

1 **A PRONOUNCEMENT ON A UNITED CHURCH OF CHRIST MINISTRY TO**
2 **RESTORE SELF-GOVERNANCE TO THE FIRST CHRISTIAN NATION IN THE**
3 **PACIFIC, THE HAWAIIAN KINGDOM**

4
5 **I. SUMMARY**

6
7 It has been thirty years since the passing of the Resolution: Self-Governance of Native
8 Hawaiians that “in recognition of our denomination’s historical complicities in the illegal
9 overthrow of the constitutional monarchy of the Hawaiian Kingdom in 1893 directs the Office of
10 the President of the UCC to offer a public apology to the native Hawaiian people and to initiate a
11 process of reconciliation between the United Church of Christ and native Hawaiians.

12 What has happened over the last thirty (30) years?

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14 It has been 201 years since the first ABCFM missionaries took the Gospel to Hawaii. What has
15 happened over the last 201 years?

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17 It has been 158 years since Rev. Rufus Anderson, Secretary of the ABCFM went to Hawai’i to
18 tell the missionaries to turn the church over to the Native pastors.

19 What has happened over the last 158 years?

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21 We have since seen the COVID-19 pandemic and the deaths of Black people like George Floyd.
22 As the “God is Still Speaking” Church, what does the United Church of Christ hear God saying
23 to us?

24
25 If not “Radical Reconciliation,” then what?

26
27 Fundamentally nothing has changed in the condition of the Hawaiian people after one hundred
28 twenty-eight (128) years of the illegal occupation of the Hawaiian Kingdom. Instead of being
29 stewards of nature, nature has been treated as a separate entity to dominate and as a commodity
30 to exploit for profit. Indigenous peoples who lived in harmony with nature have much to teach
31 about the original harmony.

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33 Accordingly, this pronouncement calls upon the United Church of Christ to support all initiatives
34 towards self-governance for Hawaiians.

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36 This Pronouncement also calls upon our UCC local churches and regional and national bodies to
37 commit themselves to work towards full and just compensation for Hawaiian peoples under
38 international law.

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40 The ways of the west are (not) the ways of Christ

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II. BACKGROUND

A. HAWAIIAN KINGDOM

No other indigenous language in the world is connected to the geographical features of this archipelago like Hawaiian. The Hawaiian language is for the Hawaiian people, Hawaiian nation, Hawaiian land and the Hawaiian government.¹ The Hawaiian language developed into a complex intellectual identity that continues to be accessed through Hawaiian language newspapers.² Indigenous language carries the rare qualities of the shared experiences in Hawaiian society for centuries.³ *Aloha* is another example of the relations between word meanings, usage and context. *Aloha* means hello, greetings, love and much more. If you separate the word by sound in two parts alo and ha they separately can invoke other meanings. *Alo* is face, *alo a he alo* is face to face.⁴ *Ha* is the breath of life.⁵ The word *Aloha* not only means love, compassion and hello but *aloha* is also the indigenous custom of greeting with *honi*. The Hawaiian language is the core of the Hawaiian national identity. The 1840 Hawaiian Kingdom Constitution created the first Christian democratic government in the pacific recognized by the family of nations. On October 8, 1840 Kamehameha III endorsed the Declaration of Rights and the first Christian constitution for the Hawaiian Kingdom government in the pacific.⁶

¹ “Ka Nupepa Kuokoa,” *Nupepa Kuokoa*, November 19, 1864.
 “O Hawaii no ka poe Hawaii! Lahui Hawaii! Aina Hawaii! Aupuni Hawaii! OLELO HAWAII! Ua kiola aneina Aupuni e o ka honua i ko lakou mau olelo, a apo ma ka olelo o kekahiaina e? Aole anei i paa o Geremania i kana olelo? Aole anei i hoopaa o Farani i kana? Aole anei i hoopaa o Sepania i kana? No ko lakou ike i ka maikai o ka olelo Enelani, ua hoowahawaha anei lakou i ko lakou mau olelo pono, a a ma ko ka Enelani wale no? Aole loa”

² Noenoe Silva and Iokepa Badis, “Early Hawaiian Newspapers and Kanaka Maoli Intellectual History, 1834-1855,” *The Hawaiian Journal of History* 42 (2008): 107.

³ Larry Kimura, *Native Hawaiians Study Commission: Report On the Culture, Needs and Concerns of Native Hawaiians* (Honolulu: OHA, June 23, 1983), 173.

⁴ Mary Kawena Pukui, *Hawaiian Dictionary* (Honolulu: University of Hawaii Press, 1986), 21.

⁵ Mary Kawena Pukui, *Hawaiian Dictionary* (Honolulu: University of Hawaii Press, 1986), 44.

⁶ David Keanu Sai, *Ua Mau Ke Ea Sovereignty Endures* (Honolulu: Pua Foundation, 2013), 47.

67 **B. Denationalization of the Christian Hawaiian Kingdom**

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69 “*Kaumaha na lani kaumaha pu me ka lahui.*”

70 The sadness of the skies is one with the sadness of the nation.

71 “*He mea oiaio, aohe wa kaumaha i ike ia mai kinohi mai e like me keia la, iwaena o ka lahui*”

72 The truth is no sadder time has ever been known from the beginning of time until today of the
73 nation.

74 *Ke Aloha Aina*, 13 *Aukake* 1898, 3.

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76 On August 12, 1898 G.N. Pratt from the USS Philadelphia, hoisted the American Flag to
77 the top of a pole in front of Iolani Palace, as part of a ceremony marking the illegal annexation of
78 the Hawaiian Islands to the United States.⁷ The Hawaiian people in attendance weeping and
79 Hawaiian language newspapers mourning, the crowds expressed their sorrow. Witnessing this
80 symbolic exchange from the Hawaiian national flag to the American national flag, in essence,
81 resembled ending the life of the Hawaiian nation for an American one.

82 Perhaps even more damaging than the hoisting of the new flag Hawaiians were
83 indoctrinated to replace their Hawaiian national ontology for an American national ontology.
84 After the illegal overthrow in 1893,⁸ America began Americanization implementation programs
85 in the Hawaiian Kingdom government and into educational institutions in order to secure a
86 military outpost in the middle of the Pacific. Replacing the Hawaiian language with the English
87 language was an intentional cultural bomb⁹ that decimated Hawaiian language and culture for
88 future generations. The linguistic goal of Americanization is producing a monolingual English
89 speaking society.¹⁰ Eileen Tamura explains how the American patriotic program in Hawaii
90 utilized slogans like “one nation, one flag, one language” daily to inculcate children in Hawaii
91 schools to be American.¹¹ The Americanizing school curriculum was forced upon all school
92 children in the territory of the Hawaiian Kingdom.¹² The desire to Americanize foreign citizens

⁷ “The Flag of an Unwavering Tree,” Nupepa, April 28, 2015, accessed March 7, 2016, <http://nupepa-hawaii.com/2015/04/28/the-hawaiian-flag-an-unwavering-tree-1893/>.

⁸ Sally Merry, *Colonizing Hawaii* (Princeton: Princeton University Press, 2000), 36.

⁹ Ngugi Wa Thion'go, *Decolonising the Mind: The Politics of Language in African Literature*. (Nairobi: East African Educational Publishers, 2004), 16.

¹⁰ Peter A. Speek, “The Meaning of Nationality and Americanization,” *The American Journal of Sociology* 32, no. 2 (September 1926): 241.

¹¹ Eileen H. Tamura, *Americanization, Acculturation, and Ethnic Identity* (Chicago: University of Illinois Press, 1994), 147.

¹² M. Puakea Nogelmeier, *Mai Paa i Ka Leo* (Honolulu: Bishop Museum Press, 2010), 11.

93 in the Hawaiian Kingdom by U.S. officials predates the illegal overthrow of Queen Liliuokalani
94 on January 17, 1893.¹³ U.S. ambassador John Stevens stationed in the Hawaiian Kingdom sent a
95 confidential dispatch to the U.S. Secretary of State John Foster on November 20, 1892.¹⁴ It
96 stated the following:

97

98 “We must Americanize the islands, assume control of the Crown lands, dispose of them in small lots for actual
99 settlers and freeholders for the raising of coffee, oranges, lemons, bananas, pineapples, and grapes, and the result
100 soon will be to give permanent preponderance to a population and a civilization which will make the islands like
101 southern California, and at no distant period convert them into gardens and sanitariums, as well as supply stations
102 for American commerce, thus bringing everything here into harmony with American life and prosperity. To
103 postpone American action many years is only to add to present unfavorable tendencies and to make future
104 possession more difficult.”¹⁵

105

106 “The Americanization movement in Hawaii mushroomed at the end of World War I and
107 continued unabated through the early 1920s”.¹⁶ After World War II, for example, Germany was
108 indicted for the war crime of Germanization.¹⁷

109 The Royal Commission of Inquiry compiled evidence of War Crimes and Human Rights
110 Violations Committed in the Hawaiian Kingdom printed in a January 2020 report by the Ministry
111 of the Interior of the Hawaiian Kingdom.¹⁸

112

113 III. BIBLICAL

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115 “Oh, honest Americans, as Christians hear me for my downtrodden people! Their form of
116 government is as dear to them as yours is as precious to you. Quite warmly as you love your
117 country, so they love theirs. With all your goodly possessions, covering a territory so immense

¹³ Kama namaika lani Beamer, *No Makou Ka Mana Liberating the Nation* (Honolulu: Kamehameha Publishing, 2014), 194.

¹⁴ David K. Sai, “Denationalization through Americanization,” *Hawaiian Kingdom Blog*, July 24, 2015, accessed March 6, 2016, <http://hawaiiankingdom.org/blog/>.

¹⁵ David K. Sai, “Denationalization through Americanization,” *Hawaiian Kingdom Blog*, July 24, 2015, accessed March 6, 2016, <http://hawaiiankingdom.org/blog/>.

¹⁶ Eileen H. Tamura, *Americanization, Acculturation, and Ethnic Identity* (Chicago: University of Illinois Press, 1994), 57.

¹⁷ David K. Sai, “Denationalization through Americanization,” *Hawaiian Kingdom Blog*, July 24, 2015, accessed March 6, 2016, <http://hawaiiankingdom.org/blog/>.

¹⁸ Dr. David Keanu Sai, *The Royal Commission of Inquiry: Investigating War Crimes and Human Rights Violations Committed in the Hawaiian Kingdom* (Honolulu: Ministry of the Interior Hawaiian Kingdom, 2020), 1-388.

118 that there yet remain parts unexplored, possessing islands that, although new at hand, had to be
 119 neutral ground in time of war, do not covet the little vineyard of Naboth's, so far from your
 120 shores, lest the punishment of Ahab fall upon you, if not in your day, in that of your children, for
 121 be not deceived, God is not mocked. The people to whom your fathers told of the living God,
 122 and taught to call "Father," and now whom the sons now seek to despoil and destroy, are crying
 123 aloud to Him in their time of trouble; and He will keep His promise, and will listen to the voices
 124 of His Hawaiian children lamenting for their homes."¹⁹ Queen Liliuokalani

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127 Theological Perspectives

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129 Scripture Text Related to Proposal Themes

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131 Justice:

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133 Micah 6:8

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

136

137 Philippians 4:8

138 Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure,
 139 whatever is pleasing, whatever is commendable, if there is any excellence and if there is
 140 anything worthy of praise, think about these things.

141

142 REDRESS:

143

144 I Samuel 12:3:4

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

150

151 Luke 19:5-10

152 Zacchaeus, hurry and come down; for I must stay at your house today." So he hurried down and
 153 was happy to welcome him. All who saw it began to grumble and said, "He has gone to be the
 154 guest of one who is a sinner." Zacchaeus stood there and said to the Lord, "Look, half of my
 155 possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay

¹⁹ Queen Liliuokalani, *Hawaii's Story by Hawaii's Queen* (Boston: Lee and Shepard, 1898), 1-380.

156 back four times as much.” Then Jesus said to him, “Today salvation has come to this house,
157 because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.

158

159

160 LOVE:

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162 Matthew 22:37

163 He said to him, “You shall love the Lord your God with all your heart, and with all your soul,
164 and with all your mind.

165

166 Mark 12:30

167 You shall love the Lord your God with all your heart, and with all your soul, and with all your
168 mind, and with all your strength.

169

170 Luke 10:27

171 He answered, “You shall love the Lord your God with all your heart, and with all your soul, and
172 with all your strength, and with all your mind; and your neighbor as yourself.

173

174 I Corinthians 13

175 If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a
176 clanging cymbal. And if I have prophetic powers, and understand all mysteries and all
177 knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing.
178 If I give away all my possessions, and if I hand over my body so that I may boast,^[a] but do not
179 have love, I gain nothing.

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

183 Love never ends. But as for prophecies, they will come to an end; as for tongues, they will
184 cease; as for knowledge, it will come to an end. For we know only in part, and we prophesy only
185 in part; but when the complete comes, the partial will come to an end. When I was a child, I
186 spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an
187 end to childish ways. For now we see in a mirror, dimly,^[b] but then we will see face to face.
188 Now I know only in part; then I will know fully, even as I have been fully known. And now
189 faith, hope, and love abide, these three; and the greatest of these is love.

190

191 RECONCILIATION:

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193 Job 42:8-10

194 Now therefore take seven bulls and seven rams, and go to my servant Job, and offer up for
195 yourselves a burnt offering; and my servant Job shall pray for you, for I will accept his prayer
196 not to deal with you according to your folly; for you have not spoken of me what is right, as my
197 servant Job has done.” So Eliphaz the Temanite and Bildad the Shuhite and Zophar the
198 Naamathite went and did what the Lord had told them; and the Lord accepted Job’s prayer.

199 Job’s Fortunes Are Restored Twofold

200 And the Lord restored the fortunes of Job when he had prayed for his friends; and the Lord gave
201 Job twice as much as he had before.

202

203 **Matthew 5:24**

204 leave your gift there before the altar and go; first be reconciled to your brother or sister,^[a] and
205 then come and offer your gift.

206

207 **I Peter 3:8-9**

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

211

212 **II Corinthians 5:18-20**

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

218

219 **THE RELATIONSHIP BETWEEN JUSTICE AND RECONCILIATION**

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

223

224 1. “Yahweh works vindication and justice for all who are oppressed.” (Psalm 103:6)

225

226 2. Jesus saw his mission as one of “Justice:”

227

228 “The Spirit of god is upon me, because God has anointed me to preach good news to the poor,
229 and has sent me to proclaim release to the captives and recovering of sight to those who are
230 blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Sovereign.
231 (Luke 4:18-19)

232

233 3. Jesus also preached for an active “Reconciliation” that begins with Justice.

234

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

238

239 Justice is necessary for reconciling all peoples and creations to God. The prophets’ call for
 240 “Justice” was issued in order to reconcile the original harmony of creation with God. God
 241 created all people as equal and sovereign with their unique cultures. The creation included the
 242 harmony of God with creation, of humans with nature.

243

244 Sin is the breaking of this harmony.

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246 **RADICAL RECONCILIATION**

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248 James 2:14-17

249 What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can
 250 such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of
 251 you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical
 252 needs, what good is it? In the same way, faith by itself, if it is not accompanied by actions, I’m
 253 dead.”

254

255 Revelation 3:15-18

256 I know your deeds, that you are neither cold nor hot. I wish you were either one or the other. So,
 257 because you are lukewarm--neither hot nor cold--I am about to spit you out of my mouth. You
 258 say, "I am rich; I have acquired wealth and do not need a thing. But you do not realize that you
 259 are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the
 260 fire, so you can become rich; and white clothes to wear, so you can cover your shameful
 261 nakedness; and salve to put on your eyes, so you can see.

262 Those whom I love I rebuke and discipline. So be earnest and repent. Here I am! I stand at the
 263 door and knock. If anyone hears my voice and opens the door, I will come in and eat with that
 264 person, and they with me.

265

266 Ending the “Biblical section,” the first quote was from Queen Liliuokalani who astutely quoted
 267 from Naboth’s Vineyard found in 1 Kings, chapter 21 in the Bible likening the United States’
 268 attempt to take over Hawai’i like King Ahab’s attempt to take away Naboth’s vineyard.

269

270 To reveal some of the attitude of those representing the Hawaiian Evangelical Association
 271 (HEA), the following quote is from *The Friend*, the official newsletter of the HEA published

272 immediately after the overthrow of January 17, 1893. On the front page of *The Friend*,
273 published in February, 1893 is the lead article written by S. E. Bishop, the Editor.

274

275 A WONDERFUL WEEK

276

277 “It was that of January, from the 11th to the 19th; a period of strange, startling,
278 impressive experiences. No like period, so important, so exciting, so charged with momentous
279 events have existed since foreigners resided in Honolulu. It was a history-making epoch,
280 witnessing the unheralded and shameful collapse of the once noble and proud Hawaiian
281 monarchy, and initiating, as we believe, a glorious new era of freedom and honor for Hawaii.

282

283 Then, least looked for, and most dramatic of the series, came the tragic, scenic self-
284 murder of the monarchy; when, encouraged by *kahunas*, the half-maddened Queen broke her
285 oath, and discarded the Constitution, to the horror of her white partisans, and to the exulting
286 hope of the people she was betraying, who now saw clear the way to case off the incubus of
287 her caprice and arrogance which they had so wearily and patiently endured. At once sprang
288 forth the wrath and power of the conservative and long-suffering whites. The wise, determined,
289 upright leaders, and the honest, courageous, intelligent rank and file of the thousands of
290 Honolulu’s citizens rallied at once to establish their liberties and to overthrow the rotten
291 Monarchy.”

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293

294 IV. STATEMENT OF CHRISTIAN CONVICTION

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296 The Thirty-Third General Synod of the United Church of Christ recognizes the following:

297 The United Church of Christ has historically stressed the importance of Justice as a key faith
298 component for the Church.

299 The correction of injustices depends upon correct history based upon factual matters.

300

301 History is often based upon who writes the history and factual information available.

302 At the time of the passing of the Resolution: Self-Governance of Native Hawaiians at the
303 Eighteenth General Synod in 1991, all available information was not available. For example,
304 even within the resolution itself are the words: “Then the Great *Mahele* (land distribution), a
305 foreign idea of private land ownership, was introduced. The Kingdom of Hawaii enacted this
306 system by Euro-American design and pressure.” Since then, young Hawaiian scholars have
307 proven this to be false—that a young Kamehameha III with elite advisors enacted the *Mahele* of
308 1848 in order to keep the land in the hands of the Hawaiian people. Also, in the same resolution,

309 reference was made to President Richard Nixon in 1970 announcing a national policy of self-
310 determination on Indian tribes as if this was a model of self-governance for Native Hawaiians.
311 Everyone knows today that this is NOT the model of self-governance that is to be followed.

312 Since the time of the Eighteenth General Synod in 1991, the Association of Hawaiian
313 Evangelical Churches has learned the history of Rev. Rufus Anderson, the long-term secretary
314 (35 years) of the ABCFM (American Board of Commissioners for Foreign Mission) visit to the
315 missionaries in Hawaii in 1863. Rev. Rufus Anderson, considered as the author of the three-self
316 method (self-supporting, self-governing and self-propagating) traveled to Hawaii to tell the
317 missionaries to create self-reliant, self-governing churches and “to devolve upon it (the Hawaiian
318 churches) the responsibilities of self-government in ecclesiastical matters.” This new knowledge
319 of past history has stimulated the AHEC to strive for true self-governance.

320 The information included in this pronouncement on “A Hawaiian Kingdom” and
321 “Denationalization of the Christian Hawaiian Kingdom” is a beginning attempt to correct some
322 of the false history that has been disseminated.

323 Although the United Church of Christ is known for its pro-active stands on Justice, justice
324 depends upon action, not just stating what is true and just and right (*pono* in “Hawaiian).

325 This is a special moment in the history of the United Church of Christ. The people within the
326 church have all experienced the COVID-19 pandemic. The people have all witnessed the killing
327 of George Floyd. What is God calling the United Church of Christ to do, to act? The United
328 Church of Christ needs to learn from people everywhere—from South Africa, from the
329 indigenous struggles around the world, from past history, from the events unfolding before our
330 eyes. Could God be calling the United Church of Christ to commit itself to “Radical
331 Reconciliation” at every level of the Church? The meaning of “radical” as emphasized by our
332 mentors in the webinar “Radical Reconciliation” (and in the book by the same name) means
333 “root.” Jesus was radical because he dealt with ROOT issues. Jesus is the model for the United
334 Church of Christ for “radical reconciliation.”

335 Therefore, the Thirty-Third General Synod of the United Church of Christ commits itself to:

- 336 • Listen to what God is calling the church to do in 2021.
- 337 • Take the initiative to learn the correct history to correct the false narratives that exist.
- 338 • To study this document—A Pronouncement on a United Church of Christ Ministry to
339 Restore Self-Governance to the First Christian Nation in the Pacific, the Hawaiian
340 Kingdom and ask for workshops to clarify remaining questions among your people.
- 341 • Join in actions initiated by the national United Church of Christ, its officers, agencies and
342 organizations identified as part of the church that address this pronouncement.
- 343 • Promote exposure trips of members to visit Hawaii to learn first-hand of the history and
344 present realities that exist.
- 345 • Repent of the role of the predecessor church and agencies of the United Church of Christ
346 that were complicit in not allowing full self-governance to the Native Hawaiian people.
- 347 • Repent of discriminatory attitudes held about Native Hawaiians and other indigenous
348 peoples.

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353 **A PROPOSAL FOR ACTION ON A UNITED CHURCH OF CHRIST MINISTRY TO**
354 **RESTORE SELF-GOVERNANCE TO THE FIRST CHRISTIAN NATION IN THE**
355 **PACIFIC, THE HAWAIIAN KINGDOM**

356

357 **I. SUMMARY**

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359 This Proposal for Action requests the United Church of Christ to support and assist the Hawaiian
360 people to restore justice/righteousness (*pono*) through Hawaiian natural law to the land and
361 people of the Hawaiian Kingdom. Hawaiian land and its people are currently enduring 128 years
362 of continuing desecration, war crimes, pillaging, trade mark infringement, unfair trials,
363 incarceration and illegal occupation by the United States of America.

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365 **II. BACKGROUND STATEMENT**

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367 This Proposal for Action is based upon the Pronouncement of a United Church of Christ
368 Ministry to Restore Self-Governance to the First Christian Nation in the Pacific, the Hawaiian
369 Kingdom. The Pronouncement presents a policy statement for the United Church of Christ to
370 support, assist and work towards justice/righteousness (*pono*) for Hawaiian self-governance.

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372 **III. IMPLEMENTATION: DIRECTIONAL STATEMENTS AND GOALS**

373

374 The Thirty-Third General Synod gives the responsibility for the implementation of the Proposal
375 for Action to the Association of Hawaiian Evangelical Church members to restore
376 justice/righteousness (*pono*) and exercise self-determination, self-sufficiency and a self-
377 governance model for the 21st century. The proposal:

378

379 Calls on the United Church of Christ, through its agencies of the Justice and Witness Ministries
380 (JWM), the Wider Church Ministries (WCM) (including the Common Global Ministries with the
381 Disciples of Christ), the Council of Racial and Ethnic Ministries (COREM) bodies including the
382 Pacific Islander and Asian American Ministries (PAAM), together with the Hawaii Conference
383 of the United Church of Christ (HCUCC) and the Council of Conference Ministers of the UCC--
384 to initiate measures to compel the U.S. President, the U.S. Congress and the related agencies of
385 the U.S. government to provide a more just compensation for the Hawaiian people affected by
386 the 1893 illegal overthrow of the Hawaiian Kingdom government and the ongoing prolonged
387 illegal occupation of the Hawaiian Kingdom.

388

389 Calls on the United Church of Christ, through its President and all of its agencies to petition the
390 U.S. Government to justly compensate the Hawaiian Kingdom and its people for the cost of 128
391 years of illegal occupation in the Hawaiian Kingdom and all other costs associated with similar
392 situations

393

394 Calls on the United Church of Christ to support a delegation from AHEC and all other associated
395 UCC churches and organizations to support a unified delegation for justice/righteousness and
396 self-governance for Hawaiians, all natives, blacks and people of color to support one another for
397 justice.

398

399 Calls on the Hawaii Conference to allow the Association of Hawaiian Evangelical Churches to
400 become a self-governing, self-sufficient entity to respect and develop relating to all spheres of
401 life--especially religious, moral, political, social, economic and cultural.

402

403 **IV. STATEMENT OF IMPLEMENTATION**

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405 The Officers of the Church, in consultation with appropriate ministries or other entities within
406 the United Church of Christ, will determine the implementing body.

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408 **V. STATEMENT OF THE FUNDING FOR IMPLEMENTATION**

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410 The funding for the implementation of the Proposal for Action will be made in accordance with
411 the overall mandates of the affected agencies and the funds available.

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415