



Funeral Information

PUNA HONGWANJI MISSION
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Preliminary Planning for Funeral Services

Whether pre-planning a funeral, making funeral arrangements for a loved one, or providing grief support to a friend, Puna Hongwanji Mission can be a resource for the process.

1. *Gathering Information*

- a. Name of Family Representative- The overall contact person.
- b. List of relatives and friends and their phone number- These people should be contacted and included in any proceedings and decision-making.
- c. Other groups or organizations that will assist during the funeral (ex: *Kumiai, Kenjinkai, Shojinkai* or civic clubs).

2. *Services and Sites*- The following list of services should be reviewed and identified and present the locations.

- a. *Rinju Gongyō*: Service prior to death
- b. *Makuragyō*: Bedside service
- c. *Pre-cremation Service*
- d. *Funeral Service*
- e. *Seven-Day Service Circuit*
- f. *Forty Nine Day Service*

3. Buddhist Items:

The following items should be identified and readily available if already in existence.

- a. *Hyomyō*: Buddhist Dharma Name
- b. *Kakkocho*: Family Record Book

I. WHAT TO DO WHEN A DEATH HAS OCCURRED IN THE FAMILY

a. Contact the proper authorities

The proper authorities must be immediately contacted after a death. In case of an accidental death or death at the residence, the police must be called.

b. Contacting Relatives and Friends

Inform relatives and close family friends of the death as soon as conditions permit. You can invite relatives and friends to attend the bedside service. You can also invite them to the pre-cremation service (if requested) and funeral.

c. Contact the Minister

The resident minister may be contacted, day or night regardless of the hour by calling the Puna Hongwanji Mission Office at (808)966-9981. If the resident minister is unavailable, a recorded message will provide alternate numbers to call.

An official pronouncement of death is not required when requesting a bedside service. These services are usually brief and are held to support the family members in their grieving. These services may be held at a residence, hospital room, chapel or a mortuary.

When calling, please give the following information:

1. Your Name
2. Your location and a phone number.
3. Name of the deceased and the location.
4. Please make sure the minister understands your location and how to get there. It may be helpful if someone stands outside to await the arrival of the minister.

d. Contacting a Funeral Home

If you need assistance in finding and contacting a funeral home, the minister can assist you in this matter. The following are available facilities:

Dodo Mortuary, Inc.
199 Wainaku Street
Hilo, Hawaii 96720
(808)935-5751

Borthwick Hawaii Funeral Home
570 Kinoole Street
Hilo, Hawaii 96720
(808)935-8445

e. Contact Puna Hongwanji Mission

i. *Funeral Consultation*

Immediately after arrangements are made with the funeral home, please contact the Puna Hongwanji Mission Office and arrange for a funeral consultation session with the resident minister.

ii. *The following materials should be presented during the consultation:*

- I. If possible, please provide a copy of the deceased name in Japanese (if applicable).
- II. *Hyomyō* or Buddhist Dharma Name- Please let the minister know if the deceased has one, and provide a copy of the name. If one was not given, one will be presented at the pre-cremation service or at the funeral service.
- III. Please provide a brief history of the deceased.
- IV. *Kakkocho* (Family Record Book)- This book recently took place of the wooden *ihai* tablets. This book can be easily stored in the family *obutsudan* for safekeeping. The record book is given to the family after all information is written in the book, and is brought to the memorial services.

II. MAKING FUNERAL ARRANGEMENTS

a. Selecting a Family Representative

It may be helpful to choose a member of the family or close family friend to represent the family and to help coordinate the funeral service and arrangements in relations to the funeral.

The duty of this person will be making sure that the funeral arrangements are made and carried out according to the wishes of the family, or the deceased, if decisions were made before death. Other duties may be carried out at the family's request.

The family representative will go over the procedures with the family, funeral director and minister and make sure all the details are covered.

If the deceased was an active member of any kumiai, community associations, or clubs, please ask them if you need help. At times, these clubs or organizations are more than willing to help, especially in times of need.

b. Choba

The following is the responsibilities of the person in charge of the receiving table (*Choba*).

1. Secure at least 2-4 members to assist.
2. Make sure there are tables, chairs, *koden* books, and envelopes.
3. Fill in the information on the *koden* books (Books are usually provided by the mortuary.)
4. Receive the *koden* envelopes
 - i. Check for names and addresses, and make sure they correspond and are correct.
 - ii. Do not open the envelopes.
 - iii. Place the envelopes into a box in alphabetical order.

- iv. Seal the boxes with tape and place together with the *koden* book and have the family receive them at the end of the service.

c. Floral Bouquets

It is common practice for families to provide floral bouquets for the funeral service and the memorial services. The following florist have provided Puna Hongwanji with bouquets over the years.

Floral Mart
738 Kinoole Street
Hilo, HI 96720
(808) 935-6344

Kui & I Florist
707 Kinoole Street
Hilo, HI 96720
(808)961-09143

III. SERVICES

The core of the Buddhist services conducted, are based on some of the most basic concepts based on the teachings of the Buddha, such as impermanence.

The services many be held privately, with just the family and core friends, or a publicly in which the members of the community are welcomed to attend.

a. Bedside Service (Rinju Gongyō)

This service is conducted for those families who have a member whose death is considered imminent. It is an opportunity for family members to express their gratitude for having had that family member in their lives.

b. Bedside Service (Makuragyō)

This service is conducted after a death in the family, and its purpose is to put at ease the shock of family members and friends. Many times this service is held wherever the death took place.

c. *Pre-Cremation Service*

The pre-cremation service can be held at the request of the family, and held prior to cremation. This service provides one last opportunity for family and friends to view for the last time, the physical remains of their loved ones.

d. *Funeral Service*

The funeral service is a time in which family, friends, and those in the community have their opportunity to pay their final respects and extend their condolences to the family of the deceased.

As an expression of the family's appreciation, families may invite their families, friends and the officiating minister to fellowship after the service. This usually consists of a meal or light refreshments.

e. *The Seven-Day Service Series*

While this is not instance in *Jodō Shinshū* Buddhism, it was believed that a person (the deceased) was subject to rebirth, and that in the first forty-nine days, services and other rituals were conducted in hopes that it could influence the outcome of their rebirth. Also popular belief stated that it took a person forty-nine days to reach the Pure Land, so services were held to insure their safe journey to the Pure Land.

However, in *Jodō Shinshū* Buddhism, one who has taken refuge in the Primal Vow of Amida Buddha, are always grasped by the Buddha, and never abandoned. Through the compassionate working of the Buddha and the Vow, we are all ensured birth in to the Pure Land, and therefore, it is not necessary to try and influence the outcome of a person's birth into the Pure Land.

In *Jodō Shinshū Buddhism*, the Seven-Day Series of services are held for family and friends to allow them to come together to spiritually reflect on our lives and to offer support to each other during the mourning period. These services are held in the hopes that one is able to hear the teachings of the Buddha, which supports the compassionate means for everyone who attends, and provides the opportunity to reflect of this polar-event, and helps to transform our loss.

These services provide an atmosphere in which spiritual guidance can be given, and provides an outlet and spiritual respite from the every day world, to cope with the matters of the heart, as is makes an adjustment that a loss of a loved one represents.

f. *Forty-Nine Day Service*

This service provides a chance to come together one last time in the mourning period and to continue to adjust to one's loss and be comforted by the Compassion of the Buddha.

In many instances, families may choose this opportunity to inurn or bury their loved one's physical remains at the cemetery or at the columbarium.

g. *First Obon Service (Hatsubon)*

The *Hatsubon* service is held in conjunction with other families who have experienced a loss of a loved one in the same year. It is a time when to pay tribute and honor all those who have passed on before us. We take this opportunity to show our gratitude to all that they have contributed into our lives, and recall the embrace of Amida Buddha's Compassion to all.

h. *Memorial Year Cycles*

Memorial Services pay an important role in the human process for the family. It provides a space in which families can come together and reflect on their relationship, and hear the Teachings of the Buddha, as it comes to apply in everyone's life.

In the traditional cycle, a year is added to the year after the one-year service, in which a person passes away (ex: If a person passes away in 2000, the one-year service will be held in 2001 and the three-year service will be held in 2002.)

For your information, please fill in the year in accordance:

1st year _____

3rd year _____

7th year _____

13th year _____

17th year _____

25th year _____

33rd year _____

50th year _____

IV. FUNERAL SERVICE ORDER

At the time of the funeral consultation at the mortuary, the funeral service order will be discussed. Please remember, that this is considered a “template” and can be changed to suit the family needs. Template for the funeral script can be found in the Appendix.

Order of Service

- i. Ringing of the temple bell (if service is at the temple)
- ii. Opening Remarks
- iii. Entering of the Minister(s)
- iv. Brief History of the Deceased and/or Eulogy
- v. Opening Chant: *Sanbujō*
- vi. Dedication of Service by the Officiating Minister
- vii. Presentation of the Dharma Name
- viii. Chanting of *Shōshinge* (Hymn of True Faith)
 1. Offering of Incense
- ix. Gatha: *Mihotoke Ni Idakarete*
- x. Eulogy (if not given in #4)
- xi. Gobunsho *Hakkotsu No Sho* (Epistle “Letter on White Ashes) delivered by the minister
- xii. Memorial Message delivered by the minister
- xiii. Acknowledgements
- xiv. Gatha: *Nembutsu*
- xv. Closing Remarks and Announcements

Appendix

1. Template for Funeral Script
2. Puna Hongwanji Mission Suggested Minimum Donations for Funeral and Related Services
3. Ofuse Envelopes

Appendix 1

Template for Funeral Script

1. Tolling of the Temple Bell

2. Opening Remarks

- a. MC: We will now begin the funeral service for the late _____ . The service will be officiated by the Rev. _____ of Puna Hongwanji Mission. At this time please rise for the entering of the minister.

(Minister will enter and will be seated.)

- b. At this time _____ will give a brief history.

3. Opening Chant

- a. MC: The opening chant ***Sanbujo*** acknowledges the presence of the Buddhas will now mark the start of the formal part of our service. Then the dedication of the service, and the presentation of the Dharma Name will be given. The chanting of the Shoshinge will follow it.

(During the chanting of the Shoshinge, the minister will signal when to begin the offering of incense.)

4. Offering of Incense

- a. MC: We will now begin the offering of incense.

i. (Please announce names)

- b. *(After all the family has gone up to offer incense.)*

MC: If there are any relatives I may have inadvertently overlooked, please come forward and offer incense at this time.

- c. (Wait a short while, if no one comes up, proceed)

MC: Representing Puna Hongwanji Kyodan is _____

Representing the Puna Hongwanji Buddhist Women's Association _____

(Other Organizations)

At this time, _____ will represent the congregation in the offering of incense. Will the family and relatives please remain seated and will the congregation please rise. *(Wait until representative finishes)*

Please be seated.

5. Gatha

- a. MC: Will the congregation please rise for the singing of our first gatha, ***Mihotoke Ni Idakarete.***

Please be seated

6. Eulogy (If not given earlier)

- a. The eulogy will be given by: _____

7. Gobunsho and Memorial Message

- a. MC: We will now have a reading of "On the White Ashes" and memorial message delivered by Rev. _____.

8. Acknowledgements

- a. MC: A message of appreciation from the family will be given by _____.

9. Gatha, Closing Remarks, and Announcements.

- a. MC: Will the congregation please rise for our final gatha "***Nembutsu.***"

Please be seated. This concludes the funeral service for the late
_____.

Thank you for taking this special time in joining the family. In
expression of their appreciation, the family invites you to join them in
fellowship, lights refreshments _____.

Thank you for your attendance, and please drive home safely.

Appendix 2

PUNA HONGWANJI MISSION SUGGESTED MINIMUM DONATIONS FOR FUNERAL AND RELATED SERVICES (FEE SCHEDULE)

<u>Services</u>	<u>Kyodan Member</u>	<u>Non-Kyodan Member</u>
Funerals¹		
At Puna Hongwanji ²	\$400.00	\$550.00
Elsewhere	\$250.00	\$350.00
Memorial Service Only	\$150.00	\$250.00
Funeral Minister Officiant ³	\$100.00	\$150.00
Organist ⁴	\$50.00	\$100.00
Memorial Service		
Subsequent Memorial Services ⁵	\$100.00	\$200.00
Services Provided Elsewhere	\$100.00	\$200.00
Memorial Service Minister ⁶	\$50.00	\$100.00
Columbarium		
Disurnment or Inurnment Service	\$150.00	\$250.00
Memorial Service with Inurnment	\$150.00	\$250.00

¹ Includes Bedside Service, Wake, Pre-cremation Service, Funeral, Oreimairi, and first 7-Day Memorial Service if held that same day.

² Includes use of the social hall or dining room for refreshments.

³ Please place in separate envelope.

⁴ If one needs to be provided.

⁵ Memorial services held after the First 7 Day Service

⁶ Please place in separate envelope.

Appendix 3

Ōfuse Envelopes

Ōfuse envelopes are provided for services rendered by Puna Hongwanji Mission. A receipt will not be provided. Please bring your envelope(s) and other offerings such as flowers, fruits, *manju*, *senko*, etc. and present them to the minister to be placed before the altar.

Ōfuse envelopes: Please place cash or checks in a plain white envelope and on the front of the envelope, please indicate the following:

- First line: “In Gratitude”
- Second line: the type of event and person’s name
 - *Funeral Service*
 - *Memorial Service*
- Third line: Indicate who it’s for:
 - *To Puna Hongwanji Mission*
 - *To the Minister*⁷
- On the bottom right corner, please be sure to write your name and address clearly.

On other occasions, please note each *Ōfuse* envelope as:

In Memory of _____

And indicate who the recipient should be:

1. Puna Hongwanji (*Kinen Kifu*)
2. Columbarium
3. Minister

⁷ Offering a 2nd envelope in gratitude to the minister is optional.