

Origins

No. 327

Nov 2018



Hawaii Booth on the Eve of YMA 100th Anniversary Convention (10/27)

Tenrikyo Mission Headquarters of Hawaii

October 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, on October 26, 1838, You revealed Yourself to this world by receiving Oyasama as the Shrine and thereafter manifested the origin of all things and conveyed the true teachings for world salvation. Since then, with Your unchanging warm parental love, You have been guiding us toward the Joyous Life. For this we are truly grateful. Having been guided into this Path, we always want to make repayments for Your blessings and strive daily in high spirits for our work of single-hearted salvation. Today is the day we are granted to conduct the October Grand Service at this mission headquarters, signifying the day of origin of the founding of the Teaching. We the service performers, together with our brothers and sisters of the Path in Hawaii, will unite our hearts as one in singing the Songs for the Service with sincerity and performing the Seated Service and the Dance with Hand Movements joyously in high spirits while earnestly praying for world salvation. As You watch us, we hope You will be spirited as well.

On the 23rd of last month Hawaii BGA's General Meeting with service performance was held. With all the participating children making their best efforts, it was a wonderful service performance. Thus we are determined to continue our endeavor for vertical transmission so that the Path in Hawaii will be everlasting. And on the 28th of this month YMA's 100th Anniversary Convention will be held in Jiba. Many from Hawaii are attending this historic event to mark the beginning of Tenrikyo's bright future. Please allow them to bring back great enthusiasm and momentum from Jiba so as to help further advance the Path in Hawaii.

Together we vow to accord with Your desire 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. Especially, as we all continue to pray in earnest for the recovery of the Shinbashira even a day sooner, each of us shall ponder deeply over God the Parent's intention, resolve our minds, and continue to devote ourselves for the tasks of the Path in Hawaii while uniting our hearts as one. 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 October Grand Service Sermon

Bishop Shugo Yamanaka

Aloha, everyone. Thank you very much for attending the October Grand Service at Hawaii Dendocho today. Today being the 21st, many have already departed for Japan to attend the Grand Services at Church Headquarters as well as their respective grand churches and also for YMA's 100th Anniversary Convention, so I had to ask some of the service performers to perform twice today. But it is indeed our greatest joy and pleasure that we have just completed the joyous and spirited performance of the service through which we earnestly prayed for world salvation, for the realization of a Joyous Life World, also turning our thoughts toward the day of origin of the founding of the Teaching.

For the next few minutes, I would like to share with you my thoughts upon this occasion of the grand service today. May I ask for your kind attention for a while.

As all of you are aware, the autumn or October grand service is conducted to commemorate the day of origin of the founding of the Teaching. It is the service in and through which we turn our thoughts toward the day of origin of the founding of the Teaching, which took place on October 26, 1838. However, as I repeat this every year, the autumn grand service is not merely performed for the sake of commemorating the day of origin of the founding of the



Teaching. It is conducted so that all people who gather to attend the service that day turn their thoughts toward the day of origin of the founding of the Teaching, reconfirm or re-identify the intention of God the Parent manifested through that event, heighten their awareness of being instruments of Oyasama, and vow to make further efforts toward world salvation. I believe this is the biggest significance and purpose of the autumn grand service, without which it would not be a grand service in the proper sense.

180 years ago from now, in October 1838, for the first time, God the Parent became revealed directly to the human world through Oyasama. The very first utterance of God the Parent through the mouth of Oyasama was: "I am God of Origin, God in Truth. There is causality in this Residence. At this time I have descended here to save all humankind. I wish to receive Miki as the Shrine of God." These are the very first words of God the

Parent that we human beings heard through Oyasama. The very first page of both *The Doctrine of Tenrikyo* and *The Life of Oyasama* start with these words.

However, Her husband, Zenbei, and the family members and relatives, who were there and unexpectedly heard those words of God the Parent for the first time, could not understand the profound meanings of those words, as a matter of course. To begin with, it was out of his strong and desperate wish to heal the pain on Shuji's left leg persisting for a year as well as the recent pains on his own eyes and Oyasama's lower back that Zenbei decided to hold the incantation ritual. What he received in response was these unexpected words of God the Parent saying "to save all humankind, I wish to receive Miki as the Shrine of God," which seemingly had nothing to do with what he was praying for. Therefore it was only natural that he did not understand the meanings of those words and kept refusing God's request to take Oyasama as the Shrine.

God the Parent, however, remained steadfast and continued to persuade Zenbei, with stern words, to give his consent. As described in the first chapter of *The Life of Oyasama*, the dialogue between God the Parent and Zenbei started on October 24 and continued until the morning of the 26th. In the meantime, Oyasama, who had been conveying God the Parent's intention without sleep or rest, looked visibly exhausted to a life-threatening degree.

Finally, therefore, forsaking all self-centered human thoughts, Zenbei replied, saying "I offer Miki to You." It was about eight o'clock on the morning of October 26, 1838, and this was the day of origin of the founding of the Teaching. The teachings and the history of Tenrikyo started from this day. The day when a person named Miki Nakayama became the Shrine of God, Oyasama becoming Oyasama, was the beginning of Tenrikyo.

Also in terms of our individual faith, the start of one's faith in Tenrikyo is in believing and accepting that Oyasama is Oyasama, that Miki Nakayama is the Shrine of God, and that we human beings have been able to know the existence and intention of God the Parent for the first time through Oyasama. This is the essential basis of Tenrikyo faith, without which Tenrikyo teachings and faith would not be possible.

Therefore, to repeat, all of us Tenrikyo followers should turn our serious thoughts toward the day of origin of the founding of the Teaching, the day when Oyasama became Oyasama, and reconfirm the intention of God the Parent for "saving all humankind" manifested through that event. Furthermore, each of us should ponder upon the very basis of our faith—namely, that Oyasama is Oyasama, heighten our awareness of being Her instrument, and vow to keep making steady efforts toward world salvation. Such is the supreme significance of the October Grand Service. Of course, this is not limited to head

ministers but applies to all people who are here today. Please keep this firmly in your mind.

As all of you know, the Shinbashira, who is the core and leader of our Path, was taken to a hospital with a cerebral hemorrhage while he was in Tokyo early last June. He was later transferred to Ikoi-no-Ie Hospital in Jiba where he has been receiving medical treatment and rehabilitation. Tenrikyo followers not only in Japan but in many parts of the world have been continuing to pray earnestly for his recovery even a day sooner at daily and monthly services as well as prayer services. Of course, we, of the Hawaii Congregation, are no exceptions.

However, the Shinbashira is still in the hospital. Since June, Church Headquarters' Monthly Service has been performed without his presence. The truth of the Sazuke has not been bestowed, and many people who finished their ninth Besseki lecture have been waiting. Also, there was no sight of him during Children's Pilgrimage to Jiba last summer. No details about his current conditions have been announced, but I hear that he's been doing rehabilitation every day and recovering in a smooth steady manner, yet it will take him a while before he can reassume his duties as he did before. Let us pray in earnest for his recovery so that he can make his appearance in Church Headquarters' Autumn Grand Service on the 26th and YMA's 100th Anniversary Convention on the 28th of this month, just a week from

now.

Of course, it is important for all of us to continue to pray each day for his recovery in earnest, but, I dare to say, it may not be enough. What's needed now is for us to make more serious efforts to respond to the aspirations and expectations of the Shinbashira, who is the core of the Path. I think all the Tenrikyo followers are now requested, or even urged, to resolve our minds to do so. Thus today I would like to share with you my thoughts on what the Shinbashira is requesting or expecting of us of the Hawaii Congregation.

It feels like many years ago, but only 5 years ago from now, the Shinbashira visited Hawaii twice within the short span of a year—for the new bishop's Installation Service in June of 2013 and Dendocho's 60th Anniversary Service in the following May. For both occasions, he arrived on Wednesday morning and departed on Monday afternoon, thus staying in Hawaii for 5 nights and 6 days. During his stay, I was very fortunate to be able to eat with him for 16 straight times, and this happened twice within a year. I felt too happy to remember what I ate, though.

Rereading the words of the Shinbashira given at the Installation Service and the 60th Anniversary Service, we can see that in each occasion he emphasized the same thing by quoting the same passage from the Divine Directions. Namely, it is "unity of minds" among us in the Hawaii Congregation. Let me read from *Origins*

from 5 years ago.

In addition to participating in the activities based on church affiliation, it is of great importance for those who live in the same region and who share the same faith to help, discuss things with, and encourage one another so that they will not only make progress in their individual spiritual growth but also join their efforts in unity of mind to contribute to the further growth of the path.

A Divine Direction says:

Unite your minds as one. If your minds are united as one, they are strong. If your minds are disunited, I cannot do this or that for you even though I wish to do them for you. It takes time. If you manage to unite the minds of all of you as one—so that others are impressed how you have managed to unite so many minds—then you will be able to reflect anything to the world from now on. Bear this in mind.

Osashizu, December 14, 1904

When we put our minds together and join our efforts to fulfill our respective roles and positions in unity of mind, we are strong. On the contrary, if we merely state our own opinions, and our minds remain separated, it is impossible for God to help us accomplish anything. If we can unite our minds so that others are impressed that a remarkable number of people have joined their minds together to one person, anything can be reflected in the world.

We are taught that we are provided for according to the state of our minds, and thus we are encouraged to unite our minds as one while walking on the path of single-heartedness with God.

Then, he concluded his address by saying,

I should now like to close my address by asking all of you to make further efforts to enrich and promote salvation work in unity of mind through conveying and spreading the intention of God the Parent and Oyasama, starting with those nearest to you, so that we may realize the Joyous Life even a day sooner.

Likewise, on the occasion of Dendocho's 60th Anniversary Service in the following year, the Shinbashira quoted the same passage from the Divine Directions and concluded his address as follows:

To ensure that the path in Hawaii extends and expands further and develops greatly, I hope that all of you will carry out meaningful and fulfilling activities in unity of mind.

Thus the Shinbashira visited us in Hawaii twice within a year, and each time he requested us to unite our minds as one. This is because unity of minds, uniting our minds as one, is so important. We really have to do as requested by him.

Furthermore, in his sermon at Church Headquarters' January Grand Service this year—which was not directed only to the Hawaii Congregation but to all the Tenrikyo followers—the Shinbashira stated as follows, referring to the big knot of the Kanrodai being knocked down which had occurred in July last year:

Last July, which was exactly half a year ago, the upper sections of the Kanrodai were knocked down. The two bottom sections that remained at Jiba reminded me of the confiscation of the Kanrodai, which took place after the construction of the stone Kanrodai had come to a halt. The tenons that connect one layer with another were broken, making it impossible to put them back together even for the time being until its replacement. To me, that situation appeared to tell us that we were lacking some connections among our hearts. I saw the incident as God's instruction for us to become one in mind.

Unity of mind requires that we work together toward the same, shared goal while fulfilling our respective roles, helping one another.

What we are striving to achieve is the salvation of all human beings in the world, thereby realizing the Joyous Life World as intended by God the Parent and Oyasama. Therefore, we must spread the teachings all over the world and through endless generations. We need to nurture more and more Yoboku who will strive to realize

that intention of God the Parent, thus increasing the number of active Yoboku. It is not too much to say that the activities at each church including the activities of association chapters are all for the purpose of developing and increasing such human resources. This is because churches are established and the activities of each association's chapters are organized in order to ensure steady progress toward the goal of the path. In this sense, all is well if those activities are carried out in unity of mind.

Although each of us may work hard to fulfill our own respective roles that are given to us, we may end up being caught up in the immediate concerns or the concerns only for ourselves, lacking a sense of solidarity and failing to achieve unity of mind. I believe that this may be the backdrop of the incident that was shown to us last year. (omission)

If you bind yourselves together in a unity of minds, I shall provide any blessings for you.

Osashizu, January 19, 1898

It is my hope that we will take this opportunity to take a fresh look at our goal—which is the Joyous Life for all human beings throughout the world. Let us develop a sense of solidarity among ourselves and make steady progress toward that goal, taking one step at a time, in unity of mind.

The Kanrodai is set up at Jiba, the

center of our faith. Thus the big knot of the Kanrodai being knocked down is to be taken as God's instruction for us to become one in mind. Likewise, as for the illness of the Shinbashira, who is the core of the Path, we must take it in the same manner. Now is the time for us to earnestly unite our minds as one, as requested by the Shinbashira. He says, "Although each of us may work hard to fulfill our own respective roles that are given to us, we may end up being caught up in the immediate concerns or the concerns only for ourselves, lacking a sense of solidarity and failing to achieve unity of mind." We should ask ourselves if our minds are truly united as one.

In order for us Hawaii Congregation to truly become one in mind, as requested by the Shinbashira, it is essential to first achieve unity of minds at our respective churches, mission stations, and families. How is your church, your mission station, or your family? Are the members' minds united as one?

In *The Anecdotes of Oyasama*, there is a story entitled "With Round Minds," which is very familiar to us. It may be better known as "the story of grapes." Oyasama picked up a bunch of grapes and said, "Like these, in the world, everybody is to relate to each other with round minds." Of course, in this story, each single grape represents each person's round mind, or gentle and kind heart, and the whole bunch of grapes represents the world or human society. But I think we can also interpret this bunch of

grapes as representing the ideal state of the Hawaii Congregation.

If so, each single grape stands for each church, mission station, or family. Just like many ripe and full grapes gather as one to be a fine bunch, every church, mission station, or family, making up the Hawaii Congregation, must be fully ripe and tasty, so to speak, though they may be very different in size. (The Japanese word for the "flesh of a fruit" connotes "true sincerity.") And it is not enough for the fully ripe grapes just to gather. They have to stay connected with one another by firmly clinging to the stem. I think that Oyasama teaches us such a state of unity of minds through this story in the Anecdotes.

Of course, for our missionary and salvation work, it is important for each church or mission station within the congregation to compete in a good way and inspire each other. Especially, in the early years of the Path in Hawaii, a sense of rivalry and competitiveness among the missionaries or churches and mission stations became the driving force to spread the teachings. However, considering the current situation and the future of the Path in Hawaii, it becomes more important for the churches, mission stations, and followers to help, encourage, and inspire one another in unity of minds going beyond the boundaries of church affiliation. We don't need a sense of rivalry which may interfere with this. Likewise, the activities of Young Men's Association, Women's Association, Young

Women's Club, Students' Association, and Boys' & Girls' Association should be carried out so as to be leading to the unity of minds of the Congregation. And the annual Tenrikyo Bazaar, our biggest event of the year, which was cancelled this year due to the hurricane, must also reflect the images of the congregation in mutual help, our unity of minds, to the local community.

Let me repeat the passage from the words of the Shinbashira quoted earlier. In June of 5 years ago, here at Hawaii Dendocho, he said as follows:

In addition to participating in the activities based on church affiliation, it is of great importance for those who live in the same region and who share the same faith to help, discuss things with, and encourage one another so that they will not only make progress in their individual spiritual growth but also join their efforts in unity of mind to contribute to the further growth of the path.

Thus the Shinbashira clearly states that unity of minds among us in the congregation is very important to receive the blessings of advancing the Path in Hawaii.

In concluding my sermon, I'd like to talk about the "Three Guiding Principles for Yoboku" and the "BGA Pledge."

On the 23rd of last month, Hawaii Boys' & Girls' Association's General Meeting was held. For the first time, we had it separate from the BGA Spring Camp

held in March, and we gathered Tenrikyo children only, to perform the service. They performed up till Song 6 with very good serious efforts, and it turned out to be very wonderful performance. After the service performance, all the participants recited the BGA Pledge together. While hearing them recite the pledge, I was thinking about the Three Guiding Principles for Yoboku.

As many of you know, the Three Guiding Principles for Yoboku, initially propagated by the Second Shinbashira from the time of Oyasama's 70th Anniversary in 1956, refer to the general manner or attitude to be constantly possessed and exhibited by every Yoboku—namely, the "spirit of single-heartedness with God," the "attitude of hinokishin," and the "harmony of minds in unity" or "unity of minds."

Then 10 years later, in the year of Oyasama's 80th Anniversary, 52 years ago from now, which is the year when I was born, Tenrikyo BGA was founded, and the BGA Pledge was devised the next year and has continued until today. It was the Second Shinbashira who devised the wordings of the pledge; he incorporated into the pledge the Three Guiding Principles for Yoboku, which he had been propagating for 10 years, in terms understandable even to small children. The result is the BGA Pledge which we are now all familiar with—namely: "I am a member of the Tenrikyo Boys' and Girls' Association. I will be faithful to the teachings of God the Parent, devote myself to hinokishin,

and help others at all times, and strive to become a good Yoboku.”

Thus the phrase, “I will be faithful to the teachings of God the Parent,” represents the “spirit of single-heartedness with God,” and “devote myself to hinokishin” means the “attitude of hinokishin.” And what is meant by “help others at all times” should be “unity of minds.” However, the English translation for that segment has been “help others at all times,” which, I’m afraid, does not really convey what the Second Shinbashira initially intended it to mean by “*tagai ni tasuke atte*,” literally, helping one another, mutual help, among BGA members, thus leading to “unity of minds.”

But please keep in mind what the Second Shinbashira initially meant by putting the words “*tagai ni tasuke atte*” in the BGA Pledge, that is, mutual help first among BGA members that will lead to unity of minds. And this is not limited to BGA members but should also apply to us adult followers of Tenrikyo, I believe.

Of course, the BGA Pledge is designed for BGA members; usually, most people, including ourselves, stop reciting the pledge after finishing BGA. However, if we think a little more deeply, it is actually impossible for anyone to fulfill all the contents of the BGA Pledge while he/she is still a BGA member. The final segment of the pledge says “strive to become a **good Yoboku**,” but no BGA member can become a Yoboku because you have to be at least 17 years old to become a Yoboku by attending

9 Besseki lectures and receiving the truth of the Sazuke.

Furthermore, the pledge doesn’t simply say “to become a Yoboku,” but it says “to become a good Yoboku.” So just becoming a Yoboku by having attended 9 Besseki lectures is not the end. After becoming a Yoboku, you need to make efforts to become a good Yoboku. And even after becoming a good Yoboku, you need to make efforts to continue being a good Yoboku. (Once you stop making the efforts to do so, I am afraid, you are no longer a good Yoboku.)

And the key to your becoming—and continuing to be—a good Yoboku, as you can guess, lies in following the BGA Pledge even after finishing BGA and becoming adult—that is, by “being faithful to the teachings of God the Parent, devoting yourself to hinokishin, and helping others, or mutual help first among Tenrikyo followers, at all times.”

So let us always direct & connect our minds to God the Parent, Oyasama, and Jiba, feel the parental love of God the Parent and Oyasama, and try to respond to it. Let us not forget the BGA Pledge, achieve and show our “unity of minds” in the truest sense so that the Shinbashira will be relieved and delighted. Thank you very much for your kind attention. Mahalo.



Mail from Yale by Sean Rodan

The beginning of October was a difficult time politically for the nation, as allegations of sexual misconduct regarding Supreme Court Justice Brett Kavanaugh sparked a fierce exchange between the two political parties. Democrats, fueled by the ongoing #MeToo movement, supported the testimonies of the women and framed Kavanaugh as yet another example of a misogynist in a position of power. On the other hand, Republicans thought that the obsession over the insignificant details of Kavanaugh's high school life was mere sensationalism, and that without any corroborating evidence, there was simply no way to prove or disprove those allegations.

At Yale Divinity School too, the atmosphere was tense, with the majority of students (including the student government) siding with the Democrats on this issue. And I sympathized with my colleagues' frustration over how male power can be used as a weapon to damage, subordinate, and silence women. Several signs expressing solidarity with the women were placed in hallways (see picture). But at the same time, I was wary of how easily such conversations could slip into slander without any third-party evidence of wrongdoing.

Not long after Kavanaugh was confirmed, in my Introduction to Theology class, we read selections from two important Black

Christian theologians – Delores Williams and James Cone. In their books, both theologians were wrestling with Biblical scripture and the history of Black slavery and oppression in America. They asked, where was God when White slave owners raped Black slave women and sold off their children? Where was God when Whites lynched Blacks for no reason other than making Blacks feel powerless? Where are the stories in the Bible that show that there is more to life beyond senseless suffering?

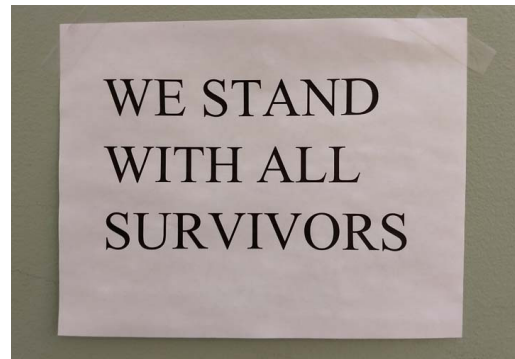
These recent events have led me to ponder more deeply the relationship that faith ought to have with politics and identity. In my experience with Tenrikyo, I have noticed that political or racial issues generally do not come up in our sermons or our outreach activities. I think this is because of the doctrinal emphasis on looking inward first, sweeping the dusts of the mind, and letting our actions naturally flow from the settled mind through *hinokishin*. The logic goes that if we focus on the construction of the mind on a daily basis, then the material construction of the Joyous Life will naturally follow without us really thinking about it.

This attitude of separating spirituality from politics and identity seems so obvious to us Tenrikyo followers that it doesn't seem to be worth thinking critically about. But in contrast, my colleagues at the Yale Divinity School generally believe that spirituality is in some sense

inseparable from politics and identity. For my classmates who are openly queer (i.e. not straight – gay, lesbian, trans...etc.) and want to pursue Christian ministry, for example, their identity as queer inevitably leads them to ask questions about what their spiritual relationships are with God and the church. Does God approve of queer relationships and queer marriage, or does God believe that queerness is a sin? What leadership roles can queer people have and not have in the parish? My classmates do not have the luxury of avoiding these questions.

I think it would be a worthwhile for us to think a little more about how Tenrikyo spirituality is related to our politics and our identities. We should acknowledge the fact that it was a woman, not a man, who conveyed the Tenrikyo teachings, the teachings about our true origins and our true means of salvation. And it was the

Women’s Association, under the directions of the Honseki, which was begun first. Looking within the church, we can ask, are women’s voices fairly represented in our churches and our mission headquarters? And are men speaking on behalf of women when women are completely capable of speaking for themselves? Or looking outward, we can ask, what does it mean to be a woman in a minority religion in the United States? Or in what ways are Tenrikyo’s concerns regarding women similar to and different from that of more dominant religions in the country?



Tid Bits

Associations' Reports

WOMEN'S ASSOCIATION

Rev. Zensuke Nakata will be coming to Hawaii on Nov 15. Rev. Nakata, the Director-in-Chief of Administrative Affairs, always conveying the thoughts of the Shinbashira, will be finally delivering his sermon at the Dendocho's monthly service. Let us bring many people and listen to his sermon attentively.

Nuuanu Hale Visitation

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

Monthly Meeting

November 12th (Mon) 9:00 a.m.

Musical Instruments Practice

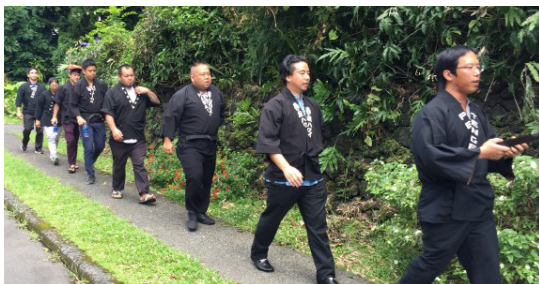
November 13th (Tue) 9:00 a.m.

*The November Monthly Service luncheon hinokishin is assigned to Godo-B group.

YOUNG MEN'S ASSOCIATION

Aloha Everyone! As I write this I am sitting on one of the metal benches outside of the East Worship Hall in Jiba. The weather is cool, not cold, the sky is dark and overcast. It is Oct. 25th. There is little stars shining at 6:08 at night. The Reception for Foreigners was a huge family reunion.

All I can think about is the Hinokishin we did these past two years. It was a flash before my eyes. I could see the 3 trees we just cut at Kilauea Church and the delicious and generous meals provided by Rev. Lorna and the Nishimura Family. I can see the rousing talk given by Rev. Baron Kimura and the engaged joyous faces of Kilauea Church during our first Joy Workshop. I can feel the gratitude of the 10 members from the YMA and YWC. Thank you Kilauea Church.



Big Island Mission Caravan (9/28 - 9/30)

Today was my mother's second Besseki and first English one. I walked her to the Besseki Place and took a smoke break before the lecture. During the end of my cigarette she said, "thank you for bringing me, thank you for being so nice to me during this trip." It broke my heart at first, but then I thought about how I have changed thanks to you all.

I was angry and resentful to my mother before Tenrikyo. I was not patient nor was I willing to see the good things about her. I could only focus on the pain and guilt and hurt. I could never say how much she meant to me, only focused on how much she hurt me. I could only explode or make sarcastic remarks. That was the old me. The me that did not know of God the Parent's Divine Guidance nor of Oyasama's Divine Model. Thru all of your sincere efforts something has rubbed off.

Also, Daisuke-sama's goals of Filial piety made me strive to be a better son. And I guessed it happened. My mother thanked me for being nice to her. I was going thru the motions for most of the goals this Anniversary. But it seems it has paid off, something was planted and grew within my heart.

It is October 29th and I am now at Dendocho, sitting at the desk in the office reflecting on all of the joy and happiness and gratitude we have experienced. The sky is overcast and a wall of steaming humidity greeted me at the airport this morning. Tenri has taught me to be so grateful to have a car even if the air conditioning doesn't work! How blessed I am.

What I realized from listening to Daisuke-sama's Address during the 100th Anniversary on Oct. 28th is that we have been greatly successful because we have followed his instructions the best we could. If we do everything he says we will always be successful. In his speech he mentioned that finding little things to fix within ourselves are the most important. Not taking on a big challenge all at once, but the sincere efforts, step by step, day by day to improve ourselves is what will be most effective. I can see that now, in hindsight, after selling out of our 400 Aloha Shirts, 1,800 Pieces of Hawaiian Host and 400 Spam Katsu Sandwiches during our booth on Oct. 27th.

Step by step we put in the work for a successful Booth. We all contributed little by little to bring Joy to hundreds! Thank you to all who donated Aloha Shirts! It was so amazing to see how much Joy one simple Aloha Shirt could bring to someone. Long after those Aloha Shirts fade, I will cherish those memories we made. Also thank you to Craig Nishio for donating the Hawaiian Host! Our closest thing to a Hawaii Currency! And finally thank you to Tomo Kaisho for organizing and cooking the Spam Katsu Sandwiches. It was fantastic!

We also participated in the Joyous Dance Contest! We did not win but I feel we were all winners! If you have a chance take a look on Facebook or Instagram, the video will be floating out there in cyberspace for someone to find. Thank you to Clara and Ashley Kaisho for choreographing the hilarious little number for us. Daisuke-sama loved it.

Now as I conclude this lengthy article, I want to let all of you know, we will not sit on our laurels, nor let our accomplishments make us arrogant. We will continue on as we always have, with sweat on our brows, chain saws in hand and gratitude in our hearts. We are the wood cutters, the Pioneers of the Path. We are Arakitoryo. Mahalo.



YOUNG WOMEN'S CLUB

The 3rd Sunday in November will be our last YWC Mini Bazaar for 2018. I would like to thank you all for your support this year. I hope you enjoyed all the baked goods and donations. Thank you again for your continued support!

Cooking Class by WA member
November 17th (Sat) 2:00 p.m.

Nuuanu Hale Visitation & "With You" Discussion
December 8th (Sat) 9:30 a.m.

YWC Mini Bazaar
Monthly 3rd Sunday



The Hungry Reporter

The holidays are nearing and wouldn't you agree that cinnamon has such a festive aroma? For me a loaf of hot cinnamon bread brings me right back to the holidays no matter what time of year it is. So this month while searching for a festive recipe to share, I happened upon a really simple cinnamon bread recipe. This would be perfect for morning, bringing to a potluck or sharing as holiday gift. I am sure your families will love this just as much as you! Please give it a try!!

Cinnamon Swirl Bread

Ingredients:

1/3 Cup White Sugar
2 tsp Ground Cinnamon
2 Cups All-Purpose Flour
1 Tbsp Baking Powder

1/2 tsp Salt
1 Cup White Sugar
1 Egg, beaten
1 Cup Milk
1/3 Cup Vegetable Oil

Directions:

1. Preheat oven to 350 degrees F (175 degrees C). Lightly grease a 9X5 inch loaf pan. In a small bowl, mix together 1/3 cup sugar and 2 tsp cinnamon; set aside.

2. In large bowl combine flour, baking powder, salt and remaining 1 cup sugar. Combine egg, milk and oil; add to flour mixture. Stir until just moistened.

3. Pour half of the batter into pan. Sprinkle with half the reserved cinnamon/sugar mixture. Repeat with remaining batter and ending with cinnamon/sugar mixture. Draw a knife through batter to marble.

4. Bake in preheated oven for 45 to 50 minutes, or until a toothpick inserted into

center of the loaf comes out clean. Let cool in pan for 10 minutes before removing to a wire rack to cool completely. Wrap in foil and let sit overnight before slicing.



Tenrikyo Hawaii Dendocho
 2920 Pali Highway
 Honolulu, Hawaii 96817
 Phone: (808) 595-6523, fax: (808) 595-7748
 e-mail: 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>

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November Calendar 2018

2 nd	Fri	Bishop to return to Hawaii		
3 rd	Sat	Rev. Masaharu Matsuda and Mr. Akihiro Yasuda to return to Jiba		
5 th	Mon	Monthly Nioigake Day	Meet@ MHQ	9:00 a.m.
		WA Comm. Meeting	Mission HQ	7:00 p.m.
7 th	Wed	Monthly Community Hinokishin Day	Meet@ MHQ	9:00 a.m.
9 th	Fri	Adopt A Hwy Cleanup Hinokishin	Meet@ MHQ	9:00 a.m.
10 th	Sat	WA Nuuanu Hale Visitation	Meet@ MHQ	9:30 a.m.
12 th	Mon	WA Monthly Meeting	Mission HQ	9:00 a.m.
		TCC & Bunko Joint Comm. Meeting	TCC	7:30 p.m.
13 th	Tue	WA Musical Instruments Practice	Mission HQ	9:00 a.m.
14 th	Wed	YMA Meeting	Rainbow Hale	7:30 p.m.
15 th	Thu	Rev. Zensuke Nakata to come to Hawaii (until 19th)		
		BGA Meeting	Rainbow Hale	7:30 p.m.
17 th	Sat	Board of Directors Meeting	Mission HQ	2:00 p.m.
		YWC Cooking Class	Mission HQ	2:00 p.m.
		TSA Hinokishin & Sleepover	Mission HQ	6:30 p.m.
18 th	Sun	Mission HQ Monthly Service	Mission HQ	9:00 a.m.
		Sunday School/ Aloha Band Practice	Mission HQ	
		Head Ministers Meeting	Mission HQ	12:45 p.m.
24 th	Sat	BGA Leaders Fun Day		
		Lecture for Mothers	Rainbow Hale	7:00 p.m.
25 th	Sun	Big Island Kyoyukai General Meeting	Kilauea Church	10:00 a.m.
26 th	Mon	Yohaishiki / Musical Instruments Practice	Mission HQ	9:00 a.m.
28 th	Wed	YMA Study Session	Mission HQ	7:00 p.m.