No. 234 February 2011

Tenrikyo Mission Headquarters of Hawai`i
Message from the head of the Overseas Department

Tenrikyo 174 January 26

The Home of the Parent has been under a severe cold spell, unlike any that has come before. Even today, a cold biting wind blows making it a bone-chilling day. Many followers, bearing the cold, yearned for and returned to the Jiba. Along with those followers, recalling the hardships of Oyasama, we all prayed single-heartedly and spiritedly at the Spring Grand Service of the 174th year of Tenrikyo, with the Shinbashira as the core.

In the service prayer, the Shinbashira vowed, with the Service that Oyasama hastened for people to do, while they struggled with illness and troubles, even while shortening her own life, and with the truth of the Sazuke that She widely bestowed after opening the portals, myself, church head ministers and yoboku (useful timber) will use these tools to sow the truth of salvation. We are prepared to do as much as we are able to receive God the Parent's workings. Moreover, we ask for your unlimited blessings for universal salvation. The path to universal salvation will be opened. Human beings of the world will respect and help one another as brothers and sisters. He prayed that the world would be allowed to be rebuilt into the Joyous Life World, even a day sooner.

Following the Service, the Shinbashira gave his sermon.

From the start, the Shibashira spoke about the meaning behind the Spring Grand Service and to ponder on the intention of the Parent. He thought of how our ancestors must have felt back then and to have a fresh outlook on the way we are going on this Path. We must shift our way of thinking. And with our renewed sense, respond to the blessings at hand.

Continuing, the Shinbashira spoke about the time before Oyasama hid Her physical self. He based this take on the Life of Oyasama, Chapter Ten, Opening the Portals. In the story, it is much different back then from today. There were no laws at the time to prevent the Service from being done. However, there were many obstacles to devote oneself to single-heartedness with God. It is not just about the Service. It is more about the human way of thinking.

Continued on Page 21
TENRIKYO NEWSLETTER – ORIGINS AND MAKOTO MISSION STATEMENT

To provide for the Tenrikyo community in Hawaii and the people in the State of Hawaii information related to the services, activities, and events of Tenrikyo in Hawaii. To inspire and initiate interest in having faith in religion, namely Tenrikyo, by conveying the Truth of the Jiba in words, and helping one another to the path of the Joyous life.

Inside:
pg. 2 Message from Overseas Mission Head Department (cont. pg 20)
• Pg. 4 January Grand Service Prayer
• pg. 5-12 January 2011 Grand Service Sermon by Bishop Hamada
• pg. 14 Island Life: Woman Associations “Osashizu Work shop”
• pg. 15-16 Island Life: Boys & Girls Leadership camp and Park Hinokishin
• Pg. 16 Honolulu Marathon
• pg. 17-19 Island Life: Mochi Pounding Demonstrations
• pg. 20 “Message from Afar”
• pg. 22 Hawaii Convention Information
• pg. 23-24 Tidbits
• pg. 25 February Calendar events
• pg. 24 Announcement
January Grand Service Prayer


God the Parent, You have nurtured and guided us over many long years since You created humankind out of Your desire to see human beings live the Joyous Life. Coinciding with the arrival of the Promised Time, You accepted Oyasama as Your living shrine and revealed the truth of the creation in detail, taught the service, showed us free and unlimited blessings, and guided us toward the path of the Joyous Life. Your affection and boundless blessings are truly more than we can expect. We are forever grateful for these blessings and we express our gratitude day and night as we spiritedly apply our effort toward the path of single-heartedness with God. Today is the day we are granted to conduct the January Grand Service at this mission headquarters. The 26th of this month signifies the original day when Oyasama, out of Her desire to save all people of the world even a day sooner, shortened Her 115 years of life by 25 years to step out and level the ground. We express our deep appreciation, as the service performers 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, toward the realization of the Joyous World, we vow to strive evermore toward spiritual maturity and wish that by seeing this, You can be spirited as well.

We Yoboku are presently embarking on our next goal and applying our effort toward the service and missionary work and convey to those lost within the darkness of their own minds, the true desire of the Parent, so that they may feel the magnificence of the Parent’s blessings and awaken to the truth of this world. Together, we wish to walk the path toward spiritual maturity, where we can pray for the happiness of all people of the world.

May You, God the Parent, accept our sincerity, and utilize us with Your unchanging parental-love, and we ask that You guide us even a day sooner, toward reconstructing the world where we can spend our days living in a state of joyousness and harmony by helping one another. Together with everyone present, I pray for these blessings.
We have just performed the January Grand service in joyous unison. Thank you very much. I would like to also commend you for your constant dedication in your various positions. The grand service this month holds an affinity to the original day in which Oyasama withdrew from physical life, so that She could step forward in Her ever-living existence to work toward world salvation. So at this time, I would like to give a few words in attempt to become even a bit closer to Oyasama’s heart.

On the 26th of new year of the lunar calendar in 1887, which was the 20th year of Meiji, Oyasama withdrew from physical life out of Her desire to save the people of the world even a day sooner. Those around her had always heard that She would live to the age of 115 years. They were in complete belief that She would surely be around to that age. However, at the age of 90 years, She suddenly hid Her physical existence and they were in a discouraged state of shock. They felt that this was the end of the path and all were stupefied and in a state of blank amazement. As they made an inquiry to gain divine directions, the Honseki, Izo Iburi relayed the following words full of warm parental love,“
“Because of My love for you, My children, the Parent shortened Her life by twenty-five years to step out and save the world from now. Observe well. Observe well what the path has been and what the path will become.”

Upon hearing this, the people were overcome with relief to hear that even after She hid her physical existence, She would remain ever-living, and continue to work for the sake of single-hearted salvation. Oyasama had always said that Her natural term of life was 115 years, yet it seemed like a sudden occurrence that She hid Her physical existence at the age of 90 years. However, previously they had received the following notice.

In 1874, the 7th year of Meiji, the following from the Ofudesaki, Part III Verses 73 & 74 was written,

**On the eleventh, the nine will be gone and hardship forgotten.**

I await the twenty-sixth of the first month

**Ofudesaki III: 73**

By that time, the core will be settled and greed forgotten.

Let all the performers assemble and prepare for the service.

**Ofudesaki III: 74**

And it was foretold 13 years prior that She would hide her physical existence. In this verse, the meaning of “On the eleventh, the nine will be gone,” has been interpreted in many ways, however, I can see that the number 11 and 9 equals 20. From this, it can be interpreted that when the 20th year of Meiji comes, the many years of hardship will cease to exist, troubles will even be forgotten and the day of the realization of the tested proof given by God the Parent will come. That day will be the 26th day of the New Year, and they were instructed that it was important that they wait for that day. It was urged that until the arrival of that day, the Kanrodai must be constructed, the Shinbashira must be settled within the Residence and the service performers for the Kanrodai service be assembled. All and everything must be in order to meet full preparation.

The under laying meaning of this verse was revealed 2 years after Oyasama hid Her physical existence in the following Divine Direction,

“Sah, sah, see the truth that I began after I had written the writing brush concerning the 26th of January.”

March 10, 1889
These words, “I had written the writing brush,” clearly states that it was written. Within the entire 1711 verses of the Ofudesaki, that is the only verse that states “the twenty-sixth day of the first month”, so it is absolutely clear that the words “On the eleventh, the nine will be gone,” indicates the 20th year of Meiji. However, at the time, I am sure there were not many people who had the opportunity to read the Ofudesaki. Also, I can imagine that there were not many who could understand the meaning of this verse. So it can be reasonably said that the people truly believed that Oyasama would live until the age of 115 years.

The Divine Model shown to us by Oyasama was a path that lasted for 50 years. It was 50 years from when she was 41, until the age of 90. However, let’s say She had actually lived until the age of 115 years. The Divine Model would have been from when she was 41 until the age of 115. That would mean the Divine Model would have been for 75 years. If the Divine Model had lasted for 75 years, I wonder what kind of path would that have been?

These are my personal thoughts, so if the span of Her life did last until she was 115 years old, the path of the Divine Model would have been very different. The 115 years of her life expectancy minus the 50 years of the Divine Model means she shortened her term of life by 25 years. During those 25 years the Honseki guided the followers with the Divine Directions. So if the Divine Model lasted for 75 years, and She had lived until the full age of 115 years, I imagine we would not have had words from the Divine Directions.

If we did not have the Divine Direction, how much would people have believed in the ever-living existence of Oyasama. If She had merely hid Her physical presence, She would not be anything more than the parent she had been. And even if we consider this, with humankind being as doubtful as they are, I’m sure they would not have been able feel the workings of a parent whose physical form could not be seen. And so, I feel, in order to convince them of the workings of the Ever-living Oyasama, they would have had to been taught through the words given by the Honseki, so that they would be able to feel the physical impact of the blessings they were being shown.
January Grand Service Sermon

It was planned from the beginning that the Divine Model of Oyasama would be 50 years. If you read the Life of Oyasama, one can clearly see that God the Parent advanced meticulously in all that was arranged.

If we look back a little at the history of Tenrikyo, first of all, Izo Iburi, who later became the Honseki, began his faith because of the blessings received through his wife’s illness in 1864. Eventually, he was drawn to the residence and soon came to serve as the acting principal for Oyasama.

In the fore mentioned prediction, “On the eleventh, the nine will be gone,” this Ofudesaki verse was written in 1874, and the model Kanrodai, the Kagura masks were made and preparation for the completion of the service was on its way. Parts 3 to 6 of the Ofudesaki, a total of 450 verses were being written. The next year in 1875, Parts 6 to 12, a total of 800 verses were created, and during these two years, a good 73% of the Ofudesaki was actually written.

Incidentally, the Ofudesaki was written within a 14-year period, from 1869 to 1882. The writing of the Ofudesaki stemmed from affairs and circumstances, which had actually occurred, and 1874 and 1875 was a time when there was huge movement within the faith.

In 1874, the missionary effort to the high mountains, which was the indirect cause of Oyasama shortening the term of Her life, began. Two disciples were dispatched to the Oyamato Shrine to ask what kind of God was enshrined there. Oyamato Shrine is located near to the Maegawa home where Oyasama was born in Sanmaiden, and has a history of Emperors from ancient times.

Going back 10 years from 1874, in 1864 there was a huge incident, which occurred at this shrine. When the construction of the place for the service first began at the residence, Shuji had asked permission to have 10 of them to go to the Yamanaka home at Mamekoshi Village on the day following the raising of the beam ceremony. Oyasama instructed them, “Be sure to pay your respects at the shrine when you pass it on your way.”

Receiving these instructions they set out on their way. Just as they arrived at the entrance of the shrine, as they were instructed, they hit the wooden clappers and drum and as they proceeded to do the ‘Service’, the priests in the shrine rushed out and ordered them to stop.

They were accused of being a hindrance to a prayer being conducted at the shrine, and were imprisoned for a few days for interrogation. The faith had finally begun to accumulate members, and experiencing fear through this one huge incident, many ceased to have faith because of this sequence of events.
Because of the huge incident, which occurred 10 years prior at this shrine, Oyasama dared to challenge them with a question concerning their god. It was, so to speak, a challenge.

The central pillar of the high mountains is that of Kara.
This is the prime cause of the anger of God.

Ofudesaki III: 57

Until now, you have seen nothing I have told you.
Now at last, the time has come.

Ofudesaki III: 59

In these verses, it indicates that finally the world would be faced, and beginning from the high mountains, a broad path will be paved. Being summoned by the police, or being dispatched were all considered non other than God’s intention to hasten salvation in the high mountains. And during this 12-year period, Oyasama faced imprisonment 17 to 18 times, and thus began the missionary effort in the high mountains.

From the Oyamato Shrine incident, Oyasama was summoned to Yamamura Palace for cross-examination (Yamamura Palace is a temple with historic connections to the Emperor’s family) and finally, interrogation by the police began. Also, the objects for worship such as the gohei (which is a sacred staff with cut or folded paper), and mirror were confiscated. It was forbidden to pay homage to Oyasama and slowly the followers were forbidden to continue their faith.

However, Oyasama wrote in the Ofudesaki,

What do you think of these red clothes?
Tsukihi dwells within.

Ofudesaki VI: 63

She began wearing red clothes without any hesitation, and took the initiative, to make known the truth of the Shrine of Tsukihi. Also, the red clothes also serves as an amulet that protects from bad things and hardships, and is now widely distributed to many people.

The following year in 1875, the identification of the Jiba, the placement of the Kanrodai was conducted, and the original place of human creation was revealed. Furthermore, the song and hand movements for part 3 of the seated service, “All ills sweeping away salvation I hasten, one and all purified then Kanrodai“ was taught, and the movements for the Kanrodai Service was put in order for the first time.
January Grand Service Sermon

In this way, during the years 1874 and 1875 the doctrine was put in order, and many disciples began to join the faith and the missionary effort of the faith vigorously moved forward. It was during this time that the prediction of the 26th of New Year of the lunar calendar in 1887, that Her physical existence would cease was revealed.

Interrogation from the authorities and persecution by priests became intense which further shook the faith of those who embraced the faith. On one hand, Oyasama hastened the performance of the service. She allowed no one to interfere and continued to urge the performance of the service. Everyone was looking for a solution. However, no matter what the solution, Oyasama never approved them. Instead, she told them that if they did those things, their lives would end. In this way She stopped them with severe words.

Instead of listening to the words of Oyasama, which hastened the service, they responded instead in hesitation. If they performed the service Oyasama would be imprisoned by the authorities for many days during the hot summer or cold winter. When I consider if I was there with our predecessors, I’m sure I would have reacted in the same manner. I know I would have probably been caught between the reality of truth and sentiments and would have continued to struggle with confusion.

It was decided from the time of human creation by God the Parent, that the path toward world salvation is made possible through the performance of the service. To perform the service is the sole way to attain the Joyous Life. No matter what kind of opposition we are faced with, it will not do to modify it. That is why it was imminent that Oyasama’s physical condition would affect their decision. And when one could make the conviction to perform the service no matter what happens physically, the path of single-hearted salvation become an easy path follow. That was the sources of the decision to have Oyasama hide Her physical existence.

There is an important word given to us by God the Parent to aid human beings in settling their minds when they can no longer withstand their own emotions.

“Sah, sah, because Tsukihi exists, the world exists. Because the world exists, things exist. Because things exist, your bodies exist. Because your bodies exist, law exists. Although the law exists, to resolve your minds is primary.”
Oyasama’s health became critical. It was when Her life was in danger that these words were given to those during their interaction with Her. They are important words that indicate the proper order between organizations within the world and the usage of our minds. The society in which we live in has decided on laws, which allow people to live peacefully. If those laws are broken we are penalized. However, human beings decided laws and as society changes, these rules can change. It is important that we have laws that were derived from a sharing of human wisdom, however we are taught that what is more important is that we align our minds with God who created and continues to protect us. These words were by no doubt, taught to us at a time when we had no idea of where to go. Rather, I feel it was pre planned that during this kind of circumstance, this important point would be given to us.

To Tsukihi, everyone is my child, whoever you may be.
Though I have been watching you with nothing but love.

Ofudesaki XII: 88

To My sorrow, no matter how deeply you have pondered, you have no mind to save others.

Ofudesaki XII: 90

From now, Tsukihi requests you, everyone in the world, to replace your mind firmly.

Ofudesaki XII: 91

To explain what kind of mind it is to be:
It is none other than to save the world single-heartedly.

Ofudesaki XII: 92

Hereafter, if all of you throughout the world save one another in every matter,

Ofudesaki XII: 93

Know that Tsukihi will accept that mind and will provide any salvation whatever.

Ofudesaki XII: 94

What do you think this salvation is?
It is My assurance of your freedom from smallpox.

Ofudesaki XII: 95

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

Ofudesaki XII: 96

To God the Parent, human beings throughout the world are all dear children, no matter who they are, and leaves out not a single person. The Parent always thinks about their salvation,
yet they only think about themselves and the Parent regrets that they never think about others who are suffering with hardships. From here on, I would like you to replace your minds to a mind that thinks of single-hearted salvation. If the people of the world can align their minds with God the Parent and live together by helping each other, God will bring about salvation, no matter what the situation. The most fearful illness is smallpox, and we can be protected from this illness. We will not need to be fearful of not having enough to eat and we can bask in the fruit of abundance. God says, “I want to save all of you.” In this way, I feel God is full of love and completely considers them dear children.

In 1838, when God the Parent first was revealed in this world, Zenbei wavered back and forth for 3 days and out of his concern for Miki’s life, he finally consented to allow God to use Her as the living shrine of God. Because of that this path was established and has continued to expand. Even in 1887, when Oyasama hid her physical existence, and the life of Oyasama was at stake, with the first Shinbashira as the core, a decision was made. It was because of that decision that Oyasama is able to work through the truth of Her Ever living existence. Either way, a decision was made and matters began to move. When we follow the path of this faith, this is reflected in our mental attitude. When we determine our minds, in other words resolve our minds, things begin to happen. In order that we may follow the path of single-heartedness with God, it can be said that Oyasama followed the path of the Divine Model for 50 years. So, before a decision is made, in other words, resolve your minds. And if we firmly resolve to firmly follow the path, Oyasama will never abandon us. She will certainly lead us toward the joyous life.

“Sah, sah, I am still living here. I have not gone anywhere, not gone anywhere. You must look at the path of daily life and ponder.”

March 17, 1890

Oyasama is ever-living. She is ever-living and always watching over us. There is nothing to worry about. Lean on Oyasama. Have peace of mind and let us triumphantly walk the path toward world salvation.

I thank you for your kind attention.
I appreciate the opportunity to have been able to join together with other members of the Hawaii Women’s Association to study the Divine Directions which was initially delivered on March 25, 1898. It was valuable for me to try to understand the original goal of the Women’s Association instead of simply participating in the activities year after year. It is timely because the lessons can be applied to our current situation here at Hawaii Dendocho. Some of the valuable information found in the Directions that left an impression for me included the following.

It is important to seek and understand the truth so that we can follow God’s direction instead of carrying things out based on human thoughts. The path has reached the present state due to the people who have carried things out according to God’s Directions.

If one who has settled her mind becomes a core person and nurtures others and encourages study, the minds of all the rest will settle as well. This applies to the association, and to our own families, and mission stations, churches etc. WA members who have joined the path early should nurture and help the women who joined the path later understand God’s intention and help support each other to develop ourselves to meet God’s expectation. This includes activities that develop our skills to perform Narimono, Sankyoku, Otefuri, Niogake, Otasuke, etc.

Listening to others and looking for opportunities to help others is a great start. Men and women are equal in value although our roles may be different so working in harmony with diverse group of members is vital.

It is important to keep the mission of this in mind as we participate in the Women’s Association activities and re-evaluate the purpose of our activities and to make sure we are meeting God’s intentions. We will then reap the fruits of planting seeds and we will receive abundant blessings.
With only four participants, two girls and two boys, the leadership camp went very smoothly. They worked very well together like a close knit team, doing KP, hinokishin at TCC and stadium and conducting the games at BBQ Picnic. The impact may not be apparent to them, but I am confident that the experience added another thick layer of confidence, ability and maturity in their development as leaders.

Approximately sixty persons attended the park cleanup including those who had to leave early (and not in the group photo). We were “a sight to see,” with everyone working so hard including the toddlers! As I mentioned at the park, the adults need to serve as models for the children to emulate. Otherwise they would be left to their own devices and stray from the path. Judging by how hard the children worked, I can safely say that we are transmitting the faith to the next generation! We are putting the teachings into a visible and tangible form! The park was littered with “man-made” trash and grass cuttings. Needless to say we left the park nice and clean for all to enjoy.

Although there weren't as many homeless persons as we expected, we were able to share the food with about eight needy persons as our junior leaders and several children accompanied by adults made and passed out plate lunches around the park. One particular woman gave us a smile and said "Thank you!" I'm sure the junior leaders who gave her the plate, was happy to see that!

Thank you to Kyle Kikuchi, Kacie Kikuchi and Bert Kawasaki for conducting the communication and team work workshop on the first day of camp making it fun, interesting and educational!
Thank you to the YMA for the hauling equipment, setup and breakdown of the canopy and barbecuing! Awesome job! Thank you to BGA staff and other volunteers for helping with the cooking and food preparation!

The unity of minds and sincerity of effort brought about the success of the event and will continue to bring future blessings to the participants, to the community and peace in this world.

Thank you to you all!
Rev. Owen Nakao
BGA Chair

The Reflection of Honolulu Marathon by Masayuki Suzuki

On December 12th, the 38th Honolulu Marathon was held with over 20,000 runners. I and Mr. Sakagami from Hawaii Mission Headquarters were on the starting line in the gray dawn. This was to be our first marathon without any training, but we accomplished that goal having no accident. Although the way to the goal was too long to keep running, the cheers from people on the roadside and the support from the volunteers were a big help to finish the long journey. My finishing time was 5 hours 51 minutes, and Mr. Sakagami’s time was 5 hours 28 minutes. I couldn’t be satisfied with the time, but I was so impressed to get to the goal. Thank you very much for giving me such a wonderful chance to try the marathon!
Mochi, Mochi, And more Mochi Pounding!

On January 9, 2011, the Tenrikyo Mochi Pounding Team participated in the annual Japanese Cultural Center's Ohana Day New Year's celebration held at the Japanese Cultural Center and Moiliili Field. The day's festivities included three mochi pounding sessions with each session consisting of two batches of mochi. As is the case every year, crowds gathered to observe and participate in the mochi pounding. Kids and adults alike tried their hand at pounding, and of course, smiles of satisfaction spread across their faces when they received their pieces of good luck mochi for the year. A special mahalo and aloha to all those who helped out that day!
Tenrikyo Maui Church New Years Mochi Pounding.

On Wednesday, December 29, 2010, Tenrikyo Maui Church held their annual mochi making. This year, 120 pounds of glutinous rice was made into Kagami mochi (used for offerings), komochi for ozoni (traditional New Year mochi soup), anmochi (mochi with red bean paste), and yomogi (an edible type of chopped green leaf) mochi. The rice was steamed the old fashion way using sei-ro (wooden steamers), but was converted to mochi using a mochi grinder instead of pounding.

As usual, church members, family, and friends came together to make mochi and to give it to others who wanted it. For a second year, ladies from the Malama Family Recovery Center joined the members of the church to watch and learn the process of making mochi. The director of the program requested to bring the group to the event after watching the mochi pounding demonstration at the 86th Maui County Fair. The ladies had the opportunity to shape the mochi and learn about the many ways to serve mochi. They seemed to like eating mochi with shoyu and ajitsuke (flavored) nori.

The visit by the ladies also provided an opportunity for new people to come to the church and talk about the teachings of Tenrikyo. The women were impressed by the fact that a woman started Tenrikyo. Since many of the women in this program underwent many personal problems, the thought of Oyasama had given them some assurance that they can empower themselves.

We hope everyone enjoyed their mochi this New Years and has good luck throughout the year. Happy 2011!
On January 3rd, members of the Young Men's Association, Women's Association, and Mission Headquarters staff performed a mochi pounding demonstration at the First Insurance Company of Hawaii (FICOH) on Ward Avenue. The purpose of this mochi pounding was to commemorate FICOH's 100th year of doing business in Hawaii. Three batches of mochi were pounded and shaped to allow each employee of FICOH the opportunity to taste the wonderful fresh mochi we prepared. Even the President of FICOH wore our pink happi coat and participated in the pounding and commented later on how delicious the mochi was. At the conclusion of the demonstration, FICOH provided each of us with an appetizing boxed lunch! Thank you to all who were able to come out and join us in the first of several mochi pounding demonstrations we have planned for 2011.
Greetings everyone in Hawaii,

It's been such a long time since I last set foot on Hawaiian soil and even when I did, it wasn't for very long periods of time. For the past 2 and a half years or so, after getting married, my wife, Haruko and I have been living in San Francisco, California. Life here is great and the people we are in contact with are all friendly, loving and hospitable. Being away from Hawaii and family has given me an appreciation for things that I took for granted while I lived in Hawaii, family and church being close by, and also Dendocho. However, there are so many things that we have been blessed with ever since we first moved to SF. Despite spending 7 years in Japan and I returning to America without a degree, I was able to get a good job related to my area of expertise. I was very worried about how we would survive in a totally new place. But, thanks to a friend that I made in Ojiba, I obtained my current job. Not only that, but in all aspects we have been receiving so much of God the Parent blessings, that I can't even start to list them all. We live very close to a Tenrikyo church, and every month, we are able to don our otsutomegis (service robes) and participate in the Service. At home, we try as much as possible to perform the daily morning and evening service as well. We are sure that keeping in contact with God the Parent and Oyasama is what guarantees our continued health, happiness, and overflowing blessings. We miss Hawaii and hope to see everybody soon.

Sincerely,
Grant & Haruko Inouye
There are daily instances of almost going off the straight path. As a result, it is important to question from time to time, am I making Oyasama become impatient with me? Or am I making Her feel disappointed? He mentioned that we must not forget to reflect back on how we are going on this Path. Even though it was because of outside forces, from the Service being banned to Oyasama, through Her illness, deploring people to spiritually awaken, and guiding us until people were able to perform the Service freely was a training to conclude Her fifty-year Divine Model. From that point, we may discern many blessings. The Shinbashira thinks that from here we can train those on the Path and discover the model to nurture and care for them (in the scripture).

The Shinbashira concluded his sermon by saying to ponder over all of the intention of the Parent, to retake it again into heart, and to keep in mind how to follow the Path so that it is acceptable to Oyasama. Please do your best and be spirited.

For the complete sermon, please read the Tenri Jiho newspaper or Michi no Tomo magazine (both in Japanese).

In addition, for today's Spring Grand Service, there were 120 people returning from Korea, as well as the 200 total people returning from Brazil, Taiwan and America. The Service Prayer as well as the sermon was translated into four respective languages: English, Mandarin Chinese, Korean, and Portuguese.

Thank you very much!

Yoichiro Miyamori

Head of Overseas Department
Tid Bits
Associations’ Reports

BOYS & GIRLS ASSOCIATION

BGA LEADERSHIP CAMP AND NEW YEAR PARK CLEANUP & BBQ PICNIC

Thank you to the Young Men’s Association for providing hinokishin help with the leadership workshop at the leadership camp on January 22nd and then hauling, setting up, BBQing, and breaking at the park cleanup hinokishin and BBQ picnic on Sunday, January 23rd. Another “large brick laid” in our quest to transmit the faith to the next generation! Mahalo!

BGA SPRING CAMP AND GENERAL MEETING

Our annual Spring Camp and General Meeting will be held on Friday, March 25 through Sunday, March 27 during the Prince Kuhio Day weekend. As usual we need a lot of hinokishin help and we would like to call upon everyone’s assistance. We need counselors, adult leaders, set up and break down of canopies and camping tents, van drivers, kitchen staff, etc.

YOUNG MEN’S ASSOCIATION

February 20th-Sunday
Monthly Meeting
Mission HQ Social Hall-1pm

February 21st-Monday
TCC Annual Cleanup
TCC-9am
We will be trimming a number of trees, please join us in beautifying TCC!

WOMEN’S ASSOCIATION

February 20th-Sunday
Monthly Meeting
Mission HQ Social Hall-1pm

February 21st-Monday
TCC Annual Cleanup
TCC-9am
We will be trimming a number of trees, please join us in beautifying TCC!
**New Chairperson for Young Women's Club**

Cheryl Horikawa (Mililani Mission Station/Funai Grand Church) became the new chairperson for the Young Women's Club as of January 2011, taking over from Louise Inafuku (Kariyushi Mission Station/Tohi Grand Church).

**2011 Kokan Seminar**

When: Saturday February 26  
Where: Dendocho  
Time: 9 am  
Fee: $5  
What: We will participate in Yohaishiki. Also continue the lecture on the 10 Providences & have narimono practice.  
A late lunch will be provided.  
If you have not already registered to attend the Hawaii Convention held Memorial Day weekend @ Hilton Hawaiian Village please do so. Also YWC will be providing 2 adjoining rooms for our members. If you would like to room with your fellow YWC members please contact Louise or Cheryl.  
If you have any items to sell for our mini-bazaar at MHQ’s monthly service, please bring them in. Especially baked goods!  

Thank you to Louise and Terri for all their hard work & hinokishin as YWC officers. To our new officers Monika & Nicole thank you for supporting the YWC and your future efforts. Also a BIG THANK YOU to Rev. Lynn So for always supporting the YWC officers and members.
February Calendar 2011

16th Wed  Rev. Mantaro Yoshikawa arrive for Singer Workshop
          Tenri Kyoko Gakuen students depart

17th Thu  BGA Meeting  Rainbow Hale  7:30 p.m.

19th Sat  Jikata (Singer) Workshop  Mission HQ  9:00 a.m.

21th Mon  TCC Joint Cleanup  Tenri Cultural Center

26th -27th Sat & Sun YWC Follow Miss Kokan Seminar Mission HQ  9:00 a.m.

27th Sat  Big Island Congratulatory Musical Instrument Performance  10:00 a.m.

Monthly Activities

YMA Monthly Meeting  Following Dendocho MS Naorai

BGA Monthly Meeting  Thursday before Dendocho MS @ 7:30 pm

Missionary & Nurturing Committee Meeting  Mission HQ  7:30 p.m.

19th Sat  Board of Directors Meeting  Mission HQ  7:00 p.m.

20th Sun  February Monthly Service  Mission HQ  9:00 a.m.

Head Ministers Meeting  Mission HQ  12:45 p.m.

22th Tue  Ritual Committee Meeting  Rainbow Hale  7:30 p.m.

Abbreviation key:
BGA = Boy’s & Girl’s Assn.  WA = Women’s Association  TCC = Tenri Cultural Center
RH = Rainbow Hale  YMA = Young Men’s Association  YWC = Young Women’s Club
TSA = Tenrikyo Students Association  WSN = Women’s Support Network
Tenrikyo Hawaii Boy’s & Girl’s Association

36th GENERAL MEETING &

SPRING CAMP

March 25 (Fri) – 27 (Sun), 2011

SCHEDULE (for Parents)

March 20 Sun Camp Application deadline. (Mar 13 deadline for early registration discount)

March 25 Fri 9:30am Registration at Tenri Cultural Center for Leaders and Counselors only

12:30pm Registration at TCC for all other camp participants.

March 26 Sat 10:30am General Meeting at Mission HQ (open to everyone: kids, parents, friends, relatives and ministers!)

11:30am Lunch reception for all General Meeting attendees

March 27 Sun 2:00pm Camps ends at Tenri Cultural Center (Parents pick up there)

For more information please call Owen at Ph: 734-1449 or email him at:
onakao@tenrikyopearl.org