



**Autumn Grand Service for  
Ikigami Konko Daijin  
Wed., October 13, 2021 @6:30 pm  
Join the festivity in-person  
or via Facebook live.  
Take-home chirashi-sushi  
bento will be available.  
Please RSVP by Sun 10/10**



## Messages of the Founder

*By Rev. Yasuhiro Yano  
Head Minister*

I have been listening to a recorded message given by my father from time to time, such as while I have been preparing for the morning prayer and cleaning up the church hall. I received the recording from my elder brother back in 2019 when I went to Japan with my whole family. My father's name is Ichiro Yano. He gave the speech at the Headquarters' church while I was attending the Konkokyo Gakuin Seminary for ordainment as a Konko minister. As a representative of a lay believer, he was given the opportunity to make his presentation, probably during the Spring Grand Service held at the main church in Konko Town. It was about 47 years ago. While I have been listening his speech, my wife occasionally says, "You are so fortunate that you can hear your father's message in this manner." My elder brother discovered the recorded message at the Konko Library and so made many copies of the message and gave them to our siblings and other people who had close family ties.

I was preparing for the morning prayer on September 28. It was the day that both my wife and I have arrived at the Konko Mission of Wahiawa, just 45 years ago in 1977. My grandfather, Tōsuke Yano got involved in the practice

of the Konko faith since he was not blessed with any children. My father was born into this world in 1917 through the work of Toritsugi-Mediation by the founding minister of the church, the late Rev. Shimataro Tsuda, who came from Michihiro Kyokai in Osaka, and the late Rev. Hidejiro Hosaka, the third residential minister of the Konko Church of Kawanoishi in Ehime Prefecture. My father always reminded the family members, "My father stated the Konko faith is the true religion. You shall never forsake the practice of faith under any conditions." But my father declared he became a believer of Konkokyo when he reached the age of 19, while he was deeply inspired by the messages delivered by the Rev. Hosaka about the true nature of the Konko faith tradition.

While I was listening to my father's speech on September 28<sup>th</sup>, I felt something special about the message given by him. I am a third generation Konko believer. It would be over 104 years since the Yano family has gotten involved in the practice of Konko faith initiated by my grandfather.

My parents were blessed with eight children, five boys and three daughters. Up to three generations, we have been able to sustain our solid relationships with the Konko faith. It is unfortunate that the Konko faith is not being handed down to the rest of the family members in their fourth, fifth and six generations. It could be natural as human beings, but I feel a bit of disappointment. As for my family, our three children have been blessed to become Konko ministers and have been receiving blessings in their own way through the practice of the faith.

The reason why my father became a Konko believer was simple. He learned to appreciate the grateful nature of the teachings of the Founder Konko Daijin through constant exposures of the messages delivered through the work of the ministers over generations. Experiencing miraculous blessings through practicing the Konko faith were not the solid elements that help the family members to perpetuate the tradition of the Konko faith. What is vital is to

develop appreciations for the teachings of the Founder Konko Daijin.

My father introduced two miraculous episodes of blessings received in our family. When my eldest sister was born, my parents experienced a great deal of anxiety. As mother was in labor with the midwife attending, an emergency developed. The baby was stuck at the shoulders in the birth canal (shoulder dystocia). Her head came out, but she was stuck at the neck and the midwife was in a panic. She decided to go get help from a doctor. But my father decided it would be too late to call a doctor as it would put both mother and child's lives in danger. My dad then prayed to Kami-Sama and forcefully pressed my mother's belly and the baby came out instantly. My sister was an unusually large 13.5-pound baby. The other episode was related to my second elder sister. When she was born, my parents were worried about the unusually large Mongolian spots that covered all over her body. It was basically a blue birthmark that made her whole body blue. They consulted with the doctors, but were of no help. Her irregular skin condition was not the typical "Mongolian spot" that disappeared as the babies got older. But mom was not worried at all in her belief that she was born through the blessedness of Kami-Sama. When she reached her adolescent years, her skin condition normalized.

Interestingly, both of my sisters were hardly able to pass on the Konko faith tradition through their marriages. It can be a harsh reminder that experiencing some miraculous episodes alone would be of little help in perpetuating the Konko faith from generation to generation. What is vital to help us to perpetuate the Konko faith tradition is to learn to appreciate the teachings given to us through the Founder Konko Daijin.

The Founding minister of the Konko Church of Amagi simply stated. "What is important in practicing the Konko faith is we need to understand the teachings intellectually, at the same time, we also need to resolve that we will stick to the teachings under any conditions. We need to have absolute conviction in believing Tenchi Kane No Kami. To believe in Tenchi Kane No Kami is to believe in the teachings of the Founder Konko Daijin. And our resolutions shall be absolute."

The best way is to think about Kami-Sama, direct your heart toward Kami-Sama and try to attend church. That will help you to develop your belief in the teachings of the Founder Konko Daijin.

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

Everyone around the world is a child of Tenchi Kane No Kami. The world is full of Tenchi Kane No Kami's blessings. Not having these blessings is like not having any air. So without divine blessings, people cannot live, not even for a minute. (II Sato Mitsujiro 14-3)

"Konkō" means "golden light shines." The "kon" comes from the "Kane No Kami." The "kō" comes from "hikari" meaning sunlight. Sunlight provides the world with light. Therefore, it means that the entire world is being blessed by Tenchi Kane No Kami's light shining throughout the world. (II Konko Hagio 21)

## **Bulletin Board**

### **Church Services for October 2021**

- 1 Fri -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
- 3 Sun -Sunday Service (9 am)  
-Honolulu Church Autumn Grand Service (11 am)
- 10 Sun -Sunday Service (9 am)  
-Waipahu Church Autumn Grand Service (11 am)
- 13 Wed-Autumn Grand Service (6:30 pm)**
- 16 Sat -Garage sale (9 am to 2 pm)
- 17 Sun -Sunday Service (9 am)
- 24 Sun -Monthly Memorial Service (9 am)  
-Hilo Church Autumn Grand Service (11 am)
- 31 Sun -Sunday Service (9 am)

### **November 2021**

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

### **Autumn Garage Sale!**

We will have another garage sale on Saturday, October 16<sup>th</sup> from 9am to 2 pm to raise money to donate to our Headquarters' Church in Okayama, Japan. Thank you to the many people who donated many household goods, clothes, etc. Garage sale prep day will be on Friday, October 15<sup>th</sup> from 1 pm.

### **Let's offer money to the Headquarters' Church!**

Since 2020, the Konko Missions in Hawaii has initiated a drive to offer money to Gohonbu Konkokyo Headquarters

Church in Okayama, Japan. Please make checks payable to Konko Missions in Hawaii. The money will be wire-transferred to the Headquarters. Deadline to send in your offering is October 31.

### The Church Doors are Open

We welcome you to make a visit to our church and church services. Please continue to 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. All services will also be recorded via Facebook Live and uploaded on YouTube as well.

### KMH

●The Community Engagement and Outreach Committee initiated the bi-monthly KMH Kyoten study group via Zoom. The main reference book will be "Voice of the Universe." Please join the study session and deepen your understanding about the messages of the Founder.

-Thursday, October 14 at 5 pm

●Community Engagement and Outreach Committee meeting will be held on Sunday 10/17/21 at 5 pm (ZOOM)



## 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
Sangwoo Shim	(10/09/1982)
Henry Yoshiichi Uyehara	10/10/2007
Kazuyoshi Kidani	10/?/ 2006
Founder Konko Daijin	10/10/1883
Francis Toshiji Suwa	10/12/1996
Saku Hasuo	10/12/1996
Isamu Tokumoto	10/14/1995
Kenneth Kenji Okimoto	10/20/2020
Pasqualine Webber	10/21/2010
Tahichi Higuchi	10/26/1945
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.*

## The Life of the Founder

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, "Konko Kyoso no Shougai" 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 biographies 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.

No. 10, translated 9/30/2021. Page 30 to 32

### **Building a bathroom and a toilet**

After one year later in the morning, Bunji built a bathroom and a toilet in 1837. The water used for bathing flowed into the toilet. The wasted water in the toilet was used as fertilizer for crops. The design of the bathroom structure was commonly adopted by some of the farmers in the region.

Only a few households in Otani Village had their own bathrooms for bathing. Most of the villagers asked their neighbors to allow them to use their bathrooms for bathing from time to time. It was a bit inconvenient and a waste of time for this tradition. One of the biggest benefits of having their own bathroom and toilet was they could use the wasted water for fertilizer. It could be a reflection of Bunji's endeavor to enrich the life of the family and his concept of economic well-being.

His attempted building project could be the indication of their thriving economic conditions and advanced status in the village community. The building project was carried out soon after the funeral services for his adoptive father and his step-brother, and his own wedding. They may have worked extra hard to be able to afford these costly funeral services and wedding in a limited period of time. They consulted the Days and Directions about the building project and proceeded accordingly as the rules dictated.

## Birth and death of his first son

Two years after his marriage in June of 1839, Bunji's first son was born. They named the newborn Kametaro. Kame is a name that meant a long life.

They hoped the child would live a long life.

Kametaro reached the age of four in August of 1842, both Bunji and his son, Kametaro got inflicted with the same intestinal disorder. Bunji recovered from his illness, but Kametaro succumbed to the illness and passed away. Bunji and his wife were defeated in deep sorrow. That year happened to coincide with the seventh year memorial of both his adoptive father and his step brother. And just two months after the passing of Kametaro, their second son, Makiemon was born.

In 1843, Bunji carried out the construction of a storage house southeast of the house. He was thirty years old. The storage house had a gate with two panels of wooden doors and a room for farm work. There was also a storage space and shelves. The dimension of the structure was 6 and a half-ken in the east west and 2-ken in the south north. The project was a bit larger in its scale. The living space in the house was limited with a 6 matted room and a kitchen. In the space, his adoptive mother, his uncle named Yōhachi, and his wife, his second child and himself lived. Due to the limited living space in the house, he carried out the construction project that would provide them another room and a storage space. But the construction of a storage house with a gate could not be constructed in a casual manner. A storage house with a gate was used only by some of the reputable households such as village head and landlords in the region. Construction of a storage house with a gate indicated the higher prestigious status of the households in the village. If an ordinary household attempted to have such a building structure, the villagers would spread rumors and complained. The reason why Bunji contemplated about the expansion of the housing was a reflection of his endeavor to bring much prosperity to the households. Bunji indicated his contemplation by stating, "I was struck with the idea of building a storehouse southeast of my house" (Oboegaki 2-7-1). The tone of writing indicated that the idea of building

a storehouse was a reflection of his long period of contemplation in responding to the given situation and his firm determination to carry out the housing project.

There were several other elements that should be fulfilled in carrying out the construction project. He had to consult the specialist who determined the Days and Directions for the project. Initially, he planned to built the storage house in the south-south-east direction. The specialist dictated the storage house should be started within the year. In following the instructions, he held the construction rite on December 18 and then actually started the construction work from January 8 of the following year. He finished the construction by January 26. Some of the construction materials were ordered at a shop in Kishū, but the shipment of the lumber could not be reached by the promised date. In consideration of the situation, Bunji went to Tamashima (current Kurashiki City) and purchased the needed materials for the construction. He finished the construction of the storage house on January 26 as had been instructed.



*KMH Missionary Women's Society online ZOOM Gathering held on 9/6/2021. Wahiawa Church hosted the meeting with 8 MWSS members attending: from the top left to right: Rev. Noriko Yasutake (Waipahu), Rev. Yoshie Nagai (Hilo), Revs. Hisayo and Kanae Yasutake (Wailuku), Rev. Miyoko Yasutake (Waipahu), Rev. Yasuhiro Yano (Wahiawa Host Church), Revs. Reiko Yano and Edna Matsuoka (Wahiawa) and Rev. Seiko Konko (Honolulu)*

