



# 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. XXVII, No. 5, May 1, 2015

*From time to time, I have introduced impressive articles I have ever encountered to share them with the readers in the Konkokyo faith community in Hawaii. I found an article featuring the endeavor and dedication of the Rev. Masanobu Hayashi, Head Minister of Konko Church of Naha in Okinawa for his missionary work, especially for caring and comforting the Mitama Spirits of the war dead. The article is appropriately published since this year marks the 70<sup>th</sup> anniversary of the ending of World War II. The article was found in "Konko Shinbun" published by the Konkokyo Headquarters on March 15, 2015. An English translation of the writing was made by Yasuhiro Yano.*

## Prayer for Peace from Okinawa

It was 50 years ago, the Rev. Nobuo Yoshikawa, Head Minister of Konko Church of Fukuoka Takamiya, asked the Rev. Masanobu Hayashi point blankly, "Will you go to Okinawa (for your missionary work)?" At that time, the Rev. Hayashi was a "shugyosei" or a student minister in training under the guidance of the Rev. Yoshikawa. He reflectively responded to the offer by saying, "Yes. If I can be of service there, I'll be happy to go to Okinawa." This was the initiation of the Konkokyo religious operations in Okinawa.

During the final stage of WWII, Okinawa was turned into a fierce battle field where more than 200,000 people, including Japanese and Americans were sacrificed. The Rev. Hayashi initiated his missionary work in Okinawa in February of 1966. Okinawa was under occupation of the U.S. government for its military purposes after the war. Upon his initial step on the soil of Okinawa, the Rev. Hayashi developed a conviction, "There shall be no peace and salvation of Okinawa without salvation of the Mitama Souls sacrificed in the islands." He has upheld that conviction in prayer even today.

### Okinawa, a magnetic field

One of the main elements the word "Okinawa" reminds us is the presence of the U. S. military bases in the islands. After the ending of WWII, Okinawa played a vital role as the "Cornerstone in the Pacific Ocean" which has been regarded as the most vital military strategic point during the conflicts developed in Korea, and Vietnam. But the operation of the U.S. military bases has imposed a great sacrifice and burdens on the people of Okinawa. One of the contentious issues of the election of governor of Okinawa held last year was the relocation of the U. S. Marine Corps Air Station Futenma (located in Ginowan City) to Henoko (located in Nago City). When we take a look at the issue through a historical perspective, we understand that the military bases in Okinawa is closely connected to the torturous suffering of the people during the battles in Okinawa.

Both those who support and those who oppose for the issue pertaining to the relocation of the U. S. military base to Henoko have not solidified their own opinions yet because of conflicts of opinions among their own groups. The Rev. Hayashi stated, "I have been wondering how they can actualize the so-called 'aiyokakeyo' mutual respect and fulfillment for this serious matter."

The Rev. Hayashi who began his missionary work in Okinawa while the islands were still under the jurisdiction of the U. S. government which last for 27 years (ended in 1972). The people of Okinawa refer to the years under the U. S. government control as "America-yo" or the era under the control of America. The Rev. Hayashi learned to appreciate the sufferings the people of Okinawa in that given circumstance. He also experienced harsh critical perspectives directed toward "Yamatonchu" which represents the mainland Japanese people who shared direct or indirect burdens for letting the people of Okinawa get involved in the tragic battles in Okinawa where one in three of the population of the islands were victimized.

This year, Konko Church of Naha celebrated its 49<sup>th</sup> Anniversary. The Rev. Hayashi has dedicated to bring peace to the Mitama Spirits of the people who were sacrificed by the war for half a century. His dedication for the Mitama Spirits reflects the distinctive nature of Okinawa. There shall be something important we can learn through the dedicated services provided by the Rev. Hayashi in Okinawa.

### Pilgrimage to memorial monuments found in Okinawa

The Rev. Hayashi began his missionary work in February of 1966. He has gotten involved in dealing with issues of consoling Mitama souls of the victims of the war. On June 22 of the same year (1966), a war memorial for the soldiers belonged to the First Regiment Heavy Field Artillery called "Housei Yamabuki no to" was build adjacent to "Mange no to" located at Makabe at Itoman City. The Rev. Hayashi attended the memorial service held at the memorial site. One of the people enshrined at the memorial was a believer of Konko Church of Ginza. The Rev. Hayashi indirectly learned that Head Minister of Konko Church of Ginza, the Rev. Seiichi Yukawa related to a person, "The Rev. Hayashi has been serving in Okinawa. I wish he could attend the memorial service for the dead." Thereafter, he has started to visit the memorial site on the 22<sup>nd</sup> day of each month for five years. He took buses to get to the destination, extended prayers and cleaned the site. From the second year, the Rev. Hayashi was asked to serve as chief officiator for the annual memorial service and has kept the tradition till this year.

Having gotten engaged with the issues of caring for the war dead, he had an opportunity to attend a meeting held at the Konkokyo Headquarters in June of 1971. The meeting provided him a major opportunity to broaden his engagement in dealing with the war dead in Okinawa.

The main speaker at the conference was the Rev. Seiichi Yukawa. He introduced a Konko minister who had dedicated to helping the local victims of industrial pollution. The church was located along the polluted river. The minister extended his prayers for the salvation of the victimized people of industrial pollution and world peace. He placed the message of Tenchi Kakitsuke or the Divine Reminder inscribed on a sheet of paper into the flowing water and extended his prayers.

During the conference, he developed a thought of wanting to make a visit and offer prayers to each and every memorial site in Okinawa which numbers approximately 400. The Rev. Hayashi shared his thought to his senior minister. The minister encouraged him by saying, "Many people were victimized in Okinawa. It would be wonderful if you could do some services that would bring comfort and fulfillment to the Mitama souls of the victims. Your intent could help spread the Konko faith as well."

Through the encouragement, the Rev. Hayashi, who has made a monthly visit to the memorial at Mange, changed to attempt to visit every identified memorial site located through the entire main island of Okinawa. Every year, he has made a visit to three new memorial sites. In the last 43 years of his endeavor, he has visited approximately 160 memorial sites.

### **Establishment of a volunteer organization to find and collect remains of war dead in fields**

Okinawa was returned to Japan in 1972. In corresponding to the historic opportunity, the mainland Japanese people who lost their beloved ones in Okinawa initiated to find and collect the remains of the war dead left untouched. The Rev. Hayashi learned through media reports that some volunteer people have collected remains of war dead that have surfaced. He also responded to join the volunteer program to collect remains of the war dead.

The Rev. Hayashi stated, "The first time I joined the program, I encountered the complete skeletal remains of a soldier who still had a rifle on his side. I was shocked in witnessing how such remains could be so easily found. I couldn't hold back tears in witnessing the remains. I extended my personal apologies for keeping the remains in such a sorrowful condition for so long. I became overwhelmed with the heart of apologies to Kami, 'I feel so sorry for finding a sacred body of Kami in such a terrible condition.'"

The Rev. Hayashi continued to engage to the volunteer program thereafter. He shared his thoughts and experiences of the involvement with the community people he belonged. In responding to his shared stories and thoughts, a thought to establish Konkokyo-oriented volunteer work group for the collection of remains emerged. The Konko-kyoto-sha organized a volunteer group for the excavation of remains of war dead in Okinawa in 1977. The annual volunteer program has been organized with the support of various organizations in the Konkokyo faith community till this year.

The Rev. Hayashi stated, "We can understand the cries of the Mitama Spirits of the war dead if we were the one who have

been kept ignored for 70 years in the ground. No offering of incense and flowers. They must be shouting out in desperation to get attention, 'I am buried here! Okinawa has been imposed of the burden of 'meguri' of accumulated irreverence and offenses committed by the Japanese.'"

At one occasion, while the Rev. Hayashi was engaged in search of remains, he became disheartened in witnessing a large pile of rubbish illegally dumped at the valley in the vicinity of the National Cemetery for war dead in Okinawa which is located at Mabuni in Itoman City. The Rev. Hayashi was overwhelmed with a thought, "Mabuni represents the largest holy land where the Mitama Spirits of war dead were enshrined at the sacred place. I just could not accept the desecration of the place in such a manner." He tried to solve the issue in coordination with the Okinawan Interfaith Religious Organization which was consisted of various religious groups in Okinawa and launched a volunteer cleanup program which has been in operation in the last 14 years.

### **Sufferings of the people who lost their beloved ones**

Memorial services are held not just for the Mitama Spirits of the victimized people, but also to give consolation to those people who lost their beloved ones, and have dealt with deep sorrowful memories in their lives after the war. The Rev. Hayashi conducted annual memorial services at four locations. When the Rev. Hayashi has conducted the annual memorial services at "Sekishin no to" (located at Ihara, Itoman City) and "Nanmei no to" at Mabuni in Itoman City, he has extended his deep prayers not only for the victims of war dead, but also for the people who lost their beloved ones.

"Himeyuri no to" is one of the popular tour spots in Okinawa. A small "Sekishin no to" stands next to Himeyuri no to. The memorial was built by the family members of the civilians who were got tangled with the tragic episode of Himeyuri Gakuto Tai (*which was made up of 220 of 16 years old female students and 18 of teachers for assisting nursing care for the wounded. 136 people, including 13 teachers were killed or committed suicide. More than 100 of them lost their lives after the group disbanded.*) One of the family members of the civilians killed, named Toshi Oota recalled that soon after she escaped from the cave shelter, the place was attacked by the U. S. soldiers. She lost three of her small children and her mother-in-law who were hiding in the cave. In witnessing the killing of her family members, she has been tormented in regret, "Why I couldn't die with them together at that occasion." She has never been freed from the guilty and sorrow for all those years.

On June 19, 1993, the Rev. Hayashi conducted a memorial service at the "Sekishin no to." The service was conducted in responding to a request from Ms. Yae Gushi, who was hiding in the same cave shelter with the victimized family members of Mrs. Toshi Oota. She was miraculously spared of her life in the hellish circumstance. At that time she served as Head Nurse at the Army Hospital in Okinawa. During the memorial service, Mrs. Oota extended her greetings. She just spoke, "From this evening, I will be able to sleep in peace" and then choked up and knelt down on the floor. She became overwhelmed with the magnitude of spiritual relief.

After the service, Mrs. Oota related the Rev. Hayashi, “Every night, when I tried to sleep, the image of my three children appeared and tormented me in my sleep. Today, as I attended the memorial service, I felt like my three children’s pains will no longer bother me.” Mrs. Oota passed away three years later. But the Rev. Hayashi has continued to conduct the annual memorial service at the site on June 19.

“Nanmei no to” was built by Mr. Tatsuo Yamamoto, who was a Nisei of American of Japanese ancestry in Hawaii. He served the military duties during the battle in Okinawa. In 1976, the Rev. Hayashi had an opportunity to meet a person named Ms. Kinu Maejo, who explained about the history of the memorial.

While Mr. Yamamoto was marching around Mabuni, he heard a baby’s cry. He found out that a baby was holding on to the breast of the mother who was already dead. He was urged to help the baby, but he had to give up the idea because of the military order. After the war, Mr. Yamamoto returned home in Hawaii. But the tragic scene of the infant tormented him every night. Mr. Yamamoto responded to the condition by making a visit to Okinawa again in 1954. He was given accommodation at the house of Mrs. Maejo for one month. During his stay, he curved a stone memorial to be dedicated to the war dead. The monument was placed before the entrance to the cave shelter. With the help of Mrs. Maejo and related people, Mr. Yamamoto collected remains of war dead found in the vicinity of the cave. After the remains were placed in the cave, Mr. Yamamoto returned to Hawaii. The family members of Mrs. Maejo took care of the memorial and made offerings of water and flowers for the Mitama Spirits of war dead, but no formal memorial services were conducted at the site.

The message inscribed on the memorial inspired the Rev. Hayashi so intently that he resolved to conduct a memorial service for the Mitama Spirits enshrined at the memorial. The Rev. Hayashi stated, “The life exhibited by Mr. Yamamoto who prayed for many people at large is the foundation for paving peace in the world. I thought it would be appropriate to hold a memorial service in corresponding to the observance of the Okinawan Memorial Day on June 23.”

The Rev. Hayashi once attempted to locate Mr. Yamamoto and invite him to attend the memorial service. But he learned that Mr. Yamamoto suffered from physical disorder related to PTSD and gave up the thought of inviting him to the memorial service.

The Rev. Hayashi stated, “There are many people who were spared of their lives and became tormented by tragic memories they could not erase. They experienced unbearable sorrow for the loss of their family members. They had deep regret and guilt that they could not save the lives that could have been saved. There are no discriminations for such tragic encounters regardless of friend or foe.”

#### **A memorial service for the victimized Japanese soldiers**

Last year, the Rev. Hayashi conducted a memorial service for 1036 Japanese Army Kamikaze pilots who sacrificed their lives around the Kerama Islands situated in the ocean of east of Naha City. The Rev. Hayashi prompted to hold a memorial service

for the war dead while he was watching a TV news program that featured the Kerama islands would become National Park of Japan.

The Kerama islands was the theater for a fierce battles between Japan and the U. S. which attempted to land on the islands to establish a foothold for the major battle on the main islands of Okinawa. Mass suicides of the local residents also took place at many places. To prevent the advance of the U. S. attacks, Kamikaze pilots from Chiran Air Base in Kagoshima and other places sacrificed their lives. No mention about the tragedies of the Kamikaze pilots was made in the news reports about the dedication of the National Park of Kerama islands. The Rev. Hayashi was prompted to hold a memorial service for the victimized Kamikaze pilots. Especially, that area is well known as a dangerous place where many divers have been killed every year. I wanted to hold a service in asking the Mitama Spirits of the sacrificed become agents to keep the water safer place for the people who use and enjoy the ocean.

The Rev. Hayashi stated that holding a memorial service for the Kamikaze pilots could cause some negative reactions from the local people in the islands. They had experienced such unimaginable encounters of killings of family members among themselves in mass suicides. The Rev. Hayashi made a preliminary visit to the islands in search of feasibility of the memorial service in April. He also made a visit to the local village office and asked for their help for the service to be conducted. The Section Head of civil Affairs of the office expressed a great deal of appreciation for the memorial service program. The officer also introduced several locations for the scheduled event and promised to provide tents and chairs for the function.

On July 6, the weather condition was extremely hot and humid. The thermometer indicated 34 degree C. In conjunction with the memorial service for the war dead in Okinawa, a prayer service for the safety of the waters around Okinawa were conducted at a beach. Twenty five people, including the church believers, visitors from the mainland Japan, Village Head of Tokashiki-mura village and the staff of the Civic Section responded to attend the services. An altar was set up at the site. The folded paper cranes once placed on the altar when the annual volunteer program to collect the remains of war dead, were also placed on the altar. In addition, all the names of the sacrificed Kamikaze pilots were inscribed on 20 cm x 20 cm papers which were also folded into the shape of a crane were hung on the main Sakaki tree placed at the center of the altar. The services was conducted in a peaceful manner.

According to the Rev. Hayashi, he had to deal with unexpected occurrences and consequences for the preparations of the services. But everything turned out to the better. The Rev. Hayashi attributed the successful services to the workings of Kami-Sama.

#### **The concept of “人=靈和” can actualizes peace**

In reflection of the Rev. Hayashi’s engagement and tending in serving for memorials of the war dead, he always has been in search of answer for “Why ‘ningen’ human beings never learn

to stop wars?" One day, when the Rev. Hayashi was in search of finding the meaning of “人” or human beings in reference to a dictionary, became enlightened to find out the definition of “人” as “靈 (pronounced as ‘hi’, 和 (pronounced as ‘to.’” “靈” means psychic and ”和” means for harmony. Accordingly, “人” means a whole being that holds supreme power. He stated that “靈和” equals the concept of “wake-mitama” which represents the heart of wanting to help others in distress, and ”和” in “和賀心” represents peaceful harmony. In this manner, the Rev. Hayashi developed a full appreciation of the meaning of “人 = 靈和.” If people in the world would develop their understanding of the concept, there would be no reason to get engaged in war. “人” represents a whole peaceful being.

The Rev. Hayashi stated, “We may pray for peace. But praying for peace alone will bring no peace at all. When we pray for peace, we should acknowledge that each and every individual represents a whole peaceful being expressed in “靈和.” When we look at the circumstance of Okinawa, no matter how the current political system may change, new problems arise one after another. After all, we have to change ourselves. It does not matter how other people should behave.”

The Rev. Hayashi, who officiated the memorial service at Kerama in summer of last year, stated that he learned to say a prayer in the following manner, “I am Your beloved child, named Masanobu Hayashi. I am given Your extended heart within me. Kami also resides in my heart. I am Konko Daijin in Okinawa. Ikigami Konko Daijin-Sama, you have saved countless numbers of people. In following you, I also want to dedicate myself in saving others as Konko Daijin in Okinawa. I do want to save Okinawa.”

The thought “Konko Daijin in Okinawa” expressed by the Rev. Hayashi may reverberate in the hearts of the ministers who also represent Konko Daijin at their designated places of given divine missions.



## **Konko-Sama Says . . .**

Konko-Sama said, “People are endowed with the spirit of Tenchi No Kami-Sama. Nittenshi-Sama blesses our bodies with muscles and bones. Gattenshi-Sama blesses our mouths with moisture, enabling us to speak. However, few have a heart that Tenchi No Kami-Sama can accept.

Those whose hearts can be accepted by Tenchi No Kami-Sama will be blessed with good health, wealth, and wisdom for three generations, resulting in a strong family lineage. This is having your heart accepted by Tenchi No Kami-Sama. Unfortunately, people are unaware of this. Thus Kami-Sama feels pity for them.

Having great wealth requires the wisdom that must go with it. Those whose hearts are not accepted by Tenchi No Kami-Sama may have the wealth, but not the wisdom. Thus, they will inevitably meet adversity.

Others who have the wealth as well as the wisdom, will get sick even if they do not want to. They won’t be able to go out and work in the village.

Those who have wisdom and good health will lose their wealth. If they don’t lose their wealth, their main successors will die, leaving not inheritors.

And since those with wisdom and a good family lineage don’t have money, they won’t be asked to fill responsible positions.

These are all evidence of hearts which are not accepted by Tenchi No Kami-Sama. Since these people are not aware of Tenchi No Kami’s blessings, they are always lacking one thing or another.

If you practice faith, understand Kami’s blessings and live a peaceful and stable life, you will have descendants, gain wealth, and be rest assured. Look forward to the future. First you will receive divine blessings from year to year, then from decade to decade, and finally from generation to generation.

Even if a fruit tree blossoms, we don’t know if it will bear fruit or not. If it does bear fruit, the fruit will gradually get bigger. Similarly, with time, the divine blessings you receive will get bigger.

Kami-Sama exists throughout Tenchi, even in mountains, valleys, and river bottoms. So practice faith.”  
(II Sato Mitsujiro 13)

## **Bulletin Board**

### **Monthly Services for May 2015**

- 1 Fri -Monthly Service for Tenchi Kane No Kami (7:30 pm)
- 3 Sun -Sunday Service (9 am)  
-Wailuku Church Grand Service (11 am)
- 10 Sun-Monthly Service, Ikigami Konko Daijin (9 am)  
-Hilo Church Grand Service (11 am)
- 17 Sun -Sunday Service (9 am)
- 24 Sun -Monthly Memorial Service (9 am)

### **June 2015**

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

### **Hawaii Conference of Religions for Peace**

The next meeting will be held on Monday, May 8, 2015 at the Gedatsu Church at 1:30 p.m.

### **Monthly Volunteer Activity**

The regular monthly visit to the Long-Term Care Facility at the Wahiawa General Hospital for volunteer activity will be made on Friday, May 8, 2015 at 10:00 a.m.

### **Zippy’s Fundraiser for 5<sup>th</sup> Ohana Camp**

Tickets for the Zippy’s Benefit Fundraiser program for the 5<sup>th</sup> Ohana Camp have been sold out. Thank you very much for your support. The camp is to be scheduled for June 20 and 21, 2015 at Camp Erdman. May 24 is the deadline for the application for the Ohana Camp.

## Honoring the Mitama Spirits

### May

Toshiko Yogo	5/2/2010
Kiyoka Takahashi	5/5/1999
Rev. Masahiko Yoshino	5/9/2013
Helen Yoshie Eguchi	5/9/2006
Saichi Eguchi	5/9/1997
Rev. Hidejiro Hosaka	5/16/1972
Mark Shiraishi	5/22/2014
Fernie Furusho	5/26/2001
Hideo Fujimoto	5/26/2005
Hiroshi Katsura	5/26/1959

*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 following 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 Matsutarō Kōsaka contributed the insightful articles. The translation is provided by Yasuhiro Yano. (Reference pages 113 and 114)*

### No. 114

**My father and I had violent tempers and always disagreed. After a quarrel, I went to the Hiromae and Konko-Sama gave me a Tenchi Kakitsuke (Divine Reminder). Explaining the line, “Divine blessings are within your own harmonious and joyful heart,” he imparted, “The harmony means for you to be calm and the joy is from the joy of life.” (II Sunami Sanokichi 8-1 Kyoten page 602)**

### “Waga-kokoro” the heart of harmony and joy

Twenty days later from the termination of the Founder’s engagement in his religious activities, Kami gave him a divine message to be written down in record. The statement reads, “天地金乃神 生神 金光大神 一心に願え おかげはわが心にある” (Oboecho 17-5). The message implies that a new path can be actualized through exercising one’s heart. The Founder might have received the message in reverence and prayed intently during that impasse, and got a big blessing of re-engaging in his religious work again. The joy and happiness of the Founder shared with his family members and believers can easily be imagined.

The “Tenchi Kakitsuke” or The Divine Reminder emerged through coordinated work of Kami-Sama and the Founder who wanted to help others by sharing the unique experiences. When the message was openly published, the expression of “わが心” was modified in a distinctive writing of “和賀心.”

The Founder learned to use some 450 Chinese characters, and fully utilized those fundamental letters to express his thoughts in writing. He developed full knowledge of those basic letters, and Kami also acknowledged his earned knowledge. The letters “和賀心” is not just a phonetic expression in Chinese characters. Konko Daijin purposely used the letters to show the divine intent.

The Founder related the meaning of the expression “和賀心” only to Sanokichi Sunami, who initiated his own missionary work at Kuban Church in Okayama. The Founder gave this message to the believer who had serious domestic relations with his father. Sanokichi Sumani related, “I went to my father and apologized, ‘Father, I was wrong.’ He also cried happily and apologized, ‘Son, has your heart changed that much? But really, I was the one who was wrong.’ My mother also broke down and amended, ‘I’m sorry to have been tactless for you both.’ All three of us cried together. From then on, we had no quarrels and my father even began to help with my work” (II Sumani Sanokichi 8-2).

I pray that people in the world will practice to exercise the heart of “Waga-kokoro” or the heart of harmony and joy.

### No. 115

**Those who practice faith must be sincere in whatever they do (III Shinkun 2-7 Kyoten page 774)**

**The original Japanese message reads, “信心 (shinjin)する人は何事にも真心(shinjin) になれよ.”**

As has been shown in the quoted original Japanese message, 信心(shinjin) and 真心(shinjin) have the same phonetic sounds. The intent of the message is that those who practice faith be aware that whatever they say and do with the heart of sincerity.

Usually, the expression of 真心 is pronounced “magokoro.” What does “magokoro” mean? In accordance with a dictionary, the word is defined: “the heart without the elements of deceit and adornment; the heart of sincerity.” In the secular world, people try to deal with their everyday encounters in such manners as to put on an impression, and use strategies. But those who practice faith should try their best with sincerity under any circumstances.

One of the church believers was blessed with a baby boy. But the baby had a complication of bone dislocation. He had to stay at the hospital for a prolonged period of time, while the mother was discharged from the hospital. The mother might have experienced a deep sense of separation from the newborn. But she attended church regularly and expressed her joy and gratitude for the first son who has enjoyed sound growth till this day. Seven months later, the second son was discharged from the hospital. It was a very hot day in July. Upon departing from the hospital, the mother called me over the phone and extended her thanks for the recovery and discharge of the second son from the hospital. They had a lot of items to be brought back to their home from the hospital. They returned home by car.

A few days later, I received a special registered mail for cash delivery from the mother. I found an offertory envelope in the mail. I thought she must be busy and thought it would be redundant to write a message of thanks since she already delivered her thanks over the phone. I placed the offering on the altar and extended a prayer.

Later, when I opened the offertory envelope, I found cash neatly wrapped with a fine sheet of paper which was inscribed with the message of gratitude that she could hold her second son for the first time in seven month after the delivery. I was deeply moved by the sincere heart expressed in the way the offertory envelope was prepared for it to reach Kami.