

# Origins

No. 298 June 2016



Joint General Meeting for Women's Association, Young Men's Association and Young Women's Club was held on May 14th in the presence of YMA Headquarters Vice Chairman Shozo Yamazawa.

*Tenrikyo Mission Headquarters of Hawaii*

---

## RELAY ESSAYS by Bishop & Mrs. Yamanaka & Board of Directors

---

### *Melvin Iwata*

---

In April of 1970, I returned to the Jiba for the first time during Oyasama's birthday celebration. In those days, beginning from Oyasama's birthday on April 18th, the Main Service was performed everyday for 10 consecutive days. The Church Headquarters was always full with so many people and it was very lively and cheerful. Also, at the same time the Exposition 70 was being held in Osaka, therefore, we had so many buses arriving at the Church Headquarters everyday. These bus loads of people not only came for Oyasama's birthday celebration but also to visit the Exposition in Osaka. That was my first experience in returning to and being at the Jiba, our Church Headquarters, and I was truly impressed and overwhelmed with emotion at the wonderful festive atmosphere.

On this trip together with me was Rev. Ronald Yama who returned to the Jiba to prepare himself to become the next head minister of Kalihi Church. Together with Rev. Yama, I entered the 3 month Spiritual Development Course from May. In those days there were no English classes for the Spiritual Development Course so we had to attend the Japanese classes with everyone else. Due to Rev. Yama's sincere assistance and support, I was able to complete the 3 month program successfully. It was a very wonderful and enlightening 3 months and I was very sad that it had to come to an end.

Rev. Yama belonged to Ushigome Grand Church so one day he invited me to come

over to visit him at his dormitory. It was still a very new and a beautifully constructed dormitory. At that time, he introduced me for the first time to the head minister of Ushigome Grand Church, Rev. Eiji Ozaki.

My first impression of Rev. Ozaki who was wearing a big smile, from ear to ear, was "what a jolly, cheerful person!!" He shook my hands and welcomed me with open arms. He made me feel so comfortable with his friendly smile and he immediately took me for a tour beginning with his residence and then, to all the different floors of the dormitory.

Although I had met him for the first time, he treated me like I was a very important guest that he had known for a long time. During the 3 month Spiritual Development Course, I visited Ushigome Grand Church dormitory on several occasions and whenever I met him, he always greeted me with that same big, friendly smile that brought so much comfort to me. I also noticed that he greeted everyone in the same way, whether they were returning followers or they were the Spiritual Development Course students staying at his dormitory.

Thereafter, whenever I returned to the Jiba and had the pleasure of meeting him somewhere at the Church Headquarters, he always greeted me with the same smiling face and with words of encouragement that lifted my spirits.

**Continued on page 13**

## May 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.

God the Parent, You revealed Yourself to this world by receiving Oyasama as the Shrine and manifested the truth of origin of human creation, thus laying the Path to guide us toward the Joyous Life. Taking to heart this true Teaching, we are living in joy and high spirits as we feel Your blessings each and every day, while trusting in the daily guidance of the everliving Oyasama. Today is the day we are granted to conduct the May Monthly Service at this mission headquarters. 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, earnestly praying for world salvation. We will be joined by brothers and sisters of the path who have looked forward to this day and have gathered here today in singing the Songs for the Service in unison. As You watch us, we hope You will be spirited as well.

From the end of last month through this month, All Tenrikyo Hinokishin Day is being held at various venues in Hawaii, drawing a great number of participants, expressing our joy of faith as well as our gratitude for God the Parent's blessings, thus sprinkling a good fragrance of the teachings to the local community. All the Yoboku and followers of this congregation shall continue to encourage one another and keep making good efforts to engage in hinokishin and nioigake while being always mindful of salvation work, paying attention to those around us, and finding opportunities to convey the teachings to as many people as possible. This year's joint general meeting for the Hawaii Young Men's Association, Women's Association and Young Women's Club was held in a lively manner yesterday in the presence of Rev. Shozo Yamazawa, vice chairman of Young Men's Association Headquarters. The participants were able to enhance their awareness, enthusiasm, and sense of mission as members of the respective associations.

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-heartedness with God, single-hearted joyousness and single-hearted salvation here in Hawaii. All of us, who have been drawn to this Path, are determined to continue making daily efforts to grow spiritually hereafter, by always engaging ourselves in hinokishin, spreading the fragrance of the teachings, and salvation work, so as to respond firmly to the intention of the Parent. 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 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 May Monthly Service Sermon

*Mrs. Nanae Shiiba*     *Spouse of Head Minister of Kailua Kona Church*



I would like to offer my congratulations as we have just completed the May Monthly Service joyfully and spiritedly. I was asked by the bishop to deliver a sermon and by doing it, “I could receive a years worth of merit, or toku.” I thought, through this I could receive merit! I have been given the opportunity to study. Therefore, I am filled with joy and gratitude. I am not accustomed and ashamed of speaking in front of people since I was a child in spite of my fairly large physique. However, since I have been given this opportunity, I stand before you today. I would like to thank my interpreter, Rumi Miyauchi, who translated my sermon. May I have your attention for a short while.

## **My Childhood**

I didn’t like to study so my father strongly suggested, “When you are young you have to study hard. If you don’t want to go to college then attend the junior seminary school, Senshuka, in Jiba.” I simply thought that junior seminary school, Senshuka, was a school that taught about the teachings. But

I was greatly mistaken.

First year students have training at the three day drill camp at the dorm where we learn to say our greetings, answering, saying our course number, and as a group we would yell from our stomachs. In the middle of the night the staff would blow the whistle, and yell, “get up” and we would have to quickly fold our blankets and mattress to the original form, change our clothes and assemble downstairs and have roll call. All in 5 minutes. Then we would once again lay our mattress and blankets, change and go to sleep, and be awoken again over and over until we are able to do it smoothly.

We learned etiquette on entering and leaving the classroom, and to eat quickly and be attentive of our instructors during meals. If they were finished with their meal, we had to put away their plates. During the three day drills, we would master the attitude for junior seminary students, necessary for the two years of our school life.

We once had a cameraman from the Tenri Jiho, Tenrikyo Newsletter, who came to take pictures of us. However, as he saw us desperately trying our best during the drills, all he could say was, “please do your best,” and left without taking any pictures of us.

During the drills, I thought to myself “did my father know what I was going through during these tough drills?”, and I would think negatively that perhaps he knew. However,

I began to make friends with my classmates and did our utmost to put our efforts together, and comforting each other. The feeling of encouraging one another began to develop with the friends of the path I became to know.

In the second year, we would need to write our graduation thesis. The lecturer for our thesis was an instructor I had feared the most. For when I was in the first year and had our drills as new students, he would swing his *kendo* sword. He was the Daini junior seminary instructor, Rev. Yasui.

These are the words he gave us: “In this world, if you do your utmost you will have good results. If you don’t have good results it is because that person did not put in enough efforts. Therefore many will say that it will all depend on your efforts. Of course making the effort is important. However, it is not only because of one’s efforts that they will have good results. For instance, for farmers to grow crops, they have to plant the seed and give fertilizer. They need to disinfect and also do weeding. Then they have to take care of it with their utmost effort. Then in autumn they will have a good harvest. However, that is not always the outcome. Even though they use their utmost care, if the weather is bad, or if there is no rain when the plants need it the most, or if there is a hurricane the flowers would all scatter. This will not give good results. More than the farmer’s good care, it is due to the blessings from God for good weather that the farmers will be able to have a rich harvest. This does not pertain only to farming, this is for everything. Not

only do you need effort, but from receiving the blessings from God will you be able to have a good outcome. With the blessings from God and the effort from human beings, things will happen. If human’s put in 3 parts of effort, God will give the blessings of 7 parts. So that you will be able to receive the complete providence from God the Parent, please attend the morning and evening services at the Jiba.”

Having listened to Rev. Yasui’s lecture I gained the fighting spirit and motivation to write my graduation thesis and decided on the theme, “the service.” I would like to share with you what I learned in my junior seminary school about the “the service.”

### **The Kagura Service**

For the service there is the Kagura Service at the Jiba, the morning and evening services, and the services that are conducted at the churches. The services at the churches receive the truth of the Jiba. At the 100th Anniversary of Oyasama, the upper dais was removed during the East and West Worship Hall construction so we were able to worship the Kagura Service with our own eyes.

The Kagura Service is performed by ten service performers who descend down the steps from the dais. The Service performers put on the mask and surround the Kanrodai and perform the service along with the nine instruments with the followers filled in the worship halls singing along to the Mikagura-uta.

In the north position is Kunitokotachino-Mikoto, the providence of water. The

performer is the Shinbashira and wears the red lion mask. The mouth of the mask is open and the hair is white.

In the south position is Omotari-no-Mikoto, the providence of fire. The performer is the Shinbashira's wife and she wears the red lion mask. The mouth of the mask is closed.

In the northwest position is Tsukiyomi-no-Mikoto, the providence of support. The performer is a male and wears a male mask with a long nose, like a *tengu*. The hair is red and on his back he wears an orc.

In the southeast position is Kunisazuchi-no-Mikoto. The turtle is the color of soil and is the providence of the female organ, the providence of joining.

In the east position is Kumoyomi-no-Mikoto, the providence of eating, drinking, and elimination, the providence of the rise and fall of moisture. In other words, I think it is to put out so that you can receive.

In the west position, Otonobe-no-Mikoto, the providence of pulling forth which is a male mask.

In the southwest position is Kashikone-no-Mikoto, the providence of wind, the providence of breathing and speaking.

In the northeast position is Taishokuten-no-Mikoto and is a female mask.

To the east of the Kanrodai, Izanami-no-Mikoto is positioned in the north and Izanagi-no-Mikoto stands in the South facing each other.

For the Kagura Service, the signal block will sound between the 18th and 19th verse, signaling that there are 3 verses left. For the last 3 verses, the hand movement for

Taishokuten-no-Mikoto changes to the movement of cutting. The last three hand movement for Taishokuten-no-Mikoto represents the cutting of the root of illness, and the cutting the root of rebellion. After the 21st verse the signal block will sound again. (At churches, the signal block is between the 20th and after the 21st verse)

### **The Position of the Service Performers and its Providences**

There is a profound meaning to where the Service performers stand. Tsukihi in truth is that of Kunitokotachi-no-Mikoto and Omotari-no-Mikoto, the providence of water and fire, warmth and moisture, and therefore are paired and face each other.

Kunisazuchi-no-Mikoto and Tsukiyomi-no-Mikoto are the providence of the male and female organ and so they are paired and face each other.

Kumoyomi-no-Mikoto and Otonobe-no-Mikoto face each other. Kumoyomi-no-Mikoto is the providence of eating, drinking, and elimination, the providence of the rise and fall of moisture. Otonobe-no-Mikoto is the providence of pulling forth of all crops.

Kashikone-no-Mikoto and Taishokuten-no-Mikoto face each other. Kashikone-no-Mikoto, is the providence of breathing and speaking, the providence of wind. When humans are born, Otonobe-no-Mikoto pulls the child out, and Taishokuten-no-Mikoto cuts the ties of the child to its mother at birth. Kunisazuchi-no-Mikoto provides the workings of returning the mother's womb to its original state by the blessings of the

afterbirth or the expulsion of the placenta. This is called childbirth.

The fetus while in the womb lives in the amniotic fluid and does not breathe, so when the baby is born, the providence of Kashikone-no-Mikoto allows the child to breath as soon as the child is born.

When human beings pass away for rebirth, Taishokuten-no-Mikoto cuts the breath of life.

### **The Most Important Teaching to Live**

By understanding the truth of the Kagura Service, we learn the importance on our frame of mind on how to live. Every single person passes away. We all would like to pass away without suffering and quickly. If we think about when we die, we are living on an extended line towards dying, because we are living until we die. In other words, in order to die peacefully we must live a good life on this extended line.

If we live a life that is bad, at the end of the extended line, a miserable death will await us. We are not able to cut the breath of life on our own, so we must live a good life and at the time of passing, give our thanks to Taishokuten-no-Mikoto and have our breath of life severed.

Also, to be able to reach a good death, it is important to have the providence of Kashikone-no-Mikoto, because we need to be able to breath until then. It is also the providence of speaking. We need to use words that are in accord to God the Parent's intention.

God the Parent created humankind to see

us live the joyous life, therefore, we must use words of gratitude and satisfaction in our daily lives so that we can receive the providence of Kashikone-no-Mikoto in full and at the time of passing away receive the wondrous providence of Taishokuten-no-Mikoto.

### **The “Mikoto” of Tenri-O-no-Mikoto**

The kanji for Mikoto is the kanji for “inochi” or life. The foundation for all living things is shown in the hand movements and is also shown right before us. When the part, “Mikoto” is being sung, the performers step toward the Kanrodai and dance the movements of the truth of the providence as one. God the Parent is always working for us.

### **Rev. Shimizu's Invitation**

I returned to Jiba in April 2015, and Rev. Shimizu an affiliate of Chuwa Grand Church said to me, “I invite you to sit with me on April 26th, the Monthly Service of Churh Headquarters. After the morning hinokishin on the 26th for Chuwa Grand Church, come sit with me.” This head minister for the past 21 years has been attending every single monthly service to worship the Kagura Service at Church Headquarters. “Invite?” I thought what a funny way to say that. However I was so happy to be able to attend the Service so I said, “yes, I will.” I was so excited that I woke up at 2 am and went to the main sanctuary by 3 am. Rev. Shimizu attends the evening service on the 25th and sits there all night without moving to save that seat.

From the evening service of the 25th, there are many people in front of the sanctuary saving their seat.

In the front roll of the South Worship Hall, right in the middle, Rev. Shimizu was sitting there, saving me a seat. I finally understood why he said, “invite.” From that point we waited another 5 to 6 hours.

For the first time I saw with my own eyes the Kagura Service. I was so moved and thought, “How wonderful, how divine and austere it is! With the Ten Providences from God the Parent we were created from the muddy ocean nine hundred million, ninety-nine thousand, nine hundred and ninety-nine years ago right at this place.” I felt, “By the Ten Providences from God the Parent each one of us is being kept alive.”

In the Kagura Service, “Ashiki harai” is performed 21 times. Ten times two, which is “doubly sufficient,” means that with the blessings of the God the Parent life is created. Rev. Naokichi Takai was taught by Oyasama that “One is the beginning.”

Chotto hanashi is sung once.

Ichiretsu sumashite kandroda is sung seven times in sets of three’s. At church services, it is sung three times in sets of three’s which equals to nine times. I am taught that it signifies the nine body functions: eyes, ears, nose, mouth, right and left hand, right and left leg, and the male or female organ. These nine functions are being lent to us by God the Parent so we must always be grateful to use them and not to forget to give our thanks. With this understanding, Oyasama taught us to perform it nine times.

## **The Heartbeat of the Fetus and the Service Rhythm**

I was told by a head minister, that the minister had watched a television show about the sounds that can be heard from the womb of pregnant mothers. When a device is placed on the abdomen, the sounds that you can hear are, “dokkin, sha, dokkin, sha.” “Dokkin” is the sound of the heartbeat, and “sha” is the sound of blood flowing out from the heart, therefore the, “dokkin sha.”

The head minister said, “The rhythm of life sounds like the wooden clappers and cymbals, “kachi chan, kachi chan.” “Kachi” is the sound of the heartbeat, and “chan” follows it which is the sound of blood flowing out from the heart. “This sound is the sound of life.”

“With this Service life is renewed.”

In the Life of Oyasama, Oyasama instructed, “Also, it will not do to make even a single mistake in the manner of moving your hands. Through this Service, one’s life can be renewed. So important is this Service.”

By doing this service, even a short life of three months, half a year, can be prolonged by doing the service. The dais of a church where the service is performed is the place where life can be replaced.

## **The Truth of Six**

At churches, there are six service performers who dance to the service. There is an explanation to this in the Osashizu.

“There is truth to the six. From this truth it will begin...begin with the truth of the six.”

(Unofficial translation) Meiji 22 May 25



The truth of the six pertains to the six providences: Kunitokotachi-no-Mikoto, Omotari-no-Mikoto, Kunisazuchi-no-Mikoto, Tsukiyomi-no-Mikoto, Kumoyomi-no-Mikoto and Kashikone-no-Mikoto. We are taught that the six providences are the six functions of the body.

Another explanation of the Truth of the Six, “begin with the truth of the six” pertains to six instruments used at the time of human creation, Kunitokotachi-no-Mikoto, Omotari-no-Mikoto, Izanami-no-Mikoto, Izanagi-no-Mikoto, Kunisazuchi-no-Mikoto and Tsukiyomi-no-Mikoto and that the hexagon shape of the Kanrodai is from the truth of these six providences.

### **Grateful for the Service**

I feel grateful for being able to do the service when I think of Oyasama whom I can not see, but through the songs in the Mikagura-uta, or when I am reading the Ofudesaki, I can hear Oyasama’s words directly. For this I am truly grateful. It is because by singing the Mikagura-uta wholeheartedly I feel the workings of the ever-living Oyasama.

### **The Monthly Service**

The monthly service’s performed at churches receives the same truth as the Kagura Service that is performed at Jiba. For the followers that attend church services, this service will sweep away the dust of our minds, cut the bad innen that causes problems and illness of people and lead them towards the Joyous Life. Through the service we also pray for the happiness of everyone in the

world and the realization for the completion of the stone Kanrodai.

### **The Fifty Years of the Hinagata, the Divine Model**

The fifty years since the teachings were founded, those fifty years of Oyasama’s life was the purpose of completing the Service. Oyasama, Herself, created the Mikagura-uta, the music, taught the hand movements, and the instruments for the Service. Even through the harsh oppression from the government, Oyasama urged for the completion of the Service. She even endured the many times of being interrogated and imprisoned.

For the purpose of world salvation, Oyasama gave us the long fifty years of the Divine Model.

Then on January 26, 1887, everyone risked their lives so that the Kagura Service could be performed. While listening to the sounds of the Service, Oyasama shortened Her term of life of 115 years by 25 years and hid Her physical self. Through this we can understand the significance of the Service and God the Parent’s fervent desire to save all of God’s dear children through this Service.

Oyasama is ever-living, and as always, She is at the Residence of Origin leading us on this path of world salvation. When we are able to understand God the Parent and Oyasama’s divine will, then we will be able to perform the service sincerely and make the earnest effort to spread the teachings and engage in salvation work so that we will have more people to attend the service. Thank you very much for your kind attention.

# ***Faith Experience Speech at Joint General Meeting***

## ***by Blayne Mima of Koshinokuni Hawaii Church***

Good morning. First off, I would like to thank Moses for giving me less than 2 weeks to write this. Thanks ah! And to my family for helping and supporting me so could think of something to share today.

For those who don't know me, my name is Blayne Mima. I was born and raised into the Tenrikyo religion. But just because I was born and raised Tenrikyo, didn't mean I was a full fledged believer for my entire life. Growing up with 4 sisters and no brothers, was interesting and fun. Even though my sisters would love to dress me up and would always take care of me, even till this day, not the dressing me up part, I've always wanted a brother. When my mom would take the 4 kids shopping, the cash register clerk would be like "oh, wow, 4 girls," then she would always have to correct them saying "no, 3 girls, 1 boy." I guess I was a pretty damn good looking girl back then.

When I was around 7 or 8 years old, my mother was pregnant with number 5. I can still remember clearly when my parents came home to tell us that they were having a girl. I cried my eyes out begging my mom to return it and get a boy instead. But once she was born I was happy, maybe hoping that she'll turn into a boy one day. But that never happened. I guess we wish or ask for some crazy things when we're young.

About 18 years ago, I was struggling in life with many different things. Getting

into fights at school, barely passing classes and some other things. I put my parents through a lot of stress. Luckily they only had one boy. I was always interested in cars, fabrication or anything mechanical. But not knowing anyone to teach me made it hard. I met some people who were a part of a well known racing crew in Pearl City. I was told if I wanted to be a part of them, I would have to ask the boss of the crew.

One day, I ran into this guy. Nervous and not knowing what he would say, I approached him. Telling him that I was told that I would have to talk to him. Most people would think "who this kid and why is he talking to me." His response was, "what you doing later tonight? Come by my place and we'll talk." Unsure of what was going to happen, I showed up and we talked. His name is Scott. He didn't judge me by my age, appearance, knowledge, or anything but was just seeing what kind of person I was inside. From that night on, we hung out all the time. He took me under his wing as his little brother. He taught me many things, anything from building and fixing cars to sharing his own personal experiences to me hoping I learn from it. He introduced me to many people, as he was a very well known person in the automotive industry. Many would wonder or comment to him why he took such a young kid under his wing but his response always was, "no matter, take care of him whenever he needs

help.” Because many people respected him, they never questioned his decision. I was very surprised by how many people would just listen to him just because they respected him. That taught me that respect is earned, not bought or expected just because of your title or knowledge.

Scott was never a religious guy. He always had his doubts and questions. But as we would spend long nights talking, he became intrigued by the teachings as he was already doing many of the things taught by God the Parent without even knowing it.

Many nights went on helping others with anything, from wrenching to fixing roofs. Of course, drinking and just talking about any and everything about life, hopes, dreams, goals, and dumb ideas always came after the job was done. Some nights he would drink to the point where we would have deep conversations. Funny thing is he actually made more sense when he was drinking than sober, when it came to these deep and personal conversations. His main thing was “you only live once, do what you like do and enjoy life. Never mind what others think or tell you what you supposed to do, as long as you know deep inside that what you are doing is right.” He was the type of brother that would be there no matter what. From being at all my graduations, to towing me home when I was stuck on the side of the road at 5 am.

In 2007, Scott collapsed at home. Luckily, one of his roommates at that time was home and heard him, and he was taken by ambulance to the hospital immediately. I

got the call that he was in the ER, and didn’t know what his condition was but it didn’t look good. The first thing that came to mind was to call my dad and ask him to pray for him and administer the Sazuke. I asked his parents and his soon to be wife if it was ok and they said that he would probably want that. As my dad administered the Sazuke, I could see tears running down his face. Relieved that he was aware of what was going on, I felt a little better. His liver had shrank to about the size of a golf ball from too much drinking over the years. As we visited him for the next few days, his condition got better and before we knew it, he was ok to be discharged. After he was discharged, he made an effort to come to our church to have the Sazuke administered. Although he got better, he was on medication and also on a waiting list for a liver transplant. After a month or so, he was able to return to work, got married and still completed many things he wanted to.

Although he had to quit drinking completely, he still went on with life trying to help others with whatever he could and lived life to the fullest. Never complaining about his own pain or suffering.

About 5 years later, I received a call saying he was admitted to the hospital. I called my dad and asked him if he could meet me there and administer the Sazuke. When I got there, they were still running tests and seeing what they could do for him. As I waited in the waiting room full of his family and friends, I felt helpless. My dad was allowed to go in by himself to administer the Sazuke. As his

mother came out of the room crying, she gave me a hug and thanked me for always being a good friend to him and always sticking by his side through all the years. I thanked her for raising such a big-hearted son who took care of me over the years, and treated me like a real brother would. I now knew things were not good. I was finally able to see him. He was in a vegetable state due to having a brain aneurysm and being a hemophiliac; they could not stop the bleeding. My parents and I visited him everyday, administering the Sazuke hoping for a miracle. He was on life support for the next couple days.

On the 2nd night, his wife pulled me aside and told me that she was told by the doctors, because of his condition, she would need to decide by tomorrow whether to pull the plug or not, because keeping him on will not help him anymore and will just make it worst for him. She asked me what she should do. A decision like this is never easy for anyone so I didn't know what to say except the first thing that came to mind. I told her "I know it's hard for you to understand or believe and I'm not trying to get all religious on you but try to just fully rely on God the Parent and God will take care of things. Just do that and don't think about the decision you have to make." By that time, it was already close to midnight, so I left to go home. I prayed to God the Parent to help him and his wife.

The next morning, I got a call from her saying that he passed away peacefully while she was alone with him in the room, just around the time that they would usually

have breakfast together on Sunday mornings, as that was his favorite thing to do. As we all gathered at the hospital for our final goodbyes, my dad had me do the last Sazuke before the transferring of the soul. This was probably the hardest ones I had to do. With tears rolling down my face, and a room full of non-Tenrikyo people, I was able to administer his last Sazuke. His mother then gave me a hug, crying, telling me thank you for everything.

As the plans for the funeral service were being made, I was asked if my dad could do the funeral service. My dad said he would be more than happy to do it for him, especially after all things he did for my son. Some relatives argued why they were having a Tenrikyo funeral service when Scott and his wife's family come from a Buddhist family. Their parents were not full Buddhist believers but just grew up around the Buddhist religion, mainly for funeral services, burials etc...I didn't want to get in the middle or cause any family problems so I told them that it's ok and whatever they want to do is fine. His parents and wife told the relatives that this is what he would've wanted. He would've wanted it the Tenrikyo way so that's how we are going to do it.

As the day of the funeral came, I was nervous as I was asked to give the eulogy along with being an officiant for the service. But with the support of my family, we were able to perform the funeral service. Over 350 people showed up for the funeral service. After the funeral service was done,

many of them approached us asking what Tenrikyo was and that they never heard of it. Complimenting us on how nice and simple the service was. I felt like this was Scott's way of helping me grow and spread the name of Tenrikyo one last time. Because so many people respected him because of the way he was, I believe it made people curious to what it was that he believed in and what the teachings were even though he was not a follower.

Since then, his mother has been attending every monthly service at our church. Although they lost their son and only child, they always tell me how they gained a son and are very happy to still have me around. All these signs

of God the Parent's workings strengthened my faith.

It has been over 3 years since I lost my brother, but not a day goes by without thinking about him and the things he taught me over the years. Today is actually his birthday and the reason why I decided to speak about him. It just felt like a coincidence. One last thing I would like to share with you. He would always tell me, "always be humble no matter how good you get at your job or anything in life, as there is always someone else who is better than you and no one wants to help or teach someone who thinks they are better than them."

Thank you for your time.

---

## **Continued from page 2**

In January of this year, when I returned to the Jiba for Oyasama's 130th Anniversary, our group was accommodated at the 38th Moya dormitory. Everyday I would have to pass by the Ushigome Grand Church dormitory when going to the Main Sanctuary. I started to recall those days 46 years ago when I first returned to the Jiba, and how Rev. Eiji Ozaki, the third head minister of Ushigome Grand Church touched my heart and left such a positive impression on me.

The late Rev. Eiji Ozaki had published several books pertaining to the teachings of Tenrikyo. In his memory, I would like to end my essay by sharing an excerpt from one of his books which has been translated into English entitled, "Mind That Attracts Happiness."

"God will stand firm for us if we just trust

in God and settle the mind in divine truth alone as we proceed through life. God will work for us in any way that is appropriate, so long as we keep our minds connected to the teachings and settle the mind in God's intention alone. What is important is for us to make sincere efforts to work spiritedly for the path that saves the world, the path of the ultimate teaching. Worrying about the future and doubting the Parent will only result in our becoming even more entangled in a maze of confusion, worry, and doubt. Instead, taking a step forward with trust in God is the way to find brightness and joy; it is an important step toward happiness."

I would like to conclude my essay by thanking Rev. Ronald Yama for introducing me to such a wonderful, humble and sincere spiritual leader.

# Tid Bits

## Associations' Reports

### WOMEN'S ASSOCIATION

Thank you for participating in the joint general meeting for Women's Association, Young Men's Association, and Young Women's Club. It was nice to see families of three generations participating in the meeting. Let us live each day with a mind of gratitude in our actions and words so that the joy of faith will continue to be passed down to the generations to come.

#### **Bazaar Sewing Hinokishin**

Every Wednesday 9:00am - 12:00pm  
At West House

#### **Nuuanu Hale Visitation**

June 11th (Sat) 9:30 a.m.

#### **Monthly Meeting**

June 13th (Mon) 9:00 a.m.

#### **Narimono Practice**

June 14th (Tue) 9:00 a.m.

\*The June Monthly Service luncheon hinokishin is assigned to Godo A group.

### BOYS & GIRLS ASSOCIATION

#### **Children's Pilgrimage**

The Children's Pilgrimage dates for the Hawaii Group are 7/24, check-in 4pm at 38th Moya to 7/30, checkout at 9am (Shohi checkout 10:30). To date, we have 75 people confirmed

to participate in this year's pilgrimage which include the Aloha Band and 9 Shohi students and one counselor.

The pilgrimage includes children's theme attractions, night parade, welcome party, and an exchange program with children from other countries. Hawaii group will be performing the "Hawaiian Roller Coaster Ride" during the parade and welcome party. Practice schedule will be announced for all participants. The Kaigai Shohi (Overseas Boy's and Girl's Hinokishin Corps) is a unique program for kids aged 12 - 15 years old. Participants from Taiwan, Korea, Brazil, Australia and the U.S. join Japanese counterparts in serving cold tea to the hundreds of thousands who "return" to Jiba and participate in annual Children's Pilgrimage activities.

The cost of staying at 38th Moya for non-shohi participants is: 6 nights' accommodations and 17 meals are as follows: Adult (12 & above): 10,250 yen, Child (5-11): 9,050 yen, Children 0 - 4 years old are free. Shohi participants' and counselors' meals and accommodations are covered by BGA HQ (except for two meals and one night stay 7/24). Airfare subsidy is provided for Shohi and band members by the Hawaii BGA. For more information, contact Rev. Audrey Suga-Nakagawa at 722-8885 or email: [audsn@hawaii.rr.com](mailto:audsn@hawaii.rr.com). Prayer service and mandatory orientation meeting for all pilgrimage participants is on Sunday, June 26 at 7pm at MHQ. The Tenrikyo blue T-shirts will also be sold and distributed at this time. The 38 Moya lodging and meals fees will be collected in advance for all participants at the June 26th mandatory meeting. The 38 Moya fees must be paid in yen. Mahalo!



# The Hungry Reporter

I have a friend, a fellow cast member that visited us recently from Disneyland Anaheim. When she worked here in Hawaii Chicken Long Rice easily became her favorite. We found a great recipe at Foodland to serve at her gathering. This was by far the best I've ever tasted. Not a difficult recipe and definitely a crowd pleaser.

## Chicken Long Rice

### Ingredients:

6 Slices 1/4-inch-thick piece of ginger, smashed	1 tsp Hawaiian Salt
2 Cloves Garlic, peeled and smashed	4 oz Bean Thread (cellophane) Noodles
5 Cup Chicken Broth	6 stalk Green Onion, cut into 1/2 inch slices
3/4 lb Bone-in Chicken Thighs	Shoyu as needed
	Chili pepper water as needed

### Directions:

1. Combine ginger, garlic with stock in a heavy saucepan.
2. Wash and drain chicken thighs and add to stock mixture with salt. Simmer, uncovered, until chicken is cooked through, 25 to 30 minutes. Skim through out the cooking process.
3. Transfer chicken with a slotted spoon to a cutting board and cool.
4. Shred meat into 1/4-inch-thick pieces, discard the skin and bones.
5. Stir noodles into broth and simmer, uncovered, until noodles are translucent, about 6 minutes.
6. Stir green onions into broth along with chicken. Adjust seasoning with shoyu and chilipepper water.

### Notes:

This dish is great for using the left over carcass of a roasted chicken. Follow instructions replacing the thigh for the carcass. You can also use thigh meat and a carcass to get more flavor into the broth.



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

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

## June Calendar 2016

2 <sup>nd</sup>	Thu	Monthly Community Hinokishin	Meet @ Mission HQ	9:00 a.m.
4 <sup>th</sup>	Sat	YWC Study Session	Mission HQ	10:00 a.m.
6 <sup>th</sup>	Mon	Monthly Nioigake Day	Meet @ Mission HQ	9:00 a.m.
7 <sup>th</sup>	Tue	TCC Monthly Service	TCC	9:30 a.m.
10 <sup>th</sup>	Fri	Adopt A Hwy Cleanup Hinokishin	Meet @ Mission HQ	9:00 a.m.
11 <sup>th</sup>	Sat	WA Nuuanu Hale Visitation	Meet @ Mission HQ	9:30 a.m.
13 <sup>th</sup>	Mon	WA Monthly Meeting	Mission HQ	9:00 a.m.
		TCC & Bunko Joint Comm. Meeting	TCC	7:30 p.m.
14 <sup>th</sup>	Tue	WA Narimono Practice	Mission HQ	9:00 a.m.
15 <sup>th</sup>	Wed	YMA Meeting	Rainbow Hale	7:30 p.m.
16 <sup>th</sup>	Thu	BGA Meeting	Rainbow Hale	7:30 p.m.
18 <sup>th</sup>	Sat	Board of Directors Meeting	Mission HQ	2:00 p.m.
		TSA Hinokishin & Sleepover	Mission HQ	6:30 p.m.
19 <sup>th</sup>	Sun	Mission HQ Monthly Service	Mission HQ	9:00 a.m.
		Sunday School/Aloha Band Practice	Mission HQ	
		Head Ministers Meeting	Mission HQ	12:30 p.m.
		Tenri Forum Meeting	Mission HQ	1:00 p.m.
		Hawaii Spiritual Development Course	Mission HQ	3:00 p.m.
20 <sup>th</sup>	Mon	Kamina-nagashi in Waikiki	Waikiki	10:00 a.m.
24 <sup>th</sup>	Fri	YMA The Life of Oyasama Study Session	Mission HQ	7:00 p.m.
26 <sup>th</sup>	Thu	Yohaishiki (26th day service)	Mission HQ	9:00 a.m.
		Bazaar Booth Head Meeting	Mission HQ	10am/7pm

### ***Annual TENRIKYO PICNIC***

*Monday, July 4th from 9am to 2pm at Kapiolani Park*