

Origins

No. 267 November 2013



BGA Trick or Treat for UNICEF (10/31)

Tenrikyo Mission Headquarters of Hawaii

TENRIKYO NEWSLETTER MISSION STATEMENT

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

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A Brief History of 60 years of the Path in Hawaii



Followers greeted them with leis. From left, Mr. Zenye Nakayama (the Third Shinbashira), Mrs. Oai Nakayama, the Second Shinbashira, Keigoro Moroi, and Hideyoshi Kita. Arrived at the Honolulu Int'l Airport at 9:45 am on May 19, 1954.

Missionary Tour Abroad in the Midst of the Oyasato-yakata Construction

On April 18, 1953, the Second Shinbashira, as a part of Oyasama's Anniversary activities, announced the construction plans of the Oyasato-yakata Building-complex that would surround the Main Sanctuary with eight-cho square (eight-cho equals 872 meters). During the following January, the construction of the East Center Wing up to the East Right Fourth Wing began entirely with the followers' Hinokishin efforts.

In May of the same year, on the day the Second Shinbashira was scheduled to arrive in Hawaii for his missionary tour, 80% of the construction of the sanctuary of the Mission Headquarters of Hawaii was completed. Due to a swelling developed on his back, he postponed his departure date by one week. Fortunately for the Hawaii diocese, they were almost able to finish the construction by the evening of the 18th, the day before his arrival. In his missionary travelogue "Uo-Sao" he wrote,

"The Mission Headquarters of Hawaii, located on King Street, looked newer than I expected and well organized, and it reminded me of the Mission Headquarters in Los Angeles. I greeted the gathered people, relaxed in the room on the second floor, removed the triangle-shaped cloth bandage and bathed together with Zenye, ate my dinner, and went to bed. It was already past midnight. Although I decided not to receive the treatment on my swelling during my flight to Hawaii via Kyotoshi-gou, I was relieved that the swelling on my back was unexpectedly improving."

On the following day, the 20th, after visiting the churches in Honolulu, he was invited to his welcome party, held at the Shinonome-so restaurant, where approximately 300 people gathered including the governor, the mayor, the consulate general and the followers. His schedule was so tight that, on the 21st, he visited 6 churches on the Island of Hawaii.

NOVEMBER MONTHLY SERVICE

Sunday, November 17th at 9:00 a.m.

Sermon by Rev. Wayne Jyo

Head Ministers Meeting will be held at 12:45 p.m.

October Grand Service Prayer

Appearing before You, God the Parent, Tenri-O-no-Mikoto, I (Shugo Yamanaka) bishop of the Mission Headquarters of Hawaii, speak with reverence on behalf of the congregation.

With the arrival of the promised time, on October 26, 1838, You revealed Yourself to this world by receiving Oyasama as the Shrine. Since then, You have taught us all the truth in detail, including the Jiba of origin, while showing us Your free and unlimited workings, thus guiding all humankind toward the world of joyousness. We are truly grateful to You for Your boundless parental love shown us. Embraced in your great parental love, we are walking daily on the path toward spiritual growth. Today is the day we are granted to conduct the Autumn Grand Service at this mission headquarters, signifying the day of origin of the founding of the Teaching. We, the service performers will unite our hearts as one to perform the Seated Service and the Dance with Hand Movements joyously in high spirits. We will be joined by brothers and sisters of the path in Hawaii who have looked forward to this day and have gathered here today in singing the Songs for the Service in unison. As You watch us, we hope You will be spirited as well.

At the Autumn Grand Service at Church Headquarters last October, the Instruction Three was announced as guidelines toward the 130th Anniversary of Oyasama. Since then, taking upon ourselves the Shinbashira's expectations expressed in the Instruction Three, we have been making continuous efforts for spiritual growth in order to respond to God the Parent's desire. From now on, we will further devote ourselves to hinokishin, sprinkling of the fragrance of the teachings, and salvation work with more decisive courage and strength.

We Yoboku vow to accord with the intention of God the Parent, whose desire is for all humankind to live the Joyous Life, and as instruments of Oyasama we will continue to walk firmly on the path of single-hearted salvation and single-heartedness with God here in Hawaii. Especially, being in the important season of approaching the Mission Headquarters' 60th Anniversary next year and, further, Oyasama's 130th Anniversary, each and every one of us is determined to make decisive efforts to grow spiritually. May You, God the Parent, accept our sincerity, and we ask that You guide us further towards the advancement of the Path in Hawaii and the reconstruction of the world into a Joyous Life World where everyone will live together in harmony helping and caring for one another even a day sooner. Together with all present, I sincerely pray that You bless us so.

Mission HQ October Grand Service Sermon
Rev. Shugo Yamanaka
Bishop of Tenrikyo Mission Headquarters of Hawaii

Aloha, everyone. Thank you very much for attending the autumn grand service of Hawaii Dendocho. It is indeed our great joy and pleasure that we have just completed the joyous and spirited performance of the service through which we earnestly pray for world salvation, for the realization of the Joyous Life World, also turning our thoughts toward the day of origin of the founding of the Teaching. Since this is my very first sermon after becoming the bishop, I feel a bit nervous standing here. For the next few minutes, I would like to share with you my thoughts upon the occasion of the grand service today and the important season we are facing now. May I ask for your kind attention for a while.

As I just mentioned, and as all of you are aware, the autumn grand service is conducted to commemorate the day of origin of the founding of the Teaching. It is the service in and through which we turn our thoughts toward the day of origin of the founding of the Teaching, which took place on October 26, 1838. Of course, at Church Headquarters, the Autumn Grand Service is performed at Jiba with the Shinbashira as core. It may be said, however, that



the autumn grand service is not merely performed for the sake of commemorating the day of origin of the founding of the Teaching. Of course, commemorating the day of origin of the founding of the Teaching is itself very important, but also, more importantly, it is conducted so that all people who gather to attend the service that day turn their thoughts toward the day of origin of the founding of the Teaching, reconfirm or re-identify the intention of God the Parent manifested through that event, heighten their awareness of being instruments of Oyasama, and vow to make further efforts toward world salvation. I believe that is the biggest significance and purpose of the autumn grand service, without which it would not be a grand service in the proper sense.

175 years ago from now, in October 1838, for the first time, God the Parent became revealed directly to the human world through Oyasama. As written on the very first page of The Doctrine and also The Life of Oyasama, the very first utterance of God the Parent through the mouth of Oyasama was: “I am God of Origin, God in Truth. There is causality in this Residence. At this time I have descended here to save all humankind. I wish to receive Miki as the Shrine of God.” These are the very first words of God the Parent that we human beings heard through Oyasama.

This short utterance is said to contain very important points. That is, what kind of God was revealed through Oyasama? Why did it have to be at that place at that time and for what purpose? What kind of person was Miki Nakayama, the Foundress? And what kind of role or position was she expected to play for that purpose? We are taught that all these important points were contained in this first short utterance of God the Parent through Oyasama.

To be more specific, God the Parent who became revealed to the human world for the first time through Oyasama is “God of Origin” who created human beings and the world where there was no form and who is also “God in Truth” who has been continuously providing us human beings with unceasing providence and blessings since the creation. The Residence of the Nakayamas had a deep linkage with human

creation by God the Parent; namely, in the Residence was a spot where the creation of human beings by God the Parent had initially begun. And God the Parent had already predetermined on this date of October 26, 1838 with a promise made at the time of human creation. Furthermore, God the Parent started this Teaching through Oyasama for the great purpose of “saving all humankind.” And in order to achieve the great purpose of saving all humankind, God the Parent was taking as the “Shrine of God” Oyasama who had the soul of the original mother in creation. All these points of profound meanings as such were implicated in the first short words of God the Parent.

Based on what Oyasama taught in the subsequent 50 years, we can now understand the profound meanings of the first words of God the Parent conveyed through the mouth of Oyasama. However, Her husband, Zenbei, and the family members and relatives, who were there and unexpectedly heard those words of God the Parent for the first time, could not understand the profound meanings of those words, as a matter of course. To begin with, it was out of his strong and desperate wish to heal the pain on Shuji’s left leg persisting for a year as well as the recent pains on his own eyes and Oyasama’s lower back that Zenbei decided to hold the incantation ritual. What he received in response was these unexpected words of God the Parent

saying “to save all humankind, I wish to receive Miki as the Shrine of God,” which seemingly had nothing to do with what he was praying for. Therefore it was only natural that he did not understand the meanings of those words and kept refusing God’s request to take Oyasama as the Shrine.

God the Parent, however, remained steadfast and continued to persuade Zenbei, with stern words, to give his consent. As described in the first chapter of *The Life of Oyasama*, the dialogue between God the Parent and Zenbei started on October 24 and continued until the morning of the 26th. In the meantime, Oyasama, who had been conveying God the Parent’s intention without sleep or rest, looked visibly exhausted to a life-threatening degree. Finally, therefore, forsaking all self-centered human thoughts, Zenbei replied, saying “I offer Miki to You.” It was about eight o’clock on the morning of October 26, 1838, and this was the day of origin of the founding of the Teaching. The teachings and the history of Tenrikyo started from this day. The day when a person named Miki Nakayama became the Shrine of God, Oyasama becoming Oyasama, was the beginning of Tenrikyo.

Also in terms of our individual faith, the start of one’s faith in Tenrikyo is in believing and accepting that Oyasama is Oyasama, that Miki Nakayama is the Shrine of God, and that we human beings

have been able to know the existence and intention of God the Parent for the first time through Oyasama. This is the essential basis of Tenrikyo faith, without which Tenrikyo teachings and faith would not be possible. That is why *The Doctrine* begins with the first chapter, not on God the Parent, but on Oyasama and *The Life of Oyasama*, which is a book expounding Oyasama’s Divine Model, also opens with the scene of Oyasama becoming the Shrine of God, rather than the scene of Miki being born.

Therefore, the October Grand Service is conducted to commemorate the day of origin of the founding of the Teaching, the day when Oyasama became the Shrine of God. As I stated earlier, however, it is not conducted merely to commemorate the day of Tenrikyo’s beginning. More importantly or most importantly, all of us who gather to attend the service should turn our serious thoughts toward the day of origin of the founding of the Teaching, reconfirm or re-identify the intention of God the Parent manifested through that event, heighten our aware-ness of being instruments of Oyasama, and vow to make further efforts toward world salvation.

This Teaching of God the Parent conveyed to us by Oyasama, the Teaching of Tenrikyo we have faith in, is the Teaching that aims for the realization of the Joyous Life World, the saving of all people in the world. It is not a tiny-minded religion just praying for benefit or happiness only

for oneself or one's own family. When we pray in the Kagura Service at Jiba or in the seated service of a church monthly service, singing "Sweeping away evils, please save us, Tenri-O-no-Mikoto," the "us" as in "please save us" should be including not just ourselves or people around us but all people in the world.

For many or most Tenrikyo followers, of course, the day of origin of one's faith in Tenrikyo, or, going back further, the day of origin of faith for one's family or church, is directly linked with the fact that he/she or his/her ancestor was saved from the pain and suffering of some illness or trouble. However, instead of saying "Thank you very much for saving me. Good-bye," they were further guided into the Teaching of God the Parent through the illness or trouble as a trigger and came to understand the real goal or aim of the Teaching. That is why they, or we, continued and have transmitted or inherited their faith, our faith, in Tenrikyo up until today.

From the incantation ritual held out of Zenbei's desperate wish to have Shuji, Oyasama, and himself saved from their physical pains, the unexpected revelation of God the Parent began saying "At this time I have descended here to save all humankind. I wish to receive Miki as the Shrine of God." Of course, this happened because of the Three Great Causalities, that is, God's promises, already made at the time of the beginnings of origin, concerning

the time, place, and person for the founding of the Teaching. Yet, after forsaking all self-centered human thoughts to make his own decision, Zenbei stayed with and followed Oyasama along the way despite the strong opposition from people around Her. He did so, I believe, mainly because he did understand and became convinced of the teachings of God the Parent, teachings for world salvation, conveyed by Oyasama right before him.

Thinking in this way, it may be said that there is a great parallel or similarity between the day of origin of the founding of the Teaching and the day of origin of faith for one's family or church. In other words, the essence of how our faith in this Path should be was illustrated at the very beginning of Oyasama's Divine Model through Her husband, Zenbei. Therefore, the October Grand Service is a great opportunity for us to turn our thoughts, not only toward the day of origin of the founding of the Teaching, but also, at the same time, toward the day of origin of faith for ourselves, families, or churches, and to reconfirm or re-identify why we have been continuing to have faith in this Path here in Hawaii. I hear that in Hawaii, which is an ethnically diverse society, people attach great importance to their ethnic roots. Likewise, I think it is important for us to reflect upon the root, or origin, of our faith regularly.

In fact, in the 175 years since the

founding of the Teaching, even during Oyasama's time, there have been many cases of someone being guided to the Path through illness or trouble but leaving soon after, saying "Thank you for saving me. Good-bye"; someone having entered the faith once but leaving after something bad happened, saying "If this is what I get by believing in God, then I'll quit"; and someone having tried his/her utmost to follow this Path but, for some reason, not being able to convey the wonderfulness of this Path to his/her children, thus children not inheriting faith in Tenrikyo.

However, those of you who are here today for the Grand Service are the people who have followed the path of single-heartedness with God and single-hearted salvation here in Hawaii for many years until today, firmly believing in God the Parent and Oyasama, truly understanding what the Teaching of God the Parent conveyed by Oyasama is about, and striving toward realizing its goals. You, or we, are the ones who have certainly inherited the Path in Hawaii, built and handed down to us by our predecessors. It is worth mentioning that among the service performers at Dendocho there are quite a few active performers encompassing two or even three generations. How wonderful it is!

Thanks to the accumulation of steady efforts and true sincerity for many long years by our predecessors and people like you, the Path in Hawaii has continued for

over 80 years, and Hawaii Dendocho will have its 60th anniversary next May. The Shinbashira, after having been here for the Installation Service for the new bishop last June, is scheduled to visit here again to make his presence at the 60th anniversary service. The purpose of having the 60th anniversary of Dendocho is not just to mark and celebrate the big occasion with the Shinbashira but, more importantly, for each of us to attain spiritual growth befitting the big occasion and show it to God the Parent, Oyasama, and the Shinbashira, thus bringing joy and delight to them. Rather than holding it as a one-time big event like shooting a firework, which only disappears after a moment, I strongly hope that we would take the opportunity of the 60th anniversary as an important juncture, springboard, or refueling point to take a big step toward further advancing the Path in Hawaii so that the Path we have inherited will continue firmly into the future. That is what we would like the Shinbashira to see when he comes.

For that purpose, Dendocho has put up the simple yet concrete slogan: "Now is the time for mutual help. Hinokishin with a smile," as you see on the wall here, since the time of the former bishop, as a way to heighten our awareness of the important season. In addition, I think it is important that each of us should set up a concrete goal and make efforts to achieve that goal. It does not have to be something big. It

does suffice to set up a rather small goal requiring a little extra efforts to achieve and actually try to make those extra efforts in our daily life.

For example, if you know someone suffering from illness or trouble, you can pray for that person at the morning and evening services. If someone is around you who seems to be worried about something, you can try talking to that person. Think of someone in concrete, and try inviting that person to your church/mission station or Dendocho. If you go to your church but only to sit back during the services, you can start practicing some instruments so as to be able to play them from the next time. If you can only play the beat instruments, you can start practicing other instruments or dancing so as to be able to play those roles. If you always go late to your church monthly services, you can try getting there before the start of the service or even earlier to help with the preparation. If you go to your church/mission station only on the days of the monthly service, you can start going there on other days, on your way to or from work or school, to worship and do some hinokishin. Something as simple and concrete as these is good enough. I think that accumulation of these small things by many of you can lead to something really big.

Speaking of hinokishin which I just mentioned, the 60th anniversary slogan contains the word “hinokishin.” Hinokishin

is an act that can be done by anyone at any place at any time out of his/her sense of gratitude and joy for being kept alive by God. It is taught that any act arising out of our sense of gratitude and joy for God the Parent’s blessings can be hinokishin. On the other hand, there are many cases where our sense of gratitude and joy becomes even stronger through acts of hinokishin. It can also be said that doing hinokishin is the most appropriate way of using our bodies—“things lent, things borrowed”—befitting the intention of God the Parent, the lender. And, of course, it is not done for the sake of oneself, but it is an act of helping and delighting others. It is through hinokishin that a circle of helping and delighting one another will expand. In this way, hinokishin can be a great propelling force toward the realization of the Joyous Life world. Therefore I think that the slogan for the 60th anniversary is very appropriate for us and a truly wonderful slogan.

We find the following verse in the Ofudesaki: “Those who are acceptable in the eyes of the Parent will grow only more spirited step by step and day by day.” (XV:66) As taught by this verse, if we live every day in a manner that accords with the intention of God the Parent, using our mind, body, and speech in a way pleasing to God the Parent, then we can become more spirited, more joyous, and healthier day by day. This in turn shall lead us to more hinokishin, which brings about more

spiritedness and joyousness. There may be some of you who are rather hesitant about doing nioigake or missionary work, but there should be no one who does not like to do hinokishin. If we keep living each day in the spirit of hinokishin and with the attitude of hinokishin all the time, it in itself shall lead to a great nioigake, sprinkling a good fragrance of the teachings, around us. Also, through actually engaging in hinokishin, our inner sense of joy and gratitude for God the Parent's blessings becomes even stronger, so that we may come to feel like spreading that sense of joy and gratitude to others around us, that is, doing nioigake.

At the Home of the Parent, a Hinokishin Information Desk has been established near the Church Headquarters' Main Sanctuary since June, for the purpose of offering various hinokishin opportunities for followers to plant more seeds of sincerity in Jiba. So people returning to Jiba can now do various kinds of hinokishin in Jiba other than the conventional corridor wiping or toilet cleaning. Likewise, here at Hawaii Dendocho, representing the JIba, we have made arrangements for anyone to be able to do various hinokishin in and around the shinden at any time. Please make use of it.

If any of you say: "I want to do more planting of the seeds of sincerity in Jiba," "I want to face God squarely and reflect upon myself," or "I want to be able to live more joyously and more spiritedly," then I recommend you go to Shuyoka, Spiritual

Development Course. English Class of Shuyoka is scheduled to be held from next April. You would acquire wonderful ability to live the Joyous Life by spending three months in Jiba, in the embrace of God the Parent and very near the everliving Oyasama, starting and ending each day with the morning and evening services at the Main Sanctuary, learning the teachings of God the Parent, practicing the hand movements and musical instruments for the service, and, above all, engaging in hinokishin all day for three months. As it is often said that "Shuyoka is the beginning of a new life," indeed Shuyoka can change one's life for the better. I know it is a difficult decision to make to take three months off from your work or school and be away from your family and loved ones for such a long time, but it will be worth it. You can gain wonderful experiences worth your decision, time, and expense.

I myself attended Shuyoka 25 years ago. It was in the middle of my life as a university student in America, but somehow I came to experience a mental setback or near collapse and decided to take half a year off from school to attend Shuyoka. My parents were very much surprised and worried by my sudden decision to quit school for Shuyoka, but after the three months in Shuyoka, by spending three months in Jiba, focusing on God the Parent and Oyasama, I was able to regain my strength and go back to America to resume my studies. Maybe I

could've continued and finished my studies somehow without taking half a year off to go to Shuyoka at that time. Looking back, it is rather mysterious now that I made the decision to do so. However, I became what I was afterwards, and I have become what I am today because of the gutsy decision I made back then.

And 4 years ago, I was appointed as The Life of Oyasama instructor for the English Class of Shuyoka. When I was initially asked, I could've easily given excuses and said, "No, I can't do it now," but, on the contrary, I was able to say, or somehow ended up saying, "Yes, I'd like to do my best. Thank you." Because of that reply, I was given another wonderful opportunity to go to Shuyoka and to spend wonderful three months in Jiba with students gathering from all over the world. The other instructor, The Doctrine and Homeroom instructor, for the English Class of Shuyoka that year was Rev. Baron Kimura of Kakaako Church. So I guess that was the beginning of my connection with Hawaii. Thanks, Baron!

This year, Dustin Saito, Micah Kagihara, Chelsie Maegawa attended the English Class of Shuyoka. They had wonderful experiences there and came back with spiritual growth. Also Iris Saito did a wonderful job serving as The Life of Oyasama instructor. I hope that a few or more people from Hawaii will attend Shuyoka next year, too.

I'm sorry that my sermon today is not

very coherent. I would like to conclude, however, by talking about "God, Moon-Sun, and Parent." This is mentioned in the first chapter of The Doctrine and also in the Besseki lecture, so I think you are quite familiar with this. That is, in the Ofudesaki as well as in preaching to the people about God the Parent, Oyasama changed the names to refer to God the Parent in accordance with their spiritual growth—first using the term Kami (God), then Tsukihi (Moon-Sun), and finally Oya (Parent). In the Besseki lecture there is a passage that says:

Her (Oyasama's) resolve to convince us of the truth of God the Parent led Her to use different names to refer to God the Parent, who created humankind. First, She called God the Parent Kami, which—meaning "God" in Japanese—was a term commonly used to refer to a deity. Yet She went on to explain that in Her teachings the name Kami did not refer to the common "gods" of tradition that people believed in but to God of Origin, God in Truth, who created humankind and the world. As the people gradually made spiritual growth, She sought to make them more keenly aware of God the Parent by referring to God as Tsukihi, or Moon-Sun, for we can see the moon and the sun with our own eyes. Further, by using the word Oya, or Parent, to signify God, Oyasama taught that God is not only to be revered, but is our true Parent to whom we can open up our hearts and on

whom we can depend without reservation. Thus She led us to a sense of intimacy with God.

Until some years ago, I had never thought deeply about this. I just simply thought that this was how Oyasama taught the people back then and that She changed the names to indicate God the Parent according to the people's understanding. One day, however, I came to a realization that what is really meant in this change of the names for God the Parent from God to Moon-Sun and to Parent may be the degree of our spiritual growth, or the state of our human faith, at the present.

In other words, the term "Kami" (God) represents a way of human faith in which we worship or pray to God only when we have some favors to ask of God. People generally do not turn to God when life is going well, but when something goes bad and they are in trouble, needing help, then they turn to God and seriously pray for blessing.

The state of human faith represented by the term "Tsukihi" (Moon-Sun) is that just like the Sun and the Moon are always in the heaven and constantly illuminating the earth, we are always aware and mindful of the existence of God and feel and appreciate the actual workings of God all the time.

And finally, Oyasama taught us that God who became openly revealed through Her is God the Parent, the Parent, of all human beings in the world. It is indeed

out of the deep parental love of God the Parent wishing to save all human beings, wishing to lead us all to the Joyous Life, that this Teaching was begun. Oyasama, who embodies the parental love of God the Parent, guided us directly for 50 long years and, remaining alive thereafter, is always guiding us even now, being full of parental love for us. Keeping this firmly in our heart, trusting in the parental love of God the Parent or Oyasama, and responding to the parental love should be our important task as children. Therefore, I think, the main reason why Oyasama used the term "Oya" (Parent) to refer to God is because She strongly desired us human beings to grow spiritually as "children" of God the Parent. Living each day in accordance with the intention of the Parent and striving to respond to it is the ultimate state of our faith. As shown in the Instruction Three, now is the time for us to be really mindful of this, as we approach the 130th Anniversary of Oyasama.

So let us feel the parental love of God the Parent and Oyasama and try to respond to it. Thank you very much for your kind attention. Mahalo.



ISLAND LIFE

TRICK OR TREATING FOR UNICEF IN WAIKIKI!

The Tenrikyo group dressed in Halloween costumes did trick or treating for UNICEF in the heart of Waikiki on Halloween night.

As churches and other individuals have yet to submit their collections, we will announce the total in next month's issue. Collection boxes should be turned in to Mission Headquarters office by November 17th, Mission Headquarters monthly service day. Thank you very much!



Working in over 150 countries, UNICEF provides children with health care, clean water, nutrition, education, protection, emergency relief, and more. Thank you all for your contributions!

New Baby Boy on Board!

Phoenix Anthony Yoshiki Mikuni

Born: September 30, 2013

6lbs 3.8oz, 19.5inch

Parents: Wesley & Keiko Mikuni

(Shuto Grand Church/Taiheiyō Church)

Congratulations!



Faith Experience Article by Lucas Nakao

Aloha and hello everyone! My name is Lucas Nakao. I've been asked to write a short article about my Tenrikyo faith. It has been three months since I came back from America Dendocho where I did Missionary work for one year. Before that I was working at Hawaii Dendocho as a seinen for one year and then before that I was at TLI (Tenrikyo Language Institute) learning Tenrikyo and Japanese for two whole years. Four years of my life I've spent doing "Tenrikyo stuff." I know that to most people, even spending three months for the spiritual development course in Japan seem to be a "big waste of time." "I could be making money during that time!" or "I'll be away from friends for too long!" may be the first things to come to your head that would stop you from making that commitment. "What changed this thought in your head?" you might ask. Well, after going to the spiritual development course in Japan for three months, I only began to realize how important spiritual growth is in our daily lives. I came to learn that the 8 main ingredients to grow spiritually and live the Joyous Life is:

- Hinokishin
- Service
- Joyous Acceptance
- Nioigake
- Sazuke
- Osonae (money offerings of gratitude)
- Making kokoro sadame (promises to God)
- Reading "The Life of Oyasama, Foundress of Tenrikyo"

By going to the Spiritual Development course and/or TLI, you will be eased into the teachings making it an easier process of practicing and understanding the teachings. I know people who first didn't believe in Tenrikyo to eventually love Tenrikyo.

Was the four years of my life to Tenrikyo worth it? Yes. It was the best experiences of my life. I am now do the things I need to do when they need to be done, I can now wake up for the morning service on my own, I can practice the use of Joyous Acceptance to overcome most of my life situations, I understand the importance of the service, sazuke, and Nioigake, and I continue to grow as each of my life obstacles come my way as I am doing very well in getting into the Carpenter Union Apprenticeship Program.

I believe getting into the Union is due to the many seeds I've planted in Jiba and the



hinokishin and nioigake I've done at Hawaii Dendocho and America Dendocho. If we believe that things happen because we choose to, we will not have gratitude for God's daily blessings. We may have our minds to control our bodies but we cannot stop our bodies from becoming ill, old, or weak. Even the events that happen around us and the people we meet, this is all due to God the Parent's blessings. If we can find joy in the opportunities in our daily lives, we can live the Joyous Life!

Thank you very much for taking the time to read my article.

Tid Bits

Associations' Reports

WOMEN'S ASSOCIATION

No matter how sad or hard things happen, there should be abundance of God's parental love behind the hardships. It's difficult, however, to appreciate every matter at once. Let us read "Instruction Three" carefully in order to train our mind and get ready for the second year of the "three years, one thousand days".

WA Nuuanu Hale Visitation

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

WA Monthly Meeting

November 11th (Mon) 9:00 a.m.

Women's Musical Instruments Practice

November 12th (Tue) 9:00 a.m.

*The November Monthly Service luncheon hinokishin is assigned to Godo-A group.

BOYS & GIRLS ASSOCIATION

Trick or Treat for UNICEF!

Thank you for donating and collecting for UNICEF. 21,000 children die every day from preventable causes. Your efforts will help UNICEF bring that number to zero. Working in over 150 countries, UNICEF provides children with health care, clean water, nutrition, education, protection, emergency relief, and more. Please turn in collection boxes by MHQ's monthly service on November 17, 2013.

November Leaders Camp

Due to scheduling conflicts, we will not have any leadership camp or band camp as we normally do this month.

Leaders Camp and New Year's Park Cleanup and BBQ Picnic

The annual BGA Leader Camp will be held on January 25 and 26, 2014 and the New Year's Park Cleanup and BBQ Picnic will be held on January 26, 2014 10am at Moiliili Old Stadium Park. Leaders camp participants will join Park Cleanup and BBQ picnic at Moiliili Old Stadium Park.

YOUNG WOMEN'S CLUB

Thank you very much to everyone who supported the Young Women's Club in attending the 27th Young Women's Convention in Jiba. The "Flower Square, Lady Go" will be held the evening prior to the convention on November 3rd. The 27th Young Women's Convention will be held on November 4 followed by a dinner with Mrs. Harue Nakayama.

YOUNG MEN'S ASSOCIATION

Join us for a very important monthly meeting on November 13th, 7:30pm at Rainbow Hale. Hinokishin with a smile!

Mission HQ Announcements

2014 Spiritual Development Course in Jiba

The English Class of Spiritual Development Course is a three-month-long course held in the Home of the Parent, Jiba, from April through June. Classes on the Tenrikyo teachings, the Scriptures, and the musical instruments and hand dance are held in the English language. Students will also engage in hinokishin, which is an action done to express gratitude for the blessings of God the Parent and Oyasama. For those of you who decide to attend Shuyoka and require a visa, please contact the Mission HQ office by November 17th.

Oyasama 130th Anniversary Essays: Inviting Submission on "Oyasama and I"

Invitation to submit the Oyasama 130th Anniversary Essays: "Oyasama and I" was distributed to each church and mission station. We would like to encourage as many people as possible to participate in this project. The invitation has been placed at the back of the sanctuary.

For Origins Newsletter Readers

Thank you very much for reading *Origins* every month. If you prefer to receive the newsletter as a PDF file rather than receiving it by mail, please contact the Mission Headquarters office at: 808-595-6523 or e-mail at: s-nori@tenrikyo-hawaii.com

The Hungry Reporter

Chicken Parmesan

Ingredients:

- 4 Skinless, Boneless Chicken Breast halves
- Salt and Freshly Ground Black Pepper to taste
- 2 Eggs 1 Tbsp Olive Oil
- 4 Cups Panko Bread Crumbs
- 1/2 Cup grated Parmesan Cheese
- 2 Tbsp All-Purpose Flour, or more if needed
- 1 Cup Olive Oil for frying
- 1/2 Cup prepared Tomato Sauce
- 1/4 Cup fresh Mozzarella, cut into small cubes
- 1/4 Cup chopped Fresh Basil
- 1/2 Cup grated Provolone Cheese
- 1/4 Cup grated Parmesan Cheese



Directions:

1. Preheat an oven to 450 degrees F (230 degrees C).
2. Place chicken breasts between two sheets of heavy plastic (resealable freezer bags work well) on a solid, level surface. Firmly pound chicken with the smooth side of a meat mallet to a thickness of 1/2-inch. Season chicken thoroughly with salt and pepper.
3. Beat eggs in a shallow bowl and set aside.
4. Mix bread crumbs and 1/2 cup Parmesan in a separate bowl, set aside.
5. Place flour in a sifter or strainer; sprinkle over chicken breasts, evenly coating both sides.
6. Dip flour coated chicken breast in beaten eggs. Transfer breast to breadcrumb mixture, pressing the crumbs into both sides. Repeat for each breast. Set aside breaded chicken breasts for about 15 minutes.
7. Heat 1 cup olive oil in a large skillet on medium-high heat until it begins to shimmer. Cook chicken until golden, about 2 minutes on each side. The chicken will finish cooking in the oven.
8. Place chicken in a baking dish and top each breast with about 1/3 cup of tomato sauce. Layer each chicken breast with equal amounts of mozzarella cheese, fresh basil, and provolone cheese. Sprinkle 1 to 2 tablespoons of Parmesan cheese on top and drizzle with 1 tablespoon olive oil.
9. Bake in the preheated oven until cheese is browned and bubbly, and chicken breasts are no longer pink in the center, 15 to 20 minutes. An instant-read thermometer inserted into the center should read at least 165 degrees F (74 degrees C).

November Calendar 2013

1 st	Fri	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
2 nd	Sat	Adopt A Hwy Cleanup Hinokishin	Meet @ Mission HQ	9:00 a.m.
4 th	Mon	TCC Monthly Service	TCC	10:00a.m.
5 th	Tue	Monthly Community Hinokishin	Meet @ Mission HQ	9:00 a.m.
6 th	Wed	60th Anniversary Meeting	Mission HQ	1:00 p.m.
7 th	Thu	Mrs. Sachie Yamanaka to return to Hawaii		
9 th	Sat	WA Nuuanu Hale Visitation	Mission HQ	9:30 a.m.
11 th	Mon	WA Meeting	Mission HQ	9:00 a.m.
		TCC & Bunko Joint Comm. Meeting	TCC	7:30 p.m.
12 th	Tue	WA Narimono Practice	Mission HQ	9:00 a.m.
		Nurturing Comm. Meeting	Mission HQ	7:30 p.m.
13 th	Wed	BOD Prep. Meeting	Mission HQ	1:00 p.m.
		YMA Meeting	Rainbow Hale	7:30 p.m.
14 th	Thu	BGA Meeting	Rainbow Hale	7:30 p.m.
16 th	Sat	BOD Meeting	Mission HQ	2:00 p.m.
17 th	Sun	November 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	1:00 p.m.
24 th	Sat	Big Island Kyoyukai General Meeting		
		Bishop Shugo Yamanaka to return to Jiba (until December 2)		
26 th	Tue	Yohaishiki (26th day service)	Mission HQ	9:00 a.m.
		Hand Dance & Musical Instruments Practice		After Yohaishiki

Abbreviation key:

BGA = Boys & Girls Association

WA = Women's Association

TCC = Tenri Cultural Center

YMA = Young Men's Association

YWC = Young Women's Club

BOD = Board of Directors

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**Now is the Time for Mutual Help...
...Hinokishin with a Smile!**



-One World, One Family-

**60th Anniversary
of
Tenrikyo Mission Headquarters of Hawaii**

Saturday, May 17, 2014

