



The Konko Missions in Hawaii will fulfill Ikigami Konko Daijin's vision to embrace the world with the Konko Faith.

Warmth in a Finger Heart

Article taken from the Konkokyo Booklet "Spring Light"

Recently, my niece came to stay overnight at our home.

My husband and I do not have children, but since we live with my parents, our nieces and nephews—who live with my sisters—often visit to see their grandparents. Sometimes they stay overnight as well. When they were younger, some of them would bravely say, "I'll stay by myself tonight!" They would enjoy themselves during the evening, but as night fell they would begin to feel lonely. Eventually, some would start crying in their futons, calling, "Mom!" It could become quite an ordeal. But now that they have grown older, they can stay overnight without any trouble.

This time, however, one of my nieces—who had never stayed overnight alone before—decided to try it for the first time.

Although she often spends time with us during the day, this was her first time sleeping over by herself. I heard that at home she still sleeps next to her mother, so I wondered anxiously, *Will she be able to sleep well? Will everything be okay until morning?*

After getting ready for bed, we turned off the lights and lay down together. She told me that she usually listens to music with her mother before sleeping, so I played some quiet music on my phone.

We listened to a few of her favorite songs while rolling around and snuggling in the futon. Gradually she relaxed, and it was time to sleep. She still looked like she wanted to stay awake longer, but when I said, "That's enough for tonight," and "It was fun today," our eyes met in the dim room. Her large eyes sparkled brightly.

Actually, her pace of development is somewhat different from that of other children. Because of this, she receives support such as day-service assistance in her daily life. She does not communicate much through words; instead, she expresses herself

through facial expressions and gestures. Yet her large eyes speak vividly in their own way.

Her family has already begun preparing for the future so she can live independently one day. They say she will eventually begin staying overnight at a group home as part of that preparation.

Thinking about this made my heart tighten. I wished that she could always spend such peaceful moments before sleep, feeling relaxed and happy.

As I gently held her small body beside me, I prayed silently in my heart: *"Kami-sama, please continue to watch over this child in the years ahead."*

The next morning, both my niece and I woke up feeling well. That day she would go directly to her day service from our home. We hurried through the morning preparations, and soon the pickup car arrived.

As we approached the vehicle, cheerful voices called out, "Good morning!" The children inside were leaning toward the windows, greeting us enthusiastically.

When I greeted them back, they smiled brightly. Their joyful faces naturally made me smile as well.

As we waved through the window, they began laughing loudly inside the car.

Just for fun, I made a "finger heart" gesture. The children imitated me, crossing their fingers to make heart shapes and sending them back.

Some did it well, while others simply made a fist and waved it enthusiastically. It was so funny that both sides burst into laughter. Soon the car departed with the children.

As I watched it drive away, I realized that I myself was smiling brightly. It was as if the children's smiles had warmed my heart.

In Konkokyo, we cherish the phrase "Kongetsu Konnichi" — "This Month, This Day"

It teaches us to value **this very moment today**.



Originally, the phrase appeared on lanterns used during shrine festivals. When the exact festival date was not specified, people simply wrote "This Month, This Day." Over time, however, it came to mean **treasuring each day with a fresh heart.**

For my niece, successfully staying overnight for the first time may have been a special day—a **"celebratory day."**

Watching the children in the bright morning sun-

light, my heart also felt clear and uplifted.

Sometimes we worry about the future. But perhaps it is better to cherish the joyful moments we share today—the laughter, the peaceful time together.

If we treasure these moments, each day can become a special day.

And by living this way, one day at a time, we may build a future filled with blessings.

130th Anniversary of the Passing of Konko Shijin-Sama

Article from the Konko Shimbun, March 29, 2023

This year (2023) marks the 140th anniversary of the passing of Konko Daijin, the Founder of the Konko Faith. It is also the 130th anniversary of the passing of his successor, Konko Shijin-Sama, the Second Konko-Sama, who passed away at the age of 40 on December 20, 1893.

Konko Shijin-Sama devoted himself entirely to serving as the Second Konko-Sama for ten years following in the footsteps of his father, the Founder. In this commemorative year, let us reflect on his life and legacy.

Konko Shijin-Sama was born on December 25, 1854 (Ansei 1), as the fifth son of the Founder and was named Unojyo. The name has a unique story behind it. When he was born, the Founder was 41 years old. By the next year, he was 42, and Unojyo turned two by traditional Japanese age reckoning. This became an issue.

At that time, there was a superstition that if a male child turned two while the father was 42, the child would bring misfortune, even death, to the parent. To avoid this, people often abandoned their children temporarily or engaged in other practices to ward off calamities. Some even suggested that Unojyo not be raised, but the Founder's mother, Iwasama, opposed this and offered to raise him herself. Eventually, the family altered Unojyo's birthdate, officially registering it as January 2, 1855 (Ansei 2).

Thus, he was not counted as "a two-year-old during the father's 42nd year." His name, Unojyo, was chosen because 1855 was the Year of the Rabbit in the Chinese zodiac. (U came from *usagi*, means the rabbit)

Interestingly, the year 1855 also marked a turning point in the Founder's faith. At 42, considered a critical age for men, the Founder visited various temples and shrines to pray for protection from misfortune. However, he fell gravely ill with a throat condition in late April, and the doctor declared his condition life-threatening. While his family gathered to pray for his recovery, a revelation came through his brother-in-law. The message was that the construction of their home years prior had violated divine principles.

In response, the Founder humbly apologized and resolved to correct any offenses to the divine. The deity accepted his sincerity, and the illness, which could have been a severe fever, was mitigated by divine intervention. This incident deepened the Founder's faith and connection with the divine, a journey witnessed by the young Unojyo.

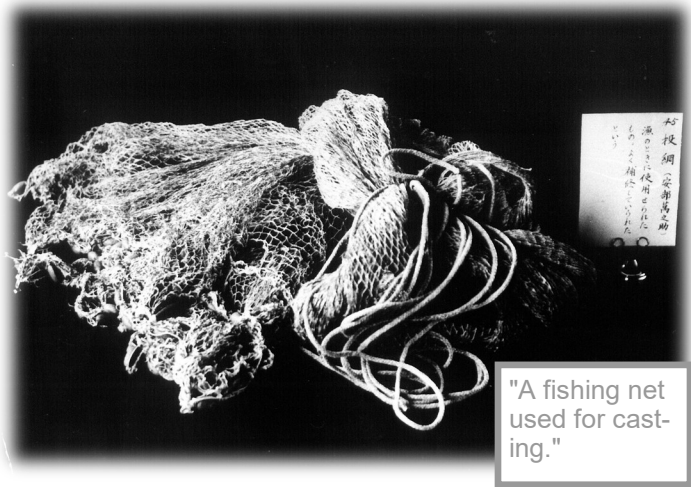
In 1859 (Ansei 6), Unojyo fell seriously ill. Despite the family's prayers, his condition worsened. One morning, the Founder received a divine revelation. Kami pointed out that the family had falsified Unojyo's birth year to avoid misfortune. The Founder was asked whether he would revert the birth year to its original date, as otherwise, Unojyo would not survive.

Overwhelmed with fear and repentance, the Founder promised to restore the birth year and name to their original state. Kami instructed that the child's birth year be reverted to 1854, the Year of the Tiger, and the name changed to Torayoshi. Following this correction, Unojyo recovered. (**Tora* means the tiger.)



"Behind the Founder's tomb, where Konko Shijin-Sama also rests. The center is the Founder's gravestone, and the leftmost is Shijin-Sama's gravestone."

During his youth, Torayoshi grew up in an environment deeply intertwined with the Founder's faith journey. By 1868 (Meiji 1), when the Founder was granted the divine title "Ikigami Konko Daijin," Torayoshi, at 15, received his own divine title, "Konko Shijin."



"A fishing net used for casting."

Youthful Dedication and Service

As a young man, Konko Shijin-Sama became skilled in swimming and carpentry.

In the Otani Village area during that time, many young men worked in sake breweries. Konko Shijin-Sama also engaged in such work at the age of 22. Although it was physically demanding labor, Konko Shijin-Sama continued to work diligently even during his colleagues' breaks, taking the initiative to clean and assist wherever needed. His earnestness and industriousness impressed the brewery staff, who reportedly asked him to return the following year or even considered adopting him into their family.

After working there for several months, Konko Shijin-Sama returned home and offered a token of gratitude to the Founder. The Founder, in turn, recorded this act of gratitude in his prayer journal and expressed thanks to Kami.

Konko Shijin-Sama's strong physique and carpentry skills were also put to use in the village, where he repaired the embankments of local ponds and helped friends with house construction. His tireless dedication to serving others and contributing to the community closely mirrored the image of his father, the Founder, during his own youth.

At the Main Worship Hall, while the Founder carried out sacred mediation duties, Konko Shijin-Sama often stayed in the adjacent room, assisting in various tasks. Alongside his elder brother, Hagio-Sama, he prepared and wrote *Tenchi Kakitsuke* (sacred writings) to be distributed to worshippers. He also diligent-

ly attended to preparing sacred rice offerings, demonstrating his devotion to the faith and community.

In 1878 (Meiji 11), at the age of 25, Konko Shijin-Sama married Abe Kiyō. Over time, they had eight children—four sons and four daughters—including Konko Setsutane, the future Third Konko-Sama.

Konko Shijin-Sama was dedicated to his children's education, even copying moral texts by hand for their study. His deep prayers and aspirations for their growth ensured that all his children later contributed to the faith.

The Transition of Leadership After the Founder's Passing

On October 10, 1883 (Meiji 16), the Founder, Konko Daijin, passed away at the age of 70. At that time, Konko Shijin-Sama was 30 years old, Kiyō-sama was 25, and their eldest son, Setsutane-sama, was just four years old.

Until the conclusion of the 50-day memorial service, the mediation duties were temporarily carried out by Fujii Komajiro and his son, Tsunejiro. After the 50-day memorial service, discussions were held among Konko Hagio-Sama, Second Shirakami Shinichiro Sensei, Kondo Fujimori Sensei, and Sato Norio Sensei. Their focus was on organizing the faith to preserve and pass on the Founder's teachings and faith to future generations. These four leaders worked tirelessly on propagation efforts and the establishment of the religious organization. They entrusted the sacred mediation duties at the Main Worship Hall to Konko Shijin-Sama.

The passing of the Founder, who was revered as a living deity, caused great distress among the followers. Toki Shujiro, a worshipper who had not yet

heard of the Founder's passing, was shocked to see Konko Shijin-Sama seated at the Sacred Mediation Seat. He later expressed his feelings candidly, saying, "He seemed to lack dignity and appeared just like an ordinary farmer. I couldn't revere him as I did the Founder and felt deeply disheartened."

Such comparisons between a predecessor and successor are inevitable during transitions, and such comments likely reached Konko Shijin-Sama's ears. Nevertheless, Konko Shijin-Sama committed himself to the role. He is said to have remained at the Sacred Mediation Seat day and night, stating, "I rest when there are no footsteps and rise when I hear them."

Toki Shujiro later reflected on his initial impression, saying, "Within three years, I came to receive



"A drum purchased for the fourth son, Miyotaro Sensei."

blessings through him and could revere him as deeply as the Founder."



"The Tenchi Kakitsuke written on sacred rice."

Guidance Through the Writings of the Founder

As Konko Shijin-Sama continued to sit at the Sacred Mediation Seat, where countless prayers and concerns were brought before him, he found spiritual support in the writings left by the Founder. These included the *Memoirs of Konko Daijin* (*Konko Daijin Oboegaki*) and the *Record of Revelations* (*Oshirasegoto Obecho*).

The *Record of Revelations*, begun around 1867 (Keio 3), documented divine messages received by the Founder, while the *Memoirs*, written from 1874 (Meiji 7) under divine instruction, served as an autobiographical account. Through these writings, the Founder retraced his own life, repeatedly realizing, "Ah, even then, Kami had already been working to help us." This deepened the Founder's awareness of Kami's many acts of support and guidance.

The back cover of the *Record of Revelations* bears the inscription:

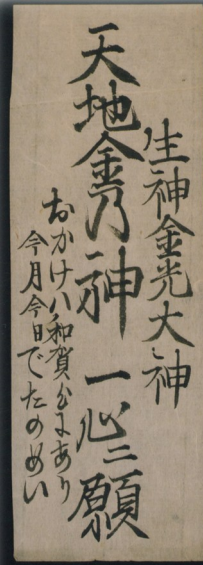
"By December 22, 1883 (Meiji 16, old calendar), Konko Shijin had thoroughly studied this record, along with various other notes."

This suggests that Konko Shijin-Sama completed reading these writings approximately 60 days after the 50-day memorial service for the Founder.

By 1888 (Meiji 21, old calendar), he had meticulously copied the *Memoirs* and other writings.

Through transcription and repeated reading, Konko Shijin-Sama not only reflected on the life of his father but also sought to align himself with the shared path walked by Kami and the Founder.

At one point, Konko Shijin-Sama remarked to Sugita Masajiro Sensei, "When I feel overwhelmed, I look at the writings left by the Founder. They give me hope for the next 60 years."



"The Tenchi Kakitsuke handwritten by Konko Shijin-Sama."

Support from the Founder's Spirit

In the fourth autumn after the Founder's passing, Sato Norio Sensei asked Konko Shijin-Sama, "Konko-sama, aren't your duties too rigorous? Might they harm your health?" Konko Shijin-Sama humbly replied, "I could not manage this work on my own. Every night, after midnight, my father appears in his original form and prays for the requests and reports recorded in the daily journals. For three years, he has continued this. It is only because of his prayers that I, so unworthy, can fulfill my role."

He also shared an experience where he had reduced his nightly recitation of the *Great Purification Prayer* from four times to three times. The spirit of the Founder appeared and admonished him, saying, "You must offer four times as you decided." This reaffirmed to Konko Shijin-Sama the importance of fulfilling his responsibilities with utmost diligence.

Konko Shijin-Sama's service was consistently informed and inspired by the presence and teachings of the Founder. Whether through the writings he read and copied or through the spiritual connection he maintained with the Founder's spirit, his work as the Tortitsugi Mediator was deeply intertwined with the foundation of faith laid by his father.

The Final Words and Legacy of Konko Shijin-Sama

Having fully embraced the Founder's faith and devoting his life to the sacred role of Toritsugi Mediation, Konko Shijin-Sama passed away on December 20, 1893 (Meiji 26), at the age of 40. His health had begun to decline around July of that year. Two days before his passing, surrounded by Kiyosama, Setsutane-sama, and Hagiosama, Konko Shijin-Sama left the following will:

"When I was six years old and close to death, it was only through my father's fervent prayers and Kami's blessings that I was saved. To have lived until 40, raising eight children and receiving such rare blessings daily—this is a life that even the wealthiest could not achieve.

I have no regrets about dying now. Had I passed away at six, that would have been the end of it. There is nothing left for me to wish for. However, it is unfortunate that people will see this as an untimely death. That is my only regret.

Worrying is harmful. Brother (Hagio-sama), do not worry. As long as the Three Senior Ministers (Second Shirakami Shinichiro Sensei, Kondo Fujimori Sensei, and Sato Norio Sensei) remain united, there is no cause for concern. Brother, you may not be able to stay at the Worship Hall full-time. Please come and go as needed, and be sure to guide Set-

sutane. Entrust him with everything. Setsutane will be able to fulfill the duties of the Worship Hall."

In accordance with this will, the legacy of the Founder and Konko Shijin-Sama was passed to Setsutane-sama, who was only 14 years old at the time.

The Ten Years of Mediation: Laying the Foundation of the Konko Faith

The ten years during which Konko Shijin-Sama served as Toritsugi Mediator were a foundational period for the Konko Faith. In 1885 (Meiji 18), the Shinto Konko Church was established. Around the same time, the opening of a railway in Otani brought an increase in worshippers, leading to the development of a bustling community around the Main Worship Hall.



"The worship hall of Konko Shijin-sama painted by an artist around 1887 (Meiji 20)."

During this period, many young individuals became ministers of the faith, spreading the teachings of the Founder throughout Japan.

Among the teachings and insights left behind by Konko Shijin-Sama are numerous examples aimed at both ministers and worshippers. These teachings, deeply rooted in the faith of the Founder, often posed sharp questions about their attitudes and understanding of faith, inspiring reflection, change, and new realizations.

At Konko Shijin-Sama's 60th memorial service in 1953 (Showa 28), Takahashi Masao Sensei

praised his contributions, stating: "Even though the Founder opened this wonderful path, if Konko Shijin-Sama had not carried it forward and conveyed it to us, the Konko Faith would not have become the profound way of life we cherish today."

Be One With Kami

By Karen Taniguchi, Konko Mission of Waipahu

The tenet "Be one with Kami" is very special to me. It is the core of my Konkokyo faith. I cannot explain what being "one with Kami" means, only that it is something that resides in my unconscious mind, I think. I do not recite it as a mantra or pray for it. I know I need to feed it. It is a guide for me, something that needs to be nurtured. I don't have a how-to plan, but I feel that I nurture it, by acting, or doing whatever I do, as if it is being one with Kami.

I once heard this phrase on a podcast, "How you do one thing is how you do everything." It's a philosophy of how one lives one's life. Maybe this is the being "one with Kami," first with an act. Later, ex-

pressing gratitude for what happens is also something we practice; expressing gratitude — another core teaching of Konkokyo. From this positive act, sometimes a cycle of returning blessings grows and becomes a way of life, of how we choose, what we choose. But we also know the need to apologize when we choose poorly. We make choices every day, from the mundane to the more "important" things that present themselves to us.

I want to be one with Kami. I want to feed this thought because it will guide how I do the one thing and that "one thing" becomes the muscle-spiritual memory or impetus to become how I do everything.



Konko Missions in Hawaii Centennial Celebration

100 Years of Faith: Continuing to Serve Kami and the People of Hawaii's

Save the Date!

Saturday, August 15, 2026 from 11 am to 3 pm
(At Ko'olau Ballrooms & Conference Center)

Sunday, August 16, 2026 from 10 am to 3 pm
(Optional BBQ Picnic event at Magic Island)

Rotary Hanashikai Gathering Reflects on the Meaning of Prayer

Prepared with the assistance of AI

On Sunday, March 8, 2026, members from several Konko churches in Hawai'i gathered online for the Rotary Hanashikai hosted by the Konko Mission of Wailuku. The gathering began at 10:30 a.m. and welcomed **27 participants** from the Konko Missions of Honolulu, Waipahu, Wahiawa, and Wailuku. Although the meeting was held via Zoom, most participants joined from their respective churches, creating a sense of unity across the islands.

The theme of the gathering was "**Prayer.**" Rather than being a formal lecture, the session was held in the spirit of Hanashikai—an open "talk story" style discussion where everyone could share experiences and thoughts about faith. The host invited participants to reflect on the prayers found in the Konkokyo prayer book and how we recite and experience them in our daily faith practice.

The discussion began by recognizing that each church has slightly different styles of reciting prayers. Some churches recite prayers more slowly and carefully, while others may recite them at a faster pace or with a melodic rhythm. Participants shared that when we pray together during services, the pace and tone can influence how clearly we understand the words and how deeply we connect with the meaning of the prayer. Many expressed the feeling that it is important to "chew each word," allowing the meaning to reach our hearts rather than simply reading the words quickly.

The prayer book used in Konkokyo services contains many prayers that guide our faith and daily life. For example, the **Mediation Prayer** encourages us to seek the mediation of Ikigami Konko Daijin sincerely and wholeheartedly each day. Through prayers like this, we remind ourselves to turn our hearts toward Kami and receive guidance through Konko Daijin's mediation.

During the discussion, participants also reflected on the purpose of prayer itself. Some shared that prayer helps them **clear their minds and purify**

their hearts, allowing them to feel refreshed and ready to face the day. Others described prayer as a moment of meditation and spiritual renewal. When we recite prayers

aloud, the sound and rhythm can help us focus our minds and align ourselves with Kami.

One participant shared a meaningful teaching he had heard: even if we do not fully understand every word of a prayer, the act of reciting it sincerely still has power. Just as repeated prayer can make a place feel sacred, our own hearts are also shaped and refined through the act of praying. In this sense, prayer is not only communication with Kami but also a process that transforms us.

Another important topic discussed was **sincerity in prayer.** Participants recalled that the Founder emphasized that the most important aspect of prayer is not the volume or style, but the sincerity of our hearts. A prayer spoken with true intention will reach Kami. This teaching reminds us that prayer is not a performance but a heartfelt expression of our relationship with the Divine Parent.

Members also shared how prayer supports their daily lives outside of formal services. For some, prayer becomes a time for families to gather, reflect on their concerns, and seek guidance together. For others, prayer provides strength during difficult moments, reminding them that they are not alone and that Kami's blessings are always present.

The conversation also touched on the meaning of certain practices in Konkokyo prayer, such as the four claps performed before and after prayers. Participants reflected on how these actions help focus our hearts and signal our readiness to pray sincerely.

As the gathering continued, it became clear that prayer in Konkokyo is not limited to reciting words from a book. Prayer is a way of **turning our hearts toward Kami,** expressing gratitude, seeking guidance, and renewing our commitment to live according to Kami's will. Through prayer, we remember that we live within the blessings of Heaven and Earth and



that Kami's love embraces all people.

The Rotary Hanashikai once again provided a meaningful opportunity for members from different churches to learn from one another and deepen their faith together. Even though participants were in different locations, the shared discussion created a strong sense of spiritual connection.

As we reflect on this gathering, we are reminded

that prayer is a vital part of our daily faith practice. Whether during church services or in our personal lives, prayer helps us open our hearts to Kami, strengthen our gratitude, and live more sincerely each day.

May we continue to practice prayer with sincerity and allow it to guide us toward a life of faith filled with gratitude and blessings.

A Joyful Step Toward the KMH Centennial

By Rev. Koichi Konko *with the assistance of AI*

Most of us do not often have the opportunity to celebrate the 100th anniversary of an organization or community to which we belong. As Konko Ohana in Hawai'i, we are truly blessed to have such a special opportunity as we approach the **Centennial Anniversary of the Konko Missions in Hawai'i**.

This is a meaningful occasion for us to express our gratitude to **Kami-Sama**, who has continually guided and saved us. At the same time, it is a time to honor the many people who came before us—those who devoted themselves to helping others, praying for people's well-being, receiving blessings, and supporting the Konko churches and communities throughout Hawai'i. Because of their dedication and faith, the Konko Faith has been passed on to the next generation and continues to bring joy to Kami-Sama and blessings to many people.

As one step toward this celebration, we hosted the **KMH Centennial Fundraising Music Concert** on **March 1, 2026**, at the Social Hall of the Konko Mission of Honolulu. Many people gathered to enjoy a wonderful afternoon of music, including familiar songs and several Japanese pieces, in a warm and joyful atmosphere.

One church member shared, "I enjoyed it much more than I expected." It was heartwarming to see so many smiling faces. Many Konko believers attended, along with friends who are not directly connected with the Konko Faith. Seeing everyone enjoy the music and fellowship together made the event especially meaningful.

Our current **Konko-Sama** always encourages us



to seek ways so that people throughout the world can live with smiles on their faces. In that spirit, this gathering reminded us how music can bring people together and uplift our hearts.

You may know that the **6th Konko-**

Sama, Rev. Hiromichi Konko, was once a professional rock musician before becoming a Konkokyo minister. In one of his sermons, he shared a beautiful insight: "**Kami-Sama and music are similar.**" We cannot fully understand either through our intellect alone—we experience them with our hearts.

The concert was a joyful beginning as we move toward the **KMH Centennial Anniversary on August 15, 2026**.

Through this upcoming celebration, let us share the joy and gratitude we feel for the many blessings we have received throughout our lives. We warmly invite everyone to join this special occasion. Please consider registering by completing the **online registration form or the paper form** and returning it to us.

We are also grateful to share that, after expenses, **\$976 was raised through ticket sales and generous donations** at the concert. This amount will be contributed to the **KMH Centennial Anniversary Fund**.

We sincerely thank everyone who attended the concert and those who kindly supported the event through their preparations and donations.

Let us continue preparing together with gratitude and joy as we look forward to celebrating this historic milestone for the Konko Faith in Hawai'i.

Thank you very much.

Konko Missions in Hawaii

Malamalama Editor: Aimee Yasutake
1728 Liliha Street, Honolulu, HI 96817
Phone: (808) 536-9078 E-mail: kmhcenter@konkomissionshawaii.org
Website: <http://konkomissionshawaii.org/>
Konkokyo Hour : Radio K-ZOO AM1210 at 7:00 a.m., every Sunday

To:

KMH Mission Statement

The Konko Missions in Hawaii addresses the spiritual needs of the people of Hawaii by promoting the Konko faith through a better understanding of the life and teachings of Konko Daijin, and through the practice of Toritsugi (Divine-Mediation).

“Malamalama” is now available through e-mail!

For our devoted readers who would like to receive the “Malamalama” electronically, please let us know at kmhcenter@konkomissionshawaii.org

For our readers who would still prefer a hard (paper) copy, please do not hesitate and let us know.

Thank you!

We welcome any and all article contributions! If you have an interesting story of faith, inspiration or have any ideas or suggestions for material you'd like to see in future issues of the Malamalama, we're all ears! Please contact us at kmhcenter@konkomissionshawaii.org.

KONKO MISSIONS IN HAWAII

HONOLULU 1728 Liliha St., Honolulu, HI 96817
Phone: (808) 533-7173
E-mail: Konko-Honolulu@hawaii.rr.com

HILO 58 Huapala Lane, Hilo, HI 96720
Phone: (808) 935-3239
E-mail: hilokonko@gmail.com

WAIPAHU 94-106 Mokukaua St., Waipahu, HI 96797
Phone: (808) 677-3716
Use same # for Fax.
E-mail: waipahu.konko@hotmail.com

WAHIAWA 207 Muliwai Ave., Wahiawa, HI 96786
Phone: (808) 621-6667
Use same # for Fax.
E-mail: konkowahiawa207@gmail.com

WAILUKU 2267 Mokuhaui Rd., Wailuku, HI 96793
Phone: (808) 244-4738
Use same # for Fax.

HANAPEPE c/o Rev. Setsuko Okuno
1544 Molehu Dr., Honolulu, HI 96818
Phone: (808) 423-7707

KONKO CHURCHES OF NORTH AMERICA

Administrative Office
1911 Bush St. #4A
San Francisco, CA 94115
Phone: 1(415) 851-9722 Fax: (604)-876-4326
E-mail: kcnaoffice@konkofaith.org
Website: <http://www.konkofaith.org/>