



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

Inochi (Life)

**This article was written by Rev. Edna Matsuoka of the Konko Mission of Wahiawa and published in the Kyōho Ametsuchi Konkokyo Magazine in December 2023 in Japanese.*

From time to time, I find myself looking at old sepia pictures of my ancestors, tracing the contours of our shared facial features. My mother often remarks that I exhibit the same playful mannerisms and speech as my maternal grandmother, while my resemblance leans more toward my paternal grandmother. It's the thread of family traits woven into our DNA. When I gaze into the mirror, I recognize myself as the cumulative product of tens of thousands who came before me. The life I lead now is an extension of our ancestors' collective existence. In moments of joy, I sense a connection that transcends time, allowing our ancestors to share in my elation.

As the years pass, I grow increasingly aware of the countless encounters and people who contributed to my presence on this Earth. While my parents are the immediate cause of my existence, it's fascinating to realize that even those unrelated by blood have played pivotal roles in shaping my life. Take, for example, the late Rev. Haruko Takahashi, the founding minister of the Konko Mission of Wahiawa. Without her, my existence might have taken a different path. Without the influence of the late Rev. Masayuki Kodama, who guided the young Haruko Sensei on her spiritual journey, she might never have encountered Konkokyo, and I might not be here. The ripple effect extends further—had Kodama Sensei not ventured to Hawaii to spread the faith, I would not be here. So, I hold gratitude in my heart for my direct bloodline ancestors and for the countless others who paved the way for my existence. Any alteration in the tapestry of events before my birth would have led to a different outcome. This, I believe, holds true for every life that has come into being. Contemplating this, I realize that mere existence as a human being is a miraculous, divine blessing.

My dad consistently highlighted the tale of my great-grandfather, Tōsuke Yano. In times of struggle



Rev. Edna Matsuoka

to produce viable heirs for the family legacy, he turned to Konkokyo out of desperation. Despite exploring various faiths, it was through the Konko faith that he received the blessing of three children. This profound experience led him to firmly believe in the authenticity of this faith. He made it a mission to pass down this faith to his children and grandchildren, impressing upon us that the Yano family's very existence was thanks to Konkokyo, a divine grace never to be forgotten.

The most valuable inheritance from my parents is, unquestionably, the gift of life. Yet, alongside that, they bestowed to me a steadfast faith. The Konko faith serves as my safety net, a pillar of support when life's challenges threaten to overwhelm

me. It keeps me grounded in moments of turmoil. In America, it's customary for parents to pass down property and assets, but these are material and finite. My parents may not leave behind vast physical wealth, but they have bestowed upon us something priceless: faith. It's crucial to regularly discuss the blessings we receive from Kami-Sama, as they manifest not only in grand miracles but also in everyday moments. Faith, without dialogue and reflection, can wane.

In my family, the Konko faith has been shared and upheld for four generations, while a tradition of healthcare and nursing runs just as deeply on my mother's side. My great-grandmother cared for injured soldiers during wartime, followed by my grandmother, who also chose nursing. My mother pursued a nursing career, and now I, too, serve as a nurse. I recall my mother's guidance, how she often admired the virtues of nursing, viewing it as a noble profession. She also found spiritual fulfillment in her role as a Konko minister.

What's intriguing is the synergy between ministry and nursing. Both realms offer glimpses of life's re-

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silience and fragility. In the hospital, I stand on the front lines, tending to individuals for whom each moment carries the weight of life and death. Sometimes, I encounter patients defying the grim prognoses of doctors, experiencing miraculous turnarounds toward recovery. In those subtle steps of progress and the healing of their wounds and ailments, I perceive the divine hand of Kami-Sama at work. The blessings bestowed are truly remarkable.

"We are allowed to live" is what I have been taught by my parents since I was little. It made no sense to me for a long time. I used to think that I move at will, I can walk, talk, eat, and do everything I please. But when we cannot do one simple task because of an injury or illness, it really makes me think, "Am I really in control?" I'll talk about the time I suffered extreme pain one day at work when I threw out my back. A patient had left their finished tray of food on the floor outside of their room. When I bent down to grab the tray, my back gave out, and I sat there paralyzed for a couple of minutes, which seemed like an eternity. The pain was so intense that a co-worker was going to get a wheelchair and transport me to the ER, which was one floor above where I worked. I refused the offer and decided to work the rest of my shift. Sitting on a chair was painful. Standing up was painful. Lifting a pen to write something was painful. Everything that I was used to doing without effort, I was not able to do. And I could only work in slow motion.

I was somehow able to drive back home after my shift was over. When I arrived home after midnight, my mom was still awake. I told her what happened, and she got me some *goshinmai* (sacred rice) for me to partake. She also gave me some *omiki* (sacred sake) to drink and she rubbed *omiki* on my sore lower back. I had to go to the Ohiromae worship hall with a cane. Each step I took, I said "Konko Sama, Konko Sama." Even going to the bathroom was no easy task. I rubbed my back, and I spoke to it. I apologized that I had hurt it at work. I gave thanks to it for its many years of hard work, and I said "I love you" to my back. This incident was a great wake-up call for me to realize not to get arrogant. It was a reminder for me that I am, in fact, allowed to live and allowed to do things. If just one element in my daily life was irregular, it would throw my life out of balance. So, I also apologized to Kami-Sama for any irreverence I commit knowingly and unknowingly in my life.

In great blessedness, I regained the full function of my body, and most of the pain went away in just three days. There are co-workers who stay out for months due to workplace injury. We never know a minute ahead into the future. But I want to give thanks to Kami-Sama for the blessings that carried me to this moment in time, safely. Patients come into the hospital because what was normally functioning

for them stopped functioning normally for them, or because they do not feel well or are in pain. To lead a normal life free of physical and emotional pain is indeed the most blessed state of being that we often take for granted.

To be alive is a great privilege. Most of us have been given six senses to enjoy life fully. We have eyes to see the beauty of things. Ears to listen to the many sounds. Tastebuds to enjoy all the flavors of the world. Nose to smell the countless scents out there. The sense of touch to feel the many textures. And the sixth sense of the heart, which can feel the energy of various situations. These six senses are also protective. We can sense danger, see situations that we need to watch out for. We can hear things which will warn us if we need to run away. We can smell danger through smoke or noxious odors. We can taste if something has spoiled or gone rancid and spit it out before it causes bodily harm. We can touch something, and our fingertips will warn us if something is too hot to handle. The protective aspects of our body are so amazing. I believe this to be the love of Tenchi Kane No Kami-Sama. Our body is always trying hard to regain homeostasis. And most of the time, we do not even realize it. Every living creature is given these basic but essential blessings to survive. And giving thanks for the given is what we try to practice in Konkokyo.

I consider it goyo to go to work. It is my hope that I am doing my job in a way that Kami-Sama would agree to. At work, I am not allowed to talk about my religion to my patients, but in subtle ways, I incorporate the Konko teachings into my nursing practice. The 4th Konko Sama, the Rev. Kagamitaro Konko's famous saying was "*Sewani naru subete ni rei wo iu kokoro. Heiwa umidasu kokoro to iwan.*" Which means, "Peace is attained when we can develop a heart that feels grateful for everything that supports us in one way or another."

One day I was assigned to a patient in her late 80s. I will call her Mrs. A. She had a few different scars on her abdomen from different surgeries. She had many tubes and IV lines attached to her. She was constantly calling because of pain. She had a PCA (Patient Controlled Analgesia) pump, which delivered morphine when she pressed a button but needed an extra bolus of morphine called a clinician bolus almost every hour. Clinician boluses need two registered nurses to verify and send an extra dose of morphine to the patient using the PCA pump. One time when she called me, she exclaimed, "Edna, why isn't the morphine getting rid of the pain in my shoulder and elbow?!" I told her, "I wouldn't know the answer to that. You must ask your shoulder and elbow." So, she pointed her sharp finger at her shoulder and elbow and began to question them in a mean tone of voice, "Bad shoulder, bad elbow, why are you causing me such pain?!" I immediately

stopped her from blaming them. I suggested to her to ask her shoulder and elbow in a kind manner. I reminded her that her shoulder and arms, and every body part and organ in her body have been working tirelessly for her for 80+ years. I asked if she had ever given thanks to any limb or organ in her body, and she replied, "No." I said to her that her shoulder and elbow would not appreciate being yelled at. I told her to say "Thank you, I'm sorry, and I love you" to the parts of her body that hurt.

Body parts cannot speak because they have no mouth. But they do try to tell us that something is not right, in the way of pain. Mrs. A was so shocked yet seemed so enlightened at the same time. She said, "Oh my gosh, I have never been kind to my body. I deserve to be in this physical state I am in right now." I told her to place her left hand on her right elbow and shoulder and had her repeat after me, "Dear elbow and shoulder, thank you for all the work you have been doing for me for 80+ years of my life. I sincerely apologize for not being appreciative of your function. I love you very much, and I pray for your healing. I will take better care of you from this day forth." Then I left the room.

Several minutes later she pressed the nurse call button, and I returned to her room. I thought she was going to complain of more pain. But what I witnessed was an amazing blessing. Mrs. A had a beaming smile from ear to ear, and she said, "You know what!? I have no pain! Thank you for teaching me to talk to my body." I was very happy for her. Then she said, "My pain is gone, but I have another problem. I cannot eat because when I do, I feel queasy, and I vomit." Mrs. A also had a TPN infusion running (Total Parenteral Nutrition), which is an IV infusion with essential nutrition to sustain her life. The doctor had ordered a trial diet for her to see if she could tolerate food orally. But she still felt sick and didn't want to eat. So, I suggested to her to place her hand on her stomach and talk to it like earlier. She said "Dear stomach, thank you for all the hard work you do, the digesting of food, and for keeping me alive all these 80+ years. I sincerely apologize that I did something to you to cause this situation where I can't eat normally. I love you very much, and I pray for your healing. I will take

better care of you from this day forward." After she did that, she began to feel mentally confident about beginning to eat again. She challenged a sip of coffee. She felt fine. Next, she wanted to challenge the soft peaches. And again, she was fine. She did not feel sick at all. She was able to eat everything on her tray. Mrs. A was quite pleased. When I came to work the next day, and I was assigned to the same patient, I noticed that her morphine pump and her TPN IV nutrition were both discontinued. She was eating a regular diet and regained enough strength to walk in the hallways. She was able to be discharged in a matter of days.



This patient's case was truly eye-opening. There is a Konko teaching that states, "A heart of true gratitude is the beginning of divine blessings" (Gorikai III Shinkun 2-3). Mrs. A was able to develop a heart of true gratitude, and so that is why I think she was able to receive blessings.

When I have pain, I talk to my body parts and try to understand the message they are trying to give to me. When I do this and pray to Kami-Sama, the pain amazingly eases. And since then, I have been encouraging my family

members, coworkers, and patients about the virtue in communicating with our bodies, and they have been receiving divine blessings. When patients tell me that they cannot sleep, I encourage them to do a whole head-to-toe thank you prayer. And if they still cannot sleep, I tell them to say thank you to all the people and things in their lives that have supported them. Doing this has really helped me to focus on what is important in life and puts my life in balance.

This spirituality didn't come to me immediately. It was through encountering many incredible life teachers like the Rev. Masato Kawahatsu of the South San Francisco Propagation Center, who is also known as Mr. Thank You. The late Rev. Alfred Tsuyuki of Los Angeles Church was also an inspiration to be grateful to the body parts. Reading the Kyoten and spiritual books, constantly being reminded of blessings by my parents, and encountering my own painful experiences eventually led me to this

understanding that I am being allowed to live, thanks to the many visible and invisible blessings that surround me.

Life, even if we live until 100, is still a very short time to be on earth in this physical body that we have been gifted with. While I am able to, I would like to learn as many things as possible and appreciate the wonders of the world with all six senses. We have been given these six senses to enhance our spirit while we are in this body. Because after we transition into the spiritual world, we no longer have these six senses, but instead, we can be enhanced spirits that have experienced so many wonderful things.

Giving thanks, apologizing, and showing that we care is a universal approach to healing and maintaining a healthy relationship not only for our body, but also for all other relationships, like between family, friends, coworkers, superiors and subordinates, the

relationship between countries as well. It can be applied to all living things and even inanimate objects. It's the sincerity in the heart that will resonate with the heart of Kami-Sama.

In the tapestry of life, we are the fortunate recipients of countless blessings, both visible and invisible. As we navigate the world through our six senses, we find ourselves living in these remarkable physical bodies, each day a gift to cherish. It is within this fleeting existence that we have the opportunity to learn, grow, and experience the wonders of the world. By appreciating the intricate workings of our bodies and recognizing the interconnectedness of all things, we can begin to unlock the profound harmony and joy that resides within our hearts. With each expression of gratitude, we foster not only physical healing but also spiritual well-being, allowing us to fully embrace the brief, yet infinitely precious, time we have on this Earth.

6th Joint KMH/KCNA Missionary Women's Society Seminar

Rev. Edna Matsuoka, Konko Mission of Wahiawa

In a display of unity and spiritual growth, the 6th Joint KMH/KCNA Missionary Women's Society Seminar was held on July 22, 2023, from 10 am to 12 noon, via Zoom. A total of 17 people were able to attend the online event, with 4 attendees from Hawaii and 12 attendees from KCNA. Rev. Yasuhiro Yano (Head Minister of Wahiawa Kyokai) delivered a message as the Konko Missions in Hawaii Vice President. With the resonant theme of "The Practice of Appreciating the Ordinary," the seminar illuminated the transformative power of gratitude in our lives.

In solemn reflection, we dedicated a poignant moment of silence to honor the enduring legacy of five remarkable women sensei/minister assistants who have departed from our midst since the last MWSS joint gathering five years ago. With deep reverence, we extend our heartfelt prayers, seeking solace and peace for the spirits of these esteemed individuals: Rev. Mitsuko Yasutake from Waipahu Church, Rev. Sugako Yoshino from Honolulu Church, Rev. Kisa Yuasa from Seattle Church, Rev. Nobuko Kikekawa from Whittier Rose Hills Church, and Ms. Tokie Kubo, Minister's Assistant from San Jose Church. May their profound contributions and unwavering dedication continue to inspire and resonate within our hearts.

The virtual event began with a prayer and greetings by the MWSS Chair from KMH, Rev. Reiko Yano and KCNA Vice Chair, Rev. Mitsue Giulietti who delivered a message on behalf of the Chair, Rev. Joanne Tolsa. We introduced ourselves and included what we all wanted to become when we were little. People's

responses ranged from nurse, teacher, lawyer, chemical scientist, pâtissier, flight attendant, construction worker and artist. Interestingly, two people wanted to become morticians at one point in their life.

The morning was filled with incredible testimonies and enriching presentations from four great speakers. Noriko Yasutake Sensei (Waipahu Kyokai) shared a life-altering incident from six years ago when she fell and broke her leg. Enduring a two-month hospitalization filled with excruciating pain and tension in the muscles surrounding her groin, Noriko's inability to urinate despite the urgent need led to the placement of a urinary catheter for two months. Her strong prayers for its removal reflected a profound appreciation for the ordinary bodily functions often taken for granted. When her urinary catheter finally came off, her joy was overwhelming, and she recognized the divine blessing in the simple act of urination. Since then, she has made it a ritual to clap her hands and offer thanks to Konko Sama every time she visits the restroom.

Edna Matsuoka Sensei (Wahiawa Kyokai) unveiled a heart-rending encounter with a cancer patient during a particularly distressing day. With stage 4 cancer, the patient felt frustrated by the well-intentioned but seemingly empty words of encouragement from friends and family, who couldn't fathom her suffering, telling her "You got this! You're going to get better!" Edna offered her full attention to listen to her and offered advice to embrace a head-to-toe gratitude practice which seemed to have reso-



nated profoundly. As the patient's resentment transformed into appreciation for life's blessings, her heart swelled with happiness. Later, as the patient's friends came by to visit, the patient shared this valuable lesson with her friends, spreading the importance of extending gratitude to our bodies and the acknowledge the ordinary yet extraordinary functions they perform, such as the heart beating 100,000 times a day.

Yoshiko Ota Sensei (Lancaster Kyokai) recounted her battles with numerous health challenges, recounting a near-fatal bout of pneumonia during infancy. Her mother's unwavering prayers and the shift from taking life for granted (*Atarimae*) to expressing gratitude (*Arigatai*) revealed the divine nature of ordinary blessings. Yoshiko's unshakable faith in Kami-Sama's guidance was apparent, reminding a renewed trust in the blessings that manifest every day. Her strong prayer that Kami-Sama continues to use her for goyo resonated in the hearts of all present.

Jane Hashimoto (Vancouver Kyokai) expressed how the pandemic reshaped the landscape of normalcy, introducing masks, grocery store lines, and hoarding issues. With her newfound free time in retirement, Jane embarked on a journey of gratitude, documenting three things to be thankful for daily. Amidst the serene beauty of early morning walks surrounded by breathtaking mountains, her heart

expanded to embrace countless blessings. So powerful was her gratitude that she often found herself writing more than just three expressions of thanks.

The seminar's discussions centered on the future of MWSS and its endeavors. Lisa Uzunoe Sensei's inspiring proposal to compile ministers' stories and teachings into the book "Voices of the Ministry" ignited excitement and support. Alice Kawahatsu's vision to publish *okage* stories in the *Konko Review* highlighted the importance of preserving spiritual experiences for generations to come. If we share our faith experiences amongst our family members, the faith can be preserved to future generations.

The gathering concluded with a prayer and expressions of gratitude from Reiko Sensei, accompanied by an enlightening teaching by Konko Daijin: "Don't think that the future will be miserable and difficult. Instead, give thanks for this day. And give thanks to Kami-Sama for providing a roof over your head and not letting you go hungry or cold" (*Gorikai II Kashiwabara Toku 7*).

The 6th Joint KMH/KCNA Missionary Women's Society Seminar stands as a testament to the transformative power of gratitude. Participants parted with newfound appreciation and a renewed determination to cherish life's ordinary blessings, savoring every moment in a spirit of profound thankfulness.

From the End of the Shogunate to the Meiji Era: Entrusting Everything to Kami and Looking Forward to the Future

Since the Founder began his divine work in hiromae or worship hall, worshippers received blessings one after another through his teachings. However, as the era shifted from the end of the Shogunate to the Meiji period, like everyone else, the Founder and the hiromae were tossed about by the waves of change.

In 1867, when the Founder was 54 years old, he received a message from Kami. The message revealed that Kami covers all aspects of human life and the workings of the universe. Eleven years after Kami requested building funds from the Founder, through his mediation, Kami's virtue became apparent. Kami expressed gratitude, saying, "Kami bows in thanks."

Through the Founder's mediation, a path of relief and peace opened up for human troubles, and many worshippers visited the Hiromae seeking blessings. Among them were not only common folk but also samurai serving in clans across Okayama Prefecture.

Shizuka

Matsuura and his father Hisanobu, who served the Ashimori clan, were among them. Hisanobu, having heard the Founder preach that there was no need to worry about

auspicious days, directions, or house feng shui, brought specialized books on these topics to the Hiromae. It seemed he planned to debate and outwit the Founder.

In response to Hisanobu's questioning, the Founder replied, "I know nothing of books, but I speak according to Kami's teachings." He explained that without consulting auspicious days, directions, or house feng shui, people still receive blessings according to Kami's teachings, and there are no good or bad days under Kami's protection. He further explained that the idea of a god bringing misfortune itself is disrespectful to Kami.

After a half-day's discussion, Hisanobu admitted, "It was a mistake to think that humans could divide this vast universe into small sections to avoid disasters," and, deeply impressed, he donated his books and devoted himself to faith.

Furthermore, many, inspired by the Founder's teachings, began to advance their faith earnestly and established hiromae in various places to focus on

mediation.

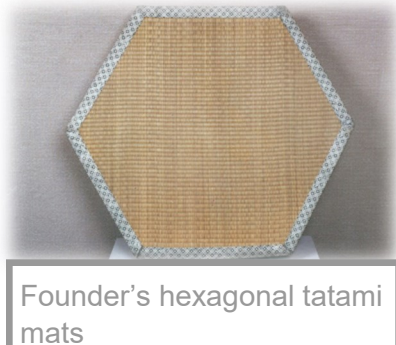
This story highlights the Founder's deep faith and understanding of Kami's omnipresence, encouraging a shift from superstitious beliefs to a broader, more inclusive faith.

During this time, the era was undergoing a significant transformation. The Edo Shogunate, which had lasted for over 260 years, came to an end with the return of political power to the Emperor, and a new government was established, marking the beginning of the Meiji era.

On September 24, 1868, Kami bestowed the divine title "Ikigami Konko Daijin" upon the Founder. This title was used throughout his life, and it was taught that "If one relies on the heart that trusts Kami of Heaven and Earth and asks through the mediation of Konko Daijin, blessings can be received freely and readily."

On the same day, Kami instructed, "Dye and raise a banner with the words 'May there be peace throughout the world, prosperity in all countries, and safety for all people' and pray daily. Write the names of those who have received the divine title and the title of disciples in a ledger. From now on, cease to grant divine titles to new believers." This instruction was a directive to pray for the peace of the world and the prosperity of all countries, and the banners raised outside served as a declaration of Kami's wishes and the Founder's prayers to the world.

Although some believers had been recognized for their devotion and granted divine titles, this announcement marked the cessation of awarding divine titles. However, the Founder's wife, Tose, their three sons, and two daughters were each bestowed



Founder's hexagonal tatami mats



Questions and Answers Scene of the Founder and Matsuura Hisanobu from Konko Founder Picture biography (1933)

with divine titles.

This might have been an acknowledgment of their advanced faith, but it also likely reflected an expectation that the children would further devote themselves to faith and eventually contribute to Kami's divine work. Following this, Tose and the children supported the Founder's divine work even more than before, according to Kami's revelations.

From the early Meiji period, the government implemented a series of changes for the new era. Aiming to establish a nation centered around the Emperor, efforts were made to nationalize Shinto as the state religion. These changes gradually began to affect Otani Village, where the Founder lived. In the second year of the Meiji era, the Founder was appointed to conduct rituals for the Kamo Shrine, the village's guardian deity. However, this appointment was due to village circumstances, and without serving in the rituals, the Founder handed over his position to another priest two months later.

The religious policies led to the consolidation of shrines, affecting the positions of Shinto priests and Buddhist monks, and there was widespread concern around the Founder that these changes might impact the Hiromae's operations. In January of the fourth year of the Meiji era, Kami instructed the Founder to remove the hexagonal tatami mats used for prayers at the Hiromae and conveyed, "No matter what unexpected difficulties arise in the future, do not be distressed." It seemed as if Kami was foreseeing the upcoming events related to the societal changes.

Kami's message during this period was, "The world is as the proverb says, 'The deep pools become rapids, and the rapids become deep pools,' and also as 'During a great flood, everything becomes like a flat sea.'" This message suggested that places that were once calm might become turbulent, and vice versa. What was considered good might suddenly turn bad, and situations could reverse. Just as a flood turns fields and roads into a sea, making everything indistinguishable, the current world is rapidly changing and uncertain.

Comparing the natural changes caused by the flow of water to the tumultuous shifts in society and people, Kami seemed to be teaching the Founder that the intense changes in the world and among people are also a natural course of events.

During this period, many messages from Kami were directed towards the Founder's family, teaching them specific actions and attitudes for daily life, such as shopping and children's lessons, and saying, "Kami makes the future enjoyable," encouraging them to look forward to the future regardless of what happens, keeping their hearts turned towards Kami.

Among the various policies introduced by the government was the movement for civilization and enlightenment. This movement saw the introduction of Western culture and ideas into industries and systems, including railways, postal services, and banking, drastically

changing people's lifestyles. However, the arrival of new values and cultures also branded long-standing Japanese customs, traditions, and even Shugendo's ascetic practices as "superstitions unsuitable for the new era."

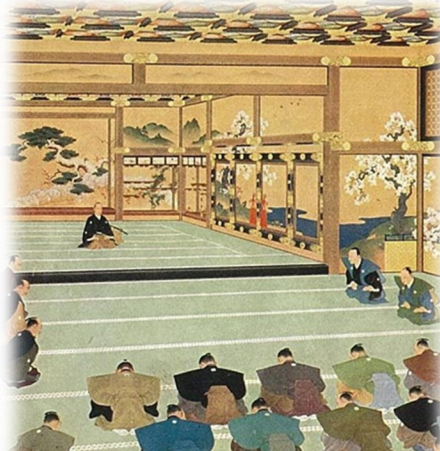
With the adoption of the Gregorian calendar in the fifth year of Meiji, recording the auspiciousness of dates and directions in calendars was banned as superstitious. The negation and abolition of practices that had been life-guiding customs until the day before left people without a reference point, causing anxiety and turmoil in society.

On January 21, 1873 (February 18 by the new calendar), the concerns surrounding the Founder became reality. The village chief ordered the Founder to clear away everything from the altar and to step down from the Hiromae, effectively halting his religious activities.

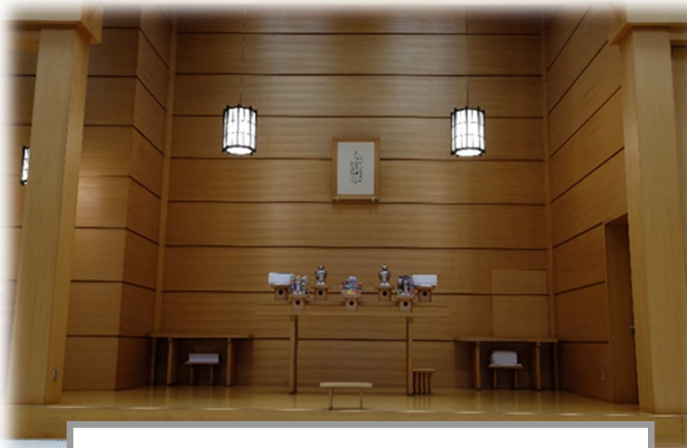
Complying with the order, the Founder removed all items, including the shrine where Kami was enshrined, and everything within the Hiromae. He described the now-empty Hiromae as a "desolate place."

The day after, the Founder secluded himself in a back room. Visitors, unaware of the change,

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Meeting for Taisei Hoka, event in 1967, in which the Tokugawa Shogunate returned the power to the Meiji Emperor



Tenchi Kakitsuke of the Central Worship Hall, Headquarters

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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).

“Malamalama” is now available through e-mail!

For our devoted readers who would like to receive the “Malamalama” electronically, please let us know at kmhcenter@konkomissionshawaii.org

For our readers who would still prefer a hard (paper) copy, please do not hesitate and let us know.

Thank you!

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We welcome any and all article contributions! If you have an interesting story of faith, inspiration or have any ideas or suggestions for material you'd like to see in future issues of the Malamalama, we're all ears! Please contact us at kmhcenter@konkomissionshawaii.org.



2024 KONKO MISSIONS IN HAWAII CALENDAR

MEETINGS & ACTIVITIES

General Meeting

02/10 (Sat) 13:30 – 16:00

Board of Trustees Meetings

01/13 (Sat) 10:30 – 15:00

05/11 (Sat) 10:30 – 15:00

08/03 (Sat) 10:30 – 15:00

11/23 (Sat) 10:30 – 15:00

Ohana Program

Picnic at Haleiwa

07/06 (Sat) 10:00 – 14:00

Faith Enrichment Program

Zoom/In Person Hawaii Gathering

09/07 (Sat) 13:30 – 15:00

Honbu Pilgrimage

10/23 – 10/31 Tentative

Kauai Gathering

Hilo Gathering

TBD

Ministers' Gatherings(Tentative)

03/23 (Sat) 14:00 – 16:00

05/18 (Sat) 10:00 – 12:00

Rev. Ryoichi Iwai, KC Sao Paulo

07/20 (Sat) 14:00 – 16:00

Rev. Nozomi Shiwaku, Konkokyo

Research Institute

Missionary Women's Group Meeting

07/17 (Wed) Honolulu (50th Anniversary)

Community Activities

05/27 (Mon) 7:00 Memorial Day

10/20 (Sun) 16:00 HCRP Peace Prayer

Rotary Hanashikai

03/10 (Sun) 10:30 Waipahu

08/04 (Sun) 10:30 Honolulu

4th International Yatsunami Gathering

11/16 (Sat) 15:00

Joint Rummage Sales

11/30 (Sat) 9:00-13:00 Waipahu

Zoom Monthly Kyoten Study

2 times a month on Wednesday

OTHER ACTIVITIES

Konko Mission Women's Group
TBD

Wahiawa Mission Family Camp

TBD

SERVICES & GRAND CEREMONIES

Spring Memorial Services

03/03 (Sun) 11:00 Hilo

03/17 (Sun) 10:00 Honolulu

03/24 (Sun) 10:00 Waipahu

Wahiawa

Wailuku

Tenchi Kane No Kami Grand Ceremonies

04/07 (Sun) 11:00 Honolulu

04/13 (Sat) 17:00 Wahiawa

04/21 (Sun) 10:30 Waipahu

05/05 (Sun) 11:00 Wailuku

05/12 (Sun) 11:00 Hilo

Autumn Memorial Services

09/15 (Sun) 10:00 Honolulu

09/22 (Sun) 10:00 Waipahu

Wahiawa

Wailuku

09/29 (Sun) 11:00 Hilo

Ikigami Konko Daijin Grand Ceremonies

10/06 (Sun) 11:00 Honolulu

10/13 (Sun) 17:00 Wahiawa

10/20 (Sun) 11:00 Waipahu

11/03 (Sun) 11:00 Hilo

11/10 (Sun) 11:00 Wailuku

Anniversary / Memorial

04/21 (Sun) 10:30

Rev. Santaro and Mrs. Sueka Sonoda

50th Year Memorial Service

05/12 (Sun) 09:30

Rev. Mitsumasa Yasutake 15th Year

Memorial Service

- Services
- Meetings
- Activities
- Ministers Meetings

2024

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were surprised by the transformed Hiromae. Unable to meet the Founder or receive his mediation, they were instead greeted by his wife, Tose, who advised them to pray on their own, return home, and advance their faith there.

While secluded, what the Founder thought about daily can only be imagined. During this time, Kami told him, "Do not lose heart, take a rest." These words, which could be taken as encouragement, suggest the Founder was feeling disheartened.

Reflecting on the past, he might have recalled various messages from Kami like, "Do not be troubled by any difficulties," "Do not rely on people for everything," "Leave everything, whether good or bad, up to Kami," and "Kami will make the future enjoyable." In his isolation, unable to perform mediation, he pondered how people could still be saved.

Nearly a month after leaving the Hiromae, on February 15 (March 13 by the new calendar), Kami declared, "Konko Daijin, reborn." Two days later, Kami instructed, "Create a writing that says, 'Tenchi Kane No Kami Ikigami Konko Daijin, Pray with all your heart, blessings are within a peaceful heart,'" which would become the basis for the later "Tenchi Kakitsuke."

Five days after this revelation, the village chief allowed the Founder to bring out Kami's shrine and quietly resume mediation for worshippers. This change in approach by the village chief, who noted, "You're not doing anything wrong, and it helps people," was due to a relaxation of restrictions in and

around Otani Village. On February 23 (March 31 by the new calendar), the Hiromae was restored, and mediation joyfully resumed.

On March 15 (April 11 by the new calendar), Kami instructed, "Write and save the scripture 'Ikigami Konko Daijin Tenchi Kane No Kami, Pray sincerely, with all your heart. Be one with Kami. Kami's blessings begin within Hearts grateful and caring, In harmony and joy, Look to Kami always, Now and forever. On this very day, pray.'" thereby presenting the wording that is now recited daily by followers, known as the "Tenchi Kakitsuke."

The instruction to write and save these words was given so that they could be distributed to worshippers, spreading the divine name of Tenchi Kane No Kami throughout the world and encouraging individual practice of faith. Worshippers were advised, "Remember to practice faith so as not to forget this; place it where you can see it morning and evening. If you do not forget what is written, you will receive divine blessings."

Furthermore, Kami informed that henceforth, the Founder, who had previously sat facing the altar and turned around to face worshippers as they arrived, should now sit sideways to the altar.

After experiencing the uncertain and difficult time of the preaching ban, the essential scripture of faith, "Tenchi Kakitsuke," was born. It established the form of mediation where the Founder sat between Kami and the worshippers, mediating the worshippers' prayers to Kami and conveying Kami's intentions to the worshippers.

Send Aloha to the Noto Peninsula and Hokuriku Area

In the wake of the devastating earthquake that struck the Noto Peninsula and Hokuriku Area in Japan on January 1, 2024, causing extensive damage to homes, businesses, schools, and places of worship, we are calling on the Konko Faith community in Hawaii to show compassion and offer our support. Join hands with us in solidarity during this time of destruction and suffering. Your monetary contribution, no matter how big or small, will help rebuild lives and restore the spirits of those affected by this tragedy.

Donations will be collected by the Konko Missions in Hawaii and wire transferred to the Konkokyo Headquarters. Contributions will directly support individuals linked to Konkokyo who have been impacted by this disaster.

Collection Period: February 12— April 30, 2024

**Collection Point: 1728 Liliha Street, Honolulu, Hawaii 96817
(Konko Mission of Honolulu)**

Make Checks Payable to: Konko Missions in Hawaii

***Note: Noto Peninsula Earthquake Relief Fund**

Please contact Rev. Koichi Konko at 808-533-7173 or konko-honolulu@hawaii.rr.com with any questions.