



KONKO MISSION BULLETIN

Konko Mission of Wahiawa, 207 Muliwai Avenue, Wahiawa, HI. 96786. Phone/Fax: (808) 621-6667, Cell: (808) 294-6331
E-mail: konko-wahiawa@hotmail.com. Also, find us on Facebook. Head minister: Rev. Yasuhiro Yano. Vol. XXV, No. 1, January 1, 2013

The following is a speech script delivered for the End of the Year Service observed on Sunday, December 23, 2012.

Filial piety for the Divine Parent

By Yasuhiro Yano

Thank you for your attendance to the End of the Year Service for 2012. Although we still have six more days till the New Year's Day, this is the last Sunday we can hold the function due to the annual Mochi pounding, which is scheduled for Sunday, December 30. This Mochi pounding can be a form of our celebration of the blessings we have enjoyed in the ending year. We can participate in this function in good health, good relations and stable family life, which can be a manifestation of the blessings we have enjoyed through the practice of faith.

Today's End of the Year Service is intended to extend our sincere thanks for all the blessings we have enjoyed thus far through our engagement in the practice of the Konko faith. This is the occasion we turn our hearts towards Kami-Sama and try to look back at the year and find out what blessings we have enjoyed.

As I always have shared the thought of "*Konnichi made no orei*" or extending thanks for any and all blessings we have enjoyed. It is not just a random act of extending our thanks for the blessings we have enjoyed. It is a continuation of the act of blessings we have ever extended our thanks to. I have jot down the names of the people who have ever come into connected to our church. All of the members who regularly attend the church are also included. The first message I add to each and every believer's name is the message of "*Konnichi made no orei*," or extending thanks for the continued enjoyment of the blessings each of you have received. It includes your good health, good relations and good financial standing. If our life becomes troubled with even one of the three elements missing, our lives would be troubled, much like a wheel that is missing one of three spokes. If you have enjoyed good health, try to extend thanks for your good health. If you have enjoyed good human relationships, try to extend your thanks for the relationships. If you have been much blessed financially, or even if you may encounter some stressful situations, as long as you have been enabled to continue your normal life, try to extend

your thanks. These are the due prayers of thanks to Tenchi Kane No Kami, Our Divine Parent as Konko believers.

The year 2013 will mark the 130th Memorial Year for the Founder Konko Daijin who passed away on October 10, 1883. The Konkokyo Headquarters Office does not use the expression of the 130th Memorial for the Founder, but just stated the 130th Anniversary of the Founder. I am not sure why they used this expression, but I assume the departure from the physical form liberates the Founder from all the physical restrictions as he had stated, "I wish I could live forever, but with a physical form, I sometimes feel pain and think I cannot fully save people" (III Naiden 13-13). He also stated, "After my physical form disappears, I, Konko Daijin, will go wherever I am asked" (III Naiden 13-3). In this manner, for the Founder Konko Daijin, the departure from the physical form means a sort of rebirth into the spiritual being who can help people as he wished. There will be extended special observances of this commemorative historic moment for the Konkokyo Religious Organization at the Headquarters Church at Konko Town in October.

A group of pilgrims from Hawaii is to attend the function to be scheduled on October 3, 2013. I recommend the believers would make a pilgrimage once in a lifetime. The experience will help you to deepen your relationship to the Founder and the Konkokyo faith tradition as a whole.

And whenever I extend my thought for visitation to church, especially to the Headquarters Church at Konko Town, I always remember an episode that took place while the 4th Konko-Sama, the late Rev. Kagamitaro Konko was serving at the Toritsugi-Mediation Desk. I would like to share the story just for your reference to the practice of faith.

A very poor elderly woman who lived day to day with meager income saved travel fund in hope of making a pilgrimage to see Konko-Sama at the Headquarters Church at Konko Town. One day she could make a pilgrimage. Upon her arrival to see Konko-Sama, Konko-Sama spoke even before she uttered her voice by saying, "Kami-Sama has accepted all of your spending for your pilgrimage today. You had purchased a pair of new shoes and new clothes, paid for your travel expenses. You also dined at the Tsuchiya restaurant. Kami-Sama has accepted all of your spending as your extended offerings."

I learned this episode soon after both my wife and I started serving at the local church in Wahiawa some 35 years ago and the more I spend time in serving as a Toritsugi-Mediator, the more I appreciate deeper meaning of the message shown in this quoted episode.

What I appreciate the most is the profound meaning of acceptance of what we have forwarded towards Kami in appreciation of the blessings we have become aware of. There is a dying expression of “Oya-koukou” or filial piety in Japan. In the Japanese culture “Oya-koukou” means parental fulfillment in acceptance of forwarded thoughts and love of the child who think and appreciate the caring and love of the parents. The parental love is perpetual in corresponding to the birth of a child. At some point in life, the child become aware of the unconditional caring and loving being forwarded by the parents and think of taking some action of showing appreciation for the debt of love and caring being enjoyed for so long. Some people may end up their life without any thought of appreciation for their parental contributions for their upbringings. Only those who can appreciate all the debts of love and caring can bring the state of “Oya-koukou” in which both the parents and child can be mutually fulfilled in the relationship. Some ministers use the expression of “Kami-koukou” or filial piety toward Our Divine Parent. The same thing takes place between Our Divine Parent and us. We have referred to the state of relationship as “aiyokakeyo” mutually fulfilling relationship between Our Divine Parent and each individual.

Konko-Sama Says . . .

Few have a heart that Kami can accept. Those whose hearts can be accepted by Kami will be blessed with good health, wealth, and wisdom for three generations, resulting in a strong family lineage. Those whose hearts are not accepted by Kami may have wealth as well as wisdom, but will get sick. Those who have wisdom and good health will lose their wealth. If they do not lose their wealth, their beloved children will die, leaving no heirs. Since these people are not aware of Kami’s blessings, they are always lacking one thing or another. If you practice faith and understand Kami’s blessings, you will live a peaceful and stable life. You will have descendants and gain wealth. You will receive divine blessings from year to year, and then from generation to generation. (III Konko Kyoso Gorikai 78).

Bulletin Board

Annual Mochi Pounding

The 21st annual Mochi Pounding was held at the Wahiawa Church on Sunday, December 30, 2012. The weather condition was just right for the laborious mochi pounding with a bit of drizzle and no sunlight. The overwhelming number of volunteers including the church members, friends of church members and our children and the faithful returning customers who enjoyed our mochi made in the traditional manner, with wooden mallet and *usu* mortar. We yielded approximately 540 pounds of mochi during the day. Thank you all for your zealous support for this annual end of year tradition at our church in Wahiawa initially started as a casual display of traditional mochi making for our children.

Shingyo Kikan or Daily Devotionals

We have been observing the annual Shingyo Kikan or Daily Devotionals for the month of January in appreciation of the continued operation of the Divine Mediation of by the Spiritual Heads at the Headquarters Church. The daily prayer sessions have been held at 6:00 a.m., 9:00 a.m. and 7:30 p.m.

H.C.R.P.

The next regular meeting will be held on Monday, January 7, 2013 at 1:30 p.m. at the Church of Perfect Liberty.

Volunteer Activity at Wahiawa General Hospital

The monthly volunteer activity at the same facility will be held on Friday, January 11 at 10:00 a.m. Your participation to the program will be very much appreciated.

4th KMH –KCNA Missionary Women Society Seminar

The once in every five year joint KMH –KCNA Missionary Women Society Seminar will be held at the Konko Mission of Honolulu from Friday, January 25 through Sunday, January 27, 2013. Five people from Japan are also scheduled to attend the function.

General Meeting & New Year’s Party

The annual Wahiawa church members meeting will be held on Sunday January 13 at 11 a.m. following the regular Sunday Service which will be held at 10:00 a.m. Following the formal meeting, the annual New Year’s Party will be held through 2:30 p.m. Please bring a \$3.00 minimum grab-bag item per person as you show up for the function.

KMH Board of Trustees Meeting

The meeting will be held on Saturday, January 19 at the Konko Mission of Honolulu from 10:30 a.m.

Honoring Mitama Spirits

January

Owari Kaneshige	1/2/1989
Clarence Olsen	1/3/2013
Alesandro Caraballo	1/17/1985
Tama Noguchi	1/17/1985
Mitsuru Miyamoto	1/20/2007
Tsuneko Takahashi	1/24/1997
Chikiko Hayashida	1/24/1940
Marc Perrone, Jr. (MJ)	1/27/2010

The 5th Memorial Service for the Late Mrs. Hilda Kazuno Yamamoto, who passed away on December 14, 2007, was held on Saturday, December 22, 2012

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

Insight into the teachings in “Tenchi wa Kataru” or “Voice of the Universe”

The followings are excerpts of series of an English translation of “Tenchi wa Kataru—Kanwa-shu” or “Compilation of Insight into the teachings in the Voice of the Universe” which contains 400 selected teachings from the original “Konkokyo Kyoten” or the “Konkokyo Scriptures.” Three authors, namely, the Revs. Mikio Seto, Yasushi Hata and Matsutaro Kōsaka contributed the insightful articles. The translation is provided by Yasuhiro Yano. (Reference pages 31, 32 and 33)

No. 31

If people do not receive divine blessings, then Kami and Konko Daijin will not be happy. If they suffer and don't receive divine blessings, kami cannot fulfill His duty. When people cannot do well, Kami and Konko Daijin cannot do well. (Fukushima Gihe'e 14-2, Kyoten page 675)

Kami is fulfilled in witnessing the salvation of humanity.

The Divine Love for humanity is stated in the teaching.

This message shows three stages of how Kami and Konko Daijin would respond in encountering the situation in which we fail to enjoy blessings from Kami and consequently encounter suffering.

The initial response is stated, “Kami and Konko Daijin will not be happy.” We feel unfulfilled when we don't get

blessed. But both Kami and Konko Daijin also feel unfulfilled in corresponding to our suffering. This statement shows true nature of the divine love for humanity that Kami feel fulfilled when we are fulfilled, while Kami also feel unfulfilled in corresponding to our suffering.

The second stage is in the statement, “If they suffer and don't receive divine blessings, Kami cannot fulfill His duty.” This can be interpreted in such a manner that Kami's existence can be nullified if we do not receive blessings accordingly as Kami wishes. In other words, Kami has always be with us and tried to help us to enjoy blessings.

The third stage is in the statement, “When people cannot do well, Kami and Konko Daijin cannot do well.” Kami is fulfilled only in witnessing our fulfillment; if we are not fulfilled, Kami also cannot be fulfilled. Could there be any other supreme deities other than Tenchi Kane No Kami who loves us in such a manner that the ultimate fulfillment of Kami is actualized in witnessing our fulfillment? In other words, Kami lives with us and tries to help us to get fulfilled.

In this manner, the nature of divine love expressed in the Japanese term of “kawaii” implies such a deep and awesome meaning that Kami always accompanies us and understands our suffering as His own and tries to help us to live a life of fulfillment.

No. 32

A mother loves all of her children, but she shows more attention to the child with the most problems. Kami is the same. The more misfortunes and unhappiness a person has, the stronger Kami's compassion towards that person is. (III Jinkyu Kyogoroku 4, Kyoten page 811)

Much greater divine attention has been directed to those who are in suffering

What would be the most relevant way to show the nature of divine love for us which is expressed in a Japanese term “kawaii”? The most paralleling example can be the parental love towards their beloved child. In this message, Konko Daijin tried to show divine love through an introduction of parental love.

One of the authors of “Manyoshu Poetry Collection” or “The Anthology of Myriad Leaves”, Yamanoueno Okura composed a verse, “*Uri hameba kodomo omohoyu kuri hameba mashite shinohayu izukuyori Kitarishimonozo manakai ni motonakakarite yasuishu nasanu.*” (There can be many interpretations of the verse. Professor Hideo Lery made an English translation of the verse as follows, “When I eat a melon, I think of my children. When I eat chestnuts, I long for them even more. Where do they possibly come

from? Their mischief before my eyes and keeps me from my sleep.”) The tastes of melon and chestnuts reminded the author about the children who were physically away from him at that moment in life and caused emotional surge of wanting to see them on the spot. The images of the children constantly appeared in mind bothered him and prevented him to get a better sleep at night.

The universal heart of parent is that they always think of their own children. They are naturally inclined to be with their children when they are happy and even when they are in suffering. The parents will never be fulfilled if their children are in suffering.

It would be a true nature of parents who show more concern and love to the child who experiences a less fortunate life than other siblings. In general, those who experience economic difficulties, struggle in lower social esteem, and depend on others for their living are left behind and taken lightly and ignored. The general public responds in such a manner. It would be quite extraordinary that someone shows deeper caring and empathetic thoughts for those who are struggling and experience unhappy state of living.

But that extraordinary manifestation of empathetic heart represents the divine heart toward humanity. This extraordinary heart can be hardly understood by ordinary people, but some parents may be able to experience. But Kami always forwards that extraordinary heart towards us. How wondrous the divine love and caring for us! This message will surely help and encourage those people who are in suffering and experiencing the state of unhappiness.

No. 33

The more trouble and worry a child causes, the more compassion the parent has. Similarly, the more people do not understand Kami’s heart, the more compassion Kami will have. A child who asks his parents for something sweet may be given it. But a child beckoned by his parent may rebel and run away. The parent will then become compassionate and wonder how the child is doing. Kami’s compassion for people is the same as parents’ compassion for their children. (II Sato Mitsujiro 3-1, 2, 3 Kyoten page 569~570)

Kami shows much concern and love to those who have little appreciation for the extended divine love.

The message in the previous page 32 stated, “The more misfortune and unhappiness a person has, the stronger Kami’s compassion towards that person is.”

The message in this page 33 elaborated a much deeper nature of divine love in such a manner that the more people do not understand Kami’s heart, the more compassion Kami will have. That nature of divine love can be likened to the compassionate heart of parents who respond to a

troubling child who causes worry, goes against the parental will, and shows little appreciation for the forwarded parental care and love.

In normal human interactions, there can be some people who may show some concerns towards the individual who would cause troubles, but it would be almost impossible to witness such an individual who shows much greater concerns and compassion for a party, who betrays and shows no appreciation for any extended thoughts. It would be a distinctive nature of a parent who would be able to extend such compassionate heart towards another being.

But parents are also human beings. Some parents may experience extreme distress against the child who rebels by responding in such manners as to yell in great anger, “Get out of the house and never come back again. The family without you is much better.” The child may respond in return by saying, “I’ve never wanted to be your child. It is you who gave birth to me by your own choice.” That is actually a true story I experienced once while serving at the Toritsugi-Mediation Desk some time ago.

No matter how bad the relationship evolves between parents and child, the parents can hardly sever the ties even with such a troubling child. After a pause and the normal state of mind returns, the parents will be overwhelmed with the heart of pity, and eventually try to extend their caring thoughts and prayers for the troubled child to get better and enjoy a much happier life. That emerged parental love is not something they can have on their own, but it would be the heart of Kami inherently given to each individual being manifested promptly in corresponding to an acute circumstance.

In the same manner as we can get a glimpse of the heart of Kami shown in the form of parental love over the troubling child, Kami extends His love even to those who show little appreciation to the extended divine love.