



## Spring Grand Ceremony

In honor of Tenchi Kane No Kami-Sama  
Sunday, April 13, 2025 @ 5 pm  
Sermon: Rev. Edna Matsuoka

Please join us to give thanks to the source of our blessedness. Naorai fellowship dinner will follow.

*"Service days are important for you to not forget your faith. You will receive divine blessings as long as you don't forget these service days. If you forget, there will be no divine blessings. These service days are like the memorial service days for not forgetting your deceased parents' favors for everything."*

*(Gorikai I Ichimura Mitsugoro 1-35-1,2)*

### Finding Home in Konkokyo: A Spiritual Journey of Heart and Kami

*For this special edition of the Wahiawa Church Bulletin, we invited Mr. Daniel Barreau from San Antonio, Texas, to share his journey into the practice of the Konko Faith. Though there is no physical Konko Church where he lives, he embraces and practices the faith in his own unique way.*

By Mr. Daniel Barreau  
San Antonio, Texas



While I'm relatively new to the Konko Faith traditions, I've been practicing its underlying principles for years. My now deceased Japanese wife had been a practitioner of Shrine Shinto, and I would join her in

worship. But since I was there for her more than anything else, it just wasn't transformative for me. She recommended I try Konkokyo instead, told me about it, I adopted its principles, but never went all the way, never asked Kami specifically to join me in my life. Then, while I was in a spiritual mess, the Spirit of my deceased wife visited me in a dream, advised me to look more deeply into Konko and try it all the way. So, I watched YouTube videos,

requested a prayer book, studied it, said "yes, this is me" and jumped in rather than simply treading water. Everything changed for me after that initial splash. And I thank my deceased wife for her intervention. She'd always said "till death do us part means the death of love and nothing else" and she was absolutely correct.

Presently, I'm sitting at a faded brown wooden picnic table that sits upon a convenience store's narrow but long concrete patio. Kami sits here now with me, for I interact with Kami in a pantheistic manner. I come here daily, Kami and I meet here, sit here together while I sip my morning coffee and do some free-writing for my creative writing. Qualitatively speaking, EVERYTHING for me has transformed ever since I'd begun daily saying to Kami: "Since Konko churches here in San Antonio, Texas, are absent, just like everything else Shinto related, Kami would you accept my dedication of my daily activities as your church and your shrine?" Kami's reply? "oh YES!" . . .

Besides being an outdoor-loving, coffee-sipping, creative writer, I'm also a practitioner of yoga and martial arts, which I do in one of Kami's nearby parks. Upon my first request that Benevolent Kami freely participate with me in my daily activities, Kami asked: "Tell me the processes you utilize for your creative writing, your yoga, your martial arts." After I'd replied, "stream-of-consciousness writing, tantric yoga, hybrid martial arts," Kami said: "Believe me, with worse I have worked. We'll begin by increasing the dimensions of your HEART'S stream-of-consciousness; then, when that is enough enlarged, we'll promote your heart to be the navigator, the pilot, the Captain of your Mind-Ship; then we'll make observations of how that transformation has altered your martial arts and your yoga. The reason is this: Selfishness, Self-Centeredness, are powerful foes, are cunning foes, while they are not unbeatable, victory over them will require a strong passion for the divine will and its application" . . .

And so, that's where Kami and I started together our spiritual journey. To my great surprise, my transformation came swiftly. So far, Kami has taught me the following: that my Heart Condition needs to be routinely honestly examined and purified, for ITS quality is going to determine the

quality of the thought-streams I experience, that I undertake, which of course will then determine where and when I see and feel opportunities to implement Kami's divine will of mutual fulfillment; that prayer can be viewed as a jumper-cable for the restoration of the Heart-Spirit's rechargeable battery; that Yoga's eight limbs can stimulate me to question how the surrounding energy-forms may be transformed so as to better seed, better nourish, return a better yield of mutual fulfillment; that sincere, heartfelt adoration for Benevolent Kami does indeed assist me in my rebellion against the philosophy and the will of Selfishness; that my martial arts movements can be utilized in a shamanistic manner, can become body-language prayers for increased skills in observing more quickly and responding more quickly to the threats of Selfishness and Self-Centeredness, which can come from a multiplicity of angles; that Heart Purification is a wonderfully blessed experience because it increases the quality of my instrumentation and my application of the divine will of Kami; that the syllable "OM" that I use daily as a meditation mantra can remind me of Kami's unseen energy that eventually manifests and exists within all that is, that has been, that will be; that the relationship between Kami and I grows, strengthens, evolves to the degree that I purify the thoughts within my Heart-Space . . .

And Kami has blessed me too by REMOVING something from me, that "something" being the urge for further spiritual-seeking that I'd been doing for the last few decades. Though I'd tried everything from Quakerism to Buddhism to Daoism to Paganism to Shrine Shinto to New Ageism, I was never satisfied. I am in my relationship with Kami though, and in Konko I now feel completely at home. I also know now what I had been seeking that only Kami has fulfilled. I was seeking a RELATIONSHIP built upon free-will, individuality, person-hood, personality, a relationship where Kami and I experience one another, a relationship where evolution is expected to happen, a relationship where the Shrine of the Heart is the church of life itself, a relationship where I feel Kami participating with me in my life, right here with me right now, a relationship where I feel Kami not only in the larger universe, but even through this cup of coffee that I am presently sipping while doing this writing, a cup of coffee that not only reminds me of Kami's beans and water and fire, but also of the atoms, the molecules, the involved chemistry and physics, the

lips and tongue and taste buds that are all present within such a simple, daily, mundane experience . . .

My hope is great that my spiritual growth continues this way, that I continue to feel like a sapling tree whose inner-spirit become WONDROUS at not only the feet of the songbird landing upon its small branches, but also at the creeping and crawling insects that assist Kami's ecosystem and provide songbird its nourishment, a sampling tree who not only feels the touch of the sunlight's rays upon its branches, but also feels the happiness inside the small, growing tree who knows its vulnerable roots are moistened and protected by Kami's top topsoil. And my hope is great that one and all find reasons today to say: "I'm feeling a blessing sent by Tenchi Kane No Kami!"



### Voice of the Universe...

1. There are people between Heaven and Earth. Heaven is father and Earth is mother. Humans, plants, and other living things live on Earth through the blessings they receive from Heaven.. *I Ishihara Ginzo 12.*
2. Heaven and Earth continue to live. Because Heaven and Earth are alive, all people are able to live. *III Jinkyu Kyogoroku 104*

## Bulletin Board

### April 2025

- 1 Tue -Monthly Service for Tenchi Kane No Kami-Sama (7:30 pm)
- 6 Sun -Sunday Service (9 am)  
-Honolulu Church Spring Grand Ceremony (11 am)
- 13 Sun -Wahiawa Church Spring Grand Ceremony (5:00 pm) \*Sermon: Rev. Edna Matsuoka  
-Naorai fellowship dinner to follow
- 20 Sun -Sunday Service (9 am)  
-Waipahu Church Godaisai and 5<sup>th</sup> Yr Mem. for Rev. Mitsuko Yasutake (10:30 am)
- 27 Sun -Monthly Memorial Service (9 am)

### May 2025

- 1 Thr -Monthly Service for Tenchi Kane No Kami-Sama (7:30 pm)

- St. Francis Japanese Program will be held on Friday, April 4<sup>th</sup> at 10:30 am. Please let us know if you would also like to volunteer.
- Mahalo nui loa for your great help in making the 2<sup>nd</sup> impromptu garage sale of the year held on March 8<sup>th</sup> a great success! Including generous monetary donations, we have raised \$1449.16 which will go to the church maintenance fund. We will be pausing our garage sales for several months as we have many upcoming events at our church. During this time, we apologize that we will not be able to accept item donations. We will be sure to let you know again when we plan our next one.
- KMH Kyoten Study Session will be held on Wednesday, April 9<sup>th</sup> and 23<sup>rd</sup> at 5 pm on ZOOM. If you would like to join us here's the info:  
**ZOOM ID:** 815 2952 9465 **PASSCODE:** 914385
- KMH CEOC Meeting will be held on ZOOM on Monday, April 21 at 9 am.
- KMH Centennial planning meeting will be held on ZOOM on Thursday, April 24<sup>th</sup> at 5 pm.

### April Remembrance

Shinichi Furushima	4/30/1996
Yoshiro Kamitono	4/16/2000
Robert Mendoz	4/27/2006
Gilbert Toshio Iwasa	4/9/1999
Kiku Takahashi	4/26/1967
Zenji Takahashi	4/12/1966
Frances Shigeno Takahashi	4/13/2009
Richard Yoji Noguchi	4/28/2017
Rev. Masato Yoshino	4/30/2021
Alyce Yoshie Yamamoto	4/12/2022
Jean Fusae Noguchi	4/17/2022

### **The Life of the Founder 金光教祖の生涯 瀬戸三喜雄 金光教学研究所 紀要別冊教学叢書 2**

*The following is an English translation of a book entitled, "Konkō Kyōso no Shōgai" or "The Life of the Founder Konko Daijin" authored by the Rev. Mikio Seto and published by Konkōkyo Theological Research Center in 1980. Many biographies about the life of the Founder Konko Daijin exist. I would like to introduce this article for your reference in your pursuit of faith. An English translation was provided by Rev. Yasuhiro Yano. (continued from the previous issue)*

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Bunji once showed his frustration by saying, "Although I was just an ordinary manure-carrying farmer, they envy me and call me 'possessed by fox and badger.' I serve to respond to Kami, who wants to save people in distress," according to Tomie Takahashi.

Bad reputations about Bunji, nicknamed "Konjin Tanuki (badger)," spread even to faraway regions. Tomie Takahashi related, "I was initially introduced through one of my friends. At the initial stage, I was confused by the bad reputation of Bunji, who was said to use foxes and badgers for his religious work. But I wanted to find out the truth about the rumors. While listening to the messages shared by Bunji, I was convinced to practice faith by extending my conviction: 'His message is wonderful. Four-legged animals cannot speak in such a reasonable manner.'"

People referred to Bunji as "Konjin Tanuki," but they also referred to some branches of Hiromae, such as Juemon Saito and Tomie Takahashi, in the same manner. Ironically, the Village Head arrested Tomie Takahashi and confined her in a bamboo cage, saying, "I shall punish this Konjin Badger." She was confined in that cage for 10 days. In response to the situation, Bunji gave her a message: "Even if people call you names, be patient. Look at Kami—He does not lose His patience even when He is hit by crow or sparrow droppings. Kami says nothing. When becoming Kami's guardian and performing Toritsugi, have a heart like Kami's. Even when there is heartbreaking grief, be patient. They call you names without knowing about Kami, so be patient" (II Takahashi Tomie 21). In this manner, Bunji persuaded Tomie Takahashi until the truth was revealed.

### **Disturbance by Yamabushi Monks**

It was the Yamabushi monks of the Shugendo faith who responded to the unfavorable surge of trends caused by Bunji's religious activity. According to the records kept by the Village Head, three Shugendo monks of Higashi Kosaka visited the Village Head in March of 1862 and requested that Bunji stop his practice of Konko religious activities. Their request regarding Bunji showed no apparent changes to the situation. The following day, they visited Bunji's

Hiromae. They invaded the building and took away many altar decorations, such as curtains, banners, the sacred mirror, and a metallic sacred staff called “kimpei,” among other items. In July of the same year, two Shugendo monks from Chigyoin of Yagake visited the Village Head and strongly demanded, “Bunji uses badgers to trouble the people of Kasaoka, and they also come to our temple of Chigyoin and cause trouble. We demand to get rid of the badgers.” They also visited Hiromae and threatened Bunji. In response to these troubles, Kami sent Bunji to Kasaoka and sent an agent to visit Chigyoin Temple to negotiate the troubling situation.

On one occasion, a person who identified himself as a monk belonging to Sanryuin in Kojima, accompanied by a Shugendo monk from Kozoin Temple in Kurashiki, visited Bunji and demanded travel expenses for their visit to Kyoto, according to Hagio Konko. In another episode, a monk from Sonryuin Temple visited Bunji and demanded a monetary donation. When Bunji refused the request, the monk drew his sword and tried to attack Bunji, but he became frozen and unable to move. They left the scene without any further action, according to Kisaburo Ookida. There were many similar episodes of violence by Yamabushi monks.

One of the reasons for the troubles against Bunji was the fear of his growing popularity. Bunji gained much recognition among people who responded to the supernatural phenomena he demonstrated, which fulfilled their worldly benefits. As Bunji’s popularity increased, the appeal of the Yamabushi faith diminished. Since Yamabushi monks also sought to meet people’s worldly needs, they could not ignore Bunji, who was drawing attention away from their practice.

Another reason the Yamabushi opposed Bunji was based on theological perspectives. Bunji believed in Konjin, which the Yamabushi considered an evil deity. They sought to drive away Konjin through their practices, while Bunji denied the necessity of following the rules of Days and Directions, which was one of the main religious activities of the Yamabushi. The Yamabushi took action against Bunji because he revered Konjin and rejected the practice of Days and Directions.

The Yamabushi believed they had legitimate reasons to protest against Bunji, who had no official license to practice religious activities. Bunji was only able to continue his practices due to the unspoken consent of the Village Head. If the government authorities had intervened against Bunji, a farmer without an official religious license, he would have had no way to resist.

*The many beautiful sakura that were in bloom when Reiko Sensei and Edna Sensei went to Japan recently to attend Reiko’s mother’s celebration of life service.*



## KCNA/KMH Joint Conference 2025 Fundraising Campaign

# Zippy's Fundraising Tickets available at Honolulu, Waipahu and Wahiawa Church

\$11.00 per ticket with great choices  
tickets good till June 8, 2025

