

INITIAL PLAN

for

REDRESS

of the

Hawaii Conference UCC

to

Na Kanaka Maoli

174TH AHA PAE'AINA

CENTRAL UNION CHURCH

JUNE 10-15, 1996

1945

1946

1947

1948

1949

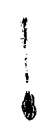
1950

1951

1952

1953

1954



UCC & HAWAII

APOLOGY, REDRESS, & RECONCILIATION WITH NA KANAKA MAOLI

CHRONOLOGY OF EVENTS

Following is a chronology of events leading up to redress by the United Church Boards for Homeland Ministries and World Ministries.

- **1812** - Henry Opukahaia inspires seminary friends to join him in taking Christianity to Hawaii.
- **1819** - First missionaries sent to Hawaii by the American Board of Commissioners for Foreign Missions (ABCFM), a predecessor body of the United Church Board for World Ministries (UCBWM). This "Pioneer Company" left Boston in October 1819. Aboard the Brig Thaddeus there were seven couples, five children, and three native Hawaiian students from the Cornwall School in Connecticut: Thomas Hopu, William Kanui, and John Honolii.
- **1820** - "The Pioneer Company arrives in Hawaii."
- **1823** - The mission's ordained ministers form the Hawaiian Evangelical Association (HEA).
- **1823 to 1848** - Eleven more missionary companies arrive in Hawaii bringing the total number of ABCFM missionaries to 84 men and 100 women. (This does not include 28 missionaries who came independently.)
- **1848 to 1863** - A 15-year transition commences whereby the Hawaii mission becomes self-supporting and self-governing.
- **1863** - All ABCFM responsibility in Hawaii is transferred to the Hawaiian Evangelical Association, thus establishing the HEA as an independent, autonomous church body.
- **1891** - Liliuokalani ascends the throne.
- **1893** - Illegal overthrow
- **1893** - Provisional Government takes control of Hawaii

- **1894** - Provisional Government declares itself "The Republic of Hawaii"
- **1898** - Hawaii annexed to the United States and becomes a "territory"
- **1959** - Hawaii becomes the 50th State of the Union.
- **1965 - 1990** - New understandings of history, culture, and personhood emerged in society and Christianity.
- **July 1991** - The 18th General Synod of the United Church of Christ calls for the president of the denomination to offer an apology on behalf of the UCC for its "historical complicities" in the overthrow of the Hawaiian monarchy.
- **January 17, 1993** - The Rev. Paul H. Sherry, President of the United Church of Christ, makes an apology on behalf of the UCC in a first step toward beginning a process of reconciliation and promises to assign a task force to work with the indigenous Hawaiians in the hope that redress may be achieved.
- **March 1995** - UCC's Executive Council requests that the United Church Board for World Ministries and United Church Board for Homeland Ministries determine appropriate actions by which the denomination can work in partnership with *Na Kanaka Maoli* in a broad process of reconciliation and redress.
- **April 1995** - Directorate of the United Church Board for Homeland Ministries approves its contribution toward establishing a *Na Kanaka Maoli* foundation: \$500,000 over the next five years.
- **May 1995** - Directorate of the United Church Board for World Ministries approves its contribution toward establishing a *Na Kanaka Maoli* foundation: \$750,000 over the next five years. This brings the combined grants from the two boards to \$1.25 million.
- **May 1995 to February 1996** -
 - ▶ Kuponu Foundation organized to receive and administer funds from the two Boards. Kuponu Foundation trustees--some are members of the Hawaii Conference local churches, and some are of the community.
 - ▶ Hawaii Apology Task Force (HATF) works on proposal for Hawaii Conference redress and reconciliation.
 - ▶ Hawaii Conference Board of Directors receives and adopts HATF proposal and recommends it to the 174th Aha Pae'aina for vote on June 14, 1996

1 **Initial Plan for Redress of the Hawaii Conference of the**
2 **United Church of Christ to Na Kanaka Maoli**

3
4 **THE GREETING**

5 The grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit
6 be with us all. Amen
7

8 **THE BACKGROUND**

9 What has brought the Hawaii Conference United Church of Christ's (HCUCC) to face its
10 own decision making about reconciliation and redress to Native Hawaiians?
11

12 Some may say the conference on "The Impact of Tourism on Hawaiians" sponsored by
13 the Ecumenical Coalition in August 1989, was the beginning in this long journey. Others may
14 point out the HCUCC's enactment of Resolution 12 "Recognizing The Right To Self Governance
15 Of Native Hawaiians" in 1990 was a step in the journey bringing the HCUCC to this place. Still
16 others can say the denomination's initiative with all of its parts (i.e. General Synod 18's action
17 in 1991, mandating the United Church of Christ [UCC] president to apologize to native Hawaiians
18 for the predecessor's complicity in the illegal overthrow of the Hawaiian monarchy in 1893; the
19 Rev. Dr. Paul Sherry's subsequent visit to Hawaii and his January 17, 1993 Apology offered on
20 behalf of the denomination; the work of the National Apology Task Force to challenge the
21 denomination to consider appropriate acts of redress; the UCC's gift of 1.25 million dollars for
22 reconciliation and redress; the formation of a Kupono Foundation are related to the HCUCC's
23 journey, and there is more.
24

25 The Aha Makua (Business Session) of the HCUCC on Friday, June 18, 1993 after a
26 lengthy but innovative process, accepted the following agreement by consensus:
27

28 "We, the delegates of the 171st Aha Pae'aina of the HCUCC approach our Native
29 Hawaiian sisters and brothers with humility and gratitude and we have become aware of
30 their anger and pain, highlighted by the 100th anniversary of the illegal overthrow of the
31 Hawaiian Nation.
32

33 We acknowledge that some officers of the Hawaiian Evangelical Association (predecessor
34 of the HCUCC) acted unjustly.
35

36 As successors of the Hawaiian Evangelical Association, we apologize for the unjust
37 involvement of our predecessor.
38

39 We commit ourselves to address past and present injustices affecting Native Hawaiian
40 people.
41

42 As part of the process of reconciliation and healing, we direct the Board of Directors
43 of the HCUCC to initiate additional steps to address issues facing Native Hawaiians
44 today.

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*Revision 4/18/96

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1 Further, we direct the Board of Directors to communicate this action to the President of
2 the UCC; and, to report on the progress to the 172nd Aha Pae'aina." (171st Aha Pae'aina,
3 1993 Annual Report, pages 47-49).
4

5 Then, two things happened.
6

7 One, the HCUCC held a service of apology, confession, reconciliation and commitment
8 to redress on Sunday, May 1, 1994. The Ministry to Christian Justice arranged for this Worship
9 Service (Halawai Hoomana) to be at the Mauna Ala Chapel adjacent to the grounds where
10 Hawaiian royalty, including Queen Liliuokalani, are entombed. At that event, the Rev. Dr.
11 Norman Jackson addressed the gathering, including Native Hawaiians, and said, "...I, on behalf
12 of the Hawaii Conference United Church of Christ, apologize to Na Kanaka Maoli for the unjust
13 involvement of our ancestor the Hawaiian Evangelical Association; and, for the unjust action of
14 some of the officers of that body in the illegal overthrow of the Hawaiian Nation." By way of
15 summary, Dr. Jackson concludes saying, "We have offered our inarticulate apology. We have
16 identified the depth of our need to confess within our faith. We have offered this service as an
17 act of beginning reconciliation. And we commit our Conference to engage in redress. May God
18 be in this place, in all of your lives, and in our future together." See Exhibit "B" attached hereto,
19 and incorporated herein by reference.
20

21 Secondly, on the basis of the consensus agreement passed at our 171st Aha Pae'aina in
22 1993, a Hawaii Apology Task Force (HATF) was formed as a Committee of the HCUCC Board
23 of Directors. This Committee is composed of HCUCC Board of Directors members the Rev.
24 Wallace Ryan Kuroiwa (chairperson), Arthur Goto, Yola Meyer Forbes; the Hawaii Conference
25 Foundation persons, Kenneth Griffin, Kikue Takagi, alternate Henry Maunakea; and these
26 members representing Hawaiian groups related to HCUCC, Martha Dayag, Charles "Kale"
27 Hanchett, Louise Kamanu, Leilani Keanu (secretary), Rev. Kekapa Lee, Rev. Kimo Merseberg,
28 Rev. Kaleo Patterson, and Rev. Tyrone Reinhardt. Keoana Hanchett has been a participating
29 observer to the deliberations of the committee. The HATF's purpose has been to fashion an
30 appropriate means by which the HCUCC may "address past and present injustices affecting Native
31 Hawaiian people," to follow through with a specified commitment to redress, and initiate the
32 process of reconciliation.
33

34 The plan includes provisions necessary to coordinate and implement the plan, and three
35 components for action. Self-determination by Na Kanaka Maoli with respect to the grants
36 provided herein, is a principle which is implied throughout the plan.
37
38
39
40
41

*Revision 3/15/96

*Revision 4/18/96

1 THEOLOGICAL PERSPECTIVES

2
3 SCRIPTURE TEXT RELATED TO PROPOSAL THEMES

4
5 JUSTICE:

6
7 **Micah 6:8**

8 "He has told you, O mortal, what is good; and what does the Lord require of you
9 but to do justice, and to love kindness, and to walk humbly with your God?"

10
11 **Philippians 4:8**

12 "Finally, beloved, whatever is true, whatever is honorable, whatever is just,
13 whatever is pure, whatever is pleasing, whatever is commendable, if there is any
14 excellence and if there is anything worthy of praise, think about these things.

15
16
17 REDRESS:

18 **I Samuel 12:3-4**

19 "Here I am; testify against me before the Lord and before his anointed. Whose ox
20 have I taken? Or whose donkey have I taken? Or whom have I defrauded? Whom
21 have I oppressed? Or from whose hand have I taken a bribe to blind my eyes with
22 it? Testify against me and I will restore it to you. They have said, " You have not
23 defrauded us or oppressed us or taken anything from the hand of anyone."

24
25 **Luke 19:5-10**

26 "Zacchaeus, hurry and come down; for I must stay at your house today." So he
27 hurried down and was happy to welcome him. All who saw it began to grumble
28 and said, "He has gone to be the guest of one who is a sinner." Zacchaeus stood
29 there and said to the Lord, "Look, half of my possessions, Lord, I will give to the
30 poor; and if I have defrauded anyone of anything, I will pay back four times as
31 much." Then Jesus said to him, "Today salvation has come to this house, because
32 he too is a son of Abraham. For the Son of Man came to seek out and to save the
33 lost.

34
35
36 LOVE:

37 **Matthew 22:37**

38 He said to him, "'You shall love the Lord your God with all your heart, and with
39 all your soul, and with all your mind.'

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1 **Mark 12:30**
2 "You shall love the Lord your God with all your heart, and with all your soul, and
3 with all your mind, and with all your strength."
4

5 **Luke 10:27**
6 He answered, "You shall love the Lord your God with all your heart, and with all
7 your soul, and with all your strength, and with all your mind, and your neighbor
8 as yourself."
9

10 **I Corinthians 13**
11 If I speak in the tongues of mortals and of angels, but do not have love, I am a
12 noisy gong or a clanging cymbal. And if I have prophetic powers and understand
13 all mysteries and all knowledge, and if I have all faith, so as to remove mountains,
14 but do not have love, I am nothing. If I give away all my possessions, and if I
15 hand over my body so that I may boast, but do not have love, I gain nothing.
16

17 Love is patient; love is kind; love is not envious or boastful or arrogant or rude.
18 It does not insist on its own way; it is not irritable or resentful; it does not rejoice
19 in wrongdoing, but rejoices in the truth. It bears all things, believes all things,
20 hopes all things, endures all things.
21

22 Love never ends. But as for prophecies, they will come to an end; as for tongues,
23 they will cease; as for knowledge, it will come to an end. For we know only in
24 part, and we prophesy only in part; but when the complete comes, the partial will
25 come to an end. When I was a child, I spoke like a child, I thought like a child,
26 I reasoned like a child; when I became an adult, I put an end to childish ways.
27 For now we see in a mirror, dimly, but then we will see face to face. Now I know
28 only in part; then I will know fully, even as I have been fully known. And now
29 faith, hope, and love abide, these three; and the greatest of these is love.
30

31 **RECONCILIATION:**

32 **Job 42:8-10**
33 "Now therefore take seven bulls and seven rams, and go to my servant Job, and
34 offer up for yourselves a burnt offering; and my servant Job shall pray for you,
35 for I will accept his prayer not to deal with you according to your folly; for you
36 have not spoken of me what is right, as my servant Job has done." So Eliphaz the
37 Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the
38 Lord had told them; and the Lord accepted Job's prayer. And the Lord restored
39 the fortunes of Job when he had prayed for his friends; and Lord gave Job twice
40 as much as he had before.

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Matthew 5:24

'Leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.'

I Peter 3:8-9

Finally, all of you, have unity of spirit, sympathy, love for one another, a tender heart, and a humble mind. Do not repay evil for evil or abuse for abuse; but, on the contrary, repay with a blessing. It is for this that you were called--that you might inherit a blessing.

II Corinthians 5:18-20

All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.

I

God calls us to be the body of Christ, yet we are all different parts of the same body with different gifts and purposes. When one part rejoices, all are to rejoice. When one part is hurting and in pain, we are to share in that pain as well. God also calls us to love the creator with all our heart, mind, soul, and strength; and to love our neighbor as ourselves. We are to love God, to love our neighbor, and to love ourselves. It is easy to love a person when all is well. When things are not what we expect them to be, it is more difficult to love. Even when God calls us to love our enemies, we find how difficult it is! Yet, we are called to do love without condition.

We are also called to forgive as God has forgiven us. It is a time of confession, repentance and forgiveness. When this occurs we then release and untie and let go and free each other from the hurt we have done. When forgiveness is given, sometimes a restitution must also be given to make right the relationship. Once that is done, we never bring it up again and move on in our lives and relationship.

So it is with the Hawaii Conference's Apology to the Hawaiian people in its role by commission or omission during the turmoil of 1893. We were not alive then, but our antecedents in the faith were, and the institution known as the Hawaiian Evangelical Association (HEA) is alive today as the Hawaii Conference United Church of Christ. Once the church has apologized and the Hawaiians have accepted that apology, then it is appropriate for the church to make restitution and celebrate its reconciliation with the people.

1 Third, apology is then that act by which we reach out to bridge the chasm of hurt that
2 exists. The admission is not necessarily of guilt, but a reaching out to heal a hurt.

3
4 Fourth, redress makes costly the act of apology. Reconciliation, whether it is humankind's
5 redemption by God, or one person's with another, comes at a price. It reflects the seriousness
6 with which we pursue reconciliation with the other. By offering redress, we acknowledge that
7 we want to heal the hurt. We want to make tangible (incarnate) our desire that the harm caused
8 by the alienation be righted.

9
10 Let us be clear: redress is not based on the need of those to whom redress is being made.
11 We have heard of the needs of the Native Hawaiian community. We acknowledge the needs of
12 some Hawaiian churches. But as real as those needs are, redress does not arise out of those
13 needs. Redress is an act arising out of the act of apology and the desire for reconciliation.

14
15 On the other hand, we also acknowledge that, as significant a sum as we are proposing,
16 it will not solve all that is not right in the Native Hawaiian community. That is not the intent of
17 redress.

18
19 A final word. We, the Hawaii Apology Task Force, see a deep and abiding commitment
20 and love for the church, especially as it is manifested in the Hawaii Conference and the United
21 Church of Christ. Our vision is that this act of apology and redress will serve to strengthen the
22 church, by leading us to live as a just and compassionate church.

23
24
25 **III**

26
27 **THE RELATIONSHIP BETWEEN JUSTICE AND RECONCILIATION**

28
29 Biblically, there is a relationship between "Justice" and "Reconciliation" that began with
30 the understanding that there can be no reconciliation without justice. The Hebrew scriptures speak
31 unequivocally for "Justice."

- 32
33 1. "Yahweh works vindication and justice for all who are oppressed." (Psalm 103:6)
34
35 2. Jesus saw his mission as one of "Justice:"

36
37 "The Spirit of God is upon me, because God has anointed me to preach good news to the
38 poor, and has sent me to proclaim release to the captives and recovering of sight to those
39 who are blind, to set at liberty those who are oppressed, to proclaim the acceptable year
40 of the Sovereign. (Luke 4:18-19)

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1 3. Jesus also preached for an active "Reconciliation" that begins with Justice.
2

3 So, if you are offering your gift to the altar, and there remember that your neighbor has
4 something against you, leave your gift there before the altar and go; first be reconciled
5 to your neighbor, and then come and offer your gift. (Matthew 5:23-24)
6

7 Justice is necessary for reconciling all peoples and creations to God. The prophets' call
8 for "Justice" was issued in order to reconcile the original harmony of creation with God.
9 God created all people as equal and sovereign with their unique cultures. The creation
10 included the harmony of God with creation, of humans with nature.
11

12 Sin is the breaking of this harmony. Some humans, instead of being responsible stewards
13 of nature, treated nature as a separate entity to dominate and commodity to exploit for
14 profit. Indigenous peoples who lived in harmony with nature have much to teach about
15 the original harmony. A misunderstanding of the mission of "Justice" and
16 "Reconciliation" resulted in mission as triumphism, the identification of the gospel with
17 one culture. This resulted in cultural genocide, coercive assimilation, historic shame, and
18 loss of land for peoples of non-Western culture.
19

20 The 100th anniversary of the overthrow of the legitimate government of Hawaii is the
21 second "Year of Jubilee" since the overthrow. The "Year of Jubilee," or the fiftieth year
22 is a year of Justice which dealt with 1) freeing of all slaves, 2) forgiving of all debts, 3)
23 allowing nature to rest and restore itself, and 4) returning of all land to the original owner.
24 The "Year of Jubilee" provides an understanding of [the] justice that must be experienced
25 by Na Kanaka Maoli before any true reconciliation can begin. (Leviticus 25:10-13) Jesus
26 saw his mission as bringing justice within the Year of Jubilee. (Luke 4:18-19).
27

28 Jesus Christ was seen as fulfilling creation and reconciling the world to God.
29

30 Christ is the image of the invisible God, the firstborn of all creation. For in Christ, all
31 things were created, in heaven and on earth, visible and invisible, whether thrones or
32 dominions or principalities or authorities--all things were created through Christ and for
33 Christ. Christ is before all things, the one in whom all things hold together. Christ is the
34 head of the body, the church, and is the beginning, the first born from the dead, that in
35 everything Christ might be preeminent. For in Christ, all the fullness of God was pleased
36 to dwell, and through Christ, to reconcile for Christ, all things, whether on earth or in
37 heaven, making peace by the blood of the cross. (Colossians 1:15-20)
38
39
40
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1 As followers of Jesus Christ, and as we seek to do justice, we do so in the larger context
2 of being called to join in the reconciliation of all creation. "God was, in Christ,
3 reconciling the world unto God...and has commended unto us the ministry of
4 reconciliation. (II Corinthians 5:19)

5
6 Taken from: "A Stolen Nation" - Kanaka Maoli Sovereignty
7 A Resolution of the National Council of Churches
8 (Adopted by the General Board, November 11, 1993)

9
10 IN: Apologies and Resolutions.
11 Hawaii Ecumenical Coalition, July 1993

12
13 **ACTION**

14
15 The Hawaii Conference of the United Church of Christ ("HCUCC") acting through its
16 gathered and duly called 174th Aha Pae`aina, **approves** the following matters constituting this
17 initial plan seeking redress and reconciliation to and with Na Kanaka Maoli, and directs the Board
18 of Directors to effect and implement the same:

19
20 **FIRST COMPONENT**

21 **REDRESS BY CONVEYANCE OF LAND**

22
23 The following conveyances or transfers of real property and provisions relating thereto:

24
25 **On the island of Oahu -**

26 The University Center, or the Seaview Center at 2231 Seaview Avenue,
27 Honolulu, Hawaii, being also identified as TMK: 2-8-016-070 (Oahu), area
28 8,563 square feet, more or less, and further described in Exhibit "A"
29 attached hereto and incorporated herein by reference.

30
31 **On the island of Hawaii -**

32 Two parcels known to some as Halai Hills, each in Punahoa, Hilo, Hawaii,
33 below the Saddle Road, being identified as
34 TMK: 2-5-001-011 (Hawaii), area 1,058.45 acres, and further described in
35 Exhibit "A" attached hereto and incorporated herein by reference, and
36 TMK: 2-4-001-012 (Hawaii), area 250.099 acres, and further described in
37 Exhibit "A" attached hereto and incorporated herein by reference.

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1 **On the island of Maui -**

2 The Paia Chinese Church site, located at 154 Hana Highway, Paia, Maui,
3 being TMK: 2-6-005-006, area 4,504 square feet, and further described in
4 Exhibit "A" attached hereto and incorporated herein by reference.

5
6 **On the island of Molokai -**

7 The Halawa Hawaiian Church site, located in Halawa Valley, Molokai,
8 being TMK: 5-9-001-007 (Molokai-Maui) area 1.0 acre, and further
9 described in Exhibit "A" attached hereto and incorporated herein by
10 reference.

11
12 **On the island of Kauai -**

13 The Chinese Christian Church site, in Waimea, being TMK: 1-6-006-025
14 (Kauai), area assessed by real property tax assessor, 7,377 square feet, and
15 further described in Exhibit "A" attached hereto and incorporated herein by
16 reference.

17
18 A. The grantee, transferee or recipient of these real properties, shall be determined by the
19 Board of Directors of the HCUCC, in consultation with the "Hui Kahea Pono", which
20 is recommended by this plan to be established *a committee to be established if the*
21 *proposal is passed by the Aha Pae'aina, to follow through that this moves*
22 *through the process expeditiously, as to who will be the recipients.* However,
23 with the respect to the following properties, the potential grantees are as noted:

- 24 1. The Paia Chinese Church site on the island of Maui, the Paia Hawaiian Church.
25 2. The Chinese Christian Church site in Waimea, Kona, Kaua'i, the members of the
26 congregation known generally as the Niihau Congregation, which is under the care
27 of the Waimea United Church of Christ.
28 3. The University Center, or the Seaview Center, the Kupono Foundation.

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1 B. Where title to the real property is held by the Hawaii Conference Foundation, a Hawaii
2 eleemosynary corporation (the "HCF"), said entity is requested to commence the process
3 by which such conveyance can be achieved within a reasonable time, and the HCF is
4 further requested to report annually to the Aha Pae`aina, its progress in this regard.

5 C. Coordinating, implementing, and clarifying matters for the First Component.

6 1. In the event any potential or designated grantee, transferee, or recipient
7 declines such transfer, or the identity thereof is in doubt or in question, the
8 grantee, transferee or recipient entity shall be determined by consensus
9 through discussion among the Board of Directors of the HCUCC, the
10 Board of Trustees of the HCF, the Board of Directors of the Association
11 of Hawaiian Evangelical Churches, or its successor or assign, and the State
12 Council of Hawaiian Churches, its successor or assign, and failing such
13 consensus by action of a subsequent Aha Pae`aina.

14 2. Each grant, or transfer to be in fee simple, absolute, where possible.

15 3. The term "real property" includes all improvements thereon.

16 4. Any costs, including reasonable legal fees, which are incurred to effect any
17 conveyance of real property, the title to which is vested in the HCF, or in
18 the HCUCC, is requested to be paid/borne by the HCF, and identified as
19 special grants to the HCUCC for its program to effect redress and
20 reconciliation with Na Kanaka Maoli, said special grants to be in addition
21 to grants in the ordinary course of support to said HCUCC for its
22 operational budget and the category historically designated as "Grants,
23 Goods and Services", and in addition to other grants provided in this initial
24 plan.

25 5. Although the conveyances and transfers are sought to be completed as soon
26 as practically possible, the timing of such conveyances is to be coordinated
27 with the grantee, recipient or transferee, with particular attention being

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1 given to the preparedness of the entity to bear the expense and burden of
2 real property taxes, fire, property and liability insurance accruing or
3 desired after the conveyance. With respect to real properties for which title
4 is held by the HCF or the HCUCC, until the designated transfer can be
5 effected, the HCF is requested to carry the costs of such matters as it has
6 in the past.

7 6. With respect to any real property, the title to which is encumbered by a
8 reversionary clause in favor of the State of Hawaii, or any other entity, the
9 HCF is requested to undertake appropriate action to seek the removal of
10 such clause if the intended use following conveyance would cause the
11 reversionary clause to be effected. Similarly, where there is a cloud on
12 title which can be reasonably cleared, the HCF is requested to undertake
13 appropriate action to quiet title or otherwise clear title to the extent
14 reasonably practicable. The costs, including reasonable attorney's fees, are
15 requested to be paid/borne by the HCF as provided in paragraph 4,
16 immediately above.

17 7. In the event any of the designated sites are determined to be inappropriate
18 for transfer or conveyance, for reasons including but not limited to land use
19 restrictions, or issues relating to the physical ability to use the site for an
20 intended purpose, another site may be substituted by consensus through
21 discussion among the Board of Directors of the HCUCC, the Board of
22 Trustees of the HCF, the Board of Directors of the Association of Hawaiian
23 Evangelical Churches, or its successors or assigns, and the State Council
24 of Hawaiian Churches, its successors or assigns, and failing such consensus
25 by action of a subsequent Aha Pae'aina.

26
27
28 **SECOND COMPONENT**

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1 Hawaiian church, such matter will be determined through consensus of the Board
2 of Directors of the HCUCC, the Board of Trustees of the HCF, the Board of
3 Directors of the AHEC, and the Board of Directors of the State Council of
4 Hawaiian Churches, and their respective successors and assigns if so appropriate,
5 and failing such consensus by action of a subsequent Aha Pae'aina.

6 D. The HCF is requested to commence the process by which the aforesaid grants can
7 be effected, in a reasonable time period, which is suggested as five (5) years, with
8 a report presented at each meeting of the Aha Pae'aina as to the progress of this
9 matter.

10 1. The source of the grants, and the timing of the payment of the grants,
11 whether accomplished in one or in partial amounts over the course of the
12 appropriate period is left to the discretion of the HCF.

13 2. The liquidation or conversion of assets of the HCF constituting principal
14 which would otherwise be held and or used for the support of the HCUCC
15 to accomplish this grant, whether of real, personal or mixed property, is
16 approved, and is contemplated by the Aha Pae`aina.

17 3. The possible adverse effect of liquidation or conversion of assets
18 constituting principal, upon the established policy of the HCF in providing
19 annual "grants, goods and services", as well as grants for the operating
20 budget of the HCUCC (said policy generally stated as being 4.5% of the
21 end-of-year market value of the "corpus" on a five-year rolling average) is
22 acknowledged. ("corpus" is the pricipal or capital sum, as opposed to
23 interest or income, managed by the Hawaii Conference Foundation for the
24 Hawaii Conference of the United Church of Christ.)

25
26 **THIRD COMPONENT**

27 **REDRESS BY PROVISION OF FACILITIES OR SERVICES**

*Revision 3/15/96

*Revision 4/18/96

**Initial Plan for Redress of the Hawaii Conference
of the United Church of Christ to Na Kanaka Maoli
Page 16**

1 further actions which may be appropriate in the quest for reconciliation, and for
2 the accomplishment of any other tasks as may be forwarded to them by the Board
3 of Directors, said special committee to be known as the "Hui Kahea Pono" (the
4 group of people calling for justice).

5

6

7 **CLOSING**

8 God of ancient wisdom and emerging truth, God of justice and forgiveness, God
9 of reconciliation and healing, God of grace and compassion; your love makes all things
10 new. Fill us with the hope, not of those who think they are without sin, but of those who
11 know they have sinned, who trust in your mercy and grace, and who long for your
12 heavenly reign to come on the earth through Jesus Christ, who lived and died and rose
13 again for us and for our salvation. Amen.

14

NOTE: NOT INTENDED AS A LEGAL DESCRIPTION, NOR
FOR TITLE DERIVATION.

1 Title vested in the HCF in fee simple through mesne deeds including deed from
2 Halai Land Co., 1921.

3 Assessment for FY 1996:

4 Land area 250.099 acres \$ 69,700

5 As to above parcel Second, possibly subject to easement for pipeline and roadway,
6 and lease for radio/antenna site, and powerline easement.

7 **Island of Maui:**

8 The Paia Chinese Church site, 154 Hana Highway, Paia, Maui, TMK: (2) 2-6-005-
9 006, area 4,504 square feet, more or less

10 Assessment for FY 1996: (assessed to HEA)

11 Land area 4,504 square feet \$ 90,100

12 Improvements 29,400

13 \$119,500

14 Title claimed by HCF.

15 **Island of Molokai:**

16 The Halawa Hawaiian Church site, located in Halawa Valley, Molokai

17 TMK: (2) 5-9-001-007, area 1.0 acre more or less

18 School Grant 23, Apana 6 within LCAw. 7713 to Victoria
19 Kamamalu, L.P. Nos. 9820, 8434, with trust termination per First
20 Circuit Court.

21 Note: Discrepancy in land area. Graveyard on mauka side of lot.

22 Assessment for FY 1996:

*Revision 3/15/96

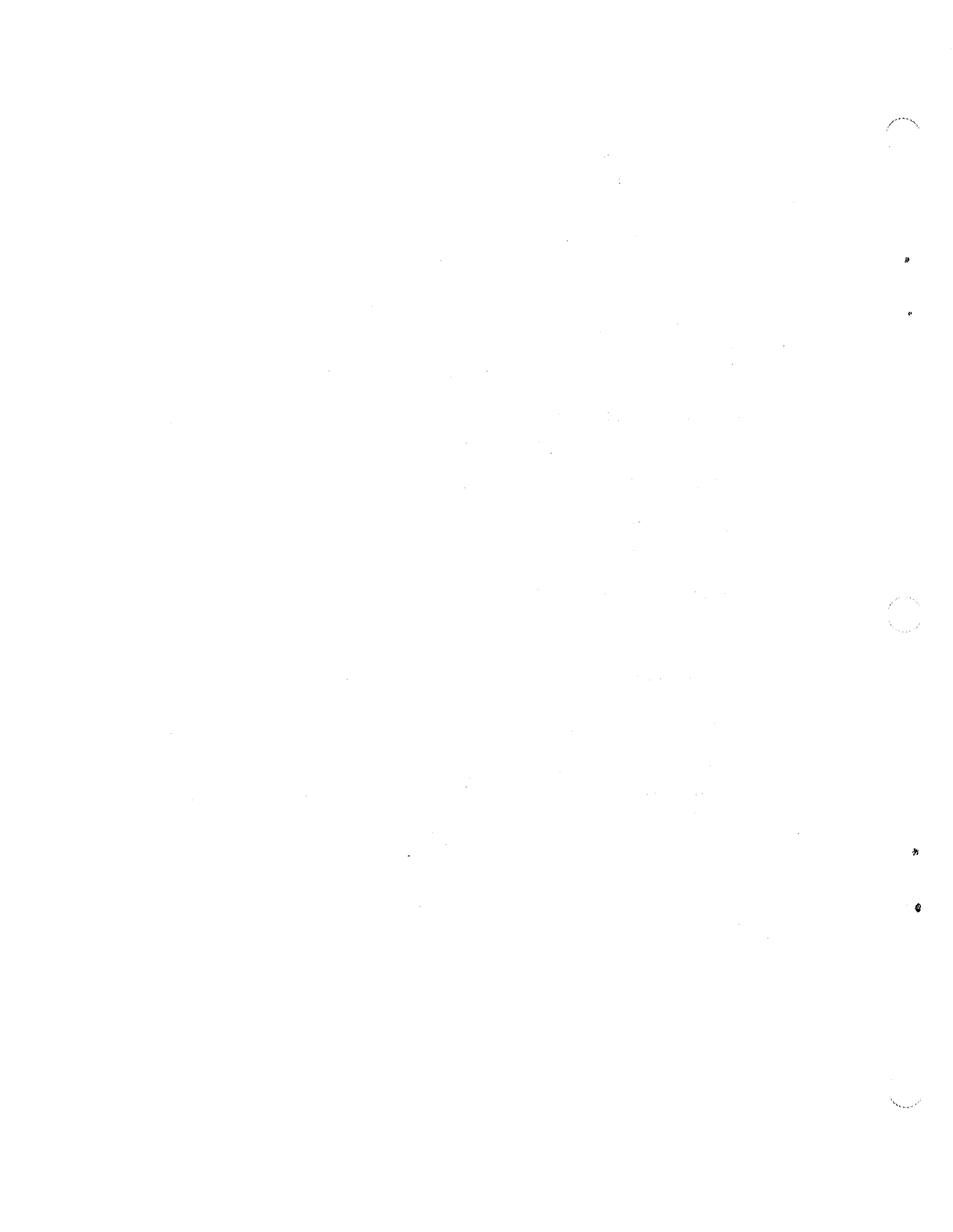
*Revision 4/18/96

NOTE: NOT INTENDED AS A LEGAL DESCRIPTION, NOR
FOR TITLE DERIVATION.

- 1 Land area 11,587 square feet \$ 10,600
2 Possible reversionary clause to State of Hawaii.
3 **Island of Kauai:**
4 The Chinese Christian Church site, located at Waimea, Kona, Kauai.
5
6 TMK: (4) 1-6-006-025, area assessed by real property tax assessor 7,377 square
feet (possible discrepancy noted in area).
7
8 Land Patent 7776, acquired for church purposes.
9
10 Assessment for FY 1996:
Land area 7,377 square feet \$112,100
Possible reversionary clause to State of Hawaii.

11 RECAPITULATION OF REAL PROPERTY TAX ASSESSMENTS

| | | | | |
|----|-----------|----------------------|-------------------|-------------------------|
| 12 | O`ahu: | TMK: (1) 2-8-016-070 | \$ 515,400 | (land and improvements) |
| 13 | Hawai`i: | TMK: (3) 2-5-001-011 | \$ 269,900 | |
| 14 | | TMK: (3) 2-5-001-012 | \$ 69,700 | |
| 15 | Mau`i: | TMK: (2) 2-6-005-006 | \$ 119,500 | (land and improvements) |
| 16 | Moloka`i: | TMK: (2) 5-9-001-007 | \$ 10,600 | |
| 17 | Kaua`i: | TMK: (4) 1-6-006-025 | \$ <u>112,100</u> | |
| 18 | | Total assessments | \$1,097,200 | |



**EXHIBIT "B" to
Initial Plan for Redress of the Hawaii Conference of the
United Church of Christ to Na Kanaka Maoli**

**HALAWAI
HO'OMANA**

**A SERVICE OF CONFESSION,
RECONCILIATION AND
COMMITMENT TO REDRESS**

* * * * *

HALAWAI HO'OMANA

**Hawai'i Conference United Church of Christ
Sunday, May 1, 1994
3:00 p.m.**

Mauna'ala, Nu'uaniu, 'O'ahu, Hawai'i

* * * * *

GATHERING AT THE GATES OF MAUNA'ALA

KE OLI KAHEA

Hau'oli Akaka

KE OLI KOMO

**Lydia Namahana Maioho
Charles Kaupu**

PROCESSION TO THE CHAPEL

(Follow the Chanter to the Chapel)

ANO'AI

The Greeting

Kahu Kekapa Lee

Greetings to all of you in the name of the Father and of the Son and the Holy Spirit. We welcome you on behalf of Auntie Lydia Namahana Maioho, to Mauana'ala to these very sacred grounds to our people O'Hawai'i Nei. This place always determines what happens here, and so in the spirit of Aloha, we have come to this place as the Hawaii Conference United Church of Christ to offer our confession, reconciliation and commitment to redress. And so we thank you for your presence here today as you represent different parts of our church as well as from our Hawaii community, we thank you and before we begin we would like to have prayer. Let us Pray.

"God of our Hawai'i Nei, for this I know from the top of the Koolaus to here at Mauna'ala and down to the sea at Honolulu and Nu'uauu we ask your blessing upon all of us as we gather in this very special place. May indeed your spirit of Aloha be in and among all of us as we come to this sacred ceremony of what we share with each other. May indeed your blessing be upon us all, and may indeed what we do and what we say in this place may be pleasing, may be filled with aloha, may be filled with the mana'o in appreciation of our 'aina o Hawai'i and of our pupuna who have gone before us and we acknowledge the very special place of our Ali'i that are here at this place called Mauana'ala that indeed your blessing be upon us all. Amen.

KA PAPA MIHI

"Confession, Reconciliation, Commitment to Redress"
The Rev. Norman Jackson, Ms. Jean Coffman

Last June 18, the Aha Makua of the Hawaii Conference United Church of Christ agreed to the following statement after a long, arduous and innovative consensus procedure:

We, the delegates of the 171st Aha Pae'aina of the Hawaii Conference United Church of Christ, approach our Native Hawaiian sisters and brothers with humility and gratitude as we have become aware of their anger and pain, highlighted by the 100th anniversary of the illegal overthrow of the Hawaiian nation.

We acknowledge that some officers of the Hawaiian Evangelical Association (predecessor the HCUCC) acted unjustly.

As successors of the Hawaiian Evangelical Association, we apologize for unjust involvement of our predecessor.

We commit ourselves to address past and present injustices affecting Native Hawaiian people.

As a part of the process of reconciliation and healing, we direct the Board of Directors of the HCUCC to initiate additional steps to address issues facing Native Hawaiians today.

Further, we direct the Board of Directors to communicate this action to the President of the United Church of Christ, and to report on the progress to the 172nd Aha Pae'aina.

While this has not been an easy journey for the Hawaii Conference, it has been a necessary one. We are multicultural. We are multiracial. We contain the same diversity of conviction that resides in our surroundings. We have those who have not shared in this history. For some, this apology was much too little, and came much too late. For others, it was not necessary, and perhaps, offensive.

Some of our membership believe the apology was made at the Aha Pae'aina last June. Others believe it is yet to be given. To reduce that ambiguity, I, on behalf of the Hawaii Conference, apologize to *Na Kanaka Ma'oli* for the unjust involvement of our ancestor, the Hawaiian Evangelical Association, and for the unjust action of some of the officers of that body in the illegal overthrow of the Hawaiian Nation.

As much as anyone, I know those are minimal words. There is nothing there about the official silence of the Hawaiian Evangelical Association following the Overthrow. There is no acknowledgment of how they abandoned the Queen in her moment of shame and despair. I am aware there is no acknowledgment of the drastic departure of Native Hawaiians from the membership of the HEA immediately following the Overthrow. I know of no agonizing reappraisal of our stance toward self-determination and sovereignty until several years ago. I know of no gesture to evaluate the theology that required a people to deny their culture and spirituality.

I am, however, also aware my words say more than some in the Conference are ready to acknowledge. I have not felt free to go beyond the text of the resolution in speaking the official apology for the Hawaii Conference.

This is a service of confession.

Our confession surely must focus on our insensitivity. Our insensitivity to the wedding of Christianity and Western imperialism from 1492 to the present. We acknowledge the unholy wedding of cross and flag, and while some of us have sought an annulment or divorce for that historic union, the vision of a nation-transcending faith continues to elude us. While we may be somewhat in touch with the physically destructive results of colonialism, we are less sensitive about the colonized soul. The creation of dependency, of shame, of the absence of self-confidence, and the internalizing of a will to judge, deny and avoid one's own culture is as wounding as any historical event. The legacy of the colonized soul immobilizes faith in your culture, your ways, and your spirituality. And insensitivity to your pain and your anger. And as a North American Indian, I am poignantly aware of the pain of being led to deny my people and my culture. We confess our insensitivity.

The apology was for the actions of our ancestors in the faith. Our confession is for our failure to assume responsibility for the consequences of their acts, for the reality that surrounds us now, in this very present moment.

This is a service of reconciliation.

The full meaning of reconciliation bears heavily on us all. We know reconciliation is not a hasty peace, an attempt to move forward as if there were no past. It is not a substitute for liberation, but rather a prerequisite for it. Most of all, reconciliation is not a managed process. Reconciliation can only be the result of justice replacing oppression, and a gift of grace. Reconciliation calls for

us to reconstruct our history, to know that there is no objective or neutral corner from which to read or write history, and we hope you know that, too. Reconciliation requires us to own the depth of the ambiguity that permeates our heritage in Hawaii. The Jesus who would be our model and guide understood justice when he made food and the release from debt his central prayer.

We commit ourselves to begin the heavy road of reconciliation, a road filled with land mines, but the only road that can lead to peace with justice.

This is a service of commitment to redress.

As of now, we do not know what that means. As of now, we do not know what resources we will be able to make available for redress. As of now, all we have is the mechanism in place to begin. I do not want to make this service vulnerable to the charge in the future that, once again, the Church promised much and delivered little. My statement of commitment to redress is at this moment, just that, a commitment. Our folk who will lead us in this work of redress are Kanaka Ma'oli who understand the historic need for justice, and the desperate diversity within our Conference. We will educate ourselves, and move to redress in ways about which I cannot speak now.

We have offered our inarticulate apology. We have identified the depth of our need to confess within our faith. We have offered this service as an act of beginning reconciliation. And we commit our Conference to engage in redress.

May God be in this place, in all of your lives, and in our future together.
Jean Coffman who chairs our Board of Directors will offer our prayer.

Let us pray.

"O thou Creator, who shaped this round ball of an earth into a world of unmeasurable beauty, pouring over it water to make the oceans, and piling soil and rock to make the continents and the islands in the sea; we come to this moment in the lives of a particular people in these Islands to offer our apologies and to confess our sins.

As the successors of the Hawaiian Evangelical Association, we have apologized for the unjust involvement of our predecessor in the illegal and unjust overthrow of Queen Lili'uokalani. Now we confess to you that some of us have hidden behind our ancestors in the faith for that act, concealing ourselves from facing the reality of the present age of injustice and oppression. We have hidden to conceal our not caring, our insensitivity's, and our self-serving concerns. We have been beguiled by the seductions of imperial power and what was called Manifest Destiny. We have failed to protest the unholy marriage of Cross and Flag, and we have been blind to the memory of our ancestor's desertion of the Queen in her moment of pain and betrayal.

For as we have apologized to *Na Kanaka Ma'oli*, we confess to you, our God, that such acts were the result of unfaithfulness to your Call to us. Forgive us, God, for the idolatries we have placed before the justice and development of *Na Kanaka Ma'oli*.

At the heart of our prayers, God, is our searching for the will to reach out in reconciliation to our brothers and sisters, knowing that reconciliation without justice is empty. So, give us the heart and the will to love as we are called to love, and to be reconciled with one another, as that will is combined for a deep zeal for justice.

As we are gathered here, our prayers raise to you that we may commit ourselves to do all that we are able to do to work toward redress of the wrongs that have so long walked silently between us. Grant us a vision to see our way to commit our resources in a constructive way to build, to bring about justice, to be an expression of a genuine love. We pray that our commitment will be to share what we can so that justice and development will emerge from our new relationship with the people of this area.

We pray these prayers on behalf of the Hawai'i Conference of the United Church of Christ, descendant of the Hawaiian Evangelical Association, that all our members and churches may join spiritually in this moment of confession, reconciliation and commitment to redress. We pray in the name of Jesus Christ our Lord. Amen."

KA HIMENI LAWELAWE'ANA

Special Music

"He Mele Lahui Hawai'i"

Composed by Queen Lili'uokalani

Church of the Crossroads Choir - Mr. Don Conover, Director

"He Mele Lahui Hawai'i"

Ka Makua mana loa,
Maliu mai ia makou.
E haliu aku nei
Me ka na'au ha'aha'a.
E mau ka maluhia
O nei pae'aina
Mai Hawai'i a Ni'ihau
Malalo o Kau malu
Hui

E mau ke ea o ka
'aina
Ma kou pono mau
A makou mana nui.
E ola, e ola ka Mo'i mau.

"Hawaiian National Anthem"

Very powerful Father,
Turn to us.
We look
With humble hearts.
Peace forever
On these islands
From Hawaii to Niihau
With Your protection
Chorus

May the life of the land be
preserved
By Your constant goodness
Our great power.
Long live, long live the King.

E ka Haku malama mai
I ko makou nei Mo'i .
E mau kona noho 'ana
Maluna o ka noho ali'i.
Ha'awi mai I ke aloha
Maloko o kona na'au
A ma Kou ahonui
E ola, e ola ka Mo'i .

Malalo o Kou aloha nui
Na li'i o ke Aupuni
Me na maka'ainana,
Ka lehulehu no a pau,
Kia'i mai ia iakou
Me ke aloha ahonui.
E ola no makou
I Kou mana mau.

O Lord protect
Our King.
Long be his reign
On the royal throne.
Give compassion
Within his heart
Through your forbearance
Long live, long live the King.

Beneath Your great love
Chiefs of the nation
And the people,
Everyone,
Guard them
With patient love.
May we live
By your everlasting power.

KA PAPA MIHI

*"Reflection on Missions"
The Rev. David Baumgart Turner*

Come, Spirit of God, and be with us. Like the gentle trade winds that blow off the waters of the windward side, bring your refreshing and compassionate love. Like the winds that sweep up and over Nuuanu Pali, stand us up and turn us around when there is need to change direction. Like the rains that work their way down this valley, bring renewal and the promise of life abundant today and tomorrow. As constant as the wind and the rains that shape our island and our lives are, may our response to your call to a life that is marked by love also be so constant. May our love be sacrificial, seeing the needs of our neighbor as easily as we see our own, unconditional, forgiving and always seeking reconciliation, striving to make right for tomorrow the wrongs of yesterday and today. Come, Spirit of God, and be with us.

It is a great honor for me to be with everyone gathered here today. It is with humbleness before God and before you that I would even dare to speak this day. I thank you for that privilege.

A number of years ago, I was privileged to be with a friend of mine, Stella Wolfchild, a Blackfoot Indian during the SunDance celebration of her people. I was filled with questions, wanting desperately to know the reasons for this, the significance of that, and Stella dutifully tried to answer that which she could, but often she would look to me and say, "I don't know. There are some things that are taught by question and answer, and other things that you just know over time, which you just learn from being with. Such are the ways of wisdom." Perhaps that is why one of the things I have done while I have tried to bring together the feelings of my heart and the thoughts of my head that surround this event which brings us all together today, is I have spent

some time recently across the street and down the street at the Oahu Cemetery where my grandparents, great grandparents, great-great grandparents and great-great-great grandparents are buried. As opposed to other times where I have been and gone and sat beside my grandparents' grave when I have gone to tell them about some event, or to ask questions of them, this time I just went there to stand amongst them. It is not that I don't have a great many questions I would like to ask of them. "Why, Why, Why?" I want to cry out to them, but for me today, though I would love to know, it is not those questions or answers that they may provide that are most important, rather it is the spirit of who they are, the unique individuals whom God created that is important to me, and that spirit comes not from questions but from being gathered with them. It was as important for me to stand there amongst them these last few weeks as it is now important for me and who I am to stand amongst you; for it is their blood that courses through my veins, and it is their legacy that has defined me and I would say probably all of us in one way or another all of us who call these beautiful islands our home whether we come here as a visitor or a guest or this is our place of residence.

Strange as it may seem on an occasion like today, but I find myself very much wanting to affirm that there is so much about those, my ancestors, that I want to be a part of me. What a powerful passion they had to live a life devoted to the service of God and to God's people. Such passion defined their lives, brought them their joys, and brought them their hardships. Such was the nature of being partners with God in what they called "mission". As a minister of the same loving God they proclaimed so too do I wish to be driven with passion for service to God and to God's people. So too do I wish for the "mission" of God, for that mission of God to define my life, to bring my joy, and to be part and parcel of the hardships that I too will share in this world.

But the same loving God that they proclaimed also calls me to reexamine this day that which is the shape and the nature of my or of our mission together. For the passion that I have may be the same as that of my ancestors, but the mission has and must continue to be redefined. For there is no question that their "mission" found itself too closely aligned with the forceful imposition of a foreign way of life, their "mission" found itself too closely aligned with a foreign nation, their "mission" found itself to be the herald of changes brought these islands that have resulted in great pain and great loss. We who wish to be in "mission", who wish to serve God and God's people with our whole life must approach that call with full awareness of the mistakes within the definition of "mission" in the past.

Primarily we must affirm that we are partners in mission "with" one another rather than "to" somebody else. Gone must be the days of patronizing care that, sadly, too often "knew what was best" and yet somehow remained closed off to that which could have enlightened and enriched all. How much was lost by not listening to the truth of the people of these islands and allowing their ways and traditions to broaden the spiritual understandings of those who came from afar. Forever too must we affirm that the flag must be separated from the cross. As Paul says, In Christ there is no rich or poor, slave or master, male or female, Jew nor Greek. Any association of God's call in mission with a nation has been and will always be a mistake that must be rectified. For God's love is neither defined by nor limited to any national boundaries.

Rather God's love, I am convinced, and the call to that love which we are given must reach across any of the boundaries that we may erect in our sadly separated lives today. We must allow God's love to take us to where the hurts and the brokenness of our world burst and rend the fabric of life that God envisions for all of us. God's love must take us to the streets where the hungry and the homeless are and bring the hope and the reality of a different tomorrow there. God's love must take us to our homes where violence and abuse shred the days of too many, and instead that love must bring the possibility of healing and change. And God's love must take us back to the land that like the people who live their days out upon it, land that has been parceled up, torn up, dug up, broken, forgotten and abused; and God's love must bring renewal and restoration to the land and the people who live there.

Where there is brokenness God's love holds out the promise of wholeness. That I know, that I know truly. Where there has been pain, God's love holds out the hope of relief. And, where we have been torn apart, it is God's love that must bring us together. More than 100 years ago, my ancestors who first came to these shores filled with a passion to serve God and God's people, participated instead in acts of injustice and wrong and illegality that brought inappropriate change to the rule of these islands brought unnecessary pain to its queen, and hastened change that has brought pain and brokenness to the people of these islands.

The gospel which they proclaimed calls me, calls all of us, to repentance when we have harmed our neighbor. We who are here now, we who live under the shadow of the legacy of those who have departed must seek that repentance now. Must come forward in confession as we repent. The gospel that they proclaimed and devoted their life to calls us to engage in reconciliation that all may be made right again. It should not have been 100 years to come to this point, and for that there is continued sorrow and need for further forgiveness and further repentance. But, sadly, it has taken that long; but it should take no longer. To that, to that I am committed. The people of these islands, the land upon which we live and share our lives need desperately for there to be healing, so that we might move forward together as the partners that God calls us all to be.

These past number of days I have spent, as I said, some time with my ancestors. There is no question they sowed seeds of a message of good news that found ready soil within me. Like them I am driven by the same call to service of God and God's people, and I am, indeed, humbled often by the passion of their call. Yet there are other seeds that have been sowed as well, seeds that sadden me, sadden so many; seeds of mistakes and the subsequent hurts that shaped their lives and the generations to come. It is both those seeds, both those seeds, that bring me here today, both as a minister and as one who seeks the reconciliation that can take us to tomorrow. But as I reflect upon having been these past few weeks in time with my ancestors, I cannot forget, as well, that as much as I am with those who are of my past, I spent the days with those who are of my future. I think particularly of my son, two-year-old Micah Kaiona. I pray for him, keiki o ka aina, child of this land, that the same passions that drove my ancestors and that drive me may likewise do for him. But I pray as well that he will be far wiser than the last 100 years. I pray that, because of the love that he has for me and for the Gospel that shapes our lives, that the day will come that he will have the courage and the knowledge to step forward and admit to the

mistakes of his father (of which when all is said and done there will be many) not a hundred years from now, but tomorrow, and he will say "I am sorry, I am sorry for that which has been done, let me work with you, that we might make right, that we might move on to tomorrow." With my son, children of his generation, those whom we pass our message, the good news, on to, that they can do. Then we will truly know, that the Gospel that proclaims love that is unconditional, the Gospel that holds out hope of renewal, restoration and life abundant today and forever, then will we know that that Gospel will have truly taken root. Such is my hope, such is my prayer. Amen.

KA HIMENI LAWELAWE'ANA

Special Music

"Na Iehova No I Hana"

Composed by Mr. Randie Kamuela Fong

Church of the Crossroads Choir - Mr. Don Conover, Director

- 1) How verdant the forests in the fine rain, With mists that settle the lofty cliff above. Jehovah has created the beauties of the earth; The islands sing praise of His glories unfading.

Uluwehi ka nahele i ka ua li'i li'i, Kau maila e ka 'ohu ma nā pali ki'e ki'e.

- 2) Hawai'i is wreathed in garlands of children, So cherished in the eyes of our grand folk.

'Ohu'ohu Hawai'i i nā lei Kama iki, Ho'oheno i nā maka o ko makou kū puna.

- 3) Arise all people and give thanks evermore To the Father, the Son and the Holy Spirit.

Ala mai e nā kānaka Mililani mau la, Ka Makua, Ke Keimki, Ka Uhane Hemolele.

Refrain:

Jehovah has created the beauties of the earth; The islands sing praise of His glories unfading.

Na Iehova nō i hana i nā nani o ke ao, Mele mai nā mokupuni (i) Kona nani mae 'ole.

KA HAKU MELE

Punahelu Lerma (unable to attend)

Mililani Trask

Kekuni Blaisdel

It's a great honor to be here today to participate with everyone else that has come, in what in my heart and in my mind has got to be one of the most joyous celebrations in my life. For many years, there have been many many of our people that have prayed for the coming of this day. There are always two great occasions in primary, historic and human events. And that we are here today is, is like a part of something that began many years ago, something that has been a

wound in the heart of our people, something that has been a story that grandmothers and mothers told their children. A story that ended with a hurtful feeling. Today we are all able to come and cleanse that wound. A time for confession, but most important, a time for reconciliation. Two years ago when we were planning for the 1993 celebrations, there was a great deal of excitement about the pala pala on the apology going to the Continent, and people were very happy when the National Office decided that they would participate in the January 1993 events. It was a significant time for us. But there were I think as Norm pointed out earlier, there were those who questioned what it really meant. And there were also those who saw with very perceptive eyes, that it was easy for those from abroad to make statements and then return back home. It was not so easy for those who live here. I want to say that in the last year and a half, we've all been real proud of the effort that was made by everybody in the United Church of Christ and the Hawaiian community. That continued to work on what is probably one of the most difficult political issues and religious and spiritual issues that has ever confronted our people. And my understanding from someone who stood at the side and who watched with a lot of prayers in her heart, my understanding was, is, that it was a monumental struggle but I want to let you folks know, those of you who worked on this on both sides of the team that never once did we give up faith. A year and a half ago I was at the podium of our sister church down the road, and I said then that we had every faith that we would come to a point in which we would be able to celebrate our reconciliation. And I'm so happy to be here today. It's a great honor, and each of us in our own way, we are here representing many others, representing our Ohana, representing neighbor islands, and many parishes of the United Church of Christ. When I talked earlier about the two events and things that are apocalyptic, there is always the first one that rends things asunder, and then there is the later one that brings things together. So truly we are the ones that are blessed in that we are the ones who are honored to come for this time of healing and to participate in it. When I was listening to the beautiful singing of the choir, the He Mele Lahui song that was written by Lili'u. Because of this song and other gestures of her life we named our nation Ka Lahui; but when I saw this selection, I thought to myself, the people will never know the impact of this day. I remember when I was a young girl in Hana, with my tutu who has long since passed away, and also with my parents, I remember hearing them tell me when I was young the story of the overthrow, and the darkest chapter in the story was the story of the abandonment of the queen by the parish and the church that she had loved and that she had served. Well, now we can celebrate the fact that that story for all Hawaiian children in current and future generations does not end with a sense of abandonment, but ends with a story of a coming of a new time, a return of integrity, to the people, return of the people and making amends and healings with the Kahu with those who are their priests. The story used to end in a way that you did not want to give to the younger ones. But now we can all go home and we can all tell our children and our grandchildren and let the word go from this chapel across the land and to all neighbor islands, that that time for great celebration has come, and the time for hurt has passed and we are in new time for healing. I thought also that one of the things that I wanted to share with you today was, in my estimation one of the most beautiful of all the traditional pule of our people, and I thought it would be appropriate for a Hawaiian to pray this from the pulpit. Because you know in stories, in issues of social trauma, of social justice it is never true that all of the wrong is on one side that is never true in human stories. There is always some good on both sides and there is always some

wrong and some transgression, some sin on both sides. And I thought that because what Jack has said is true, that there isn't a template for reconciliation, there is a process, no one has the magic answer, we can't foresee the four corners of what reconciliation will evolve to be, but we can certainly do something together on this historic day. And that is begin reconciliation, by joining our hearts together in a ceremony of prayer. And so I thought that I would close with this pule, which is a pule for healing, a call to the Akua to heal us for the transgressions that we have done.

We pray to you O God! To bless us, the people of Hawaii, and those of the United Church of Christ. And to cleanse us from our defilements, of our sins, of our sins of the heart, of our sins of the mind, of our sins of false speech, and for our non-fulfillment of vows to thee O God. And for your sickness Akua, for your displeasure at our weakness, we give to you this ho'okupu of our sins, of our blessings that you might cleanse our sins. That you will cleanse and heal our bodies. For as long as we stand upright, until the time that we are bent with age, until the time that our eyes are dim, and can no longer see, until the time of our last amana ua noa in our life. Because all life and healing is yours O God. Breathe into us your cleansing breath, and the water of this cleansing life; in this way do we worship you O God.

E Ke Akua, e aloha mai 'oe i ka po'e Hawai'i, a me Ka United Church of Christ i Ka mea ma'i 'ia i kalawe 'ana mai 'oe i Kona hea 'ana, a me Kona haumia, a me Kona 'ai'a, a me Kona 'aikū, a me Kona wahaheha, a me Kona ho'ohiki 'ino 'ana 'iā 'oe, E Ke Akua. E nānā mai 'oe e ho'o 'olu mai iāiā ma kēia kino a hele kū, a hele kolo, a hele ne'e, a kolo pūpū a hau maka 'iole, a ola loa a ka pua 'ani 'ani a palalau hala, kau 'ola 'ia, e Ke Akua, Pēlā Ka'u waihū aku a me Kau waipa aku, Pēlā ka'u ho'omana 'iā oe e (Ke) Akua 'Amama, Ua Noa,

Kekuni Blaisdell

Welina mai KāKou, mahalo 'iā 'oe e Kahu mahalo 'iā 'oukou a pau, no Kēia manawa Kuponono, E ha'i 'ōlelo 'au, e pili 'ana i Kēia mea hanohano mihi a me ka ho'oma'ema'e

How honored we are that the United Church of Christ on this special occasion has invited us to participate in this historic moment. How fortunate we are that the United Church of Christ, Hawaii Conference, has invited other church leaders to be here, has invited alaka'i, those in the Kanaka Maoli movement, to share in this special feeling. It is said that there are five main reasons why we Kanaka Maoli in our own homeland today remain malalo, at the bottom, with the shortest life expectancies, with the highest rates of disease, highest rates of dropouts from our schools, highest rates for incarceration in our jails. So the pain lingers on. And how fortunate we are that the church is assuming responsibility and leadership now, for correcting, alleviating this pain. For it is in a very important sense, a moral issue, and so it's appropriate that our moral leaders lead us, and how fortunate that they and the rest of us realize that it is indeed a long struggle and that we must all do this together. And as our Kia'aina (Governor) Mililani has pointed out we all share in the guilt and therefore the responsibility. And so, we go forward together, and we are grateful that the church and the leaders have provided us this opportunity. Ua pau, ua hala, let us all say that again, lākou a koe no nā pua. They are gone, our leaders of

old are gone, only the flowers remain. Who are the flowers? We are the flowers, it is our responsibility together. Mahalo.

KA HAKU MELE
Ke Oli Kala

Hau'oli Akaka

Kahu David Kaupu

Hello kakou a pau. You do us the honor of your presence here with us. This is an apology to my grandmother, Ella Kipahulu Pua Kaulili, and her generation of faithful Hawaiian kalawina. Living in the very rustic, but simplistic, life in the ahupua'a of Waialua, Moloka'i. Tending her lilies and harvesting the leaves of the puhala for her subsistence. Her only extraterrestrial kuleana was the church at Waialua, where in very simple terms she was taught that God loved her very much. And that if she sought the kingdom of God, then all things would be given to her; this she believed. And this she tried to practice as she went about her quiet business, both in the taro patch and in the church. But unbeknown to her, her queen, the Ali'i Lili'u, whom she loved very much, and to whom she pledged her allegiance and her loyalty, her queen was removed from the throne that was pono for her rule. My tutu persisted in her simple life, however, not knowing the complicity role of the Hawaiian Evangelical Association, the very people that emphasized to her aloha ke Akua. She took this ignorance with her to her grave.

E tutu, e mihi kakou 'iā 'oe Na Ke akua ke, ho'omai ka'i 'oe a me nā po'e hala a pau pono'ia i Nā ekalasia Hawaii a pau i keia pono ka na'auao, a me ka ka lokomaika'i i Ka Haku o Iesu Kristo

Ka 'Olelo Mihi

Kahu David Kaupu

My tutu was of the generation of 1893. This is an apology for my parents and their generation of the church faithful. My father Edward Kanohe Kaupu was a lay pastor of Kaluaha, the Mother church of the island of Molokai. In 1952 the Hawaiian churches of the Hawaiian Evangelical Association initiated the first movement toward self determination when they organized themselves as a territorial council of Hawaiian congregational churches; and petitioned the Aha Pae'aina that year to recognize them as a council, and as an integral part of the organizational structure of the Hawaiian Evangelical Association. My father was one of six Hawaiians, including two Kahu, who offered the petition to the Aha. Two to three years later the council petitioned the territory of Hawaii for a charter of incorporation. The purpose of that Charter was to re-address the unique concerns of the Hawaiian churches, including: giving aid to its members in the work of Christian education, and to publish and distribute materials for such work, to disseminate information relative to the churches, to train persons seeking the Christian ministry, to ordain qualified persons as Kahu of member churches, to be an agent for property and funds for any of its work. The Hawaiian Evangelical Association was silent to this need, and it appears that its successor, the Hawaii Conference of the United Church of Christ, appears to endure the shame with a declaration of no official apology forthcoming. There needs to be a closure for the hurt and for the shame that our churches have felt all too long. I feel the need then personally to

apologize for my father, and that faithful generation who felt the pain and the frustration of no response from the Hawaiian Evangelical Association and the pain and frustration of not being able to effect ministry for the Gospel in their own way.

I Ka 'Ohana, 1893
Ke Oli
No Ka 'Ohana Makua
Ke Oli
Mai Ka ' Ohana 1994

State Council of Hawaiian Churches

Kahu Richard Kamanu

Aloha! On behalf of the members of the churches of the State Council of Hawaiian Congregational Christian Churches, I bring you greetings and aloha from our president, Aletha Kaohi, who could not be with us this afternoon; and I bring you greetings in the name of Our Lord, Jesus Christ. This day marks a milestone in the history of the Hawaii Conference of the United Church of Christ and also the history of our Native Hawaiian people and our Native Hawaiian churches as we come seeking forgiveness and reconciliation of each other before God. The Reverend David Kaupu has laid before us the historical creation of the State Council of Hawaiian Churches through its predecessor the Territorial Council of Hawaiian Churches. The purpose of the Council was primarily to be a vehicle through which God would work in the development of our Hawaiian people into an instrument to build a better community. This vehicle would also be the means of promoting the work and to maintain the fellowship of the Hawaiian churches as well as to provide leadership for the Hawaiian churches. This was the first movement toward self determination for our Native Hawaiian people, and for their church fellowship. The second form of self determination that was led by the Council of Hawaiian Churches was to petition for a Charter of Incorporation from the Territory of Hawaii. What began as a moment of glory, ended in 1957 or 58, in a consequence of defeat. Now nearly 35 years from the first efforts of self determination, our Hawaiian churches have rallied together again, seeking to create a non-geographical association. And like what has happened in the past, there are those among us who are frustrated and confused and hopeful. There is still divisiveness among us. There are still those among us who support the ideals of the non-geographical association, but not the separation from our local moku-puni. There is much concern in this among our people. We continue to struggle in finding our place with each other, and with the larger community of the Hawaii Conference, and the greater community of Hawaii. We continue to struggle over the issues of Hawaiian sovereignty in the larger community. There are those among us who thought that the January 7, 1993 apology given by the Reverend Dr. Paul Sherry was enough. While there are those among us who advocated for the need of the Apology to be recognized on a local level. More divisiveness? I hope not. This day of reconciliation is a day to be a new beginning for us all. It is time for us to accept each other's forgiveness and restitutions, and to lay to rest the things of the past. It is time to start a new chapter in our relationship with each other, the Hawaii Conference of the United Church of Christ, the State Council of Hawaiian Churches, the

Hawaiian Churches Association to come, and our Native Hawaiian community. It is a time of learning from our past, and setting to right, to Pono, our future. This morning, I shared with our little children about a commandment that was given to us. This command I give to you, writes the Gospel, that you love one another. It was out of love that the message of the Gospel was sent here. It was out of love that the message was received by our people. It was out of love that we gather together here among our brothers and sisters both in our Native Hawaiian community, and in our churches, and our brothers and sisters of our different faiths. And it is out of love that we receive forgiveness. On behalf of the State Council of Hawaiian Churches and our member churches, we say Mahalo Nui to the Hawaii Conference of the United Church of Christ, our brothers and sisters in faith. And we ask you to walk with us the rocky road, as we struggle to create a new beginning, for our people in our church and in our community; and let us walk in faith, too, for the cause of Christ. Aloha.

Hawaiian Churches Association

Ms. Genie Keanu

I guess speakers before me have represented what has come of the past, and I stand before you as representing what may be the hope of the future. I chair the Hawaiian Churches Association, and its interim governing board at this point. It is a time for us to think about our future, and how we as Hawaiians in our Hawaiian churches have the opportunity to determine how our Hawaiian ministry will be carried out. In 1992 we were supported by our brothers and sisters in the Hawaii Conference, Hawaiian and non-Hawaiian alike, everyone willing to support us in our effort to become self governing as far as our Hawaiian ministry was concerned. There is hope, for definitely, as I think about our time together, I see us all here, we all come bearing gifts of one sort or another. We come bearing gifts of confession, we come bearing gifts of reconciliation, and we come bearing gifts of a commitment to redress. As we think of our experiences together let us consider them as different flowers woven together to form a lei. We have had many fragile blossoms in our lei, blossoms that were bruised by the hurts caused by those who came before us. It is time to close off that lei. It is time to put it aside. It is time for us to begin today to weave a new lei, a lei of healing. And there will come a time in the future when we will put that healing lei aside as well, and begin our lei of ministry together, the churches of the Hawaiian Churches Association, the members of all the Hawaiian churches, the State Council of Hawaiian Churches, the members of the Hawaii Conference United Church of Christ; together we will weave a lei of ministry that will reach all of our people in Hawaii. I would like to invite each one of you to help begin to string this lei, as we leave Mauna Ala, let us take with us the idea of beginning and working towards a future where we can all work together, we can all serve the God of our forefathers, and foremothers, I guess. But, we can all work together to serve the Lord Jesus Christ. On behalf of the Hawaiian Churches Association, we accept with deep appreciation, the sensitivity of our brothers and sisters in the Hawaii Conference of the United Church of Christ, and particularly as they consider how we as Hawaiians who are members of the Hawaii Conference United Church of Christ, might feel at a time of reconciliation. Let us go forth and string a new lei.

Aloha! Like Kahu Kaupu, I come representing not only myself, but also the Kawaiaha'o Church. As you perhaps know, or did not know, I want to share with you briefly, that a Kahu, Queen Lilioukalani's Kahu was the Kahu of Kawaiaha'o at that time. And he had his contest with her, they disagreed on a lot of things; but she was a faithful member. She played the organ, led the people, the choir in singing, and in her moment and hours of great need he was not there for her. And so to stand in his place, I'm standing representing that time and representing the church and people then who did not support their queen. Many were lauwili hahou, they were unsure, uncertain as to where they stood. And so for them and for other Hawaiians like them, I offer my apology on behalf of Kahu Parker, as well as all the ho'a of the church who were then members of the church. The prayer that I want to offer, the prayer of forgiveness, is a prayer for many of us, Hawaiians, especially, who were obedient to the Word that was brought to us by these faithful servants who came by way of missionaries down to our kupunas who became leaders themselves. My grandfather and his father were also leaders, in the Puna and Ka'u and Hilo areas. They spread the word, the Gospel all the way from Puna, all the way across to Laupahoehoe. So these folks, believing in the word, believing that God is love, were spreading the word of love. And they did good, and many of us who are now Kahu today, are Kahu because of them, and I have to say that I am proud of them. But I stand to ask forgiveness for all of us who are of ignorance of the complicity when all of those things were going on, that did harm and hurt to even ourselves, which we didn't even know that we were doing. But God is merciful and good, and he forgives us. And so with that in mind, will you join with me in prayer.

Prayer, _____, (words too faint to understand.)

John, I ask you to forgive me also. Some of the things that happened, I out of ignorance I ask you to forgive me. Mahalo. Mahalo. _____.

Brother John, I speak as Associate Conference Minister, representing our Hawaiian churches, and we ask your forgiveness for all things which have suppressed you and caused any separation or hurt and pain. Please forgive us. God bless you.

Are there others who want to say anything? If not, pule kakou, let us pray together.

O mighty God, E Ke Akua o kō mākou Haku o Iesu Kristo, our Heavenly Father, the father of our Lord Jesus Christ. You have set forth for us the way of life and love, in your beloved son Jesus Christ our Lord. And you have called us to be brothers and sisters to each other in our community and the places where we live, where we work, where we play. And also in the body of Christ which is the church. Draw now to us O Lord and hear our prayers of forgiveness. We as members, as Kahu, as individuals and as those representing our churches, our Hawaiian churches especially, do humbly come before you to ask your forgiveness of us when we have hurt each other in the ways which we lived our lives or did the things of ministry that so often isolated each other. We ask your forgiveness, oh God, as we forgive our brothers and sisters in the faith.

We come today, O Lord, asking that you forgive us in our Hawaiian churches throughout our mokupuni, throughout our pae'aina, from Hawaii to Kauai, and Ni'ihau. And forgive us in our insensitive ways in which we had lived our lives. That sometimes by the rule of ministry that had been laid out for us we have isolated other fellow kanaka maoli. We have turned them away from you, because we have made the way of salvation so difficult and hard to attain. And yet your son Jesus Christ has taught us that we are to love one another, to love you. And we have not done that, O Lord. And we come, asking your forgiveness. Hear the prayers of all of us, who share our common lot of feeling guilty for so many things. But we know that you have taught us that we can come to you through your son Jesus Christ, and ask for forgiveness, and that you would forgive us. "Ask and it shall be given. Seek and we shall find. Knock and it shall be opened". Forgive our callous ways in which we show concern and interest in the various ethnic people who make up our churches today. And especially our Hawaiian people. Forgive our hesitation, our hesitating witness for Christ, our foolish pride, our needless ignorance of your ways in every generation. Forgive us where we have cherished the things that divide us from each other, where we have made it hard for others to live with us. For our thoughtlessness in our judgments, hasty in condemning, grudging in forgiveness. O God have mercy upon us and forgive us. Cleanse us from our sins. Create in us O God clean hearts. And renew the right spirit within us as members of our Aha Pae'aina of the United Church of Christ. Amen.

Ka Mele Ho'opani

Na Mamo Paulele O Kaumakapili

*"Mai Ae I Ka Hewa"
Yield Not to Temptation*

- 1) Yield not to temptation, for yielding is sin, Each victory will help you some other to win; Fight manfully onward, dark passions subdue, Look ever to Jesus--He will carry you through.

Mai ae ika hewa, Hoole mau no, O kou lanaki la E mau ana no, E paio mau, I na ino nei; A nana ia Iesu, I kou alakai.

- 2) Shun evil companions, bad language disdain, God's name hold in reverence, nor take it in vain; Be thoughtful and earnest, kindhearted and true, Look ever to Jesus--He will carry you through.

Mai hui me ka poe, E hoino nei, E kupaa oe, No kou Haku nei; E kia i mau, 'Na hoino mai; A nana ia Iesu, I kou alakai.

- 3) To him that o'ercometh God giveth a crown, Thro' faith we shall conquerl tho' often cast down; He who is our Savior, our strength will renew; Look ever to Jesus--He will carry you through.

Ma kou lanakila, Na pomaika'i nei, O Iesu ke ala E ola mau ai; E hoomau aku, 'Na hana maika'i; A nana ia Iesu, I kou alakai.

Refrain:

Ask the Saviour to help you, comfort, strengthen, and keep you; He is willing to aid you, He will carry you through. Amen.

E nonoi i ka Haku, E kokua ia oe; Ua makaukau Oia, E kokua ano. Amene.

Slight change of plans, we are now going to ask you to stand and sing "The Queens Prayer" together. And then after we sing "The Queens Prayer" then Kahu Merseberg will come while we all stand and share about the Ho'okupu.

"The Queens Prayer"

- 1) Oh! Lord thy loving mercy, Is high o'er the heavens, It tells us of the truth, And 'tis filled with holiness.

O kou aloha no, A ia i ka Lani, A o kou oia io, He hemolele hoi.

- 2) Whilst humbly meditating, Within these walls imprisoned, Thou art my light, my haven, Thy glory my support.

Ko'u naho mihi ana, A paahao ia, O oe ku'u lama, Kou nani Ko'u koo.

- 3) Oh! look not on their failings, Nor on the sins of men, Forgive with loving kindness, That we might be made pure.

Mai nana inoino, Na hewa o kanaka, Aka, e huikala, A maemae no.

- 4) For the grace I beseech thee, Bring me neath thy protection, And peace will be our portion, Now and forever more. Amen.

Nolaila e kahaku, Mala kou eheu, Ko makou maluhia, A mau loa aku no. Amene.

PRESENTATION OF HO'OKUPU

Kahu Kimo Merseberg

Aloha! The Hawaii Conference will lead the procession to the crypt of our alii, at which place our Conference Ho'okupu will be presented by our Conference Minister, Rev. Dr. Jackson and our President Jean Coffman, and those who participated in the service of worship. Our Ho'okupu bearers are Kale and Keoana Hanchett. Following this group, others from our mokupuni and other organizations who are here with us, we thank you for your encouragement and your presence and participation, we also invite you to present your gifts. I would like to just make this word before we line up the procession and proceed to the crypt. As the Hawaii Conference United Church of Christ presents the Ho'okupu at the crypt in tribute to our beloved Queen Lili'uokalani, one of the things we would be saying is that we offer all of our expressions of forgiveness and aloha, and we hope that we will be encouraged to attempt to do the things of justice and what is right for our people. We also would make this as a statement before our God, to go and bring together the things of aloha and justice for Hawaiians and for all people to go into the new day with reconciliation, and healing, to go and let the life of the land be perpetuated in righteousness. Come now, let us go. Will the members of the Hawaii Conference please line up here. Keoana.

KA PULE HO'OKU'U

Kahu William Kaina

E ho'omalū kākou, mahalo 'iā 'oe, Ka Makua Mana Loa no kou ho'olohe mai ka makou mau leo pule ha'aha'a E hana 'ia imua ou iloko o ka 'inoā o kō mākou Haku o Iesu Kristo Ke nonoi ha'aha'u nei iā oe e Ke Akua e oluolu 'oe e huikala 'ia makou pakahi a pau no nā hewe a makou i hana 'ia ai, E ho'oula mai oe iloko o ko makou ua'au a pela pu iloko o ku makou po'e ekalasia Hawaii a pau. Ho'oulu i Ka Aloha o ke Akua O Ke Aloha o kau keiki hiwahiwa, i Ke aloha mai iā makou i aloha mai kekahi i kekahi. No laila ka makua mana loa, e oluolu 'oe e kau mai ka malu o kou maluhia a'me Kou Aloha maluna o kakou A pau. O Ke Aloha K Ke Akua Ka mea i oi aku mamua o nā mea like'ole a pau E noho pilu pa'a maluna o kakou pa kahi a pau i kēia lā a i nā lā a pau ko makou e ola'ana, Ma Ka 'inoā O Iesu Kristo, Ko makou ho'ola. Amene.

**A NARRATIVE DESCRIPTION AND BRIEF HISTORY OF THE
SITES ON EACH ISLAND WHICH ARE PROPOSED FOR
TRANSFER AS PART OF THE REDRESS OFFERING***

ISLAND OF OAHU - THE SEAVIEW CENTER

The Seaview Center property is a 8,563 square foot lot located on the south side of Seaview Avenue, just off University Avenue at Manoa, Hawaii. This parcel at 2331 Seaview Avenue was a part of the Seaview Estate obtained by the Hawaiian Evangelical Association (HEA) by deed dated February 17, 1959. The name of the HEA was changed to the Hawaii Conference of the United Church of Christ (HCUCC) in September 4, 1963 and the HCUCC then conveyed the property to the Hawaii Conference Foundation (HCF). This site, which is zoned residential, has recently been appraised by the City and County of Honolulu at \$515,400.00.

Shortly after its purchase in 1959, a student fellowship center called "Off Center" used the site as part of the United Campus Ministry. The HCF was a participant in the United Campus Ministry. Brian K. Ogawa was the campus minister at U. H. Manoa. A short time later this center was called the "Off-Center Coffee House". The United Campus Ministry program continued to use the property until 1980 when the program was suspended.

In August of 1980 the Seaview Center property was used as a private child care center for up to 30 children. This child care center was designed to serve the University community between the hours of 7:00 a.m. and 5:30 p.m. The center was run by the Family Learning Center, a non-profit corporation, set up by three women--Mary Ann Lester, Eva Moravcik and Earlene Holmstrom--and their associates. The center functioned to meet the educational needs of preschool age children with advice from faculty at U. H. Manoa: Dr. Stephanie Feeney, Associate Professor in the Department of Curriculum Instruction; Dr. Jean Fargo, Associate Professor in the Department of Human Development; and Dr. Sharon Bintliff, Professor in the School of Medicine and Staff Physician at Kapiolani Women and Children's Medical Center.

In August of 1982 the HCF leased the Seaview Center site to Saint Timothy's Children's Center, Inc., a Hawaii corporation, for one year at the rate of \$500.00 per month for use as a nursery, preschool and kindergarten known as the Family Learning Center. An option to extend the term for another two years was granted and the Family Learning Center used the property until August 31, 1985.

During the period from 1980 to 1985 the Campus Ministry Program had no

* The information contained herein was obtained from the HCF files, the Bureau of Conveyances of the State of Hawaii, and some personal testimonies. The materials on the history of the Waimea Chinese Church site and the Paia Chinese Church site were obtained with the permission of Diane Mei Lin Mark from her book entitled *Seasons of Light - The History of Chinese Christian Churches in Hawaii*, published in 1989 through the Chinese Christian Association of Hawaii at Honolulu.

facilities and used the United Methodist Church and then the Church of the Crossroads, but in September of 1985 the Program re-occupied Seaview Center. In 1986 the Campus Ministry Program director was Rev. Steve Ito of the Department of Higher Education Ministries.

About \$30,000.00 of renovations of the religious activities building was planned at Seaview so that Phase I would be completed by June 1, 1994 and Phase II would be completed by August 15, 1994. A rejuvenation of the Campus Ministry Program was planned by a committee consisting of members of at least six Oahu Association churches to begin fall semester of 1994 after the building renovations were completed.

The Seaview Center property has been recommended for transfer to the Pu'a Foundation for use by Na Kanaka Maoli at the University of Hawaii, as a possible Hawaiian language center or for a meeting or study place. In addition, the Center could also provide office space for the Pu'a Foundation.

ISLAND OF HAWAII - LAND AT PUNAHOA II, HILO, HAWAII

The land at Punahoa II recommended for return through the redress proposal consists of two parcels identified as TMK: (3) 2-5-001-011 (Parcel 11) containing 1,058.45 acres and appraised at \$269,900.00, and TMK: (3) 2-5-001-012 (Parcel 12) containing 250.099 acres and appraised at \$69,700.00. These two parcels are located south of the town of Hilo and they are separated by the Old Saddle Road which runs between them. The area is zoned as conservation land because part of it forms a watershed, and there is income of almost \$30,000.00 per year from the sale of water on Parcel 12. These forested lands are still in a pristine state.

This land at Punahoa II was a part of a larger area of land owned by the American Board of Commissioners for Foreign Missions (ABCFM). A subdivision of the ABCFM lands was made long ago under which 1/3 each was set aside to COAN, LYMAN and WETMORE. The HCF owns the greater part of the "COAN 1/3" (TMK: (3) 2-5-001-004 and 013) and the mauka portion of the "LYMAN 1/3" (TMK: (3) 2-5-001-011 and 012). The "WETMORE 1/3" is owned by Mauna Kea Sugar Company. The "LYMAN 1/3" was purchased by the HEA from two private corporations owned by the Lyman Family. Levi C. Lyman was president and Ellen G. Lyman was treasurer of both Punahoa Land Co., Ltd. and Halai Hill Land Co., Ltd. Punahoa Land Co., Ltd. sold Parcel 11 for \$9,000.00 on September 10, 1921 to the HEA and Halai Hill Land Co., Ltd. sold Parcel 12 for \$6,000.00 on September 10, 1921 to the HEA.

The sale of Parcels 11 and 12 included all water and water rights, but was subject to an existing lease made by the Lyman Family in November 23, 1899 to Olaa Sugar Company, Inc. for a term of 40 years at \$1,000.00 per year for the use of all spring water on 1,684 acres. The sale of Parcels 11 and 12 also included an option for Levi C. Lyman to purchase the makai portion of the "LYMAN 1/3". Shortly after the water lease from the Lyman Family to Olaa Sugar was made, Olaa Sugar entered into an agreement with Hilo Sugar Company to have a 50/50 division of the water coming from the Olaa Spring source.

The Hilo Sugar Company in February of 1915 secured a lease of some cane

lands in Punahoa II for 5 years, and the lease rent under the 1899 agreement with Olaa Sugar was increased to \$1,250.00 per year by the HEA. In 1919 Hilo Sugar Company ceased using spring water from the Olaa Spring source. The next year, 1920, the HEA increased its rent with Olaa Sugar under the 1899 agreement to \$5,000.00 per year. A civil engineer, A. S. Williamson, took daily measurements of the water flow from May of 1920 to September of 1922 and determined that the Olaa Flume Spring source had a capacity of 11.2 million gallons per day (mgd) and that the minimum daily flow was 1.676 million gallons. In October of 1922 the HEA entered into a new water agreement with Olaa Sugar for a term of 17 years at the rental rate of \$12,500.00 per year for all water up to the capacity of the flume. Any additional water taken by Olaa Sugar above 11.2 mgd would cost \$5.00 per million gallons. The HEA then granted a 15 foot wide easement across its land to the County of Hawaii for a pipeline from the Lyman Spring.

At the termination of the water lease in 1939 the annual rental of \$12,500.00 ceased. In 1940 the HEA and Olaa Sugar agreed to continue the water lease on a year by year basis, but the rental rate dropped from \$12,500.00 per year to \$1,800.00 per year. This agreement extended until 1949. Then in August of 1951, Olaa Sugar notified the HEA that the lease of the Kaumana water head was no longer needed and terminated that lease on November 23, 1951. Olaa Sugar then sold its interest in the Olaa Flume to the County of Hawaii in order to furnish water to the Mountain View area.

On November 24, 1951 the HEA leased its water source and 1,684 acres in Punahoa II to the newly created Water Commission of the County of Hawaii for \$1,800.00 per year, on a year-to-year basis. A year later the Water Commission terminated its lease with the HEA. On November 8, 1953 the Water Commission entered into another lease with the HEA for only \$1.00 per year to use the water source, and the lease was subject to 30 days notice of cancellation. By 1956 the Water Commission stopped using water from the Olaa Flume. During the 1950's the operation of Lyman Spring did not appear to be affected by the usage of the Kaumana water source.

In November 7, 1952 the HEA changed its corporate name to HEA of Congregational-Christian Churches, and that name was changed to HCUCC on September 4, 1963.

In 1971 the HCUCC notified the Water Commission of the County of Hawaii that negotiations should begin for increased water rates. Within a year the Hawaii State Legislature appropriated funds to develop the Olaa Spring source and the Department of Land and Natural Resources (DLNR) conducted reconnaissance of the Olaa Flume. In January 22, 1974 the Water Commission wrote to the HCUCC that DLNR had requested that they discuss the possibility of acquiring the water rights or of obtaining a long-term lease. The County of Hawaii was interested in rehabilitating the Olaa Flume tunnels as an addition to Hilo's water supply. The tunnels, which were constructed by Olaa Sugar in developing the springs at the head of the Old Olaa Flume, were owned by the HCUCC. A few months later the HCUCC proposed a 50 year lease with the Water Commission starting May 29, 1974 at the rate of \$25.00 per million gallons per year, \$500.00 per year, plus \$25.00 per m.g. for all water over 20 m.g. per year, and a \$5,000.00 payment for the privilege of using the water. The lease rent was to be renegotiated after 5 years, but was later changed to be renegotiated every 10 years.

In January 7, 1977 the HCUCC entered into an agreement with the Water Commission of the County of Hawaii to lease all of the water from the Oloa Flume Spring source, together with the existing tunnels and facilities in connection with the use of the water on Parcel 12 only. The HCUCC also granted a right and easement in September 29, 1978 to the Hawaii Electric Light Company, Inc. for constructing, maintaining and repairing poles and lines over certain areas of Parcel 12.

The HCUCC conveyed the Punahoa II properties to the Hawaii Conference Foundation (HCF) by quitclaim deed on February 21, 1984. The HCF has received payments for the water under the Oloa Flume Spring source agreement from the Department of Water Supply of the County of Hawaii for \$29,358.90 for the year 1993 and \$28,058.72 for the year 1994. There was no recording for the amount due for the year 1995 because payment will be made sometime between the end of May and the end of June, 1996.

The Punahoa II properties have been recommended for transfer to the Pu'a Foundation for use by Na Kanaka Maoli. In its pristine condition, it is a place to find refuge from the turmoil of urban life and to renew spiritual bonds with the Aina. The area is large enough and with enough resources to provide Na Kanaka Maoli with a place to gather plant and other materials for cultural purposes.

ISLAND OF MAUI - PAIA CHINESE CHURCH SITE

This site is located in the town of Paia on the Hana Highway and has an old frame church building on 4,504 square feet of land. The site, which is zoned residential/church use, was recently appraised by the County of Maui at \$119,500.00. There are no documents showing how title was transferred to the HCF, however title is claimed by the HCF through the HEA and the HCUCC.

The Paia Chinese mission work under the HEA began in 1881 when Frank W. Damon was appointed as the HEA's Hawaii Superintendent for Chinese Missions. In his June 1, 1882 report to the HEA, Damon noted that a group of Chinese Christians had been worshipping together in Paia for some time, and that the Rev. James Alexander of Paia had been supporting their efforts. Damon further reported that Chinese and Hawaiians were pooling their resources to construct a church building and within a year the church was completed. In November of 1882 the HEA assigned a young Chinese man, Tshi Syaken, to carry out the Chinese mission work on Maui. By the late 1880's the Maui Chinese population was moving away from Paia and Kula to other parts of the island.

The Chinese mission work continued in Wailuku, and in 1930 the Rev. Lo Yuet Fu, who took over the ministry of the Wailuku Chinese Church for 8 years, also preached on Sunday evenings at Paia. The Rev. Kim On Chong, who served as pastor of the Wailuku Chinese Church from 1938 to 1942, preached at Paia every first and third Sundays, and assisted with the Sunday School classes.

In 1971 the Paia Chinese Church site, with its old frame church building, was leased for one year to the Hawaiian Islands Mission as a youth center and halfway

house for young transients. The Hawaiian Islands Mission was a youth mission conducted by Rev. Edward Todd, the pastor of East Maui Baptist Church. This lease was extended yearly at the rate of \$10.00 per year until November of 1983 when the Tri-Isle Association approved another one year lease from November 1, 1983 to October 31, 1984 with a hold-over month-to-month provision. The Hawaiian Islands Mission later became known as the Pacific Area Mission, doing business as the Doris Todd School. The Pacific Area Mission, which was a part of the Paia Baptist Church, took over the lease.

In the early nineties, Maui Youth With A Mission, directed by Terry Diment, leased the Paia Church site for \$1.00 per year. In May of 1993 Tom Bauer became the new director of Maui Youth With A Mission, which continues to have a youth outreach center and christian bookstore at the site.

In 1982 S. A. Kirkpatrick, then the HCF's trustees' representative, communicated with Ken Nakamura of Sunward Realty, Inc. of Kahului that the trustees were willing to sell the Paia Chinese Church site, but only on a quitclaim deed basis as they could not show clear title to the property.

Tri-Isle Mokupuni president, Mrs. Monica Burnett, in 1985 communicated with the HCF that the Mokupuni met and had no immediate plans for the Paia property, but that the Mokupuni may in the future want to use the site. There is no record of any further correspondence about this site by the Tri-Isle Mokupuni.

The 4,504 square foot Paia site, which is still being leased for \$1.00 per year as a youth outreach center and christian bookstore, has been recommended for transfer to the Paia Hawaiian Church, which is nearby and has no parsonage, nor any available land for expansion.

ISLAND OF MOLOKAI - HALAWA HAWAIIAN CHURCH SITE

This one-acre church site is located on the floor of Halawa Valley at the terminus of the government road at the East end of Molokai. The site is encumbered by a reversionary clause requiring that it continue to be used for church purposes. Only the rock foundation and part of the walls of the church remain.

This beautiful church was made of coral masonry walls, exposed wood rafters and sheathing, and wood shingles. The Tsunami Waves of 1946 caused devastation in Halawa Valley, but since the site is about 45 feet above sea level, the church was spared as the waves lapped against its foundation.

On Saturday, July 26, 1975 the wooden portions of the church building burned down from embers which were believed to have blown over from fires started by work crews who were clearing up the park adjoining the church yard. The church site is presently located in a conservation district and is overgrown with tall trees such as coconut, banyan and tulip, which shut out much of the sunlight. The area to the west of the church foundation at one time held a wooden church hall, but now is an open area. The area to the east, which was formerly the Halawa School site, is now overgrown

with coconut trees and brush.

Between the church site and the shore is a very special archaeological site (which is now overgrown for its protection). Dating from about 800 A.D., it is one of the most ancient sites ever investigated in Hawaii. Unlike most archaeological sites which have artifacts reflecting a culture like that of Tahiti, the artifacts found at this Halawa site are those of the very first Hawaiians who had come from the Marquesas.

This one-acre Halawa Church site is made up of two parcels: TMK (2) 5-9-01-07, consisting of 0.266 acre of land only, and TMK: (2) 5-9-01-25, consisting of 0.734 acre of land and the old church foundation.

The Territory of Hawaii, through its Commissioner of Public Lands, Joshua D. Tucker, and with the approval of the Governor of the Territory and through Section 73 of the Organic Act, and for the consideration of \$1.00, quitclaimed the Halawa site to the Board of the HEA on January 26, 1916. This site is described as "a portion of School Grant 23, Apana 6 within Land Commission Award 7713 to Victoria Kamamalu." The HEA was to hold the Halawa property in trust for the Halawa Protestant Church. The property was to be used and occupied by the church or church society for church purposes. If the property ceased to be used for church purposes, then the church site and all improvements thereon were to be automatically and immediately turned back to the Territory of Hawaii (State of Hawaii).

The HCUCC as trustee under Land Patent 9820 dated February 20, 1930 and Land Patent 8434 dated April 8, 1934, and with full power to convey in termination of said trust, under the Final Order Granting Petition to Terminate the Trust (filed on July 23, 1983 in S.P. No. 5997 in First Circuit Court) quitclaimed its interest in the Halawa property to the HCF free of the trust, so long as the HCF and its successors and assigns use the property for church purposes only.

Some of the families who lived in Halawa Valley and worshipped at the church were: Kawaa, Kaalawahi, Kamanao, Kalaaau and Akina. The church graveyard at the back of the remaining foundation holds members from some of these families. The Rev. Edward Paaluhi of the Hoolehua Congregational Church, and the Rev. John Iaea of the Kaluaaha Congregational Church were visiting pastors who came to hold communion services. Mr. Edward Kaupu, father of Rev. David Kaupu, was the schoolmaster at Halawa School next door to the church. Mrs. Georgina Kawaa, the late wife of Uncle Walter Kawaa, Sr., was the Licentiate at Halawa Church. David Kalaaau was the choir director.

The Rev. Robert Shimoda, Pastor of Waipahu UCC on Oahu, served as supply pastor on Molokai during the mid-1970's and spent considerable time working at the Halawa Church cleaning up, repairing and trying to establish a church program.

In 1976 the Tri-Isle Mokupuni informed the HCF that the assistance of the Rev. Tuck Wah Lee was sought in obtaining the sentiments of members of the Molokai topside churches concerning the Halawa Church site. Rev. Lee reported that the majority of the church people wanted to convert the remains into an outdoor chapel so that special services could be held there without incurring large renovation or

maintenance costs. Some church members felt that the Halawa site could be used as a camping facility, but no suggestions were made as to how it might be maintained. There was strong sentiment that the Halawa Hawaiian Church site should at least be maintained at a minimal level. The Tri-Isle Mokupuni endorsed all of these sentiments, but the site has not been used or maintained since then.

This beautiful site in Halawa Valley, with easy access to the sea and to the mountains, has been proposed as one of the parcels to be returned to Na Kanaka Maoli, but no specific recipient has yet been named. Topside Molokai Churches have expressed an interest in establishing a retreat site there.

ISLAND OF KAUAI - WAIMEA CHINESE CHRISTIAN CHURCH SITE

The Chinese Christian Church site located at Waimea, Kona, Kauai is zoned residential and is currently appraised at \$112,100.00. This site was originally 8,800 square feet, but due to some of the property being removed for road widening, it is now only 7,177 square feet.

This site was purchased by the HEA, as trustee for the Chinese Christian Church, through Land Patent 7776, for \$5.00 paid to the Treasurer of the Territory of Hawaii on March 24, 1921, in conformity with Section 73 of the Organic Act, as amended, relating to church sites. The property is also described as Lot 1, Block C of the Waimea Town Lots, Waimea, Kona, Kauai.

The use of this property is restricted for church purposes only. In the event of its being used for other than church purposes, the grant shall become void and the land shall immediately revert to and revest in the Territory of Hawaii (State of Hawaii).

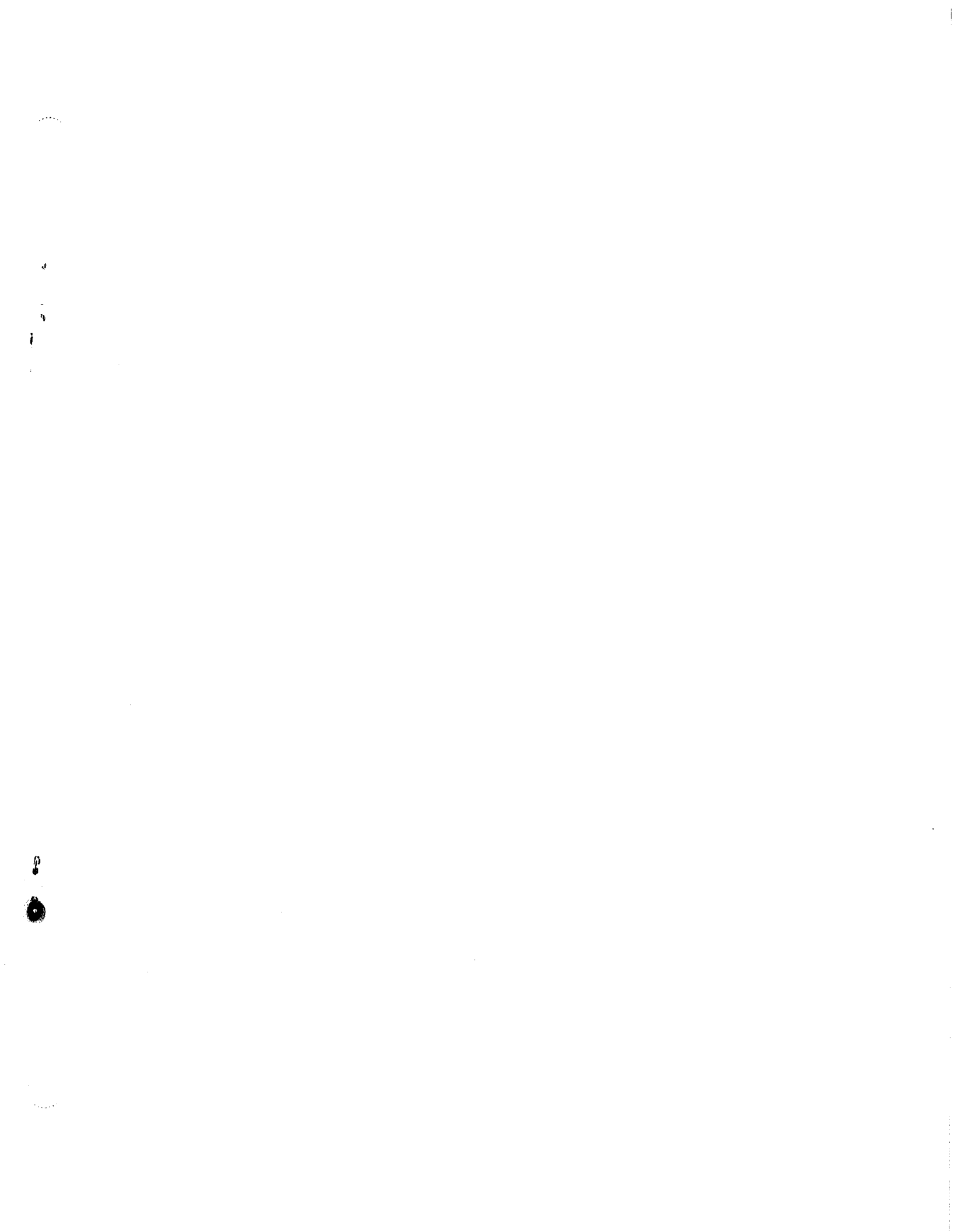
The church parsonage was razed in August of 1976 because of its deteriorated condition, and no active congregation has used the property since then. In 1983 the HCF trustees suggested that the church site be sold and the funds from the sale of the land be used for the HCUCC, but this was not done.

In the mid-eighties the Kauai Interfaith Council proposed a 20 to 25 year lease of the property at a nominal amount, and for a much needed, not-for-profit shelter home. The Council would build the shelter and at the end of 25 years, the Council would return the land and building to the HCF, where it could be used as a parsonage. The State of Hawaii DLNR in 1988 informed the HCF that the shelter home use of the property was not allowed under the church only restriction of the grant. They suggested that the HCF consider requesting in writing that the Board of Land and Natural Resources amend the restriction pursuant to Section 171-63 of Hawaii Revised Statutes, and that an amended use permit be obtained from the County. However, DLNR informed HCF that similar requests had been made in the past and turned down. The Land Management Division of DLNR wrote to the HCF that since the property had not been used for church purposes since 1976, that it should have already reverted back to the State of Hawaii. No further action was taken.

The Waimea Chinese Church site has a rich history of use dating back to 1907

when the church was constructed through the efforts of rice planter and church deacon, Leong Pah On. The congregation had been meeting since 1900 at a Chinese chapel and at the Waimea Foreign Church. Rev. Tsui Hin Weng served as the first pastor; he left and then returned to serve from 1928 to 1934. From 1915 to 1927 Rev. Chong How Fo and his wife, Mary Lee Chong, served at the site. They had previously served at Kula Chinese Congregational Church from 1900 to 1914. In 1927 Rev. Chong How Fo retired and moved to Honolulu where he and his family were members of First Chinese Church. Rev. Chong How Fo's grandson, Rev. Phillip H. Mark was ordained in 1974 and served Makiki Christian Church and founded Hawaii Kai UCC on Oahu. There was no pastor at Waimea Chinese Church from 1934 to 1935, and Sik Kum Tsui, son of Rev. and Mrs. Tsui ran the church from 1936 to 1937. The Rev. Charles Main Chin Kwock and his wife, Annie, served from 1937 to 1938, and then moved to the Beretania Church until 1944. In 1939 Rev. Lo Yuet Fu moved from the Wailuku congregation to serve the Waimea congregation. The Rev. Paul L. Denise pastored from 1940 to 1945, after which the Waimea Chinese Church closed because most of the congregation had moved to other islands. The Waimea Hawaiian Church Sunday School then used the church building until it was razed in 1976.

This 7,177 square foot church site in Waimea, Kauai has been recommended for transfer to the Niihau Congregation, which is under the care of the Waimea UCC, for use as a church site.





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