



Live your life with Konko Daijin

Rev. Yomisu Oya
Chief Administrative Officer, Konko Missions in Hawaii

Under the newly adopted by-laws, the first annual KMH General Membership Meeting was held at the second floor of the Konko Mission of Honolulu on February 25, 2012. With 30 ministers and members in attendance, we were able to have a good start to work together for the future Konko faith in Hawaii. I am thrilled to share our faith and live at a crucial time in human history by practicing Konko Daijin's faith.

Konko Daijin (1814-1883) who lived in Japan when Japanese sociopolitical system was changing dramatically. It was the ending of the Edo Era and the beginning of the Meiji Era. A rigid cast system in Edo Era limited political power to the highest rank people — samurai. During this period, Japan was isolated from the rest of the world and developed a very unique culture for nearly 270 years. This peaceful society faltered and the rebelling group succeeded in overthrowing the government. Thus the Meiji Era began in 1868. The cast system was abolished, and the society became Westernized and industrialized. This small country tried to catch up with the Western nations by pressing to become "civilized." The new government discouraged superstitious beliefs.

Konko Daijin began his religious activity through his Mediation in 1859, and soon encountered the difficulties in the Meiji Era. As he practiced faith, Tenchi Kane No Kami was revealed. However, the new government did not recognize or authorize Tenchi Kane No Kami as a deity because it was new and unlisted in Shinto practice. Although he was not allowed to serve people, he continued to practice faith following Kami's instructions:

Your family is not to forget about Kami. Whatever happens, do not depend on others. For the good times as well as the bad, rely on Kami. Do not worry. The world keeps changing, so wait patiently for five years" (Memoiros:21:1.3-4)

Konko Daijin dedicated his life to serve people with Tenchi Kane No Kami no matter what happened. He never got upset, complained, or waived from his task.

We could learn Konko Daijin's attitude and live our lives



with Konko Daijin.

Rev. Mitsutoshi Sato, the Chief Administrative Officer of Konkokyo, introduced three insights that Tenchi Kane No Kami and Konko Daijin both recognized at the same time:

- 1) People unaware of blessings
- 2) Konko Daijin helps people to realize blessings
- 3) Be with Tenchi Kane No Kami no matter what

With these three insights, Rev. Sato believes that the mutual fulfillment between Kami and humanity was realized. He also mentioned the importance of patience in practicing faith.

From September 27 to 30, we are going to have a Faith Enrichment Study at Konko, Japan. A detailed schedule would be included in the next issue of Malamalama. Let us receive Konko-sama's Mediation. Let us renew our faith and learn Konko Daijin's faith.

We also have Young Adult Gathering from July 20 to 22 (see page 7) to share our faith, learn from each other, and deepen our faith together. By joining this gathering, we hope all the young adults will feel Tenchi Kane No Kami's presence within the beautiful nature of Hawaii.

My dream for Hawaii is to become a place where people will come, understand, and feel Tenchi Kane No Kami. This is the first year as we begin to achieve this dream, and I need all of your understanding, assistance, and participation. Please join me in fulfilling this dream.

Inside this issue:

Live your life with Konko Daijin	1
by Rev. Y. Oya	
Cherish Everything in Life	2
by Rev. M. Yoshino	
Blessed Hawaii for 35 years	3
with Shiatsu	
Being with Kami: trial and proof	4
by Rev. H. Takebe	
Announcement:	
Young Adult Gathering	7
Upcoming Events	8

SUBETE WO TAISETSUNI (Cherish Everything in Life)



Rev. Masahiko Yoshino
Head Minister
Konko Mission of Honolulu

My wife and I were married in 1955. In the early years of our marriage, we both trained together at our church to become ministers. We

trained together with many other married couples and single trainees. One of the bachelor trainees noticed that the married men each had very different and interesting personalities.

He said, “Mr. ‘A’ has a strong natured wife and her husband can’t control her. Let’s name him the President of the Henpecked Husband’s Club (*Kyousai kai*).”

Then, he said, “Mr. ‘B’ is a devoted husband who is always attentive and caring to his wife. Let’s name him the President of the Loving Husband’s Club (*Aisai kai*).”

Lastly he said, “Finally, we have the domineering husband, who can only be Mr. Yoshino. No one can be more suitable as the President of the Domineering Husband’s Club (*Teishu kam-paku kai*) than Mr. Yoshino.”

Thus, I was given the unpleasant and unwanted title of President of the Domineering Husband’s Club.

During our early married years, I held an image in my mind of what an ideal wife should be. If my wife did not meet my image of the ideal wife, I felt I should ask her to change. So I asked her to change in this way, or told her to be that way. After repeating my requests over and over again and not seeing any results, my voice became harsh and louder. I began feeling a sense of hopelessness.

My wife was the oldest daughter, raised on a farm in Fukuoka. Her father died in the war and she remained at home on the farm and devoted herself to the family’s care. She never held a normal job nor was she exposed to society as she grew up. Although Fukuoka has changed and grown into a major city, it was wrong to expect a person to also change their habits, customs, or way of speaking. I was being insensitive and unreasonable.

Naturally, my wife must also have had feelings of dissatisfaction and disappointments with me as her husband. It brought about friction and despair between us.

Then, in 1964 I listened to a radio broadcast sermon by Kyoshu Konko-sama titled “*Subete wo Taisetsuni*”, or “Cherish Everything in Life”. He said we must cherish everything in life,

—whether they are objects, time, people,—even hearts (*kokoro*). Everything must be cherished and treated with care.

Konko-sama’s sermon continued:

When a child becomes ill, the parent cares for the child lovingly, without rest. Likewise, when the parent was a child, he or she was also cared for with much love and attention by his or her parent. In a marriage, destiny brought two individuals together to get married. Both have been raised by loving parents and are precious children to them. That is why, let’s be caring— let’s care for each other forever. Be caring from your heart, be encouraging, supportive and empathetic to each other. We must give each other strength.

This was just one small part of Konko-sama’s sermon, but after listening to it, I was deeply moved. It made me reconsider and reflect on my way of thinking and behavior. I immediately realized that my way of living up to then was wrong. I was able to put myself in my wife’s place and see her in a different light. As a female trainee, she spent all day doing “*goyo*”, and then she had to attend to my day-to-day needs and all of our domestic matters. As a male trainee, I only did training. I realized that if I were in her place, I would not last a month, or even 10 days. From then on, instead of seeing my wife’s defects and faults, I began to see her goodness and virtue. It also made me realize that my behavior was wrong and I saw my own defects and faults. In my heart, I then felt grateful to my wife for her efforts, for staying by my side, and for taking care of me. Her parents raised her so lovingly and carefully, and I now realized that it was my responsibility to cherish and care for her in their place.

This self-realization had been stirring within me, when something occurred. Up to this point, my wife would appear to be indifferent to my loud demands. However, one day suddenly her behavior and attitude improved completely. She said she has changed her feelings and way of thinking. I was very surprised but so grateful for her understanding.

Soon after, the same bachelor trainee said we have to change Mr. Yoshino’s title. “He has become very gentle and submissive. Let’s change his title to President of the Henpecked Husband’s Club,” he said. I realized I had changed and I wouldn’t mind being considered a henpecked husband. In fact, I felt I should make an effort to become the President of the Loving Husband’s Club. Furthermore, it wasn’t just to become a loving and caring husband, but I would also try to **CHERISH EVERYTHING IN LIFE**.

All people have different face shapes, different thinking,

and different ways of living. Whether you are a henpecked husband, a loving husband or a domineering husband, we all pray for and have one common goal, which is to attain happiness.

Today I have become a different person, unlike the domineering husband of the past. I am moving forward toward happiness. I have learned that it is impossible to change a person to your ideal, BUT it is possible to change yourself, if you make an effort.

A teaching by Konko Kyoso sama says: “Having faith is

removing all worries and doubts from your wife and family.”
“*Shinjin wa kanai ni fuan no naki ga moto nari.*”

We should try to improve ourselves by self analyzing all areas.

- *Mitsume* - look, analyze, examine
- *Imashime* - renew your heart
- *Muchiuchi* – push yourself, give your all
- *Jibun Jishin wo Migaki* - polish, improve yourself
- *Yoriyoi Ikikata ni* – seek a better way of living

I think it is important that we try to make these changes.

(translated by Amy Fukawa)

Blessed Hawaii for 35 years with *Shiatsu*

Before the dawn of the day, a white Toyota Siena leaves from the Indei residence at Pearl City. Driving downhill overlooking the Pearl Harbor, Indei Sensei recites daily prayer. “Dear the spirits of the war dead resting in the Pearl Harbor, good morning. I, Norihiko Indei will do my best with my shiatsu skill for the people of Hawaii and America. I pray for the world peace. Please rest peacefully.”

After arriving at the Aisen located 1314 South King Street around 6 a.m., Indei Sensei’s morning ritual starts. He offers waters to the altar and claps his hands for morning prayer. By the time freshly-brewed coffee is prepared by his wife, Elaine, another good day starts.

The Aisen Chiryō Doin and Aisen Shiatsu School were established in Honolulu, Hawaii on March 3, 1977 and is owned and operated by Indei Sensei. He is a graduate of the Namikoshi Gakuen (Japan Shiatsu College) in Tokyo, Japan where he was an instructor of Shiatsu Therapy. The title, Doctor of Shiatsu, has been bestowed upon Indei Sensei by the Japan Shiatsu Association.

Shiatsu literally refers to a method of therapy through the use of thumbs and fingers to apply pressure to the surface of the human body to restore orderly body functions.



Crystal plate was sent by the Honolulu Marathon Association

During the past 35 years, over 26,800 people visited and received treatments at the Aisen Chiryō Doin and near 500 students were graduated from the Aisen Shiatsu School.

His strong leadership and a burning desire to help save people made Indei Sensei so special that everyone call him respectfully a shiatsu master. However even if he gained respect, he treats everyone



Rev. Tetsuro Yasutake of the Konko Mission of Waipahu officiated the 35th Anniversary Service for the Aisen Shiatsu Group at the Aisen Chiryō Doin on March 3, 2012. Indei Sensei and Mrs. Elaine Indei offered tamagushi.

with decency. At the Aisen, therapists learn to be humble and honest, and have a sense of humor along with the art of shiatsu from him. People who visit the Aisen will soon recognize a good manner of the young therapists working with Sensei.

The Shiatsu has been introduced and widely accepted by the medical community. Anatomy studies provided by UH John A. Burns School of Medicine. For the past 11 years, the Aisen Group has provided shiatsu for the staff and patients of Kuakini Medical Center. In addition, for the past 32 years, the Aisen has offered free shiatsu for Honolulu Marathon. This unique service for the 3rd largest marathon in the U.S. is much appreciated by the runners.

Indei Sensei will continue to serve for people in need with his beloved wife, Elaine receiving the divine blessings. Because Mrs. Elaine Indei came from the Mukai family who opened their home to spread the Konko Faith in Waipahu. For over 70 years, from generation to generation, they have been blessed and will be blessed in the future.

(Y.O)

Being with Kami: trial and proof



Rev. Hiroshi Takebe
Director
Konkokyo Research Institute

Ikigami Konko Daijin's Mission and Attitude

In the revelation that we discussed at the end of the last lecture, it was indicated that Kami teaches how people could make “a request to be allowed to live in Kami,” and Ikigami

Konko Daijin will mediate. While Konko Daijin served for this mission, he mentioned that there were people against Kami's teachings. As he received the revelation in 1873, Kami sent Ikigami Konko Daijin to “give teachings” to people. People “are unaware of Kami's blessings though they live between Heaven and Earth” and are unaware of “standing on Kami's land.” On the contrary, there were people who go against Kami's teachings. In the autumn of the same year, he received a revelation. In the revelation, he compared “people against [Kami's] teachings” and “those who do as Kami says.” He also compared “human-centered” and “kami-centered world.” (*Oboecho:24.25*) It may go either way depending on one's own heart.

In the Record of Revelations, Konko Daijin wrote about Kaneyoshi frequently starting from 1872. Let me pick up some of them. “He should patiently write many Divine Reminders (*Tenchi Kakitsukes*), keep them on hand to give to people who want them, give sacred sake upon request and help people. ... Until now, Shojin has deceived his parents and Me. From now on, he should always be sincere.” (*Oboecho:18.11.4,6*) “Even though you live in a small, three-tatami-mat room, be patient for three years, pray to Kami, and help others.” (*Oboecho:20.2.3*) “He should become a person who wants to help others, reform his heart, and be patient. If he does so, I shall protect him. If he does not reform his heart this time, I will treat him like a cat or dog. He will be treated as a cat or dog no matter who brings him to the Hiromae.” (*Oboecho:22.14.5*) Kami expressed severe reproach and earnest desire at the same time.

For this Kami's wish, two matters come to my mind. One is even if Konko Daijin prayed for straightening up Asakichi, he still came asking for money. Konko Daijin's prayer would not come true. However, Konko Daijin could not stop making a request even if it won't come true. A minister shared his own story when he was young. His master always scolded him by saying, “You never learned even if I told you so many times.” In fact, the master continued to scold the minister. Even if the minister never learns, the master kept scolding him without giving up hope. A prayer comes out only when facing the difficulty.

Secondly, Kami requests Kaneyoshi to be a savior for those who have behavior problems. Kami's request is beyond his ability. Kami desperately wanted him to be good. Without

waiting until the person to be good, Kami urged him to save others while he was in a desperate situation. We could observe the Kami's desire, which is beyond human's imagination, and a severe request – patience or treating him a cat and dog – are combined.

In the circumstances that was stated, “there is nothing we can do for those who go against the teachings,” in the Record of Revelations, what Konko Daijin should do was not give the sermon as other priests gave, but teach and talk to people about the Way of faith. (*Oboecho:24.5.6*) Konko Daijin only gave people teachings even if he could do more in those days. The second son, Konko Hagio, became a priest of the village shrine, and gained a position of affiliation. The construction of “Konjin Shrine,” and the distribution of amulets started during this period. They were able to do the religious activity relatively freely. The restriction for the Hiromae weakened. Under these circumstances, Konko Daijin could have attempted to change those who “go against the teachings.” However, he limited himself to teach and talk to people. He took action based not on what he could do. He tried to do what were important whether he could do or not. This was an attitude not blindly following the trend.

These attitudes had been tested and formed during dramatic social changes. When he encountered the strict regulation in 1876, he was banned to act like a priest from the government. At that time, he could not perform as a priest even if he wanted to. However, Kami told Konko Daijin, “Don't obtain a license to be a Shinto priest.” (*Oboecho:24.5.5*) “Teaching people” started in 1877. When Konko Hagio went to the police station, and the Provincial Office, the government officials said, “Do not pray for people's requests. You can just talk to people and instruct them.” (*Oboecho:21.3.2*) On the next day, he “just gave teachings to the people who came to the Hiromae.” (*Oboecho:21.4.1*) In this way, Konko Daijin could not pray and could not give the Divine Reminder. Only giving “teachings” was allowed after taking away all the activities. However, it became the only thing that Konko Daijin should do. The meaning of “only the teachings” changed from imposing restriction. It was inner fulfillment of Konko Daijin.

Kami's presence

In summer of 1881, Konko Daijin's first grandchild, Sakuramaru passed away at 3 years old. According to the Record of Revelations, he “played in the Hiromae,” but he became ill all at sudden on the next day. Sakuramaru's father, Konko Hagio had been a Shinto priest and tried to build Konjin Shrine with the villagers.

Three days later after Sakuramaru's passing, Konko Daijin wrote in the Record of Revelation, but the description is not clear.

“Konko Hagio has been a Shinto priest for five years. As a warning, the government inspects the quality of bagged rice. I also give a warning to people. But since I cannot speak with a voice, ordinary humans are not aware of it. Hagio's four-year-old son Sakuramaru played in the Hiromae on July 23, but died at four o'clock in the afternoon on the twenty-fourth due to an

illness. Kami-Sama's revelation was in reference to Sakuramaru's death. (*Oboecho:25.22*)

This description split into three parts – 1) revelation of being a Shinto priest for five years, 2) revelation from “As a warning” to “ordinary humans are not aware of it,” and 3) revelation from “Hagio's four-year old son” to “in reference to Sakuramaru's death” is looking back what happened and relate to whole sentences.

Then a strong word, “warning” followed the previous sentence. The relation between “warning” and “the government inspects the quality of bagged rice” is not clear. However, we could imagine that Kami made this event take place as the government punishes people.

However, the next sentence followed, “But since I cannot speak with a voice, ordinary humans are not aware of it.” This statement could signify that Konko Daijin did not receive clearly statement from Kami. Therefore, this statement tells that the event took place all the sudden. We need additional information to have a better understanding. According to the Record of Revelations, many revelations show Kami's anger. Kami was displeased with the construction of the shrine, giving amulets, asking for donation, and Hagio's deed as a priest.

Therefore, these statements indicated Kami's deeper meaning behind the incident. Kami probably had more to say than the expressions that Kami made earlier. Kami informed him many times. In addition, Kami conveyed Kami's thoughts by remaining silent.

Several days later, Konko Daijin received the following revelation.

“Konko Sakuramaru died in place of his father who was thirty-three years old, a critical age. Look to the future. People will begin to talk about how great Kami's blessings are. Feel at ease regarding the future.” (*Oboecho:25.23*)

With this revelation, Kami turned Konko Daijin's eye from the past to the future. In this revelation, Kami added one more meaning to Sakuramaru's death. Sakuramaru's life was a sacrifice for freeing his father from misfortune of his critical age. It was somewhat divine arrangement. It was said that Hagio was stricken with a serious illness in this year, and became unconscious at one moment.

Then, Kami predicted that recognizing the divine arrangement and Kami's work in the future would surprise people. And, Kami instructed him to look into the future, so he would realize Kami's intentions.

In here, Kami predicted the experience that made him say, “how great Kami's blessings are.” Kami said, “looking forward to the future.” to a person who is facing difficulty. However, there was no realization to prove what Kami said. Konko Daijin will experience the truthfulness that Kami mentioned in the future, and he would realize the truthfulness with an expression of “how great Kami's blessings are.”

When people looked or heard a series of incidents, people would feel deeply emotional and think, “How great Kami's blessings are.” Therefore, the deep emotion comes from understanding of Kami's will and work over the past years (after Sakuramaru's death) to the present. We cannot express, “this is Kami” while facing the incident. We cannot claim “this is Kami” from the incidents that we heard; the process that we experience; or will behind the incident. After integrating all the incidents, process, and will behind the event, if we see this event in a larger picture, we may be able to say, “this is Kami.” Facing

this extreme situation, we are at a loss of words, and we cannot fully grasp the meaning behind this event. Then, we are only left with saying, “this is Kami.” At the same time, we experience Kami's existence.

The experience making people say “how great Kami's blessings are” is the foundation of faith. Konko Daijin had experienced it in his entire life. “Looking forward to the future” is the time to achieve what was told through revelation. We do not know how long it would take. However, it is an intensive time with Kami who tries to actualize blessings.

Infinite Appearance

“Konko Daijin, pray for your children and grandchildren. The events they encounter have a chain of dependence. When your children and grandchildren occasionally fall ill, pray for their recovery. Don't be surprised, no matter what happens. As long as Nittenshi (the Sun) exists, do not worry. I, Tenchi Kane No Kami, am like a parent. Children are fine as long as their parents are with them. If I no longer exist, the Universe will become dark. Nittenshi will never die. Pray for the prosperity of all people for all generations.” (*Oboecho:26.3*)

In this revelation, Kami taught Konko Daijin to receive Parent Kami's protection for his children and grandchildren and have a peace of mind. It looks like just an ordinary revelation. However, if we think about both what was or wasn't told at the same time, this revelation could be slightly different.

Konko Daijin had experienced his grandchildren's death and birth before and after this revelation. He was also worried about his children who had difficulties. From summer in 1877, Konko Daijin had health problem by having diarrhea and constipation repeatedly. In summer of 1881, he revealed, “Konko Daijin, you have contracted a critical disease.” (*Oboecho:25.24.1*) In this way, the prediction of his own death in 1876 turned into reality. (“There's lunar calendar and the solar calendar. There will be a time when the 9th and 10th day of both calendars will fall on the same day. On that day, I will leave this world.” (*GII:Goka Keishun:21*)) “Nittenshi,” will never die, as oppose to Konko Daijin who is mortal. When we reconsider this revelation with these backgrounds, the sentence of “Children are fine as long as their parents are with them,” Konko Daijin is trying to say the parent is “Nittenshi,” and the “Children” will be fine even if he dies.

In addition, this revelation started with Konko Daijin's conversation, and he was told that he should pray for his children and grandchildren, especially for their illness. It is very ordinary to pray when they become ill. In this revelation, Kami repeatedly used the word “pray” three times. However, Kami did not answer his prayers by saying such as “I will cure,” or “I will make your prayer come true.” Instead, Kami repeated “Kami exists” or “Kami never die.”

Kami expressed that incidents and requests have been repeated as “Meguriai or a chain of dependence.” “A chain of dependence” gives us an impression that something big continues with a change of its form. Within the daily repetition of Nittenshi's rising and setting, season changing, and years' passing, the life will continue on from generations to generations. Time passes, people change, and Tenchi flows without cease. Within that Tenchi, Kami repeats the words such as “Kami exists,” or “Pray to Kami” as if they were the main theme, and Kami indicates that the unchanging exists within changing matters.

In addition, the “prayer” could continue on “for all generations,” which meant eternally. Kami indicated that the prayer

continues to affect the descendants that we never see. I have a small field in the backyard of the Institute. During farming, a question came into my mind. The question was: Would I continue farming if I was told that I have only one month to live? Would I plant the seed even if I knew that I wouldn't be able to harvest? I cannot answer these questions, because they are unreal. However, Konko Daijin probably would. He formalized his belief that his prayer will live forever even if his physical form disappears. He would continue praying for the descendants that he never met.

From this revelation, I could imagine an adorable Konko Daijin. Imagine the following scene. It is 1882. Konko Daijin prays at the Hiromae while the surprised Kondo Fujimori called the Hiromae "a poor hut" at his first visit. Like a movie, lights will become dimmer and dimmer. The building of the Hiromae disappears, and the galaxy appears in the darkness. There is Hiromae, and Hiromae is in Otani. Otani is in Okayama, and Okayama is in Japan. We usually expand in this way.

If all the surroundings were taken out, we will find Konko Daijin who sat and prayed lowering his head with the universe in the background. The background would change the seasons from

spring to summer and summer to autumn. Or, his memories appear and disappear like scenery of events in his life, people whom he met, and people whom he prays. Within blessed and sometimes disturbed Tenchi, Konko Daijin prays. Then the voice repeatedly echoes, "Pray, Kami is here."

Seasons change, people are born, raised, die and another people are born. Kami revealed, "The events they encounter have a chain of dependence" to raise Konko Daijin's awareness. However, it was also a teaching that tells reality of Tenchi. At the same time, the revelation revealed the eternal Tenchi.

Kami's calling initially meant for Konko Daijin to pray for his children and grandchildren. However, the prayers changed into Kami, who is like a parent, praying for people. And, this revelation tells that the prayer should continue beyond Konko Daijin's physical presence. Therefore, the revelation indicates that human's prayer originates from Kami's calling. And, the revelation urging to pray indicates an expression of prayer itself.

It is more than ten years ago that I interpreted this revelation. After I wrote the thesis, I remembered a person. He was a fellow staff at the Institute, and he studied about Konko Daijin. At the 3rd year after he started to study, his father, the head minister of his church became ill, and his condition worsened. His mother wanted him to quit his study and come home. He came to me for my advice. I was surprised, but I gave him my opinion. I said, "The work at your church is important, and the study you are doing is important. As Kami said, 'Kami's blessings are unlim-

ited,' we, human, do not have to limit the blessings. Therefore, why don't you keep making both matters could go well until you complete your study." He thought about it, discussed with his mother, and decided to keep studying at the Institute. Since then, he continued to study and went back to his church 3 times a month for monthly services. During the two years, he had received the blessings with special divine arrangements, and he was able to complete his study and leave the Institute. The head minister passed away a half year after he returned to his church. I felt grateful for the divine arrangement that he had. But, I also felt that half of the year was not long enough. It was a human perspective, but I had a complaint somewhere in my heart.

If I didn't tell him to stay at the Institute, his father might have felt more comfortable and could have lived longer. He would have more time to work with his father. I started to blame myself. After that, I had a chance to talk to him. At that time, I learned that his father's illness got worse for over 10 years. However, he continued to serve at the church without telling his family. Later, I heard that his grandfather, the first head minister of his church, told his father, "You are a descendent from a feeble family, but you received the blessings to serve for 30 years.

Then, your son will take your place." This was the grandfather's will before his passing. I felt awe realizing that things happened exactly what his grandfather prayed. I realized my narrow mind and Kami's broad heart. I thought "Kami exists," and "Pray," within the year his father passed away. In those days, I heard that he was crying alone while taking a bath when his father was getting worse. His story and my study were two different things, but I felt that he might hear the words of Konko Daijin from the past. Or, there must be Kami's calling to him.

We sometimes face a difficult problem. We may feel that nothing seemed to happen even if we pray. If we encounter such hardships, we should remember this revelation. Kami says repeatedly, "Kami exists," and "Pray." I felt that Konko Daijin heard these words and wrote it down for us.

Conclusion

Konko Daijin started a new faith when he faced difficulty that was thought to be the critical point in his life – critical illness at age 42, dismantling altar, death, and etc. This faith opened in such a situation. Could our way open when it seems nothing could happen no matter how much we pray? Are we able to have a prayer when we feel that praying is impossible? "Right now the situation is such and such, however, let us pray from where we are." Or, "Please make all things from now to the future change into blessings." I want to receive blessings that come from prayers no matter what the situation might be.



Konko Missions in Hawai'i 2012 Young Adult Gathering

“Blessings Surround Us”

How do we recognize and appreciate the blessings that are around us throughout our daily lives?

July 20-22, 2012
Pu`uWa`awa`a Ranch
Big Island, Hawai`i

Come join us for a fun weekend

Explore our faith

Get in touch with nature

Recognize blessings that surround us

Activities

- Exciting group discussions
- Guest speaker
- Star gazing at Mauna Kea
- Faith building exercises

Registration Fee: \$90

- Includes interisland flight to/from Kona, transportation to/from camp site, lodging, meals, and activities
- Begins 3pm Friday, July 20th
- Concludes 3pm Sunday July 22nd
- Flights will be arranged by KMH

Ages: 18-30 years

Questions? Contact: Rev. Yomisu Oya (808)536-9078 or email: kmhcenter@hawaiiantel.net
Roger Kiyomura (808)546-9440 or email: rogerusagi@yahoo.com

(Detach here)

2012 KMH Young Adult Gathering Registration Form

Name (Print) _____
Address _____
City _____ State _____ Zip _____
Telephone _____ email _____
Church Affiliation _____

Registration Fee: **\$90**

Registration Deadline: **June 15th, 2012**

Please make checks payable to: **KMH**

Send registration form and payments to:

Konko Missions in Hawaii

1744 Liliha St., Suite 304,
Honolulu, HI 96817

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).

Upcoming Events and Services

Tenchi Kane No Kami Grand Ceremony

Konko Mission of Honolulu

April 8 (Sunday) 11:00 a.m.

Konko Mission of Wahiawa

April 13 (Friday) 6:30 p.m.

Konko Mission of Waipahu

April 15 (Sunday) 11:00 a.m.

Konko Mission of Hilo

May 13 (Sunday) 11:00 a.m.

Konko Mission of Wailuku

50th Anniversary Service

June 17 (Sunday) 11:00 a.m.

KONKO MISSIONS IN HAWAII

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Radio KNUI AM900 at 6:20 p.m., every 2nd Sunday

To: