ecumenical movement committed to justice and reconciliation. We resolutely stand against the sin of racism. That sin resulted in the destruction of the Kanaka Maoli and the genocide of the Indigenous people of Hawai'i. We commit ourselves to the development of a comprehensive, ongoing the long-term plan of action in support of our Kanaka Maoli Brothers and Sisters in their struggle towards the establishment of an indigenous sovereign government of their own choosing.

The NCCC has opposed the sin of racism and colonial domination by standing resolutely for justice and reconciliation and is committed to the development of a comprehensive ongoing and long term strategy to support the struggles for self-determination and self-governance by Indigenous peoples, especially those of Hawai'i.

In 1992 the 100th anniversary of the overthrow and occupation of the sovereign Hawaiian Nation was viewed as a “kairos” moment or an opportunity for repentance and the restoration of justice for the Kanaka Maoli.

The General Board of the National Council of the Churches of Christ in the USA meeting in Baltimore, Maryland, November 10-12, 1993 commits to,

1. Identify, celebrate and seek to enable the significant voices within the church and society that have advocated for the rights and dignity of the Kanaka Maoli;
2. Urge the General Secretary of the NCCC and the heads of member communions to initiate a process of seeking justice for the Kanaka Maoli and reconciliation between the Kanaka Maoli and the international Christian community;
3. Call upon member communions to bear witness and seek forgiveness for the profound tragedy of “A Nation Stolen;”
4. Support the Kanaka Maoli and their right to regain their sovereignty by:
 - a. Advocating for social, economic and cultural justice for the Kanaka Maoli,

- b.enabling Kanaka Maoli sovereignty groups to secure access to the United Nations and other international fora,**
 - c.facilitating meetings between the Kanaka Maoli sovereignty movements and other movements for human rights,**
 - d.promoting more accurate communications and media coverage of the struggles of the Kanaka Maoli movements in the United States and internationally,**
 - e.developing a comprehensive program of broad based community education on Indigenous Kanaka Maoli sovereignty issues which emphasizes the history of the sovereign Kanaka Maoli Nation, the complexities between sovereignty and land and the efforts of the Indigenous people of Hawai'i to regain their sovereignty.**
- 5.Promote greater understanding and respect for traditional Kanaka Maoli culture, language and spirituality, and to address the lack of access of Indigenous Hawaiians to ministerial training;**
- 6.Urge the Government of the United states to return lands placed in trust for the Kanaka Maoli of Hawaii; and**
- 7.Support efforts of the Kanaka Maoli to secure assistance from the Government of the United States and the State of Hawai'i to correct all ecological damage to those lands place in trust.**

POLICY BASE: Racial Justice, Adopted by the Governing Board November 10, 1984

(Kahu Kaleo Patterson served as member and co-convenor of the Racial Justice Working Group of the National Council of Churches which drafted the original resolution with input from Na Kanaka Maoli, and was presented to the General Assembly by U.S. Bishop Browning)

Ka Pae`aina o Hawai`i Loa

United Independence Statement

**December 9, 1999
Kaumakapili Church**

We, individuals, organizations, and representatives of the nation of Hawai`i, though diverse in our various opinions of strategies and pathways to the achievement of Hawaiian sovereignty, hereby unite in our common voice for the independence of this Pae`aina O Hawai`i Loa. We have faith that our nation continues to live as long as we remain steadfast in support of our national life, regardless of the years of colonization, the massive military occupation, the economic domination and the many other efforts to wipe out our national memory and resistance to this occupation.

The United States of America (U.S.) which committed an act of aggression against our sovereign national territory on January 17, 1893 has itself confessed to its delinquent act through the person of U.S. President Grover Cleveland in his joint message to the Congress of the United States on December 18, 1893. The U.S. has confirmed the message of President Cleveland, confessing to its delinquency, by apologizing to the "Native Hawaiian people," declaring on November 23, 1993 in Public Law 103-150:

The indigenous Hawaiian people never directly relinquished their claims to their inherent sovereignty as a people or over their national lands to the United States, either through their monarchy or through a plebiscite or referendum.

U.S. Public Law 103-150 echoes the Memorial adopted by Kanaka Hawai`i (Hawaiian citizens) on October 8, 1897, who met in mass rally at Palace Square, Honolulu, protesting contemplated annexation of the United States, by stating in part:

That your memorialists humbly but fervently protest against the consummation of this invasion of their political rights; and they earnestly appeal to the President, the Congress and the People of the United States, to refrain from further participating in the wrong so proposed; and they invoke in support of this memorial the spirit of that immortal Instrument, the Declaration of American Independence; and especially the truth there in expressed, that Governments derive their just powers from the consent of the governed - and here repeat, that the consent of the people of the Hawaiian Islands to the forms of Government imposed by the so-called Republic of Hawaii, and to said proposed Treaty of Annexation, has never been asked by and is not accorded, either to said Government or to said project of Annexation.

That the consummation of the project of Annexation dealt with in said Treaty would be subversive of the personal and political rights of these memorialists, and of the Hawaiian people and Nation, and would be a negation of the rights and principles proclaimed in the Declaration of American Independence, in the Constitution of the United States, and in schemes of government of all other civilized and representative Governments.

Wherefore your memorialists respectfully submit that they, no less than the citizens of any American Commonwealth, are entitled to select, ordain and establish for themselves, such forms of Government as to them shall seem most likely to effect their safety and happiness; and that questions of such moment to the Hawaiian people as are proposed to be settled by said Treaty, are questions upon which people have the right, in the form of Conscience, to be heard; and that said Hawaiian people have thus far been denied the privilege of being heard upon said questions.

As our ancestors of a century ago also joined together asserting their unified devotion to their Pae`aina o Hawai`i Loa (Hawaiian nation), we too gather, in the steps of our ancestors, firmly devoted to our human rights and fundamental freedom to self-determination and self-governance.

As the Commission on Reconciliation visits our Hawaiian Islands, taking testimonies of the depth of the injuries we suffer, asking us to submit our views for proper remedy and consideration, we present the following united statement:

- 1. No submission to jurisdiction. We come before this commission as Kanaka Hawai`i (Hawaiian nationals) and not as citizens of the United States of America. We do not admit to jurisdiction of this commission or the United States of America as being the final arbiter of the depth of our injury or the recourse appropriate to the injuries.**
- 2. Proper alignment of parties. Hawai`i, a sovereign nation recognized in the international community of nations, has been invaded and occupied for over a century by the United States of America, a sovereign nation equally recognized. International violations have occurred. The U.S. Congress and two presidents have so confessed. The proper parties to a process of reconciliation for these illegal acts are the representatives of these two nations. The current U.S. commission attempting to take testimonies of the Kanaka Hawai`i Maoli (Native Hawaiian people) does not arise to the appropriate process for a true reconciliation of the delinquent acts against Ka Pae`aina O Hawai`i Loa. At most, this process can only address a partial attempt to relieve the current distress of the people's day to day plight.**
- 3. Diminished status of commission. The members of the current commission coming from the Departments of Interior and Justice have competence only over the internal affairs of the United States of America. They have declared as much. The appropriate department to sit over matters of these international affairs should be the U.S. State Department.**

4. **No extinguishment of our right to Self-Determination.** Whatever the outcome of the current commission's hearings, including legislation which may arise therefrom, should not be construed as a concession by us or an extinguishment of our right to Self-Determination. We reserve the right to seek proper redress to our self-determining rights before an appropriate, impartial international forum.

Reconciliation may properly occur only when certain basic requirements have been met. The overthrow injured Ka Pae`aina o Hawai`i Loa (Hawaiian nation), not simply individual Kanaka Hawai`i Maoli ("Native Hawaiians"). Therefore, a precondition for reconciliation must be the restoration of the sovereign Pae`aina O Hawai`i Loa (Hawaiian nation), after which proper reconciliation between the United States and the Pae`aina O Hawai`i Loa (Hawaiian nation) may proceed. We call on the United States to remove all impediments to Kanaka Hawaii (Hawaiian nationals') free exercise of their nationality, and to cooperate in a peaceful and rational process for restoring the governing powers of a sovereign Pae`aina o Hawai i Loa (Hawaiian nation.)

The above statements concur with the position of the United States Secretary of State, W. Q. Gresham, when he wrote to President Grover Cleveland on October 18, 1893:

The Government of Hawaii surrendered its authority under a threat of war, until such time only as the Government of the United States, upon the facts being presented to it, should reinstate the constitutional sovereign ... Should not the great wrong done to an ... independent State by an abuse of the authority of the United States be undone by restoring the legitimate government? Anything short of that will not, I respectfully submit, satisfy the demands of justice.

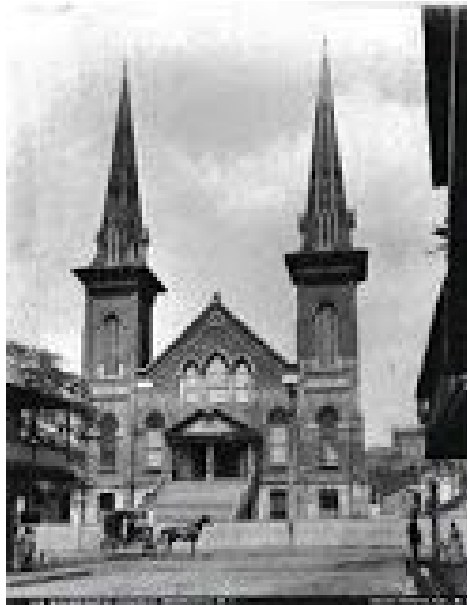
Can the United States consistently insist that other nations shall respect the independence of Hawaii while not respecting it ourselves? Our Government was the first to recognize the independence of the Islands, and it should be the last to acquire sovereignty over them by force and fraud.

We demand the United States honor its own laws, as well as international and customary laws, and begin the process of restoration of the independent and sovereign Pae`aina o Hawai`i Loa (nation of Hawai`i). We stand united and steadfast in our commitment to Independence for Ka Pae`aina o Hawai`i Loa.

E mau ke ea o ka `aina i ka pono. E `onipa`a kakou e na pua o Hawai`i.
Aloha `aina.

- Norman E.P. Aweal, Native Hawaiian Delegation
- Kekuni Blaisdell, Kanaka Maoli Tribunal Komike
- Lynette Hi`ilani Cruz, Ahupua`a Action Alliance
- John M. Dudoit III, Hawaiian Kingdom
- Larry Eclarin, Purdy Ohana - Molokai
- Kau`i P. Goodhue, Hawaiian Kingdom
- Fred Gowen, Tlingit & Haida
- Eunice O. Kaho`okele/McElroy, Ka Leo Ku`oko`a
- Kalei Kailikini, Purdy Ohana - Molokai
- Kalikolehua K. Kanaele, Sr., Aloha `Aina Life & Education Center / Royal Order of Kamehameha
- Pu`uhonua Bumpy Kanahele, Nation of Hawai`i
- S. Kaleikoa Ka`eo, N.O.A.
- David K. Keanu, Hawaiian Patriotic League
- Homer Keanu
- Rebecca Mikala Kekahu, Koani Foundation - Kauai
- John "Butch" Kekahu, Koani Foundation - Kauai
- Harvey Keliikoa, Hawai`i Pae `aina Coalition - Hawai`i
- Ku`ulei A. Killiona, Cititzen of Ka Lahui Hawai`i
- Poka Laenui, Hawai`i
- Vernal P. Lindsey, The Lawful Hawaiian Government
- James N. Nakapa`ahu, Kanaka Maoli Liberation
- Barry Napoleon, Kingdom of Hawai`i
- Kihei Soli Niheu, Nuclear Free and Independent Pacific
- Kunani Nihipali, Hui Malama I Na Kupuna O Hawai`i Nei
- Ho`oipokalaena`auoNakea Pa, Ke Kia`i / NHAC
- Rev. Kaleo Patterson, Hawai`i Ecumenical Coalition
- A`o Pohakuku, Spiritual Nation of Ku / Hui Ea: Council of Sovereigns
- Troy Auld Reikow, The Hawaiian News - Ko Hawai`i Pono`i
- Peggy Ha`o Ross, Ohana `O Hawai`i
- Irma P. Sai, Hawaiian Patriotic League
- Keanu Sai, Hawaiian Subject
- Noenoe K. Silva, 1897 Palapala Ho`opi`i Ku`e Ho`ohui `Aina (Anti-annexation Petitions)
- Henry E. Smith, Jr., Hawaiian Convention
- Rev. Thomas M. Van Culin, Hawai`i Ecumenical Coalition
- Jimmy K. Wong, Ohana O Komomua - Kona
- Toni Auld Yardley, The Hawaiian News - Ko Hawai`i Pono`i
- Po`okela, Spiritual Nation of Ku
- Kana`i, Spiritual Nation of Ku

In response to Rice v. Cayetano and the federal "reconciliation" hearings, Kanaka United for Action, a network of maka`ainana Kanaka Maoli organizations, with the support of the Hawai`i Ecumenical Coalition and KeKia`i convened a series of three meetings with leaders of various Hawaiian Independence organizations and entities from the different islands. The purpose was to unite the proponents of Hawaiian independence and put forth a joint position on independence. This statement on independence was the product of these meetings. We invite others who support this statement to sign on. Contact: Hawai`i Ecumenical Coalition c/o 766 N. King Street, Honolulu, Hawai`i 96817. (808) 845-0908.



PACIFIC JUSTICE AND RECONCILIATION CENTER
16th Annual Hookeikahi – Reconciliation
Service of Reconciliation
Jan 17, 2009

Reflections by Dr. Kahu Teruo Kawata
Central Union Church – Atherton Chapel

It is 117 years since the overthrow of the Queen, seventeen years since the United States Congress apologized for the overthrow and the United Church of Christ had a service of apology and made reparations, albeit a token, for its complicity in the overthrow. Yet on this 16th anniversary of the apologies we are still talking about reconciliation which is to suggest there has not been reconciliation. Provost Tim Sexton of St. Andrews Cathedral helpfully reminded us earlier this evening that reconciliation is not a one-time thing, it is an ongoing process.

“Reconciliation” is an enormously large subject. There are so many dimensions to it.

On Wednesday night some of our speakers talked about forgiveness as an important dimension of Reconciliation. Indeed it is. Bishop Desmond Tutu, Chairman of the Truth and Reconciliation Commission of South Africa, has written a book entitled, No forgiveness, no healing. And he has labored nobly and hard calling for such a reconciliation.

But what if one cannot forgive. What of the woman who has been raped and that violation of her has so devastated her, the hurt so deep that she cannot get out from under its impact on her. Who is there who can say to her she must forgive? And what of the Jews who lived in the brutality of the Nazi holocaust? And the Africans captured and sold into slavery and their descendents? And what of the Native peoples of America who were so brutalized and demeaned and their homelands stolen by the invaders from Europe.

Pumla Gobodo-Madikizela, also a member of the Truth and Reconciliation Commission of and a psychologist, plumbs the depths of the brutality of apartheid and the perpetrators of such evil in her book, A Human Being Died that Night. She says finally the violation of the human being have been so brutal that sometimes one cannot forgive. It has been many years since I read her book, but as I recall, in the end she makes the agonized observation that perhaps one can only accept, accept the pain and the suffering, accept the hate and the rage burning in one’s breast, accept the horrendous evil, and finally accept the perpetrators of the evil with all his evil, and to try to move on with life. Is that forgiveness? Can there be reconciliation without forgiveness?

Or how about justice? Can there be reconciliation without justice? What does justice mean to the Jews who lived through the holocaust? And what today does justice mean for the Palestinians who

want only to live without the walls that imprison? And what does it mean for Jews who live with the memory and threat of extermination?

What does justice mean for the Hawaiian people? Does it mean that the sovereignty of the Hawaiian kingdom and the monarchy be restored? Will justice have been done when the ceded lands have been returned to some Hawaiian entity? Or if reparations are paid to the Hawaiian people, or African American people, as it was done for Japanese American people? We were paid \$20,000 in reparations for our imprisonment during WWII. But what of one such as my father who lost his farm and everything and died before the reparations were paid even if it would have been only a pittance in comparison to what he lost?

Can there be reconciliation without justice? But what does justice mean?

And what about repentance? Can there be reconciliation without repentance. P.W. Botha President of South Africa who presided over the apartheid policies never repented, never apologized. He called the Truth and Reconciliation Commission a circus. Thurston Twigg-Smith has rejected any idea that his ancestors did anything wrong in the overthrow of the Queen. And how about the rapist and the murderer who do not repent. Is there no possibility of reconciliation?

The questions are many. Where, then, can we even begin to engage Reconciliation?

You have already begun. All of us in some way are engaged. The Forgiveness Project that Roger Epstein spoke about on Wednesday is engaged. Dr. Tara, talking about the struggle of the Solomon Island people, said on Wednesday night that for reconciliation to come people need to talk with each other. And presumably the churches are engaged as we seek to live out the injunctions of our faith as we are called by our Scripture readings for this evening from Jesus and the Apostle Paul, and as the Buddhists among us seek the way of compassion as taught by the Buddha.

All of this suggests what we already know, that engagement with Reconciliation begins with ourselves, that whoever we are and wherever we are to become agents of creative transformation. We shall not change ourselves easily and we shall not change the world easily, but in each moment we can choose to be agents of creative transformation in ourselves and in the world in which we live.

Second, we can help our religious communities to become agents of creative transformation. For the churches it means to begin with confession. Religious communities of every kind in the name of God or Buddha or Allah have and continue to denigrate and demean and enslave and destroy human beings. A place for our churches to begin is in confession then in committing ourselves to be what we are called to be and which we confess to be.

Third, we can create communities that affirm the preciousness and worth of the human person, where human beings are affirmed and not denigrated and demeaned, not for the color of her skin, nor her sex, nor for his or her sexual orientation, nor for his or her faith orientation, or for one's no religious faith. No human being has a right to denigrate and demean another human being.

Fourth, we need to promote and work in every way possible way to build a society of justice, to promote civil policies that affirm the right of every human being to be free to live with dignity and hope. Any law that denigrates any human being, laws that denigrate the black person or the brown person or the red person or the yellow person, or the homosexual person, divide and break the human community and is wrong.

I want to close with some theological reflection, not as a Christian theologian but as one who has been blessed by dimensions of Hawaiian spirituality. I hope you will see it as one spirituality.

There is a Hawaiian saying or proverb, “Uwe ka lani ola ka honua,” translated, “The heavens weep, the earth flowers.” The proverb is an expression of a cosmology that sees all reality connected, interdependent, in harmony, in balance. The very concept of aloha itself is rooted in this sense of the oneness and harmony of all reality. We use the word so casually, but can we appropriate the undergirding, overarching truth expressed, the oneness of all existence, that welcomes and builds community. It is a cosmology that continues to call us to the mission of reconciliation.

We who are newcomers to these islands, for me now more than 50 years, have been welcomed and made to feel at one with the people of Hawaii. Let us fully join them in being expressions of aloha, reconcilers. And so let us be witnesses to our United States and to our world, to the way of aloha, the way of reconciliation.

PACIFIC JUSTICE AND RECONCILIATION CENTER

16th Annual Hookuikahi – Reconciliation

2009 Activities and Events

This years Hookuikahi – Reconciliation Activities and Events will bring people together from four historic churches, and the larger community, to engage in a process of active reconciliation based in developing new relationships and understandings about our theology, common history, and future together here in Hawaii. Selected members of these historic churches are already a part of the PJRC network, or have been suggested and invited to participate.

January 14th: St Andrew's Cathedral, Von Holt Room, 5:00 – 7:30 PM

“Coming Together - Reconciliation in Christ”

A small gathering of PJRC, and friends and members of historic churches: St. Andrew's, Kaumakapili, Central Union, and Kawaiahao to remember, share, eat, fellowship, envision, strategize, pray, sing, and celebrate.

January 17th: Central Union Church, Atherton Chapel, 6:00 – 7:30 PM

“Hookuikahi – Reconciliation”

Reconciliation Worship Service with special focus on selected and invited friends and members of St. Andrews, Kaumakapili, Central Union, and Kawaiahao, and Queen Liliuokalani.

January 18th: Nagasaki Peace Bell, Honolulu Hale Civic Grounds, 5:30 PM

Candlelight and Bell Ringing Ceremony in Remembrance of Dr. Martin Luther King Jr. and Queen Liliuokalani.

Candles from Ceremony to be taken to Iolani Palace for Hawaii Reconciliation Prayer Service 7:00 PM

January 19th: Ala Moana Park to Kapiolani Park, 9:00 AM

“Martin Luther King Jr. Day Parade”

Look for Hookuikahi – Reconciliation Banner: and members and friends of Historic Churches, Ka Hana O Ke Akua, and the Pacific Justice and Reconciliation Center. Arrive before 8:30 AM

January 19th: Kapiolani Park, 12:55 – 1:15 PM

Queen’s Songs and Himeni Presentation

by members and friends of Historic Churches, Ka Hana O Ke Akua, and the Pacific Justice and Reconciliation Center. Please confirm your participation to receive selections of music.

FOR MORE INFORMATION PLEASE CONTACT:

Dr. Kahu Kaleo Patterson and Dr. Haaheo Guanson

APRIL 30TH PROJECT CLEVELAND - LILIUOKALANI

Committee Reports in the extended entry.

Senate Standing Committee Report #1891 Honolulu, Hawaii April 23, 2007

Regarding: HCR 82

**Honorable Colleen Hanabusa
President of the Senate
Twenty Fourth State Legislature
Regular Session of 2007
State of Hawaii**

Madam;

**Your committee on Water, Land, Agriculture, and Hawaiian Affairs, to which was referred H.C.R. no. 82
entitled:**

**“House Concurrent Resolution Proclaiming April 30th of every year as
Hawaiian Restoration Day”**

Begs Leave to report as follows:

**The purpose of this measure, is to proclaim April 30th of every year as “Hawaiian Restoration Day” a day to
recognize the historical day and educational contribution of President Grover Cleveland’s work for Hawaii
and his advocacy and support of Queen Liliuokalani....**

**Your committee finds that the overthrow of the Hawaiian Kingdom in 1893 was a tragic moment in Hawaii’s
history. President Grover Cleveland was known as man of integrity and a personal friend of Queen
Liliuokalani who tried to take substantive action against the overthrow of the Hawaiian Monarchy and
support the restoration of the Queen as Head of state of the Kingdom of Hawaii. Proclaiming April 30 of every
year as “Hawaiian Restoration Day” will recognize the valiant effort of President Cleveland and pay tribute to
his friendship with and support of Queen Liliuokalani.**

Committee concurs and recommends adoption

Respectfully Submitted on behalf of Committee.....

Russel S, Kokubun, Chair

**(record of vote 22 – 3 passed April 23rd , 2007, unamended)
Standing Committee Report #1792
Honolulu, Hawaii
April 5, 2007**

Regarding: HCR 82
Honorable Calvin K. Y. Say
Speaker, House of Representatives
Twenty Fourth State Legislature
Regular Session of 2007
State of Hawaii

Sir,

Your committee on water land ocean resources and Hawaiian Affairs to which was referred.....

Begs leave to report as follows:

Purpose of this concurrent resolution is to proclaim April 30 of every year as “Hawaiian Restoration Day” a day to recognize and acknowledge the historical and educational contributions of President Grover Cleveland’s work, the people of Hawaii, America today and for the future.....

Committee concurs with intent and purpose.... recommends Adoption

Signed by
Ken Ito, Chair

(vote was unanimous and resolution unamended)



Cleveland Park, Honolulu, Hawaii
March 18th - Cleveland Birthday Commemoration

HOUSE OF REPRESENTATIVES

H.C.R. NO. 82

TWENTY-FOURTH LEGISLATURE, 2007

STATE OF HAWAII

HOUSE CONCURRENT RESOLUTION:

Proclaiming April 30 of every year as Hawaiian Restoration Day.

WHEREAS, in 1991, the General Synod of the United Churches of Christ, representing over six thousand member churches, passed a resolution "Recognizing the Rights of Native Hawaiians to Self-Governance and Self-Determination"; and

WHEREAS, in 1993, the President of the United Church of Christ, which sent the first missionaries to Hawaii in 1820, issued a formal "Apology to Na Kanaka Maoli" and committed the church to redress the wrongs done to native Hawaiians; and

WHEREAS, in 1993, the United States Congress adopted Public Law 103-50 often referred to as the "Apology Bill," which apologized to native Hawaiians for the illegal overthrow of Queen Liliuokalani and the Hawaiian Kingdom, which was signed by President William J. Clinton; and

WHEREAS, in 1994, the National Council of Churches USA at its General Assembly of sixty-eight denominations passed a resolution titled "A Stolen Nation" that called for support of grass roots efforts of the Kanaka Maoli toward sovereignty and self-determination; and

WHEREAS, in the nineteenth century, through a combination of intrigue, subterfuge, betrayal, and incomparable alliances, the sons of the missionaries took control of the lands of Hawaii and seized and operated sugar and pineapple plantations, which became a thriving export business; and

WHEREAS, in 1872, the United States sent its emissary, General John Schofield, to Hawaii to study the coastline, waterways, bays, and harbors as a civilian; and

WHEREAS, in 1881, Secretary of State James Gillespie Blaine told President Benjamin Harrison that Hawaii was of enough value to be annexed to the United States; and

WHEREAS, in May 1882, Lorrin Thurston of the secret Annexation Club met with President Benjamin Harrison requesting assistance with an overthrow of the Hawaiian Kingdom; and

WHEREAS, B.F. Tracy, Secretary of the Navy, told Thurston, as authorized by the President that "if conditions in Hawaii compel you people to act as you have indicated, and you come to Washington with an annexation proposition, you will find an exceedingly sympathetic administration here"; and

WHEREAS, in November 1892, Secretary of State John W. Foster wrote to Thurston, stating that the Harrison administration was willing to put up \$250,000 to buy out Queen Liliuokalani's claims to Hawaii; and

WHEREAS, in January 1893, after years of conspiracy and deception, with the aid and support of the United States, the sons of the American missionaries and other business people, planned and executed the illegal overthrow of the Hawaiian Kingdom; and

WHEREAS, Queen Liliuokalani was the last reigning monarch of the Hawaiian Kingdom; and

WHEREAS, Queen Liliuokalani, who would not shed one drop of her people's blood to save her nation, was deposed by the advocates of a Republic for Hawaii in 1893; and

WHEREAS, Grover Cleveland was both the twenty-second and the twenty-fourth president of the United States (1885-1889 and 1893-1897); and

WHEREAS, Cleveland, a distinguished leader, rose to political prominence through the ranks of Mayor of Buffalo and Governor of New York before his election to this nation's highest office; and

WHEREAS, in March 1893, Grover Cleveland was sworn into office for his final term as President, three months after the illegal overthrow of the Hawaiian Kingdom; and

WHEREAS, after President Cleveland, an anti-imperialist, assumed the presidency, he immediately worked to stop the treaty of annexation of Hawaii; and

WHEREAS, the newly sworn President Cleveland challenged the illegal overthrow of Queen Liliuokalani and sent James Blount to Hawaii to gather facts and to assist in a just determination of the involvement of the United States in the overthrow; and

WHEREAS, upon the counsel of James Blount and Gresham, President Grover Cleveland determined that the United States was unjustly and illegally involved in the overthrow; and

WHEREAS, President Grover Cleveland addressed the United States Congress and requested that Queen Liliuokalani and the Hawaiian Kingdom be restored; and

WHEREAS, always concerned about the underprivileged, Cleveland believed his ultimate allegiance was to the nation, not to a political party, and he acted on his strongly held beliefs throughout his entire political life; and

WHEREAS, this position by President Cleveland reflected his understanding that imperialism and expansionism were not the unanimously favored policy; and

WHEREAS, President Cleveland was a very spiritual and moral leader who risked his personal reputation and suffered ridicule as a result of the unpopular positions he took; and

WHEREAS, President Cleveland faced not only tremendously challenging political, social, and economic circumstances during his terms of office, but he was also battling cancer and suffering from ill-health during his last term of office; and

WHEREAS, Cleveland spent his last years as a lecturer and beloved member of the administration at Princeton University; and

WHEREAS, in 1898, John Schofield, retired commanding General of the United States Army, reported to the United States Congress that the port of Pu‘uloa – later to become Pearl Harbor - was the best natural harbor in the world for the purposes of a modern Navy; and

WHEREAS, General Schofield told Congress "...we made a pre-emption which nobody in the world thinks of disputing provided we perfect our title"; and

WHEREAS, President Grover Cleveland was a true friend to Queen Liliuokalani and the people of the Hawaiian Kingdom; and

WHEREAS, today, many people worldwide are recognizing that the spiritual and moral leadership of President Cleveland was ahead of his time; and

WHEREAS, the people of Hawaii have been supported and encouraged in the last one hundred fourteen years by the words and prayers of President Grover Cleveland; and

WHEREAS, President Cleveland's legacy and his vision for justice in Hawaii remain strong in Hawaii with the ancestors and people of the Queen; and

WHEREAS, in a proclamation dated February 25, 1894, President Cleveland declared that "April 30 [of every year] be set aside as a day of solemn fasting, and prayer for the injustice to me [President Grover Cleveland] and my great good sister [Queen Liliuokalani] for her speedy return to the throne"; and

WHEREAS, the Pacific Justice and Reconciliation Center, the Hawaii Conference of the United Churches of Christ, and the United Church of Christ have worked to lift up the life of President Grover Cleveland, and bring to light the truth of history; now, therefore,

BE IT RESOLVED by the House of Representatives of the Twenty-fourth Legislature of the State of Hawaii, Regular Session of 2007, the Senate concurring, that the Legislature and the Governor are requested to recognize and acknowledge the historical and educational contributions of President Cleveland's work for the people of Hawaii and America today and for the future; and

BE IT FURTHER RESOLVED that the Legislature hereby proclaims April 30 of each year as a special day of remembrance, education, and prayer, for people of all faiths, for Grover Cleveland, a great American who stood for the true values and principles of the United States Constitution, and for "liberty and justice for all"; and

BE IT FURTHER RESOLVED that certified copies of this Concurrent Resolution be transmitted to the Governor, the Mayors of the respective counties of Hawaii, to the Governor of the State of New Jersey, the President of the New Jersey Senate, the Speaker of the New Jersey General Assembly, the Mayor and the Princeton Township Committee, the Mayor of Caldwell, New Jersey and the Council of the Borough of Caldwell, and to the General Minister and President of the United Church of Christ Headquarters.

THE SENATE
TWENTY-SEVENTH LEGISLATURE, 2014
STATE OF HAWAII

S.C.R. NO.

47
S.D. 1
H.D. 1

SENATE CONCURRENT RESOLUTION

RECOGNIZING JANUARY 17 OF EVERY YEAR AS HOOKUIKAHI DAY,
OR RECONCILIATION DAY, IN HONOR AND REMEMBRANCE OF THE
JUSTICE, RECONCILIATION, AND NONVIOLENCE OF QUEEN
LILIUOKALANI.

WHEREAS, on January 17, 1993, the people of Hawaii commemorated the 100th anniversary of the overthrow of the Hawaiian Kingdom; and

WHEREAS, the United Church of Christ officially and publicly apologized to Na Kanaka Maoli at Iolani Palace and Kaumakapili Church on January 17, 1993; and

WHEREAS, in 1993, United States President Bill Clinton signed into law Public Law 103-150, as an apology to Native Hawaiians; and

WHEREAS, the Hawaii Ecumenical Coalition and the Pacific Justice and Reconciliation Center have commemorated January 17 as Hookeikahi Day every year since 1993, in partnership and collaboration with historic churches such as Kawaiahao Church, Central Union Church, St. Andrew's Cathedral, Kaumakapili Church, St. Augustine's Church, and community groups and organizations including the Interfaith Alliance of Hawaii, the Forgiveness Project, and Office of Hawaiian Affairs; and

WHEREAS, lasting reconciliation requires an ongoing and continuous commitment by all parties to recognize past and ongoing harms; accept responsibility as appropriate for wrongdoing; reconstruct relationships, institutions, and systems of power distribution; and determine appropriate reparatory justice measures in a peaceful, transparent, and open manner; and

WHEREAS, Queen Liliuokalani, through various forms of nonviolent and peaceful resistance, continuously sought to achieve peaceful reconciliation for the overthrow of the

Hawaiian Kingdom through the restoration of her country and the return of its lands and sovereignty; and

WHEREAS, the State should remind itself and the people of Hawaii of the steps taken toward the fulfillment of Queen Liliuokalani's vision of peaceful reconciliation, and of the need for ongoing work to realize such a vision; now, therefore,

BE IT RESOLVED by the Senate of the Twenty-seventh Legislature of the State of Hawaii, Regular Session of 2014, the House of Representatives concurring, that January 17 of every year be recognized as Hookuikahi Day, or Reconciliation Day, in honor and remembrance of the justice, reconciliation, and nonviolence of Queen Liliuokalani; and

BE IT FURTHER RESOLVED that a certified copy of this Concurrent Resolution be transmitted to the Governor.



Olelo Noeau - Pukui

Selected Material by Dr. Kahu Kaleo Patterson

Forgiveness (four references)

351 E manalo ka hula o ke kanaka I ka imu o ka puaa

The wrongs done by man are atoned for by a pig in the imu.

*When a person has committed a wrong against others
or against the gods, he makes an offering of a hog with prayers of forgiveness*

814 He mea ao luau ia ke kanawai

A law (of an aumakua) can be removed with an offering of cooked taro leaves.

An aumakua could be propitiated by offering taro leaves and prayers for forgiveness

980 Hewa ka lima.

The hand is at fault.

It was believed that when one had done wrong, the hand was smitten with a disease that remained until he asked for the pardon of the person he had injured. Sometimes said in jest to a friend with an injured hand.

2794 Ua ike no ka he hewa ke wikiwiki la ka waha I ka mihi.

He knows it is wrong so the mouth hastens to repent.

Said of one who is caught in wrongdoing and quickly begs pardon to avoid punishment.

831 He naha ipu auanei o paa I ka hupau humu.

It isn't a break on a gourd container that can be easily mended by sewing the parts together.

A broken relationship is not easily mended as a broken gourd. Also, the breaking up of the family brought a stop to the support each gave the other.

263 E ao luau a kualima.

Offer young taro leaves to the gods five times.

Advice to one who has erred and wishes to rectify his mistake. Young taro leaves often were substituted for pigs when making an offering to the gods. To remove sickness of mind or body, one made five separate offerings of young taro leaves.

1025 Hoi hou I ka mole

Return to the taproot

The return to love and loyalty for kith and kin after a severing of relationship.

1038 Hoi mai o Mekanikeoe.

Mekanikeoe is back again.

Peace and love are here once again.

188 Aohe mea make I ka hewa; make no i ka mihi ole.

No one has ever died for the mistakes he has made; only because he didn't repent.

Urges repentance to one's aumakua. Later came the idea of repentance before the Christian God.

1032 Hoi i Kalia i ka ai alamihi.

Gone to Kalia to eat alamihi crabs.

He is in a repentant mood. A play on ala-mihi (path of repentance). Kalia, Oahu, is a place where alamihi crabs were once plentiful.

1077 Hookahi no laau Lapaau, o ka mihi.

There is one remedy—repentance.

Said of one who had offended a family aumakua and suffered the penalty, or of one who was unhappy over a wrong he had done to others.

2794 Ua ike no ka he hewa ke wikiwiki la ka waha I ka mihi.

He knows it is wrong so the mouth hastens to repent.

Said of one who is caught in wrong doing and quickly begs pardon to avoid due punishment.

2829 Ua mau ke ea o ka aina I ka pono

The life of the land is preserved in righteousness.