

# Origins

*No. 293 January 2016*



**Best Wishes for a Joyous New Year!**

***Tenrikyo Mission Headquarters of Hawaii***

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## New Year's Greeting from Bishop Yamanaka

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A Happy New Year to everyone in the Hawaii congregation!

Thank you very much for your sincere efforts in the cause of the Path and your cooperation in various events and activities at Dendocho last year. Especially, being in the concluding year of the “three years, one thousand days” activity period toward Oyasama’s 130th Anniversary to be held on the 26th of this month, I am sure that each of you, in your own place and position, led your daily life with a special and constant awareness of “sprinkling the fragrance of the teachings and engaging in salvation work in any way possible” so as to bring joy to the everliving Oyasama.

As we all know, our journey toward the realization of the Joyous Life World is to continue with each of Oyasama’s anniversaries as a great milestone. Not losing the momentum gained toward Oyasama’s 130th Anniversary this time, let us Yoboku keep striving to live each day in joyousness and spiritedness and spread the circle of the Joyous Life and mutual help from right where we are.

I humbly ask for your continued support and cooperation this year.

### Oyasato Seminar English Course II

From December 20 to 23, the Oyasato Seminar English Course II was held at Dendocho. Chayce Lam and Megan Yamamoto successfully completed the course. Mr. Shun Watanabe, staff of Overseas Department, served as education staff and Tiffany Maegawa served as counselor.



### *New Baby Boys on Board!*

#### **Wataru Bruce Sakagami**

December 11, 2015

Nori & Ayano Sakagami  
(Hawaii Dendocho Staff)



#### **Sean Kealii Yuto Yagi**

December 28, 2015

Nathan & Trina Yagi  
(Hawaii Central Church)

## December Monthly 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.

With Your continuous providence and deep parental love, You have been guiding us each and every day as we engage in the tasks for single-hearted salvation in our respective places and positions. With the quick passage of time, we have already come to the day to perform the final monthly service for this year. We would like to express our thanks for the many blessings that You have bestowed upon us throughout this year, allowing us to conduct various events and activities safely and successfully. 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 while earnestly praying for world salvation and true world peace. Gathering before You are our brothers and sisters of the path in Hawaii who have looked forward to this day and will be singing the Songs for the Service in unison and becoming spirited in the Service. As You watch us, we hope You will be spirited as well.

From this afternoon the Oyasato Seminar Course II will be held. The young participants, who will carry on the future of the Path in Hawaii, will immerse themselves in the teachings at Dendocho. With approximately 11 days remaining this year, we hope to conduct the year-end activities in a smooth manner and welcome in bright spirits the coming new year.

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, single-heartedness with God, and single-hearted joyousness here in Hawaii. Especially, toward Oyasama's 130th Anniversary to be conducted in Jiba next month, we shall stay focused until the very day of the Anniversary, whether or not returning to Jiba that day, with each and every one of us determined to make utmost decisive efforts to grow spiritually by always paying attention to those around us and devoting ourselves to spreading the fragrance of the teachings and engaging in salvation work in any way possible so as to bring joy to the everliving Oyasama. By doing so, let us gain further momentum on the Path in Hawaii thereafter.

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 the truly peaceful Joyous Life World, even a day sooner, where everyone will come to know of the Parent of Origin thus awakening to the truth of universal brotherhood & sisterhood, eradicating all kinds of human struggles and wars, and live together in harmony helping and caring for one another. Together with all present, I sincerely pray that You bless us so.

# Mission HQ December Monthly Service Sermon

*Rev. Colin Saito*                      *Head Minister of Honolulu Church*

## **Digging up the Root and Internalizing the Teachings**

Good afternoon. First of all I would like to thank Rev. Tsunenori Ichise for his sincere work in doing today's translation. May I please have your kind attention.

We are now in the final month before the 130th Anniversary of Oyasama, with about 37 days remaining. Bishop Yamanaka put great pressure upon me by requesting that I give an inspiring message to raise everyone's spiritedness and enthusiasm as we return next month for the 130th Anniversary of Oyasama. After reading the Instruction Three for the past three years, the thing that always jumps out and catches my attention is the Shinbashira asking those of us who are Yoboku, to study and internalize the teachings and put them into practice. Today, allow me to share some information I learned, in hopes that we may gain some spiritual understanding and internalize it deep in our souls.

In October, I attended the Autumn Grand Service, and the Shinbashira, in his sermon, 'thanked everyone for their efforts thus far towards the 130th Anniversary of Oyasama, but he emphasized that January 26, should also be our start line forward and sincerely requested that we continue our efforts next year in 2016.'

In May of 2011, we had the Tenrikyo Hawai'i Convention attended by some 320 people with about 116 from out of state and other countries. It was a very successful event. One of the topics was the SDM or the Singable Danceable Mikagura-uta in English. Rev. Tsunenori Ichise,



Rev. Marlon Okazaki and myself were in charge of its presentation. As it turned out later, only the convention participants heard my talk and so I would like to share part of it with you at this opportune time before Oyasama's 130th Anniversary to reflect on the meaning of doing the Service.

At Church Headquarters, the Kagura Service is performed around the Kanrodai Stand that marks the Jiba of Origin, the original place where human beings were first conceived by God the Parent. Although we may never be Service Performers at the Jiba, it is absolutely necessary to study the Ten Aspects of the Complete Providence and be able to comprehend the meaning of the Kagura masks and the hand gestures of the Ten Service Performers, because the same principle applies to the Service that we do at our respective churches. Further study will bring a sincere sense of understanding that this Service must be done with a mind of joy, so that the goal of UNIVERSAL SALVATION can be accomplished for every single child of God Our Beloved Parent!

The performance of the Service is of utmost importance because:



~ This Service is a re-enactment in principle of the divine powers used by God the Parent in the creation of this universe, this world, and us human beings!

~ Through this Service, we can rebuild our minds and change our destiny and the fate of the world.

The Ofudesaki teaches that the Service is of utmost importance because:

~ This Service is the beginning of this world. If only this is realized... (XV:29)

~ This Service is none other than the means to universal salvation. (II: 9)

~ This Service is solely to bring peace to the world and salvation to all. (IV: 93)

~ By this Service all minds in the world will be purified. (VII:99)

And it is of utmost importance because:

~ If you quickly unite your minds and do the Service correctly, the world will settle. (XIV: 92)

But what is the meaning of this last verse? How do we unite our minds and do the Service correctly so that the world will settle?

- Can we 'unite our minds' while singing in another language no matter whether we have complete understanding or just partial understanding?

- Can we 'unite our minds' just by memorizing the words and the hand movements to perfection?

- What does 'do the Service correctly' mean? Does it mean simply to not make any mistakes in singing the words or doing the gestures or playing the instruments?

As a local born English-speaking person, I think there is one more important factor to doing the Service correctly, and that is, we need to have a profound understanding of the teachings. And these Teachings of Tenrikyo are extremely profound...much more profound and much more

deep than you may think! These are the Teachings that God the Parent has wanted to convey to us for a very, very long time over the countless millenniums since the beginning of the universe and that opportunity finally came on October 26, 1838 when Oyasama became the Shrine of Tsukihi (God). Since that time, Oyasama strived for 50 years, half of it in severe poverty while being ridiculed and slandered, to convey the Teachings to us children through Her spoken word, Her written word, and Her divine examples of demonstrating it in Her own life.

Oyasama said, "Dig up the root, the truth of this world," and by this, She is encouraging us to dig deeper into our minds and search for profound understandings of the teachings. The following Ofudesaki verses teach about 'digging up the root.'

*Quickly, try the pondering and then hasten.  
Why are you not preparing to dig up the root?*

*If you have but truly dug up this root,  
this path will become truly promising.  
(Ofudesaki Part V: 64, 66)*

*If only you have dug up this root completely,  
no one will be your match, whoever one may be.  
(Ofudesaki Part V: 86)*

Doesn't this sound very promising? Oyasama is encouraging us to ponder and dig up the truth of the world so that, with a profound understanding of the Teachings, no one will be your match!

### **Are You Ready?**

Question: How many of you are proud to be Tenrikyo?

Question: How many times do you think you

have been reborn and how many lifetimes have you lived?

The Truth of Origin says we “were reborn 8,008 times as worms, birds, beasts and the like.” What dinosaur were you? Exactly how many lifetimes in the so-called “human form,” we may not be sure, but there is a great possibility that you have lived many, many lifetimes. And as Tenrikyo is only in its 179th Year, I presume that most of us have lived the majority of our lifetimes outside of Tenrikyo and have already experienced the various religions and teachings throughout the world.

The point is, after being reborn repeatedly and experiencing some of the nine-tenths of God’s teachings already given to us throughout the world, in God’s eyes, you were deemed “spiritually ready” and therefore, you were reborn in this life to come across these WONDERFUL TEACHINGS. Your soul is ready to learn the final part of God’s teachings. You should be proud to be given this opportunity...this privilege, to have an encounter with Oyasama and the teachings of Tenrikyo.

YOU ARE READY! Now, do you feel a greater sense of PRIDE AND RESPONSIBILITY? Good!

### **Searching for Profound Answers**

In 1988, I had my first opportunity to teach the English Shuyoka. This was the start of my spiritual journey of searching for profound answers to the many questions I had. As Rev. Toshikiyo Yukimoto was teaching the hand dance for Yorozuyo, I voiced the English meanings as everyone was singing in Japanese. The reaction afterwards was, “That felt good!” I have no doubt that it felt good because their minds were able to comprehend the meanings of the words in English as they sang in Japanese while moving their hands and feet. I thought, “This is it...the Mikagura-uta

should produce a good feeling!”

Presently, aside from the Korean language and maybe Spanish, the Service is sung in Japanese. I know there are two schools of thought on this, one for leaving the Mikagura-uta un-touched and the other for translating it into a singable-danceable English version. I have been singing it in Japanese all my life and my first priority is to try my best to remember the Japanese words and then the hand and foot movements, which leaves very little time for comprehension of the meanings.

Oyasama wrote the words to the Mikagura-uta and taught the melody, as well as how to play the musical instruments. She also taught the gestures to emphasize the meaning of the words and thus, I believe, that the specific hand gestures taught by Oyasama was a form of “sign language,” especially since Oyasama taught that the moving of the hands was the same as “moving the Truth.”

In 1867, Oyasama composed the Twelve Songs for the Teodori. Two years later in 1869, She wrote Ofudesaki Parts I and II, and the next year, in 1870, She composed the Yorozuyo using the first eight verses of Part I of the Ofudesaki. The Yorozuyo contains the gist of God the Parent’s’ Intention with a very important message, and so, Oyasama instructed that it be placed in the beginning, as the “Prelude” to the Songs for the Service.

### **Insight on the Yorozuyo**

At the Tenrikyo Hawai’i Convention in 2011, I shared a very exciting insight I recently only gained in 2010. Although people may say that this is only human interpretation, as I am human, I have no excuse to that, but after all these years of searching, it feels good to have come across this wonderful inspiration. Through the following interpretation of the Yorozuyo, I would like to

explain how comprehension of the verses and paying attention to the gestures Oyasama used, could enhance our understanding to bring out deeper and more profound meanings.

The word “world” (sekai) appears 13 times in the Mikagura-uta but Oyasama used 4 different gestures to express its meaning. By paying attention to the accompanying gesture, you can get the feeling and understanding of that verse in question.

- One was the “Standing Fans” (Song III, verse 3) to depict people of the world coming to the Jiba (sekai ga yori ote).

- Another gesture was the “Turn Around” (Song VIII, verse 3) to signify all people coming from around the world (sekai kara).

- Eight times Oyasama used the “Lift Up” gesture (isami no te) to depict the goal of the Joyous Life world.

- The final gesture is the “World” gesture and it appears in the Yorozuyo in stanzas 1, 7, and 8, with all three being the same. This gesture begins with the left index finger pointing upwards and then moving the left hand laterally a quarter turn to the left.... What could such a gesture mean in depicting the word “world”?

In December of 2009, the head of the Overseas Department, Rev. Yoichiro Miyamori was in Hawai’i and I asked him about the meaning of the gesture for “world” in Yorozuyo. He replied that he never thought about it and that he would inquire. To my surprise, he ended up asking over 20 people and one of them was my wife’s uncle, Rev. Yoshiharu Nakayama. Those two pondered for three days and then while walking down the corridor of the Shinden, Rev. Nakayama suddenly got an inspiration.

He said, “That’s it! The “Yorozuyo no” (show

gesture) depicted by the three “Waves” gesture, represents a vertical timeline from the beginning of the universe to the time Oyasama became the Shrine of Tsukihi.

- Why is God bypassing such a tremendous amount of time and effort? The creation process is such a majestic feat—the billions of years of stellar and planetary formations including our earth—and then, when compared to the rest, the rather short period of human evolution and history until 1838?

- To think that God the Parent had put this entire vertical timeline into three short “Waves” gesture, is hard to comprehend. But, this may be a valuable insight into the boundless heart of God the Parent, Who exerted such tremendous effort into the Creation of this universe, this world and us human beings, and yet, simplified it all into just three short movements!

- Then, with the next gesture, despite God’s super amazing Creation of the Universe, it seems that the humble heart of God is saying, “Never mind about all that, because it is from NOW that is important!”

Please keep this in mind, because I will connect this to one more part in the Yorozuyo later!

The next word in stanza 1 is “world” (sekai), depicted by the “World” gesture.

- Rev. Nakayama explained that the left index finger pointing up could be Oyasama, through Whom God will teach something very important.

- And the lateral movement to the left represents the horizon of this earth, meaning here on this earth plane, and the leftward movement means something of unique importance.

- There is only one other place in the Mikagura-uta that we move to the left and that is for the very important “lean on God” concept also depicted by a very unique gesture.

- The “World” gesture appears three times and is unique to the Yorozuyo, therefore, I truly believe that there is a clear intent to depict a very special meaning!

- Although the focus seems to be on the word “world,” there is a profound meaning of “through Oyasama, on this earth, teaching us the Truth of Origin.”

In stanza 2, it begins with the “High Throw” (tate nage) gesture and there are only two times this unique gesture is used and both are found here in the Yorozuyo, stanza 2 and 5.

- This unique gesture is reserved for something very special in the eyes of God the Parent. That is why it appears only two times. The gesture itself may signify something joyous or a feeling of elation as seen in some Japanese folk dancing. (For example, Awa Odori)

- In stanza 2, the “High Throw” gesture depicts “so should it be” (sono hazu ya) with ‘it’ having reference to the fact that human beings do not know the important thing, the Truth of Origin, that God has yet to teach us.

In stanzas 3 and 4, we are taught that God the Parent appeared personally to teach all things in full detail and talks about the Jiba and its origin of which we humans do not yet know.

In stanza 5, the second of the two “High Throw” gestures unique to Yorozuyo, is used to depict “this origin” (kono moto o) once again referring to the Truth of Origin, through which we will learn of the PURPOSE and GOAL of human Creation and thus, begin to yearn for our roots.

In stanza 6, the message is quite clear. The desire to listen (kikitaku ba) must originate from us and with that intent to learn, we should then inquire to God (tazune kuru nara) and God will then teach us about the origin of any and everything. Although

the tricky hand and feet gestures may indicate what the learning process might be like, it is clear that the intent must first originate from our own minds.

In stanza 7, God is saying that when God has come forth and all things in detail have been taught, including the Truth of Origin, then the “World” gesture (sekai) is used to connote the idea that “through Oyasama, on this earth, My children who now know the Truth of Origin,” and with this knowledge, one and all will become spirited! (ichiretsu isamu nari)

And finally, in stanza 8, the Intention of God to quickly save us is emphasized, and for the third time, the “World” gesture (sekai) is used, to connote that “through Oyasama, on this earth, My children who now know the Truth of Origin,” and with this, minds of all I make spirited! (kokoro mo isame kake)

This interpretation came to me in March of 2010 as I prepared to teach Shuyoka for my fourth time. With the newfound meaning for the “World” gesture of “through Oyasama, on this earth, My children who know the Truth of Origin,” along with other newfound interpretations, the FEELING of the Yorozuyo was totally transformed in my heart and every time I sang the Yorozuyo, my eyes were often filled with tears of joy!

Allow me to explain the “Yoshi, yoshi” at the end of the Yorozuyo. Though I have often inquired about its meaning, the answer eluded me until 2010, when the “feeling of these words” came to me as we practiced the Yorozuyo during Shuyoka.

Let us go back to the first stanza, to “Through all ages” (Yorozuyo no) with the “Waves” gesture representing a vertical timeline encompassing billions and billions of years.

At the start of the universe, God had already clarified the purpose and goal of human creation.



Now, if you think from the standpoint of God the Parent, Who nurtured and guided us with utmost patience throughout the long millenniums of time, waiting and waiting and waiting to teach us the Truth of our Origin and share in our Joyous Life, and FINALLY, the chance came when Oyasama became the Shrine of God in 1838! After waiting with tremendous patience, can you imagine the feeling of God Our Beloved Parent, in wanting to say at the end of Yorozuyo, “Yoshi, Yoshi, This is good, this is good! Now I can finally teach My children what I truly set out to do!”

There is tremendous, Parental love in these words, “Yoshi, yoshi” at the end of the Yorozuyo! Please, try to sing it with that same feeling, otherwise, I feel we will be doing a severe injustice to the Parental Heart of God!

We have just dug up part of the root and gained some invaluable spiritual insight! In 2006 at the Tenri Forum, I talked about Part II, Choto Hanashi and its connection in a nutshell to the Truth of Origin. In 2013, I talked about the Seated Service Part I and the “Hands in Prayer” gesture as interpreted through the Hawaiian self healing technique, Ho’o Pono Pono. Please study these again before returning for the 130th Anniversary. Let us try our best to do the Service correctly and continue to “dig up the root” as Oyasama is encouraging us to do.

I have one homework assignment for you to do before the 130th Anniversary of Oyasama. In Song I of the Mikagura-uta, “Fifth, The providences shall come forth” (Itsutsu, Ri o fuku), why is the ‘hands in prayer’ gesture pointing down to the left? This is the only place where the ‘hands in prayer’ gesture is not pointing up. Let us work together on digging up this root.

In conclusion, I would like to share something

that I heard recently that proved to be very inspirational to me. I assume that most of you are familiar with the 2:00 PM siren that is heard every day in Ojiba, which plays the melody of one verse of the Yorozuyo and ends with Namu Tenri-O-no-Mikoto. And I also assume that all of you do know what it represents? What happened on January 26 at 2:00 PM? The present head minister of Honjima Grand Church, Rev. Kanta Katayama, is also involved with the Tenrikyo Students Association at Church Headquarters. At one activity, they were sitting in Oyasama’s Sanctuary waiting for the 2:00 PM siren. After it ended, he turned to his side and asked the elementary school girl next to him if she knew the meaning of the siren. She replied, “Yes, that siren reminds us of the time when Oyasama set out to do world salvation.” Is this what you were all thinking?

Please, focus on THIS MEANING from now on! The everliving Oyasama left the constraints of Her physical self to save all Her children around the world and She is still working for world salvation. Let us continue to ‘dig up the root’ and internalize the teaching deep inside of our souls. I hope I have given you some spiritual inspiration so that we may greet the 130th Anniversary of Oyasama in 2016 with a newfound spiritual strength and a sense of pride. Join me to “dig up the root” and gain profound understanding so that no one will be your match.

And lastly, PLEASE BE PROUD to be given this PRIVILEGE to have an ENCOUNTER WITH OYASAMA and the TEACHINGS OF HEAVENLY TRUTH!

Thank you for your kind attention.

# Tid Bits

## Associations' Reports

### WOMEN'S ASSOCIATION

Happy New Year! I would like to thank all our members for your sincere efforts and dedication throughout the past year. Oyasama's 130th Anniversary will be conducted on January 26th, let us continue making efforts to bring joy to the everliving Oyasama. I look forward to seeing all of you in our activities and humbly ask for your continuous support. Mahalo!

#### **Nuuanu Hale Visitation**

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

#### **New Year's Party**

January 11th (Mon) 10:00 a.m.

\*February meeting will not be held.

#### **Women's Musical Instruments Practice**

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

\*The January Grand Service luncheon hinokishin is assigned to Honjima group.

### BOYS & GIRLS ASSOCIATION

The New Year gives us an opportunity to reflect on the past year and to give thanks to God the Parent, Oyasama and all of you for your support and guidance throughout the year. The process of the nurturing the next

generation is so vital to the future of the Path. We look forward to the 130th Anniversary on January 26th and again ask for your support for 2016. Mahalo!

#### **Leadership Camp & New Year's Park Cleanup & BBQ Picnic**

Our annual leadership camp is scheduled for Saturday, January 30 through Sunday, January 31, 2016 at Rainbow Hale, with the park cleanup & BBQ picnic on Sunday at Moiliili Old Stadium Park. The Leadership camp will start promptly at 10am and welcomes all students ages 12 and older. Registration application and camp fee of \$10 is due no later than January 17th – please submit to the Dendocho's office.

The New Year BGA Park Clean up and BBQ picnic starts at 10:00 a.m. on Sunday. This free event is open to all children and their families. To help us with the menu planning, we need an approximate headcount of people's attendance. Please let Dendocho or your respective churches know of your family's attendance. Desserts are welcomed! For more information, contact Rev. Audrey Suga-Nakagawa at 722-8885 or [audsn@hawaii.rr.com](mailto:audsn@hawaii.rr.com)

#### **Spring Camp & General Meeting 2016**

The 41st Annual BGA General Meeting and Spring Camp will be held at the Cultural Center campus from March 25th (Fri) to 27 (Sun). The General Meeting will be on 3/26th (Sat) at 10:00 am immediately after Yohaishiki.



# The Hungry Reporter

I notice there is always a demand for any kind of great chicken recipe. When I began cooking, my ears would always perk up whenever I hear about a new good one. I found this recipe recently and I hear it tastes like chicken enchiladas. The ingredients are merely suggestions. Go ahead and dare to add ingredients that will up its popularity for you! I know you will enjoy this one!!

## Salsa Chicken

### Ingredients:

- 4 Skinless, Boneless Chicken Breast halves
- 4 tsp Taco Seasoning Mix
- 1 Cup Salsa
- 1 Cup shredded Cheddar Cheese
- 2 Tbsp Sour Cream (optional)

### Directions:

1. Preheat oven to 375 degrees F (190 degrees C)
2. Place chicken breasts in a lightly greased 9x13 inch baking dish. Sprinkle taco seasoning on both sides of chicken breasts, and pour salsa over all.
3. Bake at 375 degrees F (190 degrees C) for 25 to 35 minutes, or until chicken is tender and juicy and its juices run clear.
4. Sprinkle chicken evenly with cheese, and continue baking for an additional 3 to 5 minutes, or until cheese is melted and bubbly. Top with sour cream if desired, and serve.



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## January Calendar 2016

3 <sup>rd</sup>	Sun	Mochi Pounding at Sheraton Princess Kaiulani Hotel		10:00 a.m.
4 <sup>th</sup>	Mon	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
		WA Committee Meeting	Mission HQ	7:00 p.m.
5 <sup>th</sup>	Tue	TCC Grand Service	TCC	10:00 a.m.
6 <sup>th</sup>	Wed	Mochi Pounding at Royal Hawaiian Hotel		10:30 a.m.
8 <sup>th</sup>	Fri	Adopt A Hwy Cleanup Hinokishin	Meet @ Mission HQ	9:00 a.m.
9 <sup>th</sup>	Sat	WA Nuuanu Hale Visitation	Meet @ Mission HQ	9:30 a.m.
10 <sup>th</sup>	Sun	Mochi Pounding at Ohana Festival of Japanese Cultural Center of Hawaii		11:00 a.m.
		Ms. Yoshiko Nakamori to return to Jiba		
11 <sup>th</sup>	Mon	WA Monthly Meeting	Mission HQ	9:00 a.m.
		TCC & Bunko Joint Comm. Meeting	TCC	7:30 p.m.
12 <sup>th</sup>	Tue	WA Narimono Practice	Mission HQ	9:00 a.m.
13 <sup>th</sup>	Wed	YMA Meeting	Rainbow Hale	7:30 p.m.
14 <sup>th</sup>	Thu	BGA Meeting	Rainbow Hale	7:30 p.m.
16 <sup>th</sup>	Sat	BOD Meeting	Mission HQ	2:00 p.m.
		TSA Hinokishin & Sleepover	Mission HQ	6:30 p.m.
17 <sup>th</sup>	Sun	Mission HQ January Grand Service	Mission HQ	9:00 a.m.
		Sunday School	Rainbow Hale	After Yorozyuo
		Aloha Band Practice	Mission HQ	1:30 p.m.
		Kyoko Gakuen Host Family Orientation	Mission HQ	1:00 p.m.
18 <sup>th</sup>	Mon	Mr. Motonori Mukai to return to Jiba (until January 31)		
21 <sup>th</sup>	Thu	Bishop Yamanaka to return to Jiba (until February 2)		
23 <sup>rd</sup>	Sat	Mrs. Yamanaka and her son to return to Jiba (until January 30)		
26 <sup>th</sup>	Tue	Yohaishiki (26th day service)	Mission HQ	9:00 a.m.
30-31	Sat	BGA Leadership Camp	Mission HQ	
31 <sup>st</sup>	Sun	BGA New Year's Cleanup & BBQ	Old Stadium Park	10:00 a.m.