



Aloha from Nā Kahu!

This CD and booklet will take you on a journey through Hawaiian history, the good times and the bad, but through it all, Ke Akua was, and is, always here for us. Aloha Ke Akua!

1. OLI KAHIKOLU by Moses Kaho'okele Crabbe

EIA MĀKOU KA PO'E O KA HONUA LĀ Ē

Here we are the people of the land

E HĀLIU MAI KO MĀKOU LEO ALOHA LĀ Ē

Hearken to our loving voices

'AUHEA WALE ANA 'OE E KA MAKUA LANI, E IEHOWA,

We call to you, Heavenly Father, Jehovah,

E KA HAKU O KA LANI E IESŪ KRISTO

Our Heavenly Lord, Jesus Christ,

E KA 'UHANE HEMOLELE

The Holy Spirit

HE MAI, HE MAI, HE MAI

Come, come, come

E HĀLIU MAI KO MĀKOU LEO ALOHA LĀ Ē

Heed our loving voices

In the beginning, when the Hawaiian people first arrived in these beautiful islands, they worshipped the One True God, the Creator, the One they called, 'Io or 'Ia. This was the ancient sacred name of the Creator in Polynesia from Aotearoa (New Zealand) in the far south, to Hawai'i in the far north. Among the many names he was called by across Polynesia were Iomatuakore ('Io the self-existent One – Aotearoa), Ihoiho ('Io the center of all things - Tahiti), Iotaketake ('Io the Creator – Aotearoa), Iotewaiora ('Io the source of life – Aotearoa), 'Iolani ('Io the Heavenly One – Hawai'i), Iomatawai ('Io the God of mercy - Aotearoa), Kihotumu ('Io the teacher of all things - Tuamotus) and 'Iaonalaninuiamamao ('Ia of the great and distant heavens – Hawai'i). In the Ka Baibala Hemolele (the Bible), some symbols of God were the eagle, the lion and the lamb. Symbols of 'Io, the Creator, were the hawk and the owl. The name of the Hawaiian hawk is also 'Io, but to those who knew the kaona, the hidden meaning, he was a symbol of the Creator. He was the highest flying and most powerful bird in the islands. From high in the heavens, "he could see all." The owl could see at night and turn to see everywhere, "he was all-seeing." Another symbol of 'Io was the rainbow.

2. **'O 'OE 'IO** by Luke Kaa Morgan (New Sound, New Zealand) Hawaiian version by Kaho'okele Crabbe

Vocals: Kahu Kawika Kahiapo, Kahu Jorie and Christie West
Guitars/'ukulele: Kahu Kawika Kahiapo Bass: Charles Recaido

'O 'OE 'IO, E MAKUA LANI *You are 'Io, Heavenly Father*
'O 'OE 'IO, KA WAIOLA *You are 'Io, the Living Water*
'O 'OE 'IO, E KUMU OLA *You are 'Io, the Source of Life*
KA MEA HANA I NĀ MEA A PAU *The one who has made all things*
E KU'U HAKU, *My Lord*
KA MAUNA KI'EKI'E *Who is the Highest Mountain*
'O 'OE 'IO *You are 'Io*

Maori

KO KOE IO, MATUA TE KORE *You are 'Io, the Self Existent One*
KO KOE IO, TE WAIORA *You are 'Io, the Source of Life*
KO KOE IO, TE PUKENGA *You are 'Io, The Source*
TE KAIHANGA O NGA MEA KATOA *The Creator of all things*
KO KOE TE TOKA, *You are the Rock*
TE MAUNGA TEITEI *The Highest Mountain*
KO KOE IO *You are 'Io*

Ka Baibala Hemolele (the Bible) makes clear that the ancient Hawaiian people knew the Creator. Rom. 1:20 tells us that all people knew the Creator, his eternal power, and divine nature by observing his creation around them. It says the Creator made his presence so clear that all people were without excuse to know him. The ancient Hawaiians knew creation very well because they spent all of their time in God's creation. They knew places by the subtle differences in the rain, wind, land or seas and were masters at using natural metaphors to express themselves in poetry, chant and song. The ancient Hawaiians knew that to have lōkahi (peace, unity and harmony) in our lives and in our society, we must aloha (have unconditional love) and be pono (be right in spirit, soul, body and actions) with Ke Akua (God, 'Io), the 'āina (the land/creation), and our fellow man. The kūpuna (elders) knew that we must also aloha **everyone**, not just some, otherwise, we can never achieve lōkahi in our lives. This, of course, does not mean that we have to like what certain people do. We can hate and work to correct actions that are not pono, but still aloha the person. We must also be willing to have ho'oponopono (the Hawaiian process of reconciliation) with those we are not pono with. This takes great ha'aha'a (humility) for we must be willing to admit when we are wrong and to forgive those who have hurt us. Queen Lili'uokalani understood this principle when she taught that, "**No one is free from their own sins until they have forgiven those who have sinned against them.**" She knew that lōkahi was not possible without forgiveness and history shows that she practiced what she preached, even under the most difficult trials of her Christian faith.

This is the lōkahi triangle, Ke Akua must be at the top center of the triangle of our lives, the ‘āina on one bottom corner and people at the other. The triangle is the strongest physical structure, but only if it has all three sides. Lōkahi is empowered and sustained by God’s Aloha. As an indigenous Norwegian Sammi man said, “*How can one not know the Creator’s love in the magnificent beauty of Hawai‘i!*” God’s aloha, surrounds and enfolds Hawai‘i and its people! Aloha Ke Akua!

3. Aloha Is (For Uncle Mo) Lyrics: Pilahi Paki/music: Jay Larrin
Lead vocals, ‘ukulele: Kahu Mahealani Keale

Although every society has its problems, the evidence shows that the Hawaiian people remembered the One Supreme God and worshiped him in relative peace until the priest *Pā‘ao* came from Tahiti. Fornander writes of this early period that “. . . *the kapus were few and the ceremonials easy; that human sacrifices were not practised, and cannibalism unknown; and that government was more of a patriarchal than of a regal nature.*” Only the good kapu (taboos) that preserved the land and its resources were in place.

What most people today regard as the religious system of the Hawaiian people was not their true religion — **it was a foreign religion introduced by the invader Pā‘ao**. Hawaiian traditions say that Pā‘ao, his kahuna (priests), ali‘i (chiefs) and warriors arrived in Hawai‘i around 1300 A.D. He killed many priests of ‘lo and others fled on canoes, thus, much of the knowledge of ‘lo was lost. The remaining priests of ‘lo kept their knowledge in secret on pain of death. Therefore, knowledge of ‘lo was passed down to one trustworthy child, called the pono one, in each generation. Because the danger of speaking the name of ‘lo is past, it is no longer necessary to hide it. Although the name of the all-powerful Creator should only be spoken with great reverence and be kept sacred, it should not be kept secret from our people who so desperately need his wisdom in this hour.

In Ancient Hawai‘i, there were good chiefs who measured their wealth by how much they could give away. However, under the religious system of Pā‘ao, an ali‘i could take anything he wanted from a commoner: his food, belongings, children, wife or his life. It is estimated that two-thirds of what the common people produced was taken by ali‘i and kahuna.

When the high chiefess, Kapi‘olani, was a young girl, she ate a banana. It was kapu for women to eat bananas, coconuts, pork and other things. Because she was a high ali‘i, she was not put to death. Instead, the kahuna took her favorite servant, a child named Mau, and strangled him on the altar of the heiau. Many years later, after becoming a Christian, Kapi‘olani asked this same kahuna why he strangled Mau. The kahuna replied, “*Those were dark days, though we priests knew better all the time. It was power we sought over the minds of the people, to influence and control them.*” Kapi‘olani hid her face in her hands and wept.

The people cried out to their Creator for relief and He heard them. Many prophecies were given about the return of the true God of the Hawaiian people.

At the close of a Makahiki ceremony marking the time of Lono, the Hawaiian god of Peace, a prophecy was given that Lono would return in a small black box and the people would not know him or recognize the language he spoke.

Another prophecy given by the prophet, Kalaikuaulu, said that a communication would be made from Heaven, the residence of Ke Akua Maoli, the True God. This communication would be entirely different from anything they had known. The prophecy also said that the kapu of the country would be overthrown. A generation later, the prophet Kapihe, announced that, "*The islands will be united, the kapu of the gods will be brought low, and those of the earth (the common people) will be raised up.*"

King Kamehameha the Great unified the islands, fulfilling the first part of the prophecies. On October 3, 1819, six months after the death of Kamehameha, his two wives, Ka'ahumanu and Ke'ōpūolani, and the new king, Liholiho (Kamehameha II), deliberately and publicly broke a kapu. The Hawaiian people were shocked at this public act of defiance. It was clear that the kapu were no longer honored by the king and the highest ali'i in the land.

The Hawaiian people abandoned the religious system of Pā'ao on their own! The overthrow of the kapu system happened six months before the missionaries arrived! It was first broken by the people who had the most to gain from this system, the highest ali'i and the highest kahuna.

The three highest ali'i who first broke the kapu were supported by Kalanimoku, the prime minister of Kamehameha; and Hewahewa, the highest kahuna in the land and a direct descendant of Pā'ao. Hewahewa stated, "*I knew the wooden images of deities, carved by our own hands, could not supply our wants, but worshipped them because it was a custom of our fathers. . . . My thought has always been, there is one only great God, dwelling in the heavens.*" Hewahewa was the first to set torch to a heiau and destroy it.

At Kailua Bay on the Big Island, Hewahewa gave an astounding prophecy, he pointed to a rock on the shore and said to the new king, "*O king, here the true God will come.*" When the missionaries arrived at Kailua, they landed their boat on that very rock! This rock is commonly known as the "Plymouth Rock of Kona." It still remains under the pier next to the King Kamehameha Hotel.

The missionaries came in answer to the heartfelt pleas of an orphaned Hawaiian boy named Henry 'Ōpūkaha'ia. Henry had gained passage on an American ship to New England and had accepted Jesus there. He was preparing to be a missionary to his people when he fell ill. He pleaded with his New England friends to send missionaries to Hawai'i in his place. Henry understood the Kapu System well as he had been in training to become a kahuna when he left Hawai'i. He wanted his people to be set free from human sacrifice and fear.

When the missionaries landed at the "Plymouth Rock of Kona", the first thing they brought ashore was a black Bible box. Upon opening the box, no Hawaiian could understand the writing on the book inside. The kahuna declared the prophecy fulfilled. Lono, the God of Peace, had finally returned in his new form.

No one told the Hawaiian people that this was the return of their true God. No one forced the Bible upon them. They themselves recognized and proclaimed that the coming of the missionaries was fulfilled Hawaiian prophecy of the return of their true God.

In 1931, Ahuena Taylor, a descendant of the priests of 'Ilo and of Kahaku'i, the tutor of Kamehameha the Great, wrote that the knowledge of 'Ilo in Hawai'i was limited and that only broken fragments remained. This has been confirmed by other descendants of 'Ilo priests. Because many priests of 'Ilo had been killed or fled Hawai'i and because of over five hundreds of years of secrecy, the knowledge of 'Ilo that remained became vague, partial and in many places corrupted.

'Ilo, however, had sent and confirmed to his people a new and clear path to Himself. It is a simple, direct, and pono path to 'Ilo, created by the loving (aloha) and humble (ha'aha'a) sacrifice of His Son, Iesū, for us. It was Hawaiian prophets who lifted up the torch to shine the light upon this path. Therefore, it was, is and always should be a Hawaiian path. It is a path that transcends all cultures and yet, embraces all cultures.

Many native prophets throughout the world proclaimed this path. The following example is from New Zealand.

The Maori Historian, Charlie Matthews wrote: *"In 1766 (three years before Cook arrived in New Zealand) Toiroa, who was a matekite (visionary), composed a song for his grandchild Arikirangi (Te Kooti). This concerned two children who would be born to two cousins. After their birth, strangers would arrive bringing their new God. 'Te ingoa o to ratou Atua, ko Tama I Rorokutia, he Atua pai, otira, ka ngaro ano te tangata' (The name of their new God will be 'The Son Who was Killed,' a good God, however the people will still be oppressed) That Toiroa issued this statement in a pre-European contact prophecy tells me that God was preparing the way for the acceptance of his Son and the gospel, by the original peoples of this country. This is one of several concepts held by pre-European Maori that allude to the Son of God"*

The missionaries left their comfortable lives in New England to travel half way around the world to a strange culture and a people they did not know; all to fulfill the urgent, heartrending request of a Hawaiian boy, Henry 'Ōpūkaha'ia.

Although full of human faults and human prejudices that rejected much of the culture their God used to prophesy their own coming, most historians agree that the missionaries had come with the good of the Hawaiian people in their hearts. Robert Louis Stevenson wrote, *"With all their deficiency of candor, humor, and common sense, the missionaries are the best and most useful whites in the Pacific."*

Nā Himeni (Hymns) became an important part of Hawaiian culture and still are to this day. It is said that the Hawaiian people had never heard harmonies until they first heard the missionaries singing hymns. However, within a short time, it was the missionaries who were marveling at the wonderful harmonies of the Hawaiians. Thousands of himeni were written by Hawaiians, many of them, like the following ones, became foundation stones of Hawaiian music.

4. **NO KRISTO** (Because of Christ) Traditional

Lead vocals: Kahu Gaymond Apaka/Kahu Kawika Kahiapo Guitars, 'ukulele,
bass: Kahu Kawika Kahiapo

Backup vocals: Kahu Jorie, Christie and Wendell West

HO'ONANI 'IA KE AKUA *God is to be glorified*
MA NĀ LANI KI'EKI'E LOA *in all the heavens above*
A HE MALU MA KA HONU *He is also a refuge here on earth*
E ALOHA I KANAKA *Who loves all men*
A NONA MAU KU'U OLA NEI *For Him is my praise*
NO KONA 'AI 'ANA I KA MAKE
Because of his eating at the last supper and his death on the cross
NO KRISTO NĀ MEA A PAU *Every good thing belongs to Jesus*
KE KINO A ME KA 'UHANE *The body and the spirit*
NĀ KĀKOU E OLA E OLA NEI *To him belongs the life that we live*
KĀKOU ME KRISTO *with Christ*
'A'OHE MEA I HANA 'OLE 'IA
There is nothing that cannot be done
ME KRISTO, NO KRISTO IESŪ *with Christ, Jesus Christ*
NO KRISTO NO KĀKOU I HANA *It is for Jesus that we work*
A E PILI PA'A MAU KĀKOU ME KRISTO *We are secure with Christ*

In 1837, revival broke out. In a few short years, there were more Christians per capita in Hawai'i than in the continental United States. The largest church in the world at that time was Haili church in Hilo, with about 10,000 attending church services.

5. **Ua Mau** (Hosanna) by Kahu Moses Kaaneikawahaale Keale

Lead vocals, 'ukulele: Kahu Mahealani Keale Guitar: Kahu Kawika Kahiapo
Back up vocals: Kahu Jorie and Christie West Bass: Charles Recaido
Ipu: Kaho'okele Crabbe, Kahu Nālani Subiono

This song was written by Moses W. Kaaneikawahaale Keale from the island of Ni'ihau. Keale, at first, was adamantly against believing in Iesū (Jesus), but a miraculous experience changed his life. While hunting, he fell from a cliff of some 300 feet. On the way down, he cried out to Iesū saying, "Iesū if you save me, I will serve you for the rest of my life." He landed in a stream of about six inches of water, possibly after hitting a pandanus tree, and walked away without a scratch or bruise. Known as Keale Te Kaula (Keale the Prophet), he was one of the most famous kahu of Ni'ihau. He was the great, great tutu of Kahu Mahealani Keale who sang this song with his `ohana from his youth. Mahealani dedicates this song to his great, great tutu and his kūpuna.

UA MAU MAI E KE PONO *The perpetuation of righteousness*
MAI KA MAKUA LANI MAI *Comes from the Heavenly Father*
KE HUI NEI MĀKOU *Let us gather together*

I KONA LOKOMAIKA'I *in his grace*
HOSANA 'IA KE AKUA *Hosanna to God*
MA NĀ LANI KI'EKI'E *high above the heavens*
KA WAIHO `ANA MAI *His laying down*
I KO KĀKOU OLA *for our lives*
KE HUI NEI MĀKOU *As we gather*
MAKUA ME KEIKI *parents and children*
LŌKAHI PŪ KA MANA'O *together in one mind*
I HO'OKAHI PU'UWAI *and in one heart*

The missionary board's strict rules **barred missionaries from involvement and interference in the affairs of this world. They could not take up positions in government or do any business for personal gain.** Any business transactions or employment had to be approved by the other missionaries and **all monies earned were to be turned over to the mission. Missionaries could only get involved in business or government if they resigned from the Mission. Because all monies earned were turned over to the mission, no missionary ever gained wealth.**

Missionary doctors left behind what could be a wealthy lifestyle to love and serve the Hawaiian people without pay. Many a time, with nothing to gain, they risked their lives to travel many miles by canoe or on treacherous trails to the home of a Hawaiian family to minister to the sick.

The Secretary of the Mission Board repeatedly warned former missionaries who left the mission for private life, "***Let me again fraternally warn you not to be 'greedy of filthy lucre (money and riches),' and not to do what may even seem to be taking lands on speculation . . . A sanctified common sense will easily draw the line between proper and improper investments; but let no one trust solely to his own judgment in such a case. I never yet knew a heart, that I felt sure was not capable of great self-deception . . . "***

Unfortunately, a **small minority of former** missionaries and some children of missionaries did not follow this advice. The Bible teaches clearly that true followers of Jesus should not lie, cheat, or steal. If any one did these things, **they were not following Jesus.**

Most lands were taken illegally by traders, merchants, sailors, ranchers, adventurers and plantation owners from so called "Christian countries." **These may have attended Church socially but, if they did not follow Christ's commands, were not following Jesus.**

The true missionaries, left "*without a cent in their pocket,*" or died here with little or nothing. They gave the best part of their lives for the Hawaiian people. Years later, Queen Lili'uokalani would clearly separate unscrupulous "Christians" from the true missionaries to whom she attributed much good.

A cycle of bitterness and anger spiraled upward as foreigners from so called "Christian" nations who were not followers of Jesus, accumulated wealth and land in Hawai'i through deception and unjust practices.

Christians who think that the pain of these injustices have faded over time and should not be "dug up," are like ostriches with their heads in the sand. The

pain of injustices never fades, indeed, history has shown us that bitterness and hurt over injustice intensifies over time.

The fact that people who were not following Christ's commands stole the land and perpetrated wrongs against the Hawaiian people does not absolve the church from guilt. When unscrupulous Israelite leaders sinned against God, the whole nation was held accountable. Christians cannot ignore their responsibility to acknowledge and make right the church's sins; including the sin of doing nothing while grave injustice was taking place. Although it is impossible to make up for well over 100 years of injustices, pain and suffering of our host people, Christians must do the best they can, in this very changed Hawai'i, to support our Hawaiian brothers and sisters in their quest for righteousness and justice.

6. **Hawai'i '78 Revisited (For cuz IZ)** by Mickey Ioane (Mountain Apple Records)
Lead vocals, bull drum, 'ukulele: Kahu Mahealani Keale
'Ōlelo Hawai'i: Moses Kaho'okele Crabbe, Leina'ala Fruean
Backup vocals: Kahu Jorie and Christie West Guitars: Kahu Kawika Kahiapo
'Ulī'ulī, Pū: Kaho'okele Crabbe Pahu: Charles Recaido

In 1978, Mickey Ioane wrote a song out of his frustration and anger at the plight of the Hawaiian people and the abuse of Hawaiian lands for money. His friend, Israel Kamakawiwo'ole (IZ) and the Makaha Sons of Ni'ihau, recorded it. It struck a cord with so many Hawaiians that it became the rallying cry of a generation. However, after years of bitterness and anger that only destroyed his life, Mickey came to know the healing power of Iesū Kristo and so did IZ.

This song has been re-arranged by Mickey to say instead of, "Cry for the Gods" to "Cry out to God." This God is 'Io, the true God of Polynesia, who is restored to the Hawaiian people by Iesū Kristo, his Son. It is being sung by Kahu Mahealani Keale, IZ's cousin, to honor IZ and the renewed peace he also found in Iesū at the end of his life. IZ returned to the roots of his kūpuna from Ni'ihau who were ministers of the Gospel of Iesū Kristo.

Ua Mau Ke Ea O Ka 'Āina I Ka Pono means *The Life of the Land is Perpetuated in Righteousness*. This legacy, to care for the people and the land in righteousness, was first given by the highest ali'i in the land and the first Christian, Ke'ōpūolani. On her deathbed, she passed this legacy to her son, the new king, Liholiho (Kamehameha II). Our state motto as we know it today is incomplete. If Ke'ōpūolani's full legacy is read, it is clear that our state motto should read, "The Life of the Land is Perpetuated by the Righteousness of Iesū Kristo (Jesus Christ)." On her death bed, Ke'ōpūolani said to her son, the king, "*Take care of these lands which you have received from your father. Exercise a tender care over the people.*" This is where our state motto ends. It has been cut short and is incomplete. Ke'ōpūolani continued, "***Protect the missionaries, and be kind to them. Walk in the straight path. Keep the Sabbath. Serve God. Love him, and love Jesus Christ.***"

The state motto, in the form that we know it today, was first uttered in 1843 by the second son of Ke'ōpūolani, Kamehameha III. At this time the British had briefly seized control of Hawai'i. Upon restoration of the kingdom to him, Kamehameha III gave thanks to God at Kawaiaha'o Church. He also reaffirmed the legacy of Ke'ōpūolani by speaking the words of the future state motto, Ua mau ke ea o ka 'āina i ka pono.

If we are willing to be pono with God, man and the 'āina, God promises to hear our cries, and heal our land (2 Chron. 7:14). Let the heart cries of our pain and sorrow rise up to the ears of Ke Akua.

7. Hōkūle'a/Hoe Amau Hōkūle'a by Leon Siu and Malia Elliot (Haku Mele)

Hoe Amau by Makua Laiana (Kahu Lorenzo Lyons) Guest artists: Leon and Malia

Ipu: Kahu Nālani Subiono Ipu, pū'ili, 'ili'ili: Kaho'okele Crabbe Torere, bass drum: Kahu Mahealani Keale

Vocals: Leon and Malia, Kahu Kawika Kahiapo, Kahu Jorie and Christie West, Kahu Gaymond Apaka

Guitar: Leon Siu Guitars, 'Ukulele, bass: Kahu Kawika Kahiapo

This song, with guest artists Leon and Malia, is a joyful song of ho'āla hou (reawakening). We are in a new day now of reawakening and renewal for the Hawaiian people, especially the kūpuna, to a place of leadership and respect in Hawai'i.

The sailing canoe, Hōkūle'a, represents this renewal and rediscovery of the beauty and wisdom of the Hawaiian culture and the amazing skill, intelligence and bravery of the Polynesian people as they sailed across the Polynesian Triangle.

A part of this renewal has been the return to the Iesū Kristo of the kūpuna, but this time, as Ke Akua intended, not as Westerners, but as Hawaiians! Hoe Amau was written by Makua Laiana (the Reverend Lorenzo Lyons) who was kahu of Imiola church in Waimea. He wrote volumes of hīmeni in Hawaiian, including "Hawai'i Aloha" which has become the anthem of the Hawaiian people today.

Hoe Amau encourages Hawaiians not to give up, but to paddle with strength for the safe harbor of Iesū Kristo. Hoe Ikaika, Sela!

8. Ho'onahoa (A Challenge To All)

Hawaiian Ha'a (Haka) by Rusty Pundyke/Hawaiian translation by Iokepa Naeole

Guest Artist: Nā Koa o Pu'uhonua o 'Iao:

Rusty Pundyke, Kahu Hanalei Colleado, Norman Abihai, George Kaimiola

This is a challenge to those who are **nā koa**, warriors, to rise up. Hawai'i needs warriors who are unafraid and willing to stand in aloha for what is pono even in unpopular causes. Warriors, who cannot be corrupted by wealth and

power, who will protect the weak, the kūpuna, the keiki and the ‘āina. **KŪ!**
(Stand!)

E KU KOA ‘O WAILUKU, PALIKŪ ‘O ‘IAO O KA LEWALANI

*We are warriors from Wailuku, defenders of 'Iao of the
uppermost heaven.*

‘A‘OLE A NEI HE KUMU, HE KUMU OLA NO *Is there a cause? 1 Sam.
17:29, Is there a source of life? 1 Sam. 17:26*

PEHEA LA KAU

What is your cause? Who do you stand for? Matt 5:37

‘O ‘IO NO KO‘U *My cause is God*

NO‘U NO ‘O ‘IO, ‘A‘OHE MEA E NA‘I MAI AI

Because God is for me, no one can conquer me. Phil. 4:13

‘A‘OHE MEA KAUA E LANAKILA AI MA LUNA O‘U

No weapon formed against me shall prevail. Isa. 54:17

NA ‘IO I HŌ MAI IA‘U KA MANA MA LUNA UHANE ‘INO PAU LOA

God has given me power over all unclean spirits. Mk 6:7, Eph. 6:12

HE WIWO‘OLE AU, HE IKAIKA AU ME KE AKUA MANALOA E HELE PŪ NEI

I am bold, I am strong because the Almighty God is with me. Jos. 1:9

‘O KA MAKE, HE MAKE KINO WALE, ME KE AKUA NO AU I KA NOHO

‘UHANE

*Death, death to my body is good because my spirit will be with God – meaning: I
am not afraid of any man. I am not afraid to die for my Lord! I will only go to be
with Him in Paradise. Phil 1:21, Psalm 23:4*

I KE OLA, E KU KOA AU A HIKI I KONA HO‘I ‘ANA MAI

In life, I am a warrior until his return. Psalm 18:32-35

‘O KA LANAKILA NO KU‘U HAKU ‘O ‘IO

Victory to my king, who is my God. 1 Cor. 15:57

‘EIA LA KU‘U KUMU, KU‘U KULEANA *This is my cause, my role*

PEHEA LA KAU *What is your cause? Who do you stand for?*

9. **Aloha ‘Āina** by Paoakalani Patu, Hawaiian Trans. Leina‘ala Fruen

Guest artists: Island Breeze Hawai‘i

Chanters: Paoakalani Patu, Leina‘ala Fruen, Keakahaumalio Perry

Lead Vocals: Kahu Gaymond Apaka Backup vocals: Kahu Jorie and

Christie West Ipu: Keakahamalio Perry

Guitar: Leon Toomata, Kahu Kawika Kahiapo Bass: Charles Recaido Bass
drum: Paoakalani Patu

Ka Baibala Hemolele says to praise Him with trumpets, stringed instruments, flutes, tambourines, cymbals and dancing (Psalm 150). In Hawai‘i, this would mean conch shells, slack key guitars, ‘ukulele, nose flutes, ‘ulī‘ulī, ipu, pahu and hula.

With the reawakening of the culture has come a return to Iesū Kristo, this time, **as Ke Akua intended us to, through the beauty of the culture that flows from our souls!** The Bible says that we can know Ke Akua through His creation around

us. It has His signature on it! When we look at all the beautiful flowers He has placed on the 'āina, with all of their wonderful shapes, fragrances and colors, we know that He loves diversity. It is clear that God loves diversity both in the 'āina and in the people He has created. **Let the beauty of the Hawaiian pua (flowers/children) bloom!**

E KOMO MAI 'OUKOU ME KO MĀKOU ALOHA MAHANA

We welcome you with our warmest aloha

I KO MĀKOU 'ĀINA 'O HAWAI'I NEI

To our land, Hawai'i

ALOHA I KA PO'E

Beloved to it's people

LAHA 'OLE I KA NANI

Priceless is it's beauty

MAI NĀ MAUNA I KE KAI

From the mountains to the sea

HE NANI HO'OPUNIHEI I NĀ PU'UWAI

A beauty captivating the hearts

O NĀ MEA NANA AKU

Of those who behold her

'O KO MĀKOU 'ĀINA KĒIA 'O HAWAII NEI

This is our land, Hawai'i

ALOHA 'IA I NA KANAKA A PAU

Beloved to it's people

ALOHA Ē, ALOHA Ē, ALOHA Ē

UA MAU KE EA O KA 'ĀINA I KA PONO O HAWAI'I

Isaiah 42:10,12

E OLII AKU IĀ IEHOVA I KE OLII HOU,

Sing to the Lord a new song

KONA NANI HO'I MAI KA WĒLAU MAI O KA HONUA:

Sing his praise from the ends of the earth

KA POE IHO I LALO MA KA MOANA, A ME KONA MEA I PIHA'I

You who go down to the sea, and all that is in it.

O NĀ MOKUPUNI A ME KO LĀKOU PO'E E NOHO ANA.

You islands and all who live in them.

E HA'AWI AKU LĀKOU I KA HANO HANO NO IEHOVA

Let them give glory to the Lord

E HO'OLAHA HO'I I KONA NANI MA NĀ 'ĀINA Ē.

And declare his praise in the islands

'O KA LEO NUI! 'O KA LEO NUI ME KA HO'OLI

Shout! Shout for joy all creation,

'O NĀ MEA OLA 'O KA HONUA NO KA MANA LOA

For great and mighty is the Lord our God!

Psalm 95:4-5

AIA MA KONA LIMA NĀ WAHI HOHONU O KA HONUA;

In His hands are the depths of the earth;

NANA HO'I NĀ WAIWAI O NĀ KUAHIWI.

and the mountain peaks belong to Him

E HELE MAI KĀKOU, E KŪLOU HO'OMANA, A E MOE HO'I;

The sea is His, for He made it,

A E KŪKULI IHO I MUA O IEHOVA NANA KĀKOU I HANA.

and His hands formed the dry land.

10. 'Akahi No a Hele Pū (Just a Closer Walk with Thee) Traditional

Hawaiian Translation: Kahu Edward Kahale Lead vocals, 'ukulele: Kahu Hanalei Colleado

Backup vocals: Kahu Jorie and Christie West Guitars: Kahu Kawika Kahiapo Upright Bass: Joe Stevens

Because of the ultra conservative New England Christian culture of the first missionaries, there is a misconception that followers of Jesus cannot laugh and have fun. People think that heaven will be a boring place where people sit on clouds, solemnly strumming harps. The Bible says that "*Laughter is a good medicine*" and that "*The joy of the Lord is our strength.*"

Think about it, the Creator of the Universe, the King of Kings and Lord of Lords desires to walk with us! We should be so joyful that we laugh in delight! The Lord of the Universe wants to have a personal relationship with **YOU!** You so spaaacial, it should bring a happy, sassy smile to your face. Himeni can be fun. Chalangalang!

11. E Nonoi I Ka Haku/He Will Carry You

E Nonoi - Traditional/He Will Carry You by Scott Westley Brown (1982 Birdwing Music/BMGSongs)

Lead vocals: Kahu Gaymond Apaka and Christie West Backup vocals: Kahu Jorie West, Kahu Kawika Kahiapo

Guitars and bass: Kawika Kahiapo

This song is from the heart of Nā Kahu to the one of Hawaiian ancestry who cannot forgive and is caught in bitterness and anger, the exhausted single parent, the person who cannot get free from drugs or alcohol, those who cannot find a job, the ones who cannot control their anger, the abused spouse, and the little one who is sexually abused. Iesū stands at the door and knocks. HE is humble in heart and desires to love you and carry your burdens **but** He will never force his way into your life – **you** must open the door. He alone is the one who can bring healing to our souls. He is Aloha. **Aloha Ke Akua! – Nā Kahu**

12. 'Oihanaali'i II Mokuna VII Pauku 14

2nd Chronicles 7:14 Moses Kaho'okele Crabbe

INĀ E HO‘OHA‘AHA‘A KO‘U PO‘E KANAKA IĀ LĀKOU IHO,
KA PO‘E I KAPA ‘IA KO‘U INOA MA LUNA O LĀKOU,
A E PULE LĀKOU, A E ‘IMI I KO‘U ALO, A HULI MAI KO LĀKOU ‘AO‘AO HEWA
MAI;
A LAILA, E HO‘OLOHE AU MAI KA LANI MAI, A E KALA AU I KO LĀKOU
HEWA,
A E HO‘ŌLA I KO LĀKOU ‘ĀINA.
UA MAU KE EA O KA ‘ĀINA I KA PONO

*If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land. **The Life of the Land is Perpetuated in Righteousness.***

This CD was inspired by great times together when those who love Iesū gathered at the beach, a park, or a back yard. We eat, laugh, kūkākūkā (talk story), kanikapila (play music), hula and haka. A Sunday party in the country without the drugs, drinking and fighting afterward! Here’s to the best times we have had, and, they are only a taste of the Sunday (everyday) party in Heaven! Don’t miss it!



Kahu Gaymond Apaka is the nephew of Alfred Apaka. He is from Pana‘ewa/Keaukaha and is the kahu of New Hope Keaukaha. They meet most Sundays at Hawaiian Village, Puhi Bay, Keaukaha, Big Island.



Kahu Kawika Kahiapo is well known in Hawaiian music circles. He and Leon Siu play the slack key guitars on the instrumental CD, “Slack Key Praise.” He is a member of Three D, The Native Hawaiian Band, Kaukahi and has two solo CDs, “Alana” and “One Heart, One Voice.” He is a founder of Aloha Ke Akua Ministries and Kahu of Ka ‘Ohana O Ke Aloha which meets at Kealohi (He‘eia State Park, Kāne‘ohe, O‘ahu) most Sunday mornings (unless they stay camping). He is also the kahu of the Kāne‘ohe Canoe Club and an assistant kahu at Kamehameha Schools Kapālama campus.



Kahu Jorie West and her daughter **Christie** are Native American (Cherokee/Creek). They perform as **Sayani** and their first CD, Nvda Sunalei, was nominated for the Native American Music Awards, Hōkū, and Indian Summer Awards.

They have a ministry to native peoples. More info. at: www.donajoe.com



Kahu Mahealani Keale is Moe Keale's nephew and Israel Kamakawiwo'ole's cousin. Kahu Mahealani works with Kahu Kawika Kahiapo on the Windward side of O'ahu. He, Kawika, and Dean Wilhelm and Barrett Awai of the group, "Paiea", also perform as "Kaukahi" with a CD soon to be released. Mahealani is also the Kahu of the "Gathering", a native outreach in Kailua.



Kahu Hanalei Colleado is the kahu of Pu'uuhonua o 'Iao on the Valley Island of Maui in the majestic Iao valley. Hanalei can be reached at P.O. Box 425, Wailuku, Hi 96793 or Projectio@juno.com

'Ōlelo Hawai'i advisor: Moses Kaho'okele Crabbe

Song arrangements by: Kahu Daniel Kikawa, Kahu Jorie West, Kahu Kawika Kahiapo (guitars), Charles Recaido

Booklet, cover design and photos: Kahu Daniel Kikawa

Most of the booklet information was taken from the book, *Perpetuated in Righteousness*

Engineered, mixed and mastered by: Charles Recaido, Kohala Digital

Additional mixing by: Pierre Grill, Rendez-Vous Recording

For powerpoint/overhead song sheets go to: www.alohakeakua.org

Mahalo Nui Loa!

Ke Akua Manaloa, Iesū Kristo, Ka 'Uhane Hemolele – from whom all blessings flow

Island Breeze Hawai'i, Nā Koa o Pu'uuhonua O 'Iao, Leon and Malia, Moses Kaho'okele Crabbe, Charles Recaido, Joe Stevens, Mickey and Patty Ioane, Kelvyn Guitars for the use of the Santa Cruz, Jerry and Jan Parks, John and Nālani Subiono, David and Dale Garratt, Luke Kaa Morgan, Carrie West; Elena, Kaleo, Kensey and Kimo Apaka; Emma and Sally Keale; Sara, Kahealani, Māliekaino and Ho'omana Colleado; Laurie, Dalen, Shauna, Jeremiah, Keoni and Alana Kahiapo; Yolanda, Mariko and Isaac Kikawa; and the rest of the Aloha Ke Akua 'ohana; all the churches and pastors that rejoice in our God-given Hawaiian culture; and all those who aloha Hawai'i nei!

In Memory of: Blend Imiola Apaka, Papa E.V. (West) Medley, Mom Rose
Crabbe, Dad Bob Kikawa, Kahu "Pops" Kahalehili
Oh wow, you guys stay at the party in Heaven already! A hui hou!

➔ Burning CDs is illegal, our artists need to feed their families. –Mahalo ➔