



# KONKO MISSION BULLETIN

Konko Mission of Wahiawa, 207 Muliwai Avenue, Wahiawa, HI. 96786. Phone/Fax: (808) 621-6667, Cell: (808) 226-9594  
E-mail: konkowahiawa207@yahoo.com. Also, find us on Facebook. Head minister: Rev. Yasuhiro Yano. Vol. XXXIII, No. 3, March 1, 2021

## You are cordially invited to attend the Spring Memorial Service

**On Sunday, March 21, 2021 @10:00 am**

*Light naorai lunch will follow*

*Service will also be streamed via Facebook Live  
if you are not able to attend in person.*

## Honor Your Ancestors

*Immortality is important for humans.  
Immortality is when others keep praying for you  
after you die. (Gorikai II Kondo Tsuru I)*

## Respond to Divine Love

By Rev. Yasuhiro Yano,  
Head Minister

*On February 1, 2021, I asked my wife, Reiko-sensei to search for some archived articles of the Konkokyo organization for my writing. While she was searching for material, she found an old church bulletin for this church, coincidentally, the newsletter was dated February 1, 1981. She exclaimed that she found a rare publication issued exactly 40 years ago. The publication was both in Japanese and English. In the front page, I contributed my speech script for the weekly Radio KZOO program sponsored by the Konko Missions in Hawaii. The head ministers on Oahu, the Rev. Masahiko Yoshino, the Rev. Tetsuro Yasutake and I took turns to present about 10 to 15-minute-long speeches for the listeners of the radio every week. The program lasted a few years and ended due to the heavy burdens of the ministers for the weekly presentations.*

*The title of the speech I made in Japanese was "Tasukaru Ikikata" or "A way of life in which we can be saved." When I take a look at the message, I found I had been saying the exact same message I have been saying all these years. For your reference, I would like to introduce the speech script in English. The message was aired on January 25, 1981.*

In general, people may hold a concept that if we live conscientiously following the laws and restrictions in the society, we would also be protected by the deities even without believing in any kind of religion. In Japan they say, "When your heart reaches true faith, Kami will protect you even when you don't pray."

I wonder if this could be true? The Founder Konko Daijin stated, "People have often wondered why a man who is honest, doesn't do anything bad to others and is like a Kami or Buddha, is often afflicted with many misfortunes. This is because he has somehow shown irreverence to Kami. No matter how honest and good he is, he is apt to commit irreverence to Kami if he does not practice faith. There is a difference between having a good personality and showing reverence to Kami. No matter how good he is, if he doesn't practice faith, he will not receive divine blessings" (III Jinkyukyogoroku 105).

The truth of human existence is that we simply cannot sustain our lives on our own. Without Kami's presence, we simply do not exist. Each and every human being is sustained by the Life Force that exists abundantly throughout Heaven and Earth. Some may call it "Something Great" and simply put "Okagesamade". Okage means shadow. We have been helped and supported by countless elements of "Okage" that could be visualized and most of them can be intangible.

Ignorance of this true nature of human existence is the very cause of human suffering and difficulties in life. The Founder Konko Daijin also stated, "Kami gives blessings to all people, even those who do not practice faith." We can freely move our arms and legs. We can breathe without any conscious effort. We learn to speak. We are able to eat foods and eliminate bodily wastes. Each of these functions can only be done through the work of Kami-Sama. Through the work of Kami-Sama's blessings, we can sustain our daily livings.

Only when we encounter an impasse in life, such as illnesses, do we finally realize that we cannot sustain our lives as we please. We learn to appreciate that the Great Life Force/Kami-Sama has sustained our lives every second of the day and learn to pray for help. If our hearts are directed only when we encounter difficulties in life, our prayers would not reach to Kami. We should learn to appreciate the fundamental divine love given to us in the form of blessings we enjoy knowingly or unknowingly. Responding to this fundamental divine love is the prayer that can reach Kami-Sama. This is the prayer that can be accepted by Kami-Sama.

When we plan a long and distant trip, we may try to extend our prayers that our journey would be carried out in safety and happiness without any difficult encounters. It could be possible to encounter an accident right after we leave our home. Even a short trip to the neighborhood grocery store can end in tragedy. Do we extend our prayers for a safe trip even to the store? Whether we make a long journey or make a short trip to a nearby

store, or even as we walk around in our yards—we can do so in the blessedness of Kami-Sama.

In the Konko faith community, we have a concept that there are three main elements in the prayers we extend to Kami-Sama. It could be illustrated in a tree in the yard. Think that the whole tree represents an ideal practice of faith. The roots and the trunk would be the main body, that could dominate 60 percent of the whole tree that represents *Orei* or thanksgivings for the blessings received till this day, the branches would share 30 percent of the whole tree, representing *Owabi* or apologies or the elements that need to get reformed, and the small twigs and leaves would consist of 10 percent of the whole, that would be the element of *Onegai*, or asking, requests for our personal concerns and encounters.

Our lives have been sustained in the midst of divine blessings. We live in the midst of divine work. In a sense, we live in the Ocean of Divine Love. Our physical work and intangible spiritual work have to work properly, otherwise we would not be able to function in society. In responding to this great giving from Kami-Sama, extending gratitude is the nature of practicing faith, which has been initiated by the Founder Konko Daijin. Kami-Sama might be waiting for your connection. The only way to actualize this is to direct our hearts toward Kami-Sama in our daily living. Attending church regularly, saying "Konko-Sama or Konko Daijin or simply Kami-Sama," saying a simple "Itadakimasu" for even a glass of water, for a bowl of rice, thanking our daily bodily functions, saying a prayer when you hop into your car to drive are all simple ways to give thanks. There can be many ways to connect with Kami-Sama. Any response in acknowledgement of blessings from Kami-Sama would be appreciated.

The Founder daily extended a prayer, "When the people of the world pray to Ikigami Konko Daijin with a sincere and single-heart, please fulfill whatever requests they have." A small step of responding to this message can be responded by Kami-Sama in an unexpected manner.

## **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 78-1, 2, 3)

## **Bulletin Board**

### **Church Services for March 2021**

- 1 Mon -Monthly Service for Tenchi Kane No Kami (Facebook Live 7:30 pm)
- 7 Sun -Monthly Service for Ikigami Konko Daijin (Facebook Live 9 am)
- 14 Sun -Sunday Service (Facebook Live 9 am)  
-Honolulu Church Spring Memorial Svc (10 am)
- 21 Sun -Annual Spring Memorial svc (FB Live 10 am)
- 28 Sun - Sunday Service (FB Live 9 am)

### **April 2021**

- 1 Thru -Monthly Service for Tenchi Kane No Kami (Facebook Live 7:30 pm)
- 4 Sun -Sunday Service (9 am) (FB Live)  
-Honolulu Church Spring Grand Service (11 am)
- 11 Sun -Sunday Service (9 am) (FB Live)  
-One-year Memorial Service for the Late Rev. Mitsuko Yasutake (10:30 am) followed by the Spring Grand Service (11:00 am)
- 13 Tue -Wahiawa Church Spring Grand Service (6:30 pm) (Facebook Live)

### **The Church Door is Open**

We welcome you to make a visit to our church and church services. Please wear your face mask for Covid-19 precautionary measures.

You also can make an appointment for your personal visit to church anytime of the days.

### **Garage Sale**

We held an impromptu Garage Sale on President's Day, Monday, 2/15/2021. Thank you all for your generous donations of goods and volunteer help for the garage sale. We made \$816.90 from the garage sale items and monetary donations of \$150.00 in support of the garage sale. In total we made \$966.90, which has been deposited into the church general fund. Thank you very much again for your support.

### **Girl's Day Mochitsuki**

We pounded mochi for the Girl's Day on Sunday, 2/28/21 from 8 a.m. We processed only 50 pounds of sweet rice and produced pink and green (yomogi) mochi with anko sweet azuki bean jelly. Due to COVID-19, helpers were limited, but 20 people showed up to help. We made a total of \$858.50 and added additional funds to break even to \$1,000. The \$1,000 has been donated to Gohonbu Headquarters for their main worship hall renovation project via Konko Missions in Hawaii. Thank you very much for your help and support. The cherry blossoms in the church yard are in full bloom. Please come to enjoy it.

**KMH**

●KMH Zoom conference 2021 skype mtg. (5 pm) will be held on Friday, March 12, 2021

●Community Engagement and Outreach Committee meeting will be held on Friday, March 19, 2021 (Zoom at 5:00 pm).

## Honoring the Mitama Spirits

### March

Sandy Abe	3/4/2014
Gregg Sadao Miyasaka	3/5/2019
Richard Fujio Tamabayashi	3/7/1999
Edith Lin Hai Noguchi	3/7/2016
Matsuyo Arikawa	3/8/1995
Thomas Toshito Yamamoto	3/16/1991
Mitsuko Suwa	3/21/2012
Yoshikazu Hirota	2014



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

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 titled, "Konkō Kyōso No Shōgai" or "The Life of the Founder Konko Daijin" authored by the Rev. Mikio Seto, and was published by Konkokyo Theological Research Center. The publication was made in 1980. There are many biography about the life of the Founder Konko Daijin. I would like to introduce this article for your reference in your pursuit of faith. An English Translation was provided by Rev. Yasuhiro Yano.

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### The Ceremony of Adoption

The ceremony for the adoption of this person was conducted in following the old tradition. The main people of the ceremony put on the formal "kamishimo" ceremonial robes. Two uncles from the adoptive household side proceeded to a point along the way to show their gesture of courtesy for welcoming the adoptive son who were accompanied by the family members. They threw a gorgeous celebration of eating and drinking for two whole days. After the main formally invited guests left the place, another party was held to include women and children. Even though this person was young (12-year old), he had a lasting impression of the special occasion and recorded his

memories in details in the memoir called "Oboe" in later years. Because of the extravagant welcoming functions provided for his adoption, this person might understand the significant nature of the event. He might also have understood some great expectations for him extended from the adoptive parents and wishes of the people who showed up at the occasion. He might have assumed the grave nature of the eventualities in the new environment. The adoptive parents sent him back to his native household after the function with a gift of "mochi" sweet rice cakes for the family members. Upon his visit to the household he lived, he might have felt nostalgia and comfort. At the same time, he might have felt some awkwardness in realizing that he already does not belong to the household and lives in a new adoptive household hereafter. The parents gave him a gift of "mochi" sweet rice cake and sent him back to the adoptive Kawate household.

### Changed the Given Name to Bunjiro

As a way to formalize the transition of this person as a family member of the Kawate household, his given name was changed to Bunjiro. The name was held by the great grandfather Bunjiro Kawate who enjoyed a respectable social status and a long life.

### Likes and Dislikes

The adoptive parents extended their loving considerations for this person for his smooth transition as a new family member. They asked him about his likes and dislikes. Without any hesitation, this person expressed, "I do not like mugimeshi (barley meal)." He also said, "I would like to visit shrines and temples, so please allow me to do so on days off with your support."

The reason why this person disliked "mugimeshi" barley meal could be attributed to his digestive reactions to barely. For an ordinary farming household in this age, his expressed request was prohibitively out of the norm and would not be allowed in general. But they occasionally exchanged two portions of barely with one portion of polished white rice and fulfilled the request of this person.

In those days, for farming households, white rice was regarded as luxury, provided only for some special occasions such as Bon festivals, New Year's Day celebration, and village festivities. Their everyday meals were mainly barley based with a bit of white rice mixed and some cooked sweet potatoes. In the Otani village community, they had a dialectic expression of "Han-baku na koto wo yuuna" that means "You should not make such an outrageous request." "Han-baku" means a meal made up of a half portion of white rice and a half portion of barley

that was considered to be a very special occasion feast and can be a selfish demand. The expression implied, "Don't talk big" because it would only be in a dream to enjoy such extravagance. When we extend our thoughts for these historical background of an ordinary farming household, the fact the person expressed his dislike for mugimeshi barley meal was something extraordinary. At the same time, the adoptive parental response to accommodate the expressed request was also extraordinary. The villagers responded to this unusual treatment in the family in such a manner that they mocked and joked about him by saying, "How would you like your barley meal?" Even as he grew up.

As for the second request he had: "I would like to visit shrines and temples, so please allow me to do so on days off with your pleasant support." How could we interpret this message? The expressed thought simply showed the person's in-born inclination for liking to visit shrines and temples. At the same time, the expression "Please allow me to do so on days off with your support" showed his broad caring considerations for the household tasks and caring of his adoptive parents. It would be appropriate to interpret the expressed thought as his honest response to the questions forwarded. It would be hard to give reasons for our likes and dislikes. We simply like something without any rational reasoning. The same is true for our dislikes. Because of human nature of our likes and dislikes, it would be hard for other people to appreciate our likes and dislikes. The expression, "Please allow me to do so on days off with your pleasant support" implies the person's deep consideration for the adoptive parents who could reject his expressed requests. While he lived at the native household, he could live carefree, but he could hold some reserved thoughts toward his adoptive parents if he would be allowed to live in the same manner as he did in his native household.

Interesting thing about the expressed thought by this person is that the spirituality shown in the expressed thoughts had clearly shown the basic pattern of his way of life. He tried to fulfill whatever determinations he held through extending thoughts for any elements involved and worked hard in the actualization of his determined objectives. At some occasions, he looked as if he yielded to external elements and changed his determinations, but he never failed to fulfill whatever convictions he held once. In a longer perspective, it seemed that he could actualize his goals for sure.

The way of life demonstrated in dealing with fulfillment of his goals would eventually be acknowledge as "Jitsui teinei Kami shinjin" means "having a sincere and caring faith in Kami" that would have been identified as a unique Way of

Life later on. He already had demonstrated a primitive form of that religious spirituality at this stage in life.

The fact that this person expressed, " Please allow me to do so on days off with your support " gives readers of his biography a strong impact. Because majority of us may not have that sort of strong spirituality of likeness for pursuit of faith, or we may have a greater preferences of choices than to pursue faith.

The fact that this person expressed, "I would like to visit shrines and temples" means he liked practicing faith without any rational reasoning. He did not have to struggle in practicing faith. In other words, there could be some inborn elements that helped him to enjoy practicing faith beyond his own will. Is there some fundamental difference from this person and us and ordinary people from the very beginning? Can we develop such fervent faith? Or is it possible for us to get blessed even if we may not like practicing faith? (To be continued.)

### Girl's Day Mochitsuki Pictures (2/28/2021)

