

LA HOOKUIKAHI - RECONCILIATION DAY
30TH ANNIVERSARY OF QUEEN LILIUOKALANI 2023
HOOKUIKAHI - RECONCILIATION



Queen Liliuokalani



First United Methodist Church of Honolulu

PACIFIC JUSTICE AND RECONCILIATION CENTER

LA HOOKUIKAHI - RECONCILIATION DAY
QUEEN LILIUOKALANI HOOKUIKAHI SERVICE
30th ANNIVERSARY JANUARY 17TH 2023

First United Methodist Church
1020 S. Beretania St., Honolulu, Hawaii
6:30 PM

Live Stream First UMC Facebook

Accompanist, Jason Eom

Pu Kani Kahu Umi Sexton & Kahu Kekaileonui Hayworth

Procession of Hawaiian Organizations & Clergy

Hookupu *Queen Liliuokalani Portrait by Cathedral of St. Andrew*

Welcome by:

Pacific Justice and Reconciliation Center,
30th Anniversary Welcome - Dr. Kahu Kaleo Patterson

First United Methodist Church

Welcome & Opening Prayer - Rev. Dr. Tom Choi

Opening Hymn w/ Pastor Earl Stucky

Lift Every Voice

by James Weldon Johnson (1871–1938) and set to music by his brother, J. Rosamond Johnson (1873–1954)

*Lift every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty,
Let our rejoicing rise
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us
Sing a song full of the hope that the present has brought us
Facing the rising sun of our new day begun,
Let us march on till victory is won.*

*Stony the road we trod
Bitter the chast'ning rod,
Felt in the days when hope unborn had died;
Yet with a steady beat
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered
We have come, treading our path thro' the blood of the slaughtered,
Out from the gloomy past, till now we stand at last
Where the white gleam of our bright star is cast.*

*God of our weary years,
God of our silent tears,
Thou who hast brought us thus far on the way;
Thou who hast by Thy might,
Led us into the light, Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we meet Thee,
Lest our hearts, drunk with the wine of the world we forget Thee;
Shadowed beneath Thy hand, may we forever stand,
True to our God, true to our native land.*

Heluhelu Kike - Responsive Readings

Dalai Lama

Dr. Jon Matsuoka, & Rev. Yuika Hasabe

To conquer oneself is a greater victory than to conquer thousands in a battle.

People take different roads seeking fulfillment and happiness. Just because they're not on your road doesn't mean they've gotten lost.

If you think you are too small to make a difference, try sleeping with a mosquito.

My religion is very simple. My religion is kindness.

Give the ones you love wings to fly, roots to come back, and reasons to stay.

It is very rare or almost impossible that an event can be negative from all points of view. If you want others to be happy, practice compassion. If you want to be happy, practice compassion.

Be kind whenever possible. It is always possible.

Sometimes one creates a dynamic impression by saying something, and sometimes one creates as significant an impression by remaining silent.

The world doesn't belong to leaders. The world belongs to all humanity.

Mahatma Gandhi

Linda Rich & Dr. Terry Shintani

Be the change that you want to see in the world.

A man is but a product of his thoughts. What he thinks he becomes.

I will not let anyone walk through my mind with their dirty feet.

Nobody can hurt me without my permission.

Happiness is when what you think, what you say, and what you do are in harmony.

The weak can never forgive. Forgiveness is an attribute of the strong.

An ounce of practice is worth a thousand words.

A coward is incapable of exhibiting love; it is the prerogative of the brave.

Live as if you were to die tomorrow. Learn as if you were to live forever.

You may never know what results come of your actions, but if you do nothing, there will be no results.

Martin Luther King Jr.

Rev. Deacon Bob Steele & Matiullah Joyia

True peace is not merely the absence of tension; it is the presence of justice.

That old law about 'an eye for an eye' leaves everybody blind. The time is always right to do the right thing. *The ultimate measure of a man is not where he stands in moments of comfort and convenience, but where he stands at times of challenge and controversy.*

We know through painful experience that freedom is never voluntarily given by the oppressor, it must be demanded by the oppressed.

Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly

Darkness cannot drive out darkness: Only light can do that. Hate cannot drive out hate: Only love can do that.

Queen Liliuokalani - All

Mai nana 'ino'ino; na hewa o kanaka; aka e huikala; a ma'ema'e no
Oh look not on their failings; nor on the sins of men; forgive with loving kindness;
that we might be made pure

Mele Aloha

Ke Akua Mana E How Great Thou Art & Nui Oli Glad Tidings
Halau Waa Episcopal Ensemble w/ Kahu Kekaileonui Hayworth

Olelo Hookuikahi

Rev Amy Wake
Trinity United Methodist Church & UMC Acts of Repentance

Mele Aloha

Take Me Back by Andre Crouch
First United Methodist Church of Honolulu Young People's Choir

Olelo Hookuikahi

Robert Lopaka Mansfield
First United Methodist Church

Hymn

O Kou Aloha No - Queen's Prayer w/ Rev. Piula Alailima

1 O kou aloha no
A ia i ka Lani,
A o kou oia'i'o,
He hemoleleho'i.

3 Mai nana 'ino'ino
Na hewa o kanaka,
Aka, e huikala,
a ma'ema'e no.

2 Kou nohomihi anna
A pa'ahao la,
O oi ku'u lama
kou nani, ko"u ko'o.

4 Nolaila e ka Haku
Malalo okou eheu
Ko makou maluhia,
a mau loa aku no.

English Translation (not intended to be sung)

Your love is in heaven and your truth is so perfect. I live in sorrow and am imprisoned. You are my light, your glory, your support. Behold not with malevolence the sins of humankind, but forgive and cleanse and so Lord beneath your wings be our peace for evermore.

Passing of the Peace

Rev. Jessica Kawamura

Offertory Sentence

Archdeacon Steve Costa

Mele Aloha

He Mele Lahui Hawaii by Liliuokalani
Rev. Takamasa Yamamura, Honolulu Myohoji Buddhist Temple in Hawaii

Likania Hookeikahi - Litany of Reconciliation

Readers: Dr. Haaheo Guanson, PJRC & Cathedral of St. Andrew, Mama T, Love in Action & PJRC, Rabbi Cheri Weiss, Temple Emanu-El, Rev. Won-Seok Yuh, Harris United Methodist, Nalani Takushi, Hana Ohana Buddhist, Rev. Jonathan Roach, PHD, Associate Minister Hawaii Conference UCC, Rev. Andrew Arakawa, Episcopal Reconciliation Committee, Rev. Mary Herbig, Central Union Church

1st Reader: Bring us together, for the wrongs of the past that separated a Queen from their people, that shattered a growing, vibrant nation / that abused the land, traditions and soul of Hawai'i...

All: Ho'oku'ikahi , e pule mākou (Reconcile us, we pray)

2nd Reader: Open our hearts to your way of reconciliation and peace. Provide our leaders with wisdom and the desire to understand and work for the well-being of all people. Quell the voices of fear and intolerance that feed the seeds of racism, xenophobia and imperialism . Lessen our lust for greed, power, and domination.

All: Ho'oku'ikahi, e pule mākou (Reconcile us, we pray)

3rd Reader: Awaken us to the majesty and beauty of your creation, Aloha Aina —sun, moon, stars, earth, wind and waters, and all living things. Teach us to be good stewards of these gifts and to bring healing to this earth on which we live.

All: Ho‘oku‘ikahi, e pule mākou (Reconcile us, we pray)

4th Reader: Comfort those whose lives are shattered by conflict, violence, disease and ignorance . Lead them to healing and safety and guide and strengthen those providing aid and comfort.

All: Ho‘oku‘ikahi, e pule mākou (Reconcile us, we pray)

5th Reader: Hear the cries of all who are in need: those without hope, those who live in fear, those struggling with addictions or who are without a home, those who are sick and suffering.

All: Ho‘oku‘ikahiHookuikahi, e pule mākou (Reconcile us, we pray)

6th Reader: Help us to care for kanaka maoli who suffer in heart and mind and body and soul / from all that was done so long ago and all that continues today...

All: Ho‘oku‘ikahi, e pule mākou (Reconcile us, we pray)

7th Reader: God of the Generations forgive us for prolonging the injustice of our brothers and sisters. Inspire us to new heights of empathy, action, and reconciliation . Transform our lives as we embrace your presence in, around, and through us.

Ho‘oku‘ikahi, e pule mākou (Reconcile us, we pray)

8th Reader: Shape and mold us to serve your people and the world according to your purpose. Move us beyond tonight’s meaningful words to tomorrow’s meaningful actions, so that someday soon, all your children may be truly reconciled with love. Amen.

All: Ho‘oku‘ikahi, e pule mākou (Reconcile us, we pray)

Closing Hymn Hawaii Aloha by the Reverend Lorenzo Lyons

E Hawai‘i e ku‘u one hānau e	O Hawai‘i, o sands of my birth
Ku‘u home kulaīwi nei	My native home
‘Oli nō au i nā pono lani ou	I rejoice in the blessings of heaven
E Hawai‘i, aloha ē	O Hawai‘i, aloha

Hui: Chorus:

E hau‘oli nā ‘ōpio o Hawai‘i nei	Happy youth of Hawai‘i
‘Oli ē! ‘Oli ē!	Rejoice! Rejoice!
Mai nā aheahe makani e pā mai nei	Gentle breezes blow
Mau ke aloha, no Hawai‘i	Love always for Hawai‘i

E ha‘i mai kou mau kini lani e	May your divine throngs speak
Kou mau kupa aloha, e Hawai‘i	Your loving people, o Hawai‘i
Nā mea ‘ōlino kamaha‘o no luna mai	The holy light from above
E Hawai‘i aloha ē	O Hawai‘i aloha

Nā ke Akua E mālama mai iā ‘oe
Kou mau kualona aloha nei
Kou mau kahawai ‘ōlinolino mau
Kou mau māla pua nani ē

God protects you
Your beloved ridges
Your ever glistening streams
Your beautiful gardens

Benediction Papa Makua Wendell Davis

Pukani Kahu Umi Sexton & Kahu Kekaileonui Hayworth

MAHALO NUI LOA!

Speakers - Rev. Amy Chieko Wake & Robert Lopaka Mansfield

Rev. Amy Chieko Wake is a life-long United Methodist. She grew up at Harris UMC and was a part of their 100th anniversary planning committee. She was pastor of First UMC for 13 years and chaired their 100+ anniversary committee. She is currently serving at Trinity UMC in Pearl City, a fully inclusive congregation. Amy was instrumental in writing the Resolution of Apology to be considered at the 2024 UMC General Conference and is one of the leaders of the Hawaii District Acts of Repentance Task Force.

Robert “Lopaka” Nawahine Mansfield, Jr. became a Methodist in 1959 as a 9th grader at Kamehameha Schools after hearing a radio message from Rev. Dr. Frank Butterworth that spoke of welcome and inclusion. While celebrating the 100+ anniversary of First United Methodist Church, Lopaka was part of the group that discovered one of the church’s initial pastors was a part of the armed overthrow of Queen Lili‘uokalani. He has served as member and advisor to the Hawaii District Acts of Repentance Task Force.

Mahalo: Participants and Support

First United Methodist Church of Honolulu
Jason Eom, Accompanist, First United Methodist
First United Methodist Church of Honolulu Young People's Choir
Kahu Umi Sexton, St. Stephen's & Pastor Earl Stucky, St. Stephen's
Rev. Dr. Tom Choi, First United Methodist Church
Bishop Eric Matsumoto, Honpa Hongwanji Hawaii Betsuin
Rabbi Cherri Weiss, Temple Emanu-El
Rev. Yuika Hasabe, Honpa Hongwanji Buddhist
Linda Rich, Chair, Church of the Crossroads & Justice and Missional Witness Team, HCUCC
Dr. Terry Shintani, Gandhi Institute, & Rev. Deacon Bob Steele, Holy Nativity
Matiullah Joyia, Ahmadiyya Muslim Community
Kahu Kekaileonui Hayworth, Halau Waa Episcopal Ensemble
Rev. Amy Wake, Trinity United Methodist Church & Hawaii District UMC Acts of Repentance Task Force
First United Methodist Church of Honolulu Young People's Choir
Robert Lopaka Mansfield, First United Methodist Church &
Hawaii District UMC Acts of Repentance Task Force
Rev. Piula Alailima, Wesley UMC & Hawaii District UMC Acts of Repentance Task Force
Rev. Jessica Kawamura, Wahiawa UMC, & Archdeacon Steve Costa, Episcopal Diocese
Rev. Takamasa Yamamura, Honolulu Myohoji Buddhist Temple in Hawaii
Dr. Haaheo Guanson, Cathedral of St. Andrew & PJRC
Dr. Jon Matsuoka, Honpa Hongwanji Buddhist, & Rabbi Cheri Weiss, Temple Emanu-El,
Rev. Won-Seok Yuh, Harris United Methodist & Hawaii District UMC Acts of Repentance Task Force
Nalani Takushi, Buddhist, Hana Aloha
Joann Fukumoto, Trinity UMC, & Hawaii District UMC Acts of Repentance Task Force
Rev. Jonathan Roach, PHD, Associate Minister Hawaii Conference, UCC
Rev. Andrew Arakawa, Iolani School, & The Episcopal Diocese Racial Reconciliation Task Force
Rev. Mary Herbig, Central Union Church,
Papa Makua Wendell Davis, Association of Hawaiian Evangelical Churches, UCC
Paul Gracie, President, Hawaii Interfaith Alliance
Mamma T, Love in Action & PJRC, & Bishop Robert Fitzpatrick, Episcopal Church of Hawaii
Rev. Moonyoung Lee, Hawaii District UMC & Barbara Vlachos, St. Peter's & PJRC
Bishop Dottie Escobedo-Frank, California-Pacific-Conference of the UMC
Rev. Dr. David Popham, Conference Minister, Hawaii Conference UCC
Dr. Kahu Kaleo Patterson, Pacific Justice and Reconciliation Center
Aloha Graphics & Monika Jost

Reconciliation Committees & Task Forces Participating
Pacific Justice and Reconciliation Center
Hawaii District UMC Acts of Repentance Task Force

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First United Methodist Church

Hoonaaauao Palapala 2023 Educational Materials





**CALIFORNIA-PACIFIC ANNUAL
CONFERENCE OF THE UNITED METHODIST
CHURCH**

Bishop Dottie Escobedo-Frank

January 1, 2023

Dear Participants of the Ho'oku'ikahi Commemoration,

Greetings to you in this New Year! I look forward to meeting you someday when I am able to come to Hawaii.

I apologize for not being able to attend with you this year. But please know that I am with you in spirit and in prayer. As I learn about the injustice that has occurred with the overthrow of your Queen and the Native Hawaiian sovereignty, I commit to continue to work with you and across the world wherever justice is needed.

Our scriptures give us a beautiful image in Amos (5:24):

But let justice roll down like waters, and righteousness like an ever-flowing stream.

This is a picture I hope for, dream about, and work for in our world. I hope you will continue to work with me for a world of justice and peace.

My prayers are with you as you commemorate a moment of injustice, and work for a time where *justice rolls down like waters*.

Grace y paz,

Dottie

Bishop Dottie Escobedo-Frank
Resident Bishop of the Los Angeles Area
California-Pacific Conference of
The United Methodist Church

RESOLUTION TO CALIFORNIA-PACIFIC ANNUAL CONFERENCE 2018 SUBJECT:

Apology for Illegal Overthrow of Hawaiian Kingdom

SUBMITTED BY: Hawai'i District United Methodist Church, California-Pacific Annual Conference

ESTIMATED FINANCIAL IMPACT: None

SOURCE OF STAFF TIME: None

WHEREAS in the 2012 General Conference Resolution 3324, The United Methodist Church acknowledged that Christianity's spread across the world has often "damaged the culture, life ways, and spirituality of indigenous persons," and, called on every conference and local congregation to "develop and nurture relationships with indigenous persons,"

WHEREAS the 1992 California-Pacific Annual Conference of the United Methodist Church passed Resolution No. 16, which resolved that the Conference "recognize the inherent right of native Hawaiian people to self-determined governance, and that it pledge support, advocacy and solidarity for Hawaiian self-governance,"

WHEREAS President Bill Clinton officially apologized in 1993 for the participation of the United States in the January 17, 1893 illegal overthrow of the Hawaiian Kingdom and Queen Lili'uokalani,

WHEREAS the National Council of Churches of Christ in the USA's General Assembly in 1994 passed the resolution titled "Stolen Nation," which recognized the overthrow of Hawai'i was illegal and urged its 64 member denominations to work for justice and reconciliation,

WHEREAS the General Synod of the United Churches of Christ in 1993 officially apologized for the church's participation in the illegal overthrow of the Hawaiian Kingdom and Queen Lili'uokalani and affirmed the inherent right of native Hawaiians to self-governance, and pledged its support and solidarity in the name of Christ,

WHEREAS, on January 17, 1893 American businessmen and leaders orchestrated the illegal overthrow of the Hawaiian Kingdom and Queen Lili'uokalani. In spite of five treaties signed by the U.S. Government with the Hawaiian Kingdom, and the fact that sixteen other nations maintained official diplomatic ties with Honolulu, resident businessmen – some of whom were descended from the original missionaries – calling themselves "the Committee of Safety" seized power by illegally occupying the government building, with the assistance of 162 U.S. Marines and Navy sailors.

WHEREAS, according to newspaper articles and church archival documents, the Rev. Dr. Harcourt W. Peck supported the illegal overthrow and served as sharpshooter and acting adjutant for Colonel J. H. Fisher, commander of the forces who dethroned Queen Lili'uokalani. When he returned to Hawai'i a year later to serve as pastor of First Methodist Episcopal Church, he rejoined the sharpshooter company and served as chaplain of the new forcibly established Republic of Hawai'i. Rev. Peck's armed participation against the legal and internationally recognized indigenous government of Hawai'i, as well as his continued solidarity with those who orchestrated the overthrow, solidified First Methodist Episcopal Church's establishment in Honolulu,

WHEREAS, the United Methodist Church has not acknowledged or addressed its historic participation and complicities with injustices related to the Hawaiian people. The offense was against the entire Hawaiian Kingdom, its subjects and other residents, not indigenous Hawaiians alone,

WHEREAS, the illegal overthrow and systematic oppression of Native Hawaiians in 1893 has continued to affect them to this day as Native Hawaiians:

- Have lower average education, higher unemployment, and lower incomes than the non-Hawaiian population;¹
- Make up 35% of homeless persons in Hawai‘i;²
- Are less likely to be enrolled in college compared with Hawai‘i’s other major ethnic groups;³
- Have higher rates of heart attack, high blood pressure, obesity, diabetes and asthma than the state average;⁴
- Have twice the proportion of teenage mothers, the lowest rate of prenatal care, and highest rate of infant mortality among major ethnic groups in Hawai‘i;³
- Make up 24% of the general population in Hawai‘i, but 27% of all arrests, 39% of the incarcerated population, and 41% of parole revocations;⁵
- Are more likely to get a prison sentence, receive longer prison sentences, make up the highest percentage of people incarcerated in out-of-state facilities, and has the largest proportion of its population of women in prison, compared to other ethnic groups;⁵
- Have a higher rate of dissatisfaction with life, are more likely to be depressed, and are more likely to commit suicide compared with non-Hawaiians;³

THEREFORE, BE IT RESOLVED that the United Methodist Church acknowledge the history of racism and imposed colonial rule that has impacted Native Hawaiians from since the overthrow to the present,

BE IT FURTHER RESOLVED that the United Methodist 2020 General Conference issue a formal public apology to Native Hawaiians for the church’s complicity in the illegal overthrow of the Hawaiian Monarchy in 1893.

BE IT FURTHER RESOLVED that the California Pacific Annual Conference send this resolution to the General Board of Church and Society, the General Commission on Religion and Race, the General Board of Discipleship, and the 2020 General Conference for its support and passage,

BE IT FURTHER RESOLVED that the California-Pacific Annual Conference Bishop appoint a task force to engage Native Hawaiians in a time of listening in order to prepare for a meaningful apology and to nurture authentic community.

¹ Maris Mikelsons, the Urban Institute and Karl Eschbach, University of Houston (1993) “Housing Problems and Needs of Native Hawaiians”

² Yamane, D. P., Oeser, S. G., & Omori, J. (2010). Health Disparities in the Native Hawaiian Homeless. *Hawaii Medical Journal*, 69(6 Suppl 3), 35–41. Pacific Alliance to Stop Slavery

(2015) “Improving Media Representation of Hawaii’s Homeless.”

³ Kamehameha Schools (2014) “Ka Huaka’I: Native Hawaiian Educational Assessment.”

⁴ Office of Hawaiian Affairs (2011) “Native Hawaiian Health Fact Sheet.”

⁵ Office of Hawaiian Affairs (2010) “The Disparate Treatment of Native Hawaiians in the Criminal Justice System.”

**SERMON ON RECONCILIATION
AT KAWAIAHAO CHURCH, HONOLULU
2017 Queen Liliuokalani Hookuikahi Reconciliation Interfaith Service
JOHN 20: 19-29
By Bishop Grant Hagiya, California-Pacific United Methodist Church
January 15, 2017**

INTRO: Once there was a monk at a monastery. He was very shy and quiet. When his turn came to lead the daily devotion, he was very nervous. He stood at the pulpit, paused for a while and said to his fellow monks: "Do you know what I am going to say?" They replied, "No, we don't." The shy and quiet monk said, "I don't know either" and returned to his seat. The abbot of the monastery was not happy with his message and asked him to lead the devotion again. The following week, the shy monk once again stood at the pulpit. He was so nervous. He asked his fellow monks: "Do you know what I am going to say?" Remembering the previous week, this time the monks answered, "Yes, we know." Then, he said, "Good. If you know what I am going to say, I don't need to speak." He returned to his seat. The abbot was not happy again and asked him to speak one more time. The monk stood at the pulpit a third time and asked the same question: "Do you know what I am going to say?" This time, half of the monks said, "Yes, we do," and the other half said, "No, we don't." The monk said, "Those who do not know, please ask your fellow monks who do know." He then returned to his seat. Let me put that same question to you: Do you know what I am going to say to you?

I think it is pretty obvious at this important event: As a United Methodist representative, I come today offering our sincerest apologies and pledge to be a reconciling force in the healing of the oppressive overthrow of Queen Lili'uokalani and the unjust colonization of Hawaii.

Since our earliest United Methodist churches were founded after the overthrow of the indigenous monarchy, we United Methodists used to be able to say we weren't here when that happened – it is a poor argument, because we're obviously here now, but recent archival documents have shown that Rev. Harcourt Peck served in the military overthrow of the Queen. He eventually served as the pastor of the First Methodist Church in Honolulu, and rejoined the military's fight against native Hawaiians. His and the church's presence helped solidify First Methodist Church's colonization of the Island. So, it is clear that we did have an active presence in the overthrow of the legal Monarchy.

So, as the current Resident Bishop of the United Methodist church in Hawaii, I want to humbly apologize for our racism and injustice in the past and present, and commit to forms of restitution to our Native Hawaiian brothers and sisters.

This includes a formal declaration of apology to our Native Hawaiians that we will bring to this District, then onto our Cal-Pac Annual Conference, and finally to our UM General Conference, admitting our sinfulness, and committing to work for reconciliation and restitution in the future.

Three prominent resolutions of that apology include:

--“That the United Methodist Church acknowledge this history of racism and colonialism that has impacted Native Hawaiians from first contact through today,” and

--“That the UM 2020 GC issue a formal apology to Native Hawaiians for the church’s complicity in the illegal overthrow of the Hawaiian Monarchy in 1893.” and

--“ the Cal-Pac AC Bishop appoint a task force to engage Native Hawaiians in a time of listening in order to prepare for a meaningful apology.”

Whether our UMC GC adopts this or not, I will personally see that our CP AC follows through with these resolutions, and will appoint a Task Force before our GC makes a decision in 2020.

I fully realize that these are just words on a document, and the only thing that really matters is our actions in the future. I am committed to make sure something is done about these historical wrongs. I apologize for the United Methodist Church’s complicity in these evils of the past, and want you to know that we are ready to do whatever we can to make amends for our historical injustices.

Our Native Hawaiian people have every right to be suspicious of our apology, but knowing the gracious spirit of our indigenous people, I believe that they are willing to forgive us, and work with us to make things right.

We are on your land – Your place in the world - Your home – and even though you welcome us to share this island home, we still have to recognize that it was forcibly taken from you. We have a moral obligation to make this right.

In recent years, our General Church has entered into a reconciliation process with our historic Pan-Methodists denominations, and our Native American brothers and sisters. We have formally apologized, asked for forgiveness, and continue in the process of making things right. I have every confidence that the church will respond equally with our Native Hawaiian people, and commit myself to this process.

Only time will tell, and it is only through our actions that we can make amends. We need to earn your trust and belief in us, and it is very appropriate for the scripture passage that we have read earlier.

The selection of a post-resurrection story of Jesus for today’s text is intentional, for it tells us something about unconditional acceptance. The popular reference of the “doubting Thomas” phrase in this story does not do justice to the fact that nowhere is the word “doubt” mentioned in the passage. This is not a story about doubt, but rather faith. The literal translation of v. 27b reads: “Do not be unbelieving (apistos), but believing (pistos).” Jesus’ concern here is the movement from unbelief to belief, and he is willing to do whatever it takes to move Thomas to this state of belief.

When Jesus allows Thomas to touch his open wounds (and it is interesting that the resurrected Christ still had open wounds!) Thomas makes the total confession: “My Lord and my God!” Scholars like Bultmann contend that this completes the return of Jesus back to God in all of God’s fullness. “My Lord and my God:” how many of us long to say those words in some form of revelation.

We are reminded in today's scripture from my Asian liberation theology roots that it is only in the woundedness and brokenness of Jesus' body that he is recognized. How do the disciples know it is Jesus; how does Thomas know? —By his wounds and pain. It is the suffering Jesus that they know is authentic.

The broken body of Jesus sacrificed for all of us. With all of our hurts...all of our divisions...all of our alienation from one another: Jesus offers himself up once again to heal and reconcile.

Let me close with this: One of the largest classes in the history of the University of CA system happened just after the Vietnam War had ended. A political science professor wanted to explore the socio-political dimensions of the war. They started in a regular classroom, enrollment kept increasing, they moved to a larger hall, people kept signing up, and then to a larger one, finally ending up in the largest auditorium on campus.

One of the first speakers was a Vietnam vet with multiple tours of duty. He spoke of the reasons for his enlistment and spoke eloquently of his patriotism. He told of the horrors of the war. He spoke of the isolation of being away from home and not knowing who was enemy or friend. He spoke of his homesickness and yearning for family and friends. Then he spoke of the alienation of coming home, not as a hero, but as some kind of monster. He spoke of the loneliness and isolation.

After he had spoken, he walked back to his seat, and nobody knew what to say or do. As he was about to sit down, the professor stood up, opened his arms to embrace the young man, and simply said: "Welcome home."

The next week the opposite side was represented: a draft resister who had fled the country instead of going to war was the speaker. Security was present as tensions were still running high between the differing political sides. The young man spoke eloquently of his opposition to the war and the reason for his actions. He then spoke of the isolation of being away from home—of his homesickness and yearning to be with family and friends. Then he spoke of the alienation of coming home branded as a traitor. He spoke of the loneliness and isolation.

After he had spoken, you could hear a pin drop, and as he walked back to his seat the veteran stood up, and everyone held their breath as no one knew what was going to happen. The veteran opened his arms to embrace the young man and simply said: "Welcome home."

As we move into the future, I pray that our Native Hawaiians are able to forgive of our sins, and that we strive to do whatever we can to make things right. For in the spirit of God in Jesus Christ it is declared to all of us this evening: "WELCOME HOME!"

God welcomes all of us, but to our native Hawaiian brothers and sisters, we acknowledge that this is your home, and we ask forgiveness, but also we commit to join you in the quest for justice and restitution. Amen.

January 2023

The Methodist Church had a complicated start in Hawaii. In 1855, Rev. W.S. Turner established First Methodist Episcopal Church in downtown Honolulu. He had a difficult time securing a charter from Kamehameha IV after publicly criticizing the King in a letter to The Christian Advocate newspaper. Poor construction of the sanctuary, disputes about church finances, and public accusations against Rev. Turner plagued the church. After two years, Rev. Turner left and was replaced by two additional pastors before the church closed in 1862.

But due to the passionate work of evangelist Rev. Kanichi Miyama, Methodist churches flourished in several Japanese communities around the islands. This included the 1888 establishment of what would become Harris United Methodist Church. A few years later, Rev. A.N. Fisher was sent by the denomination to preside over the 9 Japanese churches and tasked with re-starting First Church in Honolulu. When he was unsuccessful at establishing the white congregation, Rev. Fisher gave all the Methodist churches, buildings and equipment to the Congregational Church and the denomination closed its work in Hawaii. But a handful of Miyama converts refused to comply with the transfer and continued to meet in homes and halls keeping the Methodist Movement alive.

On January 17, 1893, Rev. Harcourt W. Peck was part of the armed rebellion that removed Queen Liliuokalani from power. He was by no means a by-stander. Rev. Peck had founded the 1st Sharpshooter Company; he was acting assistant to the colonel who dethroned and arrested the Queen; and he later became the chaplain of the Republic of Hawaii's Senate. Rev. Peck described the overthrow as "a general movement of the whites, irrespective of nationality, whose business interests were jeopardized by a Government whose tendency was to

retrograde.... I believe the revolution was justified in the best interest of all parties, for the advancement of civilization and the welfare of the natives."

The Methodist California Conference commissioned Rev. Peck to re-establish First Methodist Episcopal Church in 1894 and this time it flourished. The first worship service was held in Annexation Hall on the corner of Fort and Hotel Streets. Rev. Peck later acknowledged that his success where others had failed was based on "the fact that I had stood with them... to overthrow the corrupt native government and establish a just and righteous one." Rev. Peck was impressed by the determination of the Japanese Methodists and was assigned to supervise their work, leading to the development of Lahaina Methodist Episcopal Church in 1896. Without Rev. Peck and his popularity among those who illegally overthrew the Hawaiian Kingdom, we might not be here today in the sanctuary of First United Methodist Church or even as Methodists at all. The United Methodist Church has directly benefitted from the overthrow and as such is indebted to the Hawaiian people and the continuing work of reconciliation.

In response to this history, the Hawaii District proposed the resolution "Apology for Illegal Overthrow of Hawaiian Kingdom" that is included in your worship program. It was passed at the 2018 California-Pacific Conference and sent to our global General United Methodist Conference for vote in 2020. Although the pandemic has pushed this Conference to 2024, the Hawaii District Acts of Repentance Task Force has been at

work to build ties with the Hawaiian community and educate ourselves and others about Hawaiian history and issues of justice. We presented our resolution to the kupuna on Mauna Kea as a first step in repentance. We collected \$15,000 from United Methodists throughout southern California and the Pacific for vocational and technical education scholarships through Alu Like. We are currently in the middle of Ho'ike Pono, an online series about the Doctrine of Discovery and its impact on Native Americans and Hawaiians. And we look forward to other tangible and active manifestations of our apology so that we may be a part of the healing of our islands.

January 13, 2023

Dear Pacific Justice and Reconciliation Center,

I give thanks to God for this time to be in worship with other people of faith as we turn together to the Sacred with humility. Only when we are open to the past can we be open to the future.

The Hawai'i Conference of the United Church of Christ and its Association of Hawaiian Evangelical Churches have sought reconciliation through resolutions and redress. Yet, reconciliation remains an act to be fully accomplished among us. As I have recently written for my Conference's news magazine, *The Friend*, the practice of reconciliation is a spiritual practice that calls upon us to entrust one another with our vulnerabilities and insecurities. This trust cannot be mediated by resolutions, although resolutions have their place; rather, this depth of trust only opens as we unite in a community turned to Divinity exposing our flaws and receiving grace.

This is the work of reconciliation yet to be done in Hawai'i—acknowledging our unjust past and in the relationships of our present times allowing Spirit to mend our personal and communal wounds. How fortunate that the Pacific Justice and Reconciliation Center affords us this opportunity to be in worship together where we, in a space of kindness and charity, might turn to one another with our vulnerabilities and insecurities, knowing we will vouch them safe for each other even as we offer them as gifts to the great Heart of the Universe.

Aloha,



Rev. Dr. David K. Popham
Conference Minister
Hawai'i Conference United Church of Christ



Association of Hawaiian Evangelical Churches

Hawai'i Conference United Church of Christ

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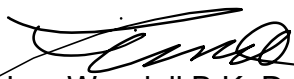
January 13, 2023

Aloha iā Ho'ohuikahi 'Ohana,

Aloha 'oe ma ka inoa o Iesu Kristo. Greetings in the name of Jesus Christ.

January 17th in the year of 2023 will mark 130 years of recognizing the day that the overthrow of the Hawaiian Kingdom occurred. Our beloved Queen Liliuokalani was a noble, Christian woman of godly faith who had ruled a unified kingdom and served as the last sovereign of the Kalākaua dynasty. After the overthrow of her Hawaiian kingdom, she was imprisoned along with other leaders and sentenced to death. It was a period that marked the political end of Hawaiian autonomy and the convergence of multiple factors of colonial domination— political, economic, and militaristic. Instead of execution, she was forced to sign a document of formal abdication of the throne and threatened with the death of those involved in the revolt if she did not do so. Under protest, she yielded, and many lives were spared. Our queen was later sentenced to pay \$5,000 and serve 5 years hard labor in prison (which she did not serve). A year later, she was formally pardoned by the Republic of Hawai'i and lived the rest of her life in the islands until her death in 1917. In 1993, one hundred years after the coup, President Bill Clinton signed a formal apology to the Hawaiian people for the invasion and conquest of their kingdom.

Throughout the turmoil, chaos, and uncertainty that she faced; our queen sought her only refuge--- the peace of God. The Bible calls it---a *“peace that passes all understanding”*. (Phil. 4:7) Biblical peace refers to the calm and tranquility of the soul during our trials and circumstances. Even while imprisoned in her room and her kingdom under insurmountable upheaval, songs were being composed in her heart. When you can sing on the “inside”, despite the “storms” occurring on the “outside” —that’s biblical peace. She was also a forgiver. Her testimony was embedded in a song that she had composed called, the “Ke Aloha O Ka Haku” (Queen’s Prayer). She writes, *“Mai nānā 'ino'ino, Nā hewa o kānaka, Akā e huikala, A ma'ema'e nō”* (Behold not with malevolence, the sins of man, but forgive and cleanse). She “unilaterally” forgave the perpetrators responsible for deposing her monarchical authority and overthrow of the Hawaiian kingdom. Our Lord and Savior, Jesus Christ did the same as He hung on the cross saying, *“Father, forgive them for they know not what they do”*. (Luke 23:24) He was willing to forgive. It was the reason He was on the cross. He forgave the thieves on the cross who laughed at Him; the Roman soldiers who tortured and nailed Him to the cross; even, the angry mob who called for His crucifixion.1 John 2:2, says, *“He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world”*. He didn’t just forgive those who were there, but all those who would ever believe in Him throughout the ages. Without saying anything, you and I were forgiven. Like our beloved queen, He wants us to *kala aku* (forgive) and *mihī* (repent). He seeks “forgivers”. He reminds us to forgive *“just as the Lord forgave you, so must you do also”*. (Col. 3:13) Our beloved queen clung to her Bible and had an intimate relationship with Ke Akua (God). Perhaps it’s time deeply reflect on her life, to trust in God and allow His Spirit to mend hearts. For when we do, in the words of our cherished Queen Liliuokalani, God *“will keep His promise and will listen to the voices of His Hawaiian children.”*


Papa Makua Wendell B.K. Davis, Association Minister

The Business Committee of the Thirty-Third General Synod has recommended this proposed resolution be sent to a Committee of the General Synod.

A RESOLUTION ENCOURAGING TO END 128 YEARS OF WAR BETWEEN THE UNITED STATES OF AMERICA AND THE HAWAIIAN KINGDOM

A Resolution of Witness

Submitted by the Association of Hawaiian Evangelical Churches of the Hawai'i Conference United Church of Christ

1 SUMMARY

2
3 This Resolution calls the United Church to actualize its historical commitment to justice and 4 peace with the friendly Christian Hawaiian Kingdom nation whose constitutions are founded 5 upon Christian values.

6
7 **BIBLICAL & THEOLOGICAL RATIONALE**

8
9 In the beginning humans were created in the image of God and were called “good”. Thus, all 10 humans were created equal. The call to justice by the prophets is God’s commandment to treat 11 everyone justly by acting righteously.

12
13 God’s moral law, enshrined in the Ten Commandments, is eternal and unchanging. Our bible is 14 built on it. These laws are God’s stated will, the way he wants his kingdom and his universe to 15 operate. In order, for justice to prevail, human laws must mirror God’s law. Justice is to 16 prescribe the right way, to do things in an appropriate way. Moses demonstrated this concept 17 when he said, “You shall not show partiality in judgment; you shall hear the small and the great 18 alike. You shall not fear man, for the judgment is God’s.” (Deuteronomy 1:17). Justice has to 19 do with equity in judgment without regard for a person’s status. It is an equitable application of 20 God’s moral law to all people without partiality. (Numbers 15:16). When we do not operate 21 according to biblical standards, we have abandoned God’s moral law, so every man does what is 22 right in his own eyes (Judges 21:25).

23
24 Jesus came to proclaim liberty and freedom to announce God’s justice being satisfied through 25 what he called, “the favorable year of the Lord”, Old Testament Year of Jubilee. It was when 26 God set society back in order. According to Leviticus 25:8-9, Israel could not have Jubilee until 27 the people first observed the Day of Atonement. They could not have true justice on the human 28 level until they got right with God on the vertical level. Social justice will not be complete until 29 the people in a society, even the Church, get right with God. It is bringing the presence, precepts, 30 and power of God to bear on society, pulling society back in an upright position. 31

32 **HISTORICAL GROUNDING**

33
34 Responding to the wish of Henry Opukahaia^{i,ii} 34 but burdened with the false ideology of White 35 Supremacy, missionaries of the American Board of Commissioners for Foreign Mission 36 (ABCFM) were sent to Hawaii arriving in 1820 (201 years ago).

37
38 Rev. Rufus Anderson^{viii} 38 attempted to correct the evils of White Supremacy and advocated for a 39

Hawaiian-led and Hawaiian-run church during his visit to the Hawaiian Kingdom in 1863. 40
41 In 1893, descendants of missionaries led the illegal overthrow of the Hawaiian Kingdom. 42
President Paul Sherry traveled to Hawaii and on January 17, 1993, the 100th 43 anniversary of the 44
overthrow of the Hawaiian Kingdom government, apologized to the Hawaiian people at Kaumakapili
Church ^{xii} 45 . This apology was cited in Public Law 103-150 signed by President William Clinton on
November 23, 1993^{xiii} 46 .

47
48 Given the present COVID-19 pandemic and the institutional racism seen recently, the “God is 49 Still
Speaking” church, the United Church of Christ, is challenged to actualize its struggle to 50 fulfill the principle
of justice and reconciliation within the United Church of Christ. 128 years of 51 war crimes continues to
target and violate Christian Hawaiian citizens in Hawaiian Kingdom 52 territory and abroad which amount to
a colossal scale of humanitarian and human rights 53 violations daily.

54
55 **TEXT OF THE MOTION**

56
57 **WHEREAS**, Henry Opukahaia is known as the missionary from the Hawaiian Kingdom that
encouraged American missionaries to arrive in Hawaiiⁱ, ⁱⁱ 58 , and

59
60 **WHEREAS**, the first Christian nation in the pacific, the Hawaiian Kingdom constitution in 1840 61 began
with a quote from the bible “God hath made of one blood all nations of men, to dwell on the face of the earth
in unity and blessedness.”ⁱⁱⁱ, ^{iv}, ^v

62 , and

63
64 **WHEREAS**, on December 19, 1842, United States President John Tyler agreed to recognize the
independence of the Hawaiian Kingdom^{vi} 65 ; and

66
67 **WHEREAS**, the Christian Hawaiian Kingdom through treaties with friendly nations around the 68 world,
successfully modernized Hawaiian self-governance at the time to prosper in peace, trade and friendship
through treaties with friendly nations around the world for fifty years^{vii} 69 ; and 70

71 **WHEREAS**, Rev. Rufus Anderson, the author of the three-self method (self-supporting, self 72 governing
and self-propagating) and the long-term secretary of the ABCFM (American Board of 73 Commissioners for
Foreign Mission) arrived in Hawai`i in 1863 to tell the missionaries to create 74 self-reliant, self-governing
churches and "to devolve upon it (the Hawaiian churches) the responsibilities of self-government in
ecclesiastical matters."^{viii} 75 , and

76
77 **WHEREAS**, Rev. Anderson’s advice was not followed and the government of the Hawaiian Kingdom
was overthrown on January 17, 1893^{ix} 78 , and

79
80 **WHEREAS**, on December 18, 1893, President Grover Cleveland’s executive agreement to 81
restore the Christian Hawaiian Kingdom was signed by Liliuokalani and received by U.S. ambassador
Albert Willis^x

82 , and

83
84 **WHEREAS**, in 1991, the Eighteenth General Synod of the United Church of Christ directed 85
President Paul Sherry to issue an apology on the 100th anniversary of the overthrow of the Hawaiian
monarchy for the complicity of the church in the overthrow^{xi}, ^{xii} 86 , and 87

88 **WHEREAS**, in 1993 President Clinton, with senators and representatives from Hawaii, signed Public
law 103-150 apologizing for the United States role in the illegal occupation^{xiii} 89 , and 90

91 **WHEREAS** the National Lawyers Guild recommended to the Governor of the State of Hawaii 92 “to

begin to comply with international humanitarian law in its prolonged and illegal occupation of the Hawaiian Islands.”^{xiv} 93

94

95 **WHEREAS**, the United Church of Christ has historically stressed the importance of Justice as a 96 key faith component for the Church, and

97

98 **WHEREAS**, the correction of injustices depends upon correct history based upon factual 99 matters, and history is often based upon who writes the history and factual information available, 100 and

101

102 **WHEREAS**, the information included in this resolution will be available at 103

<https://ahccchurch.weebly.com/> about the founding of the Hawaiian Kingdom to correct false 104 history about the Christian Hawaiian Kingdom, and

105

106 **WHEREAS**, various General Synods of the United Church of Christ have taken proactive stands 107 on Justice; and

108

109 **WHEREAS** justice depends upon action, not just stating what is true and just and right (pono in 110 Hawaiian),

111

112 **THEREFORE BE IT RESOLVED**, that the Thirty-Third General Synod of the United Church 113 of Christ strongly urges the Mayors for the counties of the State of Hawaii “to begin to comply 114 with international humanitarian law in its prolonged and illegal occupation of the Hawaiian 115 Islands.”

116

117 **BE IT FURTHER RESOLVED**, that the Thirty-Third General Synod of the United Church of 118 Christ strongly urges the Governor for the State of Hawaii “to begin to comply with international 119 humanitarian law in its prolonged and illegal occupation of the Hawaiian Islands.” 120

121 **BE IT FURTHER RESOLVED**, that the Thirty-Third General Synod of the United Church of 122 Christ strongly urges the U.S. Congress “to begin to comply with international humanitarian law 123 in its prolonged and illegal occupation of the Hawaiian Islands.”

124

125 **BE IT FURTHER RESOLVED**, that the Thirty-Third General Synod of the United Church of 126 Christ strongly urges the U.S. President “to begin to comply with international humanitarian law 127 in its prolonged and illegal occupation of the Hawaiian Islands.”

128

129 **BE IT FINALLY RESOLVED**, that the Thirty-Third General Synod of the United Church of 130 Christ strongly urges all United Nation member States and non-member States to cooperate to 131 ensure the United States complies with international humanitarian law and bring an end to the 132 unlawful occupation of the Hawaiian Islands.

133

134 **FUNDING**: The funding for the implementation of the Resolution will be made in accordance 135 with the overall mandates of the affected agencies and the funds available. 136

137 **IMPLEMENTATION**: The Officers of the Church, in consultation with appropriate ministries 138 or other entities within the United Church of Christ, will determine the implementing body.

ⁱ Papa Makua Wendell Davis 5th generation lineal descendant of Henry Opukahaia

ⁱⁱ Spencer, Aida Bescon. “How Gods Spirit Worked a Revolution in Hawaii in 1819-1825.” *Pricilla Papers* 19, no. 3 (Summer 2005): 5-11. https://www.eksendia.com/tm/school_journal_online.aspx.

ⁱⁱⁱ 1840 Constitution of the Hawaiian Kingdom,” Wikipedia, July 14, 2020, https://en.wikipedia.org/wiki/1840_Constitution_of_the_Hawaiian_Kingdom.

^{iv} <https://www.hawaii-nation.org/constitution-1840.html>

^v <http://hooilina.org/cgi-bin/journal?e=d-0journal--00-0-0-004-Document--0-1--1en-50---20-frameset-search-issue--001-0110escapewin&a=p&p=frameset&d=HASH0166acfd8ec6df2fa38fd161.5.2.3>

^{vi} International Treaties,” Hawaiian Kingdom Government, accessed December 13, 2020, <https://www.hawaiiankingdom.org/treaties.shtml>.

^{vii} International Treaties,” Hawaiian Kingdom Government, accessed December 13, 2020, <https://www.hawaiiankingdom.org/treaties.shtml>.

^{viii} Rufus Anderson, *A Heathen Nation Evangelized: A History of the Sandwich Islands Mission* (London: Hodder and Stoughton, 1872), 284

^{ix} Sally Merry, *Colonizing Hawaii* (Princeton: Princeton University Press, 2000), 35.

^x The Hawaiian Kingdom Blog,” National Lawyers Guild Calls Upon State of Hawai‘i to Comply with International Law of Occupation, November 12, 2020, <https://hawaiiankingdom.org/blog/national-lawyers-guild-calls-upon-state-of-hawaii-to-comply-with-international-law-of-occupation/>

^{xi} Charles McCollough, “Why Our Church Apologized to Hawaii,” Why our church apologized To Hawai‘i, December 13, 2020, https://d3n8a8pro7vhmx.cloudfront.net/unitedchurchofchrist/legacy_url/11261/mccollough.pdf?1418437063

^{xii} http://rescarta.ucc.org/jsp/RcWebImageViewer.jsp?doc_id=8abee2f6-352d-48f9-958b49a311bc4489/ucoc0000/UD000001/00000019

^{xiii} 103d Congress Joint Resolution, “Public Law 103-150,” Statute-107-Pg 1510, November 23, 1993, <https://www.govinfo.gov/content/pkg/STATUTE-107/pdf/STATUTE-107-Pg1510.pdf>

^{xiv} Sai, Dr. Keanu. “National Lawyers Guild Calls Upon State of Hawai‘i to Comply with International Law of Occupation.” *Hawaiian Kingdom Blog*, November 12, 2020. <https://hawaiiankingdom.org/blog/national-lawyers-guild-calls-upon-state-of-hawaii-to-comply-with-international-law-of-occupation/>

A Resolution Calling for a New Study by our Church on our relationship with the Indian Boarding Schools and the boarding schools in Hawaii

A Resolution of Witness

Submitted by the Association of Hawaiian Evangelical Churches of the Hawaii Conference of the United Church of Christ

SUMMARY

A. On May 11, 2022, the Department of the Interior held a press conference to reveal a “Federal Indian Boarding School Initiative Investigative Report.” The report showed that between 1819 and 1969, the United States operated or supported 408 boarding schools including 7 schools in Hawaii. Although the Executive Summary mentioned 7 schools in Hawaii, within the report 11 schools are named:

1. Hilo Boarding School
2. Industrial and Reformatory School (Kawailou)
3. Industrial and Reformatory School (Keoneula, Kapalama)
4. Industrial and Reformatory School (Waialeale, Waialua)
5. Industrial and Reformatory School for Girls (Keoneula, Kapalama)
6. Industrial and Reformatory School for Girls (Maunawili, Ko`olaupoko)
7. Industrial and Reformatory School for Girls (Mo`ili`ili, Honolulu)
8. Kamehameha Schools
9. Lahainaluna Seminary
10. Mauna Loa Forestry Camp School
11. Molokai Forestry Camp School

The number discrepancy may be due to changing of the names of the school and/or the location. In the section on Hawai`i, the report reads, “Between 1819 and 1847, the American Board of Commissioners for Foreign Missions (ABCFM), which received Federal support through the Indian Civilization Fund Act of 1819, sent 2 missionary companies to Hawai`i to promote Calvinism and claimed civilized practices.”

In a June 22, 2021 Memorandum from the U.S. Secretary of the Interior Deb Haaland—a tribal member of the Pueblo of Laguna—to the Assistant Secretaries, Principal Deputy Assistant Secretaries, Heads of Bureaus, and Officers, under the subject “Federal Indian Boarding School Initiative” she writes:

Beginning with the Indian Civilization Act of 1819 and running through the 1960s, the United States enacted laws and implemented policies establishing and supporting Indian boarding schools across the Nation. During that time, the purpose of Indian boarding schools was to culturally assimilate Indigenous children by forcibly relocating them from their families and communities to distant residential facilities where their American Indian, Alaska Native, and Native Hawaiian identities, languages, and beliefs were to be forcibly suppressed.

Shirley E. Buchanan, in her “Indigenous Destinies: Native Hawaiian and Native American Crossroads,” in 2011 wrote, “The ABCFM, funded in part by the federally legislated Civilization Fund of 1819, initiated missionary efforts among the so-called Five Civilized Tribes (particularly, the Cherokee, Choctaw, and Creek) and the Native Hawaiians concurrently in the 1820s.”

With this information alleging that the ABCFM received federal funds from the Indian Civilization Fund Act of

1819 and these funds went toward the schools in Hawai`i listed in the “Federal Indian Boarding School Initiative Investigative Report,” questions are raised concerning the purpose of the schools being to culturally assimilate the Native Hawaiian students by forcibly suppressing their identities, languages, and beliefs.

B. In 2003 the Council for American Indian Ministry (CAIM), the American Indian organization that is part of the United Church of Christ, submitted a resolution “American Indian Boarding Schools” that was passed by the General Synod. The resolution contained the following language:

WHEREAS, in the decade following 1869 the Christian denominations began to establish boarding schools with the underlying policy to “kill the Indian and save the man,” and one such boarding school was the Hampton Institute, which opened its doors to Indian students in 1878; and

WHEREAS, the boarding school was of paramount significance in the attempted genocide of an entire people, and the mandatory placement of Indian children in the boarding schools resulted in the loss of hundreds of languages, spiritual beliefs, traditional practices, and the destruction of healthy family life;

...
LET IT FURTHER BE RESOLVED, that the United Church of Christ begin its reparation process by formally apologizing for the harm done to the indigenous peoples;

C. The AHEC funded two people to research in Massachusetts’ archives, libraries, and museums for two weeks in 2022. They returned with more than 6,000 documents related to the ABCFM and missionary-related information that has not been seen previously. Some of the documents reveal the relationship of the ABCFM officers and missionaries had with the U.S. government agencies. These documents raise new questions on the cooperation, including funding, that existed between the ABCFM, the missionaries and the U.S. government agencies, including the U.S. Navy.

Other information learned was about General Samuel Chapman Armstrong, born in Hawaii as the son of Rev. Richard and Clarissa Chapman Armstrong, who founded the Hampton Institute, which served as the model for boarding schools in North America and in Hawai`i.

D. Besides the “Federal Indian Boarding School Initiative Investigative Report” released on May 11, 2022, other revelations of boarding schools in Canada and North America have been released to the public. Even Pope Francis issued a historic apology for the Catholic Church’s cooperation with Canada’s “catastrophic” policy in Indigenous residential schools, saying the forced assimilation of Native peoples into Christian society destroyed their cultures, severed families, and marginalized generations.”

On September 30, 2021, a “Statement Supporting the Establishment of a Truth and Healing Commission on Indian Boarding School Policies” was signed by the following church groups:

The Episcopal Church

Evangelical Lutheran Church in America

Franciscan Action Network

Friends Committee on National Legislation

Jesuit Conference Office of Justice and Ecology

Office of Race Relations, Christian Reformed Church of North America

The United Methodist Church—General Board of Church and Society

BIBLICAL, THEOLOGICAL, AND ETHICAL RATIONALE

In the beginning humans were created in the image of God and were called “good”. Thus, all humans were created equal. The call to justice by the prophets is God’s commandment to treat everyone justly by acting righteously.

God's moral law, enshrined in the Ten Commandments, is eternal and unchanging. Our bible is built on it. These laws are God's stated will, the way he wants his kingdom and his universe to operate. In order, for justice to prevail, human laws must mirror God's law. Justice is to prescribe the right way, to do things in an appropriate way. Moses demonstrated this concept when he said, "You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God's." (Deuteronomy 1:17). Justice has to do with equity in judgment without regard for a person's status. It is an equitable application of God's moral law to all people without partiality. (Numbers 15:16). When we do not operate according to biblical standards, we have abandoned God's moral law, so every man does what is right in his own eyes (Judges 21:25).

Jesus came to proclaim liberty and freedom to announce God's justice being satisfied through what he called, "the favorable year of the Lord", Old Testament Year of Jubilee. It was when God set society back in order. According to Leviticus 25:8-9, Israel could not have Jubilee until the people first observed the Day of Atonement. They could not have true justice on the human level until they got right with God on the vertical level. Social justice will not be complete until the people in a society, even the Church, get right with God. It is bringing the presence, precepts, and power of God to bear on society, pulling society back in an upright position.

THEREFORE BE IT RESOLVED that the United Church of Christ through its Wider Church Ministries and in cooperation with the Association of Hawaiian Evangelical Churches (AHEC) and the Commission of American Indian Ministries (CAIM) will conduct a thorough survey of its history beginning with the A.B.C.F.M. on its work done both with Native American nations and the Hawaiian Kingdom and evaluate the results of this survey in terms of whether actions need to be taken by the United Church of Christ to make amends of moral, and legal, (both under U.S. laws and under international humanitarian laws) violations that have occurred.

Buddhist Reconciliation

by Dr. Kahu Kaleo Patterson and Dr. Kahu Haaheo Guanson, PJRC

1.15.23

Rev. Takamasa Yamamura

We appreciate our Hawaii Buddhist partners in Reconciliation. Today in our 30th Anniversary service we have the “singing priest” Rev. Takamasa Yamamura. Mahalo to Rev Yamamura who has been a passionate speaker and performs the music of Liliuokalani, at many peace, justice, & reconciliation events and gatherings. His renditions of the Queen’s Prayer - O Kou Aloha No (Ke Aloha O Ka Haku), and Mele La Hui Hawaii, performed acapella at Liliuokalani Soldiers Chapel Schofield, Iolani Palace Interfaith Services, and at gatherings at the Queen’s Statue between the State Capital and Iolani Palace, are inspiring. Mahalo to the “singing” priest who shares in the great hope and vision of reconciliation and peace: For Hawaii and the world. We feel the joy through his songs.

Rev. Yamamura is the head minister of Honolulu Myohoji Buddhist Temple.

He was born as the 25th generation descendant of the master swordsmith Masamune in Japan.

He has earned a diploma from Santa Cecilia Conservatory of Music in Rome, Italy, and a Rotary International Foundation Scholarship.

In 2008, he Installed into Ministerial Rank of Nichiren Shu Buddhism and he served the instructor of Buddhist Retreat in Italy. He trained for the Overseas Missionary in Sarnath, India in 2009. Soon after he made his way to Honolulu. At the Japanese Consulate, he has performed on numerous occasions the national anthems for the Emperor’s birthday.

The Honolulu Myohoji Temple is the Nichiren-Shu Buddhism Temple in Hawaii.

Nichiren-Shu is a religious order that grounds itself upon the Lotus Sutra, which is the supreme teaching expounded by the Buddha. The temple was established in 1930. In 1954, Venerable Rev. Nittatsu Fujii offered a set of Busshari (Shakyamuni Buddha's Relics) to temple.

In 2020, the Myohoji temple celebrated the 90th anniversary of its founding.

Dr. Jon Matsuoka

Dr. Jon Matsuoka is a long time partner in the Queen’s legacy of nonviolence, justice, and reconciliation, has worked closely with the Hawaiian community on many social justice issues and projects, including research and studies on the impact of Tourism in Hawaii on the environment and native Hawaiian families and cultural practices. As one of the first person of color Deans at the University of Hawaii, he facilitated the indigenizing and naming of the Myron B. Thompson School of Social Work at the University of Hawaii, Manoa. He became the CEO of the Consuelo Foundation, and is currently the Executive Director of the Hawaii Betsuin. We give thanks for Dr. Jon Matsuoka and his work with Rev Yuika Hasebe, and with Bishop Eric Matsumoto, and the many efforts of reconciliation with Honpa Hongwanji Buddhist of Hawaii.

Dr. Jon Matsuoka
Executive Director of Honpa Hongwanji Buddhist
9.1.22

I want to express my mahalo to Rev. Kaleo Patterson who I have known for decades now. He officiated the marriage of my wife and I over 30 years ago. His orientation has always been interfaith and about social justice and peace.

We are here to honor the Queen, who even after being dethroned by foreign interlopers continued to lead Hawai'i with great dignity and compassion. She remains a model for all of us living here. Her support and validation of religious freedom and diversity is not well documented. But she, along with her primary advisor, Mary Foster of part-Hawaiian ancestry, paved the way for the establishment of Buddhism in Hawai'i. Mary Foster actually became a Buddhist, provided the land upon which our Temple has sat for over 100 years, and was a great supporter and special friend to our first Buddhist Bishop, Imamura.

We owe a debt of gratitude to both Queen Lili'uokalani and Mary Foster. Since that time, unfortunately, social forces in Hawai'i moved us in different directions and until recently this rich history was mostly forgotten,

I suspect Mary Foster was drawn to Buddhism because of the commonalities between Buddhist precepts and Hawaiian values and worldview. A hundred years later we are relying on her inspiration to cultivate stronger ties between the Hawaiian community and Hawai'i Betsuin through jointly held events and concept papers depicting the overlap between our traditions. (from a reflection at the the Liliuokalani Birthday Remembrance at the Queen Liliuokalani Soldiers Chapel, Schofield.

**A Tribute to Queen Lili'uokalani on the occasion of her 100th Anniversary at Honpa Hongwanji
Hawaii Betsuin, October 29, 2017**

Please join in anjali or gassho, a gesture of reverence and respect in the Buddhist Tradition for an Opening Aspiration. Today, I would like to share a verse from the Metta Sutta.

Opening Aspiration:

May all life be happy. May they be joyous and live in safety. All life, whether weak or strong, in high or middle or low realms of existence, small or great, visible or invisible, near or far, born or to be born. May all life be happy. Let none deceive another nor despise any life in any state; Let none by anger or hatred wish harm to another. Even as a mother at the risk of her life watches over and protects her only child, so with a boundless mind should one cherish all life, suffusing love over the entire world, above, below, and all around without limit; so let us cultivate an infinite goodwill toward the whole world.

Namo Amida Butsu

To our Special Honored Guests, Community Friends and Members of the Hongwanji Sangha, Aloha and E Komo Mai! Greetings and Welcome!

As the 16th Bishop of the Honpa Hongwanji Mission of Hawaii, it is with a heart full of gratitude and admiration that I express my deepest respect to Her Late Majesty, Queen Lili'uokalani on this 100th year since her passing. It was 116 years ago, during the time of our 2nd Bishop, Bishop Yemyo Imamura, that Her Majesty, the Queen graced the Honpa Hongwanji Mission of Hawaii with her presence at one of our annual major services, a birthday service in honor of our Sectarian Founder Shinran Shonin at the Fort Lane Temple, the predecessor of this temple, on May 19, 1901. (This Pali Temple, as it is known today, was completed in 1918).

For us, living today, it is perhaps very difficult to fathom the significance of Her Majesty's Visit and what it meant to the Japanese Community and especially to Bishop Imamura and the Buddhists of the early 1900's. It was a challenging time for Buddhists when Buddhism was not yet fully accepted in the Islands. Thus, the Queen's Visit was a significant historical event in our 128 year history in Hawaii. Some have even ventured to say that if it was not for her visit Buddhism might not have been able to take root in Hawaii. The Queen's Visit made the Buddhist religion acceptable in the eyes of many people. Truly, we are indebted to people like Mary Elizabeth Mikahala Robinson Foster too, but the Queen's Visit to Hongwanji made a huge impact as it made headlines, locally and even internationally, as it was reported in the news of many countries throughout the world.

Her Majesty's willingness to visit a Buddhist Temple, I surmise, was an expression of who she was, in her own words, "...the acquisition of knowledge has been a passion with me during my whole life..." I believe it was an expression of her openness, genuine quest for knowledge, her courage to help and willingness to embrace others. It was her Aloha! As I reflect on Her Majesty's life, though by 1901 the overthrow and annexation had already taken place by American Western accounts, I am sure life was not easy for Her Majesty even though she had wonderful people surrounding her like Hikosuke Fujimoto, her Chief Steward and many others. However, despite her own hardships and challenges, the Queen reached out and embraced others like we, of the Buddhist community. Today, as the Bishop of the Honpa Hongwanji Mission of Hawaii, I express my deepest and most sincere appreciation to Her Majesty and other individuals of Hawaiian ancestry like Mary Foster for the extreme kindness shown to us. It brings me great joy to know that Her Majesty found her visit to Honpa Hongwanji Mission of Hawaii to be a "profound spiritual experience."

Today, as we gather for this 100th Anniversary Tribute in her honor, I would like to quote her from 1895, "I have pursued the path of peace and diplomatic discussion, and not that of internal strife" and "To prevent the shedding of the blood of my people, natives and foreigners alike, I opposed armed interference, and quietly yielded to the armed forces brought against my throne...and have pursued the path of peace..." and say that her

words resonate strongly in my heart and mind. Our world today is troubled and plagued by so much discrimination, racism, violence, anger, fear and uncertainty. We are in need of a new perspective to guide us. We must be guided and inspired by an All-Inclusive Wisdom and All-Embracing Compassion which brings us together and emphasizes interdependence, mutual respect, self-reflection, non-violence, harmony and compassion for one another. Indeed, the Queen was a person of strength and character. It would have been so much easier to resort to violence and force, but I believe she had the welfare of the people of Hawaii in mind when she chose the path of peace.

In Buddhist History, the name of two rulers come to mind, the Emperor Asoka of India and Prince Shotoku of Japan. Emperor Asoka of India came to realize the tremendous destruction and suffering that his years of fighting and conquest had caused and decided to embark on the promotion of peace, education and public welfare by building schools, hospitals including animal shelters, orphanages, roads and bridges and even stupas and stone pillars to mark religiously significant Buddhist sites associated with Sakyamuni Buddha from whom he was now drawing inspiration. He became deeply concerned about the welfare of others. Prince Shotoku of Japan envisioned unifying a fractured and politically divided Japan and provided wise counsel by sharing insights from Buddhist Teachings as

“Harmony is to be valued.” “Let us cease from wrath and refrain from angry looks. Nor let us be resentful when others differ from us. For all people have hearts and each heart has its own leanings. Their right is our wrong, and our right is their wrong. We are not unquestionably sages, nor are they unquestionably fools. . . .Therefore, although others give way to anger, on the contrary, let us dread our own faults...”

(Adapted from “Sources of Japanese Traditions, Volume One by Wm. Theodore de Bary, Editor).

Unless, we become aware of our self-centered egotistic tendencies whether as individuals, nations, adherents of one religion, and even as humankind and become humble and realize the oneness of all life, it will be challenging, to say the least, to solve our problems and predicament. Also, we must become more aware of the importance of harmony and non-violence. In Buddhism, ahimsa, non-violence, not to cause harm to another, is a valued virtue. A well-known modern Buddhist Thich Nhat Hanh (Ahimasa: The Path of Harmlessness) shares

“Real peace must be based on insight and understanding, for this we must practice deep reflection-looking deeply into each act and each thought of our daily lives.”

“If we work for peace out of anger, we will never succeed.” “It can never come about through non-peaceful means.”

“We have to listen to everyone, especially those we consider our enemies. When we show our capacity for listening and understanding the other person will also listen to us. This is the beginning of healing.”

“To create fundamental change, we, the members of society have to transform ourselves. If we want real peace, we have to demonstrate our love and understanding...”

It is true that as Buddhists, we have not always been able to fully put into practice this important and virtuous teaching of non-violence. His Eminence Koshin Ohtani of Jodo Shinshu (Honpa) Hongwanji shared in his book, *The Buddha’s Wish for the World*, in which he comments about Japan’s role in WW II,

“Buddhism was originally a religion that worked to soothe our desires and anger. Buddhism sought this effect on an individual level-this is its basic approach. It was truly unfortunate that Buddhist teachings were unable to exert much effect on the war. While this fact is one that I deeply regret, as I learn anew to take responsibility for the past, I feel even more compelled to make an earnest wish for peace in the world.”

He continues by emphasizing the preciousness of life and that we are all recipients of the immeasurable compassion of Amida Buddha, who will not rest until all living beings are saved. Her Majesty, the Queen, I

believe, ultimately, understood the meaning of the preciousness of life especially the loving and caring of the young, the children.

The Queen spoke of heritage, to all of us who call Hawai'i, our home, you do not need me to tell you that there is something special here in Hawaii, that can make a difference in our entire world. Let us share that heritage, the Gift of Aloha with the rest of the world in hopes that the world may become more peaceful and harmonious.

Towards this effort or endeavor, I would like to suggest to my fellow Buddhists that we, as Buddhists, share the spirit of Sangha with harmony as its essence with the rest of the world. The book "The Teaching of the Buddha" by the Society for the Promotion of Buddhism/BDK describes the Sangha in the following way, slightly adapted, "Thousands of people may live in a community, but it is not a true community until people know each other and have empathy for one another. A true community has faith and wisdom that illuminate it. It is a place where people know and trust one another and there is harmony." May we expand the application of Sangha to be the entire world. I propose that we see the whole world as our community. More than ever, we need to see the whole world as our community and realize the importance of interdependence as His Eminence Kojun Ohtani, our new 25th Spiritual Leader emphasizes. He points out a very pertinent fact when he says "The weakness of our relationships with each other is the result of us thinking about ourselves more than others." Let us try to mutually respect one another and care for one another. If today's Tribute can accomplish even a minute part of expanding our circle of inclusiveness, then, it is worth our time and effort to be here.

To conclude, the Queen's Legacy of perseverance, courage, caring and sacrifice are truly noble. May we continue to be inspired by her words and actions, her songs and her life. Again, today, I humbly and gratefully pay my respects to Her Majesty with a heart full of gratitude.

Finally, to the members of the Hawaiian Community (The Royal Societies, the Keohokalole Family and Lili'uokalani Trust) and the Family of Hikosuke and Kikuyo Fujimoto (Chief Steward to the Queen), I express my deepest gratitude and appreciation for your attendance here today. Also, a special thank you to those who came all the way from the Big Island (Prof. Jackie Pualani Johnson, Retired UH Hilo Drama Professor who will be doing a special portrayal of the Queen and KT Cannon-Eger and Barbara Fujimoto who planned the 100th Memorial Service held, last year, at Honpa Hongwanji Hilo Betsuin Buddhist Temple in Hilo). Lastly, thank you to each and everyone here today for your attendance! Please accept my deepest Mahalo!

Please join me in gassho/anjali for a Closing Reflection as we express gratitude to All-Inclusive Wisdom and All-Embracing Compassion. I would like to share the words of His Eminence Koshin Ohtani, Spiritual Leader Emeritus of the Hongwanji from his book, *The Buddha's Wish for the World*.

...Amida Buddha shines upon me and all of the rest of life, we are linked together as lives saved by that light. All things on earth, all things in the universe, are in the fold of this great life-force linking us all together. In this world, there is no life that was ever lived in vain. There is no life that is meaningless. All life is linked together. All of us share in the light that Amida Buddha shines upon us...

Namo Amida Butsu/Entrusting in the Buddha of Immeasurable Life and Infinite Light

Mary Elizabeth Mikahala Robinson Foster Remembrance Service Message

By Bishop Eric Matsumoto

Aloha Kakou and Good Morning.

I, too, would like to welcome everyone to this special remembrance service in honor of Mary Elizabeth Mikahala Robinson Foster.

Let me begin by asking, besides the obvious of being deeply connected with Buddhism and calling Hawaii home, what do Dr. Manulani Aluli Meyer, the late Dr. Patricia Lee Masters and Eric Matsumoto have in common? Well, we all visited (the Dhamekha Stupa and the Mulgandha-kuti Vihara in) Sarnath, India, the site where Sakyamuni Buddha gave his First Sermon and thus set in motion “The Turning of the Wheel of Dharma and glanced upon a sign which read

*Mulgandha-kuti Temple
Erected by The Anagarika Dharmapala
Founder and General Secretary of
The Mahabodhi Society
With the help of
Mrs. Mary Elizabeth Foster
Of Honolulu, and others
On the site where
Lord Buddha
Promulgated the teachings
2,500 years ago*

However, the thought that each one of us had was “Who is Mary Elizabeth Foster of Honolulu?” “Why was she being honored so far from her homeland in Hawaii?”

I believe my co-speaker (the Venerable Ayya M. Vimala, Founder of the Maha Bodhi Hawaii) will speak more about Mary Foster and her meeting with the Venerable Anagarika Dharmapala in 1893 and how Buddhist Teachings impacted her life-how it addressed the anger and grief which tormented her and her subsequent extraordinary contributions and support of Dharmapala with his efforts like saving the Great Temple at Bodhi Gaya, the site of Sakyamuni’s Enlightenment and the famed Bodhi Tree, and his effort to revive Buddhism in India and Sri Lanka out of gratefulness/gratitude. So, I will just say that she, Mary Mikahala Foster, is one of the greatest female patrons of Buddhism, not only in Hawaii, but the world and maybe even in Buddhist history. She has been described as a modern day Visakha, the most famous female patron of the Historic Buddha, Sakyamuni. By one estimate, Mary Foster over a 40-year period donated, by today’s standards, around 10 million dollars to Buddhist causes including the care and education of people in India and Sri Lanka and part of that was used to build the modern vihara/temple at Sarnath, where that sign we saw earlier is placed. It is no wonder that in the song “Beautiful Kahana” which speaks of Kahana Valley on the Windward side and is dedicated to Mary Foster, there is a verse which reads “*This is the home of the lady Of the loving heart of India*” which refers to her.

However, it was not only in India and Sri Lanka that she made a difference and changed the course of history and people’s lives even still to this today. Even, right here in Hawaii, she helped many diverse communities including her own ethnic Hawaiian community and the Buddhist community especially the Honpa Hongwanji Mission of Hawaii. Along with individuals like Saiji Kimura, without her help, things could be very different for us and by extension Hawaii. Mary Foster met the esteemed Anagarika Dharmapala in 1893 and her deep connection with Buddhism was established.

In the records of Honpa Hongwanji Mission of Hawaii, as early as 1899, only a mere 6 years after she met Dharmapala in Honolulu Harbor, already Mary Foster was supporting the local Buddhist community. In

1900, when the Fort Lane Hongwanji Temple was dedicated she was invited as an honored guest in gratitude for her support and contributions. However, it did not end here nor were Mary Foster's contributions only monetary. In 1901, she encouraged and escorted Queen Liliu'okalani to attend the Gotan-E or Shinran Shonin's Birthday Service at the Fort Lane Hongwanji Temple. Mary Foster was a very close friend of the Queen. The Queen's attending a Buddhist Service at a Buddhist temple made headlines in newspapers locally and all around the world. The Queen's attendance with Mary Foster boosted the moral and confidence of all Buddhists in Hawaii.

In the words of the late Ruth Tabrah who compiled our Centennial Publication "A Grateful Past, A Promising Future,"

...two things were now clear. Hongwanji welcomed everyone. Buddhism had become accepted as a vital part of the religious life of Hawaii. No Japanese immigrant need feel 'enryo' about being Buddhist or being seen attending services at Hongwanji. Non-Buddhists could and did also feel drawn to listen to the Dharma...

However, Bishop Yemyo Imamura, also, knew that education was crucial and thus had a grand vision of providing more education, middle school and high school education to be exact and, for both men and women. In the words of our own Bishop Imamura in 1906, he said,

I went to see Mrs. Mary Foster, a warmly supportive patron in recent years, to explain to her the desire for a new school building. She immediately agreed with my idea and, on the spot, presented me the land for the school. Her graceful figure raising her arms to say, 'this land is yours!' will always remain in my memory. I have never again felt that height of happiness as when first, the encouraging words from the Abbot (of Nishi Hongwanji Buddhist Temple in Kyoto) and then, on this return to Hawaii, the support of Mrs. Foster. The memory of these experiences continues to overwhelm me with warm gratitude on every occasion.

It seems over half of our current property today was somehow connected to Mary Foster. The place where this temple stands, where we sit right now, was once the property of Mary Foster!

Mary Foster continued to have a close relationship with Honpa Hongwanji Mission of Hawaii until her death in 1930. Sadly, for someone who had aided and supported the Buddhist community to the extent that she did she was not able to have the Buddhist funeral that she wished for. According to a postscript written by Louise Hunter, a well-known writer, who by the way authored the book "Buddhism in Hawaii: Its impact on a Yankee Community" (and who I met, once, at a retirement facility in Hawaii Kai),

Shortly before she died, Mrs. Foster asked (the Buddhist priest) Rev. Ernest Hunt to preside at her funeral service. Unfortunately, she did not follow his advice by putting this request in writing

and thus, her Buddhist funeral never happened. As we know back in 1930, Rev. Hunt was a minister here at Hawaii Betsuin and thus Mary Foster's funeral service would probably have been here at this temple. It is, now, today, 90 memorial years later, that her, Mary Elizabeth Mikahala Robinson Foster's, wish has come true as we hold this Remembrance Service to honor and express our gratitude to her. Today is long overdue, but it is finally here! Thank you to all of you, for being here today.

I would like to thank the Venerable Ayya M. Vimala Founder of the Maha Bodhi Society of Hawaii who recently revived this idea of having a memorial in honor of Mary Foster and Rev. Toyokazu Hagio, Chief Minister and Temple President Dr. Dexter Mar of Hawaii Betsuin who wholeheartedly supported it. A special thank you to our guests from the Hawaii Association of International Buddhists, Lehua Matsuoka of Moiliili Hongwanji did that very special oli, PBA Head of Schools Mr. Josh Morse and PBA Students and especially the Venerable Dhammamuni Mahathero of Wat Dhammavihar of Waianae who did a chant in Pali and gifted us with a Bodhi Tree by which to remember Mary Mikahala Foster.

To conclude, I want to end with the words of Bishop Yemyo Imamura, who at one point in his life exclaimed, which also sums up my thoughts and feelings for today, he said,

To think of all those forgetting themselves for the Hongwanji to make today possible, I feel gratitude and am moved deeply even now.

and

the entire karma of events throughout...is due to nothing but the manifestation of the compassion of the Buddha.

Namo Amida Butsu/Entrusting in All-Inclusive Wisdom and All-Embracing Compassion (Amida Buddha, the Buddha of Immeasurable Life and Infinite Light). December 2019

LA HOOKUIKAI RECONCILIATION DAY

The Senate Twenty-Seventh Legislature, 2014 State of Hawaii

SR21 SD1 (2014) RECOGNIZING JANUARY 17 OF EVERY YEAR AS HO'OKU'IKAHI DAY, OR RECONCILIATION DAY, IN HONOR AND REMEMBRANCE OF THE JUSTICE, RECONCILIATION, AND NONVIOLENCE OF QUEEN LILI'UOKALANI.

SENATE RESOLUTION

RECOGNIZING JANUARY 17 OF EVERY YEAR AS HO'OKU'IKAHI DAY, OR RECONCILIATION DAY, IN HONOR AND REMEMBRANCE OF THE JUSTICE, RECONCILIATION, AND NONVIOLENCE OF QUEEN LILI'UOKALANI.

WHEREAS, on January 17, 1993, the people of Hawaii commemorated the one-hundredth anniversary of the overthrow of the Hawaiian Kingdom; and

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

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

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

BE IT RESOLVED by the Senate of the Twenty-seventh Legislature of the State of Hawaii, Regular Session of 2014, that January 17 of every year be recognized as Ho'oku'ikahi Day, or Reconciliation Day, in honor and remembrance of the justice, reconciliation, and nonviolence of Queen Lili'uokalani; and

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

HE MELE LAHUI

Mele Lāhui Hawai'i, Hawaiian National Anthem

Words & Music by Queen Lili'uokalani

Ka Makua mana loa
Maliu mai iā mākou
E hāliu aku nei
Me ka na'au ha'aha'a
E mau ka na'au ha'aha'a
E mau ka maluhia
O nei pae 'āina
Mai Hawai'i a Ni'ihau
Ma lalo o kou malu

Hui:

E mau ke ea o ka 'āina
ma kou pono mau
A ma kou mana nui
E ola e ole ka mō'i

E ka haku mālama mai
I ko mākou nei mō'i
E mau kona noho 'ana
Maluna o ka noho ali'i
Hā'awi mai i ke aloha
Maloko a kona na'au
A ma kou ahonui
E ola e ola ka mō'i
Ho'oho e mau ke

Ma lalo o kou aloha nui
Na Li'i o ke Aupuni
Me nā maka'āinana
Ka lehulehu nō a pau
Kia'i mai iā lākou
Me ke aloha ahonui
E ola nō mākou
I kou mana mau
E mau ke ea

Almighty Father bend thine ear
And listen to a nation prayer
That lowly bows before thy throne
And seeks thy fostering care
Grant your peace throughout the land
Over these sunny sea girt isles
Keep the nation's life, oh Lord,
And on our sovereign smile

Chorus:

Grant your peace throughout the land
Over these sunny isles
Keep the nation's life, oh Lord,
And upon our sovereign smile

Guard him with your tender care
Give him length of years to reign
On the throne his fathers won
Bless the nation once again
Give the king your loving grace
And with wisdom from on high
Prosperous lead his people on
As beneath your watchful eye
Grant your peace throughout the land

Bless O Lord our country's chiefs
Grant them wisdom so to live
That our people may be saved
And to You the glory give
Watch over us day by day
King and people with your love
For our hope is all in You
Bless us, You who reign above
Grant your peace throughout the land

