



SEPTEMBER 2014

Wahiawa Hongwanji Mission

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FALL OHIGAN

The name *Ohigan* in Japanese means “The Other Shore”. This shore, in Buddhist literature, symbolizes life here with its impermanence and suffering, while the *other* shore represents things like Awakening, Enlightenment, or liberation from this world

The day of Ohigan

What a fine time

To plant seeds

Of Enlightenment...

Namu Amida Butsu

Please come to the special Fall Ohigan service

Speaker for the Fall Ohigan

Rev Makoto Honda

Resident minister of the
Higashi Hongwanji Mission.
Graduated Bearwood
College in 1998.

Graduated Queen Mary University of
London in 2002.

Graduated Ohtani Senshu Gakuen in 2007,
Japan.



Hoto Keisho Shiki Ceremony of Transmitting the Jodo Shinshu Tradition

The Ceremony of Transmitting the Jodo Shinshu Tradition (Hoto Keisho Shiki in Japanese) was held on June 5 and 6, 2014 at Honzan Hongwanji in Kyoto, Japan. This is a ceremony to mark the retirement of His Eminence Monshu Koshin Ohtani and the succession of His Eminence Shinmon Kojun Ohtani to the position of Monshu. Monshu is the Head Priest of the Hongwanji and Spiritual Leader of the Jodo Shinshu Hongwanji-ha Denomination. The tradition of Jodo Shinshu Hongwanji-ha has been transmitted from Shinran Shonin through successive generations of Monshu, and on this special occasion, the Jodo Shinshu Tradition was transmitted from the 24th Sokunyo Monshu (His Eminence Koshin Ohtani) to the 25th Sennyō Monshu (His Eminence Kojun Ohtani).

Please reading the following:

Page 5... Message on Retirement by Monshu Ohtani Koshin

Page 6...Message on Succession by Monshu Ohtani Kojun

Page 7...Message of Mahalo and Aloha by Bishop Eric Matsumoto



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WHM newsletter is published by friends of the Dharma. Volunteers are welcome to serve on the committee. Please send comments and change of address to WHM office or email at news@wahiawahongwanji.org. Roy Higa, Editor

President's Message

I hope that your summer has gone well. The temple has had many activities in August, and if you were able to participate in them, thank you for helping make them successful.

We held the Hatsubon service on the weekend of Tropical Storm Iselle. As the storm approached on Wednesday and Thursday, contingency plans were in place for contacting the families in case the weather conditions or the storm's aftermath required a postponement. But Oahu had good fortune and I believe that the only impact in Wahiawa was a limited power outage on Friday. The Hatsubon service was held as scheduled, and we had great family attendance. The Obon Services were held the next day, Sunday, and they were well attended with members and good weather.

On Sunday August 17, 2014, some of the former members of the Kahuku Hongwanji ran the Sunday Service (we called it Kahuku Sunday Service at Wahiawa), using some of the religious artifacts that had been transferred from Kahuku when it closed. Many former members of the Kahuku temple were in attendance, and were acknowledged. They had also asked that Reverend Kevin Kuniyuki be invited as the Dharma speaker, and his homecoming was well received. To complete the 'Kahuku' event, Wally Abe announced that Kahuku Farms had donated papaya and eggplant, and everyone went home with fresh vegetables and fruit. We joked that we needed 'Kahuku at Wahiawa' every month, depending on the vegetables in season. We definitely will see if something like this can be conducted again next year.

Buddhist Education

Damon Bender and Charlene Acohido, the new leaders of the Buddhist Education program at our temple (including children and adults) are initiating an aggressive educational program for both adults and children at our temple. Damon is including a session on mindfulness and

mediation, book reviews, and family events, and the first session last Thursday night was very well attended.

Values to Behaviors

One of my mantras for our temple leaders is 'values to behaviors' – that the leaders' actions must reflect the values of our religion – how we interact with our members and those in the community speak louder than any words – our actions become the visible values of the temple and our religion, much more than anything we could say. In business, we would say 'walk the talk', and there is a common American saying - 'actions speak louder than words'. I recently found an internet article on a Parent Manifesto that reflects this concept: <http://www.projectconnections.com/articles/agileparenting.html> I took to it right away, as my background is in Software Engineering, and it follows a software concept called agile development. The author has another article closely aligned to 'values to behaviors' - http://blog.projectconnections.com/geof_lory/2014/08/behavioral-traceability-values-to-principles-to-practices.html

If you want to read it, just go to projectconnections.com and type geof lory in the search box. Select his article on behavioral traceability.

Bon Dance

We are tabulating the results from the Bon Dance, and find that we were successful again this year. Our revenues were about the same as last year, and the donations and revenue from the sale of food, games, and other products will go a long way to help us carry out our programs, and support our expenses. Our membership dues pay for about 25% of our annual expenses, and we rely on your support of the Bon Dance and the December Mochi and Kadomatsu sales [and other donations] to meet our expense requirements. Thank you.

Many other things going on. Will review them next month. — In Gassho —


Glenn Hamamura



REVEREND'S MESSAGE

Dharma Talk Theme for this month is Ho-Sha "Thankfulness"

The Eighteenth Vow:

The Forty Eight vows are Hozo Bodhisattva's vows to become a Buddha. After he achieved all of his vows, he became Amida Buddha. So, when we hear his Forty Eight vows, we can imagine how the Pure Land is.

Eighteen vow: If, when I attain Buddhahood, sentient beings in my land of the ten directions who sincerely and joyfully entrust themselves to me, desire to be born in my land, and call my name even ten times, should not be born there, may I not attain perfect Enlightenment. Excluded, however, are those who commit the five gravest offences and abuse the right Dharma.

This 18th Vow is the primary vow of Jodo Shinshu. But why did Shinran Shonin say the 18th Vow is the most important vow? Actually all of the 48th vows are important. But Shinran Shonin chose the 18th Vow. It was not the 12th Vow or the 13th Vow. The 12th Vow and 13th Vow explained what kind of Buddha Hozo Bodhisattva wanted to be. So, it sounds like it is more important than the others. But Shinran Shonin said the 18th Vow is the primary vow.

His first reason is that Hozo Bodhisattva became Amida Buddha with the 12th Vow and the 13th Vow after he achieved all of his vows. Second, he established the perfect world for peace with the 16th Vow. Third, he established his holy name for saving all beings with the 17th Vow. That means that he had already prepared to save all beings. That is why Shinran Shonin felt that he had just to entrust in Amida Buddha who prepared the perfect world for him. People could not establish the perfect world. If nobody was born into the Pure Land after Hozo Bodhisattva achieved his vows, he would never become Amida Buddha. Now, Amida Buddha is standing in front of us and people who say the Nembutsu are born into the Pure Land. So, the 18th

Vow is assurance that we will be born into the Pure Land.

By the way, only the 18th Vow mentions the five gravest offences. The first is killing the father; the second is killing the mother; the third is killing people who practice to become a Buddha; the fourth is hurting the Buddha; and the fifth is trying to destroy a Buddhist association. Of course, Amida Buddha vowed to save all beings. However, it is hard to save beings that waste life and beings that do not understand Amida Buddha's compassion. In other words, if beings hear the teachings of the Buddha, they would never do such things. So, these five things mean Amida Buddha wishes us not to do them.

We should hear Amida Buddha's true wishes and should try to do our best in our life.

In Gassho,
Rev Hashimoto

TEMPLE NEWS

Special 911 Service

Please join us for the special 911 Service on September 11, 2014 @ 8:30am in front of the Bonsho, bell tower. All present will have an opportunity to ring the bell. Special guest Representative Marcus Oshiro is expected to join us.



Buddhist Thoughts

Restoring Old Belts

It's another beautiful Sunday afternoon. It's a day to relax and so I thought I'd work on those old belts I have that I love so much. They have been worn and cracked through many months/years of wear.



I looked up restoring belts on the internet and learned that it was all about moisturizing and caring for the belt as you would anything else. Pretty simple right? I have two old belts that I bought at least thirty years ago ...one brown and one black. They are for just kicking around informally and they are really comfortable and wide. I remember buying the brown belt in Texas at an open market for \$5!

It must be my cheap (frugal and tight) nature to want to keep such old things with me. I have holey t-shirts too, that I'm convinced are really more comfortable that way. Is this a deeper issue?

As I worked on the belts with saddle soap and polish, I realized that these old belts will never be as good as new ever again; no matter how much I rub and polish them. I reflected that this is happening to my body too. That person I look at in the mirror every morning is looking more like my dad every day!!

In a society that cherishes youth and denies aging, we can't help but be part of the tide. The "baby-boomer" generation represents the largest population bubble in the US. Just turn on the TV and it seems every ad is targeted at us. Reverse mortgages, pills for pain, salves for restoring your old, sagging skin, retirement investments, etc. are there all the time. If those weren't enough, even restoring your sexual capability is unabashedly marketed on TV in front of everyone!! What has happened to discretion?

Buddhism is the pursuit and acceptance of life as it is.

It urges us to not focus on negative thoughts either in the past or in the future. Is it possible that we have been conditioned to only consider "success" in terms of QUANTITY in both material wealth as well as longevity? How different would our perspective be if we tried to "live" the teachings of the Dharma and focus on the QUALITY of this life today? Can this discussion take place with our younger generation, many of whom are disillusioned with a tough economy and strapped with the high debt of an education that may not be valued today? What can we do to help each other with this realization?

I am so grateful to have the OPTION of still being able to restore and enjoy my old belts. Namu Amida Butsu!

In Gassho,
Rod Moriyama



**"MESSAGE ON RETIREMENT"
ADDRESSED BY MONSHU OHTANI
KOSHIN (SOKUNYO MONSHU)
AT THE SHOSOKU PROCLAMATION
CEREMONY ON HIS RETIREMENT
ON JUNE 5, 2014**

I would like to announce that as of today, June 5, 2014, I am retiring from the posts of Hongwanji *jushoku*, the resident priest and Monshu of the Jodo Shinshu Hongwanji-ha institution and entrust them to Shimmon, the Heir-Apparent Monshu and Hongwanji *jushoku*.

It has been thirty-seven years and two months since I was inaugurated into these posts, succeeding my predecessor in the Jodo Shinshu tradition on April 1, 1977. I would like to say that the credit for my being able to carry out the duties until today all should go to the Buddha and masters for their guidance, as well as the continuous support, understanding, and cooperation that I have received from all individuals and concerned parties, both within the Hongwanji organization and from the general public. I would like to extend my heartfelt gratitude to all of you.

During my tenure, thanks to everyone's efforts, the Hongwanji was able to undertake the restoration of the Amida-do Hall, the 400th Memorial for Kennyo Shonin, the 500th Memorial for Rennyō Shonin, the great restoration of the Goeido Hall, and the 750th Memorial for Shinran Shonin. In addition, several decades ago we were able to acquire the parcel of land on the north side of the Hongwanji precinct, and we have been able to utilize it for a wide range of activities. Furthermore, we have been able to develop and promote our equality awareness campaign that was named the Core Program, as well as initiate a variety of

activities and projects. The circle of the nembutsu teaching has continued to expand and the recitation of Namō Amida Butsu can be heard in various places in the world. Fortunately, I was enabled to confirm these facts for myself by hearing the voices of my fellow nembutsu followers during my official visits to every district of the Hongwanji institution. For this, I am truly grateful to everyone.

Compared with my predecessor, Shonyō Shonin's turbulent fifty years, which included the period of World War II, my thirty-seven year tenure can be described as rather calm. During those years, however, domestically speaking, there were a number of natural and human-made disasters that took place one after another, and due to the exaggerated priority placed on economic profit and status, issues concerning people's mental health and well-being have become more critical. Worldwide concerns include serious issues such as armed conflicts, economic inequality, global climate change, and proliferation of nuclear materials. Among them are ones that directly concern humanity's existence. Unfortunately, amidst this, it is with regret that we, Jodo Shinshu Buddhists are not able to say that we have satisfactorily demonstrated our ability to cope with these issues.

Our sangha has a glorious tradition of upholding and transmitting the Dharma from person to person. It is my hope that we will keep this wonderful custom despite of the current social fluctuations, and discover diverse potentialities in the teaching and tradition of Jodo Shinshu so that we can share them with as many people as possible and together follow the path toward realizing a society in which everyone is mutually accepted and respected. In order to realize that, I believe it is important to

bring out the individuality and conditions of each person and generation, paying special attention to the young generations who possess the sensibility and ability to implement concepts.

My successor, Shimmon Kojun, worked at Tsukiji Hongwanji in Tokyo as an on-site leader of the temple for five years and nine months. It is for certain that this experience has allowed him to expand his knowledge. Upon accepting his new responsibilities, he will be obliged to maintain the Jodo Shinshu tradition while considering the organization in its entirety by constantly attending not only to the Hongwanji institution, but also the whole religious society. I would like to sincerely request that you continue to provide your warm assistance to the new Monshu.

As for myself, I will be turning seventy in a little more than a year. Although nobody knows what the future holds, it is my intent to continue revering the Buddha Dharma as taught us by our Founder, being conscious that I am always embraced in the unwavering working of Amida Tathagata's Primal Vow, and will carry out my duties as a Jodo Shinshu priest for as long as I am able to the best of my ability.

**June 5, 2014
Shaku Sokunyo
OHTANI Koshin
Monshu, Jodo Shinshu**



**"MESSAGE ON SUCCESSION OF
THE JODO SHINSHU TRADITION"
DELIVERED BY MONSHU OHTANI
KOJUN (SENNYO MONSHU)
AT THE SUCCESSION CEREMONY
ON JUNE 6, 2014.**

Today, according to my predecessor, Sokunyo Monshu's wishes, I was inaugurated into the posts of Hongwanji *jushoku*, resident priest and Monshu of the Jodo Shinshu Hongwanji-ha institution.

On this occasion, I would like to extend my deep gratitude to him for his many years of nurturing and guidance. At the same time, I acknowledge the monumental responsibility of succeeding the Jodo Shinshu tradition and am resolute in carrying out my duties to the best of my ability.

The teaching on how we are saved by Amida Tathagata's Primal Vow was set forth by Sakyamuni Buddha, and it was transmitted by the seven Pure Land masters to Shinran Shonin, who clarified it into the Dharma of Jodo Shinshu. That tradition has been passed down to us through the efforts of successive Monshu of Hongwanji, fellow Jodo Shinshu followers, and many people who have supported their work until today. In inheriting this illustrious tradition, I will exert every effort to convey the Dharma of Jodo Shinshu to the future.

Looking back on the past, there were occasions during which the Hongwanji institution addressed some issues in ways that contradicted the Jodo Shinshu teaching, sometimes by not questioning or doubting some common practices that were accepted in the society during a certain era, and sometimes by having to make harsh decisions in

order to enable the Hongwanji to survive. Learning from such history, we must constantly keep a careful eye on social conditions and ourselves so that we will never again indiscriminately accept common, popular behavior and tendencies of a particular time nor return to the kind of society that would compel us to make painfully bitter decisions again.

In reflecting on the present circumstances of our organization, it is significantly important to consider how we can approach and reach out to persons who have never had any contact with a Buddhist temple, as well as those who are already involved with one. The nembutsu teaching that is based on Amida Buddha's Primal Vow remains unchanged, regardless of the changing times and society. However, the methods for transmitting and sharing it needs to evolve and adapt according to social changes. Now is the time for our Hongwanji institution to utilize our collective wisdom and knowledge for considering approaches to convey the Buddha Dharma to our contemporaries today.

There are also other numerous issues and problems that we must deal with, such as, "What is the most appropriate and effective manner we can offer support to the many victims and disaster-stricken locations of the East Japan Great Earthquake to facilitate their recovery?"

Let us always keep in mind the venerable words, *jishin kyo ninshin*, "secure our own entrusting heart to the Dharma, guiding others to the same path" as we cope with the various problems and hardships of the contemporary world, walking together towards realizing a society in which everyone is equally respected.

**June 6, 2014
Shaku Sennyo
OHTANI Kojun
Monshu, Jodo Shinshu
Hongwanji-ha**



**MAHALO TO SHOKUNYO SHONIN
AND ALOHA TO SENNYO SHONIN!
BY REV. ERIC MATSUMOTO, BISHOP**

The day was June 5, 2014, the Main Temple (Nishi Hongwanji) was filled with thousands of special guests who gathered to personally hear from our 24th Spiritual Leader His Eminence Koshin Ohtani (Sokunyo Shonin) his intent to retire from the position of Spiritual Leader/Monshu and his decision to pass on the succession of the position to His Eminence Kojun Ohtani who becomes the 25th Spiritual Leader of Jodo Shinshu Hongwanji Denomination. It was an honor for me to be in attendance representing the all of you, the Honpa Hongwanji Mission of Hawaii, at this very special ceremony which took place in the Founder's Hall before the revered image of Shinran Shonin to express our Mahalo to His Eminence for his 37 plus years of guidance and gentle leadership. His Eminence Koshin Ohtani expressed his deepest gratitude to the Buddha and Great Masters for their guidance and acknowledged that without the support of so many people and organizations, both within the Hongwanji and outside of the Hongwanji, he would not have been able to fulfill his role as Spiritual Leader. He reemphasized his wish "Our sangha has a glorious tradition of upholding the transmitting the Dharma from person to person. It is my hope that we will keep this wonderful custom despite of the current social fluctuations, and discover diverse potentialities in the teaching and tradition of Jodo Shinshu

so that we can share them with as many people as possible and together follow the path toward realizing a society in which everyone is mutually accepted and respected. In order to realize that, I believe it is important to bring out the individuality and conditions of each person and generation, paying special attention to the young generation who possess the sensibility and ability to implement concepts."

On the following day, June 6, 2014, the temple complex of Nishi Hongwanji was, again, filled with thousands who had gathered to express their warmest Aloha and to hear the message of His Eminence Kojun Ohtani (Sennyo Shonin) accepting his father's wish and announcing to the entire Hongwanji Sangha that he would assume the role of Spiritual Leader of the Denomination as the 25th Spiritual Leader. His Eminence emphasized "In reflecting on the present circumstances of our organization, it is significantly important to consider how we can approach and reach out to persons who have never had any contact with a Buddhist temple, as well as those who are already involved with one. The nembutsu teaching that is based on Amida Buddha's Primal Vow remains unchanged, regardless of the changing times and society. However, the methods for transmitting the sharing it needs to evolve and adapt according to social changes. Now is the time for our Hongwanji institution to utilize our collective wisdom and knowledge for considering approaches to convey the Buddha Dharma to our contemporaries."

Both Spiritual Leaders encourage and have expressed their deep aspiration for sharing the Nembutsu Dharma with as many people as possible around the world so the Teachings can become a source of inspiration and guidance for our suffering world and together we can nurture a world of oneness, peace and harmony in which there is mutual respect and appreciation for one another. Let us embrace their aspiration and pledge to do our part in our corner of the world so that the aspiration expressed by Shinran Shonin "May there be peace in the world and may the Buddha's Teaching spread!" can be realized.

Last, but not least, as part of this transmission, Lady Ruzumi Ohtani succeeds Lady Noriko Ohtani. We look forward to her guidance. We, also, express our sincere gratitude to Lady Noriko Ohtani for her years of guidance. I conclude by expressing my sincere appreciation to the Hawaii Sangha to be able to represent you at these very special ceremonies held in June 2014. Namo Amida Butsu/ Entrusting in the Buddha of Immeasurable Life and Infinite Light

In Gassho,

REV. ERIC MATSUMOTO, BISHOP



News... Our newsletter will begin a three part series of the history of Wahiawa Hongwanji Mission (1989-2014) written by **Rod Moriyama**. The first part will begin on this page and will cover (**Introduction, Cycles of Learning, Cycles of Maturity.**) The second series (**Non-Disruptive Shift, A New Era Begins-2002-2009**) will be in the October newsletter and the last series (**Sustainability 2009-2014**) will be in the November newsletter.

Wahiawa Hongwanji Mission
1989-2014

Introduction

Following the writings of Fred Kazuto Itamoto regarding the 100 year history of Wahiawa Hongwanji, it is an honor for me to write an addendum to the 100 year history of the Honpa Hongwanji relating to the past 25 years of Wahiawa Hongwanji Mission.

Mr. Itamoto’s firsthand insight truly gave us an appreciation of all that was done to make Wahiawa Hongwanji what it is today. He was able to capture both positive and not so positive challenges persevered by both the first and second generation Japanese:

- first establishing the foundation of a spiritual community center in Wahiawa for the Japanese immigrants and their families,
- recovering from the negative effects of closure and restrictions during World War II,
- sustaining and expanding that foundation into a large enterprise based on a Japanese cultural focal point for Wahiawa.

At every major milestone, issues of constant change, world politics, and local differences even within the Japanese community challenged the leadership of the Wahiawa Hongwanji to transform a previous organizational structure to one more accepting and

malleable from the previous generation.

The past twenty five years have seen significant change for our country and Wahiawa. During this period, some of the key events were:

- the end of the “Cold War” with the fall of the Berlin Wall and the dissolution of the Union of Soviet Socialist Republics.
- the unprecedented growth of technology and the economy based on the internet, with nano and micro-miniaturization, rapid proliferation of communication devices and the merger of telecommunications with entertainment.
- the attack on September 11, 2001 which set new standards for security at the expense of certain freedoms, and prolonged military actions in the Middle East and Afghanistan.
- a society more cautious of security while experiencing an explosion of diversity, communications, and medical progress.
- a deep chasm in political rhetoric where societal woes are accentuated with the greatest depression/recession since the Great Depression of the 1930’s, and a furthering gap between the rich and the poor through institutionalized incentives.
- shift of world economies from Europe to China and Asia Pacific Rim.
- for the first time in American history, a degradation of standard of living from one generation to the next.
- religious principles appearing to be overtaken by a focus on economic survival and a myriad of entertainment options for sensory simulation. Memberships in most religious sects have declined dramatically except those sects that have provided more relevant value than the traditional spiritual fulfillment.

The end of the eighties and the next twenty five years were once again marked with significant contributions from key leaders and the Sangha membership.

Continue on the next page....

Continue from page 8...

Cycles of Learning, Cycles of Maturity

“Wahiawa Hongwanji, Past, Present and Future” written by Mr. Itamoto in 1999, describes the early beginnings and struggles of the Issei (first generation immigrants) to Hawaii and the establishment of the Wahiawa Hongwanji Mission. The dramatic shift of their generation was World War II. During the war years, the temple was closed. No services were conducted and many people sent their children to Christian churches with the thought that any spiritual and ethical training was better than nothing at all.

The end of WWII saw a commitment of the Nisei (second generation), to resurrect the Japanese culture and religious focus of the Hongwanji. Every Japanese family in Wahiawa, no matter their religious affiliation or sect, was approached to fulfill the vision of a shared Japanese community resource in building a new temple, a new community center and a Japanese language school.

This was no easy task. As an example, before WWII, there were three Japanese language schools in Wahiawa that competed with one another. To bring together three different philosophies was the challenge of Mr. Susumu Tomita.

Mr. Tomita was elected President of Wahiawa Hongwanji in 1946, and for 16 years, led it through very turbulent times. At the same time Rev. Ryugen Matsuda from Japan became the fifth minister. Rev. Matsuda remained till January 1952.

The new temple and minister’s residence were completed in 1949. In August 1951, a disastrous fire destroyed the YBA Hall and partially destroyed the school building. I still recall going to see the charred remains of the Hall and the Japanese school with my father. The leadership was so strong that a decision was immediately made to construct a new community center and a new Japanese school. Three years of negotiations finally lead to the ground breaking ceremony on July 1, 1954. Another three years of volunteers working every weekend, and

contributions finally led to the opening of classes on April 1, 1957 and a new community center.

Rev. Shingetsu Akahoshi became the sixth minister in June 1952. He remained as the minister in Wahiawa till September 1968. This period of sustained commitment and leadership to a vision for a Japanese centric Wahiawa Hongwanji flourished with many new organizations and programs being created. As a young student, I remember those days quite fondly. We were so lucky to enjoy the fruits of the labor of our Nisei men and women during that prolonged period of growth.

The momentum of leadership and a common vision lasted for several decades as children of the Nisei established their own identity in a new world. Hawaii became the 50th state in 1959! Japanese American Nisei lead the political scene in Hawaii and their children were thrown into the midst of civil rights for all Americans. The agricultural base of sugar and pineapple was slowly disintegrating. Benefiting from their parents’ and grandparents’ sacrifices, many third generation Japanese no longer identified with being “Japanese” as a cultural and ethnic focal point. Many left for the mainland to seek their own fortunes and identity. Many married outside their own ethnic origins, unheard of except in very “hush-hush” conversations. A new community was transforming pineapple fields in Kipapa into a new town for growth called Mililani Town. With sugar and pineapple all but disappearing on Oahu, the economy was dependent on military funding and tourism. Without more aggressive thinking toward expansion into the Pacific Rim, alternative energy sources, telecommunications and research, Hawaii’s opportunities would be limited to the service industries of health, banking, tourism, education and an expanding government. A new cycle of learning was beginning, and if change didn’t occur, survival would be questionable.

In Gassho,
Rod Moriyama

To continue in October newsletter.

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Leatrice Sato
Mitsuko Sato
Emiko Sawai
Sadao Sawai
Sumako Sawai
Donald Segawa

Jane Segawa
Mildred Segawa
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Leatrice Sekiya
Bruce Shimada
Stanley Shimaura
Diane Shimizu
Jane Shimoda
Ronald Shinno
Jane Shintaku
Jay Shintaku
Steven Shintaku
Robert Soma
Edward Sur
Edwin & Marion Suzuki
Henry Takato
Emeline Tamashiro
Emiko Tamayose
June Tanabe
Hatsue Tanaka
Sumiyo Nancy Tanaka
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Sadie Watanabe
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Roseline Yano
Gene Yoneda
Katherine Yoneshige
Ethel Yoshida
Linda Yoshikami
Reiko Yoshimura
Diane Yoza
Valerie Yoza

<u>Columbarium</u>	<u>In memory of</u>
Frances Karioka	
Janet Miura	Murakoshi
Carol Mutter	Donald and Meggie Hirai
Jerry Ogata	Alice C. Ogata
Bruce Shimada	
Seiichi Tsutsui	Y. Tsutsui
Linda Yoshikami	Kelly Yoshikami

<u>Hatsubon</u>	<u>In memory of</u>
Wallace Abe	Sandra H. Abe
Judith Kakazu	Kathlyn C. Kakazu
Richard Kawamoto	Sadao Kawamoto
Darlene Kawashige	Sadao Kawamoto
Yoshio Nakagawa	Hiroshi Komori

<u>Eitaikyo</u>	<u>In memory of</u>
Gary Ishii	Margaret Ishii

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Nov. 21st 7:30 PM
Nov. 22nd 2 PM
Nov. 22nd 7:30 PM
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Capital Campaign Update

The Wahiawa Hongwanji Board of Trustees appreciates your continued support and contributions to the Capital Campaign. The newsletter lists the names of donors for April - July 2014. We continued to collect funds and as of the end of July we have collected **\$74,960.00**.

The Capital Campaign letter for 2014 will be out shortly. Please be watching for it in the mail. We have completed many projects but there are many to be worked on before the campaign ends. All of the information is outlined in the letter that will be in your hands soon.

Capital Campaign Donations

April 2014

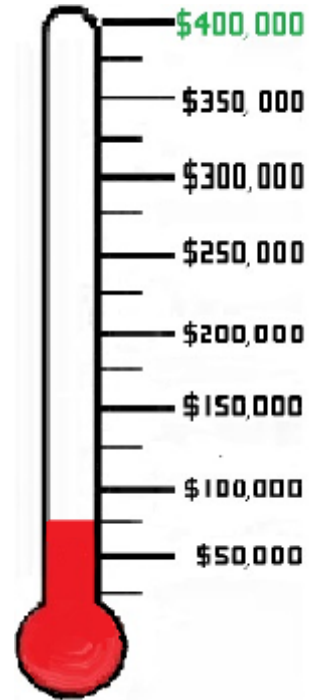
- Jane Carlson
- Jean Noguchi
- Rodney Moriyama
- Stephen Chinen
- Mildred Segawa
- Midori Hiromoto
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July 2014

- Phyllis Tanaka
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- Earl and Shirley Lee
- Eleanor Nishi
- Katherine Fujikawa



Capital Campaign
Donation of
Columbarium Niches
Barbara Kawakami

September 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <p>8:50am-10am Sunday Service Conducted by Children 10am-11am Food Drop-Off for Food Pantry 10am-11am Ukulele Group</p>	<p>1 Labor Day</p>	<p>2 11am-12pm Calligraphy Class #5</p>	<p>3 6pm-7pm Conversational Japanese Class #5 7:30pm-8:30pm Calligraphy Class #5</p>	<p>4 7:30am-10:30am Hoshu Kai 9:30am-10:30am Conversational Japanese #5 7:30pm-9pm The Bombu Academy</p>	<p>5 8:30am-10:30am Quilt Club (BWA Room) 1pm-4pm Mahjong - BWA Rm</p>	<p>6</p>
<p>7 8:50am-10am Sunday Service Conducted by Children 10am-11am Food Drop-Off for Food Pantry 10am-11am Ukulele Group</p>	<p>8</p>	<p>9 11am-12pm Calligraphy Class #6</p>	<p>10 6pm-7pm Conversational Japanese Class #6 7:30pm-8:30pm Calligraphy Class #6</p>	<p>11 Patriot Day 9/11 8:30am-9:30am 9/11 memorial service at bell tower. 9:30am-10:30am Conversational Japanese #6 7pm-8pm Club Asoka Meeting BWA Room 7:30pm-9pm The Bombu Academy Readings</p>	<p>12 1pm-4pm Mahjong - BWA Rm</p>	<p>13 7:30am-8:30am Altar Awareness (Hondo)</p>
<p>14 8:30am-9:30am Ohigan Japanese Service 10am-11am Ohigan English Service 11am-1pm BWA Meeting (BWA Room)</p>	<p>15</p>	<p>16 8am-12pm Aloha Visitation-Waialua 11am-12pm Calligraphy Class #7</p>	<p>17 6pm-7pm Conversational Japanese Class #7 7:30pm-8:30pm Calligraphy Class #7</p>	<p>18 7:30am-10:30am Hoshu Kai 9:30am-10:30am Conversational Japanese #7 11am-12pm Hospital Visitation (PD) 7:30pm-9pm The Bombu Academy</p>	<p>19 8:30am-10:30am Quilt Club (BWA Room) 1pm-4pm Mahjong - BWA Rm</p>	<p>20</p>
<p>21 International Day of Peace 9am-10am Sunday Service-Need to Find Rev. for Service-Rev. Hashimoto on Maui 10:30am-12pm WHM Board meeting</p>	<p>22</p>	<p>23 Fall Begins 8am-12pm Aloha Visitation-Other Area 11am-12pm Calligraphy Class #8</p>	<p>24 6pm-7pm Conversational Japanese Class #8 7:30pm-8:30pm Calligraphy Class #8</p>	<p>25 8am-12pm Aloha Visitation-Wahiawa 9:30am-10:30am Conversational Japanese #8</p>	<p>26 1pm-4pm Mahjong - BWA Rm</p>	<p>27</p>
<p>28 9am-10am Sunday Service 10am-11am Ukulele Group</p>	<p>29</p>	<p>30</p>	<p>Have a great month!!!</p>			