

ADDRESS SERVICE REQUESTED

OAHU DISTRICT FALL SEMINAR:



"VIOLENCE FROM A BUDDHIST PERSPECTIVE"

Understanding violence is important. Dr. Tatsuguchi will share how to understand violence from a Buddhist perspective. She will discuss Buddhism as a social science & Buddhist solutions to violence & solicit examples from attendees. There will also be time allotted for audience Q&A.

PRESENTER:

Dr. Rosalie Tatsuguchi

Dr. Rosalie K. Tatsuguchi is a licensed psychologist with a private practice in Honolulu. Her treatment approach blends Buddhist principles and recent Western scientific discoveries. Dr. Tatsuguchi is also an accomplished author. Complete bio [here](#).

WHEN:

Saturday, September 24, 2022

1:00-4:00pm ~ Hybrid: in-person & via Zoom (link will be sent prior to 9/24/22)

WHERE:

Mililani Hongwanji
95-257 Kaloapau Street, Mililani



EVERYONE IS WELCOME!

REGISTER

Online at: <https://forms.gle/zn34Lh0v25KFXsG8>

~ Or ~

Fill in form below & mail to:
Mililani Hongwanji
By Saturday,
September 17, 2022

DONATIONS WELCOME

All gifts received will be
donated to benefit
Violence Awareness.
Checks can be made
payable & mailed to:
Mililani Hongwanji

Questions?

Call Mililani Hongwanji
office at 808.625.0925

~ Registration Form ~

Name: _____

Temple (if applicable): _____

Email/Phone: _____

Mail to:
Mililani Hongwanji
P.O. Box 893308
Mililani, HI 96789



How to Donate:

- 1) Shop at Foodland or Sack N Save!
- 2) Show your Maika'i card to the cashier at checkout.
- 3) Tell the cashier our code **79067** and the amount of your donation (up to \$249).
- 4) Review your receipt to confirm the following appears:
Moiliili Hongwanji Mission
Your donation amount
Your Maika'i number

Thank you for your support!



The White Way

Mo'ili'ili Hongwanji is the center of Shin Buddhist spiritual growth, learning, and compassionate service to our Community.

Temple Office: (808) 949-1659 mhm@moililihongwanji.org www.moililihongwanji.org
Project Dana: (808) 945-3736 info@projectdana.org



Another Wonderful “Goen” given by my mother

My family and I had a trip to Japan in July to attend my mother's 17 years memorial service. We had not returned to Japan for about three years mainly due to the COVID-19 pandemic, so everything was **refreshing and exciting**.

My mother's memorial service was held at my home temple in Hiroshima. My uncle officiated the service. We chanted the Amidakyo (The Amida Sutra) together, offered incense, and listened to the Dharma Message from my uncle.

My uncle mentioned that recently he heard many people saying, “I would like to observe a memorial service for the sake of my father/mother,” 「父・母の法事をしてあげようと思うのですが。」 when they call his temple to make an appointment. He mentioned that people used to say, “I would like to receive an opportunity to observe a memorial service through my father/mother.” 「父・母の法事をさせていただこうと思うのですが。」

There is a big difference between these two expressions. When we use the former expression, I become the subject, and the deceased is the object. Then, the significance of the memorial service would be for appeasing or consoling the spirits of the deceased. It means that I am holding the service so that the merit of the service will be transferred to my departed father/mother.

In Jodo Shinshu Tradition, however, that is not the case. I would say the latter expression is more appropriate for Jodo Shinshu Buddhists. Our departed ones are the subject, and we are the object. We become the recipients of the benefit of memorial service. In other words, the memorial service is not for the sake of the deceased but rather an opportunity that our loved one is providing us so that we can listen to the Buddha-Dharma. As we recall cherished memories of the deceased, we receive an opportunity to place our hands together in Gassho and recite the Nembutsu, Namo Amida Butsu. I believe that our loved ones' deepest wish is that we, those who still remain, encounter the boundless Wisdom and Compassion of Amida Buddha that enfolds everyone, and live our lives meaningfully and gratefully.

In the Amida Sutra, Sakyamuni Buddha addressed the audience headed by Sariputra. He gave an eloquent description of the Land of Perfect Bliss and the cause for birth in that land. In this sutra, Sakyamuni Buddha called the name of Sariputra multiple times.

At the end of Amida Sutra, it says, *“Sariputra, those persons who have already aspired, now aspire, or will aspire to be born in the land of Amida Buddha all dwell in the stage of nonretrogression for attaining the supreme, perfect enlightenment. They have already been born, are now being born, or will be born in that land. Accordingly, Sariputra, all good men and women who believe and accept this should aspire to be born in that land.”*

As I chanted this sutra at my mother’s memorial service, I felt as if this calling from the Buddha to Sariputra was the compassionate calling from my mother to me. I felt as if my mother was encouraging me to continue walking this path toward the Land of Amida Buddha. At the end of my mother’s memorial service, we rejoiced in this wonderful Dharma-opportunity that my mother, even after 17 years of passing, presented to us. My mother and I are still together in Amida Buddha’s Great Compassion. How grateful I am! Namo Amida Butsu.

Reverend Toshiyuki Umitani

Closing of Market Place

Market Place was created in 2020 in the midst of Covid, to fundraise for the temple. The goal during the pandemic was to continue to fundraise despite having to cancel Bon Dance, Open House, and other fundraising projects and activities. At the beginning of the pandemic, Mari, Iris, Lynn N., Emma, and Lily energetically volunteered to organize the Market Place, while Robin worked on adding the webpage on the Moiliili Hongwanji website. Mel & Ruth eagerly volunteered to join the cause and help to keep Market Place open. Others like Anne K. Ann N. and many others assisted. Donations were coming in from people sorting through things while staying at home or working from home. Organizations and businesses donated many useful items, especially as they reorganized, downsized or closed.

Project Dana moved to the temple and became Market Place’s best customers. Market Place did well in many ways. The temple made over \$6,500 in two years! The success was largely due to everyone’s support.

The Market Place committee has now come to the decision to close its website on September 1st. After the bazaar on October 2nd, we will continue to collect items for bon dance and crafters/quilters.

It is sad to see Market Place close. However, we achieved the goals set and made more money than expected. Thank you everyone for your generous contributions and patronage.
Mahalo nui loa!

Temple Picnic 2022

Moiliili Hongwanji’s Temple Picnic on Sunday, August 14th was a huge success! Some comments were -- how much fun it was and how nice it was to gather again after a long pandemic break. It was a good turnout with many smiling faces and good feelings everywhere.

Rev. Umitani started the morning with a short service in the social hall. His Dharma message focused on togetherness, how communities in Japan gathered together since the 1920’s with a morning “Rajio Taiso,” a radio led community exercise. It was a great way to get together and get in shape. Then everyone stood up and did a “radio exercise!”

Many thanks to Arlyne & the food committee for working so hard making a delicious Hawaiian lunch! It was a very generous bento of kalua cabbage with rice, chicken long rice, lomi salmon, haupia, and watermelon!

Thanks also to the games committee. Everyone enjoyed Cheryl’s ice breaker and Cynthia’s indoor games.

The Dharma School’s lawn toss game and Ann N’s balloon toss were winners. The finale was a fun water balloon fight! Thank you to all the generous donors of lawn toss items and game prizes. Lynn N. was great as an impromptu emcee and so was Amanda M.!

It was a great day after 2 ½ years of hibernation. It was nice to get together and enjoy a day at our second home, the temple. There was a general consensus of “Let’s do it again next year!”

REPORT TO THE SANGHA

From the Board of Directors

Aloha Moiliili Hongwanji Sangha!

Summer is almost over, children are back to school, and our Bon Dance was a wonderful return to normalcy!

Moiliili Summer Fest and Bon Dance

Much *mahalo* to everyone who volunteered before, during, and after the bon dance! Ryne Masuda ably chaired the one-day event, shepherding a dedicated group of bon dance veterans. Everyone worked safely, most (if not all) of the food sold out, retail sales were brisk and steady, the Dharma School booth was a big success with lines of kids wanting their faces painted! Thousands of people—young, old, diverse ethnicities, Buddhist and non-Buddhist alike—came to celebrate summer and the Obon season. The retail booth sold lots of yukata and happi to those who wanted to dress appropriately as they danced around the yagura. Festive, fun, fabulous—words to aptly describe this year's Moiliili Hongwanji Bon Dance!

Temple Renovations

Melvin Takemoto and Osamu Kawabata are the new co-chairs of the Temple Renovations Committee, replacing Mari Fukuya and Dorothy Colby. Our sincere gratitude to Mari and Dorothy for leading the renovation discussions for the past several months.

The committee received encouraging news in response to our volunteer architect's inquiry with the City's Department of Planning and Permitting. Next steps include retaining an architect and other professionals to work on design and drawings. Once permits are approved, a general contractor will be secured and construction will begin, but renovations may take as much as two years for completion.

MHM Facilities for Rent

With the closure of the Preschool, the Temple now has much more space available for temple usage and for rent to organizations and individuals. Members may now rent the social hall for parties, weddings, funerals, and meetings. If you are interested, contact the MHM office at 949-1659 about space availability. Organizations like the Oahu Jewish Ohana, karate groups, and others are also inquiring to keep the Temple active and alive.

Property Purchase (902-C University Avenue)

The property at 902-C University Avenue (surrounded by temple property) is currently in escrow with another prospective buyer, but the Board of Directors remains hopeful that the property will still be available to the Temple. Although ideal for the Temple to acquire, the property poses issues for other potential buyers, including: limited access through a narrow easement, property size that limits development, and fire safety concerns. Keeping our fingers crossed!

Any questions or comments?

If you have any questions or want to share your ideas and comments, please feel free to email joannekealoha@gmail.com or send a note to the temple office. We welcome your input!

jk



HONPA HONGWANJI MISSION OF HAWAII

OFFICE OF THE BISHOP

1727 PALI HIGHWAY ■ HONOLULU, HI 96813 ■ PH: (808) 522-9200 ■ FAX: (808) 522-9209

July 23, 2022

Statement on the Right to Reproductive Freedom

We deeply lament the recent decision by the United States Supreme Court to overturn *Roe v. Wade*, curtailing the ability of individuals especially women to make reproductive healthcare decisions for themselves.

The issue of abortion should not be seen in dualistic absolutes. The Dharma teaches us to value the preciousness of all life or existence regardless of the form. However, we also know there are various causes and conditions, some beyond the immediate control of any one individual, which factor into the personal and private decision to end a pregnancy. Thus, we should refrain from unfairly judging the decisions made by another. As such, we believe the agency of an individual should be respected and honored, as we each have the capacity to make informed and responsible decisions for ourselves based on circumstances.

Shinran Shōnin, the founder of Shin Buddhism affirmed the complexities of life and how difficult it is for us to discern the wholesome from the unwholesome. This is why we go to the Dharma (Teachings) for guidance and are unconditionally embraced by the non-discriminative Wisdom and Compassion of Amida Buddha which surrounds one and all beyond the distinctions that our human minds may make.

The Court's decision to eliminate federal protections for abortion will deepen inequality in our country, as many individuals and communities already face inconsistent access to quality health care services. Especially at risk are Black, Latino, Indigenous, and other communities of color who will encounter worsening health and economic disparities. Women's reproductive health services should be considered basic health care.

We acknowledge the pain, fear, and hurt that so many in our country are experiencing. We will continue to support the spiritual and bodily autonomy of women and others to make informed decisions about their own reproductive health.

Guided by the Buddha's Teachings, we believe complex and difficult decisions should be made with compassion, empathy, responsibility, humility, and an understanding of an individual's sometimes extraordinary circumstances.

May we live with a vision of mutuality and act from an understanding of our profound interconnectedness with kindness and respect for all.

In Gassho,
Bishop Eric Matsumoto
Honpa Hongwanji Mission of Hawaii, a Shin Buddhist Denomination of Pure Land Buddhism

Rev. Blayne Higa, Chair
HHMH Committee on Social Concerns

www.hongwanjihawaii.com

Roe v. Wade: A Personal Experience with Abortion

By: Rev. Marvin Harada, Bishop of Buddhist Churches of America

I would like to reflect on the recent U.S. Supreme Court decision to overturn Roe v. Wade from the standpoint of a personal experience many years ago. When my wife Gail and I lived in Japan while I was studying for the ministry 40 years ago, she became pregnant. We were excited to expect our first born, and to have the child born in Japan.

A couple of months or so into the pregnancy, one night, Gail felt really sick. The next day, we went to see our doctor, and he examined her. The doctor said that he feared that Gail had a miscarriage. He could not detect any heartbeat from the fetus. He told us that he would have to perform a medical abortion, because if the fetus was not alive, it would be very dangerous for Gail, unless the fetus was removed. We both agreed that the doctor should perform the procedure.

Gail was lying in bed at the hospital, waiting to have the procedure done. It was sad to lose our first born. She began to cry and I just embraced and held her. It was the closest that I think we ever felt in our 42 years of marriage, even more than our wedding day. We didn't say a word, but just embraced.

The doctor performed the procedure and we returned home to our apartment. A couple of months before, I had received Tokudo, the first level of ordination in becoming a minister. When we got home, I suggested that we hold a little memorial service, just for the two of us. It was the first memorial service that I would conduct as a minister. After the sutra chanting, I turned to Gail to give a Dharma message. I said that although our child only lived a couple of months, maybe our child came into this world to show us, to teach us, how precious life is. It was my first sermon as a minister.

About a year after that, our son Riki was born, and two years after that, our daughter Keiko was born. To have two children after losing the first made us appreciate all the more the great blessing and gift it was to have both of them. If we were living in America, we probably would have been confronted with that same choice and decision — to either have the abortion and terminate the pregnancy, or cause great risk to Gail's life. If that had occurred now, I don't know what we would have done. Clearly, we might have had to break the law to somehow have the abortion, or Gail's life would have been in danger.

If we were to stand on the ground of obeying the law and not having the abortion, I might have lost Gail and then Riki and Keiko would have never been born. I know that we would have chosen to do the same thing, even with Roe v. Wade being overturned. The issue of abortion, of course, should not be taken lightly. I would hope that any young woman or couple faced with the choice of having a child or having an abortion would not take the matter lightly, as if having a child would be an "inconvenience."

But every person's karma is unique and it is not for me to say how a person should live their life. We all have to face moral and ethical choices in our life. Buddhism is unique in that it does not categorically say what we should or shouldn't do, in black and white terms. The strength of Buddhism lies in the gray area in between. The teachings give us the foundation to make some of life's most difficult decisions, and then to live with that decision.

As a minister, I think I should be in the position of counseling a young woman who is faced with such a difficult decision, whether to have their child or not. I should be able to talk with and counsel both the person who has decided to have the abortion, and the person who has decided to have the child, without judging them either way. If I were to talk to such an individual or individuals, my heart would go out to them, both for what they are going through and the changing situation with the reversal of Roe v. Wade.

Morality and ethics change with time. Laws and politics change with time as well. Amidst this often chaotic world that we live in, we must find the true and real, the timeless, the truth of the Buddha-Dharma that transcends morality and ethics, that transcends secular law and governments, that is the foundation for our life and spiritually guides us in the choices in life that we must sometimes make.

Rev. Yoshiaki Fujitani's Eulogy — 8-13-22

Aloha Everyone . . . Thank you for being here this afternoon — in-person and online — to remember and honor, and to bid a fond *Aloha* 'oe to our dear friend . . . the Reverend Yoshiaki Fujitani.

He passed peacefully into Amida Buddha's Pure Land on May 17, 2021 . . . 15 months ago, at the age of 98 . . . joining his beloved wife, Tomi. Although for the most part, we've grown accustomed to not seeing his kind — and sometimes humorous — face, and hearing his warm voice, we all feel our loss of him in our own personal way.

Reverend Fujitani had friends from all walks of life, so many of us knew him by different names. To his children and grandchildren, he was "Dad" and "Grandpa." To his siblings, he was "Yo." To his Hongwanji 'ohana and the Buddhist and larger religious community, he was "Bishop Fujitani," or "Reverend Fujitani," or "Fujitani-Sensei." To his schoolmates, his fellow veterans and other friends, he was "Yoshiaki," or "Yoshi." He was comfortable with all of those names.

I knew *of* Reverend Fujitani long before we became friends. He was the Bishop of the Honpa Hongwanji Mission of Hawaii at the time, a position he held from 1975 to 1987.

But I got to know him as a friend in the mid-1990s when I began working with a group of Nisei, most of them World War II veterans, and a few Sansei on a book project that Bishop Ryokan Ara of the Tendai Mission of Hawaii had initiated. That book came to be titled "Japanese Eyes, American Heart: Personal Reflections of Hawaii's World War II Nisei Soldiers."

From that project, we all became first-name friends . . . and that's when "Reverend Fujitani" became "Yoshi" to me. I hope you understand that I mean no disrespect by speaking of him as "Yoshi." It's who he wanted to be and how I came to know him best. It was the beginning of a very special friendship that lasted some 25 years. In recent years, both of us suffered from bum knees. He called us "the muu-muus," which is Hawaiian for a person who limps, as we both did.

Many times at a function or a meeting, I would see him approach a total stranger with an easy smile on his face. "Hi, I'm Yoshi," he would say with his hand outstretched, immediately putting the person at ease.

How did he become this person who was so easy to be with in spite of the lofty titles he had held?

Yoshiaki Fujitani was born on August 15, 1923, in the rural East Maui town of Pauwela. He was the second child — and the first son — of the Reverend Kodo and Aiko Fujitani's eight children. His father was the resident minister of Pauwela Hongwanji at the time.

Although Yoshi grew up in a temple setting and learned the Hongwanji rituals from childhood, he did not live his life in a Buddhist bubble. I think his mother had a lot to do with that. Aiko Furukawa Fujitani was 4 years old when she arrived on Kauai with her parents from Toyama Prefecture. She grew up speaking Japanese *and* English and could thus communicate with her children who were growing up in Hawaii as Americans.

The family moved to Honolulu around 1935 when Reverend Fujitani was assigned to Moiliili Hongwanji. Yoshi was 12 at the time. The move to Honolulu was the start of his life as the quintessential Nisei. He enrolled at Washington Intermediate School and was immediately hijacked for his lunch money. Welcome to Honolulu!

From Washington Intermediate, it was on to McKinley High School, where he was greatly influenced by the school's visionary principal, Dr. Miles E. Cary, who exposed the students to participatory democracy.

After graduating from McKinley in 1940 at the age of 16, he entered the University of Hawaii and enrolled in ROTC, which was mandatory at the time. When the bombs fell on Pearl Harbor on the morning of December 7, 1941, Yoshi and his fellow ROTC members were called to duty and activated as the Hawaii Territorial Guard. They were sent up to St. Louis Heights to check out rumors that the Japanese enemy had parachuted into the area — armed only with their training rifles with the firing pin finally installed in them.

World War II taught Yoshi many lessons. He learned firsthand about racism and discrimination when, just over a month after the Pearl Harbor bombing, all of the Hawaii Territorial Guard members of Japanese ancestry were suddenly yanked from the unit. Many of those expelled were his high school friends. At the urging of YMCA leader Hung Wai Ching, Yoshi joined the effort to petition Hawaii's military governor, requesting that the Nisei be allowed to serve as a volunteer labor battalion — digging ditches, breaking rocks and building roads out at Schofield. That group came to be known as the Varsity Victory Volunteers, also known to history as the VVV, or Triple-V. Their service, and the 100th Infantry Battalion's training record at Camp McCoy, Wisconsin, were instrumental in the military's decision to authorize the formation of the 442nd Regimental Combat Team. Yoshi had left the Triple-V early to help his mother support their family after his father was arrested and incarcerated on the mainland because he was a Buddhist minister who was Japanese. Despite his early departure, his friends in the Triple-V became his friends for life.

Yoshi eventually volunteered for the Military Intelligence Service. He was sent to Camp Richie, Maryland, where he did translation work. After Japan's surrender, he was sent to Tokyo to collect documents believed to be valuable to the U.S. military. He made good use of his time in Japan . . . visiting his maternal grandmother, who had returned to Toyama, and also visiting his cousins in Tokyo. Although he was happy to see them, there were also incidences that saddened him.

He wrote about one of them in “Japanese Eyes, American Heart, Volume Three: Learning to Live in Hawaii,” which Yoshi, the late Dr. Fujio Matsuda, Drusilla Tanaka and I worked on together and published in 2013. In it, Yoshi wrote:

“Once, I was approached on the street by a father who asked for whatever I could give him so that he could feed his children. The begging didn’t bother me since I understood the circumstances. What bothered me the most was that these suffering people, ostensibly our enemies, looked so much like me. I am an American, I affirmed, but I was also Japanese, I realized.”

Yoshi was always very perceptive. He was a philosopher and a humanitarian: He understood sympathy, but more importantly, he empathized with people and understood that in life, we are all interconnected.

His military service enabled him to complete his education at the University of Chicago on the GI Bill. It’s where he met and married Tomi. He earned his master’s degree in the history of religions and decided to train to become a Hongwanji minister. Yoshi had done some serious soul-searching while in the Army and in college. He said he came to realize that unless the Nisei came back to Hawaii and continued the spread of Buddhism, the religion would disappear with the passing of the Issei generation.

Thus, the advice of Dr. Gadjin Nagao, one of Yoshi’s most influential Buddhism teachers at Kyoto University, was especially meaningful to him.

“When you go back to Hawaii and work in your position as a minister, don’t think in terms of teaching with great sermons,” he told Yoshi. “Real teaching has to come from your being, your lesson. You have to *live* your lesson, not just talk about it.” And he did. In “Learning to Live in Hawaii,” he wrote about his epiphany while the minister of Wailuku Hongwanji on Maui. In 1959, Father Putman of Christ the King Catholic Church shocked everyone by attending the Buddhist funeral service for the mother of one of his parishioners. Father Putman even offered incense. Yoshi noted that until then, it was common knowledge that Catholics, by church law, were forbidden from setting foot in a non-Catholic place of worship. But Father Putman had chosen to express his sympathy to the mother of his parishioner in the tradition of *her* faith.

Observing that, Yoshi said he realized that even people of different faiths could respect each other’s beliefs and still have a friendly relationship. That lesson became a major part of his life and philosophy and practice as a Buddhist minister. Yoshi actively participated in Hawaii’s interfaith community. When he was still active and driving, he kept a little planner in his shirt pocket to keep track of his many meetings and commitments. Among them were the early-morning meetings of the Interfaith Alliance of Hawaii.

He was also devoted to the Samaritan Counseling Center and to Project Dana — both programs that bring together people of different faiths in service to the community.

When the Government of Japan recognized Yoshi’s contributions to Hawaii’s Japanese American community in 2012 by awarding him an imperial decoration — the Wooden Cup with the Chrysanthemum Crest — several of his non-Buddhist friends attended the ceremony at the Japanese Consulate, including Sister Joan Chatfield and Bishop Stephen Randolph Sykes of the Inclusive Orthodox Church, along with Bishop and Mrs. Matsumoto, and Reverend and Mrs. Muneto.

At one of our lunch outings, he wrote in my notebook the words of former Honpa Hongwanji Bishop Shojitsu Ohara. “*Hima no toki wa, ware wa yama wo miru. Isogashii toki niwa, yama ga ware wo miru,*” meaning, “Only when I have time, I look at the mountain. But even when I’m busy, the mountain is always looking at me.” The “mountain,” he explained, was Amida Buddha, who was always looking after him with compassion . . . and for that, he was grateful.

Gratitude was at the core of Yoshi’s being. As a child, he had learned to always express gratitude before partaking of his meals. Whenever we went to lunch, without fail, he would always put his palms together in *gassho*, his *hashi* — his chopsticks — resting in the valley between his index fingers and his thumbs. With his eyes lowered, he would quietly say, “*Itadakimasu,*” meaning, “I humbly receive this food,” before taking *even* a nibble . . . and then “*Gochisosama*” — “Thank you for this meal” — when he was finished eating.

He was always grateful — guided, he said, by the Four Gratuities: gratitude to parents, to one’s country, to all beings, and to the Buddha.

Yoshi lived a good life. He was cared for and loved by his family and good friends, and he was grateful for that. A few minutes ago, we heard Bishop Matsumoto recite Rennyo Shonin’s “Letter on White Ashes.” Yoshi’s recitation of it always left me with a special peace and yet a reminder that life indeed is fragile and fleeting, so we need to live each day fully . . . and with gratitude.

This coming Monday would have been Yoshi’s 99th birthday. If you happen to remember that, please take a few minutes to look to a mountain and wish Yoshi “Happy Birthday!”

Yoshi . . . Reverend Fujitani . . . thank you for sharing your life and love and aloha with all of us. We truly were blessed. *Aloha ‘oe* . . . until we meet again. *Namo Amida Butsu*.

Karleen Chinen

Mini Bazaar Coming!

A Mini Bazaar is coming to Moiliili Hongwanji on Sunday, October 2nd from 9:00am-1:00pm on temple grounds. The following is being planned. Your patronage and kokua will be greatly appreciated.

Rummage Sale

The Rummage Sale will occupy the downstairs Annex. Since Market Place will be closing after the Mini Bazaar, focus will be on selling Market Place items at reduced prices. Volunteers will be needed pre-bazaar and on bazaar day. Any unsold items will be donated to other temple bazaars and to thrift shops. We will continue to collect Bon Dance items and crafters/quilters items for future use and sales.

Bring your \$\$\$ and shop like crazy!

Plant Sale

Plants will be located just inside the gate. Many members and friends and plant lovers have already volunteered to donate plants. Plants may be dropped off Wed, Thu or Fri before the Mini Bazaar.

Baked Goods

Baked goods will be located in the Social Hall Room #3. We are asking for donations of baked goods (homemade or bought). All items must be individually wrapped, priced, and have an ingredients label. The office is willing to help with the ingredients label. If there are any questions or if help is needed, please contact the office. Drop off will be on Saturday afternoon or Sunday after 7 am. In addition, we will be making mochi on Saturday from 1:00 pm in the kitchen. If you are able to help, please contact the office.

Food Sale

In the planning are noodles, Chicken Katsu Bento, Vegetable Pasta Salad, Spam Musubi, Chirashi by the BWA, and drinks. They will be located in the Social Hall Room #3.

Activities by Dharma School

The Dharma School will be making Balloon Animals, have storytelling or a puppet show, Fish Pond, and Shave Ice. Things are subject to change but will certainly prove to be lots of fun!

"Ask Us Questions"

In addition to the above, there will be an "Ask Us Questions" table. Rev.Umitani, President Joanne Kealoha, and Project Dana Executive Director Cyndi Osajima, will be in the Social Hall Room #2. There will be a butsudhan and temple leaders will be available to answer any questions and pass out brochures.

CAMPAIGNING FOR OUR TEMPLE'S RENOVATIONS

Coming in the months ahead, the Capital Campaign Team (CCT) will be launching an intense capital campaign aimed toward the renovation of our temple's social hall and the ground floor campus. The goal of this campaign is to raise enough money over a period of years to finance the renovation to these areas for the future activities and sustainability of our temple.

Prior to the first meeting of the CCT on the evening of August 3, Chairman of the Team, Nancy Shimamoto, met in consultations with experienced individuals in the Buddhist community who shared advice, guidance, information, sample letters, forms, and flyers. The Temple Renovations Committee provided a list of priorities and estimated costs. These were shared and presented to the Team to determine and coordinate a successful campaign. Other members of the CCT include Iris Wasa Uehisa, Robin Meade, Rona Fukumoto, Martha Samson, President Joanne Kealoha, Rev. Toshiyuki Umitani, and Office Manager Emma Kie.

The CCT is pleased to present the target goals and timeline established. The targeted amount of \$750,000.00 was unanimously agreed upon by the Team to support the renovation of the entire temple with the focus on the social hall and ground floor campus. It was decided that it will be a three year campaign with the "hard" launch at the February 19, 2023 Shinnen Enkai and Membership Meeting in the "before" social hall. It will culminate at the February 2026 Shinnen Enkai event in the "newly renovated" social hall, coinciding with the 120th Anniversary of the temple.

A "soft" launch will be presented at the September 14th Board of Directors meeting. Board members will be presented with a donation or pledge commitment to kick start the campaign. Keeping the membership informed will begin with two Town Hall meetings. The first will be held on Sunday, September 18, and the second on October 23, both in-person in the social hall following Sunday services. Please mark your calendar to be present at these Town Hall meetings to see and learn of the excitement in the renovation of our temple. The CCT will appreciate input from participants at these Town Hall meetings. Be sure to join us.

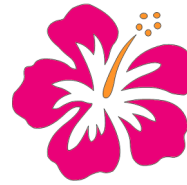
In gassho,
CCT

It's an informal opportunity to talk story with the Minister & President!

The public and everyone is welcome to attend the Mini Bazaar on October 2nd. Please help spread the word.



Mahalo Temple Donations



Dennis Asato	Tomoe Ishiyama	Dell Nakamura	Glenn & Arleen Oshiro
Carl Becker	Deane Kadokawa	<i>IMO Gladys Nakamura</i>	<i>IMO Jane Adachi</i>
Roanne Chee-Yamasaki	Akira & Keiko Kawabata	Wendy Nakanishi	Ruby Saito
Albert Chun	Joanne & Peter Kealoha	<i>IMO Mitsue Yokota</i>	<i>IMO Edward & Itsuko Takamura</i>
Gayle Fujihara	Bert & Hazel Maedo	Alan Nakasone	Martha Samson
<i>IMO Gladys Okamura</i>	Eugene Makino	Ann & Lynn Nakata	Lane, Gail & Arick Shibata
Mari Fukuya	Teruko Masuda	<i>IMO Andy Carson</i>	<i>IMO Jane Adachi</i>
Keith Hamao	<i>IMO Yae Yanagida</i>	Ann Nakata	Linda Takai
Wesley Henry	Moiliili Japanese Cemetery	<i>IMO Genjiro Nakata</i>	Alice Tando
Alice & Craig Hirashima	Susan Morishige	Wayne Nishida	Aiko Watanabe
Marcia & Kenneth Ishida	<i>IMO Helen Morishige & Tamiko Honda</i>	Ethel Aiko Oda	<i>IMO Fukujiro, Kiyono & Osamu Kubo</i>
<i>IMO Lily Muraoka</i>		Francis & Susan Okano	

Obon Donations

Dorothy Colby	Joanne & Peter Kealoha	Lois Ohta	Kenneth & Dorothy Sorayama
Kiyoto Fujita	Robert & Hatsue Kinoshita	Marsha or Garrett Okada	Karen Sumida
<i>IMO Joy Fujita's 7th year memorial</i>	Gordon Kitsuwu	Francis & Susan Okano	Linda Takai
Rona Fukumoto	Sylvia Koike	Kimiko Okano	Howard Takaki
Mari Fukuya	Brian Kunimune	Rev. Thomas & Michiko Okano	Elsie Takenaka
Joann Furukawa	Evelyn Masuoka	Hideko or Calvert Okimoto	Dorene Toma
Peggy Hamashige	Amy Matsuda	Ruth Ono	Sharen Uyeunten
Wesley Henry	Yuriko Matsui	Yaeko Onuma	Ruth Wakimura
Donna Higashi	Glen & June Matsumoto	Ruby Saito	<i>IMO Akiko Kishi Kie</i>
Jeanette Hiranaga	Isabelle Matsumoto	Thomas & Leatrice Sakamoto	Iris Wasa-Uehisa
Hitoshi & Kimiyo Hirayama	Arnold Matsuura	Kenneth & Jean Sato	Aiko Watanabe
<i>IMO Kubo Family</i>	Saeko Miyazaki	Linda Sesoko	<i>IMO Kubo Family</i>
Joyce Hong	Michiko Motooka	Jean Ayako Shintaku	Katsumi & Mayumi Yamamoto
Neil & Vicki Kajioka	Karen Murakami	Ethel Shintaku	Kenneth Yamasaki
Janet Kato	Stanley & Ethel Murakami	Lillian Shiraki	JoAnn Yosemite
Anne & Osamu Kawabata	Doris Muraoka	Sumie Sonoda	Gale & Yoshiko Young
Stanley & Carol Kawaguchi	Mae Nakashima	Rachelle & Norman Soohoo	
Karen Kawamura	Bert & Cynthia Ogasawara	Michael & Wendy Sorakubo	

Nokotsudo Donations

Arnold Hori
Bert & Hazel Maedo
IMO Maedo family
IMO Usa Maedo
Mildred Mawae

Covid-19 Relief Fund

James Hatashima
Alyce Jenkins

Bon Mairi Donations

Karen Murakami
June Matsumoto Jean Sato Karen Murakami
IMO Hirai & Oyamada Families
Glen & June Matsumoto
IMO Matsumoto & Shigefuji Families

CALENDAR OF EVENTS

(Contact the office for Zoom link)

September 2022

- 4 9:00 AM Remembrance &
Grandparent's Day Service
- 11 9:00 AM Sunday Service
- 18 9:00 AM Autumn Ohigan Service with
Rev. Blayne Higa
- 25 9:00 AM Sunday Service with Mr. Dwight Matsuo

October 2022

- 2 Sunday Service Cancelled for Mini Bazaar
- 9 9:00 AM Remembrance Service with
Rev. Kenji Akahoshi
- 16 9:00 AM Sunday Service with Rev. Alan Urasaki
- 23 9:00 AM Sunday Service
- 30 9:00 AM Sunday Service with
Mrs. Nancy Shimamoto

November 2022

- 6 9:00 AM BWA Hoonko Service
- 13 9:00 AM Eitaikyo Service with
Rev. Ai Hironaka
- 20 9:00 AM Sunday Service
- 27 Sunday Service Cancelled for Temple Cleanup

WHITE WAY RADIO

Join us on Saturdays for White Way Radio on KZOO1210 at 7:45 a.m. for inspiring messages from a variety of speakers. We are truly grateful for our White Way sponsors who make it possible to share the Dharma on the air every week. If you missed it go to www.moiliilihongwanji.org, Buddhist Teachings.

September 2022

- 4 Rev. Tomo Hojo/ The Hirai Family
- 11 Mrs. Barbara Brennan/ Mr. Reese Morikubo
- 18 Rev. Jan Youth/ The Kanazawa Family
- 25 Rev. Richard Tennes/ The Miyasaki Family

October 2022

- 1 Rev. Kerry Kiyohara/ The Matsumoto Family
- 8 Rev. Shinkai Murakami/ The Horii Family
- 15 Rev. Toshiyuki Umitani/ Mr. Chris Kanazawa
- 22 Mrs. Debbie Kubota/ Ms. Martha Samson
- 29 Kuikawa Kahu Sherman Thompson/ The Ando Family

November 2022

- 5 Mr. Blayne Nakasone/ Mrs. Jolene Nakamatsu
- 12 Rev. Alan Urasaki/ Mr. & Mrs. Roy Abe
- 19 Rev. Kazunori Takahashi/ M/M Michael Sorakubo
- 26 Rev. Joshin Kamuro/ The Morikubo Family



Moiliili Hongwanji Mission extends its deepest sympathy and condolences to the family of:

1/6/2021	Myrtle Chiseko Nakasato	92
3/1/2022	Nathan Shigeru Matsuoka	77
6/10/2022	Wayne Nobuo Iwanaga	84
6/14/2022	Jane Setsuko Adachi*	87
6/20/2022	Herbert Yoshiaki Kiriara	88
7/3/2022	Kenneth Kenji Murashige	75
7/10/2022	Jean Yaeko Hirota	101

May the Onembutsu provide solace to family members during this time of sorrow.

* indicates Goji member

Bon Dance Donations

Richard Abe	Cynthia Osajima
Pat & Jonathan Holmes	Roy & Nancy Shimamoto
Kay Ideue	Ethel Shintaku
Yasuhiko Kawawaki	Michael & Wendy Sorakubo
Karen Kikukawa	Sharen Uyeunten
Germaine Kiyomoto-Isara	Jeanne Watari
Judy Nakamura	

White Way Donations

Michie Hamao
Brian Horii
Alan Yokota
Jo-Ann Yokota
Joy Yoshimura



Lay speaker - Nola Nahulu



Obon speaker - Rev. Mariko Nishiyama



Colorful spread at Mahalo Party



Naho welcoming college students to our service



The youth that joined us at the Mahalo Party



99 yr old Frances Aoyama participated in a race



3 legged race



Rajio Taiso & races at the Picnic