



KONKO MISSION BULLETIN

Konko Mission of Wahiawa, 207 Muliwai Avenue, Wahiawa, HI. 96786. Phone/Fax: (808) 621-6667, Cell: (808) 226-9594
E-mail: konko-wahiawa@hotmail.com. Also, find us on Facebook. Head minister: Rev. Yasuhiro Yano. Vol. XXIX, No. 3, March 1, 2017

The Annual Spring Memorial Service Sunday, March 26, 2017 at 10:00 a.m.

Through the service, we will extend our sincere appreciation for the contributions, support and guidance of the deceased ministers, family members and our ancestors for our blessed lives we now enjoy. Please join us in commemorating this vital function of the Konko faith in person and on time. A fellowship lunch will follow the service.

In Memory of the Late Rev. Michio Miyake

*By Yasuhiro Yano
Head Minister*

On February 21, 2017, when I opened my email, I found that the Rev. Michio Miyake of Konko Church of Tokiwadai in Tokyo had passed away. He was 84 years old. On that day, I was able to find a flight to Tokyo to attend the funeral service held on February 25 at his church in Tokyo. I went to Japan on the 23rd and came back to Hawaii on the 25th.

In the Konkokyo faith community, we say “Aien-kien” or a fortunate encounter and a twist of fate. It could have been a divinely arranged encounter for me to meet the Rev. Michio Miyake over 40 years ago. While I was staying in Tokyo for schooling, my mother asked the Rev. Hosaka, a minister of the local church in Ehime to locate a Konko church I could attend in Tokyo. The Rev. Hosaka identified the Konko Church of Tokiwadai. My mother accompanied me to make a visit to the church from Shikoku. The first time I encountered him was a bit of a surprise for me. The church was an ordinary house converted into a church facility. The resident minister of the church was named Rev. Michio Miyake. Later on I learned that at that time, he had served at the church for about 10 years. He was originally from Osaka, the second eldest son of the Rev. Toshio Miyake of the Konko Church of Izuo. The surprise was he didn’t look like a conventional ordinary Konko minister. He had short shaved hair and a black Catholic robe with high collar. But he welcomed me with a smiling face. I regularly attended the church functions, and got involved in many activities. I also witnessed and listened to the messages delivered by a great minister the late Rev. Toshio Miyake for occasional church functions. One distinctive feature of the church has been the involvement of the interfaith activities that were quite foreign to me. I have never known any Konko ministers who have traveled to foreign countries to get engaged in interfaith communities till I encountered the Rev. Michio Miyake. He didn’t look like an ordinary Konko minister. As a student who

learned some English skills, I was fascinated by his engagement with foreign religious communities. I attended the Konko Church of Tokiwadai for almost two years.

When I was at a transitional period after graduating from the English language school in Tokyo, for some reason, I once contemplated to get into spiritual training at the Konko Church of Tokiwadai where I was involved in the church. The reason could be the Rev. Michio Miyake’s interfaith engagement and his expansive travelling many countries in the world. I thought I could be of service to the Konko faith community through my English skills. I was ready to move into the Konko Church of Tokiwadai. The items for my stay at the church, such as bedding materials were about to get shipped in one week. But the Rev. Miyake told me at the last minute, “I cannot accept you as a trainee for my church.” He didn’t specify the reasons for rejecting me as a trainee. I didn’t ask him either. When I look back at those days, I could attribute one episode the Rev. Miyake told to the church congregation during a service. He mentioned, “When I was driving his car in town, I was extending my thoughts for ‘one person.’” For some reason, his whole body became immobilized and was about to encounter a fatal accident. The moment he related the story, I thought that particular “person” could have been me. It could have been a divine intercession that I was declined the idea of entering that church as a religious trainee. Because of the rejection, for some reason I was prompted to make up my mind to get into the Konko Church of Amagi for my religious training instead—something I had never imagined before. What I could associate with the Konko Church of Amagi was the notoriously strict nature of the religious training and the image of a small fish called “Amagi” used for making special sushi in my locality in Ehime. That church is the parent church of the Konko Church of Kawanoishi.

I made a phone call to my parents from Tokyo that I wanted to become a religious trainee at the Konko Church of Amagi where the father of Hosaka-Sensei came from. Both of my parents expressed their joy and gratefulness for my decision. The first thought my father expressed was that the Mitama spirit of the late Rev. Hidejiro Hosaka would be overjoyed because that would mean that his prayers have been realized. My father used to tell us about the prayer extended by the Rev. Hosaka to my parents. He said, “Yano-san, in my prayer, I am expecting that one or two of your children may serve Kami-Sama directly since your family has enjoyed overwhelming blessings from Kami-Sama.” My father was always disturbed by the expressed wish of the minister. My father jokingly responded, “Sensei, you must be kidding. That idea alone is impossible.” My father was well aware of a Konko minister’s life and its restrictive nature. Ministers have to undergo rigorous difficulties, spiritually and physically and have little financial liberty. He had never imagined that I would ever develop such an idea of getting involved into the Konkokyo ministry.

To be truthful, I didn’t have any inclination of becoming a Konko minister. I simply wanted to serve the faith community through my earned English skills. It was beyond my

expectation that my parents would ever express such a positive response for my involvement in the ministry. My father was especially overwhelmed with the feeling of gratefulness, joy and happiness of having two of his children become Konkokyo ministers. At that instance, in responding to my extended thought of entering into the Konko Church of Amagi, the Rev. Hosaka extended his deep prayers and consideration for my fate of becoming involved in the ministry of the Konko faith.

The Konko Church of Kawanoishi became a branch church of the Konko Church of Amagi because the father of Hosaka-Sensei took over the responsibility of the church as the third generation Head Minister. Usually, it would not be appropriate for me to bypass the Konko Church of Kawanoishi and go into ministerial training at Amagi (the parent church of Kawanoishi). For about one month, Hosaka-Sensei regarded me as a trainee under his guidance before I was transferred to the Konko Church of Amagi. We have a vital tradition of Toritsugi-Mediation which represents the spiritual function of perpetual divine-mediation by Ikigami Konko Daijin, the eternal spiritual presence of the Founder Konko Daijin. In regards to my transfer to the Konko Church of Amagi as a religious trainee, Hosaka-Sensei related to my parents that the only way I could ever survive the religious training was to dedicate myself to be an offering to Kami in appreciation of the blessings the Yano family enjoyed thus far. The initial confirmation of the blessing the Yano family enjoyed through the involvement into the Konko faith was the birth of three children to Tosuke and his wife Kajiyo. He was convinced that the blessing he received is all attributable to the blessings of the Konko faith. My father used to tell us the message that his father wished for our family to follow. Grandfather Tosuke said to my father, Ichiro, "The Konko faith is a true religion. You are never to give up the Konkokyo faith tradition." My father repeatedly told us this wish. I find myself telling this heirloom message to our children and our church members from time to time. When I look back at those days, I truly appreciate Hosaka-Sensei's prayers and consideration for me.

It was when I entered into the Konko Church of Amagi as a trainee that I learned Hosaka-Sensei's deep consideration and prayers for me. Soon after I entered the Amagi Church, while I was sweeping the church yard with a bamboo broom, an aged male church believer approached me and said to me, "Yesterday, as I also worshipped at the Konko Church of Kokura, Oyasensei told us that there was an offering of a 'shinja' or a believer to our church." He continued to talk, "Through a humanistic approach, we have no way of telling what type of person Kami-Sama uses." At that instance, I just felt that the Rev. Hosaka treated me as such. But as the years pass by, I feel overwhelmed with the feeling of gratefulness for the deep considerations and prayers extended to me by the late Rev. Toshihiko Hosaka. I also feel the same for the late Rev. Fumio Yasutake (past head minister of Amagi Church) who accepted me as an offering to Kami-Sama. Though I have served here at the Konko Mission of Wahiawa for the last 40 years, I have a conviction it could have been meant for me to come to Hawaii and serve at the local church in Wahiawa by divine guidance. I am not sure if I have fulfilled the concept of "Inochi no Ohatsuho (Divine Offering)." I simply wish and pray that people in the community would learn to appreciate the

wondrous world of the Konko faith in the same manner as I have enjoyed thus far.

After three years of religious training at the Konko Church of Amagi, I departed Japan to get engaged in our missionary work at the Konko Mission of Wahiawa in Hawaii in September of 1977. First I made a visit to see Konko-Sama IV at Konko Town and also made a visit to Konko Church of Tokiwadai on the last leg of our move to Hawaii on September 27. Upon our meeting with the Rev. Michio Miyake, he gave me a message in celebrating our departure for our missionary work in Hawaii.

I would like to extend my thanks to the Rev. Michio Miyake of the Konko Church of Tokiwadai who gave me a message in celebration of our departure for our missionary work in Hawaii when we made a courtesy visit to greet him. He has provided a momentous opportunity for me to get engaged in ministry of the Konkokyo faith when I was in Tokyo. He jotted down a message on the cover of the wrapping of goshinmai sacred rice. The message reads, 「有り難きこの思召いつまでも忘れずに行け人助けの道」. I have interpreted this message in this manner, "Never fail to appreciate this wondrous divine mission granted to you for saving people" dated September 27, 1977. I have placed this Goshinmai sacred rice packet at the Toritsugi-Mediation Desk to serve as my daily reminder. Interestingly, the message has never faded away. The message has the same line of meaning of "Konnichi made no orei" or extending thanks for any and all blessings I have enjoyed thus far. I have been deeply appreciative of the message as years pass by. Without the presence of my wife and her support and dedication for our missionary work, and the fulfillment of my daughter, Edna's childhood commandments for me, I would not have been able to share this thought with you today.

Four years ago, I attended the 50th Anniversary Celebration of the Konko Church of Tokiwadai in Tokyo observed on February 11, 2013. What prompted me to make the decision to attend the anniversary celebration of the Tokiwadai Church was the observance of the 20th Anniversary Celebration of the Hawaii Conference of Religions for Peace observed at the Konko Mission of Honolulu on October 28, 2012. The Rev. Michio Miyake, the founding minister of the Konkokyo Tokiwadai came to Hawaii to officiate memorial services in extending apologies for the victimized people both at the Pearl Harbor and the National Cemetery of the Pacific at Punchbowl in 1991 in corresponding to the commemorative year of the 50th Anniversary of the Pearl Harbor attack by the Japanese Imperial Navy in December 7, 1941. It could not happen without the help of the Rev. Katsuo Yasutake who was the same classmate of the Rev. Miyake at the Konkokyo Gakuin Seminary, to make all the official contacts and arrangements for the services and functions intended by the Rev. Michio Miyake. It could be a blessing that I could assist him for the special services at both locations. At that particular occasion, the Rev. Miyake helped to coordinate the formation of the interfaith meeting in Hawaii. WCRP Hawaii Chapter was initiated through the prayers extended by the Rev. Michio Miyake who has been deeply involved in the interfaith

communities both in Japan and abroad. The WCRP Hawaii Chapter changed its organizational name to the Hawaii Conference of Religions for Peace in 2002.

Coincidentally, or should I say it was a divine arrangement that while I was in Japan attending Rev. Michio Miyake's funeral service, my son, Rodney sensei and my daughter in law, Fong Yip came to visit Hawaii from San Francisco around the same time. They had arranged to make a visit to Pearl Harbor on February 24th from a month ago because Fong has never been there before. February 24th in Hawaii was the 25th in Japan—which coincided with the funeral for Rev. Miyake. So my wife, son, daughter in law and daughter made a visit to Pearl Harbor/ Arizona Memorial and offered a lei in memory of Rev. Miyake. The first WCRP Peace Prayer took place on the Arizona Memorial.

I feel so grateful for his guidance to get involved in the interfaith activities for all those years. The more I learned about the nature of the interfaith communities, the more I appreciate the vital nature of getting involved in the interfaith functions with many other religious faiths. Through my engagement in the interfaith communities, I learned to appreciate the great nature of the Konko faith and any other religious faiths I have ever encountered.

I would not have been serving in the Konkokyo faith community in Hawaii if I were not encountered with the Rev. Michio Miyake. Thank you Miyake Michio-Sensei.

Konko-Sama Says . . .

Although Kami cannot be seen, you are constantly walking within and through the midst of Kami. Even while fertilizing a field or walking along a path, you are in Tenchi Kane No Kami's hiromae. The whole world is Tenchi Kane No Kami's hiromae. (III Konko Kyoso Gorikai 6)

Bulletin Board

Monthly Services for March 2017

- 1 Wed -Monthly Service, Tenchi Kane No Kami (7:30 pm)
- 5 Sun -Sunday Service (9 am)
- 12 Sun -Monthly Service, Ikigami Konko Daijin (9 am)
- 19 Sun -Sunday Service (9 am)
-Honolulu Church Spring Memorial Service (10 am)
- 26 Sun -Spring Memorial Service (10 am)

April 2017

- 1 Sat -Monthly Service for Tenchi Kane No Kami (7:30 pm)
- 13 Thr -Wahiawa Church Spring Grand Ceremony (6:30 pm)

Hawaii Conference of Religions for Peace

The regular monthly meeting will be held on Monday, March 6, 2017 at Gedatsu Church at 1:30 p.m.

Volunteer Activity

The regular monthly visit to the Wahiawa General Hospital Long-Term Care Facility will be made on Friday, March 10, 2017 at 10:00 a.m.

Garage Sale

We will hold the annual garage sale for the Ohana Camp on Saturday, March 18 from 9:00 a.m. to 2:00 p.m. We prepare for the even on Friday, March 17 at 9:00 a.m.

Honoring the Mitama Spirits

March

Sandy Abe	3/4/2014
Edith Lin Hai Noguchi	3/7/2016
Richard Fujio Tamabayashi	3/7/1999
Matsuyo Arikawa	3/8/1995
Thomas Toshito Yamamoto	3/16/1991
Mitsuko Suwa	3/21/2012
Yoshikazu Hirota	2014



If you wish to have a name added to the church Mitama listing or removed, please contact Rev. Yasuhiro Yano.

Insight into the teachings in “Tenchi wa Kataru” or “Voice of the Universe”

The following are excerpts of series of an English translation of “Tenchi wa Kataru—Kanwa-shu” or “Compilation of Insight into the teachings in the Voice of the Universe” which contains 400 selected teachings from the original “Konkokyo Kyoten” or the “Konkokyo Scriptures.” Three authors, namely, the Revs. Mikio Seto, Yasushi Hata and Matsutarō Kōsaka contributed the insightful articles. The translation is provided by Yasuhiro Yano. (Reference pages 302, 303 and 304)

No. 302: Women are closer to Kami. Faith starts with a woman. (I Shimamura Hachitaro 20 Kyoten page 330) Faith starts with a woman.

In this world, both men and women have lived. Perspectives for men and women have varied depending on many elements in the society we have lived from ancient times.

In general, women have always viewed lower than men in social status. In extreme, they perceived women are full of earthy desires. Some traditions in the world prohibited exposure of the face and skins in public.

During the time the Founder lived, they said, “A woman has no house of her own in the three worlds.” When the household encountered an acute financial condition, daughters became commodities for trade. They followed the restrictive social tradition of predominance of men over women.

Under such a cultural background, the Founder related to Hachitaro Shimamura, who once served as a samurai, “Women

are closer to Kami.” Hachitaro Shimamura might have experienced a shock by the expressed thought from the Founder.

Why did the Founder stated that women are closer to Kami? There can be many reasons for the perception. But the following line of message, “Faith starts with a woman” may give some clues for the expressed thought from the Founder.

“Faith starts with a woman” implies that a woman is naturally inclined to get initiated to practice faith. Only a woman can get conceived, give birth to a child and breast feed an infant. Only a woman can experience such a supreme spiritual interactions with a child through patience and caring with love.

The elements of patience and caring with love experienced by a mother through a child can be likened to the patience and love of Kami. In this respect, women are closer to Kami. Women can get engaged in practice of faith in understanding that they are closer to Kami.

The message, “Faith starts with women” sounds like women can get initiated in the practice of faith. They say, “Women would never give up in paying back what they have been treated badly.”

The Founder once condemned Sugi Ogihara by saying, “Sugi is a very spiteful person who is always complaining. Complaints won’t bring divine blessings. When Rikizo came here for the first time, and when he came yesterday and you came today, she said that going to the Hiromae was unnecessary. Hence, she probably complains day and night about everything.’ He cited many of my complaints without error. ‘This is why she is ill and doesn’t get better. Go home and tell her this. If she comes to realize from the bottom of her heart how ill-natured she has been, decide with your family as to which faith to practice in. There will surely be divine blessings. If Sugi realizes her ill-nature, and decides to receive divine blessings from this Faith, come here again,’ Konko-Sama directed” (I Ogihara Sugi 4-3, 4, 5, 6). Later on she got blessed in such a marvelous manner through directing her persistent strong heart toward Kami. In this respect, we can understand the message of, “Women are closer to Kami.”

No. 303: Women’s practicing of faith is Kami’s happiness and joy. During pregnancy, women should reform and polish their hearts. Then she should deliver a child which based a sincere heart, and raise the child. Sickness or health for the child depends on how well the child’s food is prepared every day. A sincere heart is further nurtured into the child during childhood by the mother. Doing the laundry is good for the child’s health. When Kami sees a woman carefully fulfilling her duties without any negligence, Kami feels joy and happiness. Mothers have heavy responsibilities. Going to worship Kami only to give requests is not practicing faith. You can often times practice faith without worshipping Kami at a hiromae. (I Yamamoto Sadajiro 28 Kyoten page 378)

Women’s practicing of faith is Kami’s happiness and joy.

Sadajiro Yamamoto was young and devoted in his pursuit of faith. For some reasons, the Founder gave him many messages related to women. What would be the intent of the Founder for him? I assume that the Founder tried to emphasize the vital roles of women in the practice of faith, and spread the message to others.

The first line in the quoted message, “Women’s practicing of faith is Kami’s happiness and joy” seems to show a vision in which Kami exhibits His joy in witnessing women’s engagement in the practice of faith.

In reality, a woman plays a vital role from the conception, childbirth and child-rearing. A mother has to deal with the consequences of having a child with a great deal of endless dedication. How a mother would respond to the given circumstance is reflected on the child. When the child got sick, a mother would exhaust in providing cares. In this manner, the bonding between the mother and the child become stronger.

Today, we witness some mothers who render the nurturing and rearing of their offspring to the care takers while they return to work. Some mothers try to enjoy their own time away from caring of their children in such a manner that they give some allowances to the children who also spend the money for their own enjoyments. I wonder if they would enjoy healthy relationships with each other. Child rearing is a fully occupied task for parents, especially mothers.

Kami gets impressed and feel at ease in corresponding to how the mother sacrifices their own lives for the sake of their children.

The Founder responded to a mother, “Going to worship Kami only to give requests is not practicing faith.”

For mothers who take care of their children at home is the practice of faith. The Founder knew mothers had tons of daily chores to be fulfilled at their own household while they raise their children.

The quoted message shows that there are some elements mothers need to modify the way they deal with child caring.

No. 304: A person with many children expressed his worry over their different personalities. Konko-Sama imparted, “If the five fingers on your hand were all the same length, you wouldn’t be able to grasp anything. Your hand has fingers of different length, thus you are able to grasp. Because of their different personalities, your children will be useful.” (II Furukawa Kono 6 Kyoten page 692)

Fingers of different length

Kono Furukawa was the youngest daughter of the Founder. She might have discreetly listening to his father behind a screen door.

One of those days, a mother came to see the Founder and related to the Founder that she struggled in taking care of five children of different personalities.

In responding to the forwarded concern of the mother, the Founder related the message of different length of the fingers. Because of the difference of each finger, the hand can be functional. The thumb is short, but stronger than other fingers. If all the fingers are the same length, a hand would not function well. The hand functions well because of the difference.

The same can be true to the personalities of children. It would be easy for the mother to handle children who have the same personality. But the parents should learn to appreciate the difference of personalities of children. Each child has been gifted with different personality. In corresponding to the ever-growing personal aspects, the negative aspects would be diminished. It is one of the parental duties that they should pray for a sound growth of each child and be of service to the society.

Kono, who was listening to the message behind the screen door, might have become enlightened. She became aware of her own personality as the last child of five siblings. She was sort of spoiled as the youngest among the five. Once she got married, but returned home and stayed at the house for five years away from her husband. But the Founder allowed the daughter to stay at the house. The same can be said about the eldest son, Kaneyoshi. The Founder described him, "He is a hearty eater" and didn't blame him for his behaviors.

The message delivered by the Founder might etch into the heart of Kono.

Rev. Rodney Yano and his wife, Fong Yip visits from SF



In Memory of Rev. Michio Miyake

