

Tenrikyo

newsletter



Children's Pilgrimage to Jiba 188th Year of Tenrikyo

This year's Children's Pilgrimage was attended by 19 youth members from the US, Canada, and Hawaii who enthusiastically participated and enjoyed the lively summer of Ojibagaeri. Additionally, 6 students participated in the Shonen Hinokishin-tai, and 14 students completed Oyasato Seminar in Jiba this summer.

Tenrikyo Mission Headquarters in America

www.tenrikyoamericacanada.org

August 2025

“A Work in Progress” by Bishop Fukaya

- “*Shihō Shōmen* (四方正面)” — *The Four-fronted Mirror Residence* -

At the end of last month, the “Children’s Pilgrimage” was held in Jiba, and members of our Boys and Girls Association of America participated. I believe they left with many wonderful memories.

I would like to express my heartfelt gratitude to the head of our BGA and all other staff who cared for our youth.

This month, our Boys and Girls Association will hold its “Service Practice” Convention. I anticipate that many children will attend, and I hope that, through this experience, they will walk on the path to become fine Yoboku.

Further, on the 30th and 31st of this month, we will hold a doctrinal scripture study session seminar on the Holy Scriptures. I believe this will be an opportunity for participants to feel closer to the Scriptures and learn many things about them. Let us support this study session’s success.

Now, there is a Japanese proverb: “Hito no furi mite waga furi naose,” which can be translated as, “Correct your conduct by observing that of others.” According to the *Shinsenban Nihon Kokugo Daijiten* (Japanese Dictionary), this proverb means:

“If you feel something awry upon seeing someone’s behavior, correct what should be corrected in yourself. Before criticizing others, first reflect on your own behavior.” The *Digital Daijisen* (Japanese dictionary) defines it as: “Reflect on your own conduct by observing the rights and wrongs of others’ actions.”

The word “furi” (ふり) means “behavior” or “gestures,” but it can also include external appearance such as clothing. In English, this proverb might also be translated as “One man’s fault is another’s lesson,” or “Learn from others’ mistakes.”

However, these English expressions carry a slightly different nuance than that of the Japanese version. Still, whether in Japanese or English, the core message remains the same:

It is important to observe the actions of those around us, or the people we encounter, and when we feel that something is off or strange, to compare that with our own behavior and reflect upon ourselves. Moreover, if we discover

(continued on page 22)

Coming Up

- * Scripture Study Seminar
@ Mission HQ 8/30 - 8/31
- * Autumn Memorial Service
@ Mission HQ 9/20

EDITOR: Robert Yuge **STAFF:** Raymond Morishita, Amy Morishita, Ryo Wong

PRINTING STAFF: Yoshinobu Hayashi, Chikai Nakabayashi

COVER DESIGN: Jun Nakagawa

VOLUME LXI (61)

August, 2025

published by: **TENRIKYO MISSION HEADQUARTERS IN AMERICA**

2727 EAST FIRST STREET, LOS ANGELES, CALIFORNIA 90033

Phone: (323) 261-3379 / Fax: (323) 261-8659

E-mail: ameden@tenrikyo.com / Website: www.tenrikyoamericacanada.org

July Monthly Service Prayer

July 20, 2025

Before You, God the Parent, Tenri-O-no-Mikoto, who is enshrined in this altar, I, Hiroshi Alexander Fukaya, Bishop of the Tenrikyo Mission Headquarters in America, invoke with reverence.

Dear God the Parent, You created human beings and this world looking forward to the joyous life of all your children. With Your continuous protection and gradual nurturing, You have guided us along the path to spiritual growth. For this, we are truly grateful. Although our efforts may be lacking, we always rely upon the Divine Model, as we work spiritedly day and night to respond to Your intention.

Today, on this fine day, we will hold our July monthly service. From now, receiving the truth of Jiba, we shall unite our minds to joyously perform the seated service and Teodori service dance.

We Yoboku and followers have gathered here, looking forward to this day. We shall spiritedly sing the Service songs in unison to give thanks for our blessings, and to ask for Your continued protection. We ask that You God the Parent become spirited as well.

We are truly grateful to have safely held our Boys and Girls Association summer camp from the 20th to the 22nd of last month.

Also, on July 12th, we successfully completed our first Spiritual Development Course in three years. Thank You very much. We ask that You continue to help these course graduates to continue to grow spiritually and to contribute to the work of the path.

This month, our Boys and Girls Association members will participate in the Children's Pilgrimage to Jiba, and some of them will be joining the Boys and Girls Association International Hinokishin Corps. Please guide them through the events safely without accident, illness or injury.

Further, on the 16th of next month, our Boys and Girls Association members will hold their practice service convention. Please guide them so that they can hold this event with many of their members in attendance.

With six months to go until the 140th Anniversary of Oyasama, we pledge to look back on our activities so far, to reflect upon what needs reflection, and to spur on additional efforts for the remaining period of our pre-anniversary activities.

Dear God the Parent, please accept our sincerity and bless us so that we may transform this world, even a day sooner, into one in which people lead the Joyous Life together in harmony, mutually helping one another. In unison with the whole congregation, I humbly pray that You bless us so.

July Monthly Service Sermon

by Rev. Kay Morishita

~How God the Parent's Enduring Care Shapes My Life~

Good afternoon everyone thank you very much for your presence here and sharing your generous time with us today. The July monthly service was just successfully performed under the leadership of Bishop and Mrs. Fukaya.

I have been asked by the Bishop to speak in front of you today at July's monthly Service. I am grateful that the Service, the most important matter for today, has already been performed. Now breathe, relax and feel at ease and please finish the rest of our day with grateful hearts. Thank you!

When I was very young, ever since I can remember my parents used to tell me that I was a very weak baby. I was not able to hold up my head or stand up on my own until I was 18 months old. I was born in Portugal, and once we landed here on a plane in the U.S. my mom said she noticed that immediately I was able to hold up my head and began walking for the first time. My mom said it must have been a great change in the humidity and soil in the United States. Now, looking back it seems that my whole life story has been of humidity and soil. Metaphorically, humidity; it can symbolize emotional weight, discomfort, or stifling environment. Soil often symbolizes the conditions or experiences that

allow someone to develop, grow or heal.

So here is some of my story:

When I was young, I'd often go to many churches on my own-sometimes hopping on a Sunday school bus at the corner or catching a ride with neighbors. Then, at the age of 7 1/2, I visited a Tenrikyo church for the first time - and for the first time, my whole family went to church together. I immediately felt a sense of belonging. But soon after, my father left our family and was gone for many years. I remember my mother's sadness and uncertainty for our future. Still, I kept going to church. My mother never let me settle into just any religion. She would say, "when you're older and truly understand who God is, then you can decide."

In 1974, when I was just 9 years old, I came to Mission headquarters for the very first time. I had no idea why I jumped in the car that day - I just knew I wanted to go to the church in Los Angeles with fellow church members. I left Sacramento without my mother or brothers. Reflecting on it now, I realize that writing this speech brought me back to the beginning of my faith Journey.

When we arrived I was taken to a place called the North America Church because there wasn't any room for me at Mission Headquarters. I was all alone in a beautiful upstairs room, decorated in traditional Japanese style, with futon beds on the floor and a giant window overlooking the Los Angeles skyline at night. Being so young



Rev. Kay Morishita, former head minister of Brotherhood Church

and naive I didn't really know how to appreciate it. I just felt scared, homesick, and lonely. I began crying almost hysterically in silence.

Later into the night another group arrived, and a girl my age came into the room. Instantly, I felt better. It turns out, that occasion was the 40th Anniversary of Mission Headquarters. The North America Church had been prepared to house overflow guests. Now looking back, I had no idea how special it was to be there. More surprising- it was the place where the Shinbashira was staying, which must explain why it felt so sacred and peaceful.

Even before all this, I used to say; "God be with you." I asked my mom to teach me how to say it in Japanese, and she taught me "kamisama ga omamori shimasu." I didn't think of myself as religious, I just wanted peace and health and I prayed for others too. Always saying 'God be with you!'

One day I asked the church mom, what do people say when they pray here? She told me,

"Kay you say, kamisama right? You can also say Oyagamisama, Oyasama, and Mitamasama. And don't forget - you have to listen, too." I began to pray with intention, focusing on the three shrines and serving the church with my hands, feet and heart.

The following summer, at 10 years old, I joined the Children's Pilgrimage in 1975, and assured my mother that if she sent me I wouldn't get homesick. So she let me go. I was fine. I felt deeply happy and guided. One treasured memory was receiving my amulet (omamori). This symbolizes that God is always with you, always protecting you and to this day I still wear it every single day.

I loved learning so much in just one summer. I wanted to return back for every Children's Pilgrimage that I could in the future. So then I was able to return again when I was 13 years old. Shortly after my summer ended it was then when my mother needed double hip replacement surgery. This was going to be serious. I remember her saying I won't be able to take you to church for a while. I am not sure if I will be able to walk or drive again. If the surgery works out and I am not in a wheelchair, it will still take a long time to heal. I began thinking - If we could have a home shrine I can pray for my mom and do the service from home? I asked my mom, but she said she didn't know how to take care of one. Then she said, "if you know how to take care of a shrine then you can have one."

I asked my head minister, Rev. Hasegawa, if I could have a shrine at home. He didn't respond at first but I kept asking, promising I would

take care of it and do daily services. Eventually the shrine was installed. Every morning and every night, I performed the seated service and prayed. I think he must have known that during my mother's recovery, I needed a sacred place to pray from home. I didn't need much explanation. I just targeted my sincerity toward the mirror on the shrine.

At that time, my brothers and I were facing more responsibility than ever. I felt the weight of that. But I was determined and prayed every day. With all of our hardships and struggles I whole heartedly built up some faith.

I was the kind of person who leaned on God to get through with patience. And because of that, I believe God the Parent began to place me in situations that would reveal just how strong God truly is - stronger than me, stronger than anything I could face alone. God's endurance and parental care washed over me.

This brings me to Anecdote #75 from the Osashizu: "If a child puts forth all his strength, the parent also must put forth strength." This is the reason of Heaven.

I started to witness God's strength unfolding before my eyes. As I prayed and performed the service every day, I saw something miraculous: my mother who had struggled to walk for most of her life began gaining strength. Within just 4 months she was walking and even running again. It was something I had never seen. She said she hasn't run since her childhood. That same year she even returned to Jiba with a pilgrimage for the very first time. She was pain free and filled with joy. She came back a yoboku. I could see she, too, had come to rely on God the parent. I



was amazed by her strong recovery and constant new energy.

I felt I was witnessing the truth of Anecdote #75 come alive:

If a child puts forth all his strength, the parent also must put forth strength. This is the reason of heaven.

If we are all children of God we will be shown true parental endurance.

But just as life felt full of promise, everything changed.

Only one year later when I was 15 years old my mother suddenly passed away from aneurysm. I was devastated, and in complete shock. Then yet, I knew she had experienced peace and joy in her final months. In a way, I felt she had been saved. I knew this path helped me through what could have been an everlasting broken heart. Somehow I resolved my fears sooner than later.

After her passing, I was placed into foster care. I had to face the painful reality of leaving my childhood home behind. I asked myself, how can I continue to do the daily service? That connection to God had become everything to me. Despite the grief, I stayed faithful. (I had no relatives to rely on for help so I had to work hard to earn people's trust.)

I obviously needed to mature and I needed to learn more about salvation work. So, I made a bold decision. I asked my next-door neighbors to take custody of me so I could live near my family's home and continue praying at my home shrine. My oldest brother, who was 18, was still able to live in the house, but he was not old enough to be my legal guardian.

Gracefully, my neighbors agreed. They took me in and even went to court to become my legal foster parents. They were my mother's best friends and members of the Church of the Nazarene. I went to church with them every Sunday, with an open heart. At the same time, I continued caring for my home shrine daily and attending Tenrikyo Church on 2nd Sundays.

I had to ask myself what it will take for me to truly understand God the Parent's parental love? And slowly, step by step, I'm learning that it begins with humility, with consistency, and with trust.

It's important to walk this path with humility not just for ourselves, but for the generations to come. Our children and others who will one day walk the same path need to see how we think, act, and respond to life based on the teachings. Our Divine Model taught us that this is possible. I always felt God the parent and Oyasama were

with me. She showed us that we can walk this path and by doing so, we can help guide others as well.

I made a resolution to God the Parent: I needed to build a strong foundation of faith as strong as and steady as solid rock, a foundation that would give me true stability in life. Especially after having faced so many hardships in my life.

I made a decision: I would give my life to God much like Christians do before baptism. I remembered something my mother once told me; "never get baptized until you know who Jesus is and make sure you are old enough to understand because once you are baptized, you can never change your mind." That advice stayed with me.

But when it came to becoming a Timber of the Tenrikyo faith, the path was different. We are taught to keep an open mind and seek God the Parent's true salvation freely. I was grateful that in Tenrikyo, we are encouraged to use our minds freely and trust that God sees into our innermost hearts. The mindset of world salvation, and unity, comes from God's care and unending perseverance for all human kind. I could see a joyous life coming from a promise like this!

Tenrikyo gave me that space to make a choice, a decision where the truth could take root, and where I could believe that this is God's world, where we all can become one.

To have the mind of a carpenter. When I was 23 years old, Reverend Hasegawa said to me, "Kay, I want you to become a Yoboku." "What? I thought I was one?" He explained that I would

need to return to Jiba and attend nine Besseki lectures. We laughed at ourselves. I said yes.

At that time, my son Raymond's paternal grandfather was living with us. I took care of him as he faced cancer, cataract surgery, mouth surgery, and other challenges. I prayed for him daily. I was giving him osazuke consistently. Then I had to tell him I was an unorthodox Tenrikyo person. I have been doing osazuke and I was not a yoboku. I was embarrassed. I tried to explain to him. Then one day to my surprise, he offered to pay for half of my airfare to go to Japan and complete the commitment of becoming a timber.

I couldn't believe it.

Grandpa Brown wasn't someone who entertained foolishness lightly. He was born in 1918 and deeply a wise man who believed in doing things the right way. He understood that this was about something bigger than all of us - about God - and that there are always orthodox ways, a proper way to walk a sacred path. He told me, "come back as a true timber, and you can continue to pray for me." His support meant everything. With gratitude and determination I immediately began making arrangements for the trip.

Everything started falling into place. Then just two weeks before my departure the unthinkable happened: I received a phone call from my long lost father. He said he wanted to see us children again. And for 16 years he was gone, possibly even passed away I thought. Especially since my mother had already passed 10 years earlier. I was shocked then overwhelmed with emotion. I cried and took

a deep breath, then felt strength from within. This has to be through God's protection that I can have a reunion with my father. I told him I was still attending Tenrikyo church, and that in two weeks I'd be going to Japan to become a yoboku. And his first words were, "oh Oyasama, Miki Nakayama. Are you going to Jiba?"

I paused. "You know who Oyasama is?" I asked. He said, "Yes. I went to Jiba in 1954 when I was stationed in Japan as a GI - before I even met your mother. It's a beautiful place. You should go." His words brought me peace and encouragement. At that moment, I felt a new kind of calm. My heart was full. I thought, this is why I love Tenrikyo. A sign of God the Parent's protection and perfect timing.

And this is why I feel it's so important to share these teachings with others, my friends, my family, even acquaintances, to know Oyasama is ever-living, always near, guiding us toward a more joyous life. It's powerful when people around you are open and close enough to share in this realization, and to understand God's intention through our shared joy.

Finally the day to leave for Japan arrived. I packed up with my 10-month-old son, Raymond. Before we left, I asked the Rev. Hasegawa, who was going with us, and said, "if I take my mother's little black book with my uncle's phone number to Japan, would you please call him for me?" He said yes.

As I prepared to go, I felt the weight of the moment not just for myself, but for my whole family. I didn't even know if my uncle knew my mother had passed away 10 years ago. This journey was more than a pilgrimage. It was a

homecoming for faith, for family, and for the soul.

A Divine Reunion. After completing half of my lectures in Jiba we had a short break and traveled to Honjima Island. Before we left, I asked if we could call my uncle. The Reverend said we would contact him after we returned since we were busy and still had too much to do. I understood and waited patiently.

After we returned back to Jiba, I focused on finishing the remaining lectures. When I finally completed all nine, I officially became a yoboku. I was scheduled to leave for America the very next day. But before I left, I made one final request: "Reverend, could you please call my uncle now?" This time he said yes.

Looking back, I believe this moment was entirely God the Parent's arrangement. The Reverend dialed the number, which was in Chiba, Japan. My uncle's wife answered. The Reverend explained who he was, where we were calling from, and why. He listened, nodding repeatedly, "yes yes yes" (hai, hai, hai, unn unn, hai) then he hung up the phone. I stood there, not sure of what just happened. But something happened. "Wait here!" The Reverend told me. "Your aunt is calling your uncle right now. He called her from the Tenri Train Station just 5 minutes ago. He said he was about to catch the next train but she's going to try to catch him in time. If she does, he'll come straight here to see you." Could this really be happening?

I had just reconnected with my father two weeks ago, and now my uncle? In less than 20 minutes, a taxi pulled up with my uncle inside. Rev. Hasegawa had disappeared so I quickly

had to find someone to help translate. Mrs. Masako Shimizu, a great woman. My uncle told me he had known about my mother's passing and had been worried about us three children ever since. I told him I had been thinking of him, too, and kept my mother's black book. And that our meeting - without any planning - had to be a blessing from God the Parent. We both agreed, it was our mutual sincerity that brought us together. I was jumping up and down and said, "it's our sincerity" and he said, "it is in our bloodline" blinking through tears.

I asked him if we could go to the main sanctuary and pray together. He chuckled and said, "no, I'm not Tenrikyo yet - and I don't have time today. I have to catch a train soon. But next time I come, I promise, I'll go pray."

Our eyes were full of tears. He looks so much like my mother, and I look just like his sister. We were filled with happiness and joy. He asked me why I was Tenri? I explained, "I came to become a yoboku." Then I asked, "if you're not Tenrikyo, why are you Tenri?"

He smiled and told me he had been in Tenri for the past 3 days for work. He said this was the first time the company had sent him here. And said just that day, he had been under the sanctuary, working on water pipes. "Do you see the manhole covers all over Tenri with N symbols? That is for the Nishihara water company. That is the company I have been working for all these years."

I got goosebumps. Once again, I said, "it's in our sincerity." I could hardly wait to absorb all of what was happening. After we said goodbye and he left, I went upstairs, heart overflowing.

Just that day, after receiving the grant for salvation, a minister gave a lecture about how water flows... underground through the roots, nourishing crops so harvests can grow and feed us to keep us alive. In the same way, blood flows through our veins, giving life to human beings - all due to the blessings of God the Parent. And that's when it hit me: God knew I needed to feel alive - truly, fully alive. And for the first time I did! If I continue to walk this path, I will never feel lost again. I felt reborn!

This was better than any baptism I have ever heard of. After years of loneliness, of homelessness, of wondering who would claim me if I die, after escaping dangers, carrying sorrow, and searching for a belonging.

All I wanted was to believe in God and at that moment I knew, God saw me. It felt like God knew everything and was miles and years ahead of me laying a Path for me to follow so I could understand the Truth of Heaven. Indeed a remarkable place has been revealed!

God the Parent knew exactly what I needed and gave me a family again. From that moment on, I resolved to dedicate my life to the true and real God. Not out of fear, but out of love. If you wish to seek the Truth for yourself then listen to these words from Oyasama.

In the Divine Directions, we are taught:

If you do not follow the path of the Divine Model, there is no need for a Divine Model... There is no path but the path of the Divine Model.

Osashizu, November 7, 1889

In the above Diving Direction: I learned that God the Parent is always watching over us. That faith, planted so early in my life, continues to grow. It is truly timeless.

Building a foundation. Let me share with you the greatest compliment I ever received about Tenrikyo. It happened during a brief but meaningful encounter with two Mormon missionaries. They were walking down our street, and since Brotherhood Church is at the very end, they must have noticed before they even reached it that it wasn't just a regular house. After all, we have a big sign out front that says Tenrikyo Brotherhood Church. The two men were dressed in white shirts and black ties each wearing a name tag with a small lapel pin. I happen to be outside and I sense they might be curious about our church. So I introduced myself and asked if they had any questions. We began to talk.

After a few minutes, I felt the conversation needed to continue inside. I invited them in. Even though dinner was always at 5:00 p.m. at Brotherhood Church. There was always God's timing. I was able to show them our sanctuary and finish up cooking.

My mother and father-in-law were home and the missionaries joined us for dinner. Afterwards, mom and dad asked me to continue the conversation with the young men and prepare for our evening service at 6:00 p.m.

I told the missionaries they could either finish their dinner after service or I'd prepare to-go boxes for them. Their eyes lit up when I invited them to stay. They asked politely if they could attend the service. I told them they were



welcome and I explained what would happen: we'd begin with the seated service, then perform two hand-dance songs from the Mikagura-uta scriptures, and close with the reading from the Ofudasaki.

I showed them the scripture books in case they wanted to follow along. They were so curious and respectful, and I could see something in them that had been deeply moved. Maybe it was the commitment to our daily routine or maybe it was something from God directly.

All I know is that before they left, they gave me one of the most incredible compliments I've ever heard. They said, "Tenrikyo is more Christian than Christian is Christian." And I believe it. It was unforgettable. It testifies to the spirit rather than the label of faith. Always keep in mind that Tenrikyo is the last tenth of God's truth. Everything else has already been taught.

When we say Tenri-O-no-Mikoto, we connect directly to the Jiba, where the origin of life flows. We can receive the truth of Jiba

depending on our sincerity so long as our hearts remain focused on one god.

I love this truth revealed by God the Parent. Let us never stray from doing the service or from good deeds, just as Oyasama taught us. Revelations will surely come.

Another spirited revelation at the Jiba. Almost all of you know who Jiro Morishita is. I was so blessed and honored to be called his wife. Jiro was my hero. Before his passing. We never spoke directly about his cancer being incurable. I simply asked him, "what are we going to do?" He calmly replied, "Don't worry, as soon as we can, we will return to Jiba together." That was all the reassurance I needed. I believed him. He would fight to get well, and I believe we would go together even if I had to carry him on my back. But Jiro passed before we could even buy the tickets.

I had to pick myself up by my bootstraps, lean on God once again, and fly to Jiba alone. What was supposed to be a 15-hour trip turned into 41 hours due to weather delays and five unexpected transfers. My luggage was lost. I was exhausted and confused. Was this detour God's sign? I asked Jiro spirit to stay with me. I needed him beside me more than ever.

When I finally arrived in Tenri, I made my way to the sanctuary to pray. As I approached Jiba from the south entrance, but something felt different. For the first time in nearly 40 trips over 40 years, it looked... empty. No one is going in. No one is coming out.

I took off my shoes and began to walk up the steps. Just then a man wearing a white mask came out and we looked at each other. I stared

a little closer and realized it was Jiro Masaki, a board member from Myodo Grand Church. I called out, "JIRO!" Tears welled up in both our eyes. We exchanged a slight bow - no words were needed. I entered the sanctuary, placed my offering and knelt down to pray. I bowed deeply and whispered, "thank you, God the Parent... I finally returned home." But before I could finish the word home I began to cry. Then, uncontrollably.

Why?

Because I had just shouted the name Jiro out loud, and maybe for the last time. Seeing Masaki-san had given me that moment - A sacred space to call Jiro's name, one more time. I felt so grateful. Then I realized...

Everything - the delays, the long flights, the missing bags - it had all been divine timing.

God the Parent arranged everything perfectly so that Jiro's spirit could meet me at the front of the sanctuary and carry us home together. God had made it so.

God always finds the most tender and powerful way to reach my heart-even when it takes a little extra for my hard head to truly understand. And that, too, is a blessing.

Looking back, I see the steps God led me through everyday, every tear, every prayer and I see how it all lined up with Jiro's dream for us. We did go home together.

My life is of stories like these. I love hearing other people's stories too.

This is what makes me love Tenrikyo. We live our faith through experience, and our experiences bring us home to the heart of God.

It brings me true joy and I can feel God



sharing in that joy.

Oyasama taught that, if we remain singly focused on working for the salvation of others, our minds will gradually become purified without us even realizing it and will allow us to be saved and be filled with joy and brightness. Yearning for Jiba and bringing ourselves into complete accord with God the Parent's intention will surely lead us to the day when we gain a convincing insight. Indeed, the fifty-year Divine Model is the single path that leads to the Joyous Life.

Instruction Four

The innermost heart that God the parent and Oyasama teaches us to purify is to allow us to see our seeds begin to sprout in this lifetime. It's true that sometimes those seeds take 10, 20, or even 30 years to bloom. But whether it's at home, at work, or in times of rest, Tenrikyo

leads us down a remarkable path.

I know my talk has been long. There is a very important story I feel compelled to share with you. I can't let this one remain buried.

Because we must continue finding ways to reach others - to plant faith in Oyasama. When we look at the life of Oyasama, we see hardships beyond anything most of us could imagine - even prison.

Oyasama embraced everyone: people from the highest mountains and those from the lowest valleys.

A Brother's Salvation. This story is about my brother, Andy.

One day, the late Rev. Fumio Okazaki from SP Church and I were working on a project together. He turned to me and said, "Kay, can I ask you a very personal question that may have something to do with your brother Andy?"

I said, "sure." Then, he said, "First let me tell you a story about a man. There was a man who once lived here in East Los Angeles and committed a very serious crime worse than what your brother ever did, I'm sure. He was running from the police and went to as many Christian and Catholic churches as he could, desperately seeking salvation. But everywhere he went, they told him they were going to call the police. So he fled to Seattle Washington, and there by chance or perhaps by divine guidance he knocked on the door of a Tenrikyo Church for the very first time.

This man wasn't just looking to hide. He wanted to be saved. He told the minister, 'I plan to turn myself in but I need to know- can I be saved?'

Since it was a Honjima affiliated church, the Reverend told him, 'if you're sincere about turning yourself in and truly seeking salvation, I ask that you first return to Los Angeles. I cannot help you here but I know a Tenrikyo Church in Los Angeles. Let me call and see if they can help.' Then called me."

Reverend Okazaki continued, "I told him that if the man was truly sincere, I would give him 3 days. He could stay at our church in Boyle Heights. I would teach him the seated service for his salvation during those three days, but only if he promised to turn himself in afterward. The man agreed and we put him on a Greyhound bus to Los Angeles."

Then Reverend Okazaki looked at me and asked, "by any chance is your brother Andy incarcerated in Folsom prison?"

I was surprised. "Yes! But how could you know that? I haven't seen Andy in so many years because he was way up North near Oregon and just three weeks ago was transferred to Folsom Prison."

He smiled and said, "I've been receiving letters from the man I told you about for over a year now. And in his most recent letter, he said something beautiful: 'I think I found salvation. I hear someone in the cell next to me singing the seated service.'"

Reverend Okazaki paused. "The only Tenrikyo follower I could think of who would be doing the seated service and in prison would be your brother Andy."

At that moment, I was shocked and almost couldn't breathe. Emotional. Grateful.

I thought to myself, if Andy is doing the

service, he is going to be fine and I can stop worrying about him! He's leaning on God the Parent and Oyasama. Yeah!!

Even more moving, maybe Andy was helping another soul find salvation. Maybe he became an instrument for that man to believe, to trust, to sing the seated service and be saved himself. God must have brought them together for each other!

And once again, I was reminded that the service truly is salvation. It works through sincere effort, even behind prison walls.

From now, I hope we can continue to inspire each other to work harder, to strive to save others, even one day sooner. Please believe that

our efforts are not wasted. If we don't reach out now, if we don't act with urgency, it will only become harder to realize the joyous life world.

God the Parent is waiting for us to put our full trust and faith into these teachings, so that many opportunities will come our way.

We have to keep cleansing our minds like we remember to take showers. But do we always remember to cleanse our mind?

So, let's give our all towards the remaining pre-anniversary activities towards Oyasama's 140th Anniversary. Oyasama is waiting for us and to share in our spiritual growth!

Thank you very much for your kind attention.



TENRIKYO
MISSION HQ IN AMERICA & CANADA

WE'RE ONLINE!

www.TenrikyoAmericaCanada.org

Stay Updated! Scan the QR code with your camera phone.



携帯のカメラでQRコードをスキャンして、アメリカ伝道庁ウェブサイトの最新情報をチェックしてください!

CALENDAR



tenrikyoamericacanada.org/events-calendar

BLOG



tenrikyoamericacanada.org/blog-timeline

NEWSLETTERS



tenrikyoamericacanada.org/publications

SERMONS



tenrikyoamericacanada.org/sermons

OYASAMA-INSPIRED STORIES



tenrikyoamericacanada.org/stories-inspired-by-oyasama

Oyasato Seminar 2025

This year, 8 students from the American Canada diocese returned to Jiba to participate in the Oyasato Seminar program. They were joined by 2 students from Hawaii and 4 students from Australia totalling 14 students in the English course and led by counselors Rachel Parker (US) and Jefferson Okada (HI). The students participated in Besseki lectures, hinokishin, study session and workshops, and building long lasting relationships. Please congratulate our newest Yoboku: Genevieve Yuge, Genichiro Iwahashi, Jake Edwards, Lauren Yukimoto, Luc Tabata, Sean Nakao, Toshimitsu Hayashi, and Yosuke Kayama.



1) AUGUST MONTHLY SERVICE (8/17)

Officiant: Bishop

Assistants: Satoru Onishi, Kazumi Kawakami

Attendants: Eddie Takemoto, Koji Uesugi Director: Shigemi Torizawa

Offerings Officiant: Brian Kojima

Sermon: Hamilton Niwa (E)

2) CHURCH & FELLOWSHIP AFFAIRS

- California Church: Church Head Minister Appointment, Request for Special Service
Divine Sanction (Scheduled): July 26, 2025 Successor: Taichi Tony Onishi
Enshrinement Service: August 31, 2025
- Illinois Church: Church Head Minister Appointment, Request for Special Service
Divine Sanction (Scheduled): July 26, 2025 Successor: Hiroaki Takagaki
Enshrinement Service: October 4, 2025

3) TENRIKYO LANGUAGE INSTITUTE (TLI) APPLICATION

We would like to communicate a few major updates to the TLI application for the Japanese Language Department in 2026. Eligibility:

1. Those who completed formal education for a minimum of 12 years.
2. Those who have passed N5 in the Japanese Language Proficiency Test (or equivalent).

When applying for the Japanese Language Department, Japanese ability of N5 in the Japanese-Language Proficiency (or equivalent) is required when submitting the application.

- For those who have not passed N5, applicants will be given study materials from the Japanese Language Department in May of the application year, in order to prepare for skill certification test, to be taken by the end of August. Depending on the results of this skill certification test, should TLI certify that the applicant's proficiency is equivalent to that of N5, the application will be accepted, and accommodations should be made so that the application process itself will not be hindered.

Regarding application distribution:

- As of April 25, downloadable application forms are available on the TLI website.

Website: https://kaigai.tenrikyo.or.jp/tli/top/?page_id=1021

- The website also contains details regarding the study requirements for the skill certification test, which can be found below.

Website: https://kaigai.tenrikyo.or.jp/tli/top/?page_id=1079

- Application Acceptance Period: August 15 ~ September 20, 2025

4) TLI OYASATO FUSEKOMI DEPARTMENT APPLICATION

- Eligibility: Must meet all of the following criteria (education, status, Japanese language ability, career path):

1. Those who completed formal education or equivalent recognized schooling for a minimum of 12 years in their home country.
2. Those who are children of overseas church head ministers or fellowship heads, or someone equivalent, and are/will be Yoboku at the time of entrance.
3. Graduates of expected graduates of this school's Japanese Language Department, or persons holding Japanese nationality, who possess Japanese language proficiency equivalent to N3 or above in the Japanese Language Proficiency Test. Alternatively, for direct applicants from outside Japan, (excluding those with Japanese citizenship), Japanese language proficiency equivalent to N2 or above in the Japanese Language Proficiency Test is required.

4. Upon graduation, those who are going to engage in Tenrikyo activities in their home country in the future.

- Application Fee: Available at the TLI Office (500 yen per application form)

- Application Acceptance Period: October 1 ~ October 31, 2025

5) LAY MINISTER PREPARATORY COURSE

This year we plan to hold the Lay Minister Preparatory Course, beginning from August 27.

6) HEAD MINISTER QUALIFICATION COURSE

Please contact the Mission HQ by the end of August if you are interested in attending the Head Minister Qualification Course (beginning from September 27). Each course needs at least 5 applicants in order to hold an English class. If this requirement is not met, then students will be provided simultaneous interpretation or “pull-out instruction.”

7) AUTUMN MEMORIAL SERVICE

This year’s Mission HQ autumn memorial service will be held on September 20 (Sat), from 7 PM. On this occasion, we will be enshrining the spirit of the late Rev. Sachiko Nakatsuchi, fifth head minister of the Central Coast Church.

8) REPORT FOR RETURNEES OF THE 140TH ANNIVERSARY OF OYASAMA

The Mission Headquarters has created a 140th Anniversary of Oyasama Returnees Report. If you are planning to return, please submit this form by October 1. You may also access this report via Google Form by using the following QR Code.

9) 140TH ANNIVERSARY OF OYASAMA “SPECIAL EXHIBITION”

- From this fall, a 140th Anniversary of Oyasama commemorative exhibition centered around mementos related to Oyasama will be opened

- Dates: Oct. 25 & 26, Nov. 8, 9, 15, 16, 22~26, 29, 30, Dec. 6, 7, 13, 14, 20, 21, 25 & 26

• Exhibit opens at 1PM on the 26th of each month; morning only on Oct. 25

• Dates for 2026 will be announced in the future

- Time: 10AM ~ 3 PM

- Place: South Right Wing 2 of the Oyasato-yakata building-complex

- Please refer to the Tenrikyo website (Japanese only): <https://www.tenrikyo.org/se140/>



10) 2026 LAY MINISTER PREPARATORY COURSE / HEAD MINISTER QUALIFICATION COURSE DATE CHANGE

- Application Submission Date: January 23 & 24 (as usual)

- Dates: Lay Minister Preparatory Course [Normally] Jan. 27 ~ Feb. 10 [Updated] Feb. 1 ~ 15

Head Minister Qualification Course [Normally] Jan. 27 ~ Feb. 16 [Updated] Feb. 1 ~ 21

11) RECEPTION PARTY FOLLOWING THE 140TH ANNIVERSARY OF OYASAMA CELEBRATION

- Eligibility: All church head ministers*, excluding directly supervised church (DSC) head ministers

- Date & Time: Jan. 28 ~ Feb. 1, 2026, from 12 PM ~ 1:30 PM

*Attend once on one of the listed dates

- If you require language interpretation, plan to attend on Jan. 28

- If you do not require interpretation and are assigned a date, you may attend on a day other than Jan

28

- Invitations are scheduled to be distributed to DSC representatives on Aug. 25

12) 140TH ANNIVERSARY OF OYASAMA JR (JAPAN RAILWAY) TENRIKYO GROUP RATES

Apart from the Tenrikyo Group Pilgrimage tickets, there are new discounted tickets for groups of 8 or more, which will be available from September 1, 2025 ~ January 31, 2026. Please contact your directly supervised church or the Mission Headquarters secretaries for more information.

13) NEWLY EXPANDED AREAS FOR JR TENRIKYO GROUP PILGRIMAGE TICKETS

From September 1, 2025 ~ January 31, 2026, JR will be offering Group Pilgrimage tickets for Kyoto Station to Tenri Station, as a special promotion for the period leading up to the 140th Anniversary of Oyasama celebration. Please contact your directly supervised church or the Mission Headquarters secretaries for more information.

14) TENRI UNIVERSITY INTERNATIONAL STUDIES DEPARTMENT JAPANESE COURSE ENROLLMENT INFORMATION

If you are interested in learning about Japan through the Tenri University International Studies Department Japanese Course (for international students), please explore the links below.

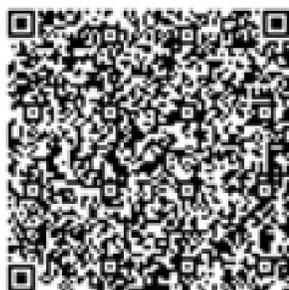
- Entrance Exam Information <https://www.tenri-u.ac.jp/ent/>
- University Information, Application Guide <https://www.tenri-u.ac.jp/ent/request/>
- Entrance Exam Outline for International Students in the Japanese Studies Department <Residing Outside Japan> https://www.tenri-u.ac.jp/ent/system/jp_int_etc/
- Admissions Office

Tel +81-743-62-2164 Fax +81-743-63-7368 E-mail, nyushi@sta.tenri-u.ac.jp

15) REGARDING BESSEKI LECTURES DURING THE MONTHS OF JANUARY AND APRIL, 2026

As the amount of expected Besseki Lecture attendees is anticipated to greatly increase during these months before and after the 140th Anniversary of Oyasama, the days when live lectures are offered will be determined in advance. You may view this schedule by visiting the Church Headquarters homepage, as well as via the Overseas Department homepage. The QR Codes for both pages can be found below:

Church HQ Calendar



Overseas Department Calendar



CONSTRUCTION COMMITTEE

* The oven door in the kitchen does not shut fully, which affects the oven temperature, so we will have it repaired.

MISSIONARY COMMITTEE

* We began the monthly service duty at the Mission Headquarters for church, fellowship, and mission center heads, from last month. The duty calendar up to October is as follows

August: Takahiko Hayashi, Ray Tadokoro September: Junjiro Nakatomi, Koji Uesugi

October: Kunihito Fumioka, Kyoko Watanabe

* We will hold Corridor-Cleaning Hinokishin on October 25. For those returning to Jiba at that time, please assemble 45 minutes before the morning service (5:30AM) in the Rear East area of the South Worship Hall.

* We will hold our Yoboku Gathering in the afternoon on November 15 (Sat). We will listen to the lecture from the Scripture Study Seminar held in August, and hold a discussion afterwards. After evening service, we will hold a social gathering, and we hope that many yoboku will be able to attend.

PUBLIC RELATIONS COMMITTEE

* We have incorporated an ongoing section in the Ichiretsu/Newsletter to highlight everyone's efforts and activities leading up to the 140th anniversary of Oyasama. Therefore, we would like to request churches, fellowships, districts, and individuals to submit your activity reports & pictures to us (Kawakami: kamishuyo@hotmail.com or Hayashi: takhayashi@gmail.com).

* Five new "Stories Inspired by Oyasama," have been added to the Mission HQ Homepage. The book "Joyousness Day After Day" written by the Third Shinbashira can now be enjoyed as an audiobook. Please visit our homepage to view these contents, and let those around you know as well. Also, the domain name has been changed from Tenrikyo.com to TenrikyoAmericaCanada.org .

Translation Committee

TRANSLATION COMMITTEE

* Interpreters Workshop Oct 18 (Sat), 2025 from 1-3PM in the MP Hall 2F Conference Room

FUTURE PATH

* We are hosting a seminar on the Tenrikyo sacred scriptures during the weekend of August 30-31, 2025 at the Tenrikyo Mission Headquarters in America, studying the Ofudesaki, Mikagura-Uta, and Osashizu. 53 people have registered.

* We have put together a survey, with cooperation from the Nurturing & Educational Development Committee and the Missionary Committee, to be distributed in August. The purpose of this survey is regarding our various programs to nurture individuals, and we would like to use the results to put together more effective programs.

Women's Association

* Nurture Ourselves to Become Foundations of the Path Seminar

Date and time: September 20 (Sat) from 1 PM

Venue: Mission HQ

Eligibility: Members of ages 16 ~ 49

Content: Lecture regarding the "Eight Dusts of the Mind," Group Talk

Lecturer: Japanese: Bishop English: Rev. Toshikiyo Yukimoto

BOYS & GIRLS ASSOCIATION

- * 19 BGA members and 26 staff attend the America – Canada - Hawaii Children’s Pilgrimage to Jiba General Group. 6 participants and 3 counselors from our dioceses attended the BGA International Hinokishin Corps.
- * The 2025 BGA Service Convention will be held on August 16 (Sat). Please continue to promote it so that as many BGA members as possible may attend.
- * Please send an email to moto1884@icloud.com if there are any new BGA members, newborn or new to the North America congregation.
- * Let’s share stories about Oyasama with BGA members! Visit your churches as a family and engage in hinokishin together.

TYMANA

- * The 99th TYMA Convention will be held in the Inner Courtyard of Church Headquarters on October 25 (Sat), from 1 PM. TYMANA is offering subsidies for any members that would like to attend. If you are interested, please email TYMANA (seinenkainorthamerica@gmail.com).
- * Please send your ideas and suggestions for future activities to this email (seinenkainorthamerica@gmail.com).

NEW YORK CENTER

- * August 5: Attend the “World Peace Interfaith Gathering”
- * September 7: New York District Nioigake Day
- * September 20: BGA Sleepover; Convention (until 21st)



2025 Children's Pilgrimage

This summer, 19 Boys & Girls Association members and 26 adults from America, Canada, and Hawaii participated in the Children's Pilgrimage to Ojiba. The children enjoyed fun summer activities, participated in the Fife and Drum Corps. parade, and made new friends along the way. Additionally, 6 students participated in the Shonen Hinokishin-tai program.



something that we need to correct or change, we must take steps to change it.

That said, I believe there are two cautionary points regarding this proverb:

1. The direction of such change. The direction should be toward “goodness.” In other words, correcting oneself in line with what is generally called “good common sense.”

2. The basis for determining the direction of such change. While I mentioned “good common sense” earlier, we must ask: What is the standard for that common sense? An extreme example: In a dictatorship, the dictator’s version of “common sense” would become the national standard. Anything that deviates from that would become “absurd” or “wrong.” If the standard of what is “good” in that nation is based on loyalty to the dictator, it might be okay if the dictator is truly benevolent and aims to make the people happy.

But if that dictator is self-centered, it is easy to see how things may go in a very bad direction.

Earlier, I mentioned that “hito no furi” could also include appearance like clothing. This suggests that the proverb seems to focus on external aspects—that is, it seems more concerned with one’s outward superficial traits rather than the inner self.

However, human behavior has internal dimensions. It is often the case that inner intentions manifest externally. Therefore, I believe it is important to examine a person’s behavior from the inside, that is, to psychologically investigate why a person acts in certain ways.

What I want to say is this: This proverb may be overemphasizing external aspects and neglecting internal ones.

It seems to value appearance over internal disposition.

In contrast, Tenrikyo has a teaching similar to the above proverb:

“Shihō Shōmen (四方正面),” “Four-fronted,” or more completely, “Shihō Shōmen, Kagami Yashiki (四方正面、鏡屋敷).” “The Four-fronted Mirror Residence.”

Let me quote at length from the entry for “Shihō Shōmen” in the 3rd edition of the *Tenrikyo Encyclopedia* (compiled by the Oyasato Research Institute, Tenri University):

Shihō Shōmen refers to all directions—east, west, south, north, or every direction—with all being a view from the front. Regardless of one’s perspective, it means that there is no back side, and everything is pure and transparent when viewed from any direction.

In the Divine Directions, it is taught:

God is Shihō Shōmen (Four-fronted, all directional) (Osashizu, June 17, 1889)

God works Shihō Shōmen (Four-frontedly, in all directions) (Osashizu, November of 1887),

This Residence, where God resides, is Shihō Shōmen, Kagami Yashiki (A Four-fronted Mirror Residence) (Osashizu, April 23, 1887)

and so forth.

The concept of “Shihō Shōmen,” Four-fronted, is often taught together with “Kagami Yashiki,” Mirror Residence. This is because a clear mirror reflects everything equally regardless any perspective of front or back.

Also, in a Divine Direction directed to those who receive the “Truth of the

Sazuke,” it is taught that reflecting both front and back, and reflecting the heart of devotion, constitutes Shihō Shōmen (Osashizu, March 2, 1889).

Thus, the path of faith is to always act with a sincere heart, without a front or back (i.e., without duplicity).

(Tenrikyo Encyclopedia, 3rd ed., pp. 420–421)

As described above, the teaching of Shihō Shōmen emphasizes the heart rather than one's visible form. Everything, both good and bad, is reflected as in a mirror. The teaching is that the mind—the source of both good and evil—is reflected in the Four-fronted mirror of Shihō Shōmen.

In other words, the mind that is being expressed outwardly is reflected in a four-fronted mirror. To understand this more deeply, we might even say that one's causality is reflected into this four-fronted mirror of Shihō Shōmen. Thus, I think we can say that the people around us are connected to us through some kind of causality, and that their appearance in our lives is like a reflection in that four-fronted mirror.

In the Ofudesaki:

I bring you together according to the causality of your previous lives and protect you. This settles the matter for all time.

Ofudesaki, I:74

This verse is related to husband, Shujisama, and wife, Matsue-sama, but in a broader sense, it teaches that marriages and families are formed through causalities from past lives.

This means that the people around you today likely share similar causality with you.

By understanding their causality, you may also come to understand your own causality from previous lives.

So, when you feel complaints about people around you, remember that their causality likely resembles your own. Therefore, you are in actuality complaining about yourself. Even if you think you do not share the same causality with them in this present life, you may have had similar causalities in your previous lives.

In the Besseki lectures, it is taught:

Any kind of action, be it good or bad, will, in due course, produce its results accruing to the performer of the action—whether an individual or a group of people like a family. We are taught that “no matter how hard you may try to avoid the results of your actions, you must go through them. I must have you go through them.”

Even when people or events around you cause you complaints, those are opportunities given by God the Parent for you to erase your negative causality. God the Parent grants you such opportunities. If you fail to realize this, your complaints will accumulate, and eventually, this may manifest itself as negative causality.

(translation by J. Yamada)

TENRIKYO MISSION HEADQUARTERS IN AMERICA
2727 EAST FIRST STREET
LOS ANGELES, CA 90033

NON-PROFIT ORG.

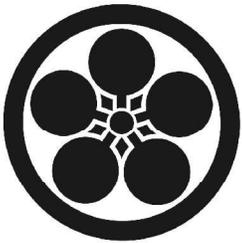
U.S. POSTAGE
PAID

LOS ANGELES, CA
PERMIT NO. 30002

CHANGE SERVICE REQUESTED

TOWARD THE JOYOUS LIFE

TENRIKYO came into existence on October 26, 1838, when God the Parent, Tenri-O-no-Mikoto, became revealed through Oyasama, Miki Nakayama, to save all humankind. God the Parent is God of Origin and God in Truth who created this world and has nurtured and protected us ever since.



God the Parent created human beings so that by seeing us lead the Joyous Life, God could share in our joy. Leading the Joyous Life is, therefore, the purpose of our existence. Since God is our Parent, we are all God's children; thus, we should realize that we are all brothers and sisters.

“With human beings : the body is a thing lent by God, a thing borrowed. The mind alone is yours.”
Osashizu : June 1, 1889

We are taught that we borrow our bodies from God the Parent and only our minds truly belong to us; further, through the proper use of our minds, we will be able to lead the Joyous Life.