



Wahiawa Hongwanji Mission

JANUARY 2013

Phone: 808.622.4320 * Mon-Fri 8 am to 12 noon * email: office@wahiawahongwanji.org

Website: www.wahiawashinbuddhists.org

President: Mr. Glenn Hamamura Minister: Rev. Kojun Hashimoto

How We Are Different

by William Tokuko Lundquist

Reprint from Kona Hongwanji Mission

Last month, I wrote about some things that make us the same, like cultural festivals that honor the old country and our immigrant ancestors. But every culture that makes up Hawaii and the United States is also unique and special in its own way. Japanese culture, even Japanese Buddhism, is different from any other, even though it has borrowed many traditions from China. From what I've been reading lately, I believe that difference can be summed up in one word: Shinto.

When I first arrived at Kona Hongwanji, I told you I was there to learn about Buddhism. I didn't realize it, but at both the Hongwanji and the Daifukuji Soto Mission, I was learning as much about Shinto as I was about Buddhism. But while I could become as Buddhist as any of you, I could never be Shinto, because to be Shinto is to be Japanese and vice-versa.

In Japanese culture, it is impossible to separate Buddhism from Shinto, just as you can't separate Buddhism from Daoism or Confucianism in Chinese culture, or Christian from pagan beliefs in European culture. I'm sure none of you get up in the morning and say, "Well, first I've got to do some Shinto things, and then I'll get to the Buddhist things." If I asked any of you which customs you follow are Shinto and which are Buddhist, I think you'd look at me like I was crazy and say, "I don't know what you're talking about. We just do things the way we've always done things."

So what is Shinto, anyway, and why does it still influence the way the Japanese think, even those who have been Americans for generations? Well, for starters, Shinto is the prehistoric, indigenous religion of Japan. Every culture has one, certainly the native Hawaiians and certainly the Europeans. In some cultures, those "primitive" religions have been absorbed into the big world religions like Christianity, Islam or Buddhism, but the basic beliefs are still there, and we abandon them at our own peril. Shinto, like all

of the early religions, is based on the belief that everything in nature, like mountains, trees and animals, has divine power. This influenced the belief in Japanese Buddhism that all things, even rocks and rivers, are living things with Buddha nature that should be treated accordingly. Christians believe that God created all things in nature and made humans stewards to care for them all. All modern religions echo our basic, primal worship of nature. You may have a Christmas tree this year, a custom that sprang from the ancient Northern European belief that trees contained divine spirits, especially the evergreen ones that did not appear to die in the winter.

In Shinto, these kinds of spirits are called kami. They are worshipped in homes and shrines all over Japan. All kami have spiritual power, but some are more famous than others: the sun goddess Amaterasu, the rice god Inari, ancestor spirits and regional deities. Shinto ceremonies were linked in with all phases of life, so when Buddhism came to Japan and people started to fight over which priests would do what, the emperor ruled that Shinto priests would conduct the rites for the living, Buddhist priests for the dying and dead. Both religions went into decline when the Tokugawa Shoguns promoted Daoism and Confucianism.

When the Meiji emperors took back power in 1868, they instituted "State Shinto" which gave them the right to rule because they were descended from Amaterasu. By the 20th century, they figured that gave them the right to rule the entire earth and State Shinto became similar to the Nazi party in Germany or the Fascist party in Italy with all sorts of "master race" nonsense. They ignored the legend that Amaterasu sent her grandson to rule Japan to bring peace to the world, not war. At the end of the war, the emperor renounced his divine lineage and became an ambassador of peace, which seems to be what the sun goddess intended in the first place. The Japanese were given freedom of religion and Shinto went back to being an integral part of daily life.

Continue on next page...

Continue from previous page.

Today, Shinto promotes harmony in the family, nation and universe. Because the kami are in all of nature, Shinto has often taken the lead in the environmental movement. Shinto, however, is conservative in Japanese views on “face,” shame and social conformity. Ema votive tablets, fuda wooden plaques and omamori amulets are all Shinto in origin, not Buddhist. Today, most people do not really believe these are magical objects, but symbols of living in harmony with the kami. I hang an omamori from my rearview mirror to remind me to live in harmony with other drivers.

Shinto festivals are called matsuri, a word we use for Japanese Buddhist festivals too, like Hanamatsuri. The

biggest Shinto matsuri is at the New Year, and it’s big for Buddhists too. Ancestors are also kami, which may have a lot to do with Obon, when the spirits of the ancestors return to the family.

So don’t worry if it turns out a lot of what you thought was Buddhist was originally Shinto. Shakyamuni Buddha’s motto could have been, “If it works in your life, use it.” All modern religions have absorbed the best parts of the original religions into their own philosophies and rituals. So maybe Japanese culture is not so different from any other after all.

In Gassho

HAPPY NEW YEAR!!!

With the new year upon us, adopt the Golden Chain as your new year’s resolution for now and forever.

Golden Chain

I am a link in Amida Buddha's Golden Chain of Love that stretches around the world. I must keep my link bright and strong.

I will try to be kind and gentle to every living thing and protect all who are weaker than myself. I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that what I do now depends not only my happiness or unhappiness but also that of others.

May every link in Amida Buddha's Golden Chain of Love be bright and strong and may we all attain Perfect Peace.

Namo Amida Butsu



**WHM
BOARD OF TRUSTEES**

PRESIDENT
Glenn Hamamura

PAST PRESIDENT
Yukio Kitagawa

VICE PRESIDENTS
Carolyn Uchiyama, 1st
Dale Shimauro, 2nd
Rod Moriyama, 3rd

RECORDING SECRETARY
Arlene Ogata

TREASURER
Alan Kakazu

ASSISTANT TREASURERS
Richard Adaniya
Stanley Murakoshi

TRUSTEES
Damon Bender
Elaine Kawamoto
Brian Kimura
Barbara Ladao
Yoshio Nakagawa
Alfred Paulino
Calvin Takeshita
Neal Tomita
Jack Tsujihara
Vernon Yamamoto

LEGAL ADVISOR
Yoshiro Nakamura
Marcus Oshiro

ADVISORS
Sonny Abangan
Shuichi Nagai

CLUB PRESIDENTS
Roseline Yano, BWA
Aki Kakazu, Club Asoka
Carolyn Uchiyama, Dharma School
Rusty Nakagawa, Project Dana



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

Roy Higa, Editor



President's Message

Glenn Hamamura

Welcome to 2013!

After a very eventful 2012, during which the temple underwent many changes and transformations, including operating without a minister for half a year, the arrival of a new minister and his family in the second half of the year, and many, many projects like the residence renovation, the repair of the columbarium roof, and others, we finished the year with our fund raisers. And by the time you read this (it's being written in mid-December) would have participated in the last New Year's Eve service at Kahuku, marking the closure of that organization.

In one sense, we are saddened by the end of the Kahuku temple journey, but it reinforces and reflects our understanding of the transient nature of all life, and the appreciation of the richness and fullness of the present moment. In another sense, we are moving forward with energy to preserve the stories and artifacts of the Kahuku temple for another generation. Our volunteers will be working with the Kahuku members to remove the religious artifacts (like the altar) for storage at Wahiawa, and plans are underway to tell the Kahuku Hongwanji story in our archives. We will also be welcoming some of the members of the Kahuku temple as they join our temple family.

In other matters, because of the major work that will be required at the temple in 2013, the current officers and board were asked to serve one more year in their current capacities. This continuity will allow key projects underway, and new planned projects to proceed with the least disruption. This does not mean that new leaders and volunteers are not needed. We will be seeking out new ideas, energy, and support from our temple community. We will also be aggressively implementing strategies for knowledge development and leadership growth in all key activities to ensure long term temple sustainability. I personally appreciate the support of the officers and the board for all the work they did in 2012, and thank them in advance for this year.

We are planning another full year, with activities that you have told us you enjoy as part of the temple venue, as well as new ideas and events that have been under consideration. Our goal remains consistent: to provide our members with opportunities to continue to grow as Buddhists through our shared activities in the Sangha. Oh, and to have fun.



In Gassho,



Reverend's Message

A Happy New Year!

I would like to send you my greetings for a great New Year.

It was a challenging year for my family and me to change our environment. We spent about seven years of our lives in Waimea, Kauai and transferred to Wahiawa. Both places are not too different but it was a challenge for us. We had to adjust to a new lifestyle in Wahiawa, especially my children. But through your help and support, we could settle down in the six months since we transferred here. We really appreciate your help. Arigato gozaimasu.

Since we came to Wahiawa, we started new things. I started learning massage therapy for hospital care. I am still learning that, but I got a CPR certificate, and eventually I will get a license for massage therapy. In the near future, I will be able to massage you in the temple or hospital. So, please wait patiently until I get a license. My wife started Aikido practice. Actually, our whole family started it. It is the first time for her to learn a martial art. So she is enjoying learning Aikido. My daughter Kano started to learn ballet. I just wondered about her body because her body muscles are so stiff. A ballerina is supposed to have a flexible body. But she is trying to practice it. It is a great opportunity for her. As for my son Shoshi, he tried to practice flag football. I was so surprised he wanted to do that. He is still smaller than other children who practiced flag football. But it was very successful for him to be challenged with a new thing.

I always recalled Shinran Shonin's lifestyle when I went to Kagoshima alone, when I came to Hawaii, to Kauai and here. Shiran Shonin always appeared amongst others and created relationships with them even if he had a hard life. He did not stay in one place to propagate Nembutsu teachings. He never gave up telling about Nembutsu teachings and developing relationships with people wherever he went. My life was influenced by his lifestyle. Wherever I go, I am not afraid to mingle among others to make great relationships. It is the first step in spreading our Jodo Shinshu teaching, which lead to a life of appreciation. (Nembutsu Life)

For the New Year, I will try to continue making relationships with you in various ways. Please help and support me and the temple in making our temple association great.

Onegai Shimasu.

Gassho,

Rev Kojun, Takako, Kano and Shochi



Buddhist Thoughts

Chanting the Sutra

During the first six months of 2012, members of the Wahiawa Hongwanji Temple were without a minister. During that time, members of the temple (kyodan) had to help with conducting the services and arranging for speakers to do the Dharma talks.

When I was growing up, we never did sutra chanting during a regular service. It was only done when it was time to offer incense at special services, funerals, and memorial services. Only the minister chanted. For me, it was a little boring and off-putting. I thought “How do I explain this to my friends when they ask me about this chanting that makes no sense to me?”

Imagine my surprise when I returned 40 years later to Wahiawa Hongwanji to hear the entire congregation chanting in unison with the minister. Wow! What was that all about?

Since that first time, I’ve been asked to give Dharma Talks, and this year, I even had a chance to lead the sutra chanting and Vandana Ti-sarana. I’ve talked in front of people many times, so doing Dharma talks although stressful, was not strange. Doing the sutra chanting was a whole new experience!

When you’re leading the chanting in front of everyone, it takes total concentration to not make a mistake. Of course you’re very nervous, so just controlling the volume and beat of your voice is a challenge. It’s like the very first time you ever gave a speech, but much more nerve racking because you don’t have a clue as to what you’re saying. Oh yes, there’s an English translation, but if you take your eyes off the chanting, you’ll definitely miss something. The experience gave me a whole new respect for ministers and what they have to do...especially at funerals where NO ONE else participates in the chanting!

When Pieper Toyama came to the first service of the year with his students from Pacific Buddhist Academy, he talked about the Friday services they have. Students all participate in the service. I thought, “What great preparation for young people to be in front of others and train themselves to control their emotions and fears while performing this ritual!” In the western world, being able to speak in front of an audience clearly, with poise is one of

the key traits of leadership.

According to Dr. Ken Tanaka in *Ocean*, Shin Buddhism doesn’t promote meditation per se; however, it doesn’t discourage it. The reason for this is that Shinran Shonin did not focus on “self-power,” the road to enlightenment through one’s personal efforts. Many other Buddhist sects, like Zen Buddhism, really emphasizes meditation. Actually, doing meditation has been medically proven to be very good for mental health. This act of meditating is one of the major attractions to Buddhism in America.

So why don’t we emphasize meditation? The reason for Shinran Shonin rejection of “self-power” is because of the 18th Vow (Primal Vow) of guaranteeing rebirth through the nembutsu. Because enlightenment is already here and now, according to Dr. Tanaka, there is no need to focus on one’s self so much as focusing on living your life in harmony with others. However, Dr. Tanaka also believes that we don’t have to throw away the benefits of meditation. There is no reason why we couldn’t practice things that other Buddhist sects practice. It’s all in the attitude.



Dr. Tanaka says:

“In my view, the difference can be seen not in terms of meditation versus devotion but in the emphasis among the three traditional Buddhist actions: bodily, oral and mental. Zen meditation stresses bodily action, while Jodo-shinshu stresses oral action. Both traditions aim to transform the mental.”

Chanting similarly requires discipline and focus in order to be carried out properly. More importantly, chanting can lead to a quieting of the mind.”

So it doesn’t matter if you don’t know what you’re chanting. Most people (including ministers) don’t anyway. What matters is that there is an opportunity to experience a rhythmic quieting of your mind in unison with the broader community, every Sunday! Is that a good reason to go to church? It’s a “value” that I never perceived before. Maybe others have had the same experience?

I urge that if you have a chance, volunteer to lead the chanting in front of everyone. Urge your children and grandchildren to do the same. It is a WILD ride!!

In Gassho,
Rod Moriyama

Temple News

Bodhi Day/Dharma Sunday

On December 2 we had a combination Bodhi Day and Dharma Sunday. The podium was decorated with branches of the Bodhi tree. Our MC for the day was Tre Acohido, and Rev. Hashimoto with the help of the Dharma school students, led the Vandana and Ti-Sarana and the chanting of "Gassho to Amida."

Our speaker for the day was Rev. Ryoso Toshima, retired minister from the Honpa Hongwanji Hawaii Betsuin. The central theme for his talk was about appreciation. We all take things for granted - "atarimai." He shared a story about Mr. Kawaguchi who decided to help his wife with cooking and washing the dishes. Kawaguchi - san was a bit miffed that his wife did not say thank you for the efforts he had put out for the evening's work.

Later he began to think about what his wife did daily for him. Did he say thank you to her daily for all the meals she had cooked or dishes she had washed? It was a Nembutsu moment for him in the realization that he had not been showing much appreciation and had taken things for granted - "atarimai."

As we look toward the New Year, let us not take things for granted but begin to live a Nembutsu life - a life of appreciation.

Special Dharma Speaker

On December 23rd our Dharma speaker was Lt. Col. Lynn Ishii, Rusty and Ethel Nakagawa's daughter, who is currently attending War College as part of her Hawai'i National Guard training and education. Her assignment was to speak to lay members as part of the requirements of her study.

Following the service lunch was provided by the Nakagawa family. During this festive time we had a group sing along of holiday songs accompanied by the Sangha Strummers.

January Activities

Dharma Sunday

On January 6 will be Dharma Sunday and our MC will be Thomas Kanemaru. These activities have given our students confidence in speaking in front of an

audience and they are excited when their turn comes up.

Special Dharma Speaker

At the request of our temple members, our Dharma speaker on January 13 will be Head of School Pieper Toyama of the Pacific Buddhist Academy. At the end of the school year Pieper will be retiring and at the moment the search for a new head of school is on going. By January or February the name of the new head of school will be announced. Since Pieper has helped Wahiawa Hongwanji so much with services it seemed appropriate that we hear from him one more time before he retires.

Dharma School

Dharma School will be held on January 27 for students as they work towards fulfilling the requirements to receive their Dharma pin.

St. Stephen's Food Collection

Let us continue to show our gratitude for how much we have by helping others in need. Please turn in your canned goods on January 6, Dharma Sunday for the St. Stephen's Food Pantry. We work together to help the people in the Wahiawa community.

WHM New Year Party.

Every February, the temple honors those who have turned 75 years old. As we begin plans for our 2013 New Year Party and Keirokai, we ask for your assistance in locating all temple members who celebrated their 75th birthday in 2012.

Please call the office at 622-4320 between the hours of 8:00am – 12:00pm, Monday to Thursday, or from 10:00am to 2:00pm on Friday.

Second Session: Conversational Japanese and Calligraphy Classes.

The second session of Conversational Japanese and Calligraphy classes will begin the week of January 14, 2013.

All interested parties should call the office and leave your name and telephone number so we can call you with the details.

2013 LIVING TREASURES SELECTED

The Living Treasures of Hawaii Committee met on August 14, 2012 and selected the following individuals as the 2013 Living Treasures Honorees.

Mr. Dennis Kauahi ... He has dedicated his adult life at the Queen Liliuokalani Children's Center from a case worker on to the level of supervisor. Through his knowledge and practice of Hawaiian culture, his ability to integrate culture in working with families, groups and communities, he has helped significantly to improve the lives of Hawaiian orphans and the destitute for 42 years.

Ms. Nola A. Nahulu ... She has contributed to the music world through a wide range of activities. As the Artistic Director of Hawaii Youth Opera Chorus (HYOC) she increased membership from 20 to 240 children in grades K-12. She served as conductor of the Kawaiaha'o Church since 1990 after completing an European tour with the choir as a substitute. She has also served as choral clinician for many schools and community groups locally, nationally and internationally.

Mr. Michael Nakasone ... He has spent his adult life instilling and sharing his love for music as means of bringing communities together. Serving as band master at Pearl City High School, he also created the Performing Art Center as center of music, drama and other events to showcase the cultural richness of the community. As the 21st Director of the Royal Hawaiian Band, he provided support of his band for numerous civic functions. He also published a historical document of the Royal Hawaiian Band, titled "The Legacy".

Mr. Oswald K. Stender ... He worked to help Hawaiians, the poor and destitute, and the community as a whole to improve the lives of people. He provided scholarships for Hawaiian students through the Ke Alii Pauahi Foundation, and works to strengthen the foster children programs. At the state level, he assisted the Office of Hawaiian Affairs trustees to designate Papahānaumokuākea as a UNESCO World Heritage Site, and assisted OHA trustees to purchase the Office of Hawaiian Affairs corporate office building in Iwilei.

Mr. Gary Washburn ... He dedicated a major part of his adult life at the Honokaa High and Intermediate School as its band director. He took a band program which was "in shambles", and turned it into a flourishing program, inspiring students to find their potential in music and pursuing successful careers. His knowledge, determination, dedication and encouragement to students has earned national recognition through the Grammy Foundation as one of 36 "Grammy Signature Schools" nationwide out of 23,000 eligible. He earned a "Class Nobel Educator of Distinction Award" from the National Society of High School Scholars.

The Honpa Hongwanji Mission of Hawaii will honor them as the 2013 Living Treasures of Hawaii in recognition of their personal and professional achievements and their contributions to the community. The recognition luncheon will be held on February 9, 2013 at Sheraton Waikiki Hotel (registration at 11am, Lunch and Program at 12pm). If you would like to participate in this event, please go to http://hongwanjihawaii.com/news_events/index.html for more information and registration form. Hawaii Kyodan members are asked to submit their registration through their temple president.

JAPANESE BUDDHIST TEMPLES IN HAWAII

Author: Tanabe, George J.; Tanabe, Willa Jane;

University of Hawaii Press newly published a book, "Japanese Buddhist Temples in Hawaii: An Illustrated Guide" (\$23.00). Dr. George Tanabe is a the Professor Emeritus in the Department of Religion at the University of Hawaii, and Dr. Willa Jane Tanabe is the Professor Emeritus in the Department of Art and Art History, and former dean of the school of Hawaiian, Asian, and Pacific Studies, at the University of Hawaii. In the book, Japanese Buddhist

temples in Hawaii are introduced with beautiful pictures. Among 90 temples, this book introduces 37 temples of Honpa Hongwanji Mission of Hawaii. "While many Buddhist temples in Hawaii are active social and religious centers, a good number are in serious decline." In addition to being an introduction to Buddhism and a guide book, Japanese Buddhist Temples in Hawaii is an indispensable historical record of what exists today. The Tanabes are taking tours to temples. Call Honpa Hongwanji Headquarters for more information.

A Time for Reflection and Response

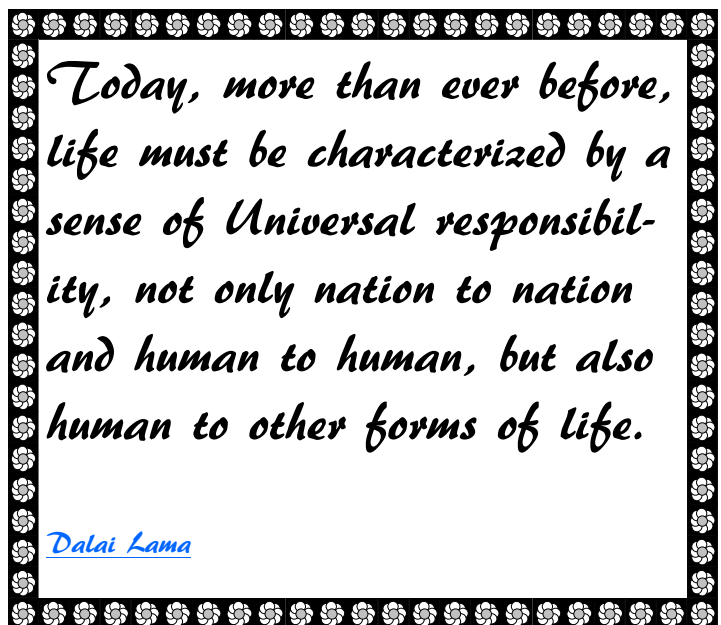
The December 15, 2012 Issue of Star Advertiser headline reads “Unthinkable horror” about the Sandy Hook Elementary School incident of 28 lives coming to a tragic end in Newtown, Connecticut. At this time, I would like to express my “Thoughts of Loving Kindness” to all those directly affected by this tragic incident. However, because of the truth of interdependency who is not affected by it. We share in the disbelief, the sadness, the hurt and the healing too. As Buddhists, let us take this time to reflect. Our reflection though should not be limited to the incident itself and should include self-reflection too. As for the cause of the incident it is too early to say what the motive or cause may have been. According to one article it could be medically or health related, but regardless, in one way or another, I am sure it connects with the “Three Poisons” that we always speak of in Buddhist Teachings. The suspect’s actions were probably prompted by feelings, emotions or thoughts connected with one of the “Three Poisons.” Personally, in my reflections, after a moment of disbelief, I recalled the words of the *Tannisho* in which it says “If the karmic cause so prompts us, we will commit any kind of act.” This expression is not justifying the “Unthinkable horror”, but for me, causes me to reflect on myself and my potential to commit such an act. It is a matter of self-reflection and reflection upon our samsaric world of which I am a part.

The next part of my reflection included recalling a story which I have used in Dharma Messages. The story is entitled “A Bag of Nails.” The story shares “Once upon a time there was a little boy with a bad temper. His father gave him a bag of nails and told him that every time he lost his temper, he should hammer a nail in the fence. The first day the boy had driven 37 nails into the fence. But gradually, the number of daily nails dwindled. He discovered it was easier to hold his temper than to drive those nails into the fence. Finally the first day came when the boy didn't lose his temper at all. He proudly told his father about it and the father suggested that the boy now pull out one nail for each day that he was able to hold his temper. The days passed and the young boy was finally able to tell his father that all the nails were gone. The father took his son by the hand and led him to the fence. ‘You have done well, my son, but look at the holes in the fence. The fence will never be the same. When you say things in anger, they leave a scar just like this one. You can put a knife in a man and draw it out, but it won't matter how many times you

say 'I'm sorry', the wound is still there.’” In this way, our minds are very powerful. To partially quote a Buddhist writer, “The most dynamic force in the world is the mind. A single thought appearing in this invisible mind can either save or destroy the world.” This story for me vividly reminds me of how the “Three Poisons,” in the case of this particular story that of anger, can cause me to harm others. Again, I am not suggesting that “anger” was the cause of the suspect’s actions of December 14, 2012 and I am not throwing blame on the suspect. What I share is part of my personal reflection as I listened to the reports of this particular incident. This is how the Dharma helps me to understand, remain calm and prompts me to respond in a positive way.

As I send out this request of asking the Temples and Members including Ministers to somehow remember those who died this past Friday and how the incident may have come about especially at tomorrow’s Sunday Service or following it, I would like all temples to consider what else could we as Jodo Shinshu Followers do, locally and/or nationally both as individuals and as the Hongwanji Sangha? Please devote some time to contemplating this topic. Let us, as our 2013 Slogan and Theme encourages “Live the Teachings.” Let us respond wisely and compassionately with the Dharma guiding us. Thank you. Namo Amida Butsu.

In Gassho,
Eric Matsumoto, Bishop



2013 HAWAII KYODAN MASTER CALENDAR

January 1	(Tue)	New Year's Day (Holiday)
January 16	(Wed)	Shinran Shonin's Memorial Day
January 21	(Mon)	M. L. King Jr. Day (Holiday)
February 7	(Thurs)	Board of Directors' Meeting & Ministers Association Meeting
February 8-9	(Fri-Sat)	101st Legislative Assembly & Living Treasures Luncheon (2/9)
February 10	(Sun)	BWA (Fujinkai) Dana Day
February 15	(Fri)	Nirvana Day
February 18	(Mon)	Presidents' Day (Holiday)
March 2	(Sat)	Hongwanji Day
March 17-23		Spring Ohigan
March 29-31		YESS Camp
March 20	(Wed)	Ryukoku University-BSC Spring Seminar (Public Lecture)
March 21	(Thu)	Ryukoku University-BSC Spring Seminar (For Ministers)
March 29-30	(Fri-Sat)	Ministers' Wives' Association Seminar (Maui)
April 8	(Mon)	Buddha Day
April 25	(Thu)	BWA (Fujinkai) Eshinni Day / Peace Day
May 3	(Fri)	Sanmu Meeting & Sanmu-Kanji Meeting
May 4	(Sat)	Board of Directors' Meeting
May 9	(Thu)	PBA Baccalaureate Ceremony
May 10	(Fri)	PBA Commencement Exercise
May 12	(Sun)	Mother's Day
May 3		1st World Jodo Shinshu Coordinating Council Meeting
May 21	(Tue)	Shinran Shonin's Birthday (Gotan-E)
May 27	(Mon)	Memorial Day (Holiday)
May 31-June 3	(Fri-Mon)	World Buddhist Women's Representative Assembly Meeting
June 11-13	(Tue-Thu)	55th State Ministers Association Seminar (Big Island)
June 16	(Sun)	Father's Day
June 21-23	(Fri-Sun)	56th State Jr. YBA Convention (Big Island)
July 4	(Thu)	Independence Day (Holiday)
July 5	(Fri)	BSC Satellite Summer Session (Big Island)
July 6	(Sat)	BSC Satellite Summer Session (Kauai)
July 8-12, 15-16		BSC Summer Session
July 13	(Sat)	BSC Summer Session Young People's Retreat
July 14	(Sun)	BSC Summer Session Lectures (Oahu)
August 2-5		Young Adults' Retreat
August 16	(Fri)	Statehood Day (Holiday)
September 2	(Mon)	Labor Day (Holiday)
September 5	(Thu)	Sanmu Meeting & Sanmu-Kanji Meeting
September 6	(Fri)	Board of Directors' Meeting
September 6-8	(Fri-Sun)	State Laymen's Convention (Oahu)
September 20-26		Autumn Ohigan
September 21	(Sat)	Peace Day Hawaii / United Nations International Day of Peace
November 2	(Sat)	Annual Luncheon for Retired Ministers and Widows
November 11	(Mon)	Veterans Day (Holiday)
November 14-15	(Thu-Fri)	State Ministers' Continuing Education Seminar
November 28	(Thu)	Thanksgiving (Holiday)
November 29	(Fri)	Family Day (HQ closed)
December 6	(Fri)	Sanmu Meeting & Sanmu-Kanji Meeting
December 7	(Sat)	Board of Directors' Meeting
December 8	(Sun)	Bodhi Day
December 25	(Wed)	Christmas Day (Holiday)
December 31	(Tues)	New Year's Eve

WHM CALENDAR JANUARY 2013

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		<u>1</u> Happy New Year	<u>2</u>	<u>3</u>	<u>4</u> 8:3-10:30am Quilt Club	<u>5</u>
<u>6</u> 9-Eng. Serv 10-Board Mtg	<u>7</u>	<u>8</u>	<u>9</u> 7p--Dharma grp	<u>10</u> Hosha 7p-Asoka mtg	<u>11</u>	<u>12</u>
<u>13</u> 9-Eng. Serv. Guest Pieper Toyama. 10-BWA Mtg	<u>14</u>	<u>15</u>	<u>16</u>	<u>17</u> 11a-Hosp visit (PD)	<u>18</u> 8:3-10:30am Quilt Club	<u>19</u>
<u>20</u> 8:3-Hoonko Japanese Serv 10-Hoonko-Eng	<u>21</u> Martin Luther King	<u>22</u>	<u>23</u>	<u>24</u> Hosha	<u>25</u>	<u>26</u>
<u>27</u> 9-Eng. Serv	<u>28</u>	<u>29</u>	<u>30</u>	<u>31</u>		

Wahiawa Hongwanji Mission
 1067 California Avenue
 P.O. Box 860265
 Wahiawa, HI 96786-0265
Return Service Requested

Nonprofit Organization U.S. POSTAGE PAID WAHIAWA, HI PERMIT NO 24
--

Wahiawa Hongwanji Mission

February 2013

Sun Mon Tue Wed Thu Fri Sat						
					<u>1</u>	<u>2</u>
<u>3</u> 9-Eng. Serv 10-Board Mtg.	<u>4</u>	<u>5</u>	<u>6</u> 7p-Dharma Gp.	<u>7</u> Hosha	<u>8</u>	<u>9</u>
<u>10</u> 9-Eng. Serv 10-BWA Mtg	<u>11</u>	<u>12</u>	<u>13</u>	<u>14</u> 7p-Club Asoka Mtg.	<u>15</u>	<u>16</u>
<u>17</u> 9-Eng. Serv 11-Whm New Year's Party	<u>18</u>	<u>19</u>	<u>20</u>	<u>21</u> Hosha 11a-Hosp Visit	<u>22</u> 6:30p-Movie	<u>23</u>
<u>24</u> 9-Eng. Serv	<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>		