

No. 219 NOVEMBER 2009

ORIGINS

*What do you think this talk is about?
I am hastening for the places where God's truth is conveyed.*

Ofudesaki II:16



***PAINTING HINOKISHIN BY YMA (10/25)
AT MISSION HQ & TENRI CULTURAL CENTER (TCC)***

Message from the Head of the Overseas Department
October 26, Tenrikyo 172

I would like to commend each of you for your daily dedication in each of your concurrent positions.

In Oyasato, the leaves of the Ginkgo trees have begun to turn yellow, as we enter deeper into Autumn day by day. Today, it rained all throughout the day, making it very slippery for pedestrians. Despite the weather, many followers from across Japan and even farther, from around the world returned to Jiba as the October Grand Service of the 172nd year of Tenrikyo was performed spiritedly with the Shinbashira as the core.

In the service prayer, the Shinbashira called upon all head ministers and Yoboku alike to once again reconfirm the truth in the day of origin of the founding of the Teaching, and to etch deep into our hearts the following verse from the Ofudesaki,

Now that I shall work salvation unknown until now,
it is necessary to make the origin known.

Ofudesaki IX:29

He stated that we must delve deeper and ponder, to spread the Truth of Origin far and wide throughout this world and expressed his determination to advance this path of a joyous world with evermore effort. In addition, he prayed that all people of the world may come to know of the sincerity of the Parent and by aligning one's mind, bring happiness and joyousness to the current situation of society.

Following the service, we received words from the Shinbashira.

The Shinbashira began by stating, "Take this opportunity to re-establish deep into your minds, the desire of God the Parent on the day of origin of the founding of the Teaching and to carve it into your hearts once again, and with a renewed mind, take the steps toward single-hearted salvation." He continued by explaining further about the founding of the Teaching through quotes from the Ofudesaki.

In addition, referring to the "Happy Family Circle" mentioned at the January Grand Service Sermon of this year, the Shinbashira emphasized that we must first unite our minds and create the model for a family which helps one another. We must then endeavor to share this method with those around us. (For more details about the "Happy Family Circle", please refer to the "Tenri Jiho" or "Michi-no-Tomo" publications.)

Continued on page 11

October Grand 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.

*The reason Tsukihi began human beings
Was the desire to see you live a joyous life.
Ofudesaki XIV:25*

As you have taught us in this verse, You created humankind with the desire that they could live joyously while helping one another, and waited in anticipation for the years promised to lapse, and with the arrival of the promise time, 172 years ago on October 26, 1838, revealed in this world through Oyasama as the living shrine and taught the ultimate teaching to the human world.

Through Oyasama, we came to know for the first time about the original Parent and the truth of human creation, which has enabled us to progress on a steady path toward the Joyous Life. Since then, we have endeavored to follow Oyasama's fifty-year example of the Divine Model by applying our concise effort toward the construction of the Joyous Life World. There is nothing more that brings us gratitude and joy than this. To express our gratitude for this deep obligation, we are applying our effort accordingly as we follow this path.

Today on the affinitive day of the beginning of the teachings, we are grateful to conduct the October Grand Service at this mission headquarters. The service performers will unite their hearts and perform the seated service and Teodori joyously in high spirits. We brothers and sisters of this Path have looked forward to this day and today, we are gathered here in prayer before You to sing the Mikagura-uta. As You watch over us, we hope that You will be spirited as well.

We as Yoboku, who will realize salvation throughout the world, will reflect on the path we have taken thus far, and utilize our free use of mind and bodies we have been lent to go forth toward our goal to realize the joyous life throughout the entire world. With joy in our hearts, we vow to follow the path of single-hearted salvation. May You, God the Parent, accept our sincerity, and we ask that You guide us, even a day sooner 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 October Grand Service Sermon

Bishop Michihito Hamada

(Tenrikyo Mission Headquarters of Hawaii)



With all of you here today, we have just completed October's Grand Service which commemorates the day of Origin of the Teachings. Thank you for attending today's service. In reference to the October Grand Service, I believe this is a good opportunity to reaffirm why this path was created, the intention of God the Parent, the frame of mind of a Yoboku, to reconfirm the teachings and to refresh our minds towards realizing the Joyous Life in the world.

This month, October 26th, marks the 172nd year of the founding of Teachings. The founding of the teachings means the year that Tenrikyo began. However, this is not simply an explanation of the founding of a company. God the Parent, who created human beings and the world, first appeared

on earth during an important era.

In the history of man, there were many landmarks that changed the course of history. It is said that the Renaissance, Industrial Revolution, invention of the airplane and the telegraph, and in recent years, IT (Information Technology) Revolution, etc. changed the course of history. These revolutions and inventions advanced civilization by leaps and bounds, developed society and made it possible for many people to enjoy a wealthy lifestyle.

In comparison to the founding of the Teachings, these social reforms are totally of a different nature; rather, it is similar to how the Big Bang theory explains the origin of the universe. Also, up until this point, it was the first time that a god appeared in the universe.

October 23, 1838

“I am the Creator, the true and real God. There is preordination in this Residence. At this time I have descended here to save all mankind. I wish to receive Miki as the Shrine of God.”

During a prayer for Shuji's injured leg, the above words echoed throughout

the room. It was the first time Ichibei, an ascetic monk, had heard the name of God. Due to the sudden request from the true God, Zenbei, Miki's husband, declined and said,

“Though You are so earnest in Your request, I am sorry I cannot accept it. Ours is a busy home as I have many children and I am an official in the village. Since there are many other respectable homes, I beg You to go to someone else's house.”

Zenbei and other family members did not understand why God wanted to receive Miki as the Shrine of God. However, Miki's words grew more severe than ever, and She admonished them in a tone of command, saying:

“Whoever may come, God will not retire. It is natural that you are filled with anxieties at present, but after twenty or thirty years have passed, a day is sure to come when all of you will admit the truth of My intention.”

But they, too, would not yield an inch. They presented God to retire at once, protesting that, being human, they could not possibly wait twenty or thirty long years. To this Miki replied in a still more severe tone:

“You shall do as God of Origin wills and comply with My demand. I shall save all humankind if you will listen to Me; but if you should object to it, I shall destroy this house so completely that not a trace of it will remain.”

“Each time Miki's daughters were so frightened at the utterance of every revelation, that they threw themselves into each other's arms, trembling and pulling the quilt over their heads.”

Anecdotes of Oyasama #2-At Every Revelation Uttered

Miki had been sitting straight, night after day, for three consecutive days, holding the *gohei* (a wooden stick with an attached white zigzag paper used as part of the prayer ritual) in her hands. She had taken neither meal nor rest during this time. Sometimes She would sit calmly, but at other times She would solemnly reveal the intention of God of Origin in a resounding voice, her hands trembling and wavering so violently that the paper fringes of the *gohei* were torn to shreds. The strain and exhaustion on Miki, who was intently conveying the will of god of Origin day and night, taking neither food nor rest, increased visibly. Zenbei, fearing it might cost her life if the situation continued, finally concluded that there was no alternative but to comply.

October Grand Service Sermon

This took place at eight o'clock on the morning of October 26th, 1838. The mind of God the Parent entered into Her, and She, revealing the divine will, began the ultimate teaching for saving all humankind. Miki was 41 years old at the time. Indeed She is the One whom we revere as the Shrine of Tsukihi, the One whom we yearn after as the Parent of the Divine Model, and the One whom we glorify as Oyasama. On the surface, Oyasama has a body of a human being, but She is God the Parent.

This is how we were introduced to the existence of God the Parent. Until now, human beings did not know the existence of God the Parent, but now, we finally know. God the Parent explains to us one by one with His warm parental heart when, where and how human beings were created, its purpose in life, why people worry and suffer from illness and troubles and the things we need to do to live a healthy and happy life.

To Tsukihi, all of you throughout the world are My children. My only desire is to save you.

Ofudesaki VII: 4

God the Parent considers all human beings in the world as his beloved children and desires to save all of us from suffering and troubles. Human beings were created by God the Parent, whose desire in the creation was to see the Joyous Life of humankind and, thus, to share in that joy. God the Parent has been raising us with

His warm parental heart since the creation of humankind.

However, the mind, which has freedom of thought, has not been properly used. God the Parent who is witnessing people suffering from illness, troubles and wars being fought hurting one another, appeared on this earth wanting to save humankind and see them experience the Joyous Life. He, therefore, created single-hearted salvation. This is the purpose of the founding of the Tenrikyo. We are taught the Service is the vehicle to single-hearted salvation.

Concerning the Service: never think that I have any other intention. I have only the single desire to save all of you.

Ofudesaki XVI: 65

God the Parent saves us through the Service.

This Service is the path of salvation for the entire world. I shall enable even a mute to speak.

Ofudesaki IV: 91

Day by day, hasten to begin the Service. You will escape any danger whatever.

However serious your illness may be, you will all be saved by the Service done single-heartedly.

Ofudesaki X: 19, 20

Through the Service, God the Parent saves us from all misfortunes and illnesses.

Another salvation I desire to teach: an equally abundant harvest everywhere at all times.

Ofudesaki XII: 96

God the Parent provides us with a rich harvest. And,

If you quickly unite your minds and do the Service correctly, the world will settle.

Ofudesaki XIV: 92

God the Parent provides us with peace and prosperity in the world.

Through the Sazuke, God the Parent saves us from illness.

Hereafter, however serious an illness there may be, I shall save you all by the Breath and the Hand Dance.

However serious an illness there may be, never say that it will not be cured.

Ofudesaki XII: 50, 51

And furthermore,

By this salvation, to fix the natural term of life at one hundred and fifteen years is the single desire of God.

Ofudesaki III: 100

After that, you may stay as long as you wish, without illness, death or weakening.

Further, after the passage of long years, there will be no aging at all.
Ofudesaki IV: 37, 38

God the Parent allows human beings will live to age 115 without illness, death or weakening based on the use of our mind.

Oyasama states:

“To live to be two hundred or three hundred years old without becoming ill or feeble – would not the joy of man be great?”

Anecdotes of Oyasama #185.-You do not know where I work

There is nothing more enjoyable than to live a healthy and happy life for two hundred to three hundred years using our minds properly. However, no one believes this to be true. God the Parent sees everyone’s mind. He states:

Among the words of God, who began this world, there is not even a single mistake in a thousand.

Ofudesaki I: 43

Oyasama tells us that God the Parent never says anything false. She encourages us to follow with an open mind without

any doubts.

Until now, I have taught you various things, but they are all preparations for setting up this Stand.

Ofudesaki IX: 48

This verse refers to the Kanrodai in the main sanctuary .

As soon as this Stand is completed, the Service will be done. Nothing will remain that cannot be realized.

Ofudesaki IX: 52

Place a flat vessel on top, and I shall surely bestow the Food of Heaven.

Ofudesaki IX: 60

When the minds of human beings become sincere and the salvation service is performed, heavenly dew will appear. If human beings receive wealth and power, the next thing they will desire is a long life. I believe most human beings desire to live a long life. Until now there has been no one that has the secret remedy to long life, however, everyone has the capability to receive this secret remedy. This is like a dream. God the Parent tells us to live a long life but this does not refer to our everlasting soul which continues to exist when returning our bodies after passing away for rebirth. It is said God the Parent's parental love desires us to live a long life,

even up until 200 to 300 years, gratefully using our bodies and properly using our minds. However, this secret remedy is not something that can be bought with a lot of money, nor acquired with a lot of power but it can only be obtained by how we purify our minds.

It is not hard for God the Parent to maintain the existence of organisms in the infinite vast universe such as human beings living a long life, etc. But what is hard is:

As there are a great number of people in the world, to purify all of them will be difficult.

Ofudesaki V: 75

There are many different personalities living in this world. We are told to sweep the dust and to clean the minds of all human beings is difficult. Even to sweep the dust from our own minds is extremely difficult. How long and how much effort do you think it will take to clean the minds of all the people in the world? That depends on how hard we work and the speed and strength of God the Parent's influence on each person.

The Tenrikyo church is a place to show people how we receive blessings through the workings and parental heart of God the Parent. The Joyous Life is the slogan of a Tenrikyo church. Therefore, we cannot let this be a false statement. If we don't have the contents to support this, it cannot be passed on to people and therefore, no one will come to church.

If there is a tasty product, people will come to that store, and the reputation of the store will spread and it will become prosperous. If there is a well known doctor, lots of patients will come to that hospital. If there is a demand for a particular product, people will naturally gather.

It is said that a church is a place for salvation. Although there are a lot of people searching for salvation, do you think they are lining up to come to church? In the 50 years of Oyasama's Divine Model, she was questioned by police or put in jail 17 to 18 times. During those times Oyasama said:

They constantly come boisterously to interfere. This is like coming to dig for a precious jewel buried in the ground.

*Anecdotes of Oyasama #154-
"God brings them to the Residence."*

What is the precious jewel? It is the parental heart of God the Parent. It is Oyasama's teachings. The teachings spread throughout the world during a time where there was opposition from villagers, priests and persecution from the authorities. The teachings appeared in front of everyone's eyes.

Around 1955, 70 years after Oyasama hid her presence, it is said that the number of Tenrikyo followers reached several million. At that time, the population of Japan was about 90 million people so about 5% of the people were Tenrikyo followers.

A lot of people wanted the precious jewel of Tenrikyo.

However, presently people that want the precious jewel have diminished. Has the value of the precious jewel disappeared? I don't think so. The reason why people in the world are not able to find the precious jewel is because they do not consider it to be precious anymore. If there is a sparkling stone at our footsteps, everyone will pick it up and look at it up close. If that stone turns out to be jewelry, everyone will probably fight for that stone. However, if no one fights for it or if no one notices it, then it will become a plain old rock.

Do you think if all minds unite and perform the Service, there can be peace in the world or when the "Food of Heaven" is granted, everyone will be able to live to at least 115 years old or longer, depending on the use of your mind, living in high spirits and worry free? Or is this something that is unrealizable or absurd and not even worth considering.

Do you think the parental heart of God the Parent has changed? I don't think so. Don't you think we are the ones that have changed and have lost the precious jewel? Don't you think we are the ones that are covered with dust and stained with dirt? Instead of God the Parent's parental heart, we are putting more value on other things and desiring material things. Don't you think we are the ones that are devaluing the teachings of Oyasama?

No one will notice a sign if it is fading or covered with dust. If we want people to

buy more or to learn more of our product then we have to put more effort into selling or making people understand our product. In the Ofudesaki it states:

Just as you humans worry about your children, I worry over your dreadful and dangerous path.

Ofudesaki VII: 9

From now on, you must firmly lean on Tsukihi in all matters whatever.

In doing anything, so long as you lean on Tsukihi, there will be no danger.

Ofudesaki XI: 37, 38

As we, human beings, worry about our children's future, God worries about the same thing. If something bad were to happen, God will feel sorry so we are requested to lean on God. God will do His best to not make you worry and make life enjoyable; we should believe and follow God.

As humans begin to live longer, there has been an increase in the need for elderly care. In Hawaii, it is said that there is a shortage of several thousand beds for the elderly. I think it is important for us to help this situation as much as we can. However, what is more important is to follow the intentions of God the Parent and strive for the Joyous Life. This will result in helping everyone and living a healthy life on a

daily basis. The followers of Tenrikyo are all living a long and healthy life but how do we convince those around us that they can do the same? The Joyous Life, which is the slogan for all Tenrikyo churches, is to put the teachings into practice and spread it to those around us.

Because there are a lot of Yoboku assembled in each church, each and every Yoboku should embark on the same mission and strive for the Joyous Life.

To put into practice the Joyous Life is to do the Service. Hospitals save people by treatment and surgeries. Police save and protect citizens by preventing crime. Firemen save people by putting out fires as fast as they can. There are different methods of saving people from hardships and difficulties. We, the people that walk the path, must put the Service into practice and strive for single-hearted salvation.

In order to put the Service into practice, it is important to do it everyday. In your daily efforts, it is important to forget greed, diligently engage in hinokishin for the joy and gratitude of living and to live joyously and spiritedly every single day with a smile. The results of these daily efforts will enable you to put the Service into practice.

Today's Autumn Grand Service, which commemorates the origin of the Teachings, reminds us to save the people of the world, reaffirm our minds to change the world and to realize the Joyous Life, taking new steps in high spirits.

Thank you for your kind attention.

November Monthly Service
November 15, 2009 (Sunday, 9:00 a.m.)
Sermon in English by Rev. Setsuo Kakitani
Japanese Translation by Motoko Iwata

Attention Visitors to Mission HQ!

Due to recent vehicle break-ins we recommend that you refrain from leaving valuables in your vehicle or keep them out of sight.

Message from Rev. Miyamori

Continued from page 2

This year, 500 followers returned to Jiba from the overseas countries to attend the October Grand Service. This required the simultaneous translations of the service prayer and sermon into 8 different languages, including English, Cantonese, Mandarin, Korean, Portuguese, Spanish, Thai, and Filipino.

In closing, I would like to mention the Divine Sanctions which were appointed today; Director-in-Chief of Religious Affairs, Uchitoryo Hiroaki Yamazawa Honbu-in, and Director-in-Chief of Administrative Affairs, Omotetoryo Yoshitaro Ueda Honbu-in received their assignment into their new roles. Under the guidance of the two Directors, let us align our minds with the thoughts of the Shinbashira, and with unity in mind, we here at Kaigaibu vow to advance a new step forward. I ask for your continued support and cooperation.

Yoichiro Miyamori
Overseas Department Head

Thank you to everyone who participated in this year's essay contest. We will be featuring one essay each month from the top three contestants in this year's contest. This month is \$300 second-place winner Caroline Dorsey of Haleakala Church.

Essay Contest: Second Place



The Journey of My Faith

By Caroline Dorsey
Haleakala Church/
Hofu Grand Church

Growing up on the island of Maui, I did not know of the Tenrikyo Church. It is through God the Parent's careful guidance that I became a member of the Tenrikyo Church and I am now a Yoboku (person who has the Grant to administer healing) of two years. The journey of faith for each individual varies greatly from person to person, and may be characterized as having three revolving stages—the experience, the growth, and the implementation. An experience can be anything from a simple conversation with someone to having you or someone close to you suffer from an illness or misfortune, but this experience

often initiates or leads to some sort of learning, or growth. This growth in our faith then leads to an implementation of what was learned, some sort of changed or reaffirmed state based on our experience and what we took from that experience. These three stages seem to revolve continuously during the course of our journey of faith.

The journey of my faith has gone through numerous stages, and began with my first exposure to the Tenrikyo faith 40 years ago. My mother worked at a restaurant near the Tenrikyo Haleakala Church, and the head minister, Rev. Nakayama, would regularly visit the restaurant to speak to the workers about Tenrikyo. I was in my 30's and living on Oahu at the time, but when I visited my mother on Maui, I heard about her connection with Tenrikyo and decided to accompany her to the Tenrikyo Haleakala Church. It was then that I was first exposed to the Tenrikyo faith and the service. As I sat there observing the service performance, I found the service, especially the hand dance, to be very different from that of any other religion. I quickly felt a strong desire to be able to perform the service with the other followers. The service was extremely foreign, especially since I did not understand Japanese, yet so

intriguing and powerful. I was also inspired after hearing the Tenrikyo teaching, “It is of importance for all of us to live each day grateful for God’s deep powerful affection.” After this initial experience, I felt an eagerness to learn the service, so I decided to borrow the Romanized version of the Songs for the Service book and made an effort to study the songs at every opportunity when I returned to Oahu, even during my lunch breaks at work. A few years later, my father passed away for rebirth and I moved back to Maui to take care of my mother. It was then that I was able to visit the Tenrikyo Church on a weekly basis and perform the service I tried so hard to learn on my own.

As I continued to visit the Tenrikyo Church, Rev. Nakayama would often speak to me about the teachings of Tenrikyo, such as the blessings of fire, water, and wind. I remember how she emphasized the delicate balance that is necessary for everything to exist including the perfect harmony of man and woman. It took me a while to grasp many of the concepts because all of it was spoken in Japanese, and I am unable to understand much Japanese. In order to learn more about the teachings, I continued to borrow Tenrikyo books written in English. As I learned more, I felt a greater connection with the teachings and the Tenrikyo Church.

I continued to visit the church once a week to offer my prayers, until about ten years ago when my brother was involved in a major car accident. I needed to do

more to pray for his recovery, health and protection, so I visited the church every day and have visited the church every day since then to clean the church and attend the morning service. Although I pray at home prior to attending the morning service at the church, by attending the morning service every morning, it gives me an opportunity to make an even greater effort to pray for the well-being of so many people who could use a prayer.

“Hereafter, if all of you throughout the world save one another in every matter, Know that Tsukihi will accept that mind and will provide any salvation whatever.”

Ofudesaki XII: 93, 94

Following my brother’s accident, I also became a service performer at our church’s monthly service. I attended a number of service practices to learn both the musical instruments and the hand dance. Not understanding Japanese did present an enormous challenge when attempting to learn the service, but I always tried my best to perform the service. I am still unable to read Japanese, but after practicing everyday, I am now able to dance and sing the Songs of the Service.

Even if you have not practiced enough, be seated in front of the instrument and play with all

your heart, God will accept your heart.

Anecdotes of Oyasama, #54

With God's blessing, my mother lived to be 95 years of age before her passing away for rebirth two years ago. After her passing, I was given the opportunity to return to Jiba and receive the Sazuke (Grant to administer healing). I wanted to listen to the Besseki (Course to receive the Sazuke) lectures and learn more of the Tenrikyo teachings. When it was time to receive the Sazuke, I felt my body warm up. I felt so blessed and this experience lifted my spirits.

After returning home, I am so thankful for being able to administer the Sazuke to those suffering from illness. It was particularly meaningful to be able to administer the Sazuke to my dear brother-in-law, who had been suffering from an illness. Although they live on the island of Oahu, my brother-in-law and sister began visiting the Tenrikyo Honolulu-Ko Church and Wahiawa Church to offer their prayers. I thank God everyday for watching over and protecting us. The journey of my faith carries on as I continue to experience, learn, and do my best to implement what I have learned to further my spiritual growth.



Faraway Friends of the Path



**By Daniel Akemoto
(Paradise Church/Shuto Grand Church)**

Aloha,

When I was first asked to write this I was given three days to finish it. WHAT?? That's a challenge!

Well since being here, there have been many challenges. With each challenge I've been learning to reflect on my actions first. Plus the great friends I've made here have made things rather enjoyable. Upon being asked to write this article, I began to think about a conversation I had.

An American friend of mine in Tenri talked about when he was in college and talked to his college friends about religion. One person was a Christian, another was Jewish. I know, sounds like the beginning to a poor bar joke. Anyway, one of them

asked, "Why do you call your church-head 'Reverend' are you Christian? You know it is a Christian term... what do they say in Japan?"

My friend answers, "Kaicho, or Kaicho-san." The Christian friend exclaimed that, "Yeah, that's sounds cool, and that is your own Tenrikyo term. Why don't you use it, rather than 'Reverend'?"

The Jewish person adds, "Yeah, we call ours Rabbi, not Reverend..."

I began to think about how many of us try to "westernize" Tenrikyo so that it would be "easier" to spread the teachings. We discussed how much is needed to be change and how much might not. For example, there is often

talk about using something other than montsuki for the service. I frequently hear that other religions, like Catholicism, let their followers go to church in suits. Hmm, in Hawai'i, I see many people coming to church or Dendocho (Mission Headquarters) in T-shirt and shorts. Having worked at a Catholic school, I can say that during a mass (or service) the Father (not Rabbi or Reverend) is required to wear the catholic robe. The altar boys needed to wear the Catholic robe. If we had a choir singing and they were near the altar, they would all need to wear the Catholic robe. In Tenrikyo, if you perform the service on the joudan (often translated to "altar"), you wear the montsuki.

Through our discussion, I have come to realize that I would rather attend a church where everyone was wearing montsuki and laughing and enjoying themselves, than go to one where everyone was in suits, and complaining and sulking. You could even make a beach backdrop, everyone

in swimsuits at a barbecue... if everyone was miserable, or faking happiness, I'll take the uncomfortable, hot, troublesome montsuki with all the great, happy, SINCERE people any day. So more than the outside appearance, I think our inside attitude is more important in spreading the teachings.

But, there are MANY things that can change, and it is a challenge to live here. I am constantly making an effort here to make things better, but I learned that it ALWAYS must begin with myself.

I thank God-the-Parent and Oyasama for this opportunity. I express my thanks to being pestered... really, really, really being bugged to come to TLI, no matter how many years I've refused. I give my love to my parents and family. I thank all of you in Hawai'i, for your friendship, and for just being who you are. Hawai'i is truly unique and a great place to live. I'll be back soon.

ふせこみ

*Sowing Seeds of Sincerity
in the Home of the Parent*

Autumn Grand Service in Jiba

The Autumn Grand Service was held in “grand” fashion with tons of followers filling up the corridors, stairs and any covered area due the cold rain. Still the inner courtyard was a sea of umbrellas for those braving the rainy weather. Perhaps they wanted to “taste” the hardships of Oyasama at this auspicious time of the Service: in remembrance of the Divine Model and to reaffirm their resolve to practice the teachings. It was probably nothing compared to what Oyasama went through.

Since Oyasama became the “Shrine of Tsukihi” at 8:00 a.m., that is the time that the October Grand Service started with the Shinbashira leading the congregation in prayer. In his prayer the Shinbashira asked that we reaffirm the truth of the day of origin of the teachings (October 26, 1838) in our minds and to study and spread the Truth of Origin throughout the world based on the Ofudesaki verse:

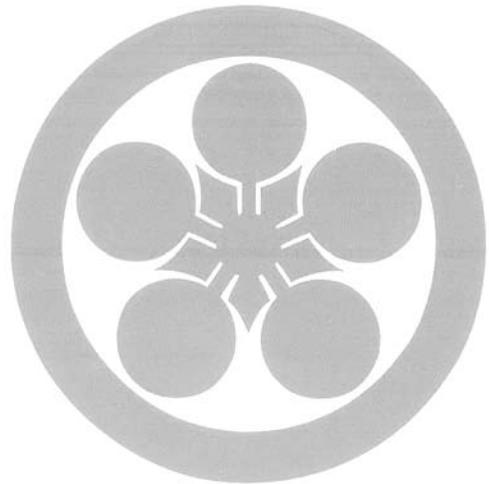
**Now that I shall work salvation
unknown until now, it is necessary
to make the origin known.**

Ofudesaki IX: 2,

In his sermon, the Shinbashira urged

the followers to become a mind of single-hearted salvation and reminded everyone about his sermon in January in which he laid out the method of “Happy Family Circle” in which we must first unite our minds and create a model family whose members help one another and to share this with other people. The Shinbashira then led the congregation in the closing prayer.

There is something uplifting about Jiba...with so many people coming together...even in the cold and rain...for one purpose: to pray for world peace, and to receive the message and blessings of salvation. It is after all, Jiba, the place where human beings were created and the parental home of humankind...



ISLAND LIFE

YMA Painting at Dendocho (Mission HQ) and Tenri Cultural Center

By Daniel Suzuki

It's amazing how a coat of paint can refresh an old structure such as the large storage shed at the cultural center. On Sunday October 25th, the Young Men's Association (YMA) set forth to paint the old storage shed at the cultural center and paint the back of the bathrooms at Dendocho (Mission HQ). It took all day but it was worth the effort.

We had a large turnout, about fifteen YMA members and friends, come to the hinokishin. This particular weekend was very busy as the YMA had two other hinokishin activities the previous day on Saturday. It was a weekend painting bonanza as we helped paint Honolulu

church in anticipation for their 80th anniversary as well as another member's home in Kaimuki. All three events drew large numbers of YMA members and their friends which was very encouraging to see! Yes, the YMA continues to thrive. We ROCK!

It isn't always easy with our hectic schedules but just do the best you can. Come out when you can. Helping with different events, helping different churches other than our own, and remembering what the word "Hinokishin" really means is the only way we can help unite the entire Tenrikyo Hawaii congregation! No more cliques!!

Mission HQ Announcements



Hawaii Mission HQ Personnel Changes

We'd like to welcome Jordan Hiroaki Takahashi (Itakano Branch Church/Takayasu Grand Church) to the Hawaii Mission HQ family. He arrived on October 1st to perform seinen duties until January of next year. He says "Aloha!" to everyone.



The Hungry Reporter

Since Thanksgiving's coming up in November, I decided to get ahead of myself and look up recipes for Thanksgiving. I know a lot of people enjoy cornbread so I found an easy recipe from Sandra Lee's show on Food Network. Sandra uses ready made ingredients to enhance the ease and prep time. For the Italian herb marinade any Italian herb mix would make a good substitute if you cannot find the Durkee

Grill Creations mix she suggests. Or simply use your preference of herb to enhance the flavor. This dish can be made on the side and does not require stuffing into the turkey. I also added the World's Simplest Thanksgiving Turkey. Hope you enjoy them!

Cornbread recipe on page 22

WORLD'S SIMPLEST THANKSGIVING TURKEY

Ingredients

Chicken or Turkey bones (a little
meat on it is good)
Potato
Carrots
Celery

Onions
Macaroni or Rice
Lipton's Chicken Noodle Soup (1
packet)
Water

Directions

Preheat the oven to 325 degrees F. Pull the neck and giblets out of the cavity; ditch the liver and save the rest of the giblets for gravy. Dry the turkey with paper towels, then season inside and out with salt and pepper. Fill the turkey with aromatics like chopped onions, carrots, apples and herbs, then place breast-side up in a roasting pan and brush with melted butter. Tent with foil and roast for 2 hours (for a 10- to 12-pound turkey; add an extra 15 minutes per pound for larger birds). Remove the foil, baste with more melted butter and crank the oven to 425 degrees F. Roast for another hour or until the meat at the thigh registers 165 degrees F. Let rest while you make the gravy.

Tid Bits

Associations' Reports



WOMEN'S ASSOCIATION

We often hear, "Patience is a virtue." let us not only put it into practice at monthly services but also in everything we do and encounter.

Patience is looking forward to something, waiting excitedly for something and for this purpose, we must prepare everything in advance. Let us make preparations joyously with smiles for the WA 100th anniversary. Have you settled your minds in accord with this event?

MONTHLY MEETING

November 9 (Mon) Meeting
Anecdotes
Lecture by Bishop

WOMEN'S MUSICAL INSTRUMENT PRACTICE

November 10 (Tue) 9 a.m.

NUUANU HALE VISITATION

November 14 (Sat) 9:30 a.m.

November Monthly Service luncheon hinokishin is assigned to Hofu Group. Thank you very much!



BOYS & GIRLS ASSOCIATION

TRICK OR TREAT FOR UNICEF

Thank you very much for your sincere contributions and efforts in this year's fund drive. As we are still receiving collections boxes a report will be made in next month's issue. Please return boxes to MHQ office by November 9.

LEADERS FUN CAMP

As there will be no band camp this year, a leaders fun camp will be conducted on November 27 & 28, 2009 for BGA members 12 years and over. Please obtain applications forms at Mission HQ or email Rev. Owen Nakao (owen.nakao@gmail.com) to receive a copy by email.

TENRIKYO WOMEN'S ASSOCIATION 100th ANNIVERSARY

92nd Annual
General Meeting
Tenrikyo 173 (2010)

April 19 (Mon) 10 a.m.
Tenrikyo Church Headquarters,
Inner Courtyard



YOUNG WOMEN'S CLUB

VOLUNTEERS/DONATIONS FOR THE MINI-BAZAAR & BEVERAGE TABLE

We need volunteers to help with our monthly mini-bazaar at the Mission HQ's Monthly Service. We also need volunteers to help with the beverage table, setting up the drinks, pouring tea and massages. If you can donate a baked good or help out during lunch time, please contact Louise at 551-3158 to sign up or let one of the officers know during Monthly Service.

HINOKISHIN AT DENDOCHO

We will be doing some hinokishin after tsukinamisai, November 15, 2009 at 1:00 p.m. Please assemble in the downstairs hall after lunch.

SAVE THE DATE! SUNDAY, 11/29/09 GARAGE SALE!!

Please bring any donated new or used items to Mission HQ by Friday, November 27, 2009. If you are able to help with the Garage sale, set-up or clean-up, it would be much appreciated. Please let Louise or Lynn know. Thank you!



YOUNG MEN'S ASSOCIATION

KAIMUKI BLOCK PARTY

(Meet at Kaimuki Park located between 10th & 11th avenue by basketball courts)
November 7th(Saturday) 8am-3pm
lunch & vests will be provided
Volunteers: 5

HONOLULU CHURCH 80TH ANNIVERSARY CLEANUP

November 7th (Saturday) 8:30am-2pm
Volunteers: 3-4

HONOLULU CHURCH 80TH ANNIVERSARY SECURITY

November 11 (Wednesday-Veterans day) 12-2:30
3 Volunteers needed, bentos provided

MONTHLY MEETING

November 18 (Wed) 7:30 p.m.

JASON KAWASAKI'S AUNTY'S YARD

November 22nd (Sunday) 8:30-4pm,
meet at Dendocho first for
Equipment Prep.

CAR WASH

November 29th(Sunday)
Equipment Prep



The Hungry Reporter

Continued from page 19



SANDRA'S CORNBREAD STUFFING

Ingredients

- 1 large egg
- 1 cup low-sodium chicken broth
- 1 pound store bought cornbread, cut into 1-inch cubes
- 1 cup frozen diced onions, thawed
- 2 tablespoons Italian herb marinade mix (Durkee Grill Creations)
- 1 (8-ounce) can sliced water chestnuts
- 1 (14.75-ounce) can cream style sweet corn
- 1 cup shredded Monterey Jack Cheese

Directions

Preheat oven to 350 degrees F. Spray a 2 1/2 quart casserole dish with cooking spray. Set aside.

In a small bowl beat 1 egg with the chicken broth. In a large bowl combine remaining ingredients and egg mixture. Stir to combine. Transfer to the prepared casserole dish. Bake for 1 hour.

November 2009

9th Mon	WA Monthly Meeting	Mission HQ	9:00 AM
10th Tues	WA Musical Instrument Practice	Mission HQ	9:00 AM
18th Wed	YMA Monthly Meeting	Rainbow Hale	7:30 PM
14th Sat	Nuuanu Hale Visitation	Nuuanu Hale	9:30 AM
15th Sun	Monthly Service	Mission HQ	9:00 AM
16th Mon	Monthly Nioigake Day	Mission HQ	9:00 AM
19th Thu	BGA Staff Meeting	Rainbow Hale	7:30 PM
21st Sat	Oyasato Seminar 25th Anniversary Reunion	Mission HQ	9:30 AM
26th Thu	Monthly Yohaishiki	Mission HQ	9:00 AM
27th Fri	BGA Leaders Fun Camp	Rainbow Hale	1:00 PM
29th Sun	YWC Garage Sale/YMA Car Wash	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

TENRIKYO MISSION HEADQUARTERS OF HAWAII
2920 Pali Highway
Honolulu, HI 96817
phone: (808) 595-6523 fax: (808) 595-7748
e-mail: origins@tenrikyo-hawaii.com
Tenrikyo homepage: <http://www.tenrikyo.or.jp>
Tenrikyo Online: <http://www.tenrikyo.or.jp/kaiden/newsletter/>
Hawaii Mission HQ Online: <http://www.tenrikyo-hawaii.com/news>

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2010 Spiritual Development Course in Jiba

The English Spiritual Development Course is a three-month course held in the Home of the Parent, Jiba, from April thru June. Classes on the Tenrikyo teachings, the scriptures, and the musical instruments are held in the English language. Students will also engage in *hinokishin*, which is the action done to express gratitude for the blessings of God the Parent and Oyasama.

For those who are committed to attending and may require a visa, please inform Mission HQ office by November 16, 2009.