

# Origins

*No. 270 February 2014*



**BGA Leadership Camp & Park Cleanup & BBQ Picnic**

*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

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Some tents and a small stage were set up at the #2 area of the Ala Moana Park for the Tenrikyo Picnic hosted by the Women's Association and Young Men's Association. The participants also enjoyed Tanko-bushi, a bon dance, dancing in a circle.

## *Nioigake, Sunday School, Hinokishin*

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Soon after the successful Dedication Service, Bishop Inoue announced the mission statement and implemented such activities as follows:

1. June 1954: Issuance of the Makoto publication.
2. January 1955: Nioigake activity on the 26th day of each month right after the Yohaishiki service (The date for this activity has been changed several times since then).
3. January 1955: Opening of the Sunday school on the day of the Spring Grand Service. A total of 59 children of the churches and followers participated.
4. May 29, 1955: More than 400 people enjoyed the first Tenrikyo Picnic, hosted by the Women's Association and Young Men's Association and held at the #2 area of the Ala Moana Park.
5. May 21, 1960: Incorporating the All Tenrikyo Hinokishin Day activity to Hawaii, more than 50 people participated in the Hinokishin by mowing and cleaning the Makiki Community Cemetery, where many Japanese ancestors are buried. The Hinokishin activities at such places as Waikiki beach and Magic Island have been commenced thereafter.

After its establishment, Dendocho brought the churches and mission stations together and became the core of the activities. Although the capacities of the individual churches by themselves may be limited, when they come together, their possibilities multiplied, and the Tenrikyo name spread widely within Hawaii's communities. It is impressive that the activities which began 60 years ago are still being carried out today, but it also reminds us at the same time of the significance of passing those activities on to the future generations.

## January 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 Hawaii congregation.

God the Parent, You revealed Yourself to this world by receiving Oyasama as the Shrine and taught us the truth of all things, guiding us on the path toward the Joyous Life. Knowing this truth, we are living in joy and high spirits as we feel Your blessings each and every day. At the same time, we are putting forth our efforts to grow spiritually by trying to follow the Divine Model of Oyasama as much as possible. Today is the day we are granted to conduct the January Grand Service. Remembering the day of origin of Oyasama's anniversaries, that is, January 26, 1887, the day when Oyasama, hastening the spiritual growth of human beings, withdrew from physical life by shortening Her natural term of life by 25 years to step out to save the world through Her workings as the everliving, we the service performers will unite our hearts as one to perform solemnly the Seated Service and the Dance with Hand Movements. 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 and praying in earnest for a Joyous Life World. As You watch us, we hope You will be spirited as well.

Together we 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 walk firmly on the path of single-hearted salvation and single-heartedness with God here in Hawaii. Especially, being in the important season with the Mission Headquarters' 60th Anniversary to be held in May and, further, Oyasama's 130th Anniversary two years from now, 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 January Grand Service Sermon*

# **Rev. Shugo Yamanaka**

**Bishop of the Mission Headquarters of Hawaii**

Thank you very much for gathering to attend the January Grand Service at Hawaii Dendocho. We've just completed the solemn performance of the Service together with all of you, earnestly praying for world salvation, the realization of a Joyous Life World, and also turning our thoughts to the day of origin of Oyasama's anniversaries. For the next few minutes, I'd 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 we all know, the January Grand Service is performed to commemorate the day of origin of Oyasama's anniversaries, that is, January 26th in 1887, the day when Oyasama withdrew from physical life.

The October Grand Service, which is to commemorate the day of origin of the founding of the Teaching, can be considered a "happy" or "delightful" occasion; in fact, the lunch menu at Church Headquarters Dining Center on October 26 every year is red rice, sekihan, marking a happy occasion. On the other hand, the January Grand Service is to commemorate



the very day on which Oyasama withdrew from physical life, the day when we became no longer able to see Her image directly; it cannot, therefore, be called a "happy" or "delightful" occasion. Needless to say, the lunch menu at Church Headquarters Dining Center on January 26 is not red rice. Thus the January Grand Service is performed "solemnly" rather than "joyously or spiritedly." Since the January Grand Service in Jiba is performed in the severe cold of the winter in Tenri—I'm sure that many of you have experienced this—we almost freeze ourselves while sitting through the service from the beginning to the end and thus feel even more "solemn."

Therefore, if asked which grand service, October or January, we like better, I think more people might say, "October," because

of the warm weather or the red rice. Of course, both grand services are very important for Tenrikyo and for us Tenrikyo followers. However, in terms of the historical development of Tenrikyo up till today and also the fundamental state of our Tenrikyo faith today, I think it is of special importance for us to firmly re-identify and settle in our mind the significance of the January Grand Service.

As I mentioned in my service sermon last October, the essential basis of Tenrikyo teachings and Tenrikyo faith lies in the fact that “Miki Nakayama, our Oyasama, is the Shrine of God.” The moment when God the Parent entered Her, thus Oyasama becoming the Shrine of God, is 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 the Shrine of God.” And further, for us Tenrikyo followers today, especially Yoboku having received the truth of the Sazuke, the Divine Grant, it is essential that we live each day firmly believing in the “truth of the everliving Oyasama,” that is, feeling or realizing the workings and guidance of the everliving Oyasama in our everyday life of faith.

Therefore, it can be said that the defining attitude of Tenrikyo followers today is to live each day firmly believing and making real the following statement:

“Oyasama as the Shrine of God conveyed directly to us the teachings of God the

Parent for 50 long years, and further, even after withdrawing from physical life, She remains alive now and forever, working for world salvation, guiding each and every one of us.”

Of course, the central object of our worship in Tenrikyo is God the Parent who created all human beings and who has been giving us the complete providence ever since. As we are taught that “This universe is the body of God” (III:40), God the Parent is God having supreme and infinite image, extension, or existence; therefore, God the Parent may seem to be too great an object of worship for us who are very small human beings. However, it is the special person called Oyasama, the Shrine of God, who connects God the Parent as such and us human beings, God’s children in a very close manner. We human beings have known about God the Parent for the first time through Oyasama and have been guided to the teachings of God the Parent through Her.

Though we cannot see Her image now, She continues Her workings the same as before—continuing to be the special person who connects each and every one of us with God the Parent and working for anyone anywhere anytime. I personally think, Oyasama having withdrawn from physical life makes it very possible to say that She is working “all over the world for anyone anywhere anytime.” For She is without a physical human body that would limit Her

in time and space.

The final page of *The Life of Oyasama* has a passage from the *Osashizu*, the *Divine Directions*, which says:

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

**(March 17, 1890)**

I think this is a very important passage that serves to connect us followers today with the historical times of *The Life of Oyasama*.

Also, in terms of the history of Tenrikyo, the development and spread of Tenrikyo after 1887 to the present would not be possible without the truth of the everliving Oyasama. The authorities who had been persecuting Oyasama and Tenrikyo followers until then expected naturally that Tenrikyo, without Oyasama, the central person, would lose its strength and perish. And needless to say, most of the followers who had been following Oyasama and Her teachings devotedly were so utterly shocked and saddened by the news of Oyasama's withdrawal from physical life that they felt like they could not recover.

However, instead of losing its strength, Tenrikyo did develop and spread at a remarkable pace. According to some source, the Tenrikyo membership, estimated between 40,000 and 50,000 in

1887, exceeded 200,000 a year later. I hear there is a record even indicating that the Tenrikyo membership reached 3 million in 1896 when the Japanese population was 40 million. This great momentum of expansion was eventually leading to overseas mission outside Japan.

Of course, the very reason for this great expansion of Tenrikyo after Oyasama's withdrawal from physical life is because the followers back then, our predecessors, who came to the full conviction that "Oyasama, even after withdrawing from physical life, is everliving and working the same as before," went on to engage enthusiastically in missionary and salvation work, relying on the truth of the Sazuke, which was given as the proof of Oyasama being everliving. Thus the truth of the everliving Oyasama is what may be called "the source of energy of faith," which has strongly sustained Tenrikyo followers until today since 1887.

Thinking in this way, the January Grand Service, commemorating the day of origin of Oyasama's anniversaries is also the occasion to commemorate the new development in Tenrikyo history, the start of a new chapter for world salvation. And, above all, it should be the occasion for each and every one of us Yoboku to impress upon our heart once again the truth of the everliving Oyasama and to renew our awareness, our sense of mission, as instruments of the everliving Oyasama. So, even though we are not having red rice for

lunch today, I suggest we eat something like a good steak for dinner today which can give us more strength than red rice. That way, let us raise our awareness and sense of mission as Yoboku, and let us increase our power to work as instruments of the everliving Oyasama. I think the January Grand Service has such an important significance.

I have been saying repeatedly that “the truth of the everliving Oyasama is important.” At the same time, however, as indicated in a Divine Direction:

**It was not an easy task to make you settle the truth that Oyasama is everliving. Understand this well.  
(Osashizu, May 25, 1901)**

It is not easy at all, if I dare to say, to understand and settle in our mind the truth of the everliving Oyasama, which was manifested out of a profound intention of God the Parent. For the people outside of Tenrikyo, it is like saying someone who has passed away remains alive forever even after passing.

Concerning this, and with much relevance to the passage of the Divine Direction on the final page of The Life of Oyasama, the Second Shinbashira states as follows:

**Although Oyasama is working as everliving, we cannot hear or see Her. It is a truth and an image that can**

**only be manifested upon our mind of absolute faith. That, I believe, is the truth of the everliving Oyasama.**

Thus, in order to feel, and be convinced of, the workings of the everliving Oyasama who cannot be seen or heard, we verily need absolute faith. In other words, the truth of the ever-living Oyasama is something that can only be manifested and realized by living each day while firmly believing that “Oyasama, though Her figure cannot be seen, remains alive, working the same as before for the sake of world salvation, and guiding each and every one of us at any place at any time.” Now being in the season approaching Oyasama’s 130th Anniversary, we are at a best possible opportunity to really feel the workings of the everliving Oyasama and become convinced of the truth, or truthfulness, of the everliving Oyasama.

Given as the proof of the truth of the everliving Oyasama is the Grant of the Sazuke. On December 26, 1874, Oyasama put on the red clothes for the first time to clarify that She is the Shrine of God. On the very same day, She bestowed, for the first time, the Sazuke to save people suffering from illness. She bestowed the Sazuke not to many people but only to four followers who had continued their faith for over ten years, firmly following Oyasama and having understood and internalized Her teachings for world salvation. Oyasama

discerned their minds and bestowed on them the Sazuke as the grant to administer salvation from illness in Her place.

In the present time, we can receive the truth of the Sazuke and become Yoboku simply by attending the Besseki lecture 9 times. However, the Shinbashira, in his service sermon last October, emphasized by saying:

**If people do not administer the Sazuke despite having received its truth, they cannot give life to the preciousness of what Oyasama describes as “a treasure for home, whose value is immeasurable” (Osashizu, December 30, 1898). The frame of mind in which people attend the Besseki lectures ..., and the state of mind in which they receive the truth of the Sazuke are important. Yet of particular importance is what attitude they maintain and how they perform their tasks after receiving the truth of the Sazuke.**

Therefore, let us be always mindful that we are Yoboku “who administer salvation with, or in place of, the everliving Oyasama,” and let us live each day always feeling the everliving Oyasama close to us and with a mind pleasing to the everliving Oyasama. In the Ofudesaki, we find the following verses:

**Step by step, the Parent, who began this world, will enter all of these useful timbers.**

**When the Parent, who began this world, enters them, there is no knowing what I shall do. (XV:60-61)**

As you know, the final chapter of The Life of Oyasama is a vivid description of the stern dialogue between God the Parent and human beings at the start of 1887, which eventually led to the day of origin of Oyasama’s anniversaries. However, this should not be read as a story of past events happening 127 years ago. I would like to think that The Life of Oyasama is not a mere record of what Oyasama and people around Her did or said but, more importantly, a “book of faith” by and through which we, followers today, learn and seek the Divine Model of Oyasama with the same passion and yearning for Her as shown in the book. Every time a follower who is in earnest quest for the Divine Model of Oyasama reads it, he/she should find him/herself in the book. The more he/she reads it, the more he/she becomes part of Her story. Such is the characteristic of The Life of Oyasama. Especially, in the final scene depicted, the fact that Oyasama, urging the spiritual growth of Her children, shortened Her natural term of life and withdrew from physical life transcends time and space, and comes pressing strongly

upon the heart of each one of us, followers of the path today. Such a powerful book is *The Life of Oyasama*.

Thinking in this way, the stern instruction given to the First Shinbashira and the followers back then, as depicted in the final chapter of *The Life of Oyasama*, was not directed only at the followers back then but also to us followers of today. Furthermore, I even think that God the Parent intended to give us an “important instruction” to us followers of today through the difficult situations the followers were facing back then.

Then what was the “important instruction”? I think it was about the very importance of the service. If we read the final chapter of *The Life of Oyasama*, putting ourselves into the story, we should come to realize, almost intuitively beyond reason, that “the service is important.”

On January 26, 1887, Oyasama withdrew from physical life. It was, we are taught, for the reason “to hasten the spiritual growth of human beings, Her children.” To be more specific, the people around Her were hesitant to do the service out of their strong concern for Oyasama’s safety, so She shortened Her term of life by 25 years so that the followers could perform the service without worries. Oyasama, thereafter, set out on the working as the everliving. In other words, Oyasama put Her very life into the service; She taught the very importance of the service by sacrificing Her

own physical life. Let’s recall the situations concerning this point.

Supervision or persecution by the authorities against Oyasama and Her immediate followers began to be very harsh around 1881. Since then, Oyasama would be imprisoned as many as 17 or 18 times. If the followers gathered to perform the service as taught and urged by Oyasama, police officers would come and take Oyasama to the police station or prison. As these incidents repeated, followers would naturally come to stay away from doing the service, being so worried about Oyasama’s safety. However, Oyasama, in spite of that, would urge them anyway to perform the service. But the followers, who were very worried about Her safety with Her old age, could not perform the service as urged by Oyasama. So, in this way, the followers at the time were literally caught between the two—between, on the one hand, Oyasama strongly urging them to perform the service and, on the other hand, a good possibility of Oyasama’s imprisonment, hardships, as a consequence of performing the service.

Such difficult situations continued into 1887. And at the beginning of 1887 a new element was added to these situations. Oyasama, by means of illness on Her very body, urged the followers—who had stayed away from the service, worried about Oyasama’s safety—to perform the service even more strongly. That is, if they continued to stay away from performing

the service, Oyasama's physical conditions would become serious. If they dared to perform the service—even though at night with the gates closed—Her conditions would become somewhat better.

This new element of Oyasama's illness did not solve at all the difficult situations people were placed under. It made them even more difficult. Until then, people could just stay away from the service, worried about Oyasama's safety. But now they could do neither. Not doing the service meant Oyasama's conditions becoming worse. Doing the service, daring to do the service, meant the great danger of Oyasama's imprisonment, when She was at a high age of 90 and already ill. So they could do neither.

In this way, people in 1887 were faced with an ultimately difficult and challenging decision or choice to make—whether to do the service or not to do the service. Whichever way they chose could mean jeopardizing Oyasama. Especially, the first Shinbashira, who was in charge, was under the most intense pressure. And through the stern dialogue between God the Parent and human beings as depicted in the final chapter of *The Life of Oyasama*, this eventually led to the followers' strong resolve, on January 26, to perform the service, literally, at the risk of their lives; they were determined to protect Oyasama no matter what. Here, I think, we can find a good example, or model, of the very serious

and sincere attitude that we should have toward the service.

This is just my personal interpretation, but I'd like to think that God the Parent tried to show, to the people back then as well as to us now, the very importance of performing the service by creating these difficult situations. Through this fact, I think we could come to understand even more the very importance of the service. We may often say that there is no "if" in history. But, imagine what would've happened if there was no persecution or supervision by the authorities against Oyasama, or no hardships of Oyasama. I think people would've performed the service seriously as taught by Oyasama, but not quite as seriously with as great sincerity as they did on January 26 in 1887. And also our attitude and ways of thinking about the service may have been different now.

Furthermore, this is also my personal view. When they performed the fateful Service on January 26, 1887, what was preoccupying the minds of the performers and followers back then—or what they were primarily praying for—was "Oyasama's recovery from illness" rather than "world salvation." However, in spite of the desperate performance of the Service at the risk of their lives, earnestly praying for Oyasama's recovery from illness, Oyasama stopped breathing and withdrew from physical life. Never is it the case that the Service performers lacked true sincerity

in their minds. In terms of the number of the Service performers, not all the roles of the musical instruments were filled; yet, in terms of the state of their minds, this Service was as earnest, serious, desperate, dedicated, and sincere as it can ever be. In spite of that, however, Oyasama did not recover and stopped breathing. This fact, I think, paradoxically proves and shows us that the Service which Oyasama taught for over 20 years and hastened is not just for praying for someone's recovery from illness but for a much larger purpose, that is, for bringing about world salvation, the realization of a Joyous Life World. Isn't that why Oyasama taught the importance of the Service to the people back then and to us now, literally at the risk of Her life?

Concerning the Service, the Shinbashira in his Service sermon last January stated as follows:

**When this Service is performed joyously and in unity of mind, with its performers melting into the heart of the Parent, God the Parent will become spirited and fully bestow the gifts of heaven, thereby allowing the blessings of universal salvation to appear and the world to be gradually reconstructed as the Joyous Life World. It is by receiving the truth of this Service that the monthly services and grand services of regional churches are performed. Therefore, it is vital that those services**

**should also be performed in a way that allows God the Parent to become spirited and to provide workings.**

Allow me to mention a personal story. Five years ago in August, my father passed away for rebirth rather suddenly at the age of 81. It happened neither in his house nor in a hospital, but it happened when we were on our way to the monthly service at one of our branch churches. I was driving a car with my father in the back seat and my mother next to him. When we realized something was wrong with him, it was too late and his breathing and heart had already stopped. I won't go into details about it, but my father literally ended his life while going to the service and thinking about the service. It may be an overstatement to say this, but my father taught the people around him the very importance of the service at the risk of his life, much like Oyasama did. Even today, whenever I drive down that road, I think about this occurrence.

It goes without saying that the service is a vital part of our faith. As followers of Tenrikyo, we can say that our day starts and ends with the service and our days revolve around the monthly service. Whether it is the morning, evening, monthly, or prayer service, what they all have in common is that we whole-heartedly make prayers to God the Parent and Oyasama through the service. What makes it special is that anyone—male, female, young, or old—

can do it. It can be done by one person alone, with someone else, or with many people. Anyone can do it at any time and at any place. By performing this service constantly and earnestly, we can naturally get ourselves closer and closer to living the Joyous Life, being single-hearted with God in our daily thoughts and actions. The service is truly wonderful. No other form of praying is as dynamic and wonderful as our service.

Of course, I am aware of the great difficulty experienced by non-Japanese-speaking people in mastering the hand movements that correspond to the Japanese phrases of the Mikagura-uta, the Songs for the Service, written in Japanese. I did not have a chance to participate in the Hawaii Convention 3 years ago, but I hear that the SDM, the Singable Danceable Mikagura-uta in English, which was the main focus on the Convention, is nearing its completion. Although there are divided opinions within Tenrikyo church as to whether we should do the service in English, Rev. Yoshitaro Ueda, Director-in-Chief of Administrative Affairs, mentioned it in the Tenrikyo Assembly last June, saying: "I'd like the SDM to be usable soon. Once the SDM is done in English, it will open up the possibilities for other languages."

In my opinion, simply saying among ourselves that we can do the service in Japanese but it's better and easier to do it in English is not a reason strong enough.

However, if more and more people come to say: "We cannot do this in Japanese, but we can do it if in English. We'd like to perform this wonderful service in English," and if doing so is to lead to great advancement of the Path in Hawaii and America and throughout the world, then we should go ahead and do it. For that to happen, let all of us, who have been guided into this Teaching before others, strive to master the service—the musical instruments and the hand dance—and keep conveying the importance and wonderfulness of the service to those around us.

The 60th anniversary of our Dendocho is just 5 months away. As I mentioned in my service sermon last October, the purpose of having the 60th anniversary is not just to mark and celebrate the big occasion with the Shinbashira. More importantly, it is for each and every one of us to attain spiritual growth befitting the big occasion and show it to God the Parent, the everliving Oyasama, and the Shinbashira, thus bringing joy and delight to them. There's no need to set up a big goal. 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 everyday life. For that purpose, let us live each day in the spirit of mutual help, or helping and saving others; let us advance every day in the spirit, and with the attitude, of hinokishin.

Thank you very much for kind attention.  
Mahalo.

# ISLAND LIFE

## **BGA Leadership Camp & Park Cleanup & BBQ Picnic**

9 girls, 2 boys, two counselors and several adult volunteers participated in this year's leadership camp held on January 25-26 at Mission HQ. Michelle Inouye with assistance from the YMA conducted a challenging yet fun and interesting communications workshop, while Bert Kawasaki of the Young Men's Association conducted the teamwork workshop. This year's interpersonal skills workshop was conducted by Kyle Kikuchi who gave a power point presentation on bullying. BGA staff and vice chair, Mrs. Audrey Suga-Nakagawa conducted the Spring Camp planning with the leaders, giving them an opportunity to contribute to how the camp is planned.

The weather forecast called for rain during the park cleanup and BBQ picnic and the rain did come, however, it rain right after the park cleaning hinokishin and kids games activity. The "hardy" participants enjoyed their BBQ lunch under the two canopies setup by the YMA. Thank you for all your help and support!



## **Newlyweds!**



On Friday, January 3rd, Trina Inouye (Hawaii Central Church) and Nathan Yagi were married at the Mission Headquarters of Hawaii.

Congratulations and Best Wishes to the new Mr. & Mrs. Yagi!



# Mission HQ Announcements

## **Women's Association New Year's Party**

On January 13th, the Women's Association New Year's Party was held at Mission HQ with 36 members participated.

## **New Service Performers**

On January 19th, Rev. Audrey Suga-Nakagawa, head minister of Lanai Church; Mr. Darrell Suzuki, head minister of Hale Ke Akua Mission Station; Mr. Hironori Yamamoto, head minister of Lehua Mission Station were assigned to be Mission HQ service performers.

## **New Chairperson of Young Women's Club**

On January 19th, Michelle Inouye (Hawaii Kai Mission Station) was assigned to be the chairperson of Young Women's Club.

## **Obituary Announcement**

Rev. George Akemoto, head minister of Paradise Church, passed away for rebirth on January 22, 2014, at the age of 79. The funeral service will be held on Saturday, August 30th, 12:00 noon at Diamond Head Memorial Park.

## **Oyasama 130th Anniversary Yoboku Gatherings**

As we are in the second year of the pre-anniversary season, the Oyasama 130th Anniversary Yoboku Gatherings—sponsored by Tenrikyo Church Headquarters—are scheduled to be held in various parts of the world.

The following is the schedule for Hawaii:

Oahu	Hawaii Dendocho	Saturday, March 15	9:00am - 11:30am
Maui	Maui Church	Monday, March 17	1:00pm - 3:30pm
Hilo	Kilauea Church	Tuesday, March 18	9:00am - 11:30am
Kona	Kailua Kona Church	Wednesday, March 19	5:30pm - 8:00pm

## ***FEBRUARY MONTHLY SERVICE***

*Sunday, January 16th at 9:00 a.m.*

*Sermon by Rev. Takatoshi Mima*

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

# Tid Bits

## Associations' Reports

### WOMEN'S ASSOCIATION

On May 17th, the 60th Anniversary of the Mission Headquarters of Hawaii will be held with the presence of the Shinbashira. We will sing "Outaichiban" and "Aloha Oe" in the reception. I would like to ask as many members to join in the singing practice. Let us develop our unity of minds through the practice.

#### Bazaar Sewing Hinokishin

February 5th (Wed) 9:00am - 12:00pm  
Every Wednesday at the West House

#### WA Nuuanu Hale Visitation

February 8th (Sat) 9:30 a.m.

#### Singing Practice

February 17th (Mon) 1:00 p.m.  
At TCC after the TCC General Cleanup

\*February Monthly Meeting and Musical Instrument Practice will not be held.

\*The February Monthly Service luncheon hinokishin is assigned to Shuto group.

\*We ask the churches who have Tenri Kyoko Gakuen High School Meal Preparation Hinokishin for their cooperation and support.

### BOYS & GIRLS ASSOCIATION

#### Leadership Camp and New Year Park Cleanup and BBQ Picnic

Thank you to you all for your support at our annual leadership camp and New Year park cleanup and BBQ picnic held on Saturday, January 25 through Sunday, January 26, 2014 with the park cleanup & BBQ picnic on Sunday.

#### TCC Cleanup Hinokishin

The semi-annual Tenri Cultural Center cleanup will be held on Monday, President's Day, February 17, 2014 from 9am – 11am. Please join us in keeping TCC beautiful and prepare for the Spring Camp!

#### Spring Camp and General Meeting

March 21st (Fri) – 23rd (Sun)  
Applications available at MHQ office or email Rev. Owen Nakao at: onakao@tenrikyopearl.org

### YOUNG WOMEN'S CLUB

Aloha everyone! My name is Michelle Inouye and I'm looking forward to being new chairperson for this upcoming year. Please contact me to get more involved. My email address is michelle.inouye@yahoo.com With the 130th Anniversary in our minds, it's going to be a great year! Thank you!

# YOUNG MEN'S ASSOCIATION

## Messages from Chairperson

In our efforts to make decisive efforts toward the 130th Anniversary of Oyasama, Hawaii Young Men's Association has resolved to proactively engage in faith enrichment activities each month to develop, inspire, and encourage one hundred thirty THYMA members to return to Jiba in 2016. We will kick-off February events with a Super Bowl party on Sunday, Feb 2nd. Location is to be announced via the THYMA email group. Please contact our email group master at [lewdev@gmail.com](mailto:lewdev@gmail.com) to get signed up. You may also choose to join the THYMA "Hinokishin Corps" facebook group for all upcoming hinokishin and event opportunities. In addition, if you wish to receive a text message, or a personal call for event reminders, please do not hesitate to contact any of the YMA officers! Save the date on Saturday, Feb. 15, and Feb. 22, YMA will be coordinating hinokishin opportunities of which locations and times are to be announced via our channels of communication. The annual three association TCC beautification hinokishin will also be held on President's Day, Monday Feb. 17th. After hinokishin at TCC, YMA will be organizing a kickball tournament. We welcome everyone of all ages to join us in fellowship, and friendly competition. Let's Hinokishin with a Smile!

## Monthly Meeting

February 12th 7:30pm @ Rainbow Hale

## *Mochi Pounding at Sheraton Princess Kaiulani!*



On Saturday, January 11th, the mochi pounding event was held at Sheraton Princess Kaiulani Hotel. Thank you for those who assisted the event. We were definitely able to sprinkle the positive vibes to our community with our one world, one family frame of mind, and sharing our mochi pounding culture!



# The Hungry Reporter

This Valentine's Day, how about surprising that special someone with a great meal! With the new vegetarian hype, this may not be veggie friendly but those who love pork chops will love this! Adding "spice" to your dinner could add "spice" to what follows after, and if that doesn't happen, at least you would have provided them and yourself with a great meal. Be daring and give it a try!

## Zest with a Dare Pork Chops

### Ingredients:

4 Pork Chops

### For Marinade:

1 Cup Shoyu  
3/4 Cup Water  
1/2 Cup Brown Sugar  
1 Tbsp Honey  
1 dash Lemon Juice

### For Sauce:

1 Cup Ketchup  
1/2 Cup Cocktail Sauce  
1/4 Cup Brown Sugar  
2 Tbsp Water  
1 1/2 tsp Ground Dry Mustard

### Directions:

1. In a saucepan over medium heat, mix the soy sauce, water, brown sugar, honey, and lemon juice. Bring to a boil, remove from heat, and cool.
2. Place the pork chops in a large, resealable plastic bag. Pour the soy sauce mixture into the bag, seal, and marinate in the refrigerator for 3 to 6 hours.
3. Preheat oven to 350 degrees F (175 degrees C).
4. Drain the pork chops, and discard remaining marinade. Arrange the pork chops in a baking dish, cover, and bake 30 minutes in the preheated oven.
5. In a bowl, blend the ketchup, cocktail sauce, brown sugar, water, and mustard. Pour over the pork chops, and continue baking 30 minutes, to an internal temperature of 145 degrees F (63 degrees C).



## February Calendar 2014

3 <sup>rd</sup>	Mon	Kyoko Gakuen High School Students to arrive in Hawaii		
4 <sup>th</sup>	Tue	Bishop Shugo Yamanaka to return to Hawaii		
		Monthly Community Hinokishin	Meet @ Mission HQ	9:00 a.m.
		TCC Monthly Service	TCC	1:00 p.m.
6 <sup>th</sup>	Thu	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
8 <sup>th</sup>	Sat	Adopt A Hwy Cleanup Hinokishin	Meet @ Mission HQ	9:00 a.m.
		WA Nuuanu Hale Visitation	Mission HQ	9:30 a.m.
10 <sup>th</sup>	Mon	TCC & Bunko Joint Comm. Meeting	TCC	7:30 p.m.
11 <sup>th</sup>	Tue	Nurturing Comm. Meeting	Mission HQ	7:30 p.m.
12 <sup>th</sup>	Wed	YMA Meeting	Rainbow Hale	7:30 p.m.
13 <sup>th</sup>	Thu	BGA Meeting	Rainbow Hale	7:30 p.m.
14 <sup>th</sup>	Fri	Kyoko Gakuen High School Students to return to Jiba		
15 <sup>th</sup>	Sat	BOD Meeting	Mission HQ	2:00 p.m.
16 <sup>th</sup>	Sun	February Monthly Service	Mission HQ	9:00 a.m.
		Sunday School	Mission HQ	After Yorozyuo
		Head Ministers Meeting	Mission HQ	12:45p.m.
		Joy Workshop	Mission HQ	1:00 p.m.
		Aloha Band Practice	Mission HQ	1:00 p.m.
17 <sup>th</sup>	Mon	TCC General Cleanup	TCC	9:00 a.m.
		Secretary Seita Mihama to return to Jiba		
18 <sup>th</sup>	Tue	Lecture for Mothers	Mission HQ	10:00a.m.
19 <sup>th</sup>	Wed	Mrs. Sachie Yamanaka and her son to return to Jiba		
26 <sup>th</sup>	Wed	Yohaishiki (26th day service)	Mission HQ	9:00 a.m.
		Service Practice	Mission HQ	After Yohaishiki
28 <sup>th</sup>	Fri	Bishop Yamanaka to leave for Mainland as lecturer of Yoboku Gatherings		
		Mrs. Yamanaka with her son and Secretary Mihama to return to Hawaii		

**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**

