



the Messenger

Embrace Change:
Action (Open Communication)

AUGUST 2017

5 Sat	7:30a	Temple/Columbarium Cleaning
	10:00a	First Steps in Understanding Shin Buddhism (SH)
	6:00p	Waialua Bon Dance
6 Sun	9:00a	WHM Obon Service, Guest Speaker: Rev Ai Hironaka, Lahaina Hongwanji
	9:00a	Pantry/Food Drop Off
	10:00a	Sangha Strummers
8 Tue	10:00a	Waialua Monthly Service
12 Sat	7:30a	Temple/Columbarium Cleaning
	10:00a	First Steps in Understanding Shin Buddhism (BWA)
13 Sun	9:00a	Sunday Service, Guest Speaker: Josh Hernandez Morse, PBA, Head of School
	10:00a	BWA Meeting, "Learn to Make Ohagi" (SH)
	11:00a	Hospital Visitation (Project Dana)
18 Fri	7:00p	Mililani Hongwanji Bon Dance
19 Sat	7:30a	Temple/Columbarium Cleaning
	8:00a	BWA Blood Drive (WHM Campus)
	7:00p	Mililani Hongwanji Bon Dance
20 Sun	9:00a	Sunday Service
	10:00a	Board Meeting (BWA Room)
26 Sat	7:30a	Temple/Columbarium Cleaning
	10:00a	First Steps in Understanding Shin Buddhism (BWA)
27 Sun	9:00a	Sunday Service
	10:00a	Sangha Strummers

SEPTEMBER 2017

2 Sat	7:30a	Temple/Columbarium Cleaning
	10:00a	First Steps in Understanding Shin Buddhism (BWA)
3 Sun	9:00a	WHM Ohigan Service
		Guest Speaker: Rev Koen Kikuchi, Higashi Hongwanji
	9:00a	Pantry/Food Drop Off
	10:00a	Sangha Strummers
9 Sat	7:30a	Temple/Columbarium Cleaning
	8:00a	Gomonshu Visit and Service @ WHM
10 Sun	9:00a	Sunday Service
	10:00a	BWA Meeting (BWA Room)
11 Mon	8:30a	9/11 Memorial Service at Bell Tower
	7:00p	Dancersize (BWA Room)
16 Sat	7:30a	Temple/Columbarium Cleaning
	10:00a	First Steps in Understanding Shin Buddhism (BWA)
17 Sun	9:00a	Oahu District Ohigan Service at Mililani Hongwanji
		No Sunday Service @ WHM
		No Board Meeting
21 Thu	11:00a	Hospital Visitation (Project Dana)
		Peace Day Hawaii
22 Fri	9:00a	Monthly Buddhist Service at The Plaza at Mililani
23 Sat	7:30a	Temple/Columbarium Cleaning
	10:00a	First Steps in Understanding Shin Buddhism (BWA)
24 Sun	9:00a	Sunday Service

Weekly & BiWeekly Activities

Mon	9:00a	Calligraphy
	6:00p	Sunset Meditation
	6:30p	Tai Chi for Health
Wed	7:30a	Columbarium Cleaning
	7:00p	Kendo
	6:00p	Conversational Japanese
Thu	7:30a	Hosha Kai (biweekly)
	6:00p	Aikido
Fri	8:30a	Quilt Club





Good morning. I am honored and grateful to be invited to speak here at Wahiawa Temple. If there is one enduring image I have of this temple, it is of light. This is a temple that invites sunlight to be a part of your service. I feel optimistic and positive every time I enter your temple.

It is Obon season; Jikoen's Bon Dance was last night. During the Obon season, memories of my father are especially vivid. This year at the start of the Obon season, I revisited my father's letters written to me while I was in college from 1965 to 1969. He wrote to me regularly during those four years I was at the University of Massachusetts, and I kept his letters. Every time I read them I reconnect with him as if he is still in Paaulo writing those letters and I am still 20 years old.

This year as I turned the pages of his letters, and I thought of his life, I realized that there was much about him that reflected Buddhist wisdom. And so this morning I would like to share thoughts from my father's letters and the wisdom they offer.

His name was Tom Takeji Toyama. He was born on April 21, 1920 on the Big Island. His parents were both from Okinawa, and his family worked on lease-land, growing sugar cane for Laupahoehoe Sugar Company. My father died on June 20, 1969 in an industrial accident in the sugar cane fields he loved so much. He was 49 years old when he died, and I was 22. He died three days after Lois and I returned from Massachusetts as newlyweds. At the time of his death, he was head of Hamakua Mill Company's sugar cane harvesting operations.

He became a Christian when he lived at Hilo Boarding School while attending Hilo High School from where he graduated. Our entire family became practicing Episcopalians from the time I was about 8 or 9 years old. In college, I left the Episcopal Church, but this is a story for another time.

As I reflected on his letters, I realized that there were bits of Buddhist wisdom embedded in them. I want to share seven this morning in the hope that you find them relevant in your lives now as I found them in mine.

As I reflected on his letters, I realized that there were bits of Buddhist wisdom embedded in them. I want to share seven this morning in the hope that you find them relevant in your lives now as I found them in mine.

The first bit of wisdom had to do with his early life. My father shared very little of his childhood and young adulthood with me. He never spoke of his Okinawan heritage. The only time I can remember him mentioning anything about his past life was in a letter from the fall of 1967. In it he wrote: *I was teased and looked down upon because of my ancestry and the poor standard of living my parents brought from the old country. My father decided that no matter what, he would educate his children to make us equal. I had an uphill fight all the way. There is still prejudice in Hawaii as you know, but I think we came a long way.*

My father never complained about his life of poverty and the prejudice he suffered. He never complained about the injustice of being paid less than his haole colleagues on the plantation even when he became head of harvesting. He seemed to embody, like many parents at that time, the concept of **SONO MAMA**, everything is as-it-is...everything is meant to be as it is. He accepted life as it presented itself to him without complaint; he never protested. But he also understood that he was responsible for being part of the causes and conditions that would create a new reality. In that same fall letter, he wrote: *My philosophy and goals in life is to make our country a little better than when I found it. Yes, there is plenty wrong with our country. I don't doubt that, but we have to have concrete suggestions and actions to change it. So for him it was SONO MAMA ...* but he was part of change for the better. I think he would have been pleased by Hongwanji's stand on marriage equality and Trump's travel ban.

In many passages in his letters, I was reminded of the second bit of wisdom and this is ...

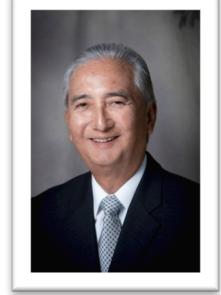
ICHIGO ICHIE, the appreciation of the preciousness of life in every moment. My father had a fine awareness of the details of life as it unfolded. In a spring 1966 letter, he wrote: *It's getting dry on the plantation. The shade tree next to your bedroom shed all its old leaves and the flowers are blooming nicely. We dug out the ginger in the back yard and planted that cactus-looking plant we have in front of the house. It sure looks good.*

(cont'd on pg 6)

President's Report

What a wonderful month July was!! We started with two weeks of repaving our massive parking lot and it is beautiful now. Letters are being sent to urge members and business partners to continue to contribute to capital funding before the end of the year.

One of the highlights of the summer was attending the Summer Session at the Buddhist Study Center (BSC). Reverend Sonam Wangdi Bhutia, a Tibetan Monk who converted to Shin-Buddhism, presented. He founded Nepal's first Hongwanji Temple in Kathmandu. After an entire week at the BSC, he spent another week on the Big Island, Maui, Kauai, and Oahu districts. He was an exciting and riveting speaker. You can still see his presentations on Youtube.com under "BSC Hawaii."



Pieper Toyama, President of Hawaii Kyodan, was our guest speaker on July 16. He gave a terrific talk about his father and the key lessons he learned from him. We have included his talk in this edition.

Some of the lessons learned in attending these events are:

- It is really tough growing up as a Tibetan monk from the age of 3. After more than 17 years and undergoing a retreat of 3 years, 3 months, 3 weeks and 3 days of meditation in solitary confinement, Rev. Sonam was treated with respect and awe by everyone. Like Shinran, he didn't feel any different himself after the ordeal. He was lonely and confused. At Bodhi Gaya (the place where Shakyamuni Buddha found enlightenment) he was inspired by a brilliant quadriplegic from Japan named Mukaibo-sensei. Mukaibo-sensei convinced Rev. Sonam to study more about Shin Buddhism in Japan.
- There is "super-duper" power in the name "Namo Amida Butsu." It is the consolidation (and simplification) of all of Buddha's teachings into one name to make it easier for all people to accept.
- It can be said that "Amida Buddha" is a metaphor for the sum of all experiences and interactions of all beings and ancestors from the beginning of time. This is why we can call on Amida Buddha as it is an integral part of us and every being. This is the lesson of "inter-connectedness," gratitude and remembrance of our loved ones. This is why we say that Amida Buddha is in all of us.
- "Dharma" is often called the "Truth" or the "Teachings of the Buddha." Another definition is: "Life as it is." So when we hear a "Dharma Talk," it is a story of "Life as it is." It is one person's perspective. Listening is a key vehicle as life is an "unfolding." We grow as individuals as we gain experience and learn to accept the viewpoint of many. The "Dharma" is the Buddha's perfect perspective of "Life as it is."

On Saturday, July 22, we held our first Youth Talk Story organized by Shoshi Hashimoto. A group of high schoolers met with two "elders." Keileen Fukada, currently attending dental school in Colorado, was essential in the discussion as her experience was quite recent. The attendees were from the 8th grade to their senior year in high school. They discussed their concerns and challenges as they are experiencing their lives today. They enjoyed it so much, they recommended that we do again with a larger group.

On July 29, Saturday, we kicked off a 7- part weekly series on the Basics of Shin Buddhism. Dr. Dexter Mar, Sensei, Roy Higa and Rod Moriyama will be facilitating this Dharma-Light program at Wahiawa at 10 am on Saturdays.

On Sunday, July 30, we had a fun-filled somen nagashi activity in our parking lot. This consisted of sending somen noodles down a bamboo tubing and everyone catching it with chopsticks along the way, filling their bowls and then taking their bowls indoors where they topped their noodles with condiments of their choices. It was a fun event for all who participated!

(cont'd on pg. 5)

Rod's Thoughts

Yuuyake-koyake--Song of Twilight

In our latest Japanese conversation lesson, we learned a nostalgic folksong. Most third generation Japanese would immediately recognize it as many of us were raised by our grandparents. They (like me) didn't fully understand the meaning of the song, but it is an important life lesson.

On the surface, the song is about children going home from school at the end of the day. The words in Japanese are so moving that the English translation doesn't do it justice. So with Takako-sensei's help, let me explain this simple song and its deep meaning.

Yuuyake koyake de higa kurete,

Imagine a beautiful sunset as twilight approaches

Yama no otera no kane ga naru,

In the distant mountains, you can hear the temple bell rings its daily close of the day

O-tete tsuna-i de, minna kaeru,

Let's all hold hands and walk home together enjoying the beautiful scene of the moment

Karasu to issho ni, kaeri mashoo.

Let's all go home following the crows....

These last two lines have a deeper Buddhist meaning although singing the song and even knowing the translation, I had no idea what it was. The third line links the beautiful sunset with appreciating that specific moment in time. That time will never come to pass again exactly as it was, so let us truly enjoy and be grateful for that moment.

The fourth line about the crows (karasu) actually confused me when I was young. I kept thinking of the cartoon characters, Heckle and Jeckle, or those noisy crows in Dumbo helping him to fly. How can these crows be included in this serene scene? Maybe Japanese view crows with a higher level of reverence. In reality, the Japanese feel the same way about crows as we do. They are loud and a nuisance to farmers. But here is the life lesson:

In Buddhism we are taught to accept all living things, even the crows. So going home "with the crows" ("karasu to issho ni, kaeri mashoo") implies this acceptance of all sentient, living things in Buddhism.

The second verse takes us into the night:

Kodomo ga kaetta, ato karawa,

After the children came home

Marui o-okina o-tsukisama!

A large beautiful moon is rising

Ko-tori ga yumewo, miru koro wa

Just about the time the baby birds begin to dream

Sora ni wa kira kira, kin no hoshi!

In the sky, the golden stars are sparkling!

This second verse preserves the entire scene in the evening. The theme of living for that moment is emphasized. The focus on the moon presents a feeling that this is a metaphor for Amida Buddha, always there no matter if you notice it or not. The golden stars in the sky link us back to our ancestors who represent all the Buddhas before us.

... such a meaningful and simple song that ties together the essence of Buddhism with living in the moment and appreciating the interconnection with all sentient beings.

Namo Amida Butsu! ☸ In gassho,



(cont'd from pg.3)

August will be another fun month starting with our traditional Obon Service with Reverend Ai Hironaka, Resident Minister of Lahaina Hongwanji, on August 6 as our guest speaker. The following week we'll have Josh Hernandez Morse, Head of School at Pacific Buddhist Academy, to give an update on the new school about to open for the new school year! Stay tuned!!

We are moving toward a more paperless environment. The Summer Youth Program is focused on building a new website for us to communicate better at: www.wahiawashinbuddhists.org If you haven't already done so, please let us know your email address or "friend" us on Facebook too.

In gassho,

Robyn S. Morgan



Sunday Service Guest Speakers

August 6
Obon Service
Rev Ai
Hironaka

PLEASE
join us



August 13-Joshua
Hernandez Morse
Head of School, PBA

Obon Memorial Ribbons



- Families wishing to have their Obon Memorial Ribbons sent to them may call the temple office (622-4320) Mon-Fri, 8:00am-12:00 noon.
- Please:
 - ✿ give us the first and last name of your deceased loved one/s
 - ✿ provide us your name and address where the ribbon/s are to be sent and
 - ✿ a telephone number should we have any questions.

(cont'd from pg. 2)

And in spring 1968, he wrote: *Spring is here and the pink orchid shower tree just below your bedroom is sprouting new leaves and there are many blossoms. The lychee tree has lots of fruit, but we have no mangoes. The little tree, mauka of your room, has some blossoms, and I hope they won't fall. Everything is nice and green.*

His letters spoke of the rhythm of the seasons and the changing weather. As I read those passages which appeared in various forms in his letters year after year, I felt his connection with these repetitive movements in nature as if they were happening for the first time and his appreciation that he was a witness to each change. **ICHIGO ICHIE** was truly a part of how he responded to the world.

The concept of compassion is the third bit of wisdom that appears in his letters. In Jodo Shinshu, compassion is the ability to make the suffering of others your suffering and the happiness of others your happiness. There are two passages from my father's letters that reflect what compassion looked like in my father's life. In the fall of 1967, he wrote: *I try to do an outstanding job everyday so that others like me may be considered for top jobs on our plantation in the future.*

In those words, I understood his compassion for those following him as motivation to prevent their suffering. He was working to insure that his suffering would not be shared by others.

As an introduction to the second passage relating to compassion, I need to tell you that my father played barefoot football and thus personally understood what it felt like to win and lose on the field. In the fall of 1968, he wrote: *Honokaa High has a lousy football team. So far they lost every game. I think they're going to wind up in the cellar. Mom and I still go to all the football games.*

It was beyond my comprehension that he attended every game of such a terrible team, in good and bad weather, knowing it will lose, just to show his support for those student athletes on the field. I will be the first to tell you that my father was a better man than I will ever be because such compassion for those on the football field is something I never shared. As soon as UH started losing a few games, I stopped going.

The fourth bit of wisdom is the importance of interdependence. My father stressed that no action of mine is ever truly independent. He reminded me constantly of my interdependence with others. In an autumn 1967 letter, he reminded me: *To lead people or if you expect to teach people, don't stop learning. Don't expect to do things by yourself. You do it with other people.* And in the same letter, he reminded me of my relationship to Hawaii: *You are from Hawaii and you represent the people of Hawaii in your actions and choices. Remember no matter where you are or whatever you do, act like a true ambassador from the State of Hawaii.* And let me say emphatically that for all my efforts during the four years in Massachusetts, I really should have been on the payroll of the Hawaii Visitors' Bureau.

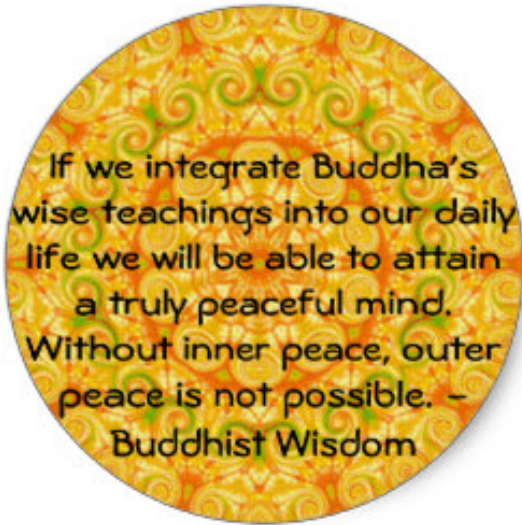
Gratitude is the fifth bit of wisdom. My father stressed gratitude as an important part of the kind of person he wanted me to be. In an early fall 1967 letter, he wrote: *One of the basic ingredients of developing good character is a feeling of gratitude. Don't forget to acknowledge by notes and letters those fine people of Massachusetts who have made your stay there a happy one. They deserve your courtesy of acknowledgment.* And in the spring of 1969, he wrote: *Remember, Pieper, as you prepare to leave your temporary home of four short years, it's good to give without remembering and to receive without forgetting your many wonderful friends and their hospitality.*

The sixth bit of wisdom is **ONDOBO ONDOGYO**, a phrase from the writings of Shinran. **ONDOBO ONDOGYO** means we are all fellow travelers who share the same destination, burdens, and joys. We look out for each other. We extend ourselves for each other.

This view of traveling together is one my father shared with Shinran as was evident in a fall 1967 letter where he tells me: *Wherever you go, help to carry the burden of others, whenever you can . . .*

And in his last letter to me dated May 10, 1969, he told of how he traveled with others and with a little boy to make the community of Paauilo an interconnected and loving one. He wrote: *I will be Chief Umpire at all of the Little League games, and I enjoy it very much. Our new neighbors are the Rosewells, and they have a boy named Adrian. He is my buddy and my shadow. He goes with me to Little League games and helps me with my yardwork.*

(cont'd on next page)



Wahiawa Hongwanji Mission

Embrace Change: Action (Open Communication)



PRESIDENT: Rod Moriyama
MINISTER: Reverend Kojun Hashimoto
Vice Presidents: Dale Shimauro
Carolyn Uchiyama
Damon Bender
Recording Secretary: Arlene Ogata
Treasurer: Alan Kakazu

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<https://www.facebook.com/WahiawaHongwanji>

(cont'd from pg. 6)

I would like to end my talk with the seventh bit of wisdom, the truth of the impermanence of life. In Rennyō's letter on White Ashes, in the last paragraph of his letter, Rennyō wrote: *By so understanding the meaning of death, we shall come to fully appreciate the meaning of this life which is unrepeatable and thus to be treasured above all else.* My father understood death, especially his death. By the time he was 42 years of age and I was in high school, he had described how he wanted the family to approach his death. In the fullness and strength of 42 years of life, he explained to my brothers and me what Biblical passages were to be read and who was to read them at his funeral. He described the stalks of sugar cane he wanted on the altar in the church. He was adamant that there be no flowers at his funeral. He told us exactly where he wanted to be buried and why. He even told me that he would die with his boots on doing what he loved most, working in the sugar cane fields.

My father clearly understood the meaning of Rennyō's letter on White Ashes, and the inevitability of his death, and because of that, he could live fully, happily, and fulfilled. His letters were tributes to the truth of his happiness and how much he appreciated his life. Though he accepted the certainty of his death, he also embraced the potential the future held for him and for my mother. After my father's death, my mother told me that he was looking forward to my younger brother's graduation from college. For once all of us were out of college, my father planned to retire from his job on the plantation and enroll at UH Hilo and study to become a teacher, the profession he always wanted for himself, a profession I know he would have been very good at. And even though this future was not to be, it still was very much a part of the life he lived and still part of the meaning of his life.

So today in the season of Obon, I thank you for joining me in reflecting on the meaning of my father's short but vigorous and spirited life. My thought every day that I think about him is **SONO MAMA . . .** It is as it was meant to be. And my only response is **NAMO AMIDA BUTSU . . .** a joyous **NAMO AMIDA BUTSU . . .** He truly lived a life that was filled with moments in which **NAMO AMIDA BUTSU** was the only response . . .and how fortunate I was to share those moments with him. **SONO MAMA. Namō Amida Butsu.**

Thank you for allowing me to join you today. I brought with me to share with you a photograph of my father and mother and a copy of one of the letters he wrote to me when I was a freshman.

Jr YBA Report

by Shoshi Hashimoto

Thank you all for supporting the Jr. YBA. We have had quite an eventful year thus far. We participated in the Waiialua Graveyard Clean-Up, Mahalo Car Washes at most all the Oahu district temples, and Seasonal Craft Nights to make seasonal decorations for the Pearl City Day Care Center.

We worked hard to apply for the Golden Chain Grant and received funds to start a book reading program. Purpose is to encourage more young people to read non-fiction books and to find out how the stories relate or apply in their own daily Buddhist lives.

We attended the Jr YBA Convention hosted by the United of Honolulu. Jay Acohido, Kano Hashimoto, and Shoshi Hashimoto attended. As a United we also won the Model United Award for the 2nd time in 3 years. From our temple Kano was re-elected co-secretary on the Federation table. Jay and Shoshi were elected as counselors for the Oahu United.

Our next Federation meeting will be on September 16, 2017. Thank you again for all of you who have been supporting Jr.YBA. We could not be participating in these activities without your support. Mahalo!



Community Blood Drive

(sponsored by the WHM/BWA ladies)

Date: Saturday, Aug 19, 2017

Time: 8:00am-12:00 noon

Place: Bloodmobile on WHM Campus

Light lunch will be served throughout the day

Contact Dale at 392.3253 or email dshimaura@yahoo.com



Acknowledgements

Columbarium

Janet Miura-IMO Robert Murakoshi
Linda Yoshikami-IMO Kelly Yoshikami

Gojikai

Dean Akita
Karen Flatt
Katherine Fujikawa
George Hamamura
Barrymore Hanakahi
Charles Ichiyama
Gary Ishii
Judith Kakazu
Barbara Matsuura
Betsy Miyamoto
Kiyoko Miyashiro
Randal Muramoto
Joy Nakahara
Leann Nitta
Patrick Ohara
Louise Stevens
Toshio (Kiyomi) Kunishige

Gotan-e

Miyo Abangan
Amy Abe
Andy Abe
Wallace Abe
Jon Acohido
Kiyoshi (Richard) Adaniya
Masanobu Arakaki
Barry & Lori Chun
Harry Endo
Roy Enomoto
Katherine Fujikawa
Richard (Joyce) Fujimoto
Gary Fukuyama
Glenn Hamamura
Donald Hashimoto
Roy Higa
Howard Hisamoto
Toshiko S. (Patsy) Ibara
Hisako Igarashi
Yoshio Isobe
Terry Iwanaga
Judith Kakazu
Barbara Kawakami
Richard Kawamoto
Edwin Kawane

Gotan-e (cont'd)

Cynthia Kimoto
Brian Kimura
Margaret Kimura
Yukio Kitagawa
Sachiko Kiyan
Sylvia Koike
Sam Komori
Edna Kondo
Betty Kono
Eric Machida IMO Mitsue Machida
Florence Matsuda
Katherine Matsuda
Yoshimi & Janet Matsunaga
Doris Matsuoka
Jane Matsusaka
Carl Matsuura
Tsugio Miyahara
Rodney Moriyama
Ethel Nakagawa
Richard Nakasone
Eleanor Nishi
Chikako Nishimura
Hugh S Noguchi
Jerry Ogata
Okata
Karen Pang
Edna Saifuku
Judith Sasamura
Elaine Sato
Rachel Sato
Mildred Segawa
James Shimokusu
Louise Stevens
Tony Suyetsugu
Shigemasa Tamanaha
Emiko Tamayose
Isamu Tatsuguchi
George Terao
Grace Tokihiro
Neal Tomita
Carolyn Uchiyama
Sumiko Yaji
Gary Yamaguchi
Ethel Yamamoto
Ethel Yanagida
Roseline Yano
Earl Yoshida
Linda Yoshikami
Tomoyo Yuruki



Obon

Amy Abe
 Wallace Abe
 Masanobu Arakaki
 Dorothy Aruga IMO Haruo Aruga and M/M Kaneharu
 Aruga
 Roy Enomoto
 Katherine Fujikawa
 Glenn Hamamura
 Larry Hayashida
 Wallace Hirai
 Midori Hiromoto
 Mieko Hisamoto
 Charles Ichiyama
 Sandra Iwasa
 Jean Iwasaki IMO Henry & Mark
 Marrion Johnston
 Thomas (Rita) Kashiwabara-IMO Akira & Lillian Doi
 Richard Kawamoto
 Family of the Late Lester/Norma Kawashima-IMO
 Lester/Norma Kawashima
 Cynthia Kimura
 Sachiko Kiyari
 Merle Komata
 Sachiko Komata
 Kenneth Kumasaka
 Meryle Lee
 Eric Machida
 Ruth Maki
 Katherine Matsuda
 Jane Matsusaka
 Glenn Matsuura IMO James Matsuura
 Yoshiko Miyahara-IMO Mamoru, Takayo, Hisashi and
 John Miyahara
 Betsy Miyamoto
 Kiyoko Miyashiro
 Keiko Nagai
 Ethel Nakagawa
 Jean Nishikawa
 Jerry Ogata
 Marilyn A. Onishi
 Edward Sakima
 Iwao Sato
 Kathleen Sato
 Mitsuko Sato
 Takano Sawada
 James Shimokusu
 Louise Stevens
 Tony Suyetsugu
 Chiyoko Takata
 Shigemasa Tamanaha
 Hatsue Tanaka
 Isamu Tatsuguchi
 Grace Tokihiro
 Peggy Tsukida
 Amy Uesugi c/o Sandra T. Natori

Obon (cont'd)

Wada, Tarr and Flatt Or The Wada Family IMO Fred
 & Rosalind Wada
 Wada, Tarr and Flatt Or The Wada Family IMO Hisa
 Yamane
 Sumiko Yaji
 Ethel Yamamoto
 Ethel Yanagida
 Earl Yoshida
 Tomoyo Yuruki

Obon Hatsubon

Anonymous-IMO Reiko Tanaka
 Barry & Lori Chun-IMO Leonard Kaneshiro
 Lynn Higa-Ciacci
 Bonnie Hillman IMO Doris K Yonemura
 Juanita Ito-IMO Evelyn Ito
 Michael Ito-IMO Evelyn Ito
 Ryan Ito and Robert Ito, Jr.-IMO Evelyn Ito
 Ray Kawaguchi IMO Katherine Kawaguchi
 Gaylord & Rhonda Kihara-IMO Doris Kimiko
 Yonemura
 Clifford and Myra Lau
 Glen Lau-IMO Ernest C.K. Lau
 Eric Machida-IMO Mitsue Takata Machida
 Brian Minaai
 Nakagawa Family-IMO Toshihiro Nakagawa, Sueko
 Nakagawa
 Nakagawa Family-IMO Masatoshi Nakagawa, Kofuji
 Nakagawa
 Nakagawa Family-IMO Evelyn Nakagawa
 Rhoda Sakurai IMO Ethel Tamiko Yoshida
 Gerald and LaVerne Tokuno-IMO Chiyoko Narimatsu
 Family of The Late Helen Y. Watanabe-IMO Helen
 Yoshie Watanabe
 Karen Yamamoto
 Rodney and Esther Yonemura-IMO Doris Kimiko
 Yonemura

Obon Ribbons

Helen Akagi
 Claudia & Leo Higashi and Jeanne Arakaki
 Leo & Claudia Higashi and Jeanne Arakaki
 Harry Endo
 Karen Flatt
 Katherine Fujikawa
 Elaine Fukuda
 Tsutomu Hakoda
 Jon H. & Myra M. Hamamura
 Donald Hashimoto
 Larry Hayashida
 Wallace Higa
 Midori Hiromoto
 Howard Hisamoto
 Mieko Hisamoto
 Michael Ito

Obon Ribbons (cont'd)

Marrion Johnston
Family of The Late James S. Kaitoku
Judith Kakazu
Derek Kaneko
Ray Kawaguchi
Richard Kawamoto
Gaylord & Rhonda Kihara
Reggie Kimoto
Margaret Kimura
Yukio Kitagawa
Sachiko Kiyon
Kenneth Kumasaka
Clifford and Myra Lau
Earl / Shirley Lee
Eric Machida
Ruth Maki
Katherine Matsuda
Doris Matsuoka
Jane Matsusaka
Barbara Matsuura
Carl Matsuura
Yoshiko Miyahara
Helen Moriyama
Carol Mutter
Carl T Nagai
Ethel Nakagawa
Harles Nakagawa
Jean Nishikawa
Jerry Ogata
Carl Ohashi
Karen Pang
Karen Pang
Joanne Parker
James Sakane
Rhoda Sakurai
Kathleen Sato
Maureen Sato
Maureen Sato
Mildred Segawa
Lillian Shimoda
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2017 BWA Eshinni Day 4-23-2017

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