



IZUMO TAISHA NEWSLETTER

IZUMO TAISHAKYO MISSION OF HAWAII

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HAPPY NEW YEAR 2024: WELCOME TO THE YEAR OF THE DRAGON!

The New Year 2024 marks the 118th year of the founding of Izumo Taishakyo Mission of Hawaii. The first visitors to the Shrine at New Year's, known as *Hatsumoude* in Japanese, arrives at the stroke of midnight on January 1st, heralding the start of New Year's Day. Visitors may continue to visit the Shrine throughout the rest of January and February until around the Chinese New Year. In East Asian tradition, New Year's is considered as early Spring.

From the Shinto perspective, it is an auspicious occasion to welcome and be hospitable to the New Year's Spirit, known

"Auspiciousness"



Words and illustration by Hideko Usami
Instructor of Japanese Calligraphy

as *Toshigami*. It is not just a moment for a calendar change, but also a spiritual period of renewal and refreshment.

Toshigami are believed to be *Kami* (Gods) of grains, who promise a bountiful harvest in the year, visiting and providing people with blessings in the "new" Spring. This is why people need to cleanse and purify themselves, reflect on the past year, and commit to a productive life in the New Year at Shinto Shrines.

Returning to one's origins – to their native situation and a fresh and clean state of beginning – is considered the most powerful and ideal

state in Shinto. The Year of the Dragon, the fifth of the twelve signs of the East Asian zodiac, indicates regularity and handsomeness. At this *Hatsumoude*, let us pray for our spiritual well-being, happiness, prosperity and similar blessings for others!

2024 NEW YEAR'S SHORT BLESSING SCHEDULE

Date	Time
Jan. 1 (Mon.)	12:00am - 5:00pm
Jan. 2 - 3 (Tue. - Wed.)	7:00am - 5:00pm
Jan. 6 - 7 (Sat. - Sun.)	9:00am - 3:00pm
Jan. 13 - 14 (Sat. - Sun.)	9:00am - 3:00pm
Jan. 20 - 21 (Sat. - Sun.)	9:00am - 3:00pm

Looking for Volunteers at Izumo Taisha Hawaii

Your *kokua* (cooperation) will be appreciated not only at New Year's but throughout the year! We need volunteers for daily Shrine clean-up, upkeep of the property as well as *ofuda/omamori* (talisman/ amulet) making and service assistance. Contact the Shrine office regarding volunteer service and other opportunities for school credit or community service.

ACTIVITIES CALENDAR 2024

Jan. 10	Monthly Worship Service with Lucky Number Drawing
Feb. 1	First Day of the Month Blessing
Feb. 10	Monthly Worship Service with the Bean Throwing Ceremony
Mar. 1	First Day of the Month Blessing
Mar. 10	Monthly Worship Service with Girl's Day
Apr. 1	First day of the Month Blessing
Apr. 10	Monthly Worship Service
May 1	First Day of the Month Blessing
May 10	Monthly Worship Service with Boy's Day
May 26	Memorial Day Cemetery Visitation & Joint Family Memorial Service

ISHIZUCHI JINJA RE-ENSHRINED AT IZUMO TAISHA HAWAII

On Sunday, November 19th, the *Kami* (Gods) of Hawaii Ishizuchi Jinja in McCully, Honolulu, were moved and re-enshrined at Hawaii Izumo Taisha Shrine due to the closure of the organization. We also transferred the *Kami* of Kato Jinja, which existed until 1965. Members of both Ishizuchi Jinja and Izumo Taisha participated in the re-enshrinement service conducted by the Izumo Taisha priests, lay believers and volunteers.

Hawaii Ishizuchi Jinja was established in 1913. They became a branch of Ishizuchi Jinja, Ehime Prefecture. They were founded on the indigenous mountain faith toward Mount Ishizuchi, which is the highest and most sacred mountain on Shikoku Island. The *Kami* called Ishizuchi-Hiko-no-Mikoto is enshrined as a powerful mountain Spirit. On Ishizuchi Jinja's 110th anniversary, their *Kami* was finally re-enshrined at Izumo Taisha.

Kato Jinja was established in 1911, as a branch of Kato Jinja, Kumamoto Prefecture. They were popular in Kumamoto because their enshrined *Kami*, the Lord Kato Kiyomasa, was a famous samurai general in the 16th Century. He was also a predominant founder of present Kumamoto Castle and Kumamoto City. In Hawaii, the Shrine used to be in Aala area and then re-enshrined at Ishizuchi Jinja. Let us continue to worship the *Kami* in memory of Hawaii's Japanese immigrant pioneers!



The Spiritual Bodies were carefully moved to Izumo Taisha in an austere Shinto ceremony

English Editor: Rev. Jun Miyasaka
Japanese Editor: Bishop Daiya Amano
Proofreader: Karlton Tomomitsu
Photographer: Kristy Sumida

NARRATIVE OF THE SOURCE OF HAWAII IZUMO TAISHA - Part 2

By Richard T. Miyao, Shrine Historian, Grandson of Founder

(Forward: Part 1, was a narrative about how and why Rev. Katsuyoshi Miyao of Hiroshima embraced in the 1880s the reformed sectarian religion of the ancient Izumo Taisha and how he planted the roots of the Izumo Taisha faith in Hawaii in 1906. He helped build a Shrine in 1920 and an active Shrine organization. Part 2 is about what happened after the bombing of Pearl Harbor on the morning of Dec. 7, 1941. The Shrine was abruptly closed, the organization disbanded, and the roots of the Shrine were uprooted. But with remarkable effort and staying power, the Issei and Hawaii-born Nisei enabled the return of the Shrine property in 1962. Between 1962 and 1969, the organization reclaimed the Shrine and restored the roots. These immigrant and Nisei generations might be called the "Greatest Generations" for what they accomplished. This narrative was transcribed by Karlton Tomomitsu.)



Rev. Shigemaru
Miyao

WWII: The Arrests and the Closing of the Shrine

On December 7, 1941, soon after the bombing of Pearl Harbor, Isseis and some Niseis were rounded up based on a secret blacklist which was created in the summer of 1941 by the FBI, U.S. military and a few local Japanese and Japanese Americans. About 350 people on the blacklist were promptly arrested (Kotani, The Hawaii Hochi, 1985) in the days following the bombing they were placed in various Oahu relocation centers, such as Sand Island. The fearful detainees, under duress of being confined at unknown places, including the mainland, and for unknown durations, cooperated with the FBI and the military. The Izumo Taisha Shrine was closed immediately on December 7. During the war the Shrine organization was dissolved because the Directors could not meet to take necessary corporate actions.

Breakup of Family to Three Different Locations

On December 7, at about 4:00 p.m., an official, presumed to be FBI, and a soldier approached my father Rev. Shigemaru Miyao at the Shrine and escorted him to Sand Island, and he was later taken to Wisconsin, Louisiana and Tennessee. My mother Yuki was misidentified as my step-grandmother and was detained at Sand Island a week later. She, too, was sent to the mainland to a women's camp. She did not understand English. Their three minor children, ages 8, 6 and 3, were left in Hawaii without both custodial parents. This was contrary to the established detention procedure which called for at least one custodial parent. A distant relative by marriage, Kakuji Inokuchi, and family living on a Waipahu plantation, took in we three children and cared for us from December 1941 to August 1942.

In August 1942, we three minor children were sent to Grove Park Inn, North Carolina, together with a group of women and children whose fathers and husbands were earlier incarcerated at various camps on the mainland. The custodian of the three children while in North Carolina were, Mrs. Fukuda, wife of Buddhist priest Fukuda of Kaneohe, and later the wife of Rev. Isobe of Kotohira Shrine. This group of wives and children were next transferred to Montreat, North Carolina.

Family Reunited in 1942 in Texas

Later, to correct the error of leaving the three minor children without any parent as custodian, we were sent to Seagoville, Texas, to reunite with father Rev. Shigemaru and Mother Yuki Miyao in the winter of 1942. The reunited family was next relocated to Crystal City, Texas, near the Mexican border, for a period of three years. On August 15, 1945, Japan surrendered after atomic bombs were dropped on August 6 on Hiroshima and August 9 on Nagasaki.

Returning to Hawaii...to Nothing

From August 6 to 9, 1945, the respective dates of the atomic bombings of Hiroshima and Nagasaki, Crystal City was deathly silent. The families from Hawaii remained in Crystal City until mid-December 1945 when they left the mainland by military transport ship.

Freedom is great, but the return to Hawaii in mid-December 1945 was a return to nothing, with no home or Shrine to return to. The Izumo Taisha Shrine and priest's housing were still in custody of the City and County of Honolulu. Saburo Yonaoshi took in the Miyao family of five at their small home in McCully. For months, Rev. Miyao attempted to find employment and a rental unit in the post-war era when employment and housing were scarce.

First Post-War Shinto Shrine in the U.S.

The warehouse in the large yard of Danji Waki, which also housed the Yonaoshi home, was slightly larger than a single residence home. It was converted to one-half family residence and one-half Shrine. The space allocated for the Shrine was approximately 30 by 40 feet.

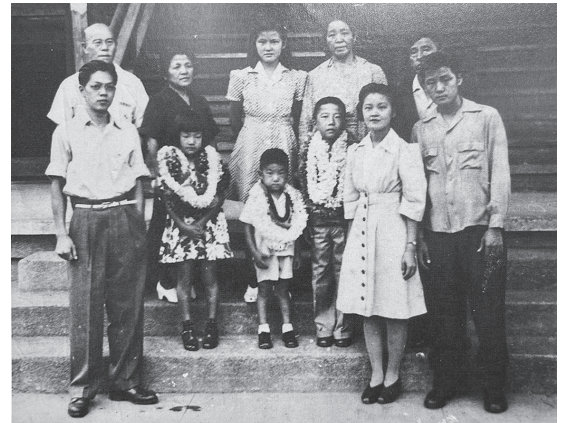
In the post-war era, people in Hawaii were still very fearful of dealing with things Japanese, especially religions, Japanese schools and martial arts. However, the elder Issei members paved the way to return to the Shrine for worship.

Teardown the Skeletonized Shrine or Build a New Shrine?

The Izumo Taisha Board of Directors asked my parents about teardown, but my parents opted to do extensive repair of the Shrine since the dilapidated Shrine was built with loyal members, friends and supporters. The Board agreed.

Petition to Reclaim the Shrine and Property

In 1952, petitions from over 10,000 local Oahu members, friends and supporters were filed with the then Honolulu Board of Supervisors (now the City Council) to ask for the return of the Shrine property. No sooner after the decision by the Judge to return the property to the reconstituted Shrine organization, a taxpayer suit



The Miyao children, Richard, Florence and Masanori, left Honolulu in August 1942 to join their parents, detained in separate mainland camps. (Photo by Takeo Inokuchi)

was filed by the officials of the City Department of Parks and Recreation. Litigation followed. In 1960, a lower Circuit Court Judge ruled in favor of the taxpayers. The Shrine organization appealed to the Hawaii Supreme Court. In 1962, the Supreme Court ordered the case to be returned to the lower Circuit Court and the Circuit Court Judge was ordered to issue a final judgement to return the Shrine property permanently to the Shrine. The roots of the Shrine were replanted.

Heavy Burden on Yuki Miyao, Priest's Wife

Since returning to Hawaii, the Miyao family struggled to maintain the temporary Shrine and faced all the problems that were involved in the reclaiming and monumental reorganization of the Shrine. There was no Shrine secretary or any staff members. She was a graduate of Nagasaki Teachers College. Prior to 1950, Yuki Miyao was bedridden for several weeks with exhaustion from overwork and heart problems.

Administration of Board Actions During and After the War

The pre-war minutes of meetings and events were lost during World War II. Therefore, the Shrine had to begin from square one, like a startup organization.

After World War II, by petitioning the legislature, the Izumo Taisha organization was reconstituted and began functioning as a non-profit religious organization. In 1986, I incorporated the Shrine organization as an IRS 501(c)(3) non-profit church. An English-speaking secretary was hired around 1965.

Repairs and Restoration Completed (1962-68)

After the Shrine building and real property were returned to the Shrine organization, having little or no funds, a full-scale appeal for donations was held for a decade.

About \$600,000 was donated. The Shrine building, priest's residence below the Shrine, the cottage next door and the restrooms were completed by 1968. Thousands of businesses, organizations and individuals who were not members but were friends and supporters of the Shrine made donations for the repair and restoration of the Shrine. Two or three directors called on businesses and organizations. Teams such as Hideo Koike, Rev. Miyao and Kintoku Tanabe and a dozen others personally contacted and met with hundreds of individuals, businesses and organizations. Solicitations continued. Certain building funds, such as for the hall, roof, office were built with many large and small donations, including from non-members and friends and supporters. The new office building was completed in 1990, with sliding doors opened to convert the meeting room into a stage.



A typical gathering at the temporary Shrine on Young Street (1945-1968), held in the yard due to limited space inside

Anniversary Books

With the help of Edwin Tanabe and Carl Kaizawa, the 90th Anniversary book, requested by President Albert Kobayashi, was completed in 1996 with me as editor. It captured some of the early history of the Shimane Shrine and the Hawaii Shrine. In 2006, I again served as general editor and helped publish the Centennial Anniversary book. The late Carl Kaizawa made the layouts.

New Priest, Wife and Assistant Priest

Bishop Daiya Amano, a 1979 graduate of Kokugakuin University, after serving at Jinja Honcho and training at Izumo Taisha Grand Shrine, started working at Hawaii Izumo Taisha from June 1990. He later married Yasuko Amano, a graduate of Fukuoka University and former events coordinator. She received priestess status after training at Izumo Taishakyo Headquarters in 2009.

Assistant Priest Jun Miyasaka, a graduate of Kwansei Gakuin University, completed a Shinto course at Kogakkan University and served at Shimane Headquarters for five years before he began serving the Hawaii Izumo Taisha in 2011.

Restoration and Celebration at Nuuanu Stream

In 1969, there was a grand celebration with a parade of children dressed in ceremonial gowns and Superintendent Kancho Michihiko Senge in attendance, and a delegation of priests from Japan helped

celebrate the official opening of the Shrine along Nuuanu Stream.

After 1969, some of the major events included:

- Under President Masao Tanabe, Chairman of the Hawaii Japan sumo wrestler's event, held successful demonstrations of the Japanese sumo ceremonies to thousands of Hawaii sumo fans.
- Masao's son, Edwin Tanabe, initiated the annual golf tournament for fundraising and fellowship, and has continued for over 30 years.
- A Hiroshima Commemoration program remembering the atomic bombing was begun by Bishop Amano and me in 1990 and now is annually observed.
- As for other activities, Fred Miura, long time president, oversaw renovation of the priest's quarters.
- These and other improvements, such as re-roofing and building of the hall and office buildings, were all assisted by Albert Kobayashi.



Photo showing the Shrine's state of disrepair in 1962, when it was returned



Repainting of the Shrine and hall were among 100th anniversary projects (2005-06)

The Roots

(The following part is a discussion of one aspect of our historic faith. The present New Year's religious observance by the Hawaii Izumo Taisha is the traditional practice of a Shinto family. With the restoration of the Shrine in 1968, the roots of faith planted by the Japanese immigrants were replanted and saved. Namely, the proper expression of gratitude for the year past and hope for the blessings for the new year were revived. This is only one of the many aspects of the Shinto faith.)

Roots Planted in 1906, Uprooted in WWII and Replanted in 1968

WWII uprooted and nearly destroyed Izumo Taisha. But the reorganized Izumo Taisha members, friends and supporters replanted the roots. At the Hawaii Shrine, over 10,000 copies of this New Year's Newsletter are distributed annually to the visitors.

This annual visit to the Shrine is our desire to receive some special blessing of "good luck," health and well-being from the Gods who dwell within all nature and beings such as our ancestors.

In expressing gratitude to the Deities for our good life this past year, we at the Shrine thank our members, friends and supporters for attending our services and activities, and supporting our Shrine in many ways.

The Gods We Pray To

In this changing world, bad luck also exists. But everyone can strive to overcome adversity by MAKING IT A GOOD YEAR with the help of the Deities and departed beings.

F.H. Ross and T. Hill, authors of The Great Religions By Which Men Live (1990), state that people of the West tend to look down on other religions as "less pure or genuine." Both authors suggest an ecumenical approach of Shinto: "No religion should be measured by its lowest expression – it should be measured by its highest. And looking at the great religions, we see similarity in many of their attitudes. To honor one does not mean to dishonor the other. Generally, the Japanese find life very good and are glad to accept life as it is. They tend to accept life in a more joyous way than followers of some religions. Shintoists feel at home in the world. They believe that the Gods desire their happiness and well-being. Life is good, and people are good. Some more thoughtful persons in modern Japan have come to believe in one God, or they might explain it as a belief in one source for the divine quality of all life. But Shinto has largely thrived on the belief in many Gods." This is only one aspect of the broad Shinto beliefs.

There are other aspects to beliefs in Shinto. The primary God of Izumo Taisha is Okuni-Nushi-no-Okami. Our teachings are our beliefs in Gods, expression of gratitude and sincerity and maintenance of good human relationship in family, marriage, business, social settings and in every human interaction. We believe in life hereafter.

Thank you for celebrating New Year's with Izumo Taisha.

From Mass Education to Personalized Learning

By Kenny Kiyohara, MA, MBA
PhD in Learning Design & Technology
Izumo Taisha Member

In 1993, Howard Gardner introduced the groundbreaking theory of Multiple Intelligences, which is a concept that has since sparked extensive exploration among educators and researchers. This theory fundamentally proposes that every individual possesses distinct cognitive capacities that span from mathematical to musical aptitude. Gardner identified eight distinct intelligences: Interpersonal, Linguistic, Mathematical, Naturalistic, Intrapersonal, Visual, Musical, and Kinesthetic. This paradigm shift in understanding human intelligence broadened the perspective on learning styles and highlighted the diverse paths for acquiring knowledge and skills. Furthermore, Gardner's framework encourages us to consider a spectrum of strategies for achieving success across academia, work and interpersonal relationships.

Reflecting on my doctoral program, we engaged in thought-provoking discussions about the future of education, particularly the emergence of the "Personalized Learning" model. Although it was once seen as an aspirational concept constrained by resource limitations in the realm of both human and technological factors, the COVID-19 pandemic reshaped the educational landscape. The sudden shift to online learning, which was driven by platforms like Zoom and various asynchronous online resources, propelled us closer to the ideals of "Personalized Learning." However, while this transformation was significant, it still remained an evolution of the conventional mass education system that originated in the industrial era.

Recently, the rapid integration of Artificial Intelligence (AI) into our educational environments is bringing us an unprecedented paradigm shift. Innovations like generative AI models (e.g., ChatGPT, Microsoft Copilot) signal the convergence of AI and education. The historical trends of technological disruptors that entered into our society, such as the internet, personal computers, and smartphones, suggest that AI is likely to follow suit. Notably, AI may catch on faster than previous technologies because we have already adopted many technological advancements.

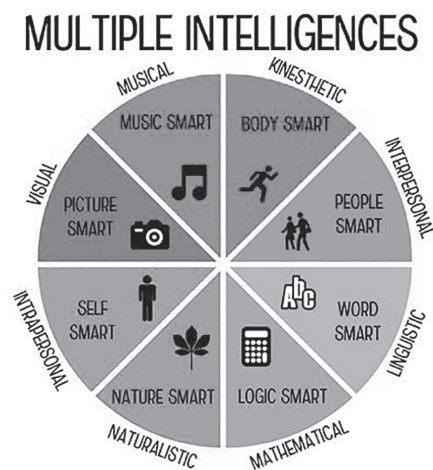
Using AI to create personalized learning based on the unique learning style of each student in Hawaii is becoming more possible. AI can make customized learning paths that match what students want to learn and how they like to learn. Leveraging AI, it becomes feasible to craft individualized learning paths based on students' educational objectives, learning preferences, styles, and subject interests. Moreover, AI has the potential to

develop customized learning materials, including reading assignments, exercises, homework, and assessments. Personalized learning, if managed effectively, enhances academic performance, boosts student confidence, and increases the likelihood of students staying in school to obtain a degree. It also improves the overall learning experience for both students and teachers, especially in the digital age of the 21st century.

It is important to acknowledge that AI, while promising, is still in its emerging stages and might not be flawless. Teachers will continue to play a crucial role in helping students and will remain essential to ensure that the individual learning needs of students are met. Personalized learning often involves more one-on-one interactions between teachers and students. This can strengthen the teacher-student relationship as educators gain a better understanding of each student's strengths, challenges, and learning preferences.

It is essential to note that effective implementation of personalized learning requires careful planning, ongoing assessment, and consideration of the diverse needs within a classroom. Additionally, not all students may respond equally to personalized learning approaches. Striking the right balance is key. However, there is a noticeable shift happening in education. We seem to be moving away from the old, factory-style teaching methods of the past towards a more personalized approach that is augmented by AI. This change prompts us to think about the future trajectory of education and society as AI continues to evolve.

[Reference: Gardner, H. (1993). *Multiple intelligences: The theory in practice*. Basic books.]





一月一日

一、年のはじめの

ためしとて

終わりなき世の

めでたさを

松竹たてて

門ごとに

祝ふ今日こそ

たのしけれ

二、初日の光

さし出でて

四方に輝く

今朝の空

君がみかげに

たぐへつつ

仰ぎ見るこそ

尊とけれ

出雲大社教初代管長

千家尊福公詠

ハワイ石鎚神社について

去る2023年11月19日、ハワイ出雲大社にハワイ石鎚神社と加藤神社の神様が合せ祀られました。茲にハワイ石鎚神社の歴史を記し、関係者各位への敬意を表したいと思います。

創始期

ハワイ石鎚神社の活動が開始されたのは、1913年（大正2年）、今から110年前の事でした。三宅シナ初代宮司を中心に様々な活動を通して布教に努め、1917年にはマカレーの里(2020 S. King St., Hon.)に遷座し、ハワイ政府よりNPO法人として認可を受け、1927年には木村富次が2代目宮司に就任、更に幅広く活発な活動が推進されました。順調に発展を遂げていたのですが、第二次世界大戦勃発により、木村宮司は拘留、1942年2月に米本土に移送されました。

終戦後

木村宮司はハワイに戻り家族との再会を喜びながらも、石鎚神社が政府に接収されている状況下であった為、公然と宗教活動を行うことは出来ませんでした。そして、1949年には外国人財産管理局から没収の通知が届いたので、他の神社の裁判を参考にしつつその準備に努めました。

新社殿落成

幸いなことに1954年（昭和29年）に財産の返還が正式決定となり、翌1955年初詣から公的な活動が復活できたのです。そして、創立50周年の1963年（昭和38年）に併せて新社殿が建築され、ハワイでは珍しい柿葺き屋根の綺麗な流れ造りの神社として、多くの人に親しまれてきました。また1965年（昭和40年）には、加藤神社もハワイ石鎚神社に合祀されました。

新社殿一階のホールを利用して幼稚園を運営したり、その後は設計事務所に貸し出したりして、神社の運営に努められました。

神職帰幽(逝去)

しかしながら、木村宮司が1981年に帰幽し、後任の藤野茂夫宮司も1988年に帰幽されました。その後、教勢は徐々に衰退し、コロナ禍の影響もあり、鎮座110周年を区切りとしてハワイ出雲大社に合祀することになったのです。

御祭神

これによりハワイ出雲大社には主祭神の外に波上宮、普天満宮、沖縄神社、恵美須神社、ケエアウモク稲荷神社、モイリイリ稲荷神社、ワイアナエ氏神社に併せ、ハワイ石鎚神社と加藤神社の神様も仲間として、これからも一緒にお

祀りされることになったのです。

祈りの生活

ハワイの神社はハワイに移民した日本人の歴史そのものです。それぞれの神社は移民した人々の心の拠り所として、時に応じて支えまた支えられてきたのです。移民一世の産みの苦しみを間近に見て、共に歴史を刻み込まれて参りました。日本に生まれ日本文化の中で成長して移民された方々にとって、神社は真に生活の一部でもあったのです。だからこそ皆んなで協力して神社を築き、お祭りを通して永い期間に亘り努力されたのです。しかしながら様々な歴史の荒波に揉まれ、努力の限りを尽くすも力及ばず、復活出来なかった神社も残念乍ら数多くあるのです。

明るい未来へ

様々な理由により継続できなかった神社に関係する人々や設立に関わった一世の方々の心意気を、今を生きる私たちの糧として未来に向けて邁進しなくてはなりません。

私たちは御祭神を丁重にお祀りし、更なる御神威の発揚に努力を重ねる所存であります。今後共、崇敬者の皆様方の御支援、御鞭撻を宜しくお願い申し上げます。



Welcome to Izumo Taishakyo Mission of Hawaii

ハワイ出雲大社 別名：出雲大社ハワイ分院

Since 1906 (明治39年鎮座)

<参拝のご案内>

社務所受付時間（御守授与、祈願問い合わせ等）

午前8時30分～午後5時まで。

開門中はいつでもご参拝いただけます。

<祈願のご案内>

初宮詣り、七五三、良縁成就、厄除、交通安全等のご祈願、結婚式、地鎮祭、家清め、事務所祓い、神葬祭等も受け付けています。

ご祈願は予約制ですので、電話またはE-mailにてお問い合わせ下さい。

<御祭神>

おおくにぬしのおおかみ 天の御中主大神 高皇産霊大神
かみむすびのおおかみ 天照大御神 神皇産霊大神
あまてらすのおおかみ 天照大御神 神皇産霊大神
うぶすなのおおかみ 天照大御神 神皇産霊大神

(合祀) 沖縄神社・波上宮・普天満宮の御分霊、恵美須神社、
ワイアナエ氏神社、稲荷神社、石鎚神社、加藤神社、
祖霊社

<祭日>

2024年10月6日(日) 例大祭(鎮座118年)

毎月10日 月次祭

<由緒>

出雲大社(島根県出雲市鎮座)の分院。

1906年(明治39年)広島県の神職であった宮王勝良初代分院長によって日系移民への神道布教を目的とした出雲大社教会所が開設されたことに始まる。ハワイ準州政府より正式な法人認可(1919年)を受けた後、出雲信仰の積極的な布教活動を展開。1922年(大正11年)には現在の大社造の社殿が完成し、翌年日本からも出雲大社教管長一行が来布して盛大な祝祭が執り行われた。日本文化の象徴的存在として発展を見るも、1941年(昭和16年)の日米開戦により全活動の停止、財産の没収、神職の身柄拘束など甚大な被害を受けた。戦後、収容所より帰布した宮王重丸二代分院長は仮社殿の神明奉仕の傍ら約10年間に及ぶ長い法廷闘争を支援者・崇敬者と共に続け勝訴、返還された社殿を現所在地に移築修理。1969年(昭和44年)には竣工大祭を賑々しく奉仕し、ハワイの風土に溶け込んだ神社として教勢を復興させた。2006年(平成18年)には100周年、2016年(平成28年)には創祀110周年奉祝記念大祭が執り行われ、2024年は鎮座118年に当たる。

Q. なぜ出雲大社がハワイにあるのでしょうか？

明治時代、ハワイ王国と日本政府との間に締結された条約に則りハワイに到着した移民たちには、出雲大社の信仰圏である広島県、山口県など西日本の出身者が多くいました。そうした中、当時の出雲大社教管長の命を受けたのが広島県出身の神職・宮王勝良であり、1906年(明治39年)からホノルル市のダウンタウンにハワイ分院が開かれ出雲大社の信仰を拓けたからです。以来、様々な時代を経て2024年は118周年になります。

Q. 「布哇」、「馬哇」は一体何と読むのですか？

「布哇」は明治の移民の人々が考えた当て字で「ハワイ」と読みます。また「馬哇」は「マウイ」と読ませています。ちなみに中国の移民の人々はハワイを「夏威夷」と記しています。

幸魂奇魂 守給幸給

この唱え言葉は“神語”と呼ばれ、日々の生活の中でいつでもどこでも唱えられます。神語を唱えることにより祈りを深め、神様の御霊力を戴き、幸せの御縁を結べるのです。神様のみこととの調和により、明るく楽しい和やかな日々を過ごしましょう。

