

Origins

No. 237 May 2011



**Hawaii Boys & Girls Association 36th Annual
General Meeting**

Tenrikyo Mission Headquarters of Hawai`i

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, in the manner and heart of God the Parent and Oyasama.

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Message from the head of the Overseas Department

Tenrikyo 174, April 26

Thank you for sowing the seeds of sincerity in your various positions around the world.

Today we are blessed with beautiful spring weather and many people from various countries have returned to the Jiba. The April Monthly Service was joyously and spiritedly performed with the Shinbashira as the core.

In the Service Prayer, the Shinbashira mentioned that no matter what kind of knot it is, we will look into the true intention of God the Parent ever more deeply. We will raise our minds higher and at the same time continue to cleanse our minds without fail, and vow to spread the word of salvation a step further on this path. He also mentioned that with the coming of the All Tenrikyo Hinokishin Day on the 29th of this month, he expressed his appreciation for being able to live every day with the blessings of the Ten Divine Providences. He said we will engage in hinokishin as one entity, being in our various countries and locations, to show our sincerest gratitude for being able to live every day and to give back with the action of hinokishin. At the end of the prayer, he prayed that with the free and unlimited blessings shown to us as well as the path becoming wider in every place that it touches; he hopes that the Joyous Life World will become a reality even a day sooner, where everyone may enjoy and help one another.

The sermon was given by Honbu-in, Rev. Yoshikazu Terada.

The reverend pulled different verses from the Ofudesaki, while explaining what a true Yoboku would look like and also the duties of a yoboku are. He said that a yoboku's true form is to be single-hearted and to be honest and accepting of all things. To be able to spiritually mature into this form, one must have the intention of God the Parent as the foundation. It is very important to make efforts to have the mind be cleansed on a regular basis. Rev. Terada also shared his own experiences and said that whatever illness or trouble is shown to us, we must understand Oyasama's Divine Model as the basis. He said it is very important to do our best in whatever position we

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April Monthly Service Prayer

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

God the Parent, out of Your deep parental love for all Your children, You revealed Yourself to the world with Oyasama as Your living shrine. As You taught us the truth of all things, You revealed to us the miraculous, free and unlimited workings, as You advance to allow us the blessing of world salvation. For this we are deeply grateful, and these boundless blessings are truly more than we can expect. As we focus our effort in repayment for the blessings we receive, we are striving diligently toward single-hearted salvation. This is the month that Oyasama was born into this world 213 years ago so it is with joy and celebration in our hearts, that we will perform the April monthly service at this mission headquarters. The service performers will unite their hearts to 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 us, we hope that You can be spirited as well.

On the 5th, in celebration of the birthday of the ever-living Oyasama, the Women's Association united their hearts and conducted the Women's Instruments Offertory Performance. From the end of April through the month of May, the All Tenrikyo Hinokishin Day will be held at various locations in Hawaii. We would like to participate in this event with the intention to express our gratitude for blessing us daily with healthy bodies.

When we consider the spirited attitude demonstrated by Oyasama, despite the 50 long years of hardship endured, we cannot help but desire to strive head-on in our quest toward the Divine Model as instruments of Oyasama, in hope to align our effort with the boundless blessings we receive.

May You, God the Parent, accept our sincerity and may all people of the world let go of their self-centered thinking that all is well if the present is well for oneself alone, and be embraced by the bosom of God the Parent, so that they may be awoken to the truth that they are kept alive by the workings of the Ten Divine Providences. We ask that You guide us toward the Joyous Life, where we as brothers and sisters strive to attain harmony by helping one another, even a day sooner. Together with everyone present, I pray for these blessings.

Mission HQ April Monthly Service Sermon

Rev. Tsunenori Ichisei

Head Minister of Joyous Mission Station



The Truth of Origin

We have just completed the April Monthly Service for the Mission Headquarters of Hawaii in high spirits and I believe that God the Parent and Oyasama are filled with joy. Before I begin my sermon, I would like to thank Ms. Rumi Miyauchi for interpreting my sermon. Thank you, Rumi. Today's sermon is based on chapter three of the Doctrine of Tenrikyo, entitled "The Truth of Origin." I would like to ask for your kind attention for a short time.

What was the parental intention of teaching us the Truth of Origin? For God the Parent, what does it mean to teach us

about the Truth of Origin?
In the Ofudesaki it is written,

**I am God of Origin, who began the human beings of this world.
Yet there may be no one who knows me.**
III-15

**There may be no one who knows
the truth of the beginning of this world.**
VI-42

**From now on, I shall tell you everything
step by step.
Never take it to be false.**
VI-43

**From now on, I shall teach both the high
mountains and the low valleys about the
beginnings of origin.**
IV-121

**Do not think this talk as being trivial.
I desire to save all people in the world.**
IV-126

**I must have you know the truth
about the beginning of this world.**
VIII-21

**All of you must be convinced of the
truth about the beginning of this world.**

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VIII-27

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

IX-29

If this truth becomes quickly known to all humankind, My talks will be understood.

X-51

No matter how I strive to explain My teachings, unless I teach you the origin.....

X-52

If only I have taught you the origin clearly, you will understand everything I say.

X-53

If I should make the origin of human beings known to the whole world,

XII-129

You must clearly understand the truth, concerning the real origin of this world.

XII-139

There is perhaps no one anywhere who knows this origin clearly.

XII-140

At this time, I shall tell you the real truth. Whatever I say, you must understand clearly.

XII-141

Until now, perhaps no one has known about the origin of human beings at the beginning of this world.

XVI-1

At this time, by all means, I wish to teach everything about this origin clearly to the world.

XVI-2

There being no one who knows this origin, I shall teach you all of this truth.

XVI-5

There is perhaps no one anywhere, still, who knows the origin of human beginnings in this world.

XVI-10

This time, by all means, I wish to teach all of this truth clearly to the entire world.

XVI-11

This time, by all means, I wish to teach this truth clearly to the entire world.

XVII-35

As I have just read all the verses that have similar meaning, we can understand the reason why God the Parent revealed to us the story of creation. God the Parent is trying to tell us that there is no one who knows the God that created this world. There is no one who knows the truth of origin. God will begin to tell us the truth of origin, but never take it to be false. Also, if we do not know of the truth of origin, human beings cannot truly be saved. No matter how much God strives to teach us, we cannot understand anything unless we are taught of the origin. Therefore God desires to teach us the truth of origin of human beginnings.

In other words, these Ofudesaki verses

teach us that God the Parent would not be able to save human beings without first revealing the truth of origin. This would also mean that we human beings will have to understand the truth of origin if we want to be saved. I believe that this is a very important point to note.

In chapter three it is written,

‘Thus, God the Parent intimately revealed the truth of all things through the lips of Oyasama. It is the final point to the teachings which God had given to all of us human beings over many years according to the stages of our spiritual growth. God the Parent became openly revealed at this time to give the final teaching directly to us, for God had already given us nine-tenths of the complete teachings. In this last teaching, God revealed the Parent of Origin to make us aware that we are truly children of God, and, thereby, to urge all the peoples of earth to live as brothers and sisters so that this world would be reconstructed as the world of the Joyous Life in which the Parent and children dwell in joyous harmony.’

It means that in order to learn of the Parent of Origin we must first learn the Truth of Origin, for that is what “God revealed the Parent of Origin” means. By learning the Truth of Origin we learn about the Parent of Origin. Therefore, I believe that the Truth of Origin is the “final point to the teachings,” or in other words, the Truth of Origin is the truth with which we human beings can be truly saved. We are taught that, with the Truth of Origin, “this world would be reconstructed as the world of the

Joyous Life in which the Parent and children dwell in joyous harmony.” This reminds me that I will have to from now on read the Chapter III a little more carefully and thoroughly.

In the second Shinbashira’s book, Hitokotohanashi, Volume Three, he writes that while Oyasama was physically present, the story of creation was called, “The Ancient Records of the Muddy Waters,” or, “The Story of the Beginnings of Origin.” It was also referred to as the book of Meiji 14, the book of Meiji 16. To explain what these books were, the Hitokotohanashi Volume Three says that Oyasama instructed Naichi Takai, Ryosuke Yamazawa and Saemon Nakata (later becomes Gisaburo Nakata), to write the Ancient Records. The book says that however, none of these writings met Oyasama’s expectations. The Hitokotohanashi Volume Three further says that the only direct teachings by Oyasama concerning the Truth of Origin are written in the Ofudesaki. If you would like to further understand this, please read Hitokotohanashi, Volume Three. Also, in the Ofudesaki, only the fish, serpent and the loaches are mentioned. The orc, the turtle, and other tools are mentioned in the Meiji 14 or 16 books. This too will be something worth to ponder.

The chapter three, “Truth of Origin” is very broad and there is not enough time to cover the entire chapter in a limited amount of time, so I would like speak today about Tsuki-sama, which is Kunitokotachi-no-

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Mikoto, and Hi-sama, which is Omotari-no-Mikoto.

In chapter three it is written, “Tsukihi, God the Parent, finding this chaos unbearably tasteless...” This expression, “Tsukihi, God the Parent” is used everywhere in our teaching materials. Therefore, Tsukihi is God the Parent (God).

In the Ofudesaki, it is written,

The beginning of this world was by Tsukihi, I began to teach everything fully in detail.

VIII-15

So we are taught that this world was begun by Tsukihi. Tsukihi is God the Parent, Who created this world.

In the Ofudesaki, it says,

Listen! This origin is the venerable Kunitokotachi and Omotari.

XVI-12

“Kunitokotachi and Omotari” naturally means “Kunitotachi-no-Mikoto” and “Omotari-no-Mikoto,” and they were given the sacred name “Mikoto.” Although they are called with the sacred names, it does not mean that there is a moon god and a sun god. In this same respect,

in the Ofudesaki it is written,

The earth and heaven of this world is your real Parent. Out of this, human beings were born.

X-54

Likewise, this verse does not mean that there is a parent in the earth and another parent in the heavens. God the Parent is not a father-like god or a mother-like god. God the Parent

is not a god who has one or the other male or female qualities. Rather God the Parent is the God Who has both the male and female qualities, like the moon and the sun, and earth and heaven.

The sacred name “Kunitokotachi-no-Mikoto” was given to the male quality “the moon,” and the name “Omotari-no-Mikoto” was given to the female quality “the sun” so that we could understand and are convinced of the nature of God the Parent.

For instance, I have a strong sense of righteousness, and yet I also have a sense of being lax. This doesn’t mean that there is a “righteous Ichise” and a “lax Ichise” existing separately. This is the same for Kunitokotachi-no-Mikoto and Omotari-no-Mikoto. They do not exist separately. God the Parent is both Tsuki (moon) and Hi (sun), and is both earth and heaven. God the Parent has both the qualities of a man and woman.

In referring to Tsuki and Hi, or Tsukihi, it is written in chapter three,

‘...as Tsuki-sama (the Moon) entered the body of Izanagi-no-Mikoto and, as Hi-sama (the Sun), entered the body of Izanami-no-Mikoto and taught them the divine providence of creating human beings.’ What is important to understand here is that Tsukihi, God the Parent taught them the divine providence of creating human beings. In other words, the point is that Tsukihi, God the Parent is the one that created human beings. Needless to say, without the providences of Kunitokotachi-

no-Mikoto and Omotari-no-Mikoto, which is God the Parent's workings, human beings could not be created.

Then in chapter three, we are taught,

'Continuing, God summoned an orc from the northwest and a turtle from the southeast. Again, after obtaining their consent, God received them and, after consuming them to test the flavor of their minds, determined their natures. Then God decided to use the orc as the instrument of the male organ, of bones and support; and the turtle as the instrument of the female organ, of skin and joining. Then God put the orc into the fish and turtle into the serpent and established them as models of man and woman.'

I would like to note here that the terms "enter" and "put" are used in chapter three, "Truth of Origin." In relation to the instruments, the term to "put" was used to describe a process of the creation. On the other hand, the term "enter" was used for the actions taken by Tsuki-sama and Hisama. This means that it was not simply a process but was the very action that God the Parent undertook in the creation of human beings and the world.

God the Parent put the orc "Tsukiyomi-no-Mikoto" into the fish "Izanami-no-Mikoto" and then "the moon" "Kunitokotachi-no-Mikoto" entered the body of "Izanagi-no-Mikoto." God the Parent put the turtle "Kunisazuchi-no-Mikoto" into the serpent "Izanami-ni-Mikoto" and then "the sun" "Omotari-no-Mikoto" entered

the body of "Izanami-no-Mikoto."

Here we have the six of the sacred names: Kunitokotachi-no-Mikoto, Omotari-no-Mikoto, Tsukiyomi-no-Mikoto, Kunisazuchi-no-Mikoto, Izanagi-no-Mikoto and Izanami-no-Mikoto. These are called The Six Aspects. Because these Six Aspects were interrelated in the creation as I have mentioned thus far, they can be united in one at the Kanrodai Service without any problem and without tying one another. However, the other four aspects are connected, at the Kanrodai Service, to a tail extended either from Kunitokotachi-no-Mikoto or Omotari-no-Mikoto, Kunitokotachi-no-Mikoto is situated on the north of the Jiba, Kanrodai, at the Kanrodai Service. On the left side of Kunitokotachi-no-Mikoto is Taishokuten-no-Mikoto, who is situated at the northeast of the Kanrodai. A tail of Kunitokotachi-no-Mikoto is tied to right arm of Taishokuten-no-Mikoto. Then to the south of the Kanrodai, stands Omotari-no-Mikoto who has three tails. One of the tails bypasses Kunisazuchi-no-Mikoto, who stands on the right side of Omotari-no-Mikoto, and is tied to the left arm of Kumoyomi-no-Mikoto, who performs on the east. One of the remaining two tails is tied to the right arm of Kashikone-no-Mikoto, who performs on the left side of Omotari-no-Mikoto or the southwest and the other tail is tied to Otonobe-no-Mikoto's right arm who, stands on the West. In other words, to perform the Kanrodai Service in unison,

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the instruments are not tied to each other but tied to either Tsuki-sama and Hi-sama, or God the Parent. I think there is a profound meaning in this arrangement.

In chapter three, the Ofudesaki is written,

The true and real God of this universe is Tsukihi. The others are all instruments.

VI-50

Further in chapter three it reads, ‘God of Origin, God in Truth, is God the Parent, Tsukihi (Moon-Sun). The name of Tsuki-sama (the moon) is Kunitokotachi-no-Mikoto and that of Hi-sama (the Sun) is Omotari-no-Mikoto. All the others are models or instruments.’ The instruments “the orc, turtle, eel, flatfish, black snake and a globe fish” were consumed and their nature was tested. However, as for the fish, Izanagi-no-Mikoto, and the serpent, Izanami-no-Mikoto, the Chapter Three says, ‘Discerning their single-heartedness, God obtained their consent and received them, promising that when the years equal to the number of their first-born had elapsed, they would be returned to the Residence of Origin, the place of original conception, and would be adored by their posterity.’ The point I would like to make here is that the nature of the fish and the serpent was so single-heartedness that God the Parent didn’t have to consume and test their nature. The Ten Divine Providences, including Kunitokotachi-no-Mikoto and Omotari-no-Mikoto will be covered in next

month’s sermon entitled, Tenri-O-no-Mikoto, so I do not wish to dwell on this any further, however, I would like to make just one point.

Water. it is needless to say that for all living things, water is indispensable. For instance, let us think of a single drop of water. If the temperature is too high the water will evaporate and if the temperature is too low the water will be frozen. With Kunitokotachi-no-mikoto’s providence of moisture and Omotari-no-Mikoto’s providence of warmth, this balance of the two allows a single drop of water to exist. Through this amazing balance preserved the droplets of water exist, and for all living things, the environment where water droplets could exist is indispensable. We often use the term, “living in the bosom of God the Parent,” or “Embraced in the warm bosom of God the Parent,” and I believe that the bosom of God the Parent means, to be in the perfect balance between the properties of Kunitokotachi-no-Mikoto and Omotari-no-Mikoto.

Moreover, if you drop water on a flat surface, it will look like a ball being cut in two. It still looks round. When you shake it a little, it just sways but don’t get out of shape that easily. It is because in the water there is a force thrusting outwardly, which is by the way the providence of Tsukiyo-mi-no-Mikoto, the providence of support, and also because there is a force called the surface tension, which is the providence of Kunisazuchi-no-Mikoto, the providence of

joining. This truth will be usable when we consider the relationship between husband and wife or when we try to understand the meaning of our ailments.

I only touched the surface of chapter three because of time limitation, and also I am sure you must all be tired too, but I would just like to ask you to read the Chapter Three to understand why and how God the Parent used the instruments.

In chapter three it says that out of the nine hundred million and ninety-nine thousand nine hundred and ninety nine years, “were trained for six thousand years in wisdom.” There is a book that says, ‘During the six thousand years of training human beings in wisdom, God let Kunisazuchi-no-Mikoto receive the bodies of human beings and teach them how to weave clothes with vine plants such as ivy and wisteria; let Otonobe-no-Mikoto receive the bodies of human beings, entered into their bodies, and taught them how to produce crops and foods; let Kumoyomi-no-Mikoto receive the lives of human beings, entered into the bodies of human beings and taught them everything about the means of eating; and let Tsukiyomi-no-Mikoto receive the lives of human beings, entered into the bodies of human beings, and taught them everything about the means of building residential buildings with trees and bamboo.’

I believe that God the Parent taught us how to provide for our clothes, food, and shelter by the sole desire to have us human

beings live the joyous life which is God the Parent’s intention. Therefore, the Japanese word “Chi-e,” which we translated as “wisdom” in “trained in wisdom” literally means to “understand the blessings.” My understanding is that we were granted ability to appreciate God’s blessing. However, we have a tendency to use this ability only for our own. There are those who use this ability to not believe in God’s existence and even deny God’s existence. Those who use this ability in such a way cannot be said to understand the blessings. The ability that we can acquire knowledge or we can learn should be used to deepen the understanding of the blessings of God the Parent, and we must use this ability for that purpose. I feel that to try to understand the chapter three by analyzing it intellectually would not entirely be a waste of time. But, what I think is important in reading the chapter three is to become aware of one or two new blessings of God the Parent and to actually feel the workings of God the Parent which you didn’t before.

In closing, I would like to repeat the most important point of my sermon: It is that God the Parent had to reveal the truth of origin in order to save human beings, that this truth of origin is the final point to the teachings, and that this final point to the teachings is taught in the Chapter Three of the Doctrine of Tenrikyo.

In order to understand the Kagurazutome which is the very basis of univer-

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sal salvation, we have to first learn the Truth of Origin. To understand the Truth of Origin is the teachings that is the basis for understanding that Tenri-O-no-Mikoto is our Parent and that we are all brothers and sisters; the teaching that of innen or causality; and the teaching of a thing lent, a thing borrowed. Unless we understand the teaching of the Truth of Origin, we can understand nothing at all.

**You must clearly understand the truth,
concerning the real origin of this world.**

XII-139

**At this time, by all means, I wish to teach
everything about this origin clearly to the world.**

XVI-2

**This time, by all means, I wish to teach
all of this truth clearly to the entire world.**

XVI-11

Thank you for your kind attention.

Message from the Head of the Overseas Dept.

Continued from Page 3

may have and to spiritedly make efforts continuously. Finally, he said that it is the duty of a yoboku to make the Joyous Life into reality. As we are taught in the words, "There is no other path but the path of the Divine Model," we are instruments of Oyasama. We must place our mind as one with Oyasama and realize our duty to spiritedly engage in world salvation.

News of the earthquake and the aftermath of devastation in eastern Japan have reached all parts of the world. There are countries that have decreased the number of flights going to Japan. As a result, this year's number of foreigners returning to Jiba was only a quarter of the previous years. However, today's service prayer and sermon were interpreted into 5 languages respectfully, English, Mandarin, Korean, Portuguese, and Nepalese (only for the service prayer). Currently, the Spiritual Development Course is being held with the English class (19 participants), Chinese class (16 participants), and the Nepal class (5 participants). They are able to experience spiritual guidance and growth within the bosom of Oyasama. In addition, this year's newly reorganized Head Ministers Qualification Course is being held with the first ever Korean class (9 participants), Chinese class (3 participants), and the Portuguese class (9 participants), which will all begin tomorrow on the 27th. As it was mentioned in the service prayer, the All Tenrikyo Hinokishin Day will be held on April 29th. Although overseas countries has certain exceptions pertaining to different dates and times, let us keep the intention of the Shinbashira in mind, and let each one of us engage fully in hinokishin on our designated days.

In closing, the Monthly Service to officially install the 3rd head minister of Thai Mission Center Rev. Nobuya Noguchi will be held on May 8th.

Yoichiro Miyamori
Head of Tenrikyo Overseas Department

ISLAND LIFE

Hawaii Boy's & Girl's Association Spring Camp & 36th General Meeting at MHQ



Rainy weather, especially in Nuuanu, is something we have to live it, but strong gusts would virtually mean camp closure. On Wednesday night, March 23 (two days before the camp), Mrs. Lena Okada, who is staying at the East House at TCC (Tenri Cultural Center) called me to say, "One of the tarps is on the library roof and there is other damage. You better come down." My son, a church member and I drove down to TCC to assess the situation. It looked like we had our own natural disas-

ter. Strong winds and rain ripped off two tarps and bent or broke fifteen canopy pipes and collapsed one bazaar canopy virtually destroying two connectors. With Lena's husband, Mr. Norio Okada's help, we took down all the tarps to prevent further tearing. The forecast called for continued strong gusts till Saturday morning (2nd day of camp). It seemed likely that we would have to cancel the camp. However, on Thursday, with a prayer, two seinen help from MHQ and a several volunteers, we were able to utilize the Judo hall to make the necessary repairs virtually taking the whole day in a desperate attempt to salvage the camp. We took scrap tarp and glued it to the damaged areas, re-grommet-ted torn off rings, re-straighten the bent poles and repaired the broken ones. Surprisingly, the military style tents withstood the strong winds, probably due to its aerodynamic design and numerous pegged tie downs. We couldn't install the repaired tarps due to the still

strong winds.

On the next day at 10 a.m. when the leaders reported for orientation and camp preparation, lo and behold! We were blessed with very subdued winds. The leaders joined in installing the tarps and two additional tents. During the morning and evening services, I asked the participants to pray for the victims and survivors of the Japan Earthquake & Tsunami and disasters all over the world, rather than for good weather. I think God responded.

The rain continued to fall, but it lessened or stopped, at the right moments, except perhaps for the Adventure Trails game which was conducted in “off and on” rain. The mini Olympics on the first day afternoon, enjoyed dry weather and good organization, with Tiffany Mima leading the YWC (Young Women’s Club). It rained during the General Meeting but stopped during the shuttle transfers between TCC and MHQ (Mission HQ). It also rained during the campfire program, but due to the YMA (Young Men’s Association members) extra sincere effort, they were able to still start the campfire and keep it going even while it rained! Not only that the rain stopped just in time for the marshmallow roasting. Unbelievable!

It stopped raining on the third and last day of the camp enabling the quick dismantling and put away of all the cano-



pies and tents without the trouble of having to dry any wet canvas and tarps.

I am sure that it was due to everyone's sincere hinokishin efforts and the truth of the service that we were so blessed. But also Bishop and Mrs. Hamada's sincere performance of their daily prayer service consisting of the Seated Service and Twelve Song prayer service, I believe contributed greatly to the camp's successful completion. There were two minor injuries. One girl sprained her ankle while running and falling in the judo hall. This illustrates the importance of enforcing the "no running" rule in the Judo hall on the first day of the camp. Although experiencing some pain the 9-year-old girl with the sprained ankle requested to remain in the camp and was able to participate or observe the camp activities with the help of numerous kids, counselors and adults. The other child

got a sprained wrist (or thumb) from the cardboard sliding activity at Kakaako Park on the last day of the camp. The cardboard sliding was, of course, a big hit with the kids experiencing the thrill and “rush” of “speeding” down a grassy slope. Before the cardboard sliding, we paid our respects at the Ehime Maru Memorial.

Mahalo nui loa (thank you very much) to everyone who contributed time and material with sincerity to the success of the camp! There were 54 participants, 6 counselors and 20 adult leaders.

Rev. Owen Nakao

BGA Chair



Boys & girls joyfully played the musical instruments during the General Meeting service.



Hawaii Boys & Girls Association 36th annual General Meeting Service

Oyasama's Birthday Celebration at MHQ

The annual BGA Oyasama birthday activity was joyously held on the 3rd Sunday, April 17th, from 9:30am at MHQ with 30 children and 20 adults. Families and extended families celebrated Oyasama's birthday with a power point presentation of Oyasama story, fun and games! Thank you to those you provided hinokishin for the event!



**Oyasama's Birthday cake,
Hmmm!!!!**

In Memory of Masako Frances Suga, the wife of head minister of Lanai Church



Mrs. Masako Frances Suga, the wife of head minister, Rev. Harry Katsuji Suga of Tenrikyo Lanai Church, passed away for rebirth on April 10, 2011 at the age of 78 years old. Funeral services was held on May 6th at Hosoi Mortuary. Rev. Colin Saito served as the chief officiant.

Mrs. Masako was a third generation Yoboku, who was born and raised in Honjima, Kagawa Prefecture, Japan. She moved to Hawaii after marrying Rev. Harry Suga and continued to devote herself to the church and the Tenrikyo teachings. She was very active with the Tenrikyo Women's Association and supported the Children's Association activities in her younger years. She is survived by her husband, three daughters – Audrey, Molly, and Daphne and 5 grandchildren.

Hui O Wahine Ohana Canned Food Drive

The Hui O Wahine Ohana's annual canned food drive for the Institute of Human Services was successful with so many of you contributing to this effort. WA (The Hawaii Women's Association) began the food canned drive to keep the teachings of Oyasama in our hearts by implementing it with action in April 2004. The month of April was chosen to coincide with Oyasama's birthday. With the support from the congregation we were able to deliver a lot of foods to the shelter for the homeless.

A big Mahalo to the people who brought donations!



Report for the Great East Japan Earthquake

Disaster Relief Fund



In response to the Great East Japan Earthquake, the Tenrikyo Mission Headquarters of Hawaii has collected a total of \$24,984 in donation for the relief fund as of April 30th.

We will be sending the all donations to “Tenrikyo Fund to Support Affected Dioceses and Disaster Relief Hinokishin Corps” through Doyusha, Tenrikyo Publishing Company. Thank you for your great cooperation.

Tid Bits

Associations' Reports

BOYS & GIRLS ASSOCIATION

CHILDREN'S PILGRIMAGE TO JIBA

The current trend is for participants to book their own flights. The actual Children's Pilgrimage dates are 7/24 (check-in at 38th Moya at 4pm) – 30 (check out at 9am). Airfare assistance is available for those participating in the Boy's and Girl's Hinokishin Corps and active members of the Aloha Band!

The Kaigai Shohi (Overseas Boys and Girls Hinokishin Corps) is an excellent program for kids aged 10 – 15 years old where corps members from Taiwan, Korea, Brazil, Australia and the U.S. join Japanese counterparts in serving cold tea to the hundreds of thousands who "return" to Jiba for the annual Children's Pilgrimage. Program includes participation in some of the attractions, night parade, welcome party, and an exchange program with children from other countries.

YOUNG MEN'S ASSOCIATION

May 15th-Sunday
Monthly Meeting
Mission HQ Social Hall-1pm

May 28 to 30th-Saturday to Monday
Tenrikyo Hawaii Convention Hinokishin
Hilton Hawaiian Village

YOUNG WOMEN'S CLUB

During monthly service lunch please help serve tea or bring some baked goods to sell at our mini bazaar. The Convention is just around the corner. Please turn in your FULL payment to Dendocho ASAP, if you haven't already. Try your best to attend all 3 days of the convention. Committee members worked very hard to provide a successful Tenrikyo gathering. We look forward to seeing you!

WOMEN'S ASSOCIATION

WA Oyasama's Birthday Celebration Gathering

On April 5th from 7:00 p.m., the 51st Annual Oyasama's Birthday Gathering was held at Mission HQ of Hawaii to celebrate her 213th birthday with 70 participants. They played the Koto, Shamisen and Kokyu from the Eight Verses of the Yorozuyo through Chapter 12 of the Mikagura-Uta, with six performers on each instrument and in four rotations. After the performance, the participants enjoyed the offered birthday cake and snacks.

May 9th (Mon): 9:00 a.m.
Monthly Meeting



May 10th (Tue): 9:00 a.m.
Women's Musical Instruments Practice

May 14th (Sat): 9:30 a.m.
Nuuanu Hale Visitation

Bazaar Hinokishin
Every Wednesday 9:00 a.m.-12:00
p.m.
Hinokishin is held at TCC West
House.

*May Mission HQ monthly service
luncheon hinokishin is assigned to ()
Group. Mahalo!



New staff member:

From April 1st, Mr. Lucas Nakao
(Pearl Church) has started his work at
Mission HQ. He will be serving one year
as a seinen.

The Hungry Reporter

I love Chinese food. In fact I love it so much I know I must have been Chinese in a recent past life. I can eat a Chinese dish and know exactly how to make it. This month's recipe is one of those. The first time I had it I was literally in heaven! It was love at first taste! Just the right combination of ingredients and flavor! I hope you will enjoy this as much as I did!

Honey-Glazed Walnut Shrimp

Large shrimp or prawns 1/2 lb
Water 2 Cups
Walnut Halves 1 Cup
Water 4 Cups
Sugar 1/2 Cup
Honey 1/4 Cup
Oil for frying
2 Egg whites, beaten
Flour for coating
Vinegar 1/2 Tbsp
Mayonnaise 2 Tbsp
Sweetened Condensed Milk 1Tbsp
Sugar 1 Tbsp
Roasted Sesame Seeds 1Tbsp (Optional)



Directions

Remove shells and veins from shrimp. Bring 2 cups of water to boiling. Add walnuts, cook for 10 minutes and drain. Bring 4 cups of water and 1/2 cup sugar to a boil. Add blanched walnuts and cook for 10 more minutes and drain. Combine walnuts and honey. Heat oil in a wok and fry walnuts for 1 to 2 minutes or until brown. Dip shrimp in egg whites, coat with flour. Heat oil in the wok and fry shrimp for 1 to 2 minutes. Remove shrimp and drain oil from wok. In the same hot wok, combine remaining ingredients, add shrimp and cook for 1 minute. Serve with walnuts and garnish with roasted sesame seeds (optional).

*FYI: There are raw frozen shrimp options that are already shelled and deveined at Costco or Walmart. I don't think it would make much of a difference if you used the cooked frozen type either. Unless you are a purist when it comes to cooking, I'd say, do whatever is easy!

May Calendar 2011

3rd	Tue	Bishop & Mrs. Hamada Arrive		
		Monthly Community Hinokishin	Meet @ Mission HQ	9:00 a.m.
4th	Wed	TCC Monthly Service	Mission HQ	10:00 p.m.
5th	Thu	1 st Bazaar Booth Head Meeting	Mission HQ	9 a.m. & 7 p.m.
9th	Mon	WA Monthly Meeting	Mission HQ	9:00 a.m.
		TCC Committee Meeting	TCC	7:30 p.m.
10th	Tue	WA Women's Instruments Practice	Mission HQ	9:00 a.m.
		Board of Directors Prep. Meeting	Mission HQ	7:00 p.m.
		Missionary & Nurturing Comm. Meeting	Mission HQ	7:30 p.m.
12th	Thu	BGA Meeting	Mission HQ	7:30 p.m.
14th	Sat	Board of Directors Meeting	Mission HQ	2:00 p.m.
		WA Nuuanu Hale Visitation	Meet @ Mission HQ	9:30 a.m.
15th	Sun	May Monthly Service	Mission HQ	9:00 a.m.
		Head Ministers Meeting	Mission HQ	12:45 p.m.
		YMA Monthly Meeting	Rainbow Hale	1:00 p.m.
		Aloha Band Practice	Mission HQ	1:30 p.m.
16th	Mon	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
17th	Tue	Ritual Committee Meeting	Rainbow Hale	7:30 p.m.
26th	Thu	Yohaishiki (Service from afar)	Mission HQ	9:00 a.m.
28th, 29th, 30th		Tenrikyo Hawaii Convention	Hilton Hawaiian Village	
30th	Mon	Translation Meeting (Through June 3rd)	Mission HQ	

June Calendar 2011

1th	Wed	Three Associations Meeting	Mission HQ	7:30 p.m.
6th	Mon	TCC Monthly Service	TCC	10:00 a.m.
		WA Committee Meeting	Mission HQ	7:00 p.m.
7th	Tue	Monthly Community Hinokishin	Meet @ Mission HQ	9:00 a.m.
		Missionary & Nurturing Comm. Meeting	Mission HQ	7:30 a.m.
8th	Wed	Makoto & Origins Meeting	Mission HQ	7:00 p.m.
11th	Sat	WA Nuuanu Hale Visitation	Meet @ HQ	9:30 p.m.
13th	Mon	WA Monthly Meeting	Mission HQ	9:00 a.m.
14th	Tue	TCC Committee Meeting	TCC	7:30 p.m.
		Board of Directors Prep. Meeting	Mission HQ	7:00 p.m.
16th	Thu	BGA Meeting	Mission HQ	7:30 p.m.
18th	Sat	Board of Directors Meeting	Mission HQ	2:00 p.m.
19th	Sun	June Monthly Service	Mission HQ	9:00 a.m.
		Head Ministers Meeting	Mission HQ	12:45 p.m.
		Aloha Band Practice	Mission HQ	1:30 p.m.
		YMA Monthly Meeting	Rainbow Hale	1:00 p.m.
		Hawaii Spiritual Development Course Starts	Mission HQ	3:00 p.m.
20th	Mon	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
21th	Tue	Ritual Committee Meeting	Rainbow Hale	7:30 p.m.
26th	Tue	Yohaishiki (Service from afar)	Mission HQ	9:00 a.m.
		2 nd Bazaar Booth Head Meeting		10am & 7pm

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**

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

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Hawaii Spiritual Development Course

Dates: June 19 (Sun) to July 14 (Thu) 2011

Course information: Participants will gain knowledge about the Tenrikyo teachings as well as gain spiritual awareness by reading the scriptures (*The Doctrine of Tenrikyo*, *The Life of Oyasama*), engaging in hino-kishin (gratitude towards God the Parent shown in daily actions), faith experiences speeches, and practicing the Service.

Course graduates have experienced both physical and spiritual healing; a renewal of “self” and gained a strong sense of meaning and purpose in life!

Age requirement: 17 or older

Participation fee: \$200

(includes: meals, dorm accommodations and textbooks)

Please apply at the Mission HQ office by: June 12 (Sun)