



KONKO MISSION BULLETIN

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2nd Konko Mission of Wahiawa Ohana Camp



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Head Minister*

From the inception of the annual faith learning program called “Konko Mission of Wahiawa Ohana Camp,” I have jotted down the words and the date of the scheduled operation in the daily prayer book called “Gokinen cho.”

Last year, being able to hold the Summer Ohana Camp for the first time was truly a blessing, considering our limited financial resources, small congregation and so forth. However, through much fund-raising activities, donations and the support of the people in the faith community and Kami-Sama’s blessings, we were able to hold the 2nd Ohana camp.

During the first camp carried out on July 9 and 10, 2011 at Camp H.R. Erdman, Mokuleia, 25 people registered to attend the camp. Most of them were members from the congregation and some friends and family of the Wahiawa Church.



This year, we held the second annual camp at the same place from June 23-24. As the deadline had passed for the camp application, only about 11 people were likely to attend. Two weeks before the camp, the number of participants grew to 23. Many of the participants were childhood friends of our children and their family and friends. Eight children fully enjoyed the two-day program. The young adult participants, who were not at all familiar with the Konko faith, also enjoyed learning about the Konko faith during the free Q&A session. They asked many fundamental elements such as the meaning of the eight petal Konko crest, the objective of engagement into the Konko faith, church visitation, blessings, Goshinmai Sacred Rice and so forth. They also enjoyed the adrenaline rush experience of climbing the “Alpine Tower” and swinging from a very high place.



The following is the Opening Prayer that I recited for the Second Ohana Camp:

On behalf of the participants to the Second Ohana Camp at Camp HR Erdman, Mokuleia, I Yasuhiro Yano, Head Minister of Konko Mission of Wahiawa extend my prayer:

Dear Ikigami Konko Daijin-Sama and Tenchi Kane no Kami-Samar, Our Divine Parent of the Universe, we, the believers and friends who have ever been guided to the Konko Mission of Wahiawa in one way another, have gathered here on this day,

June 23, 2012 at this wonderful meeting place for the second annual faith learning program called Ohana Camp coordinated by the Konko Mission of Wahiawa in the primary endeavor of expanding our Konko faith community in the state of Hawaii through better understanding of the Konko faith during this two-day camp.

We extend our deep thanks and gratitude to Our Divine Parent, Konko-Sama Principal Toritsugi-Mediator at the

Headquarters Church and the line of Divine-Mediation and all the willing participants and coordination of the Konko Mission of Wahiawa faith community for enabling us to be here today. Thank you for enabling us to reach this point through many meetings, coordination of the supports of our church congregation and overall Konkokyo faith community in Hawaii. We give thanks for the good health, good family relationships and healthy financial wellness of all the participants. We give thanks for the accommodation of all contributing elements for this function, such as the availability of the facility at this place on this day; the financial resources we have acquired through many fund-raising activities and donations; the people's willing participation and congregational support for the program; the support of the staff people at this facility; the good weather condition and all other elements that have made it possible for us to be here and enabling us to carry out this faith-based family camp.

Ikigami Konko Daijin-Sama and Tenchi Kane no Kami-Sama, Our Divine Parent, please guide each of us to be able to enjoy our engagement in the program in good health and safety and develop better understandings of the basic elements of the practice of the Konko faith and furtherance of our engagement in the practice of faith. Please let each of us be considerate to each other and help one another during our stay. Even after the program is over, help us to live more in line with the heart of Kami. Let us remind ourselves that through this program, we learn to appreciate any elements in life, such as our basic bodily functions of walking, seeing, hearing, talking, feeling and breathing. Let us be thankful for the water we use, the land we tread on and the shelters we live in, the air we breathe and the people living in the communities and all living things are possible through the work of Our Divine Parent. Let each of us appreciate all blessings in life.

Ikigami Konko Daijin-Sama and Tenchi Kane no Kami-Sama, Our Divine Parent, please help and guide us to perpetuate this camp year after year and let this program grow into a more comprehensive learning opportunity for anybody who have interests in the faith tradition as we continue to hold this annual program.

Toritsugi Divine-Mediation



We talked much about the practice of the Toritsugi Divine Mediation, which is the vital element in the practice of the Konko faith, but not well understood and practiced in the faith community. I have tried to introduce the work and actual practice of the Toritsugi Divine Mediation from time to time through many episodes of blessings received through the practice. I found a very interesting story in the monthly magazine "Shinai" newsletter June 3, 2012 No. 624 pages 10-11 published on May 3, 2012 by the Konko Church of Amagi. The following is an English translation of a speech script made by Mr. Satoru Irikita of Konko Church of Ookuchi, Kagoshima. The presentation was made at the Konko Church of Amagi on May 3, 2012. The English translation is provided by Yasuhiro Yano.

Live the faith in appreciation of the blessings received

I feel grateful for my happy life and restored good health I have been blessed through the practice of the Konko faith. I would like to extend my sincere thanks both to the Rev. Hidenobu Yasutake and his wife of Konko Church of Ookuchi, who provided me with spiritual support and prayers for me in responding to my daily visit to church.

I was initiated into the Konko church on New Year's Day of 1977. I was 37 years old.

When I reached the age of 35, I had a job at a post office. One day when I went through a workplace physical examination, the doctor found out that I had liver irregularities. On that day, I was hospitalized at the post office affiliated Teishin Hospital in Kagoshima in July of 1975. In regard to the treatment of the liver disorder, they say, "Get as much nutrition and just rest to recover." I was advised to take a long-term hospitalization by the doctor.

In corresponding to the situation in which I had undergone prolonged medical treatments, the parents of my wife in Nagoya quit their jobs and came to assist us in Kagoshima.

The Konko Church of Ookuchi is located just ten minutes away walking from my residence. My mother in law made a daily visit to church, in the morning, in the afternoon and in the evening. I got used to the daily tradition of my mother in law who woke up at 5 o'clock in the morning, and offered a daily morning recitation of prayers before the house altar. After the prayer is over, she made a daily visit to church.

I had very little faith and had little interests in getting involved in any religious faiths. I couldn't understand the strange daily rituals displayed by my mother in law. I was just observing what she did. Later, I found out that the daily ritual of my mother in law is actually dedicated for my recovery from the illness.

I still vividly remember the day when I made the first visit to church. On November 1, 1977, it frosted heavily in the morning. When I noticed my mother in law opened the front door to go out to church, I reflectively jumped out of my bed

and followed her all the way to church. I thought I should respond to my mother in law who prayed extensively for my recovery.

My mother in law never told me that I needed to go to church or to practice faith. The reason why I was initiated to make a visit to church was because of my mother in law who exhibited her prayers for me in action. When I found out that her daily church-oriented daily ritual was mainly dedicated for my recovery from my illness, I just could not hold back the overwhelming sense of indebtedness to her.

At the initial meeting with the minister at the Toritsugi Mediation Desk, he stated, "You are now encountering an impasse in life. The only way you can deal with this situation is to start practicing faith and believe in Kami." From the next day, I accompanied my mother in law to attend daily prayers early in the morning.

The following year in March of 1978, I was hospitalized again. The doctor diagnosed, "You have developed type non-A Non-B hepatitis which is very similar to cirrhosis of the liver. I cannot assure your life. I recommend you to retire from the demanding job at the post office and find a light-duty job." I was a novice Konko believer at that moment and had little idea about seeking Toritsugi-Mediation for the matter. I tried to deal with the situation on my own with great anxiety.

Since I had no idea of seeking help from the minister at the church, without any consultation with the minister and with my wife, I resigned from the post office work.

At first, I had no idea how I could feed my family after quitting my job. The only viable skill I had developed was the skill of the abacus, which I learned to master when I was young. I opened an abacus class. The building for the abacus class was old and needed repairs here and there. Soon after the operation of the class, when it rained, the roof leaked and the rain water got into the restroom. I related this matter to the minister at the Toritsugi Mediation Desk. I understood the message forwarded by the minister in such a manner, "The leaked water from the toilet caused contamination of the ground, and it could be an offense to the ground." Later on I found a plot in another place and built a new house. Through the construction project, I also learned that my life was actually spared by Kami.

In 1991, the doctor told me I had developed hepatitis C. In 1992, the doctor introduced Interferon therapy for me. I related this matter to the minister at the Toritsugi-Mediation Desk. The minister responded by saying the therapy was not yet ready for me and postponed the treatment.

Several years later, in December of 2001, an improved Interferon therapy was introduced for trial. I related this matter to the minister at the Toritsugi-Mediation Desk. This time, I was admitted in the hospital for the treatment for two weeks and received an outpatient treatment for six months. I received 83 injections of the medication in all. At some points in the course of treatment, I experienced high fevers, loss of

hair and other side effects. My liver function tests showed steady improvement. In 2003, I was declared completely recovered hepatitis C. It took 30 years to get to this point.

This year marks 34 years since I quit work at the post office. For all those years, I have encountered little health problems other than the liver disorders. This year also marked 10th year since I was freed from the burdens of hepatitis C.

I attribute my happy life and good health to the work of Kami through my daily visit and Toritsugi-Mediation. I want to pursue a faith life based on appreciation and apologies. We could have committed irreverence against Kami unknowingly. But we have enjoyed blessed lives under the protection and guidance of Kami.

It is all through the dedicated services and prayers of the Rev. Yasutake and his wife that we have enjoyed blessed lives thus far.

Konko-Sama Says . . .

There are no requests that cannot come true. Request through Konko Daijin. You can receive divine blessings for anything. (II Shiota Hachiemon 2)

No matter how well-educated or how smart you are, merely having knowledge about the faith of Kami is not enough. You cannot receive Kami's virtue unless the teachings of the faith are deeply absorbed into your heart and your faith is expressed in your life. (III Jinkyu Kyogoroku 151)

Bulletin Board

Back-to-School Service

The annual Back-to-School Service will be observed on Sunday, July 22, 2012 at 9:00 a.m. in conjunction with the regular monthly memorial service. Please write your back to school personal prayer and bring it to church. Your prayer will be forwarded to Kami through your minister.



KMH Missionary Women’s Society Seminar

The 45th KMH Missionary Women’s Society Seminar was held at the Konko Mission of Wahiawa on July 2 and 3. The theme of the meeting was “Sharing blessed episodes with others.” We also enjoyed pizza-making and had a pizza party afterwards.



Volunteer at Wahiawa General Hospital

We will make a monthly visit to the Wahiawa General Hospital Long-Term Care Facility on Friday, July 13 at 10:00 a.m. Please help us to keep this volunteer activity through your participation and prayers.

H.C.R.P.

The Hawaii Conference of Religions for Peace will holds its regular monthly meeting on Monday, July 9 at the Church of Perfect Liberty at 1:30 p.m.

KMH Board Meeting

The regular KMH Board Meeting will be held at the Konko Mission of Honolulu on July 14 at 10:30 a.m.

Volunteer Activity at Kuakini Hospital

The three local church members in Oahu will help organize a volunteer activity at the Hale Pulama Mau Auditorium at Kuakini Hospital on Sunday, July 15 at 9:30 a.m. “Little Star Dancer” Performance from Tokyo will also be presented at the program. Lunch will follow the program at the Kuakini Hospital. The dancers will also perform at Ala Moana Center Stage at 3:00 pm-3:45 pm on Sun. 7/15. They will also perform at Honolulu Church a day prior 7/14 from 3:30 pm-4:30 pm. Admission is free.

KMH Young Adult Seminar

The first KMH Young Adult Seminar will be held at Pu’u Wa’a wa’a Ranch in Kona from July 20 to July 22. Rev. Edna K. Yano will be the guest speaker.

Wahiawa Church Women’s Club Meeting

The regular church women’s club meeting will be held on Friday, July 27 at 9:00 a.m.

House blessing

In responding to a request from Mr. Channon Pangorang, the Rev. Yasuhiro Yano conducted a house blessing for a newly acquired home in Ewa Beach on June 22, 2012. Channon is Rev. Rodney Yano’s childhood friend. We continue to pray for the safety and comfort of living in the new house.

Honoring the Mitama Spirits for July

Shimeno Iwasa	7/1/1966
Yasuo Hayashida	7/5/1998
Masao Yoshihara	7/12/2002
Rev. Yoshie Yoshino	7/21/2005
Miyamoto Asa Iratsume	7/23/1933
May Shimao	7/30/2004

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 15 and 16)

No. 15

A great tolerance against other religions

Tenchi Kane No Kami does not discriminate between kamis and buddhas. Sinto and Buddhism are both within Tenchi. Don't be narrow as to discriminate against other religions or by following one religion obsessively. Have a broad mind. You must think broadly about the world. (II Ichimura Mitsugoro 17-1, 2 Kyoten page 442)

This message is also related to the subject of how to deal with deities on other religions, discussed in the previous page.

Some people are inclined to speak ill of others. Those people may have their own conviction that they can gain superior status by denouncing others. People may show some tolerance for that kind of misbehavior for the first couple of times. But if they witness the same situation again and again, they will be fed up and doubt the personality of the person in return.

The same can apply in the religious communities. The people of conscience will see that those religions who try to gain their own recognitions by looking down on other religions would be losing their trustworthiness. Any religions who try to establish the valid nature of their own main deities only by denouncing other religions are discrediting their own religious worthiness in return.

The passage in the quoted message reads, “Tenchi Kane No Kami does not discriminate between kamis and Buddhas.” The original Japanese of discrimination is shown as “itou” which implies the act of escaping to encounter with unfavorable element. “Itowa nai,” which is a negative form, means to show little discrimination to others. This is the primary reason why the Konko religious faith has gained the reputation that the Konko faith has greater tolerance for other religious traditions in the world.

But the message shows not only the tolerant nature of the Konko religious faith to other religions. The message states, “Kami protects Shintoists, as well as Buddhists.” Tenchi Kane No Kami acknowledges the roles and functions of Shintoism, Buddhism and other religious faiths and protects them. The reason for the protection of other religious establishments is based on the statement, “Shinto and Buddhism are both within Tenchi (Heaven and Earth).” In

other word, everything exists within the boundary of Tenchi Kane No Kami.

After all, this unique character of the Konko religious faith that shows a greater tolerance to other religious establishments naturally derives from the fact that the Founder acknowledged the true nature of Tenchi Kane No Kami.

No. 16

The kami of kamis

Izanagi and Izanami-no-Mikoto, Amaterasu-O-Mikami and her descendants are all humans. They are called kami but they got their bodies from Tenchi Kane No Kami. If they don't eat the foods provided by Kami, their lives will not continue. When you think about it, you'll conclude that Heaven is father and Earth is mother, and that Tenchi Kane No Kami is a rank above all other kamis: the kami of kamis. (II Ichimura Mitsugoro 2-2,3 Kyoten pages 442)

The teaching was given to Mitsugoro Ichimura in the year of 1882 or 1883. One of the distinctive features of period was the propaganda of defying the Emperor of Japan under the newly established government.

But against the governmental propaganda, the Founder clearly stated that although they say the Emperor and descendants of the Imperial family which was believed to originate from Izanagi and Izanami-no-Mikoto, Amaterasu-O-Mikami found in ancient myths, but they are all humans. The Founder was dared to state that he was adopted as “Ichi no deshi” or the Fist Disciple by Tenchi Kane no Kami from Tencho Daijin, who was believed to be the origin of the Japanese race.

The Founder rationalized that all those so-called human oriented deities, “got their bodies from Tenchi Kane No Kami and eat the foods provided by Kami.” It is obvious that Tenchi Kane No Kami, who represents the supreme deity of Heaven and Earth, stands out as kami of kamis.

How could the Founder make such a clear-cut statement? Two elements may have contributed for his firm belief. The one is based on the conviction about the nature of Tenchi Kane No Kami as has been stated in the quoted message. He perceived that both Heaven and Earth represent the holy body of Tenchi Kane No Kami, the holy sphere, where the work of Kami becomes manifested. Tenchi Kane No Kami gives life to Heaven and Earth as well as sustains all living elements between Heaven and Earth. It is obvious that Tenchi Kane No Kami stands out as the most supreme deity in Heaven and Earth.

The other element is an apparent manifestation of the revealed divine will and ever expanding glory of Tenchi Kane No Kami in corresponding to the maturity of the Founder. The Founder developed his perception of Tenchi Kane No Kami in such a global manner as has been stated, “I am aspiring for a blessing which will completely embrace the world with this faith” (II Kunieda Sangoro 11-1).