

Origins

No. 282 February 2015



Mochi Pounding at JCCH Ohana Festival (1/11)

Tenrikyo Mission Headquarters of Hawaii

A Brief History of 60 years of the Path in Hawaii

Hawaii Convention 2011

The Tenrikyo Hawaii Convention 2011, aiming for the enrichment of the followers' relationships, was held in Honolulu at Hilton Hawaiian Village Hotel for the duration of three days beginning on May 28th. This gathered 320 (including 204 locals) English-speaking participants from seven different countries, and they exchanged their thoughts on how best they could put the teachings into practice and thus to enrich the followers' relationships through workshops and elective courses.

Hawaii was selected as its host venue, because the challenges identified in Hawaii were common to the rest of the world including Japan: the challenge about how best they could spread the teachings to every corner of the world, the challenge the Tenrikyo organization itself has been facing, and the challenge identified within Japan, etc. More so because the faith has been succeeded by the third and fourth generations in Hawaii, and they are deeply rooted in the American society, addressing the challenges identified in Hawaii would be the same as addressing those identified in mainland America and European countries.

The first day of the Convention was focused on the "Service," and the lectures were delivered by Rev. Saito, the head minister of Honolulu Church, Rev. Okazaki, the head minister of Southern Pacific Church, and Rev. Ichise, the head minister of Joyous Mission Station. For demonstration, the seated service and Yorozuyo with the Singable Danceable Mikagura-uta lyrics were actually sung and danced. On the second day, Mr. Michael Demattos (a lecturer of the University of Hawaii at Manoa) and Mr. Hajime Turner (Yoboku of Los Angeles Central Church) gave speeches as keynote speakers. Following the speeches, the participants, electing in advance two of five Elective Courses (Experiencing Yorozuyo in English; Reviewing the Sazuke; Joy Workshop; Modern Day Yoboku; Nurturing Our Families through Faith), discussed through group discussions about how they should live the life of faith or how best the faith could be practiced. After the completion of the Elective Courses, all the participants gathered at the hall and listened to the Motivational Address delivered by the Honbu-in Rev. Masahiko Iburi, who gave an inspiring speech encouraging all to live the life of faith. In the evening, a Luau party was held at the Hilton Lagoon alongside Waikiki beach, and the participants enjoyed entertainments such as hula dancing, Japanese taiko drum, etc.

That this convention was conducted strictly in English language and that it was held at a location other than Jiba was noteworthy and meaningful. It is hoped that the success of this convention has become the inspiration for holding another convention.

Group photo at the Magic Island



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, urging the spiritual growth of all humankind, withdrew from physical life by shortening Her natural term of life by 25 years to step out for world salvation through Her workings as everliving, we the service performers, with our hearts united as one and in full accord with Your intention, will now solemnly perform the Seated Service and the Dance with Hand Movements. We will be joined by brothers and sisters of the Path in Hawaii who have gathered here, looking forward to this day, and who will sing the Songs for the Service with utmost sincerity while recalling the 50-year Divine Model of Oyasama and praying in earnest for the realization of a Joyous Life World. As You watch us, we hope You will become 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, having entered the final year of pre-anniversary activities toward Oyasama's 130th Anniversary, each and every one of us is determined to continue accumulating our daily efforts for spiritual growth, with even more decisiveness to engage in salvation work by doing whatever we can and only we can do, so as to bring delight to the everliving Oyasama. May You, God the Parent, accept our sincerity, and we ask that You guide us further toward the advancement of the Path in Hawaii and the reconstruction of the world into a Joyous Life World, bringing about true world peace, 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 Mission Headquarters of Hawaii



Thank you very much for attending the January Grand Service at Hawaii Dendocho today. 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 all of us should know well, the January Grand Service is performed to commemorate the day of origin of Oyasama's anniversaries, that is, January 26, 1887, the day when Oyasama withdrew from physical life. Because it is the Service for us to commemorate and remember the very day on which Oyasama withdrew from physical life, the day when we became no longer able to see Her image or hear Her voice directly, the January Grand Service,

unlike other monthly services, is performed "solemnly" rather than "joyously or spiritedly."

And I experienced this for the first time last year during my first return to Jiba in the very cold winter from warm Hawaii. Since the January Grand Service in Jiba was performed in the severe cold of the winter in Tenri, I almost froze myself while sitting through the Service from the start to the end and thus felt even more "solemn."

On the other hand, the October Grand Service, which is performed under the nice autumn weather, is to commemorate the day of origin of the founding of the Teaching, that is, October 26, 1838, the day when God the Parent became revealed to this world for the first time through Oyasama who became settled as the Shrine of God. Thus the two important events in Tenrikyo—Oyasama becoming the Shrine of God and Oyasama withdrawing from physical life—are marked with the grand services.

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, that is, the day of

origin of Oyasama's anniversaries.

What I've just said should be a matter of course for most of us who are here today, as we have heard about it so many times. In fact, I mentioned the same thing last January. However, I think there is a great difference arising over time between, on the one hand, taking it lightly by saying: "I've heard about it so many times that I already know it enough," and, on the other hand, attending to it with an attitude of: "I see. It is so important that I should re-impress it firmly on myself and try even harder to live each day accordingly."

Especially, now having entered the third and final year of our pre-anniversary activities toward Oyasama's 130th Anniversary, it is of special importance for us to reflect seriously upon the day of origin of Oyasama's anniversaries and re-impress upon ourselves the intention of the Parent expressed in that fateful event—that is, the profound truth that "Out of Her deep parental love for Her children and in order to hasten the spiritual growth of all humankind, Oyasama withdrew from physical life by shortening Her natural term of life by 25 years, yet She remains alive forever to continue Her workings as before."

Maybe we have heard this so many times as to take it for granted within ourselves. However, if taking it for granted leads us to take it lightly, I am afraid that we may lose sight of the real significance and purpose of conducting Oyasama's anniversary and engaging in pre-anniversary activities. Never is Oyasama's anniversary an ordinary

memorial to remember someone deceased. It is with special meaning and significance for Tenrikyo followers that Oyasama's anniversaries have been conducted every 10 years.

Please read through *The Life of Oyasama* once again. 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 130 years ago. As I mentioned this before, 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 should find himself in the book. The more he reads it, the more he becomes part of the 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*, I think. It is with this special sense of reality and urgency

that each anniversary of Oyasama should be conducted.

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.”

God the Parent who created all human beings and who has been giving us the complete providence ever since made direct contact with us human beings, God’s children, through the special person of Oyasama, Miki Nakayama. 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, clearly indicating the truth of the everliving Oyasama, 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 do not think that this passage was given only for the followers back then, but this was also intended for us today. So this is a very important passage that connects us Tenrikyo 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. As I mentioned before, according to some sources 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 and here in Hawaii.

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.

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. I think the January Grand Service has such an important significance.

And Oyasama's anniversary, which has been conducted every 10 years, serves as a big marker on our path toward the Joyous Life World, taught as "endless construction." In reaching and passing the next marker, we try to make our best efforts to get there. We repeat this process every 10 years, through which each person's faith, each church, and Tenrikyo as a whole have developed. The 130th Anniversary of Oyasama next year is another big marker, and the pre-anniversary activities this time have been emphasizing each and every Yoboku engaging in "salvation work by doing whatever we can and what only we can do."

Concerning the "truth of the everliving Oyasama," the Second Shinbashira stated 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 everliving 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 direct disciples 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 of saving others and bestowed on them the Sazuke as the grant to administer salvation from illness in place of Oyasama.

After Oyasama withdrew from physical life, the Besseki system became established. Now we can receive the truth of the Sazuke and become Yoboku simply by attending the Besseki lecture 9 times. However, just

as Oyasama had discerned the minds of the four disciples before bestowing the Sazuke on them, it is prerequisite even today to settle the mind of single-hearted salvation in order to receive the truth of the Sazuke, and after having received it, it is necessary, of course, to always have the mind of saving others. 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 having the mind of helping and saving others, a mind pleasing to the everliving Oyasama. Doing so, or striving to do so, should be leading us to the “salvation work by doing whatever we can and what only we can do.”

Now, I guess some of you may remember that approximately a year ago, on January 10, my second brother passed away for rebirth at the age of 54. Allow me to talk about him.

He was born with an eye disease called “pigmentary degeneration of the retina.” I hear that when he was small, he was able to see. His eyesight, however, started to deteriorate, and when I was born, he had already been going to a school for the blind. Since I was his only younger brother with no sisters, I was, quite naturally, always helping and taking care of him as I grew up. And before I knew it, I came to have a sense within me that he had taken upon himself the eye disease which could’ve happened to me so I should work even harder for his sake too. This sense helped me sustain hardships, especially when I was

studying in the States for a total of 9 years after the 10th grade, particularly in college and graduate school.

Thus having taken care of my blind brother naturally since my childhood and having lived my life with a sense of having to or wanting to work harder for his sake: these two factors have become the foundation of what I am now. From his perspective, however, because of his blindness, he went through a lot of difficulties and even felt bitter at times. He may have felt bitter about his brother 7 years younger having a chance to study in the States and marrying before him. In fact, after I went back to Japan upon having finished my studies in the States, we often had a quarrel, and in each time, he would say, “Younger brother, don’t sound so arrogant.”

But that was a sign of his competitiveness, because of which he was able to live through the difficulties of his blindness strongly and cheerfully. Moreover, he liked doing missionary and salvation work. In my church, he probably had the biggest passion for missionary and salvation work, often visiting his friends from school and others despite his blindness. In retrospect, it was because of his blindness, I think, that he found his pride and worth as a human being in doing missionary and salvation work much harder than others.

In January of 3 years ago from now, on the morning after the Rice Cake Festival, he vomited a lot of blood suddenly. He was examined at a hospital, and the diagnosis was a terminal stage of stomach cancer. He

himself, of course, and we were shocked with this. Until that time, he had been doing fine, eating and drinking normally. He said that he had no subjective symptoms before. However, most likely he had a good amount of blood mixed in his feces from some time ago, but, being blind himself, he did not and could not notice what we would normally notice with ease. We felt sorry that we hadn’t been able to notice it for him, and I felt so sorry that he now had stomach cancer upon himself in addition to his blindness.

The doctor said, “If it hasn’t spread beyond the stomach, he can be saved.” So in May he had a surgery to remove his stomach. However, it had already spread to the liver, so the doctor closed his abdomen without removing the stomach. After that, he received chemotherapy every few weeks. I accompanied him to the hospital almost every time. Fortunately, his response to the chemotherapy was fairly good, and over the next one year and a half, he was able to stay in good condition, living a normal life and even doing missionary and salvation work as before.

In the meantime, at the end of October in the same year, I was asked to go to Hawaii as new bishop. I mentioned before that I could not answer ‘yes’ right away because I was worried about my son with developmental disorder. To tell the truth, however, another big reason, perhaps a bigger reason, was my brother fighting cancer. I earnestly thought: “It is because of him that I’ve become what I am now. As the only younger brother for him, I want to

stay by him until the end.”

My brother, however, said to me: “Don’t worry about me. I’ll stay well.” Also my mother over 80 years old said, “You shouldn’t turn down Church Headquarters’ request because of your family concern.” And finally, soon after the start of the “3 years, 1,000 days” season toward Oyasama’s 130th Anniversary, I made up my mind to come to Hawaii as bishop. It was perhaps the biggest and most difficult decision I’ve had to make in my life, yet now I feel grateful that I was able to make the decision the way I did.

I don’t mean to dramatize, but while I was put in a very difficult situation of having to choose between the way of single-heartedness with God and the self-centered human thoughts, I was somehow able to turn myself away from the latter so as to reach the decision I made. So, from now, when the bishop makes a request of you for something like serving as Shuyoka instructor or giving a service sermon, I will expect you to say ‘yes,’ no matter how difficult it may be.

Anyway, after making preparations, I along with my wife and son arrived in Hawaii in May of 2 years ago. We managed to prepare for and conduct the Installation Service in June without mishaps and were kept busy thereafter. Fortunately, my brother stayed well throughout these times, so we were able to focus on what we were doing in Hawaii. He was able to attend wedding ceremonies for his niece in November and for his nephew in early December, after which his condition

started to turn bad. He vomited blood on the evening of December 19 and was hospitalized. That day happened to be the day for our church monthly service. He performed his assigned roles and even administered the Sazuke on a few people after the service. So he had done all his work for God before being hospitalized.

After that, his condition took a turn for the worse toward the end of the year, and he developed internal bleeding on his toes and fingers and on the top of his nose. Since I was scheduled to return to Jiba on January 21 for the Grand Service, I was praying that he would last until I get there. However, after the New Year’s Day, I got a message from my oldest brother saying that he might not last until then. So I got on the airplane, thinking that this might be the last time to see him, and arrived in Japan on the evening of January 8.

Right after returning to Tenri, I went to see him. He seemed to be in a lot of pain, but I was told that once the pain killer started to work he would be at ease. So I thought he would be fine again and planned to come back to Hawaii on the 11th after looking after him for 2 nights.

Then on the night of the 9th, I was alone with him in the room. My brother had been sleeping well with the pain killer starting to be effective since the evening. His breathing, however, was very hard, so at midnight I administered the Sazuke on him after the change of the date. When I did that, I prayed to God the Parent that he would return his body peacefully, not going through much more pain, and come

back again with a new body and good eyes. And I thanked him, saying: “Thank you for these 50 years. I really owe you what I am now. Thank you so much.”

An hour later, his hard breathing came to an abrupt stop, and then very peacefully he passed away for rebirth right before me. It happened so suddenly that everyone was very surprised. However, it was as if he had been waiting for me to come back from Hawaii, so I was able to compose myself.

Such is the story about my brother. Until he passed away for rebirth, I had lived my life with a sense of having to and wanting to work harder for my blind brother. Since his passing, I’ve been striving with a sense of having to work harder for my brother who passed away for rebirth before me. When it comes to missionary and salvation work, I am still no match for him. Yet I am determined to do my utmost in Hawaii so as to bring joy to God the Parent and the everliving Oyasama. And I’d like all of you to do likewise in your respective places, having trust in God the Parent’s providence and the everliving Oyasama’s guidance, connecting your hearts with those around you, not to mention your spouse, parents, children, brothers and sisters, and living each day joyously in high spirits.

Let me repeat. We are one year away from the 130th Anniversary of Oyasama. This may be compared to “having reached where we can see the finish line” in a marathon. Actually last month, I participated in Honolulu Marathon with my son, Goichi, who finished it for the first time on his second try. In the final 7 kms or so, as he

was looking really tired, I told him to quit because I wanted to quit, too, but he said he wanted to finish. Then he kept on going, repeatedly taking a short break after a short distance. However, when we reached Kapiolani Park and could see the finish line clearly, he was able to gather his remaining strength and walked the final 500 meters proudly without taking a break, just beating the 10-hour mark.

So let us keep moving on, with a sense of pride and mission as Yoboku and without taking a break, toward Oyasama’s 130th Anniversary, only a year away from now. Let us do so with even greater momentum, enthusiasm, and perseverance, or gathering our remaining strength, and by uniting our hearts and efforts, inspiring ourselves, and encouraging one another, always with the mind of saving others and with the spirit and attitude of hinokishin so that we can cross the finish line proudly. It will be even better if we can cross the finish line with some gift no matter how small, a gift meaning “having attained one’s goal or resolution,” of course. With only one year left, let each and every one of us try to bring someone else into the faith. “Someone else” can be someone totally new or someone old, a family member or a relative, a friend or a co-worker.

Thank you very much for kind attention. Mahalo.



Island News & Mission HQ Announcements

Mochi Pounding Demonstrations

The mochi pounding events were held at Sheraton Princess Kaiulani Hotel on January 3rd and at JCCH New Year's Ohana Festival on January 11th.



Women's Association New Year's Party

On January 12th, the Women's Association New Year's Party was held at Dendocho with 35 members participating.



BGA Leadership Camp and New Year Park Cleanup & BBQ Picnic

The annual leadership camp and New Year park cleanup and BBQ picnic were held on Saturday, January 24 through Sunday, January 25. The park cleanup and BBQ picnic was held on Sunday, 25.



Mission HQ Personnel Change

On January 6th, Mr. Jason Miyauchi (Asakusa Hawaii Church) arrived and started his duty at Dendocho. He will serve for three years. Please extend your aloha when you see him at Dendocho!

New Service Performer

On January 18th, Mrs. Noriko Iwata, spouse of head minister of Haleakala Church was assigned to be Mission HQ service performer.



Tenrikyo Students Association Sleepover_reported by Michael Inouye

Wanted to share with you all how the sleepover at Kaisho's went on Friday, January 9 through Saturday, 10. We had 5 students – Taylor, Megan, Marika, Lauren & Victor Uyechi and 3 Staff – Lucas, Tate & myself as well as Sheigh joining us for a total of 9.

Kaisho hosted and provided us with fresh Brick Oven Pizza, BBQ chicken straight from the grill, Smoked chicken from his smoker (what!?) and beverages for all of us. We were asked to help prepare – make the fire, cut the vegetables & meat as well as make the pizzas before they were cooked, which all served as a good way for us to keep busy.

There was some really good bonding time between the students and staff and amongst the students themselves. We had a small semi-meeting (5 people) to talk about how we can improve TSA or what we can do going forward. Of the 3 remaining kids, 2 of them have never been to a TSA event (Megan & Victor) and there were some really good questions from them.

In the morning we woke up and did morning service followed by a quick hinokishin outside of the Kaisho residence. Mrs. Kaisho and kids made us breakfast and we ended up leaving by 9am.

In my opinion a REALLY good event. I had a lot of doubts heading in because I was hoping for more kids to show up (Eric, Kenny & Kyko cancelled the night before). The kids really seemed excited the next day when we



dropped them off and there were many good conversations all throughout the event. A very big thank you to Kaisho and his family who went out of their way to make sure we had a great time. Overall, really good to have had this event and hoping that we can continue to make a positive impact on the kids. Looking forward to what TSA has in store for 2015 => Thanks, Mike

FEBRUARY MONTHLY SERVICE

Sunday, February 15th at 9:00 a.m.

Sermon by Rev. Mitsuo Kajimoto

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

Tid Bits

Associations' Reports

WOMEN'S ASSOCIATION

It's already February! The Tenri Kyoko High School students will be coming to Hawaii again. Although it is an annual event for us, it may be a once in a lifetime experience for the students. Let us sincerely do our best to care for them so they return to Japan with wonderful memories.

Nuuanu Hale Visitation

February 14th (Sat) 9:30 a.m.

*February Meeting and Musical Instruments Practice will not be held.

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

BOYS & GIRLS ASSOCIATION

BGA Leadership Camp and New Year Park Cleanup & 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 24 through Sunday, January 25, 2015 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 16, 2015 from 9am – 11am. Please join us in keeping TCC beautiful and prepare for the Spring Camp!

Spring Camp and General Meeting

March 20 (Fri) – 22 (Sun)

Applications available at MHQ office or email Rev. Owen Nakao at: onakao@tenrikyopearl.org.

YOUNG WOMEN'S CLUB

Hello ladies! Another month has come and gone. As I write this we are 366 days away till the anniversary almost exactly a year. Don't miss out on the season of abundance by coming out and joining us in Hinokishin!

Three Association Hinokishin

Practice and experience Unity of Mind by working together with the YMA and BGA to beautify our beloved TCC on Presidents' Day, February 16th Monday at 9:00a

The Life of Oyasama

YMA is holding a reading/discussion group on The Life of Oyasama, in the spirit of the 130th anniversary of the expression of Oyasama's true parental heart by hiding her physical body for our own spiritual growth. Every last Friday of the month we will be meeting for evening service at Dendocho 6:30p and then heading down to the hall to commence the festivities!

Mini Bazaar

Thank you Sally Kawasaki, Monika Iwata and Trina Yagi for your delicious donations this past month. We're always looking for new/more bakers because everything sells out within minutes! Please contact me if you can help out. Michelle (808)-469-5347

YOUNG MEN'S ASSOCIATION

Aloha YMA members! Thank you to everyone for their support in nurturing our youth on January 24th & 25th at the BGA Leader's Camp, Park clean-up, and New Year's party at Mo'i'ili'ili Stadium Park! Special thanks to Kyle

Kikuchi, and Lewis Nakao for conducting the workshops on Inter-personal skills, and Teamwork. We are looking for professionals interested in volunteering for future BGA Leader's workshops!

We had a very productive monthly meeting in January where we revisited our goal of encouraging 130 THYMA members to return to Jiba during the 130th Anniversary of Oyasama, and also the activities we plan to accomplish in the final year leading to the anniversary. We encourage all members to join us in our collaborative efforts of sowing seeds of sincerity during this seasonable time. Our February meeting will be held on Wednesday (2/11), 7:30pm at Rainbow Hale.

We held our first Life of Oyasama study session on Friday, January 30th, and plan to hold this session once a month on the last Friday of the month. Join us on February 27th, 6:30pm at Mission Headquarters.

For the past several months, we have been blessed with an average of six YMA members engaging in kaminanagshi after the Mission Headquarters monthly service. Please join us for approximately 20 minutes while we sing the Yorozuyo along Pali Highway. I truly believe that our efforts will bring joy to Oyasama, bring us ever so closer to the Joyous Life World! One World, One Family



The Hungry Reporter

In the old days, this recipe used to be cooked in an imu. An underground oven. Traditionalists still choose this method, yet for most families the slow cooker method has become popular. I used the same ingredients and cooked it a little less to make it a smoked pot roast. I'm sure you will enjoy this simple recipe.

Slow Cooker Kalua Pork

Ingredients:

- 1 (6 pound) Pork Butt Roast 1 1/2 tsp Hawaiian Sea Salt
- 1 Tbsp Liquid Smoke Flavoring

Directions:

1. Pierce pork all over with a carving fork. Rub salt then liquid smoke over meat. Place roast in a slow cooker.
2. Cover, and cook on Low for 16 to 20 hours, turning once during cooking time.
3. Remove meat from slow cooker, and shred, adding drippings as needed to moisten.



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February Calendar 2015

1 st	Sun	Kyoko Gakuen High School Students to come to Hawaii		
2 nd	Mon	Bishop Shugo Yamanaka to return to Hawaii		
3 rd	Tue	TCC Monthly Service	TCC	9:00 a.m.
4 th	Wed	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
7 th	Sat	Adopt A Hwy Cleanup Hinokishin	Meet @ Mission HQ	9:00 a.m.
		WA Nuuanu Hale Visitation	Meet @ Mission HQ	9:30 a.m.
9 th	Mon	Sec. Seita Mihama and his family to finish their duty and return to Jiba		
		TCC & Bunko Joint Comm. Meeting	TCC	7:30 p.m.
10 th	Tue	Nurturing Comm. Meeting	Mission HQ	7:30 p.m.
11 th	Wed	YMA Meeting	Rainbow Hale	7:30 p.m.
12 th	Thu	Kyoko Gakuen High School Students to return to Jiba		
		BGA Meeting	Rainbow Hale	7:30 p.m.
13 th	Fri	Rev. Mitsuo Kajimoto to come to Hawaii		
14 th	Sat	BOD Meeting	Mission HQ	2:00 p.m.
15 th	Sun	Mission HQ Monthly Service	Mission HQ	9:00 a.m.
		Sunday School	Rainbow Hale	AfterYorozuyo
		Head Ministers Meeting	Mission HQ	12:45 p.m.
16 th	Mon	TCC General Cleanup Hinokishin	TCC	9:00 a.m.
22 nd	Sun	Rev. Mitsuo Kajimoto to return to Jiba		
23 rd	Mon	WA Lecture for Mother	Rainbow Hale	10:00 a.m.
26 th	Thu	Yohaishiki (26th day service)	Mission HQ	9:00 a.m.
		Hand Dance and Musical Instruments Practice		AfterYohaishiki