



The Konko Missions in Hawaii will fulfill Ikigami Konko Daijin's vision to embrace the world with the Konko Faith.

Faith of Ikigami Konko Daijin

By Ms. Paula Higuchi
Honolulu

Reverend Hiroshi Takebe gave four lectures over three days, June 17-19, at the Konko Mission of Honolulu. Reverend Takebe is the Director of the Konkokyo Research Institute, and has dedicated much of his life studying the life of our Founder, Konko Daijin. This was Reverend Takebe's first trip to Hawaii, although he has traveled extensively throughout Japan as a much sought after speaker. The sessions were intense and lengthy as Reverend Takebe first presented his lecture in Japanese and was then followed by Reverend Oya's translation of the material. Yet I, and many of the 25-30 participants at each of the sessions, was intrigued to hear the stories about our Founder. The topics Reverend Takebe presented included "Konko Daijin's Image of the World"; "In Between Kami and Humans"; "Kami's Eye"; and "Being with Kami: Trial and Proof". I would like to share a snapshot of the sessions as well as some of my impressions.

From the first session, "Konko Daijin's Image of the World", the one key point I got of this session is that "*jitsui*" is the first step to practicing faith. It is a true heart without lies, a heart that is willing and wanting to do things, rather than a heart feeling that it has to do things. One's faith should be practiced with all one's might and under one's power, while free from individual governing and with an abandonment of human thinking.

"In Between Kami and Humans," the second session gave me an understanding that we humans do not live by our own strength, and are sustained and embraced by the boundless works filled in the Universe. Kami had waited a long time before establishing a relationship with Konko Daijin, and there was a widening gap between Kami and humans. With receiving the Divine Call, Konko Daijin agreed to serve as the mediator between Kami and man, establishing and strengthening that bond, through *aiyo kakeyo* (mutual interdependence).

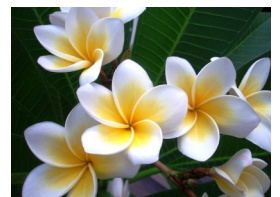
During the afternoon of the second day for the third session, "Kami's Eye" is not limited to the visible area and

includes the world beyond human life. We, humans, commit irreverence ("*meguri*") against Kami, including all living things that exist within the Universe.

"*Meguri*" in general defined as circling around, or moving in order. In Konkokyo teachings, it refers to "their accumulated offenses and those of their families." I always found "*meguri*" a frightening concept and something that I never want. However, it was enlightening to learn that by being aware of and accepting "*meguri*" that the actual situation can change. The next time I get angry, I will think of it as my "*meguri*" being cleared away. This does give new meaning to the incident and changes my way of thinking.

The last session, "Being with Kami: Trial and Proof," presented examples of Kami's presence. With the passing of his first grandchild and the subsequent revelation, Konko Daijin refocused from the past and present to the future. Tenchi is eternal. Even with the passing of Konko Daijin, the religion that our Founder established, Konkokyo, continues through our prayers. "Pray, Kami is here."

Our Founder's life-long journey laid the foundation for Konkokyo. Learning about the Founder's life, with his challenges and blessings and the subsequent revelations, helped me to understand how his experiences shaped his relationship with Kami. It is through their shared experiences that Konko Daijin and Kami as well as their relationship evolved over time. I feel very blessed to have been able to hear first-hand Reverend Takebe present this information at the faith enrichment seminar series sponsored by the Konkokyo Hawaii Center. As I gain a deeper understanding of Konkokyo, I am better able to facilitate our religion flourishing in Hawaii. I hope that there will be opportunities for continued discussion about our Founder's life building on the foundation of such a knowledgeable Konkokyo academic as Reverend Takebe.



Konko Daijin's Image of the world

Infinite Calls

Children often ask “why does/do...” questions on things that are perceived as common sense. We can get tired of having questions from them continuously. However, a fundamental question can sometimes surprise us, such as how the universe started. Such a question has been asked since the beginning of human history.

A person came to the Founder's Hiromae for the first time and before he could say anything to the Founder he was told, “People should know why they are born, and why they are alive.” In this teaching there is a fundamental question and the Founder mentioned that we should know why we live. Questioning “why” includes insight to how we see our lives and reason of existence.

Facing unbearable difficulties also make us ask “why?” No matter how well it would be explained or how much sympathy we received, the difficulties won't vanish easily. Religions have sought to answer various questions from individual matters to beginning of lives and the world. Religions have embraced and supported people who struggle with problems by understanding and nurturing them.

When we question the existence of Kami, we feel that our existence becomes small. However, even if we feel emptiness in the midst of the transient nature of human existence, a familiar sight could turn into one filled with blessings. Or, we could be enlightened with a feeling that we were accepted and embraced by something great.

Kami and Konko Daijin had once shared the question asking “why?” at the same time. It was when he looked back at the blessing from critical illness while he was writing *Konko Daijin Oboegaki*, or *Memoirs of Konko Daijin*. He wrote, “I am overjoyed, and even overcome with emotion to see how man has been able to be saved and how Kami has been able to be realized.” This was the event where Konko Daijin received the blessings from his critical illness in 1855. He expressed joy not only for him to be saved, but for both Kami and man to be saved.

The process and communications with Kami that allowed him to understand “how man has been able to be saved and how Kami has been able to be realized” was written in *Memoirs of Konko Daijin*. Therefore, we can



Rev. Hiroshi Takebe
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say that this realization took place during the process of writing the *Memoirs of Konko Daijin*. However, he expressed his emotion after he finished writing what happened. Therefore, the expression of “how on earth it was realized” could have more meaning than what actually happened to him.

The Founder might have felt a tremendous joy from realizing the simultaneous salvation of Kami and man through his faith after the event in 1855.

Secondly, Konko Daijin experienced so many sorrows in earlier days which made him ask “why?” to Kami many times. Many questions were asked and Kami may have given many answers that went unheard.

Since people cannot hear Kami, they are unsure if Kami hears them, but a question to Kami would become Kami's own question and wish. Then mutual working to realize the wish was unfolded in the life of Konko Daijin. Through this event, impossible thing happened not only for both Kami and Konko Daijin, but also for the history of humanity. It was the unanswerable question. Therefore it turned out to be an expression of great joy. Thinking in this way, I feel that there must be something for us to be actualized in the present.

With these thoughts, I will visit to the description of the *Memoirs of Konko Daijin* and “*Oshirase-goto oboecho*” or *Record of Revelations*. These two documents are the record of Konko Daijin's faith life and also document how Kami was realized through the revelations. It could be said that these records are a magnificent biography of both Kami and Konko Daijin.

Naturally, the revelations in both documents were given to Konko Daijin personally with its historic background. It is undeniable that the revelations were delivered as guidance for Konko Daijin who encountered specific problems in certain circumstances. However, we should not limit them to only individual issues. There were teachings for Kami, people, world, and history. I feel that these teachings reverberated across Tenchi universe, through time and reached all of us. I would like to see and hear these revelations carefully, and seek the world of Konko Daijin's faith.

Jitsui-teinei-kami-shinjin

The Founder, Konko Daijin was born in 1814 in Asakuchi of Bichu (present-day Konko-cho, Asakuchi-shi), western Okayama, and passed away in 1883. He lived in Japan during the period when the country was undergoing modernization. He sought and encountered Kami. Then he realized the blessings filled in Tenchi Universe, and

deepened his faith and sought *Tenchi no dori*, the way of the Universe. He was taught that there were many who suffered like him, and Kami felt pity to see those who suffer. Then he became a mediator. A mediator is someone who situates himself between Kami and people, value people's thoughts and requests, and relate to the way of the Universe. People's request is reality, and the way of Universe is eternal truth. These are not easily connected and they are sometimes against each other. However, a mediator seeks to connect or relate them.

In Konkokyo history, there was a time when the image of the Founder and the core of the theology were believed *jitsui-teinei-kami-shinjin*. (And this is the meaning of this word)

First of all, Konko Daijin worked diligently from an early age, and made his family prosper. He was honest and gained trust from villagers. He had a successful life in the society. During the pilgrimage of 88 temples in Shikoku, he sincerely visited all the temples, while other visitors prayed from afar. He had a devoted faith. When he expanded his farming business and enlarged his house, he followed the Days and Directions strictly. In this way, he had done all that he could do. Yet, his irreverences were pointed out during the critical illness at the age 42 and apologized for his ignorance.

In this event, we believe that Konko Daijin's real faith was shown. In Konkokyo theology, the mutual relationship of Kami and man such as *aiyo-kakeyo*, or "Kami is Kami because of man, man is man because of Kami" has been said "the relationship established only by the way of life with *jitsui-teinei-kami-shinjin*." (*Gaisetsu Konkokyo*)

However, with the scholastic trend around 1975, the understandings of the Founder were re-evaluated. In the field of the historical science, "*Tsuzoku-dotoku-setu*" ("Theory of Popular Ethics") was introduced. It explained that the Japanese had to live basing their ethics on diligence, thrift, and honesty to support Japanese modernization. This idea spread from the end of pre-modern era to Meiji era. *Jitsui-teinei-kami-shinjin* had been believed to be the only and best value of this faith, and *jitsui-teinei-kami-shinjin* turned out to be one of the standards for people to achieve in those days.

On the other hand, within the Konko faith, some started to say that *jitsui-teinei-kami-shinjin* was only Konko Daijin's earlier living attitude. They stated that he overcame this ethical way of belief in the later part of his life.

In this way, when we talk about the Founder and the Konkokyo theology, *jitsui-teinei-kami-shinjin* becomes a comparative position in the present.

The faith and its theology are passed on by people with their historical background. Therefore, if the faith is alive and actually practiced by the people, it might change to be adapted to the people who live in the period. However, it is not only a product of the social circumstances or organizational situations.

I introduced earlier about Konko Daijin's faith of *jitsui-teinei-kami-shinjin* from his record. A common nature of his faith in any cases is allowing everyone, including himself, to live through his discipline. He practiced faith with all his heart. It was surely adapted by the society that was modernized.

However, the faith may become restricted by commonly using the word, "must." In our daily lives, we as believers sometimes feel difficulty because we try to be *jitsui*. We are sometimes bothered by something that others do not care about. Then we cannot leave them as it is, and it turns to be a burden. Because we are trying to be *jitsui*, *jitsui* could make us feel unrewarded and upset. However, in those cases, we were at a crossroads of our *jitsui*, where it can become a true *jitsui*.

Even if we went to a deadlock, there must be a faith that could start from there. It's not the end achievement that matters. We should think that it is a movement of the heart to make a step to start practicing faith.

The following episode is written in *Kyoten* (Konkokyo Sacred Scriptures):

Once, when I went to the Hiromae, Konko-Sama told me, "I believe that a person name Irie Kane of Shitabara, Kita no Shinchi belongs to your hiromae. She comes to worship here every day. Take this and give it to her." He gave me a

Tenchi Kakitsuke. When I got home, I checked the prayer record book and sure enough found her name. I asked her to come to my hiromae. When I conveyed Konko-Sama's words, she replied, "Since I am busy struggling to survive day to day, how can I go to worship every day? I always pray day and night hoping to see Konko-Sama's face for once in my life." "Now I understand Your praying day and night is the same as going to worship at Konko-Sama's Hiromae every day," I imparted. (GII: *Shirikami Shin-ichiro* 4)

This teaching explains that a single-hearted and sincere prayer will reach to Kami and Konko Daijin. In this case, however, she prayed sincerely knowing her request was something that could not be realized. She probably heard many stories about Konko-Sama from Shirakami-sensei. She developed her thoughts about Konko-Sama whom her sensei respected. She prayed hoping to see Konko-Sama once in her life. It was unlikely that this "once in her life"



would happen. It was not whether her request came true or not. She could not help but pray. Shirakami acknowledged that it was a true prayer even if it was an impossible request considering her daily life. Shirakami imparted this knowledge to her, but he probably was talking to himself and deepening his understanding of what true daily visitation to church meant.

Magokoro, a true and sincere heart: A true heart without lie or a heart filled with prayers. There are words of a late minister, which says, “It is *makoto* (truth, sincerity) if you want to make it more even after you did all you could.” It is like when we say “*semete...shitai*” or “at least I would like to do this.” On a contrary, “*do-se*” or “even if we do,” becomes “we cannot do,” or “it would be in vain.” There is little difference at the beginning, but it can turn into a huge difference later.

In the *Memoirs of Konko Daijin*, the words of *jitsui-teinei-kami-shinjin* were written only twice. One is in the revelation on December 24, 1858. He wrote, “Due to your sincere and caring faith in the kamis (*jitsui-teinei-kami-shinjin*), you and your wife were spared.” Another one is in *Rikkyoshinden*, or the Divine Call, which reads “There are many people like yourself who have sincere faith in kamis (*jitsui-teinei-kami-shinjin*)...”

The word *jitsui* appears in sentences as “be sincere”. In most cases, he used imperative sentences but the words *jitsui-teinei-kami-shinjin* were expressed in the perfect tense. This tells us that Kami acknowledged Konko Daijin’s behaviours in the past. I will discuss this in detail later. However, in the revelation in 1858, he stated, “Think about what happened in the past. During the past seventeen years, you made seven graves.” And, Kami informed, “Due to your sincere and caring faith in the kamis, you and your wife were spared.” With these revelations, Kami made Konko Daijin realize the divine arrangement – having 7 deaths including farm animals and sparing his and his wife’s lives. We can observe two sides: one is what he received through *jitsui-teinei-kami-shinjin*; the other is having 7 graves even if he was *jitsui-teinei-kami-shinjin*. Based on Konko Daijin’s experience, Kami and Konko Daijin shared and deepened their feeling for salvation of “those who have many problems” requested in the Divine Call.

As a doctrine of Konko faith, *jitsui-teinei-kami-shinjin* was indicated as the final goal to achieve for those who practice Konko faith. However instead of seeking an all-around doctrine for us to achieve, we should think that

jitsui is the first step for us. *Jitsui* is a true heart without lies. It is a heart willing to do things rather than feeling that we must or should do things. I think *Jitsui* is a movement of human’s heart and a heart that moves humans. I would like to introduce a new look of *jitsui* from *Record of Revelations* during the Meiji era in the following chapter.

***Jitsui*, a new look**

Let us study about *jitsui* in the Meiji era from the description in the *Memoirs of Konko Daijin* and the *Record of Revelations*. First of all, it is used against “lies” and “deceptions” about asking people to offer donations. In this case, the meaning of *jitsui* was honesty and sincerity. *Jitsui* was also used to express persistence of having faith under the pressure from the Meiji government, which was prohibiting his religious activities.

In the later part of his life, the word *jitsui* was also used in a different manner. For example, for the merchants, this word was used to suggest abandonment of the profitable way of doing business. He also used this word to encourage families to face events realizing them as Kami’s arrangement.

His daughter’s family was running an inn for the worshippers and this word was used when telling them to abandon management as others did. He indicated that it was not only the faith with all of one’s might under one’s own power, but being free from each individual governing and abandoning human thinking.

Among those examples, I would like to feature the order to take down the altar by the village head in winter of 1873. Having followed the order, Konko Daijin cleared the altar and retreated from the public into the back room of his house from January 21 according to the lunar calendar for one month. He prayed and mediated by himself. It was said that his wife, Tose, was working with her spinning wheel at the worship hall and gave teachings to those who visited the Founder. However, according to certain witnesses, many visitors went home disappointed without having the Founder’s teachings. The Founder served for toritsugi for 10 years after receiving the Divine Call. During this period in Japan, his service was considered to be meaningless in the society and was prohibited.

However, during this time, Kami told him, “Take a rest,” “Konko, be reborn” and indicated the original Tenchi Kakitsuke. On February 22, the village head informed that the government eased the restrictions and Konko Daijin resumed his prayer at the Hiromae on the next day. On February 24, this event concluded with the statement,



“You have shown sincerity (*jitsui*) even to the government.”

This event was written in both “*Oboegaki*” and “*Oboecho*.” There are also two notes added to them. In these notes, he wrote about the events related to the decision for resuming toritsugi or not after receiving the village head’s easement. The restriction lasted for the next three days. In “*Oboecho*,” he used the word “*medachi*,” (germ), which means that the problems began to resolve. He probably had something special in these days and looked back many times. This serious event could have terminated Konko Daijin’s faith. However, he faced the government with continuous belief and fortitude. In addition to this, he tried to harmonize as much as he could. This attitude has been greatly valued and respected. It is a combination of an eager and sincere effort to a great object and a great care for accumulating small details. Our senior minister once said, “A small matter is small thing. However taking a good care of small matters is a big thing.” Objectively there is a big thing and a small thing, but a small matter could become a “big thing” with great care. The faith has possibility to turn the tables around, and “*jitsui*” is a big role to make it happen.

It is remarkable how Konko Daijin reacted to the village head. The village head suggested practicing toritsugi secretly because the prefecture authorities had become somewhat less strict. However, Konko Daijin said, “I won’t do it in secrecy.” Surprised, the village head suggested him to restart toritsugi again, and a Hiromae assistant urged him to resume toritsugi and offered, “If there’s any problem, I will accept any penalties in lieu of yourself.” Konko Daijin refused this offer by saying that he could not trouble others.

If we were in the same situation, we would have gladly accepted the village head’s offer because it was a very important matter. We knew that he was able to reopen his toritsugi a month later. Therefore, we tend to read the Founder’s document after knowing his whole story. For example, we knew what part of the event it is during one month retreat from the Hiromae, and we could say that a particular event was a few days before his restart of toritsugi. However, Konko Daijin did not know how long he had to live with that condition, or he might think that the situation would continue forever. This is why, Konko Daijin, who did not start toritsugi right away even with permission, is very modest, which has greater meaning.

At the end, Konko Daijin resumed toritsugi at the Hiromae. It seems that he was a person who could adapt to any situation. However, we could see that he did not do things right away even if he was permitted. We could point out that he probably took other people into consideration and tried not to bother them. However, I think that the Founder showed more important matter than such a considerable nature of him under such circumstance. It was not the matter whether he could do or not. He

showed us that there is something important whether or not it was achievable. It is the faith based on the belief of paying respect to something important and the belief supported by something great.

In one way, he showed modesty that he could not achieve matters easily. If we have this, we will never be arrogant. However, he did not assume a defiant attitude for unachievable matter. “*Jitsui*” that Kami asks is not whether we achieve or not. “*Jitsui*” is something that Kami requests to humanity, and it is the first step to practice faith.

At the end, I would like to talk about personal matters. When I was a high school and University student, I had often heard “*jitsui-teinei-kami-shinjin*” is the Konko faith. I did not have any interest or paid too much attention to the word “*jitsui*” at that time, because the image for “*jitsui*” that I had was trying to achieve something with diligence and efforts. I was good at it, so I thought I was closer to the Founder’s faith. I could not understand the huge gap and dynamism of the faith that “*jitsui*” had. I graduated the seminary, became a minister, and entered the Konkokyo Research Institute. During that time, I hadn’t changed.

I changed when ten years had passed after entering the Konkokyo Research Institute. I decided to study about “*jitsui*” of the Founder. One of the matters that made me decide to study about it was the following article that I read.

“At a railway station of a small city in south India, a banana skin was thrown away from the window of the train. Then starved boys and girls swarmed to the skin. A boy carrying about one year old sister scrambled for the skin. A passenger gave him a banana. Then the boy gave all the soft part of the banana to his sister. She probably didn’t have teeth yet. The boy looked at her eating for a long time. He kept looking at her happily. It could be strong rays of the sun shining down on him, but it was one of the few occasions that I saw a happy and fulfilled human face. He pushed the end of the banana into her mouth and ate the skin. Then, he ran into the unmerciful crowd for another banana skin.”

A few years later, when I started to think about the Founder’s “*jitsui*,” this story came into my mind. This story stands in front of me relating to the theological study. The boy’s behaviour showed a lot of heart without conforming standard, feeling nothing but joy and it became a menace for me who was thinking what “*jitsui*” was. I felt my study would be tested. How it could be answered by the unknown boy whom I did not know whether he was still alive or not. Once I started to think that the boy is more “*jitsui*” than me, I thought that my way of understanding of “*jitsui*” was wrong. If the meaning of “*jitsui*” changed, Konko Daijin’s “*jitsui*” could be very valuable faith that was not easily achieved.

In this way, Konko Daijin became a distant but close existence.

Impressions From Participants

We have asked the participants on how they felt after hearing Rev. Takebe's lectures. We will post the lectures from other dates on the next Malamalama issues.

June 17, 2011 Konko Daijin's Image of the World

"The stories about good things being done to other human beings is very enlightening and very encouraging in improving one's good heart and generosity." **Rose Sorensen**

"The need to internalize *"jitsui"* and to act upon that understanding." **Wanda Tamashiro**

"Internalize it (*jitsui*), we should study the Founder and emulate true believers." **John Tamashiro**

June 18, 2011 In-Between Kami and Humans

"Very informative and interesting." **Bernice Sato**

"I attended the morning Saturday session of Reverend Takebe's lecture. It reconfirms my feeling that Konkokyo is a wonderful and rational faith." **Grace Kodama**

June 18, 2011 Kami's Eye

"Especially interesting to me this afternoon was the discussion topic of *'meguri'*. The description of *meguri*: encountering hardships due to one's accumulated offenses. (*Oboegaki* : 21.21.4) What the person had done in the past." **Anonymous**

I could relate to the "status of the heart" section of this topic. When angry or upset, enduring and suppressing anger will hurt a person's body (health). Go beyond and do not get angry at all. Think that the anger-provoking event happened because of an offense that you or your ancestors had committed in the past. Think and feel that the offense (*meguri*) is being cleared away for you and your family and the actual situation will change. Then move on from this unbearable situation." **Art Isaki**

"In Kami's eyes divine blessing depends upon one's heart. Acknowledge and give thanks for your blessings. Always anticipate Kami's wishes. Apologize and take responsibility for your mistakes. With faith, stay focused on being positive." **Loren Okuno**

June 19, 2011 Being with Kami: Trial and Proof

"A good review and refresher as to the history and background of our religion. It provides us with a clear understanding of our teachings and beliefs." **Glen Yabuki**

"Rely on prayers daily. Ask for Kami-sama's help, strength. In other words prayer is an important aspect of daily living and (for me) Konkokyo is an important aspect of my life." **Minnie Fujita**

Today's session was especially rewarding because it was about Kami. His background, his experiences, his teachings and that "Kami exists" "Pray" ("Kami waits let us pray") **Art Isaki**

2011 KMH Ministers' Seminar

The first 2011 Ministers' Seminar was held on April 23 at the Konko Mission of Waipahu. The guest speaker was Rev. Shinkichi Kawai of the Konko Church of Nakano. "Seeking an Openness in the Face of Adversity" was the topic of the seminar, and 17 ministers attended and shared their thoughts based on the presentation by Rev. Kawai.

Rev. Kawai's lecture will be posted on the next Malamalama issue. (Y.O)





Continuous Prayers for Hope

The catastrophic earthquake and tsunami hit northeastern Japan, and Rev. Mitsutoshi Sato, the Konkokyo Chief Administrative Officer at Honbu, established the disaster headquarters. We are praying for all the people of Japan in their recovery efforts.

The Konko Missions in Hawaii asked for the believers' support in helping the recovery effort. As of June 25, 2011, \$7,588.13 has been donated from all the believers of the Konko Missions in Hawaii. The donation was forwarded to the Konko Church headquarters in Japan on June 27. The donation will be used to support rebuilding of the devastated areas.

This tragedy is still unfolding. Let us continue to send our prayers for all whom are affected by this massive tragedy. (K.K)

Memorial day



On May 30, 2011, the glorious Monday morning, the Konko believers went to National Memorial of the Pacific at Punchbowl. Despite of blazing, hot heat and traffic nightmare, we made it there without any troubles. Konko Missions in Hawaii brought the flowers that were beautifully arranged by Rev. Sugako Yoshino.

We offered the flowers in front of the U.S. Flag at the entrance. After offering the flowers, Rev. Yasuhiro Yano led the Tenchi Kakitsuke. Then, we searched for 23 graves of Konko believers who watch over us over the years. Rev. Yasuhiro Yano was leading the group. When he called the number of the tomb to visit, we all started to check the numbers. During the search, I felt like I was going on a long pilgrimage.

When we first found the grave, Rev. David Yano brought the water that he carried then poured it on the tomb. He wanted them to say, "It is refreshing." Rev. Reiko Yano and Rev. Edna Yano offered their handmade lei and a very colorful paper crane. Rev. Reiko wrapped the lei around the tomb and put the paper crane on top of the flowers.

When I first saw that, I thought of the paper cranes representing a plane, the tomb is the destination, and lei is a welcome home gift. The person's soul is in the paper crane and the soul arrived his/her home. And when we recited the Tenchi Kakitsuke twice, I felt as if we were praying for their spiritual peace and happiness by receiving the protection of Tenchi Kane No Kami. After seeing that, I asked Edna Sensei about the special meaning behind the leis and paper cranes. She told me, the lei was made from the ti-leaf lei that her mother gardened in her yard. After washing the ti-leaf, her mother and herself made it into lei form. As for the paper crane, she has been doing this for 18 years, and this is her way of saying, "Thank You for watching over us."

After finishing our prayer at the first tomb, everyone was searching for the next tomb. It took awhile because everyone was scattered around the cemetery, and it was almost like the game of "Where's Waldo". However, during the grave searching, the US Military paid their respect to their fallen comrade by firing guns in the air (hopefully no birds were injured) and having Air Force jet fly across the cemetery. The music played, and everyone was putting their hands over their heart. After the long voyage, we head back to Honolulu Church. After reciting the Tenchi Kakitsuke at the church, we celebrated Memorial Day by eating manapua and drinking cold tea. (S.O)

KMH Mission Statement

The Konko Missions in Hawaii addresses the spiritual needs of the people of Hawaii by promoting the Konko faith through a better understanding of the life and teachings of Konko Daijin, and through the practice of Toritsugi (Divine-Mediation).

Upcoming Events and Services

KMH Missionary Women's Society Seminar

Date: July 13 (Wed)

Venue: Konko Mission of Wailuku

Volunteer activity

Date: July 17 (Sun)

Venue: Kuakini Hospital

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