

NOVEMBER 2012



Wahiawa Hongwanji Mission

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President: Mr. Glenn Hamamura * Minister: Kojun Hashimoto

Happy Smiling Seniors





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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

Glenn Hamamura

NOVEMBER 2012

We are moving toward the end of another year, and we are settling into a comfortable rhythm with Reverend Hashimoto and his family fitting into the environment of the temple. His style and priorities have already been positively affecting the member families. He has paid visits to families in our geography, and also visited temple members in care homes in the Honolulu area. I understand that these visits were very well received by the families and members.

We are working together with the Kahuku temple to be part of their last service as they close a very long history of support to the Kahuku community at the end of this year. Instead of having our traditional New Year's Eve service at Wahiawa, we will be joining the Kahuku temple at their service earlier in the day. Because of the distance and time there, we will not have our usual service. If you are interested in going to this, let us know through the office, so we can let Kahuku know what our headcount will be. Our installation of officers, normally held at our New Year's Eve service, will be held the day before, at the regular Sunday morning service. I am sure that the new officers will be OK with that.

There has been a board decision to augment our volunteers in the office with paid part-time staff. I will be forming a committee to pursue this. If you happen to know of potential candidates for this role (will need general office skills, including use of our computer, and interpersonal skills) let me know through the office. This would be a part-time position, probably 12 to 16 hours per week, in the mornings, Monday through Friday.

Renovations continue at the temple. We will be re-roofing the columbarium this month, and are building our plans for roofing work on other buildings in the temple complex. To support this multi-year project, the board will be developing a capital improvement campaign fundraiser that will begin in 2013 and probably last for a few years. The planning for this is beginning, and will be launched in early 2013.

Finally, dues have been set at a recommended minimum of \$130 per year (a percentage of our members donate more) for many, many years. Today, this amount does not even cover the payments we need to make to the Honpa Hongwanji Mission of Hawaii HQ, and our temple district. We have relied on fund raising and other donations to cover our expenses for many years, but it is appropriate to review this policy in light of rising operating costs. We continue to accept waivers from our members who are in care homes or other long term care situations, and so the board's hope is that potential future increases will be borne by those who can afford to pay them. This will be a consideration for the officers and board in 2013. Once again, thanks to the volunteers who keep our temple running. Without them, our activities would be drastically limited.

—In Gassho—



REVEREND'S MESSAGE

The Forty-Eight Vows

The core of Shin Buddhism is the Nembutsu, and we owe this to the dedication and commitment of Amida Buddha who made 48 vows to save us.

Hozo Bosatsu saw a world of suffering, and he thought about how he could save all people from suffering. Then he vowed that if he could not accomplish his goal of saving us from suffering, he would not be able to become a Buddha. He made 48 vows. Every vow started with, "When I become a Buddha..." and each vow's last words were that if he could not do it, he would never become a Buddha.

Because Hozo Bosatsu accomplished all his vows, then established a Pure Land, we can know him as Amida Buddha.

The vows tell what the Pure Land is like -- what it looks like and the kind of people and Tathagata (Bodhisattva) that live there.

In his first vow he said that there will be no suffering and pain, jigoku (world of extreme suffering), gaki (greedy souls), and chikusho (ugly beings with animal nature) in the Pure Land.

Shinran Shonin said that the 18th vow reveals Amida Buddha's true teaching. The vow says that when he becomes a Buddha, all people who believe him sincerely and recite the Nembutsu even ten times, will be born into the Pure Land. This vow's point is,

can man be born into the Pure Land? Yes, they can because Hozo Bosatsu accomplished his 48 vows and became Amida Buddha. So we can say the Nembutsu Teaching is the true way to the Pure Land.

His vows were not easy to perfect. He took endless time to do this. Shinran Shonin said that Amida Buddha took goko, or five kalpas, of profound thought to accomplish this. Can you imagine five kalpas? It is said that a woman called Tennyo, who could fly, came to a big rock to sit once every three years. Each time Tennyo's clothes touched the rock, a tiny part of the rock shaved off. Tennyo came again and again every three years. Finally, the big rock disappeared. The length of time taken for the big rock to disappear is called "ikko". Ikko repeated five times becomes "goko". You can appreciate the immeasurable time Amida Buddha took to fulfill his vows. He did this for us so he could lead us to the Pure Land.

Therefore, when we hear and say the Nembutsu, we should think and be thankful for Amida Buddha's struggle and effort in accomplishing his Forty Eight Vows.

In gassho,

Rev Kojun



Buddhist Thoughts

Retirement

“Moriyama-san, I want you to know that I finally retired.” Yamamoto-san is a very good friend and visits us almost annually from Japan with his wife. We met almost thirty years ago when I was assigned to Japan. We worked together and after we returned to California, he and his family were assigned to southern California. We’ve been in contact for many years, following each other’s careers. He eventually became a top level executive at IBM Japan and later, a CEO of one of IBM’s business partners.

When I heard he had retired, I immediately bowed and said, “Omedetou.” Both he and his wife giggled a little but I didn’t understand that this was a moment of miscommunication between cultures.

At dinner together later in the week, Yamamoto-san pointed out that it was interesting to him that Americans say, “Congratulations!” (Omedetou in Japanese), when you retire. In Japan they say, “Gokuro-san!” Gokuro-san literally translated tells the receiving person, “Good job...you really endured a long time.” The feeling is different from “congratulations.” So what is it about these cultural differences that make us aware of how life is lived in Japan and in the US?

Could it be that in the western way of thinking, there is this feeling of “a beginning and an end” while in Asian cultures, there is a “process” orientation? In Japan, the actual work, the journey through life, is really the important part. In America, we always hear people say, “I can hardly wait till I retire.” Or when retirement age is reached, “I finally made it!” So in America, there is this feeling that one can finally do what one really wants to do...and not have to work for a living or work for someone.

In Japan, retirement is a serious time that really requires a lot of self reflection. It is also true in the US, but I wonder if we realize it as clearly as the Japanese. Yamamoto-san has to really think about how he intends to spend the remaining years of his

life.

Reverend Koyo Kubose has his famous saying “Keep Going” in ***Bright Dawn***. In it he writes:

It has been said that Buddhist thinking or philosophy is like a circle rather than linear. Linear thinking is like a straight line, which has a beginning and an end. Linear thinking is dualistic because the beginning and the end are seen as two separate things. In this conception, goals

are achieved by starting at the beginning of the line, and going forward to reach the goal at the end of the line. If we stop half-way, we did not succeed.



Buddhist thinking is non-dualistic; reality is not dichotomized into two opposites. When considering a circle, any point can be both a beginning and an end. This means that regardless of where one is at, one can begin a journey. It also means that one can find fulfillment at any point on the circle. Fulfillment (e.g. nirvana, enlightenment, the Pure Land) is possible right here, right now, in the “Pure Moment.”

I wish my good friend many good years of fulfillment. May all of you take this moment and reflect on how wonderful this life and journey is.

In Gassho,
Rod Moriyama

Temple News

Songfest

The Dharma School Teachers of Oahu held their annual Songfest on October 21st at Aiea Hongwanji with over a hundred people in attendance. We began with a service led by Rev. Kaufmann. Each temple offered incense and flowers. After the sutra chanting and message by Rev. Kaufmann we were ready to begin the Songfest.

Bishop Eric Matsumoto and his daughter Chika attended our choral event as well as Rev. Kevin Kuniyuki from the Buddhist Study Center. Their presence added excitement to our morning.

Leading off the program was Wahiawa Hongwanji singing the "Spam Song" followed by "One Paddle, Two Paddle." While the group sang, it was beautiful to see Kano Hashimoto dance the hula. The students were accompanied by the Sangha Strummers.

Following Wahiawa was Pearl City Hongwanji with the song "Sing", and Waipahu Hongwanji singing "Can You Feel the Love Tonight," but you had to look carefully because they did it in sign language.

Aiea Hongwanji had a "Surprise" for us while Mililani Hongwanji sang "Seasons of Love." Last, but not least, were the Oahu District ministers who danced to "Tanko Bushi." We had Rev. Art of Aiea, Rev. Mari of Pearl City, Rev. Jay of Waipahu, Rev. Mary of Mililani, and our own Rev. Kojun from Wahiawa.

We ended the program by singing the group song "For Good" from the Broadway play "Wicked." Each Dharma School was presented a goodie bag of a book for their dharma school program. But any good program won't be great without delicious bentos from AKYTH and Famous Amos cookies. It was a memorable time for everyone in attendance. We'll see you there next year!

Veterans' Day Service

Every year in November we honor our veterans by having a Veterans' Day service. In the past we were fortunate to have members of our temple speak about their experiences serving their country.

This year on November 11, we are lucky to have Col. Keith Tamashiro as our Dharma speaker. He is Judi and Kathlyn Kakazu's nephew. It will be exciting to hear his adventures and also to thank those who are currently keeping our country safe for us.

66TH ANNUAL VETERAN'S DAY PARADE . . . The Wahiawa Lion's Club has again invited us to participate in it's annual Veteran's Day Parade meant to honor and thank the many veterans of our country. The theme this year is "Mahalo Veterans".

The date is Monday, November 12, 2012. Marchers, meet in the temple parking lot at 8:00 A.M. and be ready to be transported down to Kaala Elementary School. Wear your purple temple shirt, hat, sunscreen, and comfortable walking shoes.

Those of you unable to "walk the distance", can help out by cheering the marchers on. Cheerleaders meet at the temple by 8:30 A.M.. Also wear your purple temple shirt, hat, and sunscreen and bring a comfortable lawn chair. The staging area for cheerleaders will be on the grassy area in front of the temple. All marchers and cheerleaders will be given a lei and an American flag when checking in.

Immediately following the parade all participants are invited for hot dogs and baked beans on the temple lanai.
Sign up at the temple office to either march or cheer.

Dharma Sunday

November 18 will be Dharma Sunday with MC May Kanemaru. The Dharma School students will be leading the Vandana and Ti-Sarana and the sutra chanting "Gassho to Amida". The monthly practices have improved their performance in temple.

CALLIGRAPHY AND JAPANESE CONVERSATION CLASSES . . .

Students say they are enjoying the Calligraphy and Japanese Conversation classes being taught by Takako Hashimoto. From outside the Japanese Conversation class can be heard a lot of "conversation", laughter and even singing. Calligraphy is fun, but not as easy as it appears. After two classes, most are still on their first character, "Ichi."

There are day and evening classes to accommodate everyone and classes are on-going, so if you have ever wanted to learn to speak or write in Japanese, here is your golden opportunity!

Call the temple office (622-4320) from 8 A.M. to noon, and leave your name and telephone number.

DO YOU PLAY THE PIANO OR ORGAN?

Temple is looking for substitute organists to help out in time of need, and/or if you wish to play during Sunday services on a regular basis.

Interested parties can call Dale at 392-3253, or leave your name and phone number at the temple office (622-4320).

2012 MOCHI PROJECT . . . It's that time again to dust the cobwebs off the machines and to prepare them for our once-a-year mochi-making! We also call on all you able-bodied men and women for help with this huge undertaking. Sign up at the temple office. Find MOCHI ORDER FORM in this issue. Orders are due by Monday, November 19, 2012.

CLUB ASOKA CORNER

ONGOING CARE PACKAGE PROGRAM

As our troops continue to serve overseas, so continues Club Asoka's pledge to keep its Care Package Program alive and active. The first package of island treats ever sent was back in 2003 to Company B, 171st Aviation, a Hawaii National Guard Unit out of Wheeler Army Airfield. Last month, in October 2012, 4 boxes of rice, Spam, furikake, nori, ramen, dried fruits and nuts, etc, were sent to a Hawaii National Guard Unit in the Philippines on a training and instruction mission. This month, 5 more boxes of the same type of items were sent to another Hawaii National Guard Unit on a similar training and instruction mission in Kosovo.

While Club Asoka receives the letters and recognition awards from the soldiers who are so appreciative of the "goodies" they receive, we know that the thank-you should really go to all of you generous temple members and friends of the club. Your bottles, cans and monetary donations have

enabled us to carry on this program this far. We also know that for this program to continue we must depend on your continued support into the future.

ANNUAL MEMORIAL SERVICE HELD . . . Memorial Service was held on September 21, 2012, honoring those club members who have passed on. Officiating the service was Rev. Kojun Hashimoto and guest speaker was club member, Rev. Sonny Abangan.

Following the service, family members and friends enjoyed refreshments and fellowship down in the Fujinkai Room.

"BONNENKAI" PLANS NOW UNDER WAY . .

With the holiday season quickly approaching, plans are now being made for our year-end "get-together." This year's "Bonnenkai" will be held on Sunday, December 2, 2012. A little early in the month, but Santa promises he will make his annual visit to WHM (he really loved having all the ladies sit on his lap, as much as he enjoyed the children).

Aloha Project at work.
Reverend Kojun visit with Mrs Lillian Doi. If you would like a visit from the Reverend, please call the office for more information.

Front page comments: Our seniors citizens are an important part of our temple and community. At this time of the year, we give thanks to them for the many blessings and good fortunes they have bestowed upon us. Namo Amida Butsu.
Editor.



2012 Dharma School Teachers' Conference

Good evening. I am honored to be a part of this conference and to have an opportunity to share my thoughts on education with you tonight. I wish to thank the conference organizers for the invitation and for their planning skills that have resulted in such a successful gathering.

Tonight, I would like to accomplish two things. First, I would like to bring you up-to-date on the work that has been going on in regards to the Education Goal - Goal Five - of the Honpa Hongwanji Mission's Strategic Plan. And second, I would like to share with you my personal thoughts regarding Shin Buddhist Education.

First Goal Five. Goal Five is part of the Strategic Plan to strengthen the future of the Honpa Hongwanji Mission of Hawaii and Jodo Shinshu in Hawaii. The plan includes five goals ... One - Support temples ... Two - Develop communication strategies that tie Jodo Shinshu into the larger community ... Three - Explore additional funding resources for Kyodan operations ... Four - Support an effective ministry, and Five - Develop our educational resources and delivery systems. This last goal, Goal Five, is the Education Goal. This goal has four sub-objectives:

Objective One: Apply effective instructional approaches to all teaching and learning situations. I am the chair of this objective.

Objective Two: Develop, encourage, and support "learning moments" for the 21st Century. Rod Moriyama from Wahiawa Hongwanji chairs this committee. I will say more about "Learning Moments" later.

Objective Three: Develop a clearinghouse for all available resources. This committee is chaired by Chris Richardson of the Lanai Hongwanji, and it will be recommending an on-line system for all temples throughout the state to share event information and educational resources.

Objective Four: Provide resources to support components of the Kyodan's formal education system. Myrna Nishihara of Jikoen chairs this committee and it will be looking at how the Kyodan can support Hongwanji Mission School, the Pacific Buddhist Academy, and Temple Preschools.

The guiding vision of the subcommittees is to forward ideas, practices, models, organizational changes, communication systems, and language that transforms Jodo-Shinshu education in Hawaii. The committees envision its recommendations will:

1. Broaden interest in Jodo-Shinshu in our communities.
2. Increase membership and active participation at all temples.
3. Create a core of members who will be active in encouraging peace and happiness in our community.

While the effort to reform Buddhist Education in the Kyodan has been on-going, what makes this strategic planning effort different are two important views. The

committees view the point of learning not only in the context of Dharma Schools, preschools, temple services, lectures, seminars, and workshops, but also in the context of conversations, coffee hours, hospital visits, counseling sessions, Facebook postings, Twitters, Instagrams, text messages, emails, Skype sessions, pod casts, radio spots, and E-courses. The point of learning could be an hour lecture or a 20 word text message. The committees are calling the point of learning as "Learning Moment." The committee is looking at Learning Moment opportunities as they occur in 21st century society in a technological rich environment.

Secondly the committees understand the need to view Buddhist Education as a Womb to Tomb activity, as Corliss Yamaki has championed for years. And it also has agreed to place a high priority for Buddhist Education on those individuals who fall in the 20 something to 50 something age groups.

The subcommittees hope to have a preliminary report ready for the Giseikai in February.

The second part of my presentation is a subject that I have spent the better part of the last ten years thinking about and that is Shin Buddhist Education. I have thought about the content of Shin Buddhist Education and how that content can be effectively conveyed to individuals.

So here are my thoughts. I believe that the primary focus of Shin Buddhist Education should most properly be the Nembutsu, the essence of Jodo Shinshu. After all, Shinran said in the Tannisho. *Just say the nembutsu and be embraced by Amida. There is nothing else.*

This means that when we develop Shin Buddhist Educational reform, we need to look to activities that reinforce, personalize, and give life to the Nembutsu. These learning activities should lead the learner to personally experience the relevance of the Nembutsu in his life. And Namo Amida Butsu becomes relevant when it engages the individual ... when it helps him to embrace the joys, concerns, challenges he has at each stage of his life ... The Nembutsu is relevant when it brings peace, patience, compassion, love into one's life ... when it reduces stress, worry, and anxiety to their proper place.

In order to make the Nembutsu Moment relevant, we must frame the Nembutsu differently for individuals who are at different stages of their lives. The Nembutsu must have personal meaning and must make sense for the individual.

For a child, the Nembutsu is framed simply as a means of saying: Thank You.

For children, Shin Buddhist education must seek to build the experiential foundation upon which an intellectual understanding of the Nembutsu will be supported as the children mature.

I suggest that this experiential foundation in addition to crafts, art project, singing, and dancing include Shin Buddhist practices that are performed with parents at their sides. These may include: Gassho with onenju, Bowing, Oshoko, Words of Gratitude at Meals, and Chanting. For chanting, I suggest chants be written specifically for children. In all of these experiential activities, the child says the Nembutsu and he knows that it means *Thank You* when he says it.

For a student in Middle School or High School, the Nembutsu Experience must grow. It continues to mean: *Thank You*. But we can also expand its meaning and teach students to say the Nembutsu in joyful and in painful moments and teens do have many of each. We teach them that the Nembutsu means: *Amida embraces me in this wonderful moment* and *Amida embraces me in this unhappy moment*. For the teen, Namo Amida Butsu must be more than a statement of gratitude. It also must remind him of the preciousness of life. The Nembutsu becomes profoundly relevant when he feels he is not alone as he says it.

Buddhist education for teens must continue to build and reinforce the experiential foundation for the Nembutsu Moment. We should invite and prepare teens and preteens to participate in adult temple services. They can prepare the altar candles and incense. They can serve as Greeters and MCs. They can strike the Kansho. They can accompany the minister in the Vandana and Tisarana, in Chants, and in singing the Nembutsu. They can prepare and serve refreshments after service.

Teens need to experience their interdependence with others by engaging in personal and regular service to others ... to those who they know well (their relatives, family friends, members of the temple, etc.) and those who they get to know over time (members of a senior center). Their service should not be about beach clean-up projects but it should be about Project Dana. They should not focus on fundraising activities for a charity; instead they need to volunteer to tutor children, volunteer in something that personally touches the lives of others. Their service should serve relationships. That should be the core of their Buddhist education along with saying the Nembutsu.

Teens must also engage with their intellect. They must interact with Buddhist knowledge, information, ideas and music that validate their experiences and feelings and intuition. Let's remember what Michelle Suyama said on the panel and not forget music.

Their experiences are Amida's entry into their hearts and their spirit. And intellectual knowledge is Amida's entry into their minds which helps to bind Amida's presence in their hearts and spirit.

For young adults starting families and careers or those in the midst of negotiating growing families and careers, the Nembutsu means: Gratitude and Embraced by the Buddha in Joy and Pain. But it also takes on new meaning. Namo Amida Butsu is a reminder to see then to walk the path of compassion and love with their families. It is a hope... a wish for the health, safety, and happiness of

their families and friends. It means of distancing themselves from stress, anxiety and worry. This is what 20, 30, 40, and 50 something are experiencing and they need to know the power of the Nembutsu to connect with what is good in life and deal with what is difficult.

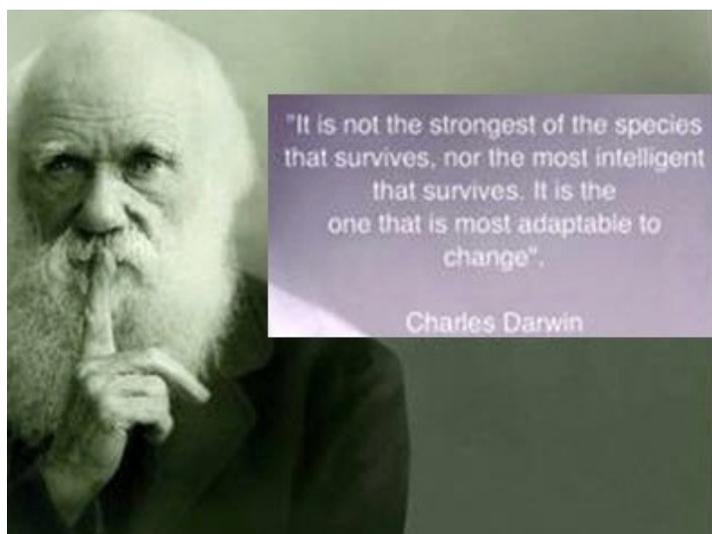
The content of Shin Buddhist Education for young and middle adults need to include information about raising children, finances, negotiating careers. And as Tara Otomo and Michelle Suyama on the panel emphasized today, the delivery system must include social media and small group social gatherings. Getting them into the temple on Sunday morning may no longer be a proper goal anymore.

Now for Seniors and Super Seniors. I suggest that their educational program is to continue their learning. They should read the **Tannisho** and **Ocean** by Rev. Tanaka. They should learn again the basic teachings of Jodo Shinshu. Seniors should gather after temple service for short lessons of 10 minutes before they settle into their after-service coffee talk.

And for them, with all of their life experiences the Nembutsu Moment should become Amida's breath coming through them. They must be open to their personal moments of profound gratitude, joy, sadness, loneliness, frustration, worry, friendship, and love, that the only response they can make is saying the name, *Namo Amida Butsu*. There is nothing else. The name comes forth spontaneously with no effort or consciousness for it is not their breath but the breath of Amida. It is Amida's voice. That is the Nembutsu Moment that I understand is the essence of Jodo Shinshu. All of Shin Buddhist Education should be focused to eventually getting all of us to that Nembutsu Moment.

Thank you for inviting me to share my thoughts with you tonight.

Pieper Toyama
Pacific Buddhist Academy
October 13, 2012



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Doris Kusumoto	In Memory of: Robert/Thelma Murakoshi	50
Doris Matsuoka	In Memory of: Shigeo Matsuoka	100
Michihara Ohana	In Memory of: Pearl Michihara	400
Michihara Ohana	In Memory of: Pearl Michihara	100
Ohana Minami	In Memory of: Jusaku & Fujiyo Minami	100
Ethel Sumida	In Memory of: Sadano Oshiro	50
Setsuko Tanabe	In Memory of: Haruto Tanabe	50
Calvin Tanto	In Memory of: Hisaye Tanto	50
Jean Teranishi	In Memory of: Cheiko Sagara	50
Jean Teranishi	In Memory of: Irene Hisako Sato	50
Neal Tomita	In Memory of: Hiroko Tomita	100



**PLEASE ENJOY THE HOLIDAYS
WITH YOUR FAMILY AND FRIENDS.
REMEMBER TO BE THANKFUL FOR
ALL THAT WE HAVE AND THE MANY
BLESSING THAT IS SHOWERED
UPON US BY OTHERS AND AMIDA
BUDDHA.
BE SAFE
BE THANKFUL
NAMO AMIDA BUTSU
FROM THE STAFF OF
WHM NEWSLETTER**



Just-Like-Thanksgiving Turkey Meat loaf Recipe

Ingredients

- 1 cup *seasoned stuffing cubes*
- 1/2 cup *milk*
- 1 *egg, beaten*
- 1 *celery rib, finely chopped*
- 1 *small onion, grated*
- 1 *small carrot, grated*
- 1/4 cup *dried cranberries*
- 1/2 teaspoon *salt*
- 1/4 teaspoon *pepper*
- 3 to 4-1/2 *teaspoons minced fresh sage, divided*
- 3 *teaspoons minced fresh rosemary, divided*
- 1-1/2 *pounds lean ground turkey*
- 1/2 cup *whole-berry cranberry sauce*
- 1/2 cup *ketchup*
- 1/8 teaspoon *hot pepper sauce*

Directions

In a large bowl, combine stuffing cubes and milk. Let stand for 10 minutes; break up stuffing cubes with a fork. Stir in the egg, celery, onion, carrot, cranberries, salt and pepper. Combine sage and rosemary; add half to the mixture. Crumble turkey over mixture and mix well. Pat into an ungreased 9-in. x 5-in. loaf pan.

- Bake, uncovered, at 375° for 25 minutes; drain if necessary. Combine the cranberry sauce, ketchup, pepper sauce and remaining herbs; spread over meat loaf. Bake 20-25 minutes longer or until no pink remains and a meat thermometer reads 165°. **Yield:** 6 servings.



WHM CALENDAR NOVEMBER 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 Hosha	2	3 7a-Noon-Health Fair
4 9a-Eitaikyo	5	6	7 7p-Dharma Grp	8 7p-Club Asoka	9	10
11 9a-Vet dayServ 10a-Sangha Stru 10a-BWA Mtg	12	13	14	15 Hosha 11a-Hosp visit-PD	16	17
18 9a-English Serv 10-Board Mtg	19	20	21	22	23	24
25 9a-English Serv (Proj Dana)	26	27	28	29 Hosha	30	

Wahiawa Hongwanji Mission

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 P.O. Box 860265
 Wahiawa, HI 96786-0265

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December 2012

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1
2 9-Bodi Day Serv	3	4	5 7pm Dharma Mtg	6	7	8
9 8an-2pm Gen temple clean up and Mtg. No serv	10	11	12	13 Hosha 7pm Club Asoka	14	15 8-Mochi project
16 9 Eng Serv 10-Sangha Stru 10-BWA Mtg	17	18	19	20 11a- Hospital visit (PD)	21	22
23 9-Eng Serv. Spr Lynn Ishii	24	25	26	27 Hosha	28	29 7-Kadomatsu project
30 Eng Serv & In- stall of Officers	31 Combined serv w/ Kahuku					