



KONKO MISSION BULLETIN

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Learn to live the Konko Faith

*By Yasuhiro Yano
Head Minister*

We were able to hold the first Wahiawa Church Ohana Camp on Saturday and Sunday on July 9-10 at Camp Erdman. I feel overjoyed in being able to accomplish something we have endeavored for so long. In my daily prayer I have been extending my thoughts about some kind of faith-oriented educational program which could be institutionalized in the long run. It is my dream. And I have tasted a bit of that accomplishment at the first Ohana Camp. I am grateful that all 25 people who applied for the camp had shown up. Children enjoyed their involvement in the activities and adults also enjoyed the time spent away from their daily routines. I understand we all learned something from this program. This can be a small step. But we are determined to continue and expand and make this an annual program. We already have reserved the same campsite at Camp Erdman on June 23 & 24 for the next year's program. For the continuation of the program we need congregational prayers, support and participation. And we have witnessed the surging of these vital elements as we carried out the first program.

Practicing the Konko faith is not something we can learn in a school setting— like accumulating academic credits as we make progress in learning. But there must be some way we can learn to practice the faith. For practicing anything at all, even toilet training for toddlers, they learn to use the pots because their parents try to teach them how to use the toilet. Without any kind of training, we would be clueless as to how to use one.

A message shared by one of my English language instructors when I was in Tokyo became a perpetual reminder for me for all these years. He made a significant remark, "We could produce a well educated person; provided he or she has normal intelligence. One can be educated by utilizing any available educational resources, monetary resources and time. But it is quite difficult to educate a person to become warm-hearted." I do not know exactly why he made that remark. But I assume, through his teaching career, he might have identified the reasons why he made that remark. And I also have been appreciating what he meant.

In regards to the matter, my daughter, Edna told us an interesting episode she learned while she was in nursing school a while ago. The professor asked the students, "What do you think is one of the most valued elements as a nurse, as surveyed by patients?" The majority of the students answered that a kind and caring nurse are what patients would find most important. Indeed, patients expressed that these personal qualities and individualized care are what is appreciated while they were cared for at the hospital.

Two local Konko ministers who have been hospitalized at one point also mentioned that a warm-hearted nurse was very important for them. While I was listening to a remark expressed by the Rev. Yoshino of the Honolulu Church, among the many nurses, there are one or two nurses on the unit who stand out as being exceptional nurses by the patients at the care home. She is caring and warm-hearted. Patients are people who are at their weakest physical condition, and so by instinct they seek a nurse who can be fulfilling in the given condition. It is interesting as such that kindness is a universal element we want to see in the nurse and any other human relationship we may have, despite the fact we seek that element in others but find it difficult to do so themselves.

The professor further pointed out if you think that the kind and warm-hearted aspect is valued by the patients, and the nursing students also identify the importance of that trait, why are there no classes to develop that individual trait in the course? There should be a course entitled, "Caring Heart Development Class 101" or something like that. But there is no such class we can think of. It may be possible to understand kindness in theory, but to practice it, is something totally different.

In my understanding, there can be no way to evaluate the quality and quantity of warm-heartedness. The values cannot be shown in the numbers. This can be easily understood when you look at yourself and the people you associate with in your daily life. A person who is usually kind suddenly changes into a horrible person. The heart of kindness and gentleness is not necessarily a solid characteristic of a person. And this can be the nature of people in general.

People spend thousands of dollars to educate their children. The rich become even richer and educated while those who are less resourceful can hardly break the exiting barriers. You can see this social pattern through your observation of the people in society. But it is also true; the governments spend millions of dollars educating young people, and we may not be much aware of it. The state spends thousands of dollars per pupil every year. But we have been complaining about the poor public education.

Bulletin Board

However, without governmental educational funds, the public educational system may not exist today. Education has always been the central issues in not only in the political world, but in our daily life. Have you ever pondered to extend your thoughts of appreciation for the learning opportunities made possible by the funding of the government? We take for granted what have been given to us.

But who would ever appreciate what we have been given by Kami-Sama, we call as Our Principle Parent of the Universe. In the Konko faith tradition, the basis of our faith life is to appreciate the blessings of Kami that have been transformed into many visible and invisible forms.

The warm-heartedness or caring heart can be nurtured in the first several years of our development, even as we develop in the womb. And it could be the parents, especially, mothers who offer much of their time feeding, changing diapers and having skin to skin contact with their children. They say parental love is unconditional. In my understanding, being exposed to this parental unconditional love is the very vital element for a sound growth of a child who can appreciate warm-heartedness throughout of his or her life. The warm-heartedness we can hold can be the manifestation of the divine love and caring originated in Parent God, Tenchi Kane no Kami. We simply exist in the ocean of Divine Love and Giving, just like a fish in the ocean.

It is true that warm-heartedness alone may not provide us with a valid credential to get a job that sustains our living. We need to develop a solid educational credential. Study hard and be a person who can help others through your learned knowledge and wisdom.

Konko-Sama Says . . .

After being saved from a desperate situation or misfortune, everyone says that they will never forget the blessings they received. However, people tend to be unaware of the divine blessings that they receive daily. Regardless if people are alive or dead, they are always receiving Kami's blessings. (III Jinkyu Kyogoroku 90-1, 2)

People talk about blessings, but blessings are merely the shadows cast by the sincerity of each person. Therefore, if you show great sincerity towards Kami, you can receive great blessings. You cannot receive great divine blessings with a little sincerity. The shadow cast by sincerity will follow the shape of sincerity. (III Jinkyu Kyogoroku 21)

Regular Church Services for August 2011

- 1 Mon -Monthly Svc. for Tenchi Kane no Kami 7:30 pm
- 6 Sat -Project CLEAN Wahiawa Town Clean Up with
The Honolulu Police Department
- 7 Sun - Monthly Svc. for Ikigami Konko Daijin 9 am
- 14 Sun - Monthly Memorial Service 9 am
- 21 Sun - Sunday Service at 9 am
-38th Memorial Service for the late Rev. Masayuki
Kodama at Honolulu Church 9 am
- 28 Sun - Sunday Service at 9 am

Monthly Volunteer at Wahiawa General Hospital

We will make a monthly visit to the Wahiawa General Hospital Long-Term Care Facility on Friday, August 12 at 10:00 a.m. by means of offering entertainment for the people cared for in the facility. The program is in Japanese.

Project C.L.E.A.N.

We will participate in **Project C.L.E.A.N.** sponsored by the Honolulu Police Department on Saturday, August 6, 2011 at Wahiawa District Park Gym. The community wide graffiti paint out project will start at 8 a.m. and end at 10:00 a.m. If you are interested in the program, please contact your minister at the church for more details.

HCRP Meeting

The regular meeting will be held on Monday, August 15 at 1:30 p.m. at the Church of Perfect Liberty.

Invitations from Konko Mission of Honolulu

Mr. Gary Shimabukuro will be making a presentation about drug education on Sunday, August 7, 2011 from 10:30 a.m.

Honoring the Mitama Spirits for July

Masaru Nakano	8/5/2004
Sunao Hayashida	8/8/1958
Jinpei Hayashida	8/13/1939
Helen Y. Eguchi	8/14/1946
Richard Jackson	8/23/2007



If you wish to have a name added to the church Mitama listing or removed, please contact Rev. Yasuhiro Yano.

Kyoso-Sama Volume 2 (#28)

The following is 28th of the series of the English translated excerpts from the second of the two volumes of "Kyoso-Sama" a biography of the Founder of the Konkokyo Religion, authored by the Reverend Shinsei Konko for young readers. The publication is a compilation of articles in series featured in the monthly publication, "Wakaba" or "Young Leaves" issued by the Administrative Office of the Konkokyo Youth Organization. The first article was published in 1950. Translation by the Rev. Yasuhiro Yano. (Reference to "Kyoso-Sama Volume 2" pages 277-288

A day late in his life

I have not started to write the matters after this stage of Konko Shijin-Sama. I will be writing about these matters gradually in the future. As a tribute to Konko Shijin-Sama, I would like to introduce a dialogue presented by the Rev. Mitsuo Sawaii, the founding minister of the Konko Church of Wakayama on January (lunar calendar) of 1903.

I would like to share with you teachings given by the Second Generation Spiritual Head, Konko Shijin-Sama. It would be difficult to convey the deep sense of compassion and considerations exhibited by Konko Shijin-Sama as he gave those teachings, but it is true that I feel overwhelmed with a great sense of awe in remembering the blessings I enjoyed through the connectedness to Konko Shijin-Sama. I hope you would also listen to my presentation in understanding some of those elements I have mentioned.

I do not remember the exact date in accordance with the New Calendar system, but the date was January 2, the New Year's Day of lunar calendar (January 31). I followed the tradition established by the Rev. Fujimori Kondo, who was my parental figure in pursuit of the Konko faith. He made it a rule that he would make a pilgrimage to the Headquarters Church on New Year's Day of the lunar calendar.

As usual, I also made a pilgrimage to the Headquarters Church on New Year's Day. At that particular occasion, "Kancho-sama" Official Administrative Minister, gave us some "omiki" rice wine in celebration of the New Year. Many people responded to have some share of the special rice wine at a meeting held for that purpose. There were the Rev. and Mrs. Shirakami II, Konko Shijin-Sama and his wife, the Rev. Norio Sato, Konko Sanjin-Sama, Mr. Tsunejiro Sato, who owned the Kibinoya Inn, Mr. Kisaburo Abe. Besides those people there also were the Rev. Tokusaburo Hata, the Rev. Masajiro Sugita, the Rev. Seishichi Azuma, the Rev. Takejiro Akisato. Both the Rev. Kichitaro Ooba and I were also invited to the meeting. But we were not aware of our invitation to the meeting because we were visiting the grave site of Konko-Sama and some other places.

When we returned to the second floor of the Kibinoya Inn, there was no body in the room besides two of us. We simply wondered where they all had gone and spent time idly. Then, the Rev. Azuma came back to the inn hastily. As soon as he found us in the room, he shouted out, "What on earth are you doing here?" I asked back the question. He spoke in anger and said, "What are you talking about! Don't you know you've been invited to a meeting by Konko-Sama? Where have you been?" I answered back, "How do we know about the invitation? We have never been informed of the meeting." He responded, "That is absurd. How can you not be informed of the invitation? Anyway, come along with me to attend the gathering." The Rev. Azuma was so intense in his behavior. I asked him, "Where are we heading for?" He responded, "Don't say anything. Just follow me." I responded, "Anyway, I feel so grateful for the extended invitation for us from Konko-Sama." We raced to the meeting place.

We were ushered through the entrance gate of the residence of the former "Kancho-Sama" Chief Administrative Minister. As soon as we entered the room, I noticed that much of the "omiki" rice wine was already consumed. The former "Kancho-Sama" enjoyed little rice wine. The Rev. Kondo also consumed only a little. The former "Kancho-Sama" and the Rev. and Mrs. Shirakami II already left from the meeting room. In the room, there were Shijin Konko-Sama, the Rev. Norio Sato, Konko Kaneyoshi-Sama, who was the elder brother of the presiding "Kancho-Sama," who was the father of so-called "Nishi Konko-Sama." There also was Mr. Abe and Mr. Fujii. I also witnessed the Rev. Fujimori Kondo at one corner. At the center of the far end of the room, the Kami altar was installed. The Rev. and Mrs. Kondo, the Rev. Sugita, the Hata, the Rev. Akisato and Mr. Azuma were sitting down orderly. In corresponding to my entry into the room, I just extended my initial greeting by saying, "Thank you very much for your invitation." Konko Shijin-Sama responded to me by extending a welcome greeting, "Oh, you are welcome." He signaled his hand and tried to invite me to the seat next to him by saying, "You might feel comfortable here. Just come and sit down over here." I could not accept his invitation so casually and showed my hesitation. At that moment, the Rev. Sato vacated his seat for the use of the restroom. Konko Shijin-Sama said, "Come over here. Take this dish table over there." The dish table was placed to a vacated seat where the Rev. and Mrs. Shirakami occupied. Although Konko Shijin-Sama invited me by saying, "Come and sit down over here", I didn't know what would be an appropriate response to the situation and was looking at Konko Shijin-Sama in confusion. I felt my heart racing. Konko Shijin-Sama extended a casual invitation for me and encouraged me, "Don't be reserved." I didn't think I deserved this much treatment from Konko Shijin-Sama but followed his words by responding, "Thank you very much." And I sat next to Konko Shijin-Sama. A while later, the Rev. Sato returned to his seat and took my dish table away and placed it to another vacant space and said, "Your seat is over there." I felt so overwhelmed with the sense of awe for the situation and shed the tears in happiness as I followed the thoughtfulness of the Rev. Sato. Because of my new seating position, Mr. Ooba couldn't find his own seat. Because of his late appearance to the meeting, he was assigned to the lower status position in the room.

As the meeting progressed, they lost cheerfulness. Till then, they enjoyed lively interactions with each other. Some of the people in the room, like the Rev. Sato and the Rev. Kondo attempted to cheer up the air again for the sake of Konko Shijin-Sama.

They responded to the extended intent. The Rev. Kondo began to talk, "Konko-Sama, Hata is going to entertain you by mimicking the Rev. Sato on the stage." The Rev. Hata had a reputation for his excellent art of mimicking. If he mimics the Rev. Sato behind a screen door, everybody would be convinced the real Rev. Sato is speaking." The Rev. Kondo added, "Please enjoy an excellent presentation by

Hata.” Konko Shijin-Sama responded, “I certainly will enjoy a show.” The Rev. Konko asked the Rev. Hata, “Please come forward and perform your entertainment for Konko-Sama.” The Rev. Hata expressed, “What an honor I am given. Please excuse me.” And he came forward and extended his greeting for his performance, “I am going to mimic the speech of the Rev. Sato.” Konko Shijin-Sama responded, “Please go ahead.” The Rev. Hata began to imitate the Rev. Sato by reading a line from the text, “Chin uyauayshiku omoimireba.” As soon as Konko Shijin-Sama listened to the expressed line of speech, he put down his cup on the dish table and stated, “Hold your performance right there.” The Rev. Hata couldn’t go further in his performance. We were all puzzled what was going to evolve. Konko Shijin-Sama spoke, “I am not educated as much and can’t make out what you are trying to say.” The Rev. Hata replied, “I am sorry to trouble you.” Konko Shijin-Sama asked, “I am afraid you seem to be repeating a message delivered by the Emperor, aren’t you?” The Rev. Hata answered, “Yes, I am.” Konko Shijin-Sama spoke, “It could be inappropriate for you to deliver the message of the Emperor from your seating position. If you read the lines of the Emperor’s message, come up to the upper seat over here.” The Revs. Sato, Kondo, and Hata and others became deeply disoriented by the extended thought of Konko Shijin-Sama. They couldn’t respond to the evolving situation and lowered their head down and kept silent. They expressed, “We are truly sorry for the trouble.” Konko Shijin-Sama instructed, “Continue your performance over here.” The Rev. Hata responded, “Yes, sir.”

As you may know, the residential building of the former “Kancho-Sama” had the same structural features of the residence of “Kancho-Sama.” The alcove in the older house was situated at the lower end of the room. At the center of the far end of the room, a shrine for Kami-Sama was placed on the raised floor. He gestured by moving his hand, “This side was the edge of a terrace and the Rev. Hata sat at the alcove area and performed his mimicking. The Rev. Hata was looking at the direction of the Rev. Sato for some thoughts for a while. The Rev. Hata stated, “I will follow your instruction and read the message from the Emperor from the upper seating position.” He began to read lines from the text.

Konko Shijin-Sama listened to the presentation and clapped his hands in praise of the performance at the end. The meeting was held in enjoyment of “Omiki” rice wine, but the entire atmosphere of the room became so awkward that nobody dared to speak. The Rev. Hata returned to his own seat.

The Rev. Sato expressed, “I truly appreciate your educational instructions today. And I feel deeply ashamed of myself.” The same was true to the Rev. Kondo and the rest of the people in attendance. They didn’t know what to say. To break the ice, the Rev. Sato attempted to compose some Japanese verses in corresponding to the awkward situation. The Rev. Kondo also responded to the Rev. Sato. Both of them composed their own verses in writing. The Rev. Sato held verses of his own and the Rev. Kondo’s and proceeded before Konko Shijin-Sama and extended his thoughts, “This evening, you gave us an excellent opportunity to discipline ourselves. Thank you very

much. We feel ashamed of ourselves for our lack of thoughts. To discipline ourselves hereafter, we have composed our thoughts in writing in this manner. We extend our sincere apologies.” The Rev. Sato presented two compositions before him. Konko Shijin-Sama responded by saying, “I see,” and took a look at the compositions and put them on the alcove behind him. I was sitting next to Konko Shijin-Sama and was serving him. Despite the fact the meeting was held primarily for the enjoyment of drinking and entertainment, there was no entertainment by singing. There were no women who served “omiki” rice wine. Only Mr. Fujii and Mr. Abe served to others in the room. The air in the room became so dull and everybody was aware that they should do something to entertain Konko Shijin-Sama who devotedly served Kami-Sama day to day. The Rev. Kondo proposed, “Somebody, how about you, Akisato, perform dancing.” He responded to the request by saying, “I will be honored to present my dancing.” At first, he mimicked the movement of a train leaving from the station. Next, I was appointed to perform a dance called “Satsuma-Odori.” The dancers put on “haori” garment inside out, put on a towel in the “ho-kamuri” style over the head and face, hold a stick on the waist band and perform singing. I am not good at any entertaining skills, but agreed to perform the dancing. The Rev. Sugita and Mr. Takejiro Akisato and the Rev. Kondo also joined the performance. We prepared for the performance in the adjacent room. The Rev. Kondo asked for extra Japanese towels and “haori” outfits. In responding to the situation, Konko Shijin-Sama provided his own towel. The Rev. Abe thanked him. But he needed a “haori outfit.” Again, Konko Shijin-Sama took off his own “harori” outfit and folded and presented it to the person who needed it. The Rev. Sugita responded to the act of Konko Shijin-Sama and extended his thanks to him. He returned to the adjacent room with the outfit for preparation. I was deeply impressed by the forwarded acts of Konko Shijin-Sama. Then, Konko Shijin-Sama pulled by the side of my clothes and told me, “You know, the items I received from Konko-Sama directly are just two items. One is that ‘harori’ outfit provided to the other side, and the other is this ‘hakama’ skirt I am wearing.” I was deeply moved by the remark forwarded by Konko Shijin-Sama. You may know that Konko Shijin-Sama was wearing the “hakama” which was made from a material called “futako-ori” or “oshijima” striped patterned. He pointed the “hakama” skirt and related, “I have only those two items from Konko-Sama. Konko-Sama stated, ‘Wear these clothes and save the people.’ How grateful and honored I am. Although Konko-Sama told me to wear those clothes for the divine task of Toritsugi-Mediation, I cannot wear them for my daily duties. I wear those two clothes just first three days in the New Year. It would be ten years by tomorrow since I have kept the tradition. The day after tomorrow, I will put them in a garment box and store them away. There would be no other occasion I would put them on again in the future.”

I don’t think I should keep this message only for myself alone. Please extend your deep thoughts for the story I have shared with you today. (To be continued.)