



the Messenger

*Embrace Change:
Action (Open Communication)*

NOVEMBER 2017

- 1 Wed 9:30a Yoga (SH)
- 4 Sat 7:30a Temple/Columbarium Cleaning
- 5 Sun 9:00a Eitaikyo Service
Guest Speaker: Reverend Janet Youth
- 9:00a Food Drop Off for Pantry
- 10:00a Sangha Strummers
- 8 Wed 9:30a Yoga (SH)
- 10 Fri Veterans Day-office closed
- 11 Sat 7:30a Temple/Columbarium Cleaning
8:00a Veterans Day Parade
8:30a Ringing of the Bonsho in honor of Queen Lili'uokalani
- 12 Sun 9:00a Sunday Service
10:00a BWA Meeting (BWA Rm)
- 14 Tue 10:00a Waialua Hongwanji Monthly Service
- 16 Thu 11:00a Hospital Visitation (Project Dana)
- 18 Sat 7:30a Temple/Columbarium Cleaning
- 19 Sun 9:00a Sunday Service
10:15a WHM Board Meeting
- 22 Wed 7:30a Hosha Kai
- 23 Thu Thanksgiving Day-office closed
- 24 Fri 9:00a Monthly Buddhist Service at The Plaza Mililani
- 25 Sat 7:30a Temple/Columbarium Cleaning
- 26 Sun 9:00a Sunday Service
10:00a Sangha Strummers



DECEMBER 2017

- 2 Sat 7:30a Temple/Columbarium Cleaning
- 3 Sun 9:00a Bodhi Day Service
9:00a Food Drop Off for Pantry
10:00a Sangha Strummers
- 6 Wed 9:30a Yoga (Social Hall)
- 9 Sat 7:30a Temple/Columbarium Cleaning
- 10 Sun No Sunday Service
8:00a Temple Cleanup/General Membership Meeting/Lunch
- 13 Wed 9:30a Yoga (Social Hall)
- 16 Sat 7:30a Temple/Columbarium Cleaning
- 17 Sun 9:00a Sunday Service
10:00a Sangha Strummers
- 22 Fri 9:00a Monthly Buddhist Service at The Plaza Mililani
- 24 Sun No Sunday Service (Christmas Eve)
- 25 Mon Christmas Day-office closed
- 31 Sun 10:00a Waialua Hongwanji Joya-E Service
5:00p Wahiawa Hongwanji Bonsho Bell Ringing

Weekly & Bi-weekly Activities

- | | | |
|-----|-------|-------------------------|
| Mon | 9:00a | Calligraphy |
| | 6:30p | Tai Chi for Health |
| Wed | 7:30a | Columbarium Cleaning |
| | 6:00p | Conversational Japanese |
| | 7:00p | Kendo |
| Thu | 7:30a | Hosha Kai (bi-weekly) |
| | 6:00p | Aikido |
| | 7:00p | Dancersize |
| Fri | 8:30a | Quilt Club (bi-weekly) |

◆ Reverend's Message ◆

Eitai-kyo

We will gather for **Eitai-Kyo** service on the 5th of November. “**Ei**” means long. “**Tai**” means period or generation. “**Kyo**” means sutra or teaching. So “**Eitai-kyo**” means the sutra which has been handed down to us from a long time ago.



Through this service we learn what our ancestors wanted to tell us in the sutra or the teachings of the Buddha.

Someone said, “Most Jodo Shinshu ministers talk about death. Why do they pick such topic? It is a subject that many of us are not interested in. I do not want to think such future.”

Actually if we do not want to know our future, we might not need to think of death. But as you know, we are living in a life that is impermanent. We do not know when our last moment will come. The future is not far away, and we always welcome our future time to time. Moreover, we should learn our future from what our ancestors left for us.

I would like to introduce the kanji “**Oujo.**” When a person dies, Jodo Shinshu followers use the Japanese term, “**Oujo.**” However, the term “**Oujo**” does not mean death or die. A fuller meaning of “**Oujo**” would be “to be born into the Pure Land.”

“**Ou**” means an objective, destination, goal, or aim. “**Jo**” means to be born. The characters can be interpreted as “to be born into a place according to our destination, goal or aim.”

Right now, what is our destination? In general, people all have some objective, goal or aim. We have many different purposes for our life and we actually have a common purpose that we share as a Buddhist. That common purpose is to be born into the Pure Land. Our purpose **IS** enlightenment. Our goal is to be fully awakened.

Basically, we pursue our objectives, and we may attain them one by one. With each attainment, we continue to strive for the next objective, then the next. As we continue to make great strides in attaining our goals, we also find that our objectives may change. If we do not have any objective, we feel anxious and we worry about this life, basically wondering what is the meaning for my life? These are important questions that we all have.

Let me explain:

One female patient in her forties who had terminal cancer told herself, “I made a good living but have never really lived.” She was financially responsible, a conscientious homemaker, ensured that her children were educated, and in all things moderate in her outlook and action. But when she knew she had only a few months left to live, she thought “Did I really live?” “I do not feel that I really lived.” She realized she lost the purpose of her life.

The teachings of the Buddha provide the answer to the questions. The purpose for this life is to cultivate faith that we will be born into the Pure Land.

“When sentient beings, upon hearing the Buddha’s name, realize an entrusting heart in joy with sincere mind, and aspire to be born in that land, they all attain birth in that land”

(Quote: The Tree Pure Land Sutra Volume II)

In the Jodo Shinshu teaching, we say Nembutsu **Oujo.** **Oujo** does not mean the end of our life. It means that we start our life anew.

Through this service, we learn to see our life right now and we begin to awaken to the purpose of our life. Through the teachings of the Buddha, we come to appreciate the lives of our ancestors. We also come to appreciate our own life.

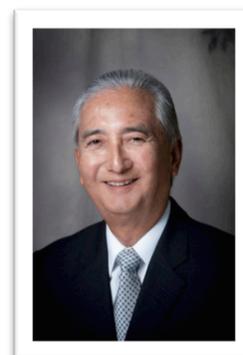
In Gassho,



President's Report

The month of October started with a very beautiful BWA Tsuito-E service in memory of the many BWA members--over 400 hundred members were remembered. We had many families participate and reflect on their loved ones long past.

Every Sunday followed with Dharma talks that helped all of us better understand our Shin Buddhist practices. Sensei started by explaining the proper way to do incense offering (O-shoko) in a Jodo Shinshu service. There are as many ways to offer incense as there are sects in Buddhism. It was interesting to hear an explanation of how and why we offer incense in the particular way we do in Jodo Shinshu.



1. Approach the incense burner till you are about 1-2 steps away and bow respectfully. When bowing, show the top of your head (unlike in martial arts when you look your opponent in the eyes).
2. Step forward with your left foot. This practice stems from wearing a sword in feudal times where it is awkward to draw your sword with your left foot forward.
3. Take a small pinch of incense and put it directly into the burner. There is no bringing the incense to your forehead as a gesture of petitionary "good luck." In Shin Buddhism, everything is already granted to you. There is no petitionary prayer--just the acceptance of Amida Buddha's compassion.
4. Place your hands together (with your nenju if you have it), and bow respectfully again in gratitude--head down again.
5. Come up, take a step backward with your right foot, and bow again in respect.

The following weeks had lessons on the nenju and its significance, and the history of the Jodo Shinshu sect. Did you know that there are 10 different sects stemming from our founder, Shinran Shonin?

We successfully ended our "First Steps in Shin Buddhism" class with the commitment to follow up with discussion groups once a month. Anyone is welcome. There were a number of questions throughout the sessions and we decided to continue exploring our own understanding of Jodo Shinshu.

On Sunday, November 5, at our Eitaikyo, we will celebrate the memories of all members who have passed away. It is always a very moving service as generations attend to show their gratitude and respect of those who came before us. We hope that you will also attend.

November 11 is Veterans Day. We will again participate in the Wahiawa Veterans Day parade. Please bring your families and join in on the fun.

On that same day in commemoration of Queen Lili'uokalani's 100th memorial anniversary, we will all gather to ring the Bonsho (Large Bell). The tolling of all church bells in Hawaii will take place at exactly 8:30am which is generally recognized as the time of Her Majesty's passing. Queen Liliuokalani was instrumental in recognizing Buddhism in Hawaii.

The holidays are right around the corner! Happy Thanksgiving and Happy SAFE holidays!!

Namo Amida Butsu!

In gassho,

A handwritten signature in black ink, appearing to read "Rodney S. Morgan". The signature is fluid and cursive, written in a dark ink on a white background.



Rod's Thoughts ~ *Acceptance*

"Hard it is to be born in human life; now we are living it. Difficult it is to hear the teachings of the Blessed One; now we hear them."

At the beginning of many Dharma talks, these words are said as part of the "Homages" in anticipation of the talk. In Shin Buddhism, listening to stories is an important part of growing and managing our lives. What does all of this mean?

When you are young, the challenges we face are mostly about earning the "privilege" of doing what you want to do. There are no perceived "limitations" unless you are handicapped in some way. Your youthful exuberance transcends most perceived limitations. Stress and worry are centered around parental and peer approval. Maintaining a positive outlook about your life and others is really what Buddhism is all about.

Buddhism is the study of managing life "as it is."

Age brings with it experience and the realization that this wonderful life is rapidly coming to a close. How does one accept gracefully, the limitations of aging, sickness, or handicaps? Whenever we get together with our older friends, almost invariably, the conversation goes to our aches, pains, pills that we take, our inability to be what we used to be. How do we keep that positive outlook accepting all that we are presented? How do we live a life of grace and dignity all the way to the end? This is what Buddhism provides all of us, and it is very difficult to accept.

One of Hawaii's most respected and famous Buddhists, Reverend Dr. Alfred Bloom, recently passed away. It was a privilege to be his friend. When I visited him at the St. Francis Hospice just a few weeks before he passed away, you would never know that his end was near. He was lively and energetic, grateful to be seen, and always talking about how lucky he was. He may have had regrets but he certainly didn't show it. He was so visibly thankful.

People who have accepted unconditionally, their lives as it is, are at peace with themselves. Is this what is meant when we say, "We accept Amida's Compassion." After all, Amida is "us!" It is not something outside of us--it is the full unconditional acceptance of us as part of all humankind's existence. These lessons are very difficult to understand and yet, at a very basic level, it is quite simple. Growing our spiritual core by always listening to the myriad of life's stories, we are able to "handle" our dukkha--our stresses and sufferings.

I continue to struggle to accept and understand that I am getting older and weaker. Hopefully, with the help of everyone, we are able to handle this life with grace and dignity, and not with worry and frustration.

Namo Amida Butsu!

In Gassho,



The following is from Bishop Eric Matsumoto and Dean Sakamoto, Chair of Committee of Social Concerns. The Annual Social Concerns Fund Drive appreciates your kokua—an envelope is enclosed for your convenience.



Headquarters



HONPA HONGWANJI MISSION OF HAWAII

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September 21, 2017

To: Temple Presidents
Resident Ministers

Subject: 2017-2018 Social Concerns Fund Drive

We celebrate gratitude in the month of November. The Thanksgiving holiday and the Eitaikyo observance are reminders of the countless blessings in our lives and how we live deeply connected to the world around us. It is in this spirit of gratitude that we begin our Annual Social Concerns Fund Drive.

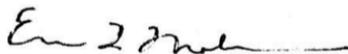
Through the generous contributions of Sangha members, the Honpa Hongwanji Mission of Hawaii is able to support worthy organizations and programs with funding to continue their work in our community. Your support also allows us to provide compassionate action during times of disaster and the ability to respond to social issues affecting our community.

Because of your commitment to promoting the Buddhist values of compassion and loving kindness, we are able to lend our support to such organizations as the Sunrise Foundation (Journey to Wellness VI), the Pahoia Nikkei Jin Kai (Cemetery Renovation Project), the United Way of Greater Houston (Hurricane Harvey disaster relief), and various food banks on each island.

The Golden Chain Grant program was established to promote compassionate action through innovative community service projects. Your generosity directly helps those in need and promotes a more humane world.

Envelopes have been provided to temples wishing to use them. If your temple did not request envelopes but would like to use them, please feel free to ask as there are extra envelopes available in limited supply. Please make all checks payable to **YOUR TEMPLE**. Your temple treasurer will then make one combined check to the Honpa Hongwanji Mission of Hawaii. The suggested donation is the cost of just one meal per person.

Your kokua is greatly appreciated. Please encourage your members to continue supporting the Annual Social Concerns Fund Drive. Mahalo!



Eric T. Matsumoto
Bishop



Dean Sakamoto
Chair, Committee on Social Concerns

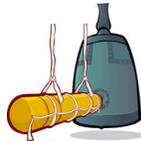
cc: President Pieper Toyama

*In commemoration of
Queen Lili'uokalani's
100th Memorial Anniversary
on Saturday, Nov 11, 2017*

All Hongwanji temples in Hawaii will ring their Bonsho/Kansho at 8:30am on Nov 11, 2017.

Queen Lili'uokalani was instrumental in recognizing Buddhism in Hawaii.

Please join us as we gather around the Bonsho at 8:25 am.



Wahiawa Hongwanji Mission

Embrace Change: Action (Open Communication)



- PRESIDENT:** Rod Moriyama
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2017 Veterans' Day Parade



The 71st Annual Lion's Club Veterans' Day Parade

will take place
on
Saturday, November 11, 2017

Marchers and cheerleaders check in at the front of the temple by 8:00am. Wear your purple temple shirt or any purple/black shirt. Wear comfortable walking shoes, put on sunscreen and bring a hat. Cheerleaders, don't forget your beach/lawn chairs. Everyone is invited to join us for lunch in the Social Hall following the march. Please sign up at the temple office so we can get an accurate headcount.



Acknowledgements

Gojikai

Pearl Nakagawa
Edward Uyeda

Temple Donation

Barbara Brennan
Karen Flatt
Mabel Gushi
Florence Iwanaga
Sandra Iwasa
Tomoe Kajiwara
Barbara Kawakami
Mae Kuriyama
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Family of Hichiro Tsukida
Ronald Uchiyama
Earl Wakamura
Jean Yanagihara

Capital Campaign

Stanley Murakoshi
Barbara Kawakami
Terry Jean Arakaki
Mildred Segawa
Donald Segawa
Neal Tomita
Carolyn Uchiyama
Yoshio Isobe
Joleen Nomura



Eitaikyo Service
Sunday, Nov 5, 2017 at 9:00am
Guest Speaker - Reverend Jan Youth

Eitaikyo means “perpetual sutra chanting.” This phrase suggests our participation with the past and future generations that allow us to hear the Buddha’s teachings. The Eitaikyo service then brings past, present and future together as we celebrate the memories of our ancestors, while creating new memories with family and friends. Central to the observance is the ***Eitaikyo Service*** and ***Eitaikyo Perpetual Fund***. A sutra is chanted as an expression of gratitude from the family who has made a request that their loved one be placed in the Eitaikyo Book and that a sutra is chanted perpetually. The family’s request is accompanied by an offering towards the ***Eitaikyo Perpetual Fund***. A donation of \$300 or more to the ***Eitaikyo Perpetual Fund*** will preserve the memory of a loved one forever at the temple. The ***Eitaikyo Perpetual Fund*** provides a stand-alone fund for preservation of the temple in the face of emergencies. It is not used for ordinary operating expenses of the temple.

To arrange to make a donation for a deceased member of your family, please contact the WHM office at 622.4320. Office hours are M-F from 8:00am-12:00 noon.