

Tenrikyo

newsletter



Two Day Course 2026

Tenrikyo Mission Headquarters in America successfully held the Two Day Course on March 21-22. We had ten energetic and motivated participants attend the course ranging in age from 17 to 91 years of age.

The Two Day Course is an introductory program for new Tenrikyo members that are eager to learn more about the Tenrikyo teachings. The course includes lectures and activities on God the Parent, Oyasama, the Service, Hinokishin, Gratitude, and Salvation over a two day weekend. Communal living is also an important element to promote striving for the Joyous Life together.

Tenrikyo Mission Headquarters in America

www.TenrikyoAmericaCanada.org

April 2026

“A Work in Progress” by Bishop Fukaya

- “Fuki-hara” (*Grumpiness Harassment*) -

We have welcomed the month of April. On the 18th of this month, we will celebrate Oyasama’s 228th birthday. Let all of us, in our respective regions, will offer our birthday wishes to Oyasama.

Additionally, this month and next, “Hinokishin Day” activities will be held at various locations throughout our diocese. Please invite as many people as possible to participate. I also hope this will serve as a helpful step in spreading the fragrance (Nioigake) within each district.

On the 16th of next month, the American Women’s Association General Meeting will be held here at our Mission Headquarters. I would like to see as many women’s association members as possible gather. Furthermore, from the 23rd to the 25th of next month, we plan to hold our Student Association’s Spring Conference, so please reach out to our high school and university age students. Finally, the deadline for applicants for our America Spiritual Development Course (Shuyokai) is the 17th of next month. Please encourage people to

join this as well.

In the July 2024 newsletter, I wrote about a type of harassment called “Maru-hara.” According to Google’s AI, Maru-hara is defined as follows:

“Maru-hara” is short for “Period Harassment.” It refers to the coldness, intimidation, or anger felt by the receiver in text-based communication (emails, chats, etc.) when a period (“.”) is placed at the end of a sentence.

I was very surprised when I first learned of such harassment. Later, I learned of another type called “Fuki-hara.” This is short for “Fukigen Harassment” (*Grumpiness*

(continued on page 22)

Coming Up

- * Womens Asso. Convention
@ Mission HQ 5/16 @ 10:00 am
- * Young Women’s Group Gathering
@ Mission HQ 5/16 @ 2:30 pm
- * Boys and Girls Asso. Convention
@ Mission HQ 6/20

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March Monthly Service Prayer

March 15, 2026

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, looking forward to the Joyous Life of all humankind, You provide us with Your constant protection day and night, and guide us splendidly in our daily lives. We are grateful and truly humbled by Your blessings.

We express our gratitude by performing the morning and evening services without fail, and in our respective roles and responsibilities, we reflect on the truth behind whatever occurs and walk spiritedly on the path of single-heartedly helping others be saved.

With that in mind, as today is our March monthly service, from now, receiving the truth of Jiba, we service performers shall unite our minds and joyously perform the Seated Service and Teodori service dance.

In Your presence, looking forward to this day, we Yoboku and followers have gathered here to express our gratitude for Your continued daily blessings. In witnessing our spirited singing of the service songs, we ask that You, God the Parent, become spirited as well.

We give thanks for having been able to successfully perform the spring memorial service yesterday. Building upon the foundation of our predecessors' legacy, we would like to strive for further spiritual growth and expansion of the path.

On the 21st and 22nd of this month, we are planning to hold our Two Day Course at Mission Headquarters and at New York Center. We pray that this course will be held smoothly and successfully.

Furthermore, next month and the following month, we will be holding Hinokishin Day activities in the various districts of our diocese. We hope that these activities will also help to spread the fragrance of the teachings in each area.

Having concluded the 140th Anniversary of Oyasama, we shall reflect upon the various conflicts and disasters occurring around the world. Relying on the Divine Model, we pledge to further our efforts to spread the fragrance of the teachings, so that all people in the world will mutually help each other and live together in harmony, as we aim for our next milestone.

Furthermore, we pledge to pass on these teachings to our young people who will lead the next generation, thereby connecting our path to future generations.

Dear God the Parent, please accept our sincerity and grant us Your free and unlimited blessings, so that this world be transformed, even a day sooner, into one of the Joyous Life, in which all people yearn for the Parent of Truth and live with their minds full of gratitude and joy. In unison with the whole congregation, I humbly pray that You bless us so.

(translation by M. Yuge)

March Monthly Service Sermon

by Rev. Koji Uesugi

Extravagant Tenderness: Carrying Oyasama's Parental Love Forward for Our World Today

“What if the challenges we experience in life are invitations from God the Parent to lean into God's parental love for us?”

“What does a world in which no one is considered an outsider look like?”

Let these questions sit for a moment.

Good morning! Led by the Bishop and Mrs. Fukaya, we have gathered on this beautiful spring day with unity of mind to perform the March monthly service at Mission Headquarters in America. Together, we expressed our gratitude to God the Parent and Oyasama for the blessings we receive each day and prayed for world peace and the well-being of all our brothers and sisters around the world. Thank you for your sincere prayers and participation.

I am deeply honored to have been given the opportunity to deliver this month's sermon before God the Parent, Oyasama, and all of you. I ask for your kind attention.

Less than two months ago, my daughter, Hannah, and I gathered at Jiba, the Parental Home of all human beings, with over 120,000 thousand worshipers from around the world, including many of you, to celebrate the 140th Anniversary of Oyasama. It was January 26, the day that our Beloved Oyasama, shortened Her physical life by 50 years to save all humankind.

And let me tell you, it was cold! Now,

I know what you're thinking, “C'mon Koji, you're from Southern California, so everything feels cold to you.” And you'd be right, but Hannah and I came prepared. We had our thermals and many layers of clothes. We had our winter jackets, our beanies pulled down over our ears, gloves on, and those little hand warmers you shake up and stuff in your pockets.

And we were still shivering. It was the kind of cold that makes your breath visible, that makes your fingers ache, and had me dreaming of warm Southern California weather. I'll admit it. I'm soft when it comes to the cold.

But here's what I thought about that day as we participated in the anniversary service; Oyasama endured far colder weather under terrible conditions. Yet, She did so from Her parental love for all humankind and demonstrated gratitude, no matter how cold or challenging the situation.

And there we were, over 120,000 followers of our path, with the blessed ability to perform the Service without any concerns of authorities threatening or persecuting us, because Oyasama and Her disciples walked this path before us.

Let's picture what it was like in the dead of winter in Yamato Province, Japan in the 1880s.

Oyasama was in Her eighties. Eighty years old! At an age when most of us would be resting, when we'd want nothing more than warmth and comfort and peace during the cold winter months, Oyasama was being dragged from the Residence by authorities. Again. And again. And again.

Approximately eighteen times. Eighteen



Rev. Koji Uesugi

head minister of the Tenrikyo Pacific Valley Church

times She was taken to police stations and prisons. No thermals. No winter jacket. No gloves or hand warmers. Just Her red kimono and Her single-hearted desire to save humankind.

We've read or heard the stories of authorities that would come in the middle of the night sometimes, pounding on the gates. They would take Oyasama away in the bitter cold of January, in the freezing winds of February. They would detain Her in prison cells with dirt floors, with no heat, with barely any food. They would interrogate Her, mock Her, try to break Her.

And how did Oyasama respond?

She smiled. She responded with kindness, never with anger. She responded with love. In fact, Oyasama once said, "When police officers come, it is God bringing them home to the Residence. When I go to the police, it is God taking Me there."

Can you imagine being dragged to prison and seeing it as God's arrangement? I struggle many times with seeing difficulties in my life as blessings, but that's what

Oyasama modeled for us. This is how She began the path. A path that started with Her alone.

The Shinbashira emphasizes this in Instruction Four, stating, "Our predecessors earnestly followed the path that had begun with Oyasama alone by using Her Divine Model as their dependable guide and maintained the path for us to walk on."

And from that single beginning, look where we are now. We have churches and places of worship all over the world, including our beautiful sanctuary at the Mission Headquarters in America, where we can perform the service without fear of persecution. How blessed we are.

In *The Anecdotes of Oyasama* #106 (Symbolic Serving), describes when Oyasama was confined in Nara Prison for twelve days starting from October 29, 1882. Followers brought Her things each day, walking eleven kilometers (about 7 miles) in the pre-dawn darkness. And when She was finally released, when She returned to the Residence, do you know what She said to Shirobei Umetani, who had faithfully brought Her provisions every single day? Oyasama said, "Shirobei, thank you very much for your trouble. I did not feel hungry at all, thank you." Oyasama thanked him. She, who had suffered in prison and had been separated from Her children, Her followers, and Her home. Putting others before Herself, Oyasama thanked Shirobei for his faithful service.

This is the Divine Model. Gratitude not simply as a feeling, but as a practice. As a resistance against oppression and despair. And this is what was passed down from Oyasama to those first followers and from those followers to their children. From generation to generation, parent to child, and grandparent to grandchild.

Here's why this matters right now, in March 2026, in our country. Remember that question I asked at the beginning of the sermon? "What if the challenges we experience in life are invitations from God the Parent to lean into God's parental love for us?"

We are certainly living in challenging times. Turn on the TV or open any news feed on your phones. What do you see? Division. People talk past each other instead of to each other. Mistreatment of one group of people by other groups. I think about God the Parent, our true Parent, watching all of this. Imagine, if you will, a parent watching their children treat each other as strangers instead of as family.

God the Parent created every single one of us with such deep love and care. And to see us, God the Parent's beloved children, turning away from or against each other must cause such profound sorrow and regret. In Instruction Four, the Shinbashira emphasizes:

Today, our society is awash with self-assertion that lacks consideration for others and with indulgence in ephemeral pleasures. People are overconfident in their capabilities and tend to be swayed by self-centered human thoughts as they wander about on the mind's dark paths.

Unfortunately, what we see today is not new. In fact, in nineteenth century Japan, Oyasama and Her followers faced similar circumstances. The Meiji government was cracking down on any religious practice that didn't fit their narrow view of acceptable worship. They saw Oyasama, whom they assumed was an ordinary woman teaching that all human beings, including the emperor and anyone in the "high mountains" were

equally children of God. They believed this to be dangerous.

They called this belief a threat to social order. So, they imprisoned Oyasama. They imprisoned Her followers. People were thrown into cells for the crime of performing the Service, for the crime of worshiping God the Parent and believing that all people are brothers and sisters, children of one Parent.

Does this sound familiar? In 2026, we watch as people are told they don't belong in this country because of where they were born, their race or ethnicity, how they speak, or how they worship. We watch as families are separated, as communities struggle, as the powerful appear not to see people's humanity.

But in the Ofudesaki, God the Parent teaches a very different message through these verses:

*All of you throughout the world are brothers and sisters.
There should be no one who is called an outsider.*

Those living in the high mountains and those living in the low valleys: their souls are all the same.

Ofudesaki XIII:43 and 45

When I asked earlier, "What does a world in which no one is considered an outsider look like?" God the Parent makes that absolutely clear in these Ofudesaki verses. "There should be no one who is called an outsider...their souls are all the same."

Not the immigrant. Not the refugee. Not the person who speaks a different language, practices a different faith, or loves differently than you do.

"All of you throughout the world are

brothers and sisters.” This is not a metaphor. This is not imagery. This is truth.

God the Parent created and sustains all human beings, every single one of us, regardless of race, nationality, class, or creed. We were all conceived from the same desire by God the Parent’s sincere love and intent for everyone to live a joyous life together. We may not always remember this in our daily lives. Fear and misunderstanding based on self-centered thinking can make us treat each other as strangers and as less than. When that happens, we essentially walk away from the very foundation of our teaching.

We also bring sorrow to our Parent, who wants nothing more than to see us living joyously with one another. Oyasama endured prison because She would not stop proclaiming this truth. She endured the cold, the hunger, the mockery, the isolation, because God the Parent’s love is for everyone. Not just the powerful like those in the high mountains. And not just the ones who look like us or think like us. Everyone.

I challenge myself daily to see everyone, including the ones who disagree with me, including the ones who misunderstand me, as beloved children of God the Parent. It’s not easy. Some days I fail at it and miserably I might add. But I believe this is what Oyasama modeled for us and challenges us to do on a daily basis.

I would like to connect what Oyasama demonstrated as our Divine Model in a small village in Japan in the 1800s to someone who has been doing God’s work, right here in Los Angeles. Some of you may have heard of this gentleman.

Father Greg Boyle is a Jesuit Priest and former pastor of the Dolores Mission Church right here in Boyle Heights, and he is also the Founder of Homeboy Industries, the

largest gang intervention and rehabilitation program in the world. Father Greg has been walking the streets of what he describes as his “very poor parish” of Los Angeles for over forty years, and he has done so not to preach at the people, but to sit with them. To eat with them. To love them.

Father Greg calls this practice kinship, which means refusing to draw a line between “us” and “them.” It means looking at someone the world has thrown away and saying, “You are family. You belong. No one is disposable.” He speaks of love not as something gentle and quiet, but as something bold, overflowing, and radical. Father Greg states, “Here is what we seek: a compassion that can stand in awe at what the poor have to carry rather than stand in judgment at how they carry it.”

Stand in awe. Not in judgment.

His view of loving all people reflects what Oyasama taught us through Her countless actions walking the path. In *The Anecdotes of Oyasama* #195 (Thank You for Your Trouble), the following is what Naokichi Takai recalled about Oyasama:

Oyasama made no distinction between people...No matter what kind of person came to the Residence, She considered everyone to be Her child. No matter how great a man came, She said: “Thank you for your trouble.” Even when beggars came, She would say: “Thank you for your trouble.” Her attitude and manner of speaking never changed. She considered them all to be Her loving children.

Oyasama never gave up on anyone. When the sick came to Her, She did not lecture them about what they had done wrong. She held them. She comforted them. She fed them. She washed their bodies. She combed their hair.

In fact, in *The Anecdotes of Oyasama*

#23 (Saving from Tachiyamai Disease), local follower, Saku Matsumura came to the Residence suffering from Tachiyamai Disease. She had been so ill for so long that lice had bred in her hair during her fever. So, Oyasama combed the lice from Saku's hair, and washed the dirt from her body, not with reluctance and not with pity, but with love.

Oyasama met people at the margins with what Father Greg calls extravagant and radical tenderness, at a time when treating all people equally was unheard of. No outsiders. No disposable people. Not in 1800s Japan, nor should it be in our country in 2026.

What I'm learning through Oyasama and others who show love for one another is this: loving our fellow brothers and sisters, especially those who are hurting, means practicing extravagant tenderness. It means kinship. It means refusing to give up on another human being. When we can do this, we walk the very path Oyasama modeled for us, and we can become more useful instruments of God the Parent to save all people.

In a world where people are hurting, confused, and being told they don't matter, what if we could wrap them in warmth and share, "You are a dear child of God the Parent. You are my brother. You are my sister. And there is nothing that can separate you from God the Parent's love."

I would like to now shift my talk slightly and share something personal I experienced with my daughter on that chilly day in Ojiba on January 26th. It was a profound and bittersweet moment, because I was standing where my father, Reverend Takeo Uesugi, would have wanted to be if he was here today.

This past January, we marked ten years



since my father passed away for rebirth. Ten years since his soul returned to the bosom of God the Parent. And I cannot help but recall how much he longed to be in Jiba for the 130th Anniversary of Oyasama ten years ago. In fact, in his final sermon at our church, a month before the Anniversary, he expressed his desire to return to Jiba regardless of how ill he was. He was committed spiritually, but his body could not make the journey.

So instead, he laid in his bed at our church on the day of the Anniversary Service, but through the power of technology and more importantly, the sincerity and kindness of Mrs. Koyoshi Koyama and her daughter, Mrs. Erika Hsu, they live-streamed the Service for him. My father was physically 5,300 miles away, but he was able to participate spiritually by listening to the Sacred Songs on a cell phone. He closed his eyes and he was there, in spirit, in heart, in faith.

Ten years later, God the Parent blessed me with the chance to be in Ojiba at Oyasama's anniversary service with his granddaughter beside me. My parents passed the faith to me and my siblings. And I strive to pass our

faith onto my daughters, and I am hopeful that my daughters will pass it onto their children and to generations thereafter.

Those of us blessed to be here today, owe a great deal to our predecessors. Last night at the spring memorial service, the spirit of late Mrs. Wakie Onishi, a kind and devoted wife, mother and missionary, was enshrined, and the congregation expressed gratitude to her and all those who paved the way for us. Our mothers and fathers. Our grandmothers and grandfathers. Our great-grandparents. All those who walked this path when it was harder than it is now. When they faced more opposition. When they had less support.

They walked anyway. They kept their faith anyway. They passed it down anyway. And because of them, we are here. Because of them, we are blessed to walk the same path.

I will repeat what the Shinbashira reminded us in Instruction Four, that “Our predecessors earnestly followed the path that had begun with Oyasama alone by using Her Divine Model as their dependable guide and maintained the path for us to walk on.”

So, here’s what I’m asking myself, and maybe you’re asking it too: “How will we honor what they gave us? Will we walk this path with the same fire they had?” This is the season of Oyasama’s 140th Anniversary. We have this entire year, this wondrous season, to deepen our faith, to practice gratitude, to embody the Divine Model.

Our predecessors maintained this faith through persecution, through poverty, through opposition, and they did it with more joy and gratitude, not less. I believe we can face whatever 2026 and beyond brings with that same spirit. This is what honoring the 140th Anniversary of Oyasama means to me; not just fondly remembering Oyasama but striving to live what She taught. Every

day. In every interaction. With every person we meet.

I would like to conclude with the final paragraph of Chapter Ten of *The Life of Oyasama*:

Oyasama, whose parental heart is dedicated solely to the salvation of all Her children, underwent every kind of difficulty and trial in high spirits to open a path of salvation for all humankind, and, in order to hasten their spiritual growth, cut short Her own physical life by twenty-five years. But the heart of Tsukihi remains alive now and forever at the Residence of Origin, providing for the growth of all humankind to spiritual maturity. Indeed, the miracles of salvation which occur daily stand as proof of the continuing life and work of Oyasama.

To Tsukihi, all of you in the world are My children.

Love for you fills Me: this is My single heart.

Ofudesaki Part XVII Verse 16

Let us bring joy to God the Parent and Oyasama. Let us honor our predecessors. Let us walk this path with gratitude, courage, and love. And let us commit to passing our precious teaching to the next generation together.

Thank you for allowing me to share my thoughts with you today.

1) APRIL MONTHLY SERVICE (4/19)

Officiant: Tomoyoshi Tanaka

Assistants: Kazumi Kawakami, Raymond Morishita

Director: Marlon Okazaki

Attendants: Robert Shimizu, Koji Uesugi

Offerings Officiant: Hamilton Niwa

Sermon: Paul Tomizawa (E)

2) CHURCH/FELLOWSHIP AFFAIRS

- San Francisco Church: Temporary address change due to church construction work (until 8/28/2027) Current Address: 27530 Bahama Avenue, Hayward, CA 94545
- Joyous Fellowship: Temporary address change due to fellowship construction work (until summer this year) Current Address: 3317 E. 23rd Avenue, Vancouver, BC V5R-1B8

3) TENRIKYO HINOKISHIN DAY

For those districts that have conducted their Hinokishin Day activities, please submit, your Activity Report to the Mission Headquarters Secretaries (c/o Masuno).

4) SHUYOKA SPANISH CLASS

This year, the Shuyoka (three-month Spiritual Development Course in Jiba) Spanish Class will be held from September 1 to November 27. Non-Japanese applicants must apply for a visa, so please contact the Mission Headquarters as soon as possible.

5) HEAD MINISTERS QUALIFICATION COURSE

The Head Ministers Qualification Course English Class, usually held from September 27 upon fulfilling the minimum of five participants, has been rescheduled this year to begin from October 27.

6) 86TH AMERICA SPIRITUAL DEVELOPMENT COURSE (SHUYOKAI)

The 86th America Spiritual Development Course at the Mission Headquarters is currently scheduled to be held from June 21 (Sun.) to July 18 (Sat). These courses will be held if there are at least two applicants for the English or Japanese course, or five applicants for the Spanish course, as of one month prior (May 17).

7) TENRIKYO LANGUAGE INSTITUTE (TLI) APPLICATION

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.

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.
- At the same time, details should be released regarding the study requirements for the skill certification test.

8) AMERICA ICHIRETSU-KAI SCHOLARSHIP

We are now accepting applications for the 2026 America Ichiretsukai Scholarship. Children of church, fellowship, and mission center heads who have been accepted to attend college are eligible. Application forms are available at the Mission Headquarters for those who wish to receive the scholarship. The application deadline is June 30 (Tue). New recipients will be announced on the August monthly service day. Those wishing to continue to receive the scholarship in the second, third, or fourth year of college will not have to resubmit applications; however, if students plan to take time off from school or transfer to another school, they must report it to the Mission Headquarters by August 31.

9) MISSION HEADQUARTERS PERSONNEL CHANGES

Mr. Takao Takimoto (Ashitsu GC, Kissui BC) arrived at the Mission Headquarters on April 1, 2026, to serve as seinen. Mr. Tatsunori & Mrs. Michika Fukuda (Nanki GC, Kamihara BC) arrived with their five children at the Mission Headquarters on April 2, 2026, to serve as seinen and joshiseinen. Mr. Yoshinobu Hayashi (Myodo GC), who served as seinen since April 14, 2024, will return to Japan on May 5, 2026.

10) MISCELLANEOUS

The Church Headquarters Precincts Section South Branch Office is closed as of April 1, and the various services offered at the Information Center (Sanctuary Tours, Bag Check, Wheelchair Rental, Nursing Room, etc.) will now be available at the Precincts Section Main Office.

COMMITTEE & ASSOCIATION REPORTS**CONSTRUCTION COMMITTEE**

- A dedicated team of followers has diligently maintained the Biotope Garden, encompassing tasks such as weed removal and optimization of the sprinkler system, to help with the maintenance needs at the Mission Headquarters.
- The sprinkler in front of the Hinomoto Bunko Learning Center has been fixed.
- The breaker panel in the New Lot house was successfully split, remedying the issue of the breaker being tripped upon the use of portable heaters, microwaves and other electronics.

MISSIONARY COMMITTEE

- Thank you for your monthly service duty at the Mission Headquarters for church, fellowship, and mission center heads. The duty calendar up to May is as follows.

April: Zen Yukimoto, Mitsuharu Ito

May: Junjiro Nakatomi, Taichi Onishi

June: Noriko Kitai, Kinpei Ito

NURTURING AND EDUCATIONAL DEVELOPMENT COMMITTEE

- We held a successful Two Day Course in Los Angeles & New York, with a total of 12 participants. All participants provided feedback that the course was very valuable.
- The TSA Spring Conference will be held from May 23 (Sat) ~ 25 (Mon).
Content: Lectures, Workshops, Hinokishin.
- Oyasato Seminar subcommittee staff, students, & parents will be having a joint orientation

over Zoom with Hawaii on May 17 (Sun) at 4 PM PT, in preparation towards the Oyasato Seminar.

PUBLIC RELATIONS COMMITTEE

- We have incorporated an ongoing section in the Ichiretsu/Newsletter to highlight local activities and events under the title, “Joyous Life Here & There.” Therefore, we would like to request churches, fellowships, districts, and individuals to submit your activity information & pictures to us (Kawakami: kamishuyo@hotmail.com or Hayashi: takhayashi@gmail.com).
- We have created and are continuously updating the Mission HQ Homepage so that our congregation members may make use of it. We have recently updated the Our Guide to Jiba page. Please visit our homepage, and let those around you know as well. Domain Name: TenrikyoAmericaCanada.org .

WOMEN’S ASSOCIATION

- TWA America Convention
May 16, 2026 (Sat) @ 10AM Commemorative Activity: Family BBQ
- Following in the Footsteps of Kokan Gathering
May 16, 2026 (Sat) @ 2:30 PM Place: Hinomoto Bunko Learning Center
Program: Lecture by Taitan Church Head Rev. Lynn So, discussion
- YWG Bake Sale May 17, 2026 (Sun) following the Mission HQ monthly service
- TWA Convention (Sacramento District) June 6, 2026 (Sat) @ 11AM
Place: Sacramento Church

BOYS & GIRLS ASSOCIATION

- The 2026 BGA Practice Service Convention will be held on June 20 (Sat) at the Mission Headquarters, and the Youth Conference will be held the day before, June 19 (Fri). We ask for your help in spreading the word, so that many members may attend.
- Registration forms for this year’s Children’s Pilgrimage to Jiba and International Shonen Hinokishin Corp will be distributed this month, so please submit said form if you are planning to return to Jiba.
- Please send an email to [moto1884@icloud.com] if there are any new BGA members, newborn or new to the North America congregation.

TYMANA

- The International Hinokishin Corps will be held from July 18 ~ 24, 2026. Please let TYMANA members know, and contact us if you are interested in participating.
(Email: seinenkainorthamerica@gmail.com)

NY CENTER

- April 18: BGA Koteki Performance (Cherry Blossom Festival at Flushing Meadows Corona Park)
- April 25: TYMANA Hinokishin Corps @ NY Center (until the 26th)
- May 3: NY District Hinokishin Day Activity

New Headminister Announcement

Let's celebrate Rev. Teruaki Nagao, newest head minister of Seatac Church in Edgewood, WA.



“Taking on the role as church head minister, I feel both humbled and encouraged. I am grateful for the guidance and support that has brought me to this point. I would like to take further steps toward the Joyous Life and, together with everyone, nurture a church that overflows with joy and can be passed onto future generations.”

- Rev. Teruaki Nagao

New Staff at the Tenrikyo Mission Headquarters in America



Mr. Tatsunori & Mrs. Michika Fukuda
& five children

(Nanki GC, Kamihara BC)

Arrived on April 2, 2026

Serving as live in staff members at the
Tenrikyo Mission Headquarters in America



Mr. Takao Takimoto
(Ashitsu GC, Kissui BC)

Arrived on April 1, 2026

Serving as a live in staff member at the
Tenrikyo Mission Headquarters in America

Two Day Course 2026

March 21-22, 2026, at the Tenrikyo Mission Headquarters in America.





Two Day Course – Reflections

“My Experience at the Two Day Course”

Invited by Reverend Marlon Okazaki and his wife, Reverend Hiroko, I had the pleasure of attending the Tenrikyo Church’s “Two-Day Course” on March 21st and 22nd, held at their facilities in East Los Angeles.

It was an unforgettable experience, shared with extraordinary people—both the hosts and the attendees. Among these wonderful individuals, I met Martín from Fresno; Richard—a 91-year-old who drove all the way from Las Vegas just to take this course; and Chad from San Diego.

I learned many fascinating things about Tenrikyo and its profound teachings—principles we can apply in our daily lives to live a life of fulfillment and to carry out the purpose of our God the Parent.

Starting today, I will put into practice the principle of *Yokigurashi*—which means “living each day with gratitude”—so that we may “live happily, in peace, and in harmony within this divine body called Earth.”

I highly recommend this “Two Day Course” to everyone; just as I did, you will learn valuable lessons that will enhance your quality of life.



By Joaquín M López

“A Joyful Step Toward Understanding”

An introduction to the Tenrikyo teachings often began in simple ways, sometimes through family, sometimes through time spent abroad, and sometimes through a quiet curiosity to better understand the question, “What is this life’s purpose?” Occasional readings and early exposure to the teachings had planted a seed of interest, but it was through regular participation, such as attending monthly services at the San Diego Tenrikyo Church, that a deeper desire for understanding began to take root. What had started as curiosity gradually became a sincere wish to better understand the faith and its teachings. With encouragement from Reverend Yagi and members of the church community, attending a two-day introductory course became a meaningful step forward. The course was thoughtfully structured, offering a clear and accessible presentation of Tenrikyo’s origins and history. One of the most impactful aspects was gaining a deeper understanding of the Service, learning not only the hand movements and song words traditionally performed in Japanese, but also their meaning through English translation. By connecting each movement and verse to its meaning, what had once felt like routine practice was transformed into something much more profound. The handouts provided served as valuable tools, reinforcing learning and offering guidance that could be revisited long after the course ended.

Perhaps the most memorable part of the experience was the spirit shared among everyone present. Students and staff alike, some traveling from nearby communities and others from as far as Utah, came together with a shared purpose: to grow in learning to live a life of joy, gratitude, and acceptance. The sincerity of the staff was evident in both word and action, creating an environment where thoughtful questions and open discussion were welcomed. Through the spirit of Hinokishin demonstrated by the staff, the weekend became more than an introduction; it became a shared journey. Those who participated left with a deeper understanding of the Tenrikyo faith, a desire to live a joyous life, and a renewed appreciation for the teaching of “Tanno”, especially during life’s challenging times. Deep gratitude and appreciation were felt for all participants and staff. In every sense, it was a humbling and joyful experience.



By Chad Miller



SOULFIRE

TENRIKYO FAITH GATHERING

Saturday, November 14th, 2026
10:30 AM - 4:00 PM

Tenrikyo Mission Headquarters of America & Canada
2727 East First Street, Los Angeles, CA 90033



<https://tenrikyoamericacanada.org/tfc>



@tenrikyo.faith.conference



www.facebook.com/soulfiretfc/

Translator's Workshop

On Saturday, March 14, a translator training course was held at the Tenrikyo Mission Headquarters in America. This session had a total of seven participants, including one who joined online.

The course focused on strengthening foundational Japanese skills. Participants engaged in activities such as *shiritori* and kanji games to build vocabulary, and they also worked on editing AI-translated Tenrikyo-related texts to make the expressions more accurate and natural. While the atmosphere was enjoyable, participants approached each task with seriousness, gaining insight into the perspectives and points of attention required for translation.

In actual translation work, there are still many documents that have not been digitized, and the ability to accurately read kanji often directly affects a translator's capability. All of the students who participated this time are second-generation Japanese Americans, a generation that can feel some distance from the Japanese language and culture. The organizers hope that this course will inspire them to deepen their interest in Japanese, kanji, and Tenrikyo terminology, and encourage them to continue learning independently.



Annual Yard Sale

The Los Angeles District chapter held a successful yard sale on Saturday, March 28, 2026, raising \$2,200 to support the "Children's Pilgrimage to Jiba." Preparations included three months of announcements at monthly services, email outreach to local followers, and a Craigslist posting one week prior. On the day of the event, volunteers arrived at 7:30 a.m. for hinokishin, beginning with a group prayer before opening to a line of waiting visitors. Spanish-speaking customers were assisted by bilingual followers, creating a warm and welcoming atmosphere. The sale ended at noon, followed by cleanup until 1:30 p.m., with a total of 50 participants contributing to the effort. The organizers express deep gratitude for the community's sincere support and cooperation, which ensured the event's safe and successful conclusion.



From March 28 to 29, an overnight Gagaku practice session was held at the Mission Headquarters, with 11 participants taking part. Some attendees already have experience serving as musicians for the Spring and Autumn Memorial Services, and this session focused on preparing to perform at the upcoming Autumn Memorial Service in September. Participants also worked to expand their individual repertoires and improve their skills with the goal of eventually performing at the monthly services as well.



West Canada District — Oyasama's Birthday Celebration

On Sunday, April 5, the Oyasama Birthday Celebration, an annual event for the West Canada District, was held at Granville Church. A total of 42 people participated, including 19 members of the Boys and Girls Association, creating a warm and harmonious atmosphere.

During the service, the seated service and Yorozuyo were performed, followed by a flower offering by the younger members and a birthday message to Oyasama delivered by a representative of the older members. There were also activities such as a panel theater presentation on the “Eight Dusts of the Mind” by the staff members, words of pledge, and a birthday song—showcasing cooperation across generations.

This year, responding to suggestions from members, a bingo tournament was added to the afternoon program. The activity deepened interaction among participants and filled the day with smiles from start to finish, making it a joyful and fitting celebration of Oyasama's birthday.



TENRIKYO WOMEN'S ASSOCIATION OF AMERICA CONVENTION

Saturday, May 16, 2026

10 AM

Performance of the
Yorozuyo and 12
songs of the service
by all

PROGRAM

Activity Report
 Congratulatory Message from Women's Association Headquarters
 Message from the Chairwoman
 Congratulatory Message by Bishop Fukaya
 Introduction of New Members
 Women's Association Song

12 PM
**COMMEMORATIVE
 ACTIVITIES**

FAMILY BBQ
 Bring your family and enjoy a
 delicious lunch together

FREE RAFFLE

Please pick up two raffle tickets
 per person at the ticket booth

☆ Exciting Prizes Await! ☆

Register by scanning
 the QR code





Tenrikyo Young Women's Group of America presents

Following in the Footsteps of **Kokan Gathering**

Saturday May 16, 2026 2:30 - 4 PM

Greetings from Mrs. Hiromi Fukaya
Chairwoman, Tenrikyo Women's Association of America

Lecture by Reverend Lynn So
Head Minister, Taitan Church (Danville, CA)

Breakout Discussion

Program followed
by *hinokishin* with
America Dendocho



Harassment). Google's AI defines it this way:

“Fuki-hara” refers to the act of repeatedly displaying a grumpy attitude or behavior, causing mental distress to those around you. Specific examples include sighing, clicking one's tongue, ignoring others, or acting coldly. It occurs in various settings such as the home, workplace, and school. It is considered a form of moral harassment that causes others to shrink back in anxiety, leads to a lack of communication or drop in productivity, and can even cause mental health issues.

Since it is considered a form of “Moral Harassment” (Mora-hara), I also looked that up:

“Mora-hara” refers to harassment that causes mental pain through words and actions that go against morals and ethics, rather than physical violence. It includes ignoring others, verbal abuse, condescending attitudes, character assassination, and interference with privacy.

While Mora-hara generally refers to insidious words and actions that cause mental suffering, Fuki-hara falls specifically into that category of “grumpiness.” I believe harassment—including Fuki-hara—is often not just a one-time event, but something that occurs continuously. This is what causes

people to become mentally ill and, in some cases, can even lead to physical ailments.

When I reflected on this definition of Fuki-hara, I realized there were times in the past when I was guilty of it. Even now, I try to be careful not to be grumpy, but when I am in a “bad mood,” I suspect I naturally display Fuki-hara.

Even if we don't intend to, Fuki-hara can seep out through our natural demeanor. We all have times when we are out of sorts—perhaps things aren't going as planned, or a sudden external factor interrupts our plans. In those moments, we might naturally click our tongue or show irritation in our body language, spreading a negative atmosphere and affecting everyone nearby.

Consider a workplace where the boss is in a bad mood. In such cases, subordinates often hold back on submitting reports or asking for advice. This is because they know that speaking to a grumpy boss rarely leads to a good result or conclusion. Conversely, when the boss is in a good mood, things tend to proceed smoothly.

I recall a story from when I was in my 20s in Japan. A certain “Teacher A” was going on a business trip to Tokyo. “Mr. B” from another department, wanted to ask Teacher A to take a certain item with him. However, at that point, the trip had not been made public. It was clear that if someone asked him about it prematurely, he would lose his temper. The timing was very difficult.

I told Mr. B, “I will find the right moment to ask him, so please do not ask Teacher A directly.” However, while I was away, Mr. B

happened to run into Teacher A in the office and made the request on the spot. Teacher A exploded: “Who told you I was going to Tokyo?!” When Mr. B admitted he heard it from me, Teacher A went looking for me, fuming with anger. I was told that everyone else in the office just sat in silence, staring at the floor.

When I returned, Mr. B told me what happened. I reprimanded him, saying, “I told you I’d handle it! Why couldn’t you wait?” But it was too late. Soon after, Teacher A returned. Thinking, “I have no choice but to apologize,” I bowed deeply the moment I saw him and said, “I am very sorry.” Fortunately, because some time had passed, he did not lose his temper.

When someone spreads grumpiness around them, the air feels heavy, as if you can’t breathe. The person committing Fuki-hara might not realize it, but those around them feel terrible. Furthermore, since “ignoring” is a specific act of Fuki-hara, this could also include “neglect” toward children. When a child lashes out or misbehaves in order to get attention and the parent ignores them, that is a form of Fuki-hara. Taking a cold attitude toward a child who is misbehaving also seems to fit this description.

I believe Fuki-hara is essentially the “Dust of Anger”. In the explanation of the Eight Dusts, it says:

Anger comes from selfishness. It is because the mind is not clear. We get angry because someone said something

bad, or because of what someone did; we try to force our own will and refuse to listen to the other person’s side. From now on, it is better not to get angry, but to uphold the Truth of Heaven. A short temper or irritability not only lowers one’s own virtue but can even shorten one’s life.

To prevent Fuki-hara, it is vital to “clear the mind” and “uphold the Truth of Heaven.” If we always maintain a warm heart toward those around us, Fuki-hara would likely not occur.

As I mentioned, there may be “naturally occurring” Fuki-hara that we aren’t even aware of. No human is perfect, so we all accumulate “dust,” but we should strive to avoid such uses of the mind as much as possible. In that sense, the concept of Fuki-hara acts as a reminder, helping us notice our own mental habits.

I wish to spend my days being mindful not to commit Fuki-hara and treating everyone around me with a warm heart.

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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.