



Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

Volume 5, Issue 1

Happy New Year!

Akemashite omedeto gozaimasu and Happy New Year to all in the year of the Ox.

The Ox is the quintessential hardworking, conventional cleaner-upper who will put everything back in order and turn chaos back into reason.

It's a plain-and-simple, cut-and-dried, yes-and-no type year. It's a year to get papers in order and your life back on track, and to do whatever it takes to budget and plan for your financial future, lessening the stress and securing your position.

Many will be searching for a quick solution to the current economic crisis, but the ox year requires a well planned, consistent path that will take more time but lay a foundation for long lasting, positive results.

Remember - the Ox year brings success only through discipline and very hard work. The lesson in 2009 is 'Work before Play'.

Those who resist hard work this year can experience an uphill battle in the years to come.

Previous Ox years have seen stock markets fall in Asia and the US.



In the 1973 Ox year, equity markets crashed after the collapse of the Bretton-Woods system, and OPEC imposed an oil embargo which rocketed up world oil prices.

In 1997 Thailand dropped the Baht's value, causing a financial crisis and Indonesian President Suharto was forced to step down following widespread riots caused by the devaluation of the Indonesian Rupiah.

Many major corporations will also undergo restructuring and/or changes in leadership.

The Ox is a complex Earth element., but the Earth in 2009 is not strong and there's instability which can bring earth disasters such as earthquakes or landslides.

Avoid construction, renovations or drilling in the East and North-eastern sectors of your property or home.

At home, the year of the Ox is associated with domestic troubles that seems to have no solution.

Ox years tend to bring out miscommunications and the inability to compromise, especially on minor details. Lots of patience and understanding will be necessary.

For those born in the year of the Ox, this is a year of fluctuations. Be prepared for a rough year ahead with changes in your living environment, wealth, romance and careers.

This is also not a favorable year for those born in the year of the Sheep. Exercise patience and do not take undue financial risks. Legal affairs may also be an issue.

2009 promises to be a time of

financial restraint. Saving will be more important than spending and even those with cash will be tightening their belts.

Businesses that work to keep their clients with prompt, efficient and excellent customer service will survive, while companies that take an indifferent approach to their clientele will fall to ruin.

Tradition will be important and making sure that everyone plays by the rules a must.

This year, you will reap what you sow. What has gone around, will come around. This is also not a year to cross the law or authorities.

Stick to the familiar, and the tried and true. Take pride and delight in your home and family.

Good luck and blessings to you and yours.



MAHALO for your generous donations

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Violet Arakaki
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Dean Asahina
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2009 Shrine Calendar

February

8 Tsukinami-sai Monthly service & Setsubun-sai
月次祭・節分祭

March

1 Tsukinami-sai Monthly service 月次祭

April

5 Tsukinami-sai Monthly service 月次祭

18 Clean-up & Mochi Pounding 掃除と餅つき

19 Spring Thanksgiving Festival 春季感謝大祭

MAHALO

**For your hard work and spirit of
volunteerism to perpetuate the
traditions of Hatsumode**

Naomi Book	Jack MacMillan
Lyle Carlos	Audrey Miyamoto
Shalene Cartwright	Roy Morioka
Thomas Chung	Marilyn Naitoh
Paul Fung	Milena Naitoh
Lorraine Doliente	Shinken Naitoh
Farrington High School Key Club	Norman Nakashima
Brandon Goda	Diane Nishida
Bryson Goda	Jill Nishida
Bob Harada	Axel Obara
Kristi Hills	Natsu Okamura
Ryuji Hoshino	Leeward Pagaduan
Yumi Hoshino	Roosevelt High School Interact Club
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Kenneth Kunichika	Jennifer Tunoa
Brandon Lee	Yasuko Uyehara
Ryan Mandado	Hiroshi Yamaji

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初詣 Hatsumode 2009



Japanese Wedding Traditions

In Japan, the wedding ceremony has gone through various changes through the ages. The most important and historical change in the Japanese marriage system is said to have been the abolishment of the practice of "Muko-iri" or the bridegroom entering the family of his prospective bride and the adoption of the "Yome-iri" system for a bride to enter the bridegroom's family.

The change seems to have taken place in the 14th century by the rise of the samurai warrior class.

During the Heian period (794 - 1185), a male would visit his prospective bride at her home for three consecutive nights, a practice called *kayoi-muko*. On the third night, a grand reception called *tokoro arawashi* would be held to celebrate the marriage of the young couple.

With the rise of the samurai warrior class, whose spheres of activities were no longer limited within Kyoto, the system of brides marrying into the groom's family was gradually adopted and widely accepted in the 14th century.

Under the feudal system marriages were often used as political and diplomatic approaches to maintaining peace and unity among feudal lords. Thus, the personal will of men and women were ignored in

the face of family interests.

Marriages came to be arranged by and for families and the role of *Nakodo* or go-between became very important.

The Shinto wedding was adopted by the masses in 1900 after the wedding of Emperor Taisho, held on May 10, 1900.

The Shinto wedding is performed in a shrine or before a Shinto sanctuary set up in a location away from the shrine and is usually attended by members of both families, close relatives and their go-betweens.

Go-betweens are often selected more for ceremonial purposes from among elderly couples known and close to either or both of the families to be united in marriage.

A familiar ritual of a Shinto wedding is the San-San-Kudo or literally, Three-Three-Nine, an exchange of nuptial cups performed by the bride and groom.

The Shinto ceremony is a short service, simple in procedure but full of ancient traditions.

Most of weddings in Japan are held at hotels or wedding halls with Chapels and shrines conveniently located within the facilities.

Many non-Christian couples are often married in Christian chapels. Presently in Japan, over 60% of all

weddings are performed by Christian ministers. Data shows that approximately 2% of those being married in the Christian tradition are actually Christians. The majority of newlyweds are Buddhist or claim no religious belief.

After the wedding ceremony, a reception called *kekkon hiroen* is held. The style and scale of wedding receptions vary depending on the regions.

If you are attending a Japanese wedding reception, you are expected to give cash as a gift. The amount depends on your relationship with the couple, unless a fixed amount is indicated in the invitation card.

The average monetary gift is ¥30,000 (\$300) for a friend's wedding and ¥50,000 (\$500) for relatives. It's important to enclose the cash in a special envelope called *shugi-bukuro*, with your name written on the front. It's also customary to use clean, new bills.

The bride and groom change outfits several times during the wedding reception. The bride wears a wedding kimono and colorful gowns and the groom wears a *montsuki hakama* and a tuxedo.

During the reception, the newlyweds sit on an elevated platform enjoying the guests' speeches and performances.

The couple cuts a large wedding cake and walks around the room, lighting candles and greeting guests. A full course meal is often served at the table.

At the wedding reception, souvenirs called *hikide-mono* are prepared in a bag for guests to take home. In recent years, gift catalogs from which guests can choose gifts have grown in popularity as *hikide-mono*.

One of the more popular wedding traditions still observed today is the exchange of *Yui-no* or betrothal gifts.

The traditional *Yui-no* gifts include as many as nine items symbolizing happiness and fortune:



Rev Takizawa and Ryuji Hoshino performing Keppai no Gi, commonly known as San-sankudo for Lance & Sally Fujieki on January 9, 2009



Mokuroku - List of all gifts



Katsuo-bushi symbolizes masculinity and is used only in Tokyo or the Kanto area.



Surume - Dried cuttlefish symbolizes a long relationship



Suehiro - or fan is a symbol of happiness, as it expands, symbolizing a bigger and better future.



Tomo-shiraga - or hemp symbolizes white hair, expressing wishes for a long life together.



Noshi - Long strips prepared from dried abalone symbolizes longevity.



Yanagi-daru - Money to purchase sake casks made from the willow tree, which symbolizes obedience by the new bride.



Konbu - Seaweed is included to symbolize happiness and fertility.



On-obiryō - Literally, “money to buy an obi sash,” is a dowry exchanged as part of the Yui-no gifts.

JCCH Ohana New Years Festival

As part of its New Year's traditions, the JCCH rang in 2009 with its New Year's Ohana Festival, held on Sunday, January 11.

The fun-filled event featured food, crafts, entertainment and cultural art demonstrations of the people who make up this island state.



MAHALO Volunteers

Bob Harada	Shinken Naitoh
Bryson Goda	Diane Nishida
Ryuji Hoshino	Axel Obara
Lorraine Kadota	Irene Takizawa
Marilyn Naitoh	Naomi Teramoto



Sagicho - Burning of the old Omamori

The annual Sagicho or burning of the old omamori and ofuda was performed on Sunday, January 18 from 2 pm.

Omamori and other items received from the Shrine are generally renewed after one year. As the omamori of the previous year have been consecrated in religious ritual to bring us protection, we don't merely discard them or burn them without the proper ceremony. We return them to the shrine where they can be given proper gratitude, purified in ritual and then burned in accordance with ancient tradition.

MAHALO Volunteers

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