



## Autumn Memorial Service

On Sunday, September 23, 2018@ 10 a.m.  
Naorai fellowship lunch will follow

You are cordially invited to attend this Autumn Memorial Service. Our presence at the service is the best offering of our thanks to our deceased family members and ancestors who provided the foundations of our blessed life.



## Being connected to Kami-Sama

By Rev. Yasuhiro Yano  
Head Minister of Konko Mission of Wahiawa



Recently, my daughter, Edna asked me about our tradition of making visits to our parent church, Konko Mission of Honolulu every three or four times a month after each observance of the monthly services at our church. She asked me if any other local ministers from our sister churches makes that many visit to Honolulu Church. Why not go once a month as other ministers do? Both my wife and I responded to her that the reason why we have made a visit to our parent church after each church service conducted at our church is because we simply wanted to extend our sincere thanks to Kami-Sama for the fact we were able to conduct each service in blessedness. Our church visit has been a visit in extending our sincere thanks for the blessings of being able to operate the church without termination. In our earlier days, we wondered if it would be even possible to have the next monthly service, given our difficult financial situations. It is a great blessing that we could have upheld the tradition without any interruptions in the last 41 years or so. If our church visit was based on asking help to invigorate our church which had lost its founding minister five years prior to our arrival, we might not have continued the tradition of church visit as we have been doing. Our church visit could be understood as a form of “Ohatsuho” Appreciation Offering in the form of visitation and some monetary offerings.

When both my wife and I arrived to Hawaii to take care of Konko Mission of Wahiawa in 1977, the financial resources available for our sustenance of daily living was \$1,000 of cash which was deposited in the bank for our use and some monetary gifts we brought from Japan since we departed the Konko Church of Amagi a day after our wedding. The regular church attendance was about 10

people. For situations like this, we would assume we need money from outside resources, but that option was taboo in those days. We had a strict unspoken rule that resident ministers are not to seek financial gains besides from serving Kami-Sama. I also had that conviction that we would not be fed by the church members, but Kami-Sama would take care of our lives through our services. All of the pioneer ministers who got engaged in their missionary work in Hawaii held that conviction and lived accordingly. If we were to apply “common sense” for this kind of situation, you can define Konko ministry as outright insane. It would be impossible to get into the United States without any financial security of the ministers provided by the sponsoring church in this day and age.

During one monthly service, we could barely afford to purchase a bottle of “omiki” Japanese rice wine and a pumpkin we picked growing wild between the church yard and the neighbor’s border. Even during these circumstances, we have never experienced a situation of not having food on the table.

One of those days, I thought of making a visit to our parent church in Honolulu just as a token of our thanks for the blessings we were able to enjoy. Soon after, we made monthly visits to church by riding the bus for about one year till I was able to purchase a used car. The Rev. Kikue Kodama asked me to make a speech for the church service held in the evening of 22<sup>nd</sup> day of each month. For about one year, both my wife and I took the bus to visit Honolulu Church. After our children were born, we took them to attend the monthly service held on 22<sup>nd</sup> of each month till our daughter, Edna graduated from high school. That is also about the time when Honolulu Church stopped conducting Evening Services on the 22<sup>nd</sup>, but instead changed the services to Sunday mornings. I have never thought of giving up our regular church visits to Honolulu and consolidate my gratitude to just one visit a month. When I look back at all those years in Hawaii, both my wife and I have enjoyed more blessings than we could ever ask Kami-Sama.

My mother, who passed away two years ago in November, always used the expression of “orei-mairi” for her regular church visit under any circumstances. At this age, I feel like extending my thanks to my mother who instilled that thought of “orei-mairi” or pilgrimage to church in extending thanks for the blessings received. If she used the expression of “onegai-mairi” or visit church in asking help to ease our family life, the Konko faith

tradition may not have been passed down to her children, including myself.

When I extended my thoughts about church visits in appreciation of the blessings received, I felt the first occasion of forwarding “ohatsuho” offering in appreciation could be the time when a baby was born and parents were also born. The 4<sup>th</sup> Konko-Sama, the late Rev. Kagamitaro Konko used to share his thought of “Inochi no shin no hataraki (The core function of any living things).” He quoted a tree for example.

The following is my interpretation of his message. When a baby is born, we exchange our celebrating greetings by saying “Omedetou gozaimasu” and “arigatou gozaimasu” among the people involved. When the child grows up and become one year old, they also exchange the greeting of celebration by saying, “Omedeto gozaimasu, and arigato gozaimasu in return.” When the child begins school, they also repeat the same tradition of exchanging greetings of celebration. When the child graduates from school, they also continue to exchange celebratory remarks. And we try to continue to exchange greetings of celebration till we die, as long as there are people to celebrate for them. When we no longer exchange celebratory greetings, life can encounter hardship.

By simply directing our hearts towards Kami-Sama and activating the practice of “Inochi no shin no hataraki” or celebrating the core function of all living things, we are living the faith and will enjoy blessings.

### Konko-Sama Says . . .

Although people live between heaven and earth, they are unaware of Kami’s blessings. Shrines, temples, and houses all stand on Kami’s land. Without realizing this, people consult the Days and Directions and are disrespectful to Kami. They suffer hardships due to these offenses. Tenchi Kane No Kami has sent Ikigami Konko Daijin to provide blessings and teachings so that mankind may prosper. Kami is Kami because of man, and man is man because of Kami. Both are fulfilled through this mutual relationship (*Konko Kyoso Gorikai No. 3 in Kyoten Gorikai III*).

Although Kami cannot be seen, you are constantly walking within and through the midst of Kami. Even while fertilizing a field or walking along a path, you are in Tenchi Kane No Kami’s hiromae. The whole world is Tenchi Kane No Kami’s hiromae (*III Konko Kyoso Gorikai 6*).



## Bulletin Board

### Monthly Services for September 2018

- 1 Sat -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
- 2 Sun -Sunday Service (9 am)
- 9 Sun -Monthly Service for Founder (9 am)
- 16 Sun -Sunday Service (9 am)  
-Honolulu Church Autumn Memorial Service (10 am)
- 23 Sun -Autumn Memorial Service (10 am)
- 30 Sun -Sunday Service (9 am)

### October 2018

- 1 Mon -Monthly Svc for Tenchi Kane No Kami (7:30 pm)
- 7 Sun -Honolulu Church Autumn Grand Service (11 am)
- 13 Sat -Autumn Grand Service (6:30 pm)
- 14 Sun -Waipahu Church Grand Service (11 am)

### Hawaii Conference of Religions for Peace

The third Interfaith Community Clean-up Program will be conducted at Kaka’ako Waterfront Park at 102 Ohe St., Honolulu. We will meet at the entrance area to the park on 10:00 a.m. on Saturday, September 29, 2018. Please join the program.

### Volunteer Activity

The regular monthly visit to the Wahiawa General Hospital Long-Term Care Facility will be made on Friday, September 14, 2018 at 10:00 a.m.

### Kilauea Fundraiser Garage Sale

Thank you for your help in making the Kilauea Fundraiser Garage Sale a great success. We made \$631.95 in sales! We were able to send a check to the American Red Cross Hawaii Chapter in the amount of \$650. Please see letter below from the American Red Cross Hawaii.



## Honoring the Mitama Spirits

### September

Mikiko Yamamoto	9/3/2003
Tatsuyuki Kataoka	9/7/2007
Harumi Tokumoto	9/7/2001
Ben Furusho	9/15/1997
Takeshige Ootsuka	9/15/1998
Richard Masao Iwasa	9/17/2005
Kameji Takeshima	9/17/2000
Richard Tadayoshi Noguchi	9/27/2009



*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 353,354 and 355)*

### No. 353

**Through Konko Daijin’s Toritsugi-Mediation, Kami, as well as people, will be fulfilled. Kami exists because of people, and people exist because of Kami. Parents pray for their children and children pray for their parents. Like Heaven and Earth, with aiyo kakeyo,\* pray for one another.**

**(\*This indicates the relationship between Kami and man. Man can live due to the blessings of Kami, and Kami’s role is fulfilled through man’s sincere way of life. (Oboegaki 13-1-7 Kyoten page 42)**

### The work of Toritsugi-Mediation

This divine message revealed the nature of Ikigami Konko Daijin’s Toritsugi-Mediation; how the practice works and the primary objective of the practice.

At the beginning, the message reads, “Through Konko Daijin’s Toritsugi-Mediation, Kami, as well as people

will be fulfilled.” This statement implies that through the work of Toritsugi-Mediation, an ideal world of relationship between Kami and people would be actualized, in which both Kami as well as people will be fulfilled. In this manner, the primary objective of Toritsugi-Mediation is an actualization of an ideal world in which both Kami and people will be fulfilled.

In the Konko faith community, some believers have developed their limited view of the work of Toritsugi-Mediation that actually getting engaged in the practice of Toritsugi-Mediation itself is the primary objective of practicing faith. Some other believers perceived that the main purpose of Toritsugi-Mediation is getting solutions for the issues we have to deal with. But these definitions of Toritsugi-Mediation do not show the true and broader perspective of Toritsugi-Mediation.

How such an ideal world of Kami and man relationship will be actualized is stated in the following sentence. Through the work of Toritsugi-Mediation, the Founder tried to awaken the people about the inseparable nature of relationship between Kami and people as has been stated, “Kami exists because of people, and people exist because of Kami.” This is the true nature of our existence in relations to Kami.

When believers appreciate the true nature of our existence as has been stated above, we are to actualize “aiyo kakeyo” interdependent relationship with Kami, in such manners like parents praying for their children and children praying for their parents; like Heaven and Earth exist interdependently. Through the work of Toritsugi-Mediation, we are to enjoy the world of “aiyo kakeyo” in which Kami, as well as people, will be fulfilled.

The work of Toritsugi-Mediation will be fulfilled in actualization of aiyo kakeyo interdependent relationship between Kami and people.

### No. 354

**What I, Konko Daijin, say is different from what the scholars say. There is no beginning nor end. As long as the Universe exists, there will be no end to my teachings. I am to preach the Way of the Universe. (II Sato Norio 14-3 Kyoten page 567-568)**

### The Way of the Universe

The Founder was aware that the messages he tried to communicate with the believers were based on the reference to inexhaustible elements that exist between

Heaven and Earth or expressed in Japanese, “Tenchi no hanashi.” “Tenchi no hanashi” or dialogues in reference to inexhaustible elements in the Universe implies two meanings. The one is that the messages were not based on human-oriented intellectual compositions. Any compositions of theories and stories produced by human beings have conclusions. There shall be some pauses and endings in stories. But the dialogues of the Founder had no pauses and endings. The Founder stated, “As long as the universe exists, there will be no end to my teachings.”

The other meaning of the term implies, “Tenchi no hanashi” or dialogues in reference to inexhaustible elements in the Universe was to communicate “Tenchi no Doori” or the Way of the Universe to believers. “Tenchi no Doori” or the Way of the Universe means the universal true way for the people to live interdependently with Heaven and Earth.

How can we understand the concept of “Tenchi no Doori” or the Way of the Universe? In previous page 84, a discussion was made about the Way of the Universe. Any elements in the Universe exist in the theory of “Interdependence.” The Founder identified this ultimate theory of “Interdependence” or in Japanese expression, “あってある.” We can identify how this theory of “Interdependence” works in such manners as “Kami exists because of man, man exist because of Kami.” We can see the interdependent nature of Heaven and Earth; people to people; people to materials; materials to materials and so forth. We can identify the nature of interdependence in all of those relationships.

In the Konko faith community, we use such expressions as “生かされて生きる” or we live in the given condition of sustenance; “天地のいのちに生きるわれ” or we live in the life sustaining work of Heaven and Earth; “われひとともに助かる” or actualization of indiscriminate salvation of all together. These concepts are based on the Way of the Universe. The faith life of the Konko believers is based on this Way of the Universe.

#### No. 355

**Kami said, “Tell worshipers about the relationship between Tenchi Kane No Kami and people.” (I Yamamoto Sadajiro 48-3 Kyoten page 389-390)**

#### **Kami and man relationship**

The messages the Founder tried to communicate with believers varied from person to person. But the messages he tried to convey could be summarily expressed, “the

relationship between Tenchi Kane no Kami and people.” The way of faith life the Founder tried to convey was focused on the relationship between Tenchi Kane no Kami and people; and how we live in fulfillment of the relationship. All the messages in the entire Konkokyo Scriptures or “Konkokyo Kyoten” are focused on this very one aspect of relationship with Kami and people.

How did the Founder try to communicate with believers about the relationship between Kami and people? He used many references to clarify the concept. But they all can be summed up in one expression, “Kami exists because of people, and people exist because of Kami” as has been shown in the previous pages of 353 and 354 of this book. In fulfillment of the relationship between Kami and people, the Founder used the expression of “aiyo kakeyo” interdependent relationship in which both Kami and people uphold each other. The relationship between Kami and people is inseparable. We have sustained our physical life through the blessings of Heaven and Earth from moment to moment. Our spiritual life is also sustainable because of the blessings of Heaven and Earth. Kami can be realized through the presence of people, who manifest the work of Kami. Without human entities, there would be no way Kami proves His meaning of existence. The Founder stated the relationship between Kami and people in such an ultimate expression, “Kami exists because of people, and people exist because of Kami.” There could be no other relevant expression to show the exact nature of the relationship between Kami and people.

Based on this inseparable relationship between Kami and people, the divine spirit exists both in Kami and people can reverberate each other and uphold each other in fulfillment. Through the actualization of “aiyo kakeyo” interdependent relationship both Kami and people would be fulfilled. The Founder tried to communicate this one message throughout his life.

