

# Origins

No. 318  
Feb 2018



Boys and Girls Association New Year TCC Cleanup & BBQ Picnic (1/28)

*Tenrikyo Mission Headquarters of Hawaii*

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## This Month's Message: "By Saving Others" by Rev. Tomozo Hirano

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Oyasama says:

“By saving others you yourself will be saved.”

*Anecdotes of Oyasama*, no. 42, “By Saving Others”

Are there nights when you cannot go to sleep no matter what you do—nights when the more you try to sleep the more impossible it seems to do so, and the more anxious you get the more awake you become? On the other hand, do you have experiences where, as soon as you let go of the thought “I need to sleep,” somehow you just fall asleep even before you know you are falling asleep?

The more desperate we are for a release from problems, the greater our anxiety and distress can become. Being wrapped up in thinking about our own well-being can undermine our peace of mind and reduce our clarity. Any sense of release we may feel when, for instance, we eat something delicious, see a good movie, or go to a hot spring is likely to be short-lived. Our state of mind can be quickly back where it was.

Now, if we look around, we may notice people who are beset by problems and adversity. A new thought may arise in our mind: “Ah, this person must be going through a tough time. I wonder if there is anything I can do to help.” Setting aside our own priorities, we start to use our mind

and body in a non-self-centered way. Then suddenly, our spirits start to lift.

The best cure for low spirits may be to shift our attention away from thinking about ourselves to trying to do something to help others. This cure may even be stronger than any antidepressant medication. In addition, when we exert our full measure of sincerity to help someone, we may be met with a smile—something that will certainly make us forget about any problem we may have. This is one of those moments when we honestly feel that life is worth living.

People seem to truly shine when they are focused on trying to bring joy to others. Perhaps, this makes them look and feel young and beautiful even more than spending a lot of money on cosmetic products, esthetic treatments, or any famous brand fashion items.

It may be hard to find happiness if we are always on the receiving end of help. An extreme example might be those who use many servants and who are never free of worries and anxieties for the very reason that they live in that way.

Bringing happiness into our lives does not require any abstruse theory or philosophy. It only takes a shift of focus: If we help others find happiness, we can ourselves experience happiness, for, quite simply, that is the way we are. We humans are designed in that way by God—the Parent who created us.

## 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 created us human beings and this world out of Your desire to see us live the Joyous Life. With the arrival of the promised time, You revealed Yourself to this world by receiving Oyasama as the Shrine, taught us the truth of all things, and laid the Path of single-hearted salvation, thus guiding us toward the Joyous Life. For this, we are truly grateful. We are devoting ourselves to the tasks of single-hearted salvation in high spirits each day so as to repay for Your blessings we receive. 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 being 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 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.

All of us, church head ministers and Yoboku, vow to continue walking firmly on the Path of single-heartedness with God, single-hearted joyousness and single-hearted salvation as instruments of Oyasama here in Hawaii while always seeking Your intentions shown through what happens to us and around us each day and emphasizing making repayment for Your blessings. All of us, who have been drawn to this Path before other people in the world, are determined to continue making daily efforts to grow spiritually while exerting our utmost in guiding and nurturing the successors who will shoulder the Path in the future 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 toward the advancement of the Path in Hawaii and the reconstruction of the world into a 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 January Grand Service Sermon

## *Bishop Shugo Yamanaka*



Hello everyone. Thank you very much for attending the January Grand Service at Hawaii Dendocho today. And to those of you who I'm seeing for the first time this year, I'd like to say, "A happy new year." 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. Though some of the head ministers have already departed for Japan to attend the Grand Services at Church Headquarters and their respective grand churches, I'd like to share with you my thoughts on the occasion of the Grand Service today. May I ask for your kind attention for a while.

I've been repeating this every year. But 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 in 1887, the day when Oyasama withdrew from physical life. Because it is the Service for us to remember the very day on which Oyasama withdrew from physical life, the day when we no longer were 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." The January Grand Service in Jiba is performed in the severe cold of the winter in Tenri, so we almost freeze ourselves while sitting through the Service from the start to the end and, thus, feel very solemn. Especially, going back from warm Hawaii, the cold pierces our bodies and so we can feel a lot 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 in 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 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."

And, in terms of the fundamental state of our Tenrikyo faith today, it is of prime importance for us to firmly re-identify and re-settle in our mind the very significance of the January Grand Service, that is, the day of origin of Oyasama's anniversaries. It is very important for us to reflect seriously once more upon the day of origin of Oyasama's anniversaries and re-impress upon ourselves as "our own matter" the

very 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." I'd like to emphasize that this is a matter pertaining to us Tenrikyo followers today, not just to the followers back then.

I've been repeating this every year too, since this is also very important for us. But 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 131 years ago. I would like to think that *The Life of Oyasama* is not a mere record of what Oyasama and people around Her did or said but, more importantly, a "book of faith" by and through which we, followers today, learn and seek the Divine Model of Oyasama with the same passion and yearning for Her as shown in the book. Every time a follower who is in earnest quest for the Divine Model of Oyasama reads it, he 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*. So I would like to encourage everyone to read Chapter 10 of *The Life of Oyasama* once again by the 26th of this month.

Especially, in the final scene depicted, the fact that Oyasama, urging the spiritual growth of human beings, 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. This is how *The Life of Oyasama* should be read. In order for us to be able to read it in such a manner, let us always long for, and feel close to, the everliving Oyasama at any time and any place in our daily life of faith and accumulate our efforts to follow Oyasama's Divine Model.

Actually, the very first time I read through *The Life of Oyasama* from the start to the end was approximately 30 years ago, when I took time off from school during my life as a college student in the States to attend Shuyoka, the Spiritual Development Course, at the age of 21. However, it was in the summer time, and I was just too busy trying to stay awake while reading and listening to it in Shuyoka class to read it in such a manner. As I have continued my life of faith for years afterwards and read *The Life of Oyasama* over and over through various opportunities to teach at schools in Tenri, Shuyoka, and other places,

gradually I have become able to read it in such a manner.

The reason why I think *The Life of Oyasama* is a wonderful book is because of its wonderful ending. The final chapter does not end with a mere description of the historical event in January, 1887, that is, "Oyasama having withdrawn from physical life." The very last page begins with a passage from the Osashizu, a Divine Direction, given not right after this significant event but three years later, on March 17, 1890, which clearly indicates the truth of the everliving Oyasama by saying: 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.

Then the last page concludes with the following passage and a verse from the Ofudesaki:

Oyasama, whose parental heart is dedicated solely to the salvation of all Her children, underwent every kind of difficulty and trial in high spirits to open a path of salvation for all humankind, and, in order to hasten their [our] spiritual growth, cut short Her own physical life by twenty-five years. But the heart of Tsukihi remains alive now and forever at the Residence of Origin, providing for the growth of all humankind to spiritual maturity. Indeed, the miracles of salvation which occur daily stand as

proof of the continuing life and work of Oyasama.

To Tsukihi, all of you in the world are My children. Love for you fills Me: this is My single heart. Ofudesaki XVII:16

This last part, written in the present tense, is very important in that it serves to connect us followers today with the Oyasama depicted in *The Life of Oyasama* and thus summarizes very briefly the history of Tenrikyo over the past 130 years, after 1887 when Oyasama withdrew from physical life until today. In other words, it is the essence of being a Tenrikyo follower today to live each day having firm trust in the daily guidance and workings of the everliving Oyasama, which has become the driving force for the development and spread of Tenrikyo after 1887 to the present.

Going back to January, 1887, Chapter 10 of *The Life of Oyasama* depicts the scene to the effect that the followers gathering at the Residence that day had been terribly shocked to see Oyasama withdraw from physical life despite their performances of the Service with desperately resolute mind. They soon recovered from the initial shock upon hearing the subsequent Divine Direction through Izo Iburi, realizing that Oyasama remains alive and continues to work. (You may be surprised to hear me say this.) Realistically speaking, however, it is almost unimaginable that, by simply hearing or reading the Divine Direction

alone, all the people at the site were able to understand immediately and realize fully the real meaning of the statement that “Oyasama will work for world salvation, remaining alive forever,” in the very extraordinary circumstances of utter shock and grief they were in at that time. It must’ve taken them some time to realize the real meaning fully. From an ordinary perspective, it means that a person who no longer exists physically is still living and working.

On this point, Rev. Yoshikazu Nakayama clearly states as follows in his masterpiece *My Oyasama*:

If we contemplate this Divine Direction deeply, however, we shall see that, in the final analysis, this was an expression of the absolute Compassion of the Parent, who was hereby granting the children’s wish for a brighter prospect—the prospect for a brighter path. It is not likely, however, that the followers were able to perceive this immediately. Surely their sorrow, their misgivings, and their anguish at having lost Oyasama still reigned in their minds.

(Yoshikazu Nakayama, *My Oyasama*, p. 472)

Also Rev. Tadamasa Fukaya clearly states as follows:

Although the ensuing Tenrikyo Church would not have existed without it, it was not easy at all for the followers back then

to perceive the truth of the everliving Oyasama. Not a few thought that, with Oyasama's withdrawal from physical life, the Path would cease.

(Tadamasa Fukaya, *Tenrikyo kyōgigaku josetsu*, p. 252.)

However, what served to preserve the hope of the followers who were in deep sorrow and misgivings after Oyasama's withdrawal from physical life were "the truth of the Sazuke," which was bestowed on many people through Izo Iburi and the "Osashizu," the Divine Directions, which were also delivered through his mouth. These eventually helped the followers to accept the profound religious truth of the everliving Oyasama and rise strongly. Since then, it has become the driving force for the development and spread of Tenrikyo to the present.

Izo Iburi had already received the Grant of Divine Utterance to convey God's intentions in place of Oyasama before that. Soon after Oyasama withdrew from physical life, he was settled as the Honseki, Main Seat, and for the next 20 years he bestowed the truth of the Sazuke in place of the everliving Oyasama and also delivered the Divine Directions, the words of the everliving Oyasama. The very reason why the "Divine Directions" is counted as one of the Three Scriptures of Tenrikyo along with the Mikagura-uta and the Ofudesaki which were directly conveyed or written by

Oyasama is because the Divine Directions are also the very words of the everliving Oyasama that were delivered through Honseki Izo Iburi for 20 years.

The number of Divine Directions, delivered through Izo Iburi for 20 years, was enormous. It took Church Headquarters many long years to compile them, and 7 volumes containing over 6,000 pages were published in the year of Oyasama's 80th Anniversary. It is not easy to read through them from the beginning to the end even once, and there are many parts that are difficult to make sense of even if we read it over and over because they were transcribed in a period when there was no voice recorder. Therefore, it is much harder to translate.

However, throughout the Divine Directions for 20 years, there are many words or passages that clearly indicate the truth of the everliving Oyasama—especially the one dated March 17, 1890, which is also quoted at the end of *The Life of Oyasama*. Though this is becoming like a lecture on the Divine Directions, I would like to read the whole passages including the subject titles:

March 17, 1890 (January 27, lunar calendar)

The *kimono* of Oyasama, which had been used for the amulets, were nearly depleted. On the request for directions concerning this situation:

Sah, sah, on your request. The granting of the amulets must continue on and on. Since My red *kimono* will not last forever, your thought is that it would suffice to purchase so many feet and so many inches of cloth which need not be made into *kimono*, and use that for the amulets. However, I direct that red *kimono* be made and offered. And you will request that I wear them. This is what you will use for the grant which will never change.

A request for further directions was made as to whether the red *kimono* should be offered at the shrine of Oyasama or the matter requested through the Honseki. 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.

Further, an affirmation was requested as to whether to offer the red *kimono* at the shrine of Oyasama and request that they be worn:

Sah, sah, you will have them completed and then request that I change into them. For summer, they are to be unlined. In cold weather, they are to be lined. You are to make them for each season. I shall wear them and do My work. It is only My figure which cannot be seen. All is the same. It is only My figure which does not exist.

For some time after Oyasama withdrew

from physical life, Her red clothes, left behind, were cut into small pieces and were given to followers as amulets. However, the reserve of the red clothes was almost gone after 3 years, so the followers asked what to do. The reply they received was: “The amulets must continue forever. However, rather than buying a big sheet of red textile and making amulets from it right away, first make red *kimono* from it, have them be worn by the everliving Oyasama, and then make amulets from them.”

To an inquiry of whether the red *kimono* be offered before Oyasama’s shrine or be worn by the Honseki. The reply was: “Oyasama is still living here. She has not gone anywhere. We must ponder upon Her workings manifested daily.” And to a further inquiry about offering the red *kimono* before Oyasama’s shrine and requesting to have them be worn, the reply clearly said: “Prepare one layer of the red *kimono* in the summer and two layers for the winter. Oyasama wears them to do Her work. It’s just that Her figure cannot be seen, but Her workings are the same as before.”

As you know, at the Foundress’ Sanctuary in Church Headquarters, ladies are serving the everliving Oyasama in the same manner as when She was physically present—like serving three meals a day, changing Her clothes, preparing a bath and so on. This way of serving the everliving Oyasama,

which is based on such Divine Directions, started in October 1933 when the current Foundress' Sanctuary was completed. Because of this or through this, the truth of the everliving Oyasama is expressed clearly in concrete form; thus we can feel closer to the everliving Oyasama and feel Her parental love more strongly.

With the passing away for rebirth of Honseki Izo Iburi in June 1907, the Divine Directions, which had lasted 20 years, ended. A month before that, on May 17 in 1907, the following Divine Direction was given:

Sah, sah, if you ponder well and try, there is no danger. Although you cannot see My figure, you can see My workings. Do not wonder whose words these are. It is the one who withdrew from physical life twenty years ago. But I am working everyday. There is no need to be anxious. If you undertake your work in high spirits, I shall work for you completely.

Thus God the Parent and Oyasama, out of profound parental love, spent 20 years conveying to the followers back then and us followers today that "Oyasama still remains alive and working," repeating these words over and over with various expressions in the Divine Directions. At the same time, God the Parent and Oyasama have brought us to firm conviction of the truth of the everliving Oyasama through the

many instances of miraculous salvation by administration of the truth of the Sazuke, given from the everliving Oyasama through Izo Iburi.

On this point, Rev. Tadamasa Fukaya states very precisely as follows:

"The main artery that runs through the Divine Directions is the truth of the everliving Oyasama." "The greatest value of the Divine Directions is making clear the truth of the everliving Oyasama." (Tadamasa Fukaya, *Kyori-zuiso: kyori to jissen-no sho*, p. 38)

During the year of Oyasama's 70th Anniversary *The Life of Oyasama* was published after Church Headquarters' 60-year-long endeavor to compile it. On that occasion, the second Shinbashira gathered all church head ministers and held the Doctrinal seminar where he taught the truth of the everliving Oyasama 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. (*Dai-jūrokkai kyōgi-kōshūkai dai-ichiji kōshūroku* [Extracts from the first session of the 16th Doctrinal Seminar], p. 373)

Thus, in order to feel and be convinced of the workings of the everliving Oyasama who cannot be seen or heard, we verily need absolute faith. In other words, the truth

of the ever-living Oyasama is something that can only be manifested and realized by living each day while firmly believing that “Oyasama, though Her image cannot be seen, remains alive, working as before for the sake of universal salvation, guiding each one of us anywhere, anytime.”

There are also many cases where a person who hasn't understood and settled in mind the truth of the everliving Oyasama is shown miraculous salvation and guidance of the everliving Oyasama and awakens to the truth. I personally think that Oyasama having withdrawn from physical life makes it very possible to say and believe 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 place.

Just as our predecessors did, we have no other way but to continue walking this path with the everliving Oyasama each day, having firm trust in Her workings and guidance anytime and anywhere. This path, Tenrikyo, started with Oyasama alone who conveyed the teachings of God the Parent to human beings, and even after She withdrew from physical life, each and every follower has continued, and shall continue, walking this path with the everliving Oyasama each day. It is not by accident that we have been following Tenrikyo faith here in Hawaii. Each of us has a different personal and family history to be living in Hawaii now,

but I believe that each and every one of us has been chosen by the everliving Oyasama and brought into this Path before others. My wife and I are no exceptions. We are all successors of the Path in Hawaii regardless of our positions. Let us have a sense of joy, pride, and mission about it, and convey our sense of joy, pride, and mission to our children and grandchildren too.

Furthermore, as the instruments of the everliving Oyasama, let us take to our heart Her profound parental love for all human beings, Her children, responding and getting closer to it. Let us take Oyasama's heart as our own and pay attention to those around us with unlimited kindness and a gentle & humble mind which can influence others so as to connect as many people as possible to the everliving Oyasama. This is an important mission for us as Yoboku.

Let us all, in the Hawaii Congregation, keep moving on this year too, uniting our hearts and efforts as one, having a sense of pride and mission as followers of this wonderful path, encouraging one another, staying joyous and single-hearted with God each day, and keeping the spirit of helping & saving others and in the attitude of hinokishin every day. Then Daisuke-sama may really come to visit Hawaii twice this year. I hope so.

Thank you very much for your kind attention.

## **Mochi Poundings**

The mochi pounding events were held at Royal Hawaiian Hotel on Jan. 4 and at Sheraton Princess Kaiulani Hotel on Jan. 6 and at JCCH New Year's Ohana Festival on Jan. 14.

## **Mission HQ Personnel Change**

On January 4, Ms. Machiko Toi finished her duty as a Joshi-seinen and returned to Jiba. Mahalo for her dedication and efforts at Dendocho.

## **Seminar for Successors**

The Seminar for Successors is being held in Jiba beginning late August 2017 until March 2018 for a total of 25 sessions. Children of church head ministers and their spouses within the age range are strongly encouraged to attend the seminar. An English class is scheduled to be held from February 10 to 12, 2018.

**Prospective participants:** Successors of the Path between the ages of 20 and 40

**Duration:** Three days (two nights)

**Venue and lodging:** Church Headquarters facilities

## **Seminar for Successors of the Path**

Based on the seminar in Jiba, Hawaii Seminar for Successors of the Path will be held on February 24, 2018 at Dendocho.

**Date & Time:** Feb. 24, from 9am to 4pm

**Eligibility:** Tenrikyo followers who live in Hawaii between the ages of 17 and 45

**Content:** Lectures, Discussions, etc.

**Donation:** \$5 per person

Applications are available at Dendocho office and the deadline is Feb. 18.

## **BGA Leadership Camp and New Year Cleanup & BBQ Picnic**

The annual leadership camp was held from Jan. 27 to 28 with 12 participants. The New Year cleanup and BBQ picnic were held on Jan. 28 at the Tenri Cultural Center.

## **First Visit by Rev. Zenkichi Tanaka**

Rev. Tanaka, head of Overseas Dept. will be staying in Hawaii from Feb. 16 to 20. He will be visiting some churches and delivering the Dendocho February Monthly Service Sermon. Please extend a warm Aloha to him!

# **Tid Bits**

## **Associations' Reports**

### **WOMEN'S ASSOCIATION**

Kyoko Gakuen High School students visit Hawaii for study a program every February. They are the young successors of the path. Seminar for Successors of the Path will be held on the 24th of this month. In order for the young ones to follow the path joyfully, let us dedicate ourselves to the path joyfully.

## **Bazaar Sewing Hinokishin**

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

## **Nuuanu Hale Visitation**

February 10th (Sat) 9:30 a.m.

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

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

## **BOYS & GIRLS ASSOCIATION**

### **Annual Leadership Camp & New Year Cleanup and BBQ**

Thank you for your support and participation at our annual leadership camp and New Year cleanup and BBQ picnic held in January.

### **TCC General Cleanup**

The semi-annual Tenri Cultural Center cleanup will be held on Monday, President's Day, February 19, from 9am to 11am. Please join us in keeping TCC beautiful and prepare for the Spring Camp!

### **Spring Camp**

March 23-25, 2018—Mark your calendar!

Please join us at the annual BGA Spring Camp. Applications are available at MHQ office or email Rev. Audrey Suga-Nakagawa at: [audsn@hawaii.rr.com](mailto:audsn@hawaii.rr.com). or call 722-8885. Applications Deadline is March 18th.

## **YOUNG MEN'S ASSOCIATION**

Happy February Everyone! 2018 is fully upon us and boy is it busy! I hope all of you had a wonderful New Year season and thank you all who helped in the numerous Mochi Poundings that were held in January. We have many events coming up this Month, starting with Superbowl LIII!!!! A big thank you to Aloha Church and Rev. Kyle Kawasaki and family for hosting our party! As I write this the final teams have not been determined but the match up I'd love to see is the Jaguars vs. the Vikings. I'll cross my fingers. In honor of Valentines Day on the 14th

and as a way to show our gratitude to the hard working mothers out there we will be holding our 2nd Annual Valentines Day "Happy Wife, Happy Life," Babysitting service at Taiheyo Church from 5pm-930pm. Next, we are also planning on replacing the last bit of carpet in Rainbow Hale and do a thorough New Years cleaning on the 17th. Coming to the biggest event of February, I'd like to encourage you all to attend the Successors Seminar on February 24th! Michelle and the committee have been working very hard to create a memorable and motivating program! It only comes around once every 10 years! Thats really rare! Finally to round out the month we will be holding a separate planning meeting for the 100th Anniversary Nioigake Month in June 2018 on February 28th. I hope to see you there! We need as many good ideas as possible. Thank you all for your unending support and I wish you all the best as we tackle 2018 head on! Mahalo!

### **Superbowl Party**

Feb 4th, 1pm at Aloha Church

### **Monthly Meeting**

Feb 7th, 7:30pm at Rainbow Hale

### **Valentine's Babysitting**

Feb 14th, 5pm-9:30pm at Taiheyo Church

### **Cleanup & Carpet Replacement**

Feb 17th, 9am at Rainbow Hale

### **TCC General Clean up**

Feb 19th, 9am

### **Seminar for Successors of the Path**

Feb 24th, 9am-4pm at Dendocho

### **Nioigake Planning for the Month of June**

Feb 28th, 7:30pm at Rainbow Hale

# Seminar for Successors of the Path in Hawaii

**Change**  
**your focus**  
**Life** can be  
**so much**  
**more fun!**

February 24, 2018 from 9:00am  
at Tenrikyo Mission Headquarters of Hawaii



# The Hungry Reporter

Valentines Day is this month. It is a day we have an opportunity to tell a friend, family or a special loved one how special we think they are. I would like to share a Valentine cookie recipe you may want to make as a gift or just make for yourself. You are special too! Enjoy!

## Valentine Heart Cookies

### Ingredients:

- |                     |  |
|---------------------|--|
| 1 cup peanut butter | 1 tablespoon oil                         |
| 1 egg               | 2 tablespoons flour                      |
| 1 cup sugar         | 1 bag of Hershey's milk chocolate hearts |

### Directions:

1. *Preheat oven to 375 degrees.*
2. *Combine all ingredients and mix well.*
3. *Roll dough into balls*
4. *Pour the extra 1/2 cup of sugar in a shallow bowl or plate.*
5. *Roll cookie dough in sugar until completely covered.*
6. *Place on cookie sheet and bake for 8-10 minutes until just before turning brown.*
7. *While the cookies are baking, unwrap chocolate hearts.*
8. *Remove cookies from oven, gently press a chocolate heart in the center of each cookie and let cool. (may use substitute Hershey's Kisses)*
9. *Allow to cool completely then serve.*



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**Honolulu, HI**  
**Permit No. 570**

## February Calendar 2018

3 <sup>rd</sup>	Sat	Bishop to return to Hawaii		
5 <sup>th</sup>	Mon	TCC Monthly Service	TCC	9:30 a.m.
		Yoshitaka Iwata to return to Hawaii		
6 <sup>th</sup>	Tue	Kyoko Gakuen High School students to come to Hawaii (until Feb. 15)		
7 <sup>th</sup>	Wed	YMA Meeting	Rainbow Hale	7:30 p.m.
8 <sup>th</sup>	Thu	Monthly Nioigake Day w/Kyoko Gakuen	Meet @ MHQ	9:00 a.m.
9 <sup>th</sup>	Fri	Adopt A Hwy Cleanup Hinokishin	Meet @ MHQ	9:00 a.m.
10 <sup>th</sup>	Sat	WA Nuuanu Hale Visitation	Meet @ MHQ	9:30 a.m.
12 <sup>th</sup>	Mon	TCC & Bunko Joint Comm. Meeting	TCC	7:30 p.m.
15 <sup>th</sup>	Thu	BGA Meeting	Rainbow Hale	7:30 p.m.
16 <sup>th</sup>	Fri	Rev. Zenkichi Tanaka, head of Overseas Dept. to come to Hawaii (until Feb. 20)		
17 <sup>th</sup>	Sat	Board of Directors Meeting	Mission HQ	2:00 p.m.
		TSA Hinokishin & Sleepover	Mission HQ	6:30 p.m.
18 <sup>th</sup>	Sun	Mission HQ Monthly Service	Mission HQ	9:00 a.m.
		Sunday School/Aloha Band Practice	Mission HQ	
		Head Ministers Mini Seminar & QA	Mission HQ	1:00 p.m.
		Joy Workshop	Mission HQ	1:00 p.m.
19 <sup>th</sup>	Mon	Three Associations TCC General Cleanup	TCC	9:00 a.m.
20 <sup>th</sup>	Tue	Kamina-nagashi in Waikiki	Waikiki	10:00 a.m.
		Rev. Tanaka to return to Jiba		
24 <sup>th</sup>	Sat	Seminar for Successors of the Path	Mission HQ	9am - 4pm
25 <sup>th</sup>	Sun	WA Oyasama's Birthday Gathering	Kakaako Church	10:00 a.m.
26 <sup>th</sup>	Mon	Yohaishiki / Musical Instruments Practice	Mission HQ	9:00 a.m.
28 <sup>th</sup>	Wed	YMA The Doctrine Study Session	Mission HQ	7:00 p.m.