



KONKO MISSION BULLETIN

Konko Mission of Wahiawa, 207 Muliwai Avenue, Wahiawa, HI. 96786. Phone/Fax: (808) 621-6667, Cell: (808) 224-7907
E-mail: konko-wahiawa@hotmail.com. Also, find us on Facebook. Head minister: Rev. Yasuhiro Yano. Vol. XXVIII, No. 10, October 1, 2016

You are cordially invited to attend the **Autumn Grand Ceremony** For Founder, Ikigami Konko Daijin-Sama

Date: Thursday, October 13, 2016
Time: 6:30 p.m.
Place: Konko Mission of Wahiawa
Sermon: Rev. Reiko Yano



Naorai fellowship dinner will follow. Let's receive the divine arrangements of being able to worship on this very important day.

The first HCRP sponsored Interfaith Community Clean-up at Kakaako Waterfront Park



*By Yasuhiro Yano
Head Minister of Konko Mission of Wahiawa*

The first HCRP sponsored Interfaith Community Clean-up was conducted at the Kakaako Waterfront Park on Saturday, September 10, 2016 from 10:00 a.m. to around 11:30 a.m. The program was initiated by the HCRP in corresponding to this year's Peace Prayer, "Homelessness." As the sub-theme of the meeting, we have developed a slogan, "We see all people as one. May all be happy, healthy, free and safe at home." The homeless issue in Hawaii is quite serious. The per capita homeless population in Hawaii is number one in the country. We know we can do little to ease the situation. In my understanding, the root cause of homelessness is the way that society is made up these days. We live in a society that shuns the homeless for their way of life.

I think there could be something we can contribute to the issue. We can see the issue through our spiritual eyes that can be shown in the theme, "We see all people as one. May all be happy, healthy, free and safe at home." In actualization of this spirituality, we tried to provide cleaning up of the park that has turned into the Mecca for homelessness in Hawaii.

I believe over 40 people showed up for the program. Thirty-nine people signed in for this community project. Rissho-Koseikai, Konkokyo, Ehime Kenjinkai, HCRP members and some other people showed up for the program. I would have expected around 50 to 60 people. But it was just enough for the work to be done in one hour.

When I drove into the street leading to the Waterfront Park, I noticed there were no homeless tents in the entrance areas, like they were in the past. As I parked the car, I found that they have just moved further in to the Waterfront Park. At first, my wife wanted to use the restroom, but returned without using it because the bathroom facility had turned into a shelter for the homeless people. They were lying down on the cold, bare concrete leading to the bathrooms. As I was collecting trash around the Ehimemaru Memorial, I found a woman dressed in a black one-piece dress bathing with soapy water, with the faucet on full blast. At another occasion, I also witnessed a half naked man lying down on the memorial monument. He was resting peacefully on the stone bed under the sun.

I feel so sorry for those people isolated in that manner. They could be the most vulnerable people in the community. There could be many reasons why they have driven into that state of homelessness. Most of the people near the restrooms were women and children, where it is a bit safer and convenient.

It was important to be mindful of their presence and extend thoughts for them, we tried to collect trash all around the park. Some of the volunteers acknowledged the people by saying hello. They responded to the extended smile and greetings. Some of them helped to collect trash around them.

Under the sunny sky, we enjoyed the work and felt something good as we cleaned up the area. At around 11:15 a.m. we finished work and got together at the starting point and took a group picture of volunteers. It can be a small act of seeing all people as one and praying for the happiness, health, freedom and safety of all individuals. When we try to deal with difficult issues, such as homelessness, we feel powerlessness and helplessness when we try to help. If many people in the community, especially those people in power, try to exercise this spirituality in dealing with many issues we face today such as community unrest, racial discrimination even global weather conditions and nuclear issues—it could make a positive impact.

Our Divine Parent of the Universe reminded us, "No one is aware of the blessings of Heaven and Earth which enable people to live. Kami shall have people become aware of the blessings of Heaven and Earth by having Konko Daijin be born throughout the world where the sun shines, in every country, without exception" (Oshirasegoto Oboecho 22-2,3). Let each of us learn to appreciate this profound message and try to respond to this message through our practice of faith.

Konko-Sama Says . . .

“Since Tenchi Kane No Kami is the Parent Kami of this world, all people who live between heaven and earth are the children of Tenchi Kane No Kami regardless of whether they practice this faith or not. If you practice faith in Kami, you will become close to Kami. Kami will then bestow divine blessings and turn major misfortunes into minor ones, and will take away the minor mishaps. Those who say that they practice faith but are still unable to receive divine blessings do not yet know the true virtue of Kami. You should realize that misfortunes cannot be fully understood by man.” Even among devout believers, there are some who stop practicing faith because they experienced great misfortunes. They cut the roots of their faith instead of practicing faith to receive divine blessings that can cut the roots of their misfortunes. This because they do not realize the true virtue of Kami. When people practice faith, they should know the true virtue of Kami. (III Jinkyuu Kyogoroku 32)

Bulletin Board

Monthly Services for October 2016

- 1 Sat -Monthly Service for Tenchi Kane No Kami (7:30 pm)
- 2 Sun -Sunday Service (9 am)
- 8 Sat -Church clean up for Autumn Grand Service (8 am)
- 9 Sun -Sunday Service (9 am)
-Honolulu Church Autumn Grand Service (11 am)
- 13 Thu -Autumn Grand Service (6:30 pm)
- 16 Sun -Sunday Service (9 am)
-Waipahu Church Autumn Grand Service (11 am)
- 23 Sun -Monthly Memorial Service (9 am)
-23rd Annual HCRP Peace Prayer @ Gedatsu Church (4 pm)
- 30 Sun -Sunday Service (9 am)
-Hilo Church Autumn Grand Service (11 am)

November 2016

- 1 Tue -Monthly Service for Tenchi Kane No Kami (7:30 pm)
- 5 Sat -Mini Bazaar & Garage Sale (10 am-2 pm)
- 6 Sun -Sunday Service (9 am)

KMH Autumn Grand Service Schedule

- 10/9 Sun -Konko Mission of Honolulu (11 am)
- 10/13 Thu -Konko Mission of Wahiawa (6:30 pm)**
- 10/30 Sun -Konko Mission of Hilo (11 am)
- 11/6 Sun -Konko Mission of Wailuku (11 am)

Hawaii Conference of Religions for Peace

Prior to the annual Peace Prayer organized by the Hawaii Conference of Religions for Peace and co-sponsored by The Interfaith Alliance Hawaii scheduled for Sunday, October 23, 2016 at Gedatsu Church, the Hawaii Conference of Religions for Peace has initiated the annual interfaith community cleanup program on Saturday, September 10, 2016 at 4:00 p.m.. The purpose of this program is to clean the entire Kakaako Waterfront Park, including the Ehimemaru Memorial to help spread awareness for homelessness in Hawaii that is the main theme of the Peace Prayer. We invited any volunteers who have taken care of the memorial, people in the interfaith communities as well as homeless people for this program. More than 40 people responded to this program and collected over 40 bags of trash and garbage around the park. Thank you for your participation from our Konko faith community in Hawaii.

The regular monthly meeting will be held on Monday, October 17, 2016 at the Gedatsu Church at 1:30 p.m.

All are invited to the Peace Prayer held at Gedatsu Church on Sunday, October 23, 2016 at 4:00 p.m. This year, Ms. Aulani Tavars and Ms. Holly Holowach who have engaged in homelessness in Hawaii will make presentations.

As you attend the meeting, it would be recommended to bring some canned foods or any non-perishable food items that are to be donated to the HIS and Holomua Na ‘Ohana (Weinberg Village Waimanalo)

HCRP Peace Cup Project

Ten students and their parents from Kaala Nippongo Gakuen participated Peace Cup paintings held at the basement of the church on Sunday, September 18, 2016. Our church members also painted the cups on Sunday, September 25 after the Autumn Memorial Service. These cups will be displayed at the Peace

Prayer to be held at Gedatsu Church on Sunday, October 23, 2016.

Volunteer Activity

The regular monthly visit to the Wahiawa General Hospital Long-Term Care Facility will be made on Friday, October 21, 2016 at 10:00 a.m.

Honoring the Mitama Spirits

October

Janet Kimie Faggard	10/3/2012
Hiromi Ishii	10/4/2003
Shizue Yamamoto	10/6/2008
Richard Mankichi Hirota	10/8/1990
Founder Konko Daijin	10/10/1883
Henry Yoshiichi Uyehara	10/10/2007
Kazuyoshi Kidani	10/?/2006
Francis Toshiji Suwa	10/12/1996
Saku Hasuo	10/12/1996
Isamu Tokumoto	10/14/1995
Pasqualine Webber	10/21/2010
Donald Takeshi Katsura	10/31/1953
Edith Hisayo Tamabayashi	10/31/2014



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 287, 288 and 289)

No. 287: I once mentioned to Konko-Sama, “I have been practicing faith for some time now, but I am still poor.” Konko-Sama replied, “You say you are poor, but have you ever gone without a meal?” “No, I have never gone without a meal,” I said. “No matter how much money and material wealth you have, they are of no use if you cannot eat. To be able to eat cheap barley rice in good health is the same as being rich,” he imparted.

(II Shiwaku Kiyō 2 Kyōten page 592)

Being rich and poor

Kiyō Shiwaku once introduced a daughter of Gorōshirō Hirano, named Kinai to the Founder in 1878. She could have gotten engaged in the practice of faith devotedly way before she met the Founder. But she had to deal with financial constraints of the household. The Founder responded to the extended concern of Kiyō and gave the message.

The Founder listened to her and responded, “You say you are poor, but have you ever gone without a meal?” Kiyō responded to the Founder, “No, I have never gone without a meal.” The Founder asserted the blessed condition of Kiyō had enjoyed by saying, “No matter how much money and material wealth you have, they are of no use if you cannot eat. To be able to eat cheap barely rice in good health is the same as being rich.”

The Founder showed Kiyō a new perspective of her economic condition by identifying blessed elements she could be thankful for. Kiyō was inspired so deeply that she also changed her perspective of life in identifying true nature of the poor and the rich. She learned to extend her thought about happiness in life based on the faith-oriented perspective. When we encounter a big problem, our attention would be consumed in dealing with the issue. Even in such a circumstance, when we try to be mindful in trying to identify elements of blessings we enjoy from Kami-Sama. “Happiness” can evolve from the moment of exercising mindfulness in identifying blessed elements in any given circumstances.

While the Founder, who was sharing his thoughts with Kiyō, might become overwhelmed in looking back at those days he had to struggle in poor household economic conditions when he was adopted into a farming family that barely managed to survive. But he was able to work hard and also had a life-sustaining supply of food for the entire family. He extended thanks for the foods being able to share with the family member in gratitude.

No. 288: After lending money, do not demand it back and make the borrower go bankrupt. Practice faith and pry that things will go right. Have it so that he will be happy to repay, and that you will be happy to be repaid.

(II Kashiwabara Toku 6 Kyōten 474)

Lending money

The Rev. Toku Kashiwabara contributed to the establishment of Konko Church of Nakanosho in Hiroshima. She was born at Innoshima Island in Seto Island Sea. After marriage, she moved to live at Tsuchido-machi in Onomichi City in Hiroshima. She operated a clothe-weaving business at the business center of the town in Onomichi. Tsuchido-machi was a seaport town. The business might thrive and handled substantial cash flow. She might have experienced money related troubles, in dealing with customers who fail to pay back what they owed to her. The Founder responded to Toku who extended this kind of business concerns.

There could be many reasons why the debtors could not pay back what they owed. The main reason would be that the borrower was in a dire financial condition. In general, the stockholders would respond to corner such a person and take away any items of value from the property. Once the company is shut down, the stockholders prosecute the debtor.

But no matter how much they try to recover their lost money from a broken debtor it would be of little meaning. That attempt can be likened to extract some oil from the extracts of soybeans usually end up as fertilizers. During the days the Founder lived, business dealers who sold soybean extract for fertilizer made visits and solicited poor farmers, saying they could use the fertilizer now and pay back after the harvest of crops. But many famers could not get enough yields of crops and failed to pay back the amount they owe to the dealers. The Founder related to Toku, “After lending money, do not demand it back and make the borrower go bankrupt. Practice faith and pray that things will go right.”

The Founder talked to Toku to show her empathy toward the person who could not pay back and pray for the person to get blessed of financial matters through his or her practice of faith. We can hardly manage to treat our own illnesses and the weather conditions on our own. The same can be said for dealing with money. But those who enjoy prosperous business operations, they tend to credit their own contributions for successful businesses and likely look down on the poor.

But the Founder tried to convey a message that when we deal with people who struggled to pay back the money they owe, we have to extend our prayers for such people that they can be happy and we also can be happy.

No. 289: People know of the daily wages that come from people, but they don't know of the daily wages that come from Kami. (II Unknown 22 Kyoten page 741)

Daily wages from Kami

In this money-oriented economic world, everybody knows the important nature of money. But the day the Founder lived in rural farming village, the farmers paid rice to the government for taxations. Circulation of currency was rare in those days. As Japan moved to Meiji Ear, the government changed the regulations that they should convert the local-government oriented currencies called “Hansatsu” with a new currency introduced by the new government. The average people became confused and encountered many difficult consequences. In those days, money was extremely precious. During the construction project of a new shrine (Hiromae), the master carpenter mismanaged the construction fund and caused much trouble to the Founder. But the Founder paid wages to him and other workers promptly.

But the Founder had a solid belief that if the master carpenter worked hard diligently and sincerely, he would be compensated wages from Kami-Sama. The Founder might grief a great deal in witnessing that the master carpenter never repented his wrongs and consumed in fulfilling his greediness.

In accordance with “Oshirasegoto Oboecho” the Founder experienced deep trouble over the monetary issues caused by his son Kaneyoshi. But the Founder always extended his sincere prayers for his son. Occasionally, the Founder responded to give away substantial amount of money in request of Kaneyoshi from the monetary offerings made by believers to deal with impending issues. The Founder always extended his prayer that Kaneyoshi would return to live with the family and serve Kami-Sama. Despite the Founder’s extensive prayers for him, Kaneyoshi got into troubles in dealing with speculative investments and vending sale of salt. He could live day to day but never learned to appreciate the nature of daily wages that came from Kami-Sama. The Founder might experience a deep let down.

The quoted message kept by unknown person sounds like that the Founder expressed his deep sorrow for those who do not appreciate the nature of the daily wages that come from Kami-Sama.

HCRP Peace Cup Paintings for Wahiawa Church below:

