

*No. 204 AUGUST 2008*

# *ORIGINS*

*From now, I shall begin to open a braod path. I shall make all  
minds in the world spirited.*

*Ofudesaki II:1*



***ANNUAL TENRIKYO PICNIC***

*July 4, 2008 Kapiolani Park*

## **Message from the Head of the Overseas Department July 26, Tenrikyo 171**

Due to the rainy season beginning a few days earlier than last year here in Jiba, we have been blessed with the midsummer sun, shining upon us every day. Today, the many children who have returned for the Children's Pilgrimage sang the Mikagura-Uta in unison, as the July Monthly Service was performed joyously in unity with the Shinbashira as the core.

In his Service Prayer, the Shinbashira touched upon the Children's Pilgrimage which will begin today, and expressed his gratitude for the healthy up-bringing of the many children from Japan and all over the world, who will be returning to enjoy their summer in Jiba. He offered his prayers on behalf of everyone, that the children may strive in Hinokishin, learn the teachings through the enjoyment of the various activities, develop the mind of helping one another and become a useful person. He further asked for everything to run smoothly without incident throughout the duration of the Pilgrimage.

Following the Service, the sermon was given by Honbu-in, Rev. Michihito Hamada.

Rev. Hamada spoke about the path in Hawaii from the standpoint as Bishop of the Mission Headquarters in Hawaii, and stated that to have a conviction in missionary work, you must have a heart of gratitude, and to show this through acts of repaying kindness.

Utilizing his personal experiences with illness as a basis, Rev. Hamada then spoke about the feelings of "anger".

He ended his sermon by calling upon all people affiliated with the Children's Pilgrimage to go on, living joyously.

This year, over 900 followers have returned to Jiba for the Children's Pilgrimage from all over the world and this coming July 28th, we will hold the customary Overseas Followers welcome party at the Overseas Department.

In addition, the Oyasato Seminar, which began on the 10th of this month, will be coming to an end, with the Chinese course closing yesterday, and the English courses, one and three, and the Portuguese course coming to an end tomorrow. As mentioned before, from August 5th through 14th, the Korean course will be held for the first time. Further, the Japanese language and cultural study program will be held after a few years of absence, and the Taiwan Student Association Pilgrimage to Jiba will be held at the end of August. The Overseas Department Summer activities are yet on-going, but I pray on behalf of all my staff that we will work with all our effort, not losing to the heat of summer and that everything goes safely and smoothly.

Yoichiro Miyamori  
Overseas Department Head

## *July Monthly Service Prayer*

*Before You, God the Parent, Tenri-O-no-Mikoto, who resides in this shrine, I, (Michihito Hamada, bishop of the Mission Headquarters of Hawaii) pray with reverence.*

*God the Parent, with Oyasama as Your living shrine, You revealed the original truth of human creation and taught us through the divine model the way to proceed on this path. Then aiding us through Your over-flowing grace and blessings, You showed us the way to sweep the dust from our minds, revealing miraculous blessings as we advance toward the realization of the joyous life world. These boundless blessings are truly more than we can expect. Today is the day we are granted to conduct the July monthly service at this mission headquarters. The service performers will unite their hearts to perform the seated service and Teodori joyously in high spirits.*

*Today, as you view the brothers and sisters of the path who have looked forward to this day singing the songs of the service in unison with hearts filled with gratitude for Your parental love, we hope that You can be spirited as well.*

*This month on the 18th, 22 members of the Tenri Judo Club will participate in the National Junior Judo Competition that will be held in Florida. Presently, they are practicing daily and applying their 120% effort in refining their skills in hopes to advance the name of Tenri within the Judo community. Also, the Oyasato Seminar in Japan has commenced and 6 students are presently participating in Course I and Course III. Together with the students, the instructor from Hawaii and counselor are further embracing Oyasama's teachings. Also, 11 participants have returned to Jiba for this year's Children's Pilgrimage to Jiba. As they endure the hot weather during this time, we hope that they will sow seeds of joy for the future. We Yoboku will align our minds with You, God the Parent, who anxiously desires to save all people of the world, not sparing a single person and diligently follow the path of salvation as instruments of Oyasama.*

*May You, God the Parent, accept our sincerity, and we ask that you guide us toward reconstructing the world where we can spend our days living in harmony by helping one another. Together with everyone present, I pray for these blessings.*

*Mission HQ July Monthly Service Sermon*

## **Rev. Takatoshi Mima**

*(Tenrikyo Koshinokuni Hawaii Church)*



### **Divine Guidance**

We have just completed the July Monthly Service joyously in unison, and I am sure that God the Parent and Oyasama are also very happy and have accepted our sincerity. I was called upon to do the sermon for this month so if I may have your attention for a short while.

Today's theme that I have been given is from the Doctrine of Tenrikyo, Chapter Six "Divine Guidance."

First, when I looked up the meaning of the word "*tebiki*" (guidance) in the dictionary, I found definitions such as "to guide someone to the place of their goal;" "to help and assist or to lead and guide;" or "to guide and teach a novice." Therefore, if we think about those meanings in regards to this chapter, "Divine Guidance," Oyasama intended to guide us human beings, who knew nothing, to the

ultimate goal of the Joyous Life World. Not only did She teach us the Home of the Parent, She showed us the "Path of the Divine Model" and put it into practice Herself. Further, as the following verse says,

**Do not grieve over whatever path  
you are now on. Take delight in  
the main path that lies ahead.**

**Ofudesaki III: 37**

I can easily picture the figure of Oyasama as She lends a hand to us on a daily basis and guides us human beings. As we keep that figure of Oyasama in our minds, we may be able to have a deeper understanding while reading this chapter.

As it is written in Chapter 6, "Human beings detest pain and seek pleasure, avoid worry and look for joy. This is because God the Parent created us with the intention of having us live the Joyous Life.

Nevertheless, there are many in this world who are tormented by illness, pursued by misfortune, and beset by family troubles and adversity, who grieve that their lives are so wretched. They grieve because they do not know of God the Parent or of God's deep parental love."

Further, "God the Parent is the Parent of all humankind. But people are not aware of this fact or of the fact that human beings are therefore all brothers and sisters who should

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revere God as their Parent. They mistakenly think that they exist by their own power and conduct their lives as if only they themselves mattered. Through their self-centered actions, they injure and cloud the minds of others. Their blunderings disrupt the peace of the world. Further, by so doing, they unknowingly injure and cloud their own minds.

**Because Tsukihi sees a dreadful and dangerous path opening before you step by step,**

**Ofudesaki VII: 7**

**Know that Tsukihi worries and is anxious to tell you quickly about that path.**

**Ofudesaki VII: 8**

God the Parent takes pity on us, the children, who stray unaware onto dangerous paths, and gives us a sign in the form of illness or trouble. This is in order that we might correct our misuses of mind arising from human thinking by learning of our true Parent and of the divine intent that we lead the Joyous Life.

**Illness and pain of whatever kind do not exist. They are none other than the hastening and guidance of God.**

**Ofudesaki II: 7**

**Illness and pain throughout the world: you do not know that these are the road signs or guidance of God.**

**Ofudesaki II: 22**

Thus, all illnesses, calamities, and troubles

are expressions of the warm parental heart of God to urge our self-reflection and are none other than guidance out of love to lead us to the Joyous Life.”

Further, “Due to the shallowness of the human mind, however, even after we have received divine guidance and resolved our minds, as time passes we are apt to weaken and simply go through the motions of faith. Often we drift again into being contrary to the will of God in our thoughts and actions without realizing that we are doing so. Thus, God states in the Osashizu:

*Even if I reveal the free and unlimited workings of God, you remember it only for the time being. But when a day passes, ten days pass and thirty days pass, you forget it entirely.*

*Osashizu, May 9, 1898”*

While we are connected to this path, it is necessary for each one of us to look back on the day of origin of our faith on a regular basis. That is because if we trace back to the beginning of our faith, we may find the original point or circumstance of the divine guidance received from God the Parent and Oyasama through illness and troubles and we may clearly see and understand the reason behind it. It is all the more important for us to always reflect back on the origin of our faith as we are being guided safely now as ever.

I would like to take this opportunity to talk about the day of origin of the first generation of my faith, reading excerpts from “The Path of the First Generation” published by my grand church.

I am fourth generation in the faith, and tracing back to the day of origin on my mother’s

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side, the first generation of the faith was my great-grandfather, Zensuke Uno, who was the first head minister of Koshinokuni Grand Church. Zensuke was born as the second son of Gorosuke Uno in Ouminokuni Yasugun in October 1836. Yasu Village was located approximately 9 *ri*, or about 22 miles, above Kyoto following the Nakasendo path from Hikone Castle, the castle of an elder in the last days of the Tokugawa Shogunate, Naosuke Ii. Zensuke's father was a fourth generation inn keeper of Shimizuya, an inn that *samurai* warriors often frequented among the inns that various traveling Japanese feudal lords lodged in the *Hokuriku* Northeastern area, in the inn district along *Nakasendo* Yasu Village. He was also in the sake brewing business as well as being a money exchange dealer.

Zensuke's parents wanted him to be a future scholar and after studying *Yomei* Chinese philosophy in early childhood, Zensuke was at a standstill about a certain question. He pondered, "Why did God create human beings and how was it possible? I want to know how human beings were made," and so saying that became the subject of his research. However, after the passing of his father, he gave up his studies, having the blood of a merchant, and went to Kyoto to be an apprentice and worked very hard at a candle oil manufacturing business, Wakasagiya.

Earning the trust of his master, Zensuke wed his daughter through an arranged marriage, was adopted and set up a branch of the family. As a result, the shop began to flourish. Sadly, two months after the birth of their first son, his wife passed away after suffering from pneumonia. Thereafter, he went back into the Uno family and as he was striving to do his

best in the business, with the aid of his relatives he remarried Misa, from his hometown, and the shop began to thrive once more. Then in autumn of 1880, the young master Zensuke of Wakasagiya had a mutually close personal relationship with Gen, the blacksmith, of a blacksmith shop. One day, a screw of their wagon wore out so he took his oldest son to see Gen, the blacksmith.

Their conversation at the time went like this:

"Gen, you're full of energy today as always."

"Ah, oh yes, thankfully I have a healthy body. By the way, how's Misa doing nowadays?"

"Well, it's difficult because she's been unstable."

Genjiro, who had no children of his own, took pity on Zensuke, for the inconvenient daily life he led and having seven children, the oldest son being 16. Gen took a break, sat down at the edge of the shop and said, "Zensuke, since you are very religious there's something I've wanted to talk to you about. These days there's been someone, apparently from *Kawachi* (Osaka), in Kyo (Kyoto) who gives strange lectures. But it's a joyous god, a god that saves you if you dance. It says that it will cure any and all illness. I just heard this lecture on the first of last month, so this will be my third time. This person's talks are rather sound and impressive. There's going to be a lecture tomorrow night, would you like to go and listen?"

"Hmmm. That sounds interesting; please let me listen."

"Then let us go together tomorrow night." So saying, the two of them went.

There, they listened to Rokubei Oku, the

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head of *Meisei* Fellowship, who spoke about “The Story of Creation.” Zensuke did not miss one word. As he listened, he became more and more interested until he was inspired and hit his knee with the palm of his hand, “This is it. This is it. Although I have been listening diligently to the lectures of the Buddha everyday, there is no other faith finer than this. This is the basis of the very talk that I’ve been continuing to pray for years.” At that time, Zensuke was 46 years old.

Then the next morning on November 1<sup>st</sup>, Zensuke joined Tenrin-O Meisei Fellowship, bringing his official registered seal. The next day he went to Gen’s shop and, “Gen! Thanks to you, I was able to listen to an excellent lecture last night. My heart feels lighter. So now, not only my wife, but I essentially was saved. I am so grateful. I brought my official seal with me this morning and was able to join the fellowship.”

“I see. That’s great. It’s only been one month since I joined, but the more I listen to the lecture, the better it is. As I’ve always told you, Zensuke, I was complaining about not having any kids, but as I listen to the talks of Tenrin, I realize that if I save many people, they will become my children. Tenrin calls them spiritual children. So I have heard that these spiritual children would mean more than your actual children that you gave birth to, and that means even *I* have something to look forward to. Let us lean upon Tsukihi. This god of Tsukihi that I have been looking and searching for, has drawn us from beneath the unknown.” Zensuke’s face was shining.

This was a look back into the younger days of Gen, the blacksmith, and Young master, Zen, who were the first head minister of Kawaramachi Branch Church, Rev.

Genjiro Fukaya, and the first head minister of Koshinokuni Branch Church, Rev. Zensuke Uno, respectively. Zensuke firmly resolved, “I will believe in this god, no matter what hardships I may encounter from now on.”

A few months later, the three of them: Gen, the blacksmith, Zensuke Sawada, and Young master Zen, went to pay their respects and offer their prayers at the Home of the Parent in Jiba. Then in the spring of 1882, Gen, the blacksmith, and Zensuke began to take turns doing the opening lecture after the Service.

In the Anecdote of Oyasama No. 105, it is described as follows: Zensuke Uno, with his wife and children, after carrying out their request, returned to Jiba about the middle of autumn in 1882. With a group of six people they were granted an audience with Oyasama through the arrangement of Risaburo Yamamoto. The purpose was to offer thanks after his wife, Misa, was saved from a long illness, with blessings from following the path. Her happiness was so great she could not restrain her tears. Oyasama gently asked, “Why do you cry?”

Misa’s tears began to flow even more. “I feel so thankful for being able to worship a living god. I am so thankful that I cannot help my tears of joy.”

Oyasama said, “Jiba is not a place to cry. This is a place to be joyful.” Misa only bowed in silence.

Then, Oyasama turned to Zensuke once again, “Your third generation shall be pure like clear water.”

“Thank you very much,” Zensuke replied.

After receiving such undeserved, gracious words from Oyasama, Zensuke withdrew.

“Jiba is said to be the Mirror Residence. It is a place to become purified. It is proof that

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the mind may still be cloudy if we shed tears, even if they are tears of joy. Oyasama said that the third generation will be pure like clear water. How grateful that is. I will work forever for the sake of the path,” so saying, Zensuke firmly resolved his heart.

The first generation is planting seeds, the second generation is repairing and fostering, the third generation is buds sprouting and harvesting. Causality continues for three generations. For the first three generations in the faith, human beings were aware and understood that they had to accumulate the truth of many hardships generation after generation. During the third generation, it is due to intently contributing and dedicating that the unfavorable causation will finally be erased and buds will sprout.

Next, I would like to share a little about my father.

My father was born in 1903 in Kanazawa, Ishikawa Prefecture. The younger sister of the first head minister of Oyama Branch Church went to Osaka and established Onohan Branch Church and my father became the adopted son. Two years later, he married my mother and at the age of 27 was installed as the second head minister. Ever since then, it was never a calm, flat road for my father. He received many severe knots from God the Parent, one after another, including issues with the church, estranged followers, the death of his second daughter, my mother's illness with tuberculosis, and all the while having difficulty with food and provisions on top of that.

I would now like to read an excerpt from my father's article, which was published in *Arakitoryo (Pioneers of the Path) no. 109* titled, “Yearly Growth in the Hardships of Life” (at the time, the interview of Nobuyuki

Tanaka) [unofficial translation].

“The reverend's life was full of ups and downs. Ever since he became a church head minister at age 27, God the Parent began his serious training. As it is written in the Japanese saying “*Junen Hitofushi*,” meaning “Ten years is one chapter in life,” it was a path filled with hardships. Not only with the reverend's illness, but also the circumstances surrounding his wife and children, in addition to the troubles with the church, there were no empty intervals. He went through many hardships. However, because of the reverend's natural cheerfulness they were able to overcome these knots.”

Furthermore, my father said “I have never complained about my parents or about God. I am just an ordinary man, having gone through the given course of life the way it is meant to be followed. Because it was an eventful path, we can appreciate the blessings of being able to live well everyday at the present time. I believe that this shows a real example of being saved. Everything is due to the virtue of our ancestors.”

Moreover, “I believed that no matter what kind of terrible admonition we may receive, if we keep leaning on the truth of God the Parent's intention, God will guide us in the right direction. Even though there were days of despair, I never once disliked the path. I have never felt deprived from nor envied the shiny, outlandish world. I've never even thought of it,” he relates calmly, as it is so described.

Reading the article again refreshed my memory of just one part of an example of my father's path of faith.

Being the successor of my church, three years after finishing school, I received a proposal from my spiritual parents through my father to spread the mission in Hawaii. I

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accepted the offer with an open, honest mind and in September of 1973, my wife and I set out to do missionary work in Hawaii.

We stayed at Hawaii Mission HQ for one year and two months doing live-in hinokishin, and then decided to do missionary work on our own. We faced a lot of challenges and had a lot of goals prior to leaving for Hawaii. They were, not to mention, patching the relationships of the followers on Hawai'i Island and on Oahu, and also to continue guiding and nurturing them, but also spreading the fragrance of the teachings and salvation work. In addition, figuring out how to establish a mission center of our grand church and receive the land and the building for it was also a dilemma.

However, there was no one who would accept the fragrance even as we spread the fragrance of the teachings while going door-to-door everyday. Our regular door-to-door locations increased little by little; however, most of them were elderly and it felt like we were just keeping them company by listening to their stories. After we administered the Sazuke, it was only small talk and gossip. We continued to have days like these.

One day, after being worried for so long, I suddenly recalled a friend telling me about a nearly blind elderly lady living in Honolulu. My friend said it would be nice for me to go visit her when I had time. So I decided to do just that.

Mrs. S became a picture bride to a local gentleman who owned a ranch, which turned out to be a lie. However, he passed away fairly quickly, and she raised her three children all by herself. Unfortunately, sad events seemed to continue as her oldest son also passed away at a young age.

Money was very tight so she worked

extremely hard and bought a small apartment and supported her family by doing a rental business. With one misfortune gone, another one appears. This time, she was slowly losing the ability to see. Ever since meeting Mrs. S, I would visit her to administer the Sazuke at least once a week and also to be there for her to listen to her stories of pain and hardships.

After four years, and after going through eye surgery as well as going in and out of the hospital because of her heart and diabetes, she went into the nursing home adjacent to Mission HQ. Then, I started to administer the Sazuke to her everyday.

At that time, I met her oldest daughter, Ms. S, who had just retired from her job and moved back to Hawaii from New York to care for her mother. Because Ms. S was very moved that this missionary minister would diligently commute everyday to tend to her mother and to administer the Sazuke to someone who wasn't even their parent, she gradually became interested in the Teachings of the Path.

Mrs. S, passed away in 1980 at the age of 88, and Ms. S asked me to conduct a funeral for her mother. I asked the then-Bishop Yoshida for permission and the funeral service was conducted at Mission HQ. In the following year, Ms. S participated in the Hawaii Spiritual Development Course, under the kind instruction of Rev. Minoru Hiraki from Mission HQ.

Ms. S, being born with a growth on her spine, did not favor Hand Dance practice. Thanks to everyone's support, she was able to graduate from the Spiritual Development Course. She slowly began to adjust to the faith, but at the same time, she was shown more illness and troubles. There were times where she could not move because her spine would

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often shift out of place, or the time she had to have surgery to remove part of her stomach or when she had surgery on both eyes, and also the time she had shingles all over her body. She received many knots such as these. During these trying times, I would frequently visit her to administer the Sazuke and my wife would help with meals and household chores.

As I continued to administer the Sazuke, Ms. S would always remind me, “Sensei, please pray that I will recover soon.”

“Yes, I am praying for you as you wish,” I would reply. After that, she would request “Sensei, please pray for my back and both of my legs too.” This is how the prayers continued for some time. It was becoming like administering to her requests.

As her faith continually progressed, Ms. S would listen to the Besseki lectures and she would eventually attend the three-month Spiritual Development Course in Jiba. She was able to mature spiritually enough to attend the 100<sup>th</sup> and 110<sup>th</sup> anniversaries of our grand church, as well as return to Jiba to attend Oyasama’s anniversaries.

The 110<sup>th</sup> anniversary service of Koshinokuni Grand Church was conducted in November 2001. There were mission tours from our grand church which occurred three years prior, because of the seasonable time of the anniversary service. At that time, our spiritual parent mentioned “During this seasonable time, let us receive the blessings of naming at least once church each in Brazil and Hawaii...” I, then, made a firm resolution with an obedient, open and accepting mind to follow the desire of my spiritual parent.

I knew full well that it would not be an easy task however I made the decision without any hesitation. Thankfully, with the divine

guidance of God the Parent and Oyasama, we received sanction to establish a church in May 2001 and the installation service was held without mishap in June. Then, in September 2004, the Shinbashira and his wife visited our church and, amidst the emotion, we were able to receive words of encouragement from both of them.

Ms. S, who participated in the church installation service as a yoboku, collapsed in early October 2005 and was hospitalized at Kuakini Hospital. The test results showed that cancer had spread throughout her stomach and intestines. Surgery was attempted however the cancer had already spread and nothing could be extracted. When I talked with a social worker at the hospital, a hospice was suggested. Around that time, I heard of a room opening at Saint Francis Hospice in Nuuanu and Ms. S moved in after ten days in the hospital.

There was one thing that was concerning me and I wanted to take care of it while Ms. S was still alive. It was about the remains of Ms. S’s mother. The remains were not yet placed in a grave and were still in the house, years after her death. I was able to convince Ms. S and started searching for grave sites. I found and purchased a nice location at Mililani Memorial Park, and Mrs. S was finally able to be put to rest in May.

Five months later, when Ms. S was to be admitted into the hospice, she and I heard from the doctor that she had only six months to live. Every day, I did a prayer service and administered the Sazuke. Sometimes I would take my whole family to visit and brought along some of her favorite foods, fruits, and flowers. When I would bring my children and my grandchildren, she seemed very happy.

After administering the Sazuke, we would

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often reminisce about the olden days, about how we met, and about the fond memories of returning to Jiba. In addition, we discussed about how to manage things in the future, such as handling paperwork for her will due to her request of having the property that she owned in Nuuanu all be offered to the church. She asked that I bring together all her paperwork and her will so I did as instructed. She finished signing all her papers with an attorney present as a witness, and she said “Sensei, please take care of the rest.” At that moment, it was like a huge weight had been lifted from her shoulders and Ms. S’s facial expression began to be gentle and peaceful from that day forward. Then the pain mysteriously disappeared.

Ms. S’s birthday came on October 24<sup>th</sup>. My entire family and I visited her, bringing along a homemade birthday cake, as promised, and we all sang “Happy Birthday” to her. Ms. S was very happy. The balloon that my children gave her as a present was not thrown away until after she died. Then we made one more promise to her, “If you live longer until Thanksgiving in November, we will bring you some roasted turkey.”

I continued commuting everyday to administer the Sazuke. Every time I would visit, I would think that this would be the end. However, a month later, Thanksgiving Day arrived and as promised, my whole family and I brought her some turkey. As my wife fed her the turkey cut into bite-size pieces, Ms. S said “It’s delicious,” and ate a few more bites. Through her tears, she expressed her thanks, “Sensei, Oku-san, everybody, thank you. Thank you for taking care of me. Please handle the rest for me.”

I replied, “You don’t have to worry about anything. We will take care of everything else

so please rest assured.”

Then she said, “I left everything to you, Sensei, so I feel very relieved,” and her face became ever more peaceful and calm. I believe that this is because she left everything to God the Parent, she released all material things from her heart, and on top of that, she entrusted her dream to our family. Ms. S’s dream was ‘to quickly receive a healthy body and be reborn into this world so that she may follow this Path with us again and establish a church.’

After talking a while, she threw up the food she ate earlier. That was the last meal for Ms. S.

For some reason on December 1, I visited her at 1:30 p.m. When I went into her room, the nurse informed me that death was imminent. I immediately administered the Sazuke. As soon as I finished administering the Sazuke, Ms. S’s heart stopped beating and she peacefully passed away for rebirth. It was exactly 2:00 p.m.

Due to the divine guidance of God the Parent, I was able to encounter Mrs. S, who was nearly blind, and her daughter, Ms. S, who was born prone to be weak and ill. Ever since meeting them, we have continued to administer the Sazuke to them and take care of them for thirty years.

Even though they were unable to receive blessings of complete recovery from illness, it was as though we were receiving blessings little by little, like peeling away thin pieces of paper, and we were able to be guided along with strong spirits.

I believe that, all the while, in the midst of following the Path of Faith, they were working to cancel their unfavorable causation, their souls were gradually being purified and washed clean, and the heart of their souls were

## **July Monthly Service Sermon**

saved.

I cannot help but be mystified that oddly, Ms. S lived to be the same age as her mother, and passed away for rebirth on the same month and day at age 88.

In the Ofudesaki

**I bring you together according to the causality of your previous lives and protect you. This settles the matter for all time.**

**Ofudesaki I: 74**

God the Parent, urging us, husband and wife, to grow spiritually, taught us many things and trained us through two generations of mother, Mrs. S, and daughter, Ms. S. I am able to reflect on the fact that we received divine guidance by God the Parent always reducing a great misfortune to a small misfortune and a small misfortune to no misfortune at all.

There is a verse in the Mikagura-uta, Songs for the Service, Song One,

*Ninth, Now come hither and follow Me!*

*Tenth, Then the full harvest will become fixed.*

I have often wondered to myself, up to which point do we follow, as it is said here, “now come hither (to this point),”? I think it means, ‘To clean and purify the mind of dust, and to be able to become like one putting God the Parent’s intention into practice and following with a mind of true sincerity.’

In the Osashizu,

*“To all of you human beings, listen carefully. If you think of one*

*generation what do you think they did? It is not just one generation. It is the Truth. The Truth is for endless generations.”*

*Meiji 32 – 1 – 18 (January 1, 1899, supplement volume, unofficial translation)*

I strongly feel that in order to reach the point of “to this point,” if we continue to relay the faith to not just the first generation, the second, or the third, but to many generations to come and if we continue to consistently show our sincerity, that is the only time when we will be able to attain the level of spiritual maturity that God the Parent desires.

At the end of Chapter 6 in the Doctrine of Tenrikyo, it concludes:

As the Truth of the Teachings settle in one’s heart and as one’s mind spiritually matures up to the next level, one may deeply feel that being guided by the parental heart reduces a great misfortune into a small misfortune and a small misfortune into no misfortune at all. One may be able to feel joy from the bottom of one’s heart for things that one could not find joy until now, and one may be able to enjoy oneself to the fullest for things that they could not fully enjoy before. This is how we will advance with powerful steps into the state of joyousness.

**Ponder and come follow Me with firm resolve.**

**There is a path of hope in the future.**

**Ofudesaki V: 42**

Thank you very much for your kind attention.

## *August Monthly Service*

*August 17, 2008 (Sunday, 9:00 a.m.)*

*Sermon "A Thing Lent, A Thing Borrowed"  
in English by Reverend Tyron Inouye*

*Japanese Translation by Reverend Tsunenori Ichise*

## **Monthly Service Shuttle!!**

### **YMA & YWC Members!!**

For every Mission HQ Monthly Service we will be having a shuttle service from TCC. We encourage all YMA & YWC Members to park at TCC to help to open up the Mission HQ parking lot for the elderly and possibly new followers who would like to attend the Monthly Service. For more information please call Moses at Mission HQ 595-6523.

## **Three-Association Hinokishin**

*Date: August 16th (Saturday)*

*Time: 9:00 a.m. ~ 11:00 a.m.*

*Location: Tenri Cultural Center*

The Women's Association, Young Men's Association, and the Boys and Girls Association will join together again to sponsor a hinokishin at TCC in preparation for the annual bazaar.

*Everyone is welcome. We hope to see you there!*

# *My Trip To Kenya*

AN INTERVIEW WITH YOKO SASAKI ON HER TRIP TO KENYA



*Ms. Yoko Sasaki (Fellowship of Joy/Keijo Grand Church) is presently visiting Hawaii from New Jersey. From May thru August 2007, Ms. Sasaki spent three months at a Tenrikyo church in Kenya. We recently sat down with Ms. Sasaki to discuss her experience in Kenya.*

**Origins: What made you want to go to Kenya?**

**Sasaki:** I met six Kenyans when I went to Shuyoka (Three-month Spiritual Development Course) in April 2006. They inspired me because of their genuineness, their salvation stories, their sincerity and their truly wanting to help, and the way they talked about the Sazuke (Divine Grant of Healing). They were very grateful to come to Jiba to get their Sazuke. There was this one Kenyan guy, Marshall, who would always ask for the Sazuke (to be administered). Here in America, we never ask

for the Sazuke, we depend on the medicine, but they would always rely faithfully on the Sazuke. The day Marshall got his Sazuke (received the Truth of Sazuke), my eyes were so red and irritated that I had to wear glasses. He told me he wanted to do the Sazuke for me. After he did it he started crying, and I started crying! Then my friend started crying and then our other friends started crying. We had a group of people crying right there in the shinden (main sanctuary)! It was very memorable for me to have someone that emotionally involved with the Sazuke.

**O: Where you the first ones to do this (visit Tenrikyo followers in Kenya)?**

**S:** We were the first Americans to go there. People from Japan have done this before. Oh god it was so much fun. They were ecstatic! They were like “when you go home, please tell

your friends and family that we are waiting for them.” They are waiting for more Americans. Before we even left they were asking when we were coming back and if we could each bring people with us. Just showing face and being in Kenya... for their children and for them. It was an awesome experience. A lot of them will never leave Kenya. They were never exposed to Americans and vice-versa.

**O: What would you say you accomplished?**

**S:** I would say I was a global activity coordinator. (laugh) We taught dance and music and cultural studies. We taught every grade once a week. We also went Otasuke (salvation work). Whenever there was an opportunity we did otasuke. We would make trips to the general hospital and go to the maternity wards and pray. We would visit all the other sites where they are building churches; we went to Samburu and donated food. They always have otasuke to do and we were always welcomed to join them, we just had to be ready for the challenge. The reverend would usually do these things by himself.

**O: What did you guys live in?**

**S:** It had a tin roof. It had cement walls. (laugh). Our toilet was not up to anyone’s standard. Our shower was basically heated by electricity, so there were some nights without hot water! But compared to what they normally lived with, we were living in a completely livable condition. We had running water and electricity, on occasion! (laugh)

**O: Did you learn anything that is useful back home?**

**S:** There are a lot! I don’t normally cook and I had to cook for 25 people! Learned that really fast over there.

**O: What did you guys eat?**

**S:** We cooked our own food. We grew our own vegetables.

**O: What about danger?**

**S:** In Embu, the city that we were in, there are still street children. There are tons of orphans. You do NOT go out during the dark. We had to sleep with mosquito nets because the mosquitoes there have malaria, so we had to sleep with mosquito nets every night before we slept.

**O: Describe a typical day in Kenya?**

**S:** We’d wake up, morning service was at 7am. After service we’d do staff service then we’d have morning assembly with the entire school, where we would do morning exercise and prayer. We would teach from 10-11:45. And then we’d have lunch. Then in the afternoon we’d go do otasuke or help fix up things around the school and finish up by making our own dinner. We repainted the school; we put the school motto on their entranceway. I’ve never really painted before! And that was the thing, you feel so productive and your helping, everyday just felt so good.

**O: How are the Tenrikyo kids?**

**S:** The kids are so genuine. OH my god, they do all the narimono, all the otefuri, they dance monthly service Yoro-zu-yo, Song 1 & 2 by themselves...they sing in Japanese! They sing Tenrikyo children’s songs every night at

evening service and every morning at morning service and they do it whole-heartedly. It's so spirited, they sing at the top of their lungs. They fight to play the Taiko (drum) in the morning. They'll go in there and they'll practice on their own because it's so much fun to them. The best thing I ever heard anyone say was Joseph, who was in standard 7th grade, he says to us "what would life be without music. The service is music – drums, beating – what would life be without that?" For them to have that music and drumming it was a comfort, they loved it. The children over there were soooooo spirited.

**O: What was your #1 memory?**

**S:** The focus on helping is so clear. There is no mistake in what you are doing – it is to help someone else. It's to help the children, it's to help the mothers, it's to help the ladies in the maternity ward, it's to pray – it's always to pray, it always goes back to prayer. Your day starts with prayer; your day ends with prayer. The core of Tenrikyo is very alive there. It's not if you wear your otsutomegi (service robe) properly, it's not the osonae (offering), there is no structure there, but there is sincerity.



**O: How happy are they? Did you make them any happier than they were before you got there?**

**S:** In the end they are much happier people (than us), we could never make them happier. Let's just get that straight. They don't need us to make them happier. They've got that way fully covered. We learned so much from them. I still can't say that I gave them anything. Us being there gave them energy, but they were always uplifted and spirited. They gave us a lot more. We are so reserved, so afraid to let go because of the fear of the unknown. But in Kenya, it's like they are fearless with change. They are progressing, they are moving; they are trying new things and opening new doors. They are not following all the rules, but if you saw how the people are happy there, you would never discourage them from not doing that.

**O: Where you able to do the sazuke?**

**S:** Yes all the time. A memorable time was when we prayed for an old lady. We prayed for her for a long time – 3 or 4 weeks went and kept praying for her. People would just line up to receive (be administered) the Sazuke. On monthly service days, every three chapters they would stop and they would introduce new members of the church, they would invite people to come up to the front and tell their salvation stories all during the intermission. It was amazing! The service would last from 9am to 3pm. You don't eat lunch, you just get a little mandaazi (a little deep fried square piece of bread), and some tea. That's what they all came to church to do – to share their salvation

stories, to unite, to bond, to give thanks. And the thing that happens is that it's not that you thank the person who did (administered) the Sazuke. After they are done they all clap and yell "Mungu Power! Mungu Power!" And it's God that they are thanking. "Clap for God!" and everyone starts clapping and they sing a song. Then they continue with the next chapters...4, 5, 6...then another break and again more stories and prayer.

**O: What about when you got back to New Jersey?**

**S:** When I got back from Kenya I had a way harder time adjusting to life back in New Jersey. I had a hard time adjusting to a more complex lifestyle. That (Kenya life) was a simple life – there was a focus, there was a purpose, there was a mission everyday, there were things to do, there were people to help, you were always busy, it was like endless and it was the most gratifying thing that I have ever done in my life. Over here (America) we have too much stuff, we have too many distractions. Over there you appreciate it more. There are bad sides to it to, but overall with the children it was the most gratifying experience, still to this day, that I have ever had. If I could I would be back there right now. It was ridiculously the best time.

**O: Why should someone go to Kenya?**

**S:** No one should go and do what I did, I'm crazy! (Laugh) But, if you are looking for salvation it is the perfect place. Before going to Kenya I had felt I have this tool, it's called the Sazuke. You work hard to get it. It's a gift from God. It should go on your resume as a special



skill. It's something you work to have and now we have to use it. And through my experience in Shuyoka, I knew that Kenya would be a great place to be useful and help others with whatever I could do. There in Kenya, I was given a lot of opportunities to build these really special bonds and friendships with a lot of people. There is a human relation - we are not in cars, we are not strangers, everyone will say "hi" to you. There is that human to human relationship which is unique. It gives you a sense of life. I felt alive! We definitely had bad days too, but the turnaround rate from sad-to-happy was incredible. Over here, it'll take you maybe a whole day to get over your bad day, but in Kenya it's like milliseconds. You could be down, but they would do something to cheer you up all the time. It was hard to stay in a bad mood. They appreciate you for who you are and nothing else really.

**O: What has your trip done for you?**

**S:** My trip inspired me to go to grad school. It helped me to reaffirm the way I feel about Tenrikyo and what I want to do with it. This is what I want to do, this is what makes me



happy, this is what I feel... it's bringing joy to other people, and together we are more powerful than we are apart. Their mission and what they are doing, really just inspired me. It gave me a really strong purpose in what I want to do.

**O: Thank you very much for taking your time to do this interview.**

**S: Asante sana sana!!**

(Thank you very, very much)

*Yoko Sasaki will be planning another trip to Kenya. For those that are interested and would like to contact Ms. Sasaki for further information please feel free to email her at [ydsasaki@gmail.com](mailto:ydsasaki@gmail.com).*

*For more information on how to help from home please visit Ms. Sasaki's "One Dollar – Make a Difference" website at <http://onedollar-makeadifference.blogspot.com>.*

## ISLAND LIFE

### 53rd Annual Tenrikyo Picnic Held

The Tenrikyo Hawaii Young Men's Association and Young Women's Club successfully conducted the 53rd Annual Fourth of July Picnic at Kapiolani Park. The picnic was planned months in advanced and on this early summer morning, the YMA and YWC members prepared this fun-filled day which was blessed with sunny weather. There were games for all ages, lucky numbers, pickup volleyball games, and free shave ice. A new addition to this year's picnic was a free dessert booth by Annabella Taylor of the Young Women's Club. We were treated with a large assortment of sweets. For the second year, Rev. Michioki Inafuku of Kariyushi Mission Station cooked and served free yakisoba (fried noodles) as a demo run for the upcoming bazaar.

# Highlights from the Tenrikyo Picnic



*Choosing prizes*



*Tug 'o war!*



*Vegetable Scramble!*



*"Tamaire" game*



*Watermelon eating contest*



*Three-legged race*

## *2008 Hawaii Spiritual Development Course Reflections*



**Jennifer Holthaus**  
Kapaa Church/Shuto Grand Church

I've thought about the many different faith experiences that I've had through out my life including my joyous experiences 20 years ago at Kapaa Church where the seeds of my Tenrikyo faith were first planted or when I felt like my life was at its lowest and I did not have the strength to keep on trying, but I then turned to God and my problems dissolved almost immediately, or even my experiences here at Dendocho (Mission HQ) where I've learned about the Doctrine, interpretation of the songs, the koto, the life of Oyasama, and the hand dance, but while I was brainstorming I realized that I could discuss my own personal faith experience through practicing what I've learned here at Dendocho. In other words, I'd like to use this speech to show my understanding of what the teachings of Tenrikyo mean. Instead of only focusing on myself I'd like to express my genuine gratitude to everyone who has, through their sincere efforts, helped me move forward in my spiritual growth.

First and foremost, I'd like to thank Chocho Sensei (Bishop Hamada) and Okusan (Mrs.

Hamada) for making me feel welcome and at home here at Dendocho. My accommodations were more than comfortable but more than that, it was their welcoming smiles, encouraging words and thoughtfulness for my utmost comfort and safety that I appreciate. I will never forget to try to keep my heart round and soft like a grape even though I might feel like a prickly pear. Through their genuine care I was motivated to learn all that I could of the Tenrikyo faith.

While observing Chocho Sensei and Okusan I saw a humble, caring, hardworking and respectful partnership with which I will use as role models for my future. I learned that "Husband and wife working together in Hinokishin is the first seed of everything." Chocho Sensei and Okusan's daily practice of this idea proves to me that the lessons are applicable and when practiced, work. I especially liked their interest in gardening as well as their dedication to the church and its followers.

Subsequently, I'd like to thank all the teachers, special lecturers, and our counselor Tyron Inouye who shared their time, their hearts, their experiences, their tears, their knowledge and their wisdom in hopes that in some way we could grasp the importance of Tenrikyo. Every single teacher used their personal colorful experiences to highlight the main ideas of the teachings to make it easier and more entertaining for us to be able to understand. Their utmost patience with the class is definitely appreciated. I would also like to thank them for the treats we ate during class.

Not only was I taught the history of

Tenrikyo and the importance of single-heartedness, tanno, hinokishin, the body as a thing lent, a thing borrowed, Sazuke and much more, I saw a genuine love of Oyasama, love of the service, discipline towards the practice, patience for us, the students, and the sincerity to spread the fragrance of Tenrikyo. Through our teachers actions I have understood the knowledge and felt the true meaning behind the words. The classes were more than a spreading of knowledge. It was a warm heartfelt introduction to what it is to be a Tenrikyo follower.

Next, I'd like to thank all the Oahu churches who donated their time and finances to feed us healthy and mouth watering meals. Not only was I spiritually and mentally nourished; my body was also nourished and satisfied. Because the churches took the responsibility of feeding us I got to see hinokishin work in action. It is the joy of giving to others selflessly from the heart. Because we received such delicious meals in such jumbo generous sized portions, I recognized how much the Oahu churches strove to physically nourish our bodies so our minds and spirits could joyously learn our daily lessons. Their generosity in itself taught me the basis of hinokishin.

Another group of people I'd like to thank for their hard work and dedication is the Dendocho staff. I enjoyed watching how well they worked together to help make Dendocho run smoothly. From sunrise to sunset there was always someone working in the office, cooking, cleaning or running around doing something. When I needed anything, it was quickly provided and when I had a question it was listened to and answered with care. The staff was always friendly, kind, helpful, humble and hard working. The staff's diligence

and dedication inspires me to try a little harder with a happier heart at home.

Finally, I'd like to thank Kapaa church for pushing me to attend Shuyokai. In the beginning, I found every excuse in the book not to come, but through Reverend Hamada's persistent urgings and Kevin Hamada's gentle encouragement I've had the opportunity to experience the wonderful blessings here at Dendocho. They showed me the importance of saving people by saving me through attending Shuyokai. Now the Service has much more meaning as well as knowing and being able to practice the teachings to strive for the Joyous Life.

In conclusion, I bet some of you are thrilled to know how much I appreciate everyone's hard work and dedication but are wondering to yourselves why I haven't directed my gratitude to Oyasama or God. Well, I can't find the words that are good enough to express my appreciation. Do I begin saying I appreciate the taste of water after a long hike up Sleeping Giant mountain, the sound of laughing children after a hard days work, or the smell of the ocean salt spray as I watch the golden sun rise in the morning? Nothing I say can explain my gratitude to God and Oyasama but I can take all the lessons I've learned here at Dendocho with a sincere heart and perform the Service single-heartedly. I know I may falter, I may have rough days ahead and forget, but perhaps I can overcome my selfishness and focus on God first. Luckily, I have the understanding, the tools, and the church to help me show my appreciation to God and Oyasama. I don't promise to move mountains but with each basketful of true intention that I carry, I can step by step, make a better life for those I encounter everyday.



### James Fujii

Koshinokuni Hawaii Church/  
Koshinokuni Grand Church

Hello, my name is James Fujii of Koshinokuni Hawaii Church and I just started believing in Tenrikyo.

Before entering this faith I had a lot of hardships in my life. I had to move a couple of times due to a sudden occurrence. I didn't go to high school because of a disagreement with my parents and started working when I was 16. When things weren't going well I always complained about it.

I was introduced to the faith by Rev. Mima. He has said that the teachings would help me and also mentioned to me about the one month spiritual development course. After our conversation I told Rev. Mima that I was interested and wanted to go to this course to experience and find out answers to some of my problems and situation.

Being in the course with people my age was a real blessing. I could communicate with people who understood my situation. This helped me a lot to understand why my problems were the way they were. Living here at Dendocho was a really good experience. I have learned by living here that all my self-centered thoughts and ways of doing things for myself were part of my problem. Through the teachings I learned that giving joy to others

gave me joy.

People also did things that brought me joy. One experience I had receiving joy was from Sid. On one morning I woke up with an excruciating pain in my stomach. After going to the bathroom a few times in the morning, I had mentioned to Sid that I was experiencing some difficulty in my bowel movement. Sid offered to administer the Sazuke to me which I gladly accepted. Upon receiving the Sazuke my bowel movement returned to normal, but Sid was not as fortunate after he did the Sazuke on me.

Through these experiences I have encountered, I realized that this faith has so much more to offer, and I would like to continue to walk on this path for a long time.

I would like to thank my fellow class members and staff who helped me grow spiritually in this short period of time, and to the bishop, Rev. Hamada and Mrs. Hamada for giving me the chance to experience Shuyokai life here at Dendocho. And I would especially like to thank Rev. Mima for his guidance and his support that he has given me and my family all these years.



*Due to space constraints, the reflections of Sidney Nakao, Myles Hisao, and Grant Hisao will be in the next issue of Origins.*

## Tenrikyo Aloha Band Yard Sale

On June 29, Sunday, the Tenrikyo Aloha Band held a Yard Sale at the Tenri Cultural Center from 8:30am ~ 2:00pm to raise funds for pom pom uniforms, band instruments and other equipment. With so much support and donations from the congregation, the yard sale was a huge success. Items such as clothes, books, toys, video's, household items, furniture, tv's, and homemade cookies, spam musubi were sold. Most of the buyers were from the public and were very pleased.

The children in the Aloha Band and pom pom have been earnestly practicing and are looking forward to the Children's Pilgrimage in 2009.

Thank you to all who generously offered donations and their time to help with the yard sale!



*Which bag should I buy???*



*Band members promoting the Yard Sale*



*Lots of women's clothing was on sale*



*Main tent area*

## Oyasato Seminar



Oyasato Seminar Course I and Course III were respectively held in Jiba from July 10 ~ 27. One instructor, two counselors, three students in Course I, and three students in Course III participated from Hawaii. Also, David Inouye (Hawaii Kai Mission Station/Higashichuo Grand Church), who had been an English instructor at TLI, participated as an Overseas Department staff. OS Reflections will be in coming issues.

### Oyasato Seminar 2008 Staff & Students

#### Seminar Instructor

Daniel Akemoto  
(Paradise Church/Shuto Grand Church)

Cynthia Hisao (Maui Church/Honjima Grand Church)

#### Course I Counselor

Blane Mima  
(Koshinokuni Hawaii Church/  
Koshinokuni Grand Church)

#### Course III Counselor

Cheryl Horikawa (Mililani Mission Station/Funai Grand Church)

#### Course I Students

Ryan Kakitani (Kochi-Makoto Church/  
Kochi Grand Church)  
Timothy Shiiba (Kailua Kona Church/  
Chuwa Grand Church)

#### Course III Students

Elliot Saito (Honolulu Church/Honjima Grand Church)  
Tiffany Maegawa (Taiheiyo Church/Shuto Grand Church)  
Jennifer Shiiba (Kailua Kona Church/  
Chuwa Grand Church)

## Children's Pilgrimage to Jiba 2008

As part of the children's pilgrimage, Gordon Inouye and his friend Eric Lee joined the America/Canada group of "Kaigai Shohi" (Overseas BGA Hinokishin Corps) this year which totaled 100 including, 20 kids from America/Canada/Hawaii, 4 from Brazil, 42 from Taiwan, and 34 from Korea, plus 28 counselors and staff. Lucas Nakao served as counselor along with 2 from Vancouver and 1 from Seattle. Hawaii BGA chair Owen Nakao served as "senior" counselor for the America/Canada/Hawaii group. Rev. Nakao said that he was disappointed that there were no participants from Hawaii to make a "general" group, but that this gave him the opportunity to participate, learn and contribute to Kaigai Shohi. "It is a special and invaluable experience for sure. The kids get to interact with other kids from all over the world in the spirit of hinokishin."

The main hinokishin activity was serving cold tea at "tea stations" located at the various Children's Pilgrimage activity sites in Jiba. Other hinokishin

were, corridor wiping and earth carrying. They also had fun activities, including watching the Oyasato Parade which occurs every night for the ten days of the Children's Pilgrimage, participating in the parade, choice of Ninja Village or pool swimming, welcome party at the Overseas Department and an exchange program with the Japanese Shohi.

Gordon Inouye was chosen with eight others to perform the narimono (musical) instruments for the Service dance practice in the Foundress' Sanctuary after the morning service on July 30. Chairman Nakao said that one of the ministers, who had been listening to the performance of the Japanese shohi kids the first few days, remarked that "the kaigai (overseas) kids performed very well." They played to Song Seven and Eight in the presence of the Shinbashira (Tenrikyo Patriarch) and the former Shinbashira. And coincidentally Bishop Hamada was on Foundress Sanctuary duty right in front of the narimono instruments at that time!



*Hawaii Group in the Oyasato Parade 7/27*

## Highlights from Hinokishin Corps Activities in Jiba



*Participating in Corridor hinokishin*



*Posing with other American & Canadian members*



*Serving delicious cold tea on a hot summer day*

## Mission HQ Announcements

### Notification of Church Transfer

Mountain View Church, formerly in Mountain View, Hawai'i Island, has moved to Hiroshima, Japan. On July 7th, the symbol of worship was removed by Rev. Yoshio Okamoto, head minister of their upper church Omomichi Branch Church. Mountain View Church Head Minister, Rev. Keiji Okamoto, returned to Japan with his family on July 28th. We bid them a fond farewell and mahalo for their hard work and dedication in the islands.



## *38th Annual Tenrikyo Bazaar Information Guide*

That time of the year is coming around once again! We are now only a few weeks away from our 38th Annual Tenrikyo Bazaar. Every year the bazaar gives us an opportunity to reach out to the community and introduce them to the fragrance of Tenrikyo. Whether it be our caring touch when preparing the delicious treats or our delightful smiles when helping others, let us take this opportunity to unite our hearts and work together as one to once again make this year's bazaar a success.

Here are a few important reminders for this year's event.

### **Annual Tenrikyo Bazaar**

**Date:** August 24 (Sun) **Time:** 8:30 a.m. ~ 2:30 p.m.

**Location:** Tenri Cultural Center  
2236 Nuuanu Avenue, Honolulu, HI 96817

### **Sale Items**

BBQ Chicken, Sushi, Cone Sushi, Sekihan, Andagi, Ohagi, Hot Dog, Shave Ice, Plate Lunch, Kim-Chee, Takuwan, Sanbaizuke, Cookies, Tempura, Oden, Yakisoba, Saimin, Vegetables, Plants, Flowers, Clothes, Futons, Cushions, Old Clothing, Used Items, Stamina Ramen, Mochi Pounding, and much, much more!

*Pre-Sale scripts and chicken tickets are now available at Mission HQ or at your affiliated church. Please note that there are separate BBQ Chicken tickets for sale. Scripts and chicken tickets will also be available on the day of the bazaar.*

Booth Head Meeting: August 8 (Fri) 9:00 a.m. and 7:00 p.m.

Judo Hall Set-up Hinokishin: August 9 (Fri) from 9:00 a.m.

Tent Set-up Hinokishin: August 17 (Sun) from 1:00 p.m. after monthly service

Bazaar donations will be accepted from August 10 (Sun) through August 19 (Tue). Please bring your items to Tenri Cultural Center (TCC)

***The following items will not be accepted: furniture, electronics, mattresses, exercise equipment, and computers.***

*If you have any questions about the bazaar please feel free to contact Mission HQ at 595-6523.*

# Tid Bits

## Associations' Reports



### BOYS & GIRLS ASSOCIATION

#### CHILDREN'S PILGRIMAGE TO JIBA

This year's Children's Pilgrimage to Jiba group departed on July 17<sup>th</sup> and returned on the 30<sup>th</sup> with two children and two adults. The two children Gordon Inouye and Eric Lee participated in the BGA Hinokishin Corps, while Lucas Nakao served as Hinokishin Corps counselor.

#### ALOHA BAND

The Aloha Band plans to participate in the Children's Pilgrimage in 2009 so we would like to ask everyone to put extra effort in encourage your members and friends to join the band.

Band practices are presently held once a month on the third Sunday after the Mission HQ monthly service at 1:30pm.

#### SUNDAY SCHOOL

Sunday school class is held every third Sunday during the Mission HQ monthly service starting at 9am. The program initially starts with joining the monthly service from the seated service through Yorozyuo, proceed to Rainbow Hale for the Sunday school program and then return to the sanctuary to rejoin with parents at 11:30am for the closing prayer.

#### TCC CLEANUP

The semi-annual TCC cleanup in preparation

for the Tenrikyo Bazaar will be held on August 16<sup>th</sup> from 9am-11am. We would like to call on all members and parents to come out lend a hand.



### YOUNG MEN'S ASSOCIATION

#### HINOKISHIN

8/9, 9-11am T.C.C , table setup

8/17, 1pm at T.C.C, canopies/tents

8/24 Bazaar Day: Volunteers needed for clean up & parking

8/25 T.C.C. Bazaar Day final cleanup

#### MONTHLY MEETING

August 13, Wednesday

Please meet at Rainbow Hale, 7:30 p.m.

*Save the date!*

YMA 90TH CELEBRATION BANQUET

October 18, 2008 (Saturday)

Further details will be announced.



### WOMEN'S ASSOCIATION

As we wander around our homes, looking for what to donate to the bazaar, our unused items will be cleaned out and our minds and bodies will be cleansed as well. It feels good when we let go of something. It is the same in our minds. If we let go of being particular, we may discover something amazing. The bazaar will be held on the 24<sup>th</sup> of this month and we humbly ask for your support and cooperation.

BAZAAR HINOKISHIN

TCC West House (every Wed) 9 – 12 p.m.  
August 6 will be the last day. Hinokishin ended on July 30. Thank you very much to everyone!

NUUANU HALE VISITATION

Augst 9 (Sat) 9:30 – 10:30 a.m.

MONTHLY MEETING

August 11 (2<sup>nd</sup> Mon)

Meeting 9:00 – 10:00 a.m

We will have bazaar hinokishin after the meeting at TCC.

TCC HINOKISHIN

August 16 (Sat) 9:00 a.m. ~

WOMEN’S SUPPORT NETWORK

August 17 (Sun) after lunch following Mission HQ’s Monthly Service.

WOMEN’S MUSICAL INSTRUMENTS PRACTICE is  *canceled* .

\*August Mission HQ monthly service luncheon hinokishin is assigned to Honjima Group. Thank you!



CALLING ALL BAKERS!!!

The Tenrikyo Hawaii Young Women’s Club humbly requests your donation of baked items – cookies, brownies, cakes, etc., for the Annual Tenrikyo Bazaar on Sunday, August 24, 2008. Please drop off your donations at Tenrikyo Hawaii Mission Headquarters by Saturday, August 23rd at 12:00pm. Mahalo for your support!! Please contact Terri at 387-1871 if you have any questions.

REMINDER-ANNUAL BAZAAR

This is a reminder that our Annual Tenrikyo Bazaar is just around the corner in August. We will be looking for volunteers to help with baking and packing donations. We will also need volunteers to staff the two booths that the YWC will be in charge of. If you can donate a baked good or help out, please contact Terri at 387-1871 to sign up.

VOLUNTEERS/DONATIONS FOR THE MINI-BAZAAR

We need volunteers to help with our monthly mini-bazaar at the Dendocho’s Monthly Service. If you can donate a baked good or help out during lunch time, please contact Terri at 387-1871 to sign up.

Tenrikyo Women’s Association  
100th Anniversary  
  
92nd annual General Meeting  
Tenrikyo 173 (2010)  
  
April 19 (Mon) 10 a.m.



# The Hungry Reporter

I must begin with an apology to Mrs. Matsunobu for excluding the most important part of the energy bar recipe she contributed last month. Perhaps if I had made it a point to consume some of her awesome energy bars, I may not have allowed technology to get the better of me. At any rate, to remedy the error, I have decided to re-issue the recipe this month so that it can be printed in its corrected entirety. Apologies for the inconvenience, yet I felt that this recipe deserved the honor of a hanahou!

## Energy Bars

### Ingredients

Rice Krispies	2 1/2 cups	Heat the following ingredients in a large pot:	
Oatmeal	2 cups		
Unsalted Peanuts	1 cup		
Raisins	1 cup	Margarine	1/2 block
Sesame seeds	1/4 cup	Peanut butter	1/2 cup
Protein powder	1/4 cup	Mini marshmallows	1-10 oz bag

Heat dry ingredients at 200 degrees for 15 minutes.

### Directions

Mix all ingredients and pat firmly into 9x13" pan. Cool for 4 minutes and cut into desired size about  $\frac{3}{4}$ " x 2". Cool completely and wrap in wax paper.

## August 2008

<b>3rd</b>	<b>Sun</b>	Pom Pom Practice	Aloha Church	11:00 AM
<b>5th</b>	<b>Tue</b>	Monthly Hinokishin Day	Mission HQ	9:00 AM
<b>9th</b>	<b>Sat</b>	Nuuanu Hale Visitation	Mission HQ	9:30 AM
		Pom Pom Practice	TCC	11:00 AM
<b>10th</b>	<b>Sun</b>	Aloha Band Practice	Mission HQ	1:30 PM
<b>11th</b>	<b>Mon</b>	WA Monthly Meeting	Mission HQ	9:00 AM
<b>13th</b>	<b>Wed</b>	YMA Monthly Meeting	Rainbow Hale	7:30 PM
<b>16th</b>	<b>Sat</b>	WA TCC Hinokishin	TCC	9:00 AM
<b>17th</b>	<b>Sun</b>	Mission HQ Monthly Service	Mission HQ	9:00 AM
		Women's Support Network	Mission HQ	
		Aloha Band Practice &		
		Pom Pom Practice	Mission HQ	1:30 PM
<b>18th</b>	<b>Mon</b>	Monthly Nioigake Day	Mission HQ	9:00 AM
<b>23rd</b>	<b>Sat</b>	Bazaar Prayer Service	Mission HQ	8:00 AM
<b>24th</b>	<b>Sun</b>	Bazaar	TCC	8:30 AM
<b>25th</b>	<b>Mon</b>	Bazaar Clean-up	TCC	9:00 AM
<b>26th</b>	<b>Tue</b>	Yohaishiki	Mission HQ	10:00AM

## September 2008

<b>1st</b>	<b>Mon</b>	All Tenrikyo Nioigake Day	TBA	TBA
<b>2nd</b>	<b>Tue</b>	Monthly Hinokishin Day	Mission HQ	9:00 AM

WA = Women's Association  
 BGA = Boys & Girls Association  
 YMA = Young Men's Association  
 YWC = Young Women's Club

TSA = Tenrikyo Student Association  
 RH = Rainbow Hale  
 WSN = Women's Support Network  
 TCC = Tenri Cultural Center

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Hawaii Mission HQ Online: <http://www.tenrikyo-hawaii.com/news>

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## **Annual Tenrikyo Bazaar**

**August 24, (Sun) 2008**

**8:30 a.m. ~ 2:30 p.m.**

**at Tenri Cultural Center**

**Please invite your friends and  
family for this yearly event**