

Origins

No. 247 March 2012



**Women's Association
Big Island Oyasama's Birthday Gathering**
Tenrikyo Mission Headquarters of Hawai`i

TENRIKYO NEWSLETTER – ORIGINS AND MAKOTO MISSION STATEMENT

To provide information related to Tenrikyo Hawaii services, activities, and events for the Tenrikyo community of Hawaii and for the people in the State of 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.

Inside:

- *pg. 3 Message from the Head of the Overseas Department*
- *pg. 4 February Monthly Service Prayer*
- *pg. 5-13 February Monthly Service Sermon*

Island Life:

- *pg. 13-15 Tenri Kyokō Gakuen Study Abroad Program in Hawaii*
- *pg. 16 Young Women's Club Follow Miss Kōkan Seminar*
- *pg. 17 All ICC Cleanup Hinokishin & New Baby Born*
- *pg. 18 Women's Association Big Island Oyasama's Birthday Gathering*
- *pg. 19 Mission HQ Announcements*
- *pg. 20-21 Tidbits*
- *pg. 22-23 Hungry Reporter, Activity Calendar*

Message from the Head of the Overseas Department February 26, Tenrikyo 175

Recently it has been getting warmer, but this morning due to the cold winds, it has made it a very chilly day. Even in these conditions, because the monthly service fell on a Sunday, many followers of the path returned to the Home of the Parent, and the February Monthly Service was performed joyously and spiritedly, in a unity of mind, with the Shinbashira as the core.

In his service prayer the Shinbashira stated that, we should engrave in our mind the deep intention to hasten the service which was the course of Oyasama's 50 years. He urged us to advance forward, with strong determination, towards world salvation through the service and the sazukey. He further stated that his desire was to see all the churches, that were established because of the Truth of the Jiba, become the foundation for single-hearted salvation, and with true sincerity resolve to satisfactorily accomplish this mission. The Shinbashira concluded by praying for marvelous salvation so that the path can progress and expand, and the whole world can be reconstructed, even a day sooner, into a world where all human beings can take pleasure, in living together, in joyous harmony.

At the conclusion of the Monthly Service, the sermon was delivered by Honbu-in Hidekazu Kita.

He explained the path of single-heartedness with God, by quoting from the Shinbashira's sermon delivered at the Spring Grand Service last month. He further explained that if you follow the footsteps of Izo Iburi, you will be able to learn the type of mind that is in accord with the mind of Oyasama, as well as the type of attitude you should have. Quoting from the Life of Oyasama and the Anecdote of Oyasama, he talked about the course of life and the path followed by Izo Iburi. He then went on to explain that, we must believe in the teachings of Oyasama and lean on, never change, never forget and continue to put it into practice. That Izo Iburi had such a strong single-hearted conviction with God that he was able to continually put the teachings into practice, and was able to live his life in accord with the teachings and with Oyasama's mind. He further explained that all of us living today in our mission of single-hearted salvation must try our best to carry on in the same way.

Continued on Page 21



February Monthly Service Prayer

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

As we live in this world taught to us as the bosom of God the Parent, we constantly receive Your over-flowing grace and blessings, which grants us the free use of our bodies as we advance toward the realization of the Joyous Life world. These boundless blessings are truly more than we can expect. We deeply express our gratitude for Your grace, as we proceed in high spirits toward the path of sincerity, which we are shown through the Divine Model of Oyasama. Today is the day we are granted to conduct the February monthly service at this mission headquarters. The service performers will unite their hearts to perform the seated service and Teodori joyously in high spirits.

Today we are blessed to receive a church visitation by Rev. Hinao Nagao, Chief of the Overseas North America Oceania Department. Furthermore, brothers and sisters of this path have joyously gathered here to worship and sing the songs of the Service in unison, and we hope that You will become spirited as we show our gratitude for Your parental love and continued blessings which we receive daily.

From February 5th till February 16th, students from Tenrikyoko Gakuen High School visited Hawaii for their study abroad program. While studying the English language and culture under the care of various churches and host families, the students were able to receive meaningful information which helped them to significantly advance in their training.

We Yoboku vow to imbed in our hearts, the joy of following the path of sincerity unwaveringly for generations to come and we will convey the true intentions of God the Parent to those who are suffering or may need someone to lean on. We resolve to devote ourselves in the effort of single-hearted salvation by planting seeds that will enable the realization of the Joyous Life. May You, God the Parent, accept our sincere request that all people of the world may find the joy in living and please guide us toward reconstructing the world to a place where we can spend our days living in harmony by helping one another. Together with everyone present, I pray for these blessing.



Mission HQ February Monthly Service Sermon

Rev. Hinao Nagao

Chief of the North America and Oceania Section of the Overseas Dpt.



Consideration and Practice on the Teaching of “Eight Dusts”

It is my great pleasure and honor to be able to visit Hawaii for the first time since I assumed the position of North America and Oceania Section chief at the Overseas Department last September. My feeling of excitement and joy is even doubled by witnessing today’s spirited performance of the Service just completed. I am also very happy to see your familiar faces welcoming me with the spirit of Aloha.

To tell you the truth, Hawaii, in particular the mission headquarters here, is a special place for me, not only because my father had served his tenure as bishop for a decade, but also because twenty-five years ago, it

was here that I finally decided to give my lifelong commitment to Tenrikyo. Many of you helped me to finally think, “Aha, this path is not bad at all. To live a Tenrikyo way is exciting.” That being said, however, I cannot dwell long on reminiscing about the past turning point since I have been appointed to give a sermon today. May I ask for your kind attention for a while.

The Shinbashira’s Remark on the “Ten Aspects of God’s Complete Providence” and “Eight Dusts”

On the occasion of the Autumn Grand Service, the Shinbashira revisited the three principles or guideposts the Second Shinbashira had promoted for maintaining the proper attitude as Yoboku, namely the “spirit of single-heartedness with God,” attitude of hinokishin,” and “unity of mind.” And in conjunction with the first attitude of single-heartedness, he touched upon the recent enthusiasm about reading and learning the “ten aspects of God’s complete providence” and the explanation of the eight dusts. Concerning these two precious teachings, he identified them as “basic teachings that are familiar to us” and continued as follows:

If we learn them by heart, fully savoring what they teach and deepening our understanding of them, we will realize how rich the content of these teachings is. I think that not only can we let these teachings serve as spiritual nourishment for our own lives but we can also use them as a dependable guide and source of topics when we work to sprinkle the fragrance of the teachings and to help others be saved.

In other words, he is encouraging us to learn them by heart, use them not only to grow spiritually but also to spreading the teachings and helping others be saved. It is the main intent of my talk today to re-examine the eight dusts, the latter of the two, so that we can use them more effectively as a precious tool for our own purification of the mind as well as for salvation work. Incidentally, your slogan for the upcoming 60th Anniversary of the Mission Headquarters of Hawaii “Now is the Time for Mutual Help. Hinokishin with a Smile” is not far off the topic of today, since sweeping away our dusts of the mind will enables us to decisively move in the direction of mutual help and will definitely help us act upon a Mikagura-Uta verse, “Forgetting greed, we work in hinokishin. This becomes the first fertilizer.”

Eight Dusts Revisited

Concerning the dust of the mind, God instructs us on how to approach this teaching as follows:

Daily you are instructing on the eight dusts. Just instructing the eight is like a picture painted on a wall. It will not do to just say, “How beautifully it is painted,” every time you look at it. Each of you must listen carefully and settle the truth in your mind. In this teaching, the truth must be settled in the mind, no matter what it takes. To talk about it here and there and sell it as a clean product, but what will you do if it is filthy once opened? . . . Do not listen lightly to today’s direction. If you abide by this truth and conduct yourself, God shall accept whatever thing. I assure that you shall escape whatever difficulty.

Osashizu, July 23, 1899

On the request to submit the Summary of Church Origin & History, Personal History of Oyasama and the Doctrine as attachment to the petition for sectarian independence.

As instructed above, it is first and foremost a teaching that we need to apply to our own individual cases by settling the truth in our minds and abide by this truth in our daily action, and we must be cautioned against abusing it as attacking the already weak and afflicted.

Furthermore, in the Besseki lecture, the ten aspects of God’s complete providence and the eight dusts go hand in hand sandwiching the fundamental teaching of truth of a thing lent and thing borrowed. Preceding the progressive disclosure of

these most pragmatic teachings, would-be Yoboku are encouraged to convey the “truth of the teachings” to people in their own locales. I think the twin teachings comprises the bulk of this “truth of the teachings” to convey to people so as to spread the “wrinkles of the minds.”

Proper Approach to the Teaching of Eight Dusts

Part I: “Savoring” the Values

This brings me to another question: how do we then help ourselves and others come to grips with this teaching of eight dusts of the mind? The first keyword I think we need to heed is the word “savoring.” When we savor something, we take time to taste it. To taste it we need to put it into our mouth, chew and swallow. We take it into our system. “Savoring” the eight dusts, we also need to ponder over each meaning and put it into our value system.

Personal Thoughts on Several Dusts: Miserliness

I am sure that many of you are familiar with the explanations of the eight dusts; however, let me cite a few arbitrarily to “savor” their meanings by way of examples. First dust of the mind cited is the dust of miserliness. This is surmised as various ways of begrudging money or effort in body or mind and, in the Besseki lecture, the following Ofudesaki verse is being cited: “If you have borrowed something from another, you will need to pay interest. Return it quickly with a

word of thanks.”(III:28) If we need to pay interest and still appreciate the borrowed item and lender between human beings, how much more should we appreciate our physical condition of borrowing this meticulously and wondrously functioning body from God the Parent for a lifetime! This quotation, I think, warms us against our oblivious state of the fundamental truth of a thing lent and thing borrowed, and therefore, it is cited as the very first of the eight.

Waking up early for the morning service is not an easy thing to do at a young age. I used to be one, too. While serving at the mission headquarters in America as secretary, one time I had a quarrel with the then chairman of the Young Men’s Association of North America. He quipped, “You know, if Tenrikyo doesn’t demand followers to attend the morning service, let alone wake up even earlier for sanctuary cleaning, but allow them to offer morning prayer whenever, then it will be a good change for publicity.” I became a bit emotional and blurted out, “Yes, it may not be essential for a Tenrikyo follower to be an early riser: however, if you say that and still get up early before sunrise to offer thanks to God every day, appreciating our deeply indebtedness for the borrowed body, then it would be even more convincing.” I used to be a lazy bum also, but what got me to work hard for the path, for others and for God was to always return to my lowest point of physical fitness when I suffered from Hepatitis C a week after my

son was born about 20 years ago. Every time I go back to those miserable days, I can arouse myself more or less with the spirit of hinokishin, “There is nothing so trying as illness; from now on, I too will devote myself to hinokishin.”(Song III, Verse 8) Perhaps, since our minds have a highly directive characteristic, it might be a good spiritual strategy to focus on something possible away from these dusts of the mind to prevent further accumulation of the dusts. In the case of the dust of miserliness, I think it will be conducive and preventive measure to focus on dedication and effort for the path and for people with the mind of the “One Day for a Lifetime,” an Osashizu phrase alluding to the ideal joyous attitude one should keep on the day of the bestowal of the Sazuke and for an entire Yoboku livelihood.

Dust of Self-Love

Next, I would like to take up the dust of self-love. This is a difficult one to decipher for me. However, in a Christian-hued western culture, we often hear, “love your neighbor” and it is heralded as one of the greatest virtues. Is our teaching of the dust of self-love conversely point to the same end? Let us see. The dust of self-love consists in caring only about ourselves and our own children while forgetting others. Speaking badly of others in an effort to defend our egos and self-esteem also comes under this dust. To dote on our children so much so as not to correct their bad behavior or to teach discipline is also

mentioned as an example of this dust. With regard to this dust, I have a very sour and regrettable experience several years ago. My son got involved in a minor accident at a parking lot of our apartment building. He was riding a bicycle and he purportedly hit the front corner of a car about to pull out of her parking space. The driver was a young adult who lives at the same apartment. My son, then 13 years old, was grabbed by this young man and was threatened to pay for the scratch caused by the light collision. It became a big thing because the driver’s father came to intervene. My immediate reaction was to protect my weak son who was scared of this driver. His account and the other party’s account of how it happened never converged and we had to discuss over and over how to take care of the damage. All the legal matters aside, in the end, the insurance company covered the expenses of the body repair; however, I regret I did not apologize to the other party, trying to protect my son. The other party was a Tenrikyo family, too. I didn’t have to treat this matter in a business-like fashion. It was only weeks later that I approached the young driver and apologized for my conduct which, in anyone’s eyes, was overprotective of my own son. I did not reprimand his hasty maneuvering of the bicycle, either. I realized that it was not about who’s in the right or wrong. It was about handling the matter with loving kindness to the other party involved. Perhaps we cannot immediately love others as we love ourselves 100%; however, as

a counteractive strategy, we will do well to treat others, even those healthy people seemingly needing no help, as subjects of our salvation work, believing that treating others in such a way goes a long way in assimilating Oyasama's deep parental love that makes no discrimination between those close to Her and those who opposed Her and prosecuted Her.

Dust of Grudge-Bearing

This dust includes bearing ill will towards others, claiming they have caused us to lose face or interfered with our attempt to gain what we desire or to take offense at some remark they made. We tend to impose our own values we endear upon others and if they do not live up to those standards—by no means the best standard, or Oyasama's standards—we tend to hold grudges or hard feelings. I met a reverend from overseas and had a dinner with him last month. He is such a passionate reverend I respect so much; however, because of his passion and desire for the path in his country, he was at odds with a diocese leader. Having talked about many issues he had with this leader, he then sighed and said, “You know, I read in a book that complaints against someone will come a full circle and will come back to me as troublesome situations that will cause more complaints. A complaint will snowball, so I will stop.” Even such a mature, reverend also struggles with this dust. His humbleness showed a sign of true “servant leadership.”

In the Besseki lecture, in explaining

about this dust, it cites a Mikagura-Uta verse, “Suffering comes from your mind; you should reproach yourself.” We must learn to reflect critically on ourselves before getting caught up in the feeling of ill will towards others.

When I was at the Mission Headquarters in America more than a decade ago, we held a Successors Seminar, sponsored by the Church Headquarters. About 250 people gathered from across the North America continent to attend this three-day seminar, and it was conducted all in English, some of the speeches were translated into Japanese for some Japanese minority. It was such a big event providing hope for a bright future of many young adults spearheading the next generation of the path in mainland America and Canada. I wanted to make this a beginning of some similar event to be held annually, so I pushed for a sequel seminar with a proposal presented to the Nurturing Committee; however, it was turned down. I changed a few places, adding an option to be held at different districts on a smaller scale. The proposal was approved at the Nurturing Committee the next month. However, it never was discussed at the Board of Directors meeting. After a few months, I approached the chairman of the committee and asked why it never came to be on the agenda. His answer was, “It's in the hands of the Bishop. He is holding on to it until it is the right time.” For a year or so, I resented the bishop or even the chairperson. I did not look at my own lack of merit, wisdom, or strength. I was convinced at

the time that this was something the North America diocese needed. I was frustrated over and over again. I could not make sense of this inertia and even argued with the bishop, who calmly said, “If it were not your voice but the voice of someone native. . .” Right then, I realized the bishop’s intent and let go of my plan. Two years after my tenure as secretary was over, the legendary Seminar 2000 was held on a grand scale at the mission headquarters, spearheaded by native reverends, both young and veteran. And the following year, local seminars were held at various districts. My proposal became not mine anymore, but a collective plan, much better than my original proposal that everybody was excited about. This experience taught me to be humble and strong, letting go of the outcome, and just wait for a divine season after all possible efforts were spent on my part.

Proper Approach to Eight Dusts:

Part II: “Identifying”

I can go on and on to cite other dusts of the mind, but because of the time constraint, let me just say that the deep parental intent of citing these eight pointers is expressed in the Ofudesaki verses:

*If only the dusts are cleanly swept away,
then I shall work marvelous salvation.*

III:98

*The present path is covered with dust.
Take up a broom and do the sweeping.*

III:145

It is for the sake of marvelous salvation God urges us to sweep away the dusts cleanly and swiftly. For this sweeping to be accomplished, however, we are required to pick up the broom and start sweeping. Oyasama seems to be urging, “Take God’s teachings and apply to our daily actions of the mind.” This is the next step.

However, this crucial spiritual step we take after instilling these values involves something quite subtle. We ought to apply this up against our daily use of the mind. This of course requires our own deep self-reflection. The reason that Oyasama provided us with these concrete eight kinds of dust is, I believe, for the ease of matching our uses of the mind with these pointers. Deep reflection, inner pondering makes us keenly aware of our habits of the heart often marked by excessive negative emotional expressions. However, it is a tricky process. We can easily cheat ourselves. We have our own temperaments and unique traits that make us who we are; we tend to appeal those attributes as our uniqueness and signs of healthy individuality. However, the truth of the matter is that they can make our paths narrow and constrictive. What makes an emotional temperament a healthy unique trait and not a dust or vice-a-versa? What is the criteria for deciding either or?

For one thing, is the basic motive behind showing such a trait grounded in selfishness or altruism? For example, nowadays, very vocal and stringent ministers are no longer a majority in Tenrikyo circles. Many ministers nowadays are soft-spoken and

not quite vocal in reprimanding others for wrongdoing. It appears to be a healthy thing; however, in closer analysis, it may be otherwise. I am for one a very soft-spoken and generous guy in general approach: however, deep down inside there is a fear of being disliked by others. The only time I become strict and stern with others is when I deal with my children. I think there is a deep-seated dust of self-love in this soft manner of mine with others.

I have tried to demonstrate, although to such an imperfect degree, by way of examples how to identify and apply the teaching of eight dust in the foregoing. However, true application of this teaching is complete if we heed God's urging, "Do the sweeping!"

Part III: "Applying" Service

How do we then apply the "sweeping" in our daily life? Well, let us pay attention to what the Scriptures say. In the Ofudesaki, we read:

In preparing to teach you the Service step by step, I shall sweep clean everyone's innermost heart. VII:95

By this Service which teaches the path quickly, all minds in the world will be purified. VII:99

Once identifying any of the dusts in our minds, we need to act upon it and the best and most trustworthy way is to perform the

Service as we dedicate ourselves to God and pray earnestly. Does the Service really work this miracle on our minds? Indeed, if it is done correctly with our minds united in harmony and melting into the parental heart for world salvation. "Sweeping away evils, please save us, Tenri-O-no-Mikoto." "Sweeping away evils, hasten to save us, all humankind equally purified. The Kanrodai." Sweeping is the primary purpose of the Kagura Service and, by extension, our local monthly services and daily services as the verses indicate time and time again.

Hinokishin

Traditionally, another form of spiritual action we implement to keep ourselves away from self-centered, self-serving dusts of the minds is what we always uphold as hinokishin. Although hinokishin, according to the Mikagura-Uta, originally means to sow seeds of sincerity to the Jiba, the field of God; by social extension, it is broadly translated to engage in altruistic activities, mental and physical, out of gratitude for all the blessings we amply receive from God, in particular, on this borrowed body. While the most essential inner quality is this joy and gratitude, it must be a selfless action as we read, "Forgetting greed, we work in hinokishin. This becomes the first fertilizer."

As years are spent in following the path, our spirit sometimes is inclined to wane or become encrusted. How do we then bring our mind to become afresh and beam with

joy and gratitude? This question always brings me to another Mikagura-Uta verse, “There is nothing so trying as illness. From now, on I too will devote myself to hinokishin.” There should be no one amongst us who has never experienced the lowest point of misery in one’s life, be it serious physical illness or grave personal trouble. One remedy is to revisit those days and make it your new point of departure. As many of us are not first-generation followers, we lack this definite break with the past and single out a radical “conversion” experience as the “day of origin” for our faith. If that is the case, then we are perhaps advised to look hard into our pasts and find our most troublesome, lowest moments of our lives. This does not devalue our more conventional efforts of returning to the day of our family’s faith to our predecessors.

Repentance

Another more subtle, but crucial step we should take in advancing our own spiritual purification involves what we often refer to as “repentance.” In the Besseki lecture, we have an extended time dedicated in explaining about the dust of the mind and, after explaining about one dust after another, the lecture continues as follows:

This is not to suggest that you yourself have any dust of the mind, but should you feel that you might, you would do well to confide in God the Parent, just as you would confide in your own parents, and

offer your repentance.

The dust of the mind is essentially for one to come to terms with, on his or her initiative. As we confide in God the Parent and Oyasama about such and such dusts being accumulated, we are encouraged to offer repentance. How do we then offer our repentance in the truest sense of the word? Concerning repentance, we are instructed in the Osashizu as follows:

The state of the world where people are oblivious of the huge debt and responds to small debts, it will not do. If you listen and understand this order quickly, repent in your mind, repent in truth, and become convinced, “It is true indeed,” by replacing your mind and upholding the path of order, then day by day the providence shall come forth in abundance.

Osashizu, February 4, 1901

And further,

I cannot accept repentance alone. If you carry out your repentance, it is said to be true repentance.

Osashizu, April 4, 1896

Although these divine directions do not use such obvious terms, God is urging us children to become convinced of the truth of a “thing lent, thing borrowed” from the bottom of our heart and, and with the right motive to repay our huge indebtedness in gratitude, we should carry out our spiritual

resolution. Just a verbal repentance will not be sufficient. If it is true, it must show in concrete action and change of heart.

I have always thought that the only way the “knot” can be turned into a seasonable time where a new, vigorous bud shall sprout is through our spiritual resolution with unity of mind.

Short Conclusion

As you are in the midst of your collective drive in the period of “three years, one

thousand days” period leading to the 60th Anniversary, I earnestly hope that you will work together to advance the mission in Hawaii by implementing your slogan, “Now is the Time for Mutual Help. Hinokishin with a Smile” in your daily endeavors. And I hope my talk today served even a little to provide some food for thought for your spiritual thirst and appetite so as to add a momentum, however small, to this drive. Thank you very much for your kind attention.

ISLAND LIFE

Tenri Kyoko Gakuen Conduct Study Abroad Program in Hawaii

by Mr. Yukihiro Takeuchi, a Teacher of English Course, Tenri Kyoko Gakuen



Mr. Takeuchi is the person on the top left wearing black-rimmed glasses.

2012 Tenri Kyoko Gakuen High School Study Abroad Program was conducted over 12 days from February 5th to 16th, and owing to the grace of God the Parent and Oyasama, we were able to see its successful completion. As one of the chaperons of the expedition, I would like to present a few of my thoughts regarding the program.

Having brought the students from Japan, one might be expected to know everything about the program. It may sound absurd, but this is quite far from the truth. This is because I am an outsider when it comes to the most crucial element of this program, namely the home stay. The students were divided into groups of two or three, and for just under a week they commuted to Dendocho from their host families' homes and churches. Despite the obvious differences in content, the students all agree that the home stay was the best part of the trip.

Naturally, the students took every opportunity to fill us in on the details, and I have tried to get them to speak about their

experiences. Nevertheless, what I know is but a minute fraction of what they have seen and heard.

I can only imagine the words spoken to them and the treatments they have enjoyed, but I have no doubt in the excellence delivered. What more evidence do I need besides the glee in the students' voices as they reconstruct their encounters, the tears in their eyes upon farewell, and the flurry of excitement as they pieced together a thank you card in the little time they had?

Furthermore, the absolute essence of this program is that it transcends the superficial treats such as delicious food and exciting shopping trips. Through the love and sincerity of the host families, I believe that the students were able to renew their outlook on life and in faith.

Their immediate feedback may well be in the realm of how sweet the pineapples were and how they were spoiled for choice in the shopping aisle. But in truth, these things alone could never have made their stay so special. I would like to take this opportunity to thank everyone that made the home stay possible. Thank you for your boundless generosity.

In addition to the home stay, the students were given an opportunity to reflect on their faith through lectures by the Bishop and other local Ministers, as well as doing Hinokishin and Nioigake in exotic settings, all of which were a fresh twist on the familiar experiences.



I would also like to stress that this Program was invaluable from an educational point of view. The students who participate in this Program all belong to the English course. As the name suggests, students are subject to an environment



in which they communicate in English with their homeroom teachers and are taught the language entirely in English. The aim is to allow the students to acquire natural English, but it has its limits.

Their main source of English is the team of teaching staff, and although students are exposed to a relatively high dosage of English, it is difficult to immerse them entirely. In contrast, during the Program, everything they see, hear and touch became their teacher. As a teaching staff, it is encouraging to see the students using the knowledge one has taught them, but it is something else to hear them say a phrase that prompts the question: “where did they pick that one up?”

Another characteristic feature of this Program was how students asked more questions which arise from genuine curiosity rather than to earn better scores in the exams. They must have felt a sense

of urgency having realized the lack of vocabulary at their disposal. We never cease to hear regrets from the ill-prepared, but I think such realization is exactly what is needed to make progress. I hope that the students would use this as an opportunity to up their game on language acquisition.

Last but not least, I would like to express my gratitude to the Bishop, Mrs. Hamada and the Dendocho staff. This Study Abroad Program was unthinkable without the full backing of the Dendocho. It is all thanks to your warm parental heart. Although it is anybody’s guess as to whom if any of this year’s students will end up joining the overseas mission in Hawaii or in any other part of the world, I promise to exert my utmost in nurturing the next generation of missionaries. I feel that it is my duty and is the only answer to your expectations. Thank you very much.

Young Women's Club FOLLOW MISS KOKAN SEMINAR

The Kokan Seminar was held on Saturday February 18, 2012 at Mission Headquarters. 14 members of the YWC attended the event. Rev. Owen Nakao gave a lecture about the Ten Providences and the Sazuke. Satoko Sasaki taught the ladies how to do some stretches to prepare for playing the womens instruments. The participants, led by Mrs. Hamada, practiced the women's instruments with an emphasis on technique and teaching the next generation the correct way to play the various instruments. The seminar then concluded with a lunch and a discussion on upcoming events. Thank you to all the participants and staff members that made this event successful.



Tenrikyo Hawaii Boy's & Girl's Association

37TH GENERAL MEETING AND SPRING CAMP 2012

**Saturday, March 24 - Monday, March 26, 2012
at Tenri Cultural Center**

Open to ages 7-15.

Over 15 are welcome to assist as counselors and leaders.

Must register and pay by March 11.

*For more information please call Owen at cell: 381-9612 or
email at: onakao@tenrikyopearl.org.*

All TCC Cleanup Hinokishin Conducted

Although the weather report predicted rain, the TCC cleanup Hinokishin was blessed with mostly sunny skies and over one hundred participants. On President's Day, February 20, 2012, from 9 a.m. – 11 a.m., members of the Hawaii Tenri Judo, Saturday (Japanese) School, Hawaii Tenri Bunko (Library), Hawaii Young Men's Association, Hawaii Women's Association, the Hawaii Boy's and Girl's Association and general congregation cleaned and beautified the center. The children wiped the glass doors, the women weeded the Japanese garden and prepared the lunch for everyone, the young men whacked the grass, trimmed a tree and cleaned the rain gutters, the Judo club cleaned the dojo, and the Saturday School moms and Bunko members cleaned the library. It was a good day to meet

the people, work together in unity of mind and express our appreciation, so that the cultural center would continue to bring joy to the community. Blessed with a sprinkle of rain after the hinokishin, participants enjoyed their lunch in the park like atmosphere with family and friends.



NEW ARRIVAL!

Congratulations to:
Wesley and Keiko Mikuni (Taiheiyo Church)
Falcon Derek Keishin was born on Monday, February 6, 2012, 6.4 pounds and 20 inches.



Women's Association Big Island Oyasama's Birthday Gathering

On Sunday, February 26th, the Women's Association Big Island Chapter conducted their annual gathering to celebrate Oyasama's birthday. About 50 members of the Big Island Chapter gathered at Hilo Church including Mrs. Masayo Hamada, three representatives from Oahu and one representative from Maui. Mrs. Hamada mentioned how encouraging it was to see many new faces at this year's gathering. After performing the seated service and Yorozuyo, each member offered an anthurium flower along with a written 'promise' message to Oyasama.

As the rain continued to fall throughout the morning, Mrs. Hamada reminded the congregation that we must be grateful for the rain because it is a blessing. The rain settles dust and similar to that, we women must remember our strength of providing



warmth and joining, and that whenever a situation arises that may make us angry, we must be like the rain and try to settle our minds and heart. By doing this, she assured us that our relationship with our spouse and family will become stronger and everyone will get along with each other. We enjoyed singing songs together

and playing challenging 'brain' games. The event ended with a fantastic pot luck lunch prepared by the congregation. It was a wonderful day of celebrating Oyasama's birthday and also to meet old and new friends of the path. Thank you for the Big Island hospitality!

Lynn Nagata



Mission HQ Announcements

Rev. Hinao Nagao, chief of the North America and Oceania Section of the Overseas Department visits Hawaii

From February 15th to the 22nd, Rev. Hinao Nagao, the chief of the North America and Oceania Section of the Overseas Department visited all existing churches on the island of Hawaii, Maui, Kauai as well as some churches on Oahu.

Mission HQ Personnel Change

On February. 22 (Wed), Mr. Motoki Miyake (Tamami Branch Church/Kawanoe G.C.) returned to Japan after finishing his duty as a seinen staff of the Mission HQ for a year and nine months. We thank him for his dedication and efforts!



Spring Memorial Service

On Tuesday, March 27th, the Spring Memorial Service will be conducted at 10 a.m. at Mission HQ. The following anniversaries will be observed:

- | |
|---|
| 1st anniversary: Ms. Noe Violet Sakai, missionary of Chushoku Branch Church |
| 20th anniversary: Mrs. Kikuyo Nakamoto, wife of the 1st head minister of Waikiki Church |
| 20th anniversary: Rev. Kaneki Honda, 1st head minister of North Honolulu Church |
| 30th anniversary: Rev. Sakae Katsura, head minister of North #4 Mission Station |

Hawaii Mission HQ April Monthly Service date change

The monthly service in April will be held on **April 14**, the second Saturday of the month, not the third Sunday, April 15. Please mark your calendars.

MARCH MONTHLY SERVICE

Sunday, March 18, 2012 9:00 a.m.

Sermon by Rev. Yoshinobu Nakao

English translation by Moses Nakao

Tid Bits

Associations' Reports

WOMEN'S ASSOCIATION

It has gotten warmer. Even in Hawaii we are in Spring. Speaking of Spring time, it's the BGA Camp season. Let's support the BGA General Meeting which will nurture the children to become Yoboku who enjoy performing the Service.

Nuuanu Hale Visitation

March 10 (Sat) 9:30 a.m. - 10:30 a.m.

Monthly Meeting

March 12 (Mon) 9:00 a.m.

Anecdotes of Oyasama

Lecture by Bishop Hamada

Women's Musical Instruments Practice

March 13 (Tue) 9:00 a.m.

*Practice in April is cancelled.

Bazaar Hinokishin

Every Wednesday 9:30 a.m. – 12:00 p.m.

At the West House

52nd Oyasama's Birthday Gathering

April 10 (Tue) 7:00 p.m.

*Donation: \$3 Please wear happi coat and white socks.

A general practice session will be held on Monday, April 9 after the monthly meeting.

*March Mission HQ Monthly service luncheon hinokishin is assigned to Honjima Group. Mahalo!

TENRIKYO WOMEN'S ASSOCIATION

94th Annual
General Meeting

Tenrikyo 175 (2012)
Tuesday, April 19, 9:30 a.m.

Tenrikyo Church Headquarters
Inner Courtyard

YOUNG MEN'S ASSOCIATION

BGA Camp Tent Setup/Monthly Meeting

March 18 (Sun) 1:00 p.m.

Tenri Cultural Center

Campfire Setup

March 25 (Sun) 4:00 p.m.

Tenri Cultural Center

Camp Tent Breakdown

March 26 (Mon) 8:00 a.m.

Tenri Cultural Center

YOUNG WOMEN'S CLUB

For March the YWC will be helping out with the BGA's annual Spring Camp Mini Olympics. I will send an email out to all the members for volunteers.

BOYS & GIRLS ASSOCIATION

TCC Cleanup Hinokishin

Thank you to you all for your Hinokishin at Tenri Cultural Center cleanup held on Monday, President's Day, February 20.

Spring Camp and General Meeting

March 24 (Sat) – 26 (Mon) 3/26 is Prince Kuhio Day

Please be advised that the new uniform will be the navy blue "One World, One Family" t-shirt a cost of \$10 per shirt. Please indicate your child's t-shirt size on the application form. Applications available at MHQ office or email Rev. Owen Nakao at: onakao@tenrikyopearl.org.

Continued from Page 3

Although I have already announced the transferring of staff on February 1st, before we welcome the new staff members, we are scheduled to make position changes within the department on March 15th. The TLI will be holding their graduation ceremony on March 8th (Japanese Language Course 38 students, Oyasato Fusekomika Course 20 students will be graduating).

Lastly, the Shinbashira will be visiting Peru and Columbia beginning from the 6th of the next month. Then, on March 11th, he will be attending the 40th Anniversary of the Tenrikyo Columbia Center. On the same day, March 11th, the Monthly Service commemorating the installation of Yoshihisa Hasegawa as the 7th Head of the Tenrikyo Europe Center will be held.

Yoichiro Miyamori
Head of Tenrikyo Overseas Department



The Hungry Reporter

Oxtail has always been a favorite in my family when choosing a meat to prepare stew or soup. My father always made oxtail soup! His recipe included Chinese parsley, grated ginger and raw peanuts. All ingredients that definitely induces hunger (even if you aren't hungry to begin with). Oxtails definitely make a great soup base broth that is simply worth living for! Hope you enjoy this one!

Oxtail Soup

Ingredients

2 lbs oxtails 1 strip dried orange peel (zest, not the pith) 2 star anise
1-2 inch piece of fresh ginger, thinly sliced Salt, at least a tablespoon (to taste)
1/2 cup of shelled, skinned, raw peanuts (can sub roasted unsalted peanuts)
1/8 teaspoon chili pepper flakes (or more to taste)
A handful of fresh mustard greens, coarsely chopped (about 2 cups, loosely packed)

Garnishes:

Chinese Parsley, chopped Green onions, white and green parts, sliced on diagonal Freshly grated ginger

Directions

1 Bring a large pot (5-quart), half filled with water, to a boil. Add the oxtails. Parboil for 30 minutes. Drain the pot. Rinse the oxtails in water. Trim the oxtails of any excess fat.

2 Return the oxtails to the pot. Cover with water by an inch. Add the orange peel, star anise, ginger, and salt. Bring to a boil, reduce to a simmer. Cover and let simmer for one hour. Add the peanuts and simmer for 2-3 more hours, until the oxtail meat is tender and falling off the bone.

3 At this point, you can either skim the fat off the soup and proceed to the next step, or let the soup cool, and chill it overnight in the refrigerator. The next day the fat will have solidified and will be easy to pull up from the top of the soup. The flavors will also have had more of a chance to blend and be absorbed by the oxtails if you let the soup sit overnight.

4 Bring soup to a simmer. Add the chili pepper flakes and mustard greens. Cook for 5 more minutes, or until the mustard greens are tender. Serve with chopped fresh chinese parsley, green onions, and freshly grated ginger.

*If you want, you can strip the meat off the bones before serving. Meat served with bone preferred.

Yield: Serves 4.



March Calendar 2012

13 th	Tue	WA Women's Instruments Practice	Mission HQ	9:00 a.m.
		BOD Prep. Meeting	Mission HQ	7:00 p.m.
15 th	Thu	BGA Meeting	Rainbow Hale	7:30 p.m.
17 th	Sat	BOD Meeting	Mission HQ	2:00 p.m.
18 th	Sun	March Monthly Service	Mission HQ	9:00 a.m.
		Sunday School	Mission HQ	After Yorozuyo
		Head Ministers Meeting	Mission HQ	12:45p.m.
		Aloha Band Practice	Mission HQ	12:30p.m.
		Mr. Eisuke Imanaka (missionary) Returns to Japan		
19 th	Mon	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
		Ritual Committee Meeting	Mission HQ	7:30 p.m.
24 th	Sat	BGA Spring Camp (Thr 26)	TCC	12:30p.m.
25 th	Sun	BGA General Meeting	Mission HQ	10:30a.m.
26 th	Mon	Yohaishiki (Service from afar)	Mission HQ	9:00 a.m.
		Otefuri & Narimono Practice	Mission HQ	After Yohaishiki
27 th	Tue	Spring Memorial Service	Mission HQ	10:00a.m.

April Calendar 2012

2 nd	Mon	TCC Monthly Service	TCC	10:00a.m.
		WA Committee Meeting	Mission HQ	7:00 p.m.
3 rd	Tue	Community Hinokishin	Meet @ Mission HQ	9:00 a.m.
4 th	Wed	Three Associations Meeting	Mission HQ	7:30 p.m.
7 th	Sat	Adopt A Hwy Cleanup Hinokishin	Meet @ Mission HQ	9:00 a.m.
9 th	Mon	WA Monthly Meeting	Mission HQ	9:00 a.m.
		TCC & Library Joint Meeting	TCC	7:30 p.m.
10 th	Tue	WA Oyasama's Birthday Gathering	Mission HQ	7:00 p.m.

Abbreviation key:

BGA = Boy's & Girl's Association
YMA = Young Men's Association

WA = Women's Association
YWC = Young Women's Club

TCC = Tenri Cultural Center
BOD = Board of Directors

Tenrikyo Mission Headquarters of Hawaii
2920 Pali Highway
Honolulu, Hawaii 96817
Phone: (808) 595-6523, fax: (808) 595-7748
e-mail: origins@tenrikyo-hawaii.com
Tenrikyo International Website: <http://www.tenrikyo.or.jp>
Tenrikyo Online: <http://online.tenrikyo.or.jp>
Mission HQ of Hawaii: <http://www.tenrikyo-hawaii.com>

Nonprofit Org.
U.S. Postage
PAID
Honolulu, HI
Permit No. 570

ALL TENRIKYO HINOKISHIN DAY **(ALL ISLANDS)**

In this 175th year of Tenrikyo, please join together in bringing a friend and spread the fragrance of the teaching: a thing lent, a thing borrowed. Hinokishin is an expression of our joy of being kept alive by God's blessing.

Oahu, Honolulu	4/28/2012	Sat	9am-11am	Honolulu Zoo	
Kauai, Kapaa	4/22/2012	Sun	10am-12noon	Japanese Cemetery	
Maui, Makawao	4/28/2012	Sat	8:30am-10am	Makawao Veterans Cemetery	
Big Island, Kohala	5/6/2012	Sun	1pm-2pm	Old Kona Airport Park	
Big Island, Hilo	5/26/2012	Sat	8am-9am	Homelani Veterans Cemetery	
Big Island, Kona	5/26/2012	Sat	11am-1pm	Kona Memorial Park	