

**DAY TWO (July 16, 2006)**  
**Our Social Ties:**  
**Reaching Out to Others**

**Afternoon Session**  
**Community Ties**

2-2-P Plenary Address

2-2-1 The Aged and the Afflicted  
Aiding the Aged and Afflicted in the Community

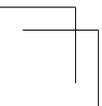
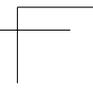
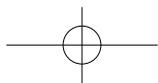
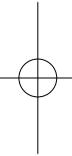
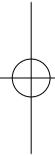
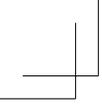
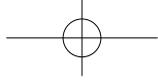
2-2-2 Conflict and Violence in the Community

2-2-3 Volunteer Work and the Community

2-2-4 Bridging Cultural Gaps in the Church and Community  
Cultural Gaps: Discerning, Disposing, and Changing

2-2-5 Tenrikyo Church and Other Religions in the Community

**2-2**



## Connecting with the Teachings, Connecting with the Community

Jiro Morishita

(Rev. Morishita is the head minister of Tenrikyo Brotherhood Church and resides in Los Angeles, USA)

Good afternoon. Initially, when the idea of the Tenri Forum was made public a few years back, I felt I did not belong at such a symposium similar to the Tenrikyo-Christian Dialogue, which was held in Rome, in 1998, followed by a second here in Tenri, in 2002. Scholars, theologians, and intellectuals gathered at both events to make presentations about certain philosophies and theologies. Therefore, when the organizers of the Forum asked that I be one of the speakers, I declined, explaining that I am not the type to engage in academic matters. You see, just before birth, God had extracted a good portion of my original brain and saved it for when my brother, Saburo, was born five years later. Saburo is the scholar in the family. But after being convinced that this was not to be an academic gathering, I agreed to be a part of it. It was also a relief to have heard Saburo himself make a request at the opening ceremony that scholars are not to act scholarly. I would like to remind the scholars in the audience to please follow the rule.

But then came the three speakers that preceded me at this podium. All were fantastic speeches befitting this grand stage. I told my sister, Louise that I hated that she delivered such an articulate, moving, and powerful speech. I have to follow that!? And another thing: when told I was a plenary speaker, I went blank. You see, I didn't know what "plenary" meant. Even after looking it up in the dictionary, I kept mispronouncing it and saying, "planetary" address. Everything is going bad for me. So I beg this audience, be gentle with me.

Back in April, my wife, Kay, stood at this very podium to speak before a packed audience about her experiences and the activities she involves herself with which centers around community work. The speech was well received and, along with the showing of a video documentary of her life adding to the many other opportunities she has had in speaking to various groups, my wife has become somewhat of a celebrity. I tend to believe that the number of those who do not know Kay Morishita is very small. Subsequently, I am now

referred to as “Kay’s husband.” I have no name, no status, and sometimes, not even a personality. I am known simply as, “Kay’s husband.” Therefore, I would like to take this opportunity to quickly make an appeal to this audience at least, and sell myself, especially in light of the task at hand. Right about now, you might be asking, “What does Kay’s husband know about the topic of Tenrikyo and the community?”

Well, contrary to popular belief, I do have a name: it is Jiro James Morishita. I was born and raised in a small church located in Los Angeles, California. Due to the struggles of being raised in a Japanese home despite living in a Hispanic neighborhood, I wanted to leave my parents and the church to move far away. And so, at the age of 15, I left home alone to attend, of all places, Tenri High School, which is located just across the street from where we are. After high school, I attended a two-year seminary program called *Senshuka* (Junior Seminary).

Upon graduation, I returned home and obtained a Bachelor of Science degree in Social Work and Welfare at the California State University in Los Angeles. Among my internships, one was at a Christian-based social service agency called the Minority AIDS Project, which catered to the social and psychological needs of those afflicted with the HIV virus. After college, I was employed as a counselor at the Little Tokyo Service Center, another non-profit social service agency that serves the needs of the Japanese American community, especially those who are elderly and who speak little or no English. During my stint as a counselor, I was given training to become a low-income housing developer and thus became involved in the creation of housing for low and fixed-income elderly persons.

In 1991, I submitted my resignation to become a full-time Tenrikyo person. Such life began at the Mission Headquarters in Los Angeles as a live-in *seinen*. In 1993, I married the now-famous Kay Morishita and, together, we were dispatched to the Fresno Cultural Center, which is located about three hours drive north of Los Angeles. Finally, in 1996, I was given sanction to assume the head ministership of the small church that my parents had cared for over three decades. Today, with a famous woman at my side, we strive daily for the cause of spreading the joys of the teachings especially to those who live in the community where the church is a part.

As I mentioned, our church is in a predominantly Hispanic neighborhood

where Spanish is spoken more than is English. It is a very vibrant neighborhood and although I do not speak Spanish, I find comfort there. And so, my wife and I make an effort to root ourselves in this community of Hispanics, for I believe there is causality for us to be where we are. As church managers, we discuss various means to outreach to our community. My wife, by the way, began a neighborhood group called the Boyle Heights Neighbor's Organization, or BHNO. This group has grown over the years to become a force in the community, gaining the attention and support of the mayor's office, and where representatives from the city councilman's office, the city attorney's office and the Los Angeles Police Department, along with people of the community meet each month to discuss how to better the neighborhood. On many occasions, our church serves as a gathering place for the activities of this neighborhood group. But not all Tenrikyo churches have the ability or resource to do what we do.

Tenrikyo focuses a lot of its energy on performing the service and involving itself with internal activities. Therefore, the church's links in the community are probably its weakest aspect. Despite the realities, I believe involving ourselves directly with the heartbeat of the communities where the churches are located is an indispensable method in reaching those who are in need of the teachings. Assisting with the existing social programs, for instance, can become a vital conduit to the salvation of people.

This afternoon, there are five areas for consideration: "The Aged and the Afflicted," "Conflict and Violence in the Community," "Volunteer Work and the Community," "Bridging Cultural Gaps in the Church and Community," and "Tenrikyo Church and Other Religions in the Community." Each of these areas offers critical and important avenues to tap into and make connections. Based on my limited experiences and drawing mostly on the words and encouragements of my mentors, I would like to make some brief comments on each.

A few years ago, I was asked by a friend to help host a group of Japanese architects that were visiting Los Angeles. They were in L.A. to investigate the buildings of nursing homes and care facilities for the aged. At the time, I was unaware of the need for Japanese architects to travel all the way to the United States. I know now that the world is experiencing what is called population aging, or the shift in the distribution of a country or region's population

towards greater ages. It is especially apparent here in Japan, which, according to the United Nations, is one of the fastest aging countries in the world. Therefore, the architects wanted to see first hand the special features required of buildings that cared for the aged.

The source of population aging lies in two demographic phenomena: rising life expectancy and declining fertility. Indeed, most Tenrikyo church congregations are now made up primarily of elder persons. There is a great need for everyone to become keenly aware of all the issues surrounding population aging and how best we can be effective in salvation work.

There is a lady named Mrs. Haru who is now the oldest member of our church. She has been with us since the beginning and dedicates herself wholeheartedly to the church and its activities. I go to her home once a month to conduct the home service. At the conclusion of the service, we sit down and open the Ofudesaki and read a few pages. We then share thoughts on the verses. Some of the verses we might come across are,

If you are truly of a mind to save others single-heartedly,  
I shall firmly accept you, even if you say nothing.

Ofudesaki III:38

Ponder from your innermost heart to understand.  
Through saving others, you will be saved.

Ofudesaki III:47

Or this one:

To My sorrow, no matter how deeply you have pondered,  
you have no mind to save others.

Ofudesaki XII:90

Our discussion always leads to the topic of what salvation is and how to attain it. Mrs. Haru would always say, “Oh, but I am so old now. What can I possibly do to save someone?”

One thing I must mention here is that Mrs. Haru, who is a spry 82 year-old, is very sharp and has no problems with her hearing. She makes and

receives phone calls almost all day long, talking to her friends and relatives. In the course of these conversations, she injects the teachings and conveys her joys of faith. Subsequently, many call her for advise or simply just to talk. Her voice brings comfort to people. “You’re doing a wonderful job helping people. This is your way of saving others.” I tell her. Despite their age or physical wellbeing, the elderly seek salvation. But also, as in the case of Mrs. Haru, many who are advanced in age still desire to save others. This is a great inspiration for me. How, then, does this translate into what we as a church can do to assist in light of population aging? I would think a lot.

Some of you know Rev. Tomoharu Itakura, who was a bishop of the Mission Headquarters in America. I had many one-on-one discussions with Bishop Itakura on matters concerning the teachings. Once, I asked, “What is salvation? What does it mean to be saved in Tenrikyo?” He quickly responded, “Simply stated, the saved mind is one that can perceive the world in utter joy. This is the mind that has returned to the original, pristine state as it was created.” Ever since, I have used that definition to help others understand and especially for me to get there. Since helping others completely replace their minds and become the mind of joy is salvation, this is what we as Yoboku, or instruments of Oyasama, should dedicate ourselves in. Regardless of the well-being and age of an individual or how afflicted and sick one might be, there are many ways to assist those minds towards salvation, or joy.

Mrs. Haru, as I mentioned, lives alone and just a few blocks from the church. She refuses the offer of moving in with her daughter who lives in an area much safer and quieter. She occasionally complains about the neighbor’s loud parties that go late into the night. On some nights, gunshots can be heard and police helicopters noisily hover overhead. Despite it all, she prefers to stay so she can be close to the church. Such is the neighborhood where we live.

Several years ago, we had a problem with a small gang that loitered on the front steps of our church. About five or six gang members would gather, usually on the weekends, to smoke or drink and sometimes to do drugs. In the morning, I would find myself cleaning the rubbish they would leave from the night before. On several occasions, I confronted the young people and kindly ask that they leave. Each time, they would reluctantly go only to return with a spray can to graffiti our wall. Once, I invited the group into the church. I never noticed in the dark but once inside and in the light, I saw how bloodshot

their eyes were due to the drugs. I gave an explanation about the service altar and that we play the instruments as part of the service for salvation. “Woe! Trip out, ese!” That night, it seemed they became even higher upon seeing the shrines and the *misu* (bamboo screen) and the large drum.

After several weeks, I was able to finally talk one-on-one with the leader of this gang. I can't recall what his gang name was but his real name is George. I asked about his life and why he decided on a gang life. He was surprisingly open to my inquiries. He also told me that he had been expelled from school and that, if given another chance, he'd make the best of the opportunity. I told him, “be here tomorrow morning at eight and I'll try to get you back into school.” With a shake of the hands, we parted.

The next morning, as promised, he showed up at the door of our church. First, I took him to get breakfast and then to school. As we entered the campus, I saw that many students knew him and as we walked through the hallways, it seemed everyone was moving out of the way to make room for us to pass. I suppose it was a strange site to see a reputed gang member walking with an Asian dude. We made our way to the Principal's office and there I made a case to allow George back into school. I added that I would bear any and all responsibilities for his actions.

Despite my pleas, however, the Principal had long run out of patience or tolerance for George. I sensed that the Principal personally had gone through many episodes with him and there was no hope of George returning to school. I thanked the Principal and we left. I dropped George off at a street corner because he wouldn't tell me where he lived. George thanked me for the effort and he walked away, I never to see him again. From that day, he and his gang never bothered us, never to come near our church nor leave any markings. I can only wonder what George is doing now but I hope it is for the positive.

Our neighborhoods, our communities, and our world experience many and varied levels of conflicts. Some are beyond our help. What can we possibly do to ease the pain and loss of lives done in the name of war? But I think of how Oyasama and the early followers were, on many occasions, subjected to violence, incarceration, and even menaced by the chilling blades of swords. Countless missionaries throughout the church's history were tormented and physically ridiculed. Today, we are free of such persecution. At our church, we conduct the service openly and spiritedly, as do all Tenrikyo churches, just

as God taught. Early Tenrikyo was a target for violence and persecution but today, we should be a means to ease and eliminate violence and conflict. I believe it can be done.

It is clearly stated in the Ofudesaki:

What do you think this path is?

It is the true path that will settle this world.

Ofudesaki VI:4

Some of you know that I was a target of a shooting that kept me in the hospital for a whole month. Although the shooter was never found, the police assume it was a member of a gang. At the time, many people preached to me the spiritual and philosophical reasons for my being shot. But one person's take especially stood out.

It was Rev. Yoshiaki Uno, who was the chief of the then America I Section of the Overseas Mission Department. He said, "Had you been engaged in an effort to go out and talk with the gangs, become their friend, and develop a trusted relationship with them, you would have never been shot." At the time, I was dumbfounded and couldn't find words in return. My only thought at the time was, "This man has no idea how crazy and illogical the gang culture is. There was no way I could have become a 'trusted friend!'" But now, I finally matured to realize what the intent of his words was. Just as my experience with George, we can certainly cause change and bring calm and peace to a situation with the teachings.

Along with the gangs that operate in our neighborhood come the graffiti and tagging of anything that can be marked to display a gang's name. With the problems associated with graffiti comes the blight of a neighborhood. Cleaning the streets and painting over graffiti has become an almost daily activity. Indeed, doing *hinokishin* as a group usually means cleaning the streets or other public areas such as parks and cemeteries. In this way, the church engages in what others might refer to as volunteer work. I think the Tenrikyo church is very good at it: we do activities that look like volunteer work but we call it *hinokishin*. This is a good thing and perhaps one of our stronger suits when speaking of our efforts to go into the community.

However, as we busy ourselves in such action, we tend to forget why we do it

in the first place. It goes without saying that our actions arise from our gratitude for the limitless blessings shown each and every day and at every moment of our existence due to the working of the Origin. Furthermore, we are afforded an opportunity to experience and express joy. That joy could only be translated into action. This is *binokishin*. This is entirely different from the intent to merely do good works or volunteer work.

During my tenure as chairman of the Young Men's Association, we invited Rev. Chuichi Fukaya, head minister of the Yamatoyoki Branch Church, as a guest speaker to one of our functions. In a casual conversation with some of our members, we brought up the fact that, as one of our activities, we were helping the homeless at a mission in skid row. Rev. Fukaya, in a calm and nonchalant manner, said, "That's like masturbation! You shouldn't involve yourself with an activity that only makes you feel good." The guys that heard this coming from his mouth were in utter shock. One of the guys told me later that he was about to punch the good reverend. I confessed that I was about ready to take him down myself. Fortunately, before any of us could hurt him, Rev. Fukaya continued to explain that we are all in the business of saving others. Merely giving a handout to someone does not lead to his or her salvation. He was right. In the past, I have invited several people to live at my church because they had nowhere else to go. Some were very easy to manage, others not so. But looking back, I cannot say that a single one of them was saved. I was satisfied only of taking them in. In other words, I felt good thinking I was doing good.

Our actions are based on and arise from the spirit of *binokishin*, the spirit of gratefulness and bliss to the Parent. Yes, let us join hands with people in our community and do well for the whole, for society, but bear in mind the spirit. More, importantly, we must then impart that spirit to others. I found the following definition for community on an Internet encyclopedia:

The word community commonly refers to human communities that share an environment. What characterize a community are the interaction of such things as intent, belief, resources, preferences, needs, risks, and a multitude of other conditions affecting the degree of adhesion. The definitive driver of community is that all individual subjects in the mix have something in common.

What a nice explanation. The last sentence is worth repeating: “the definitive driver of community is that all individual subjects in the mix have something in common.”

In reference to the local community where a Tenrikyo church exists, I believe that the one common thing would have to be the joyous and happy life to be shared by all. The church is characterized as a *tasuke dojo*, or a place for salvation to occur. It is also a model of the Joyous Life. Therefore, wherever the church might be located, it should be known by the neighbors that it is a place where the service is conducted for salvation and where the Joyous Life is practiced. A church is said to be an active one if it is conveying this ideal outward to the community. This is the ultimate embodiment of a Tenrikyo church.

Much has been said and much more will continue to be said about the manner in which we do the service. Not only does the religious ritual involve such scrutiny, as Rev. Okazaki pointed out in his talk yesterday, there are only two head ministers who are not Asian and the rest are mostly Japanese. The church, therefore, has a natural leaning towards Japan and its culture and traditions. This is reflected in everything from the manner in which the teachings are conveyed to the food that is served after the service.

I had an experience at my church that saddened me greatly. Among the hundreds, if not thousands of English pamphlets our members have passed out over the years, not a single one has brought anyone to become a Yoboku. However, one day in the midst of a monthly service, I, as were all the performers, were engaged in a spirited service. I remember I was one of the dancers. As we made a turn somewhere in Song Five, I noticed a middle-aged gentleman had come in to sit in the back of the *shinden* (worship hall). I also noticed that in his hand was one of the pamphlets we had passed out. My spirited dance became even more spirited, as thoughts of talking to the gentleman of his reasons for coming began to occupy my mind. This was at a time when we had barely enough members to fill all the positions for the service, so there was no one to welcome and talk to the gentleman. Therefore, I couldn't wait for the service to be over. But just a few minutes later, on a subsequent turn, the seat the man had occupied just a moment ago was now empty. He left, never to return.

For a while, I could only imagine what was going through his mind upon

seeing and hearing the service, one which was done in a foreign language. It must have been a shock to him, since the pamphlet only explained about the “Joyous Life World,” and of “Universal Salvation.” From that day on, I began to point out all the things “wrong” with the service, the church, the rituals, and the traditions that, in my mind, hindered the mission. I remember complaining to someone, “Even the dust that I clean from the altar each morning is Japanese!”

However, as with many things, my viewpoint of the service has changed. Through the years of conducting the service each month, and having given opportunities to hear many and various comments made about it, I believe that we should concern ourselves with the significance of the service and not so much on how it looks.

I go each month to the home of a Mexican American family who has been with the church for more than twenty years. The home shrine began with Arthur, who has since passed away, and is now in the care of his son and his family. Arthur would look forward to the service and especially the dance. Since Rev. Okazaki demonstrated the Yorozuyo yesterday in his talk, can I do the same? It is a bit different but this is how Arthur dance and sang. (demonstration). Upon the conclusion of the dance, he would always say, “Boy, that was a good service! I feel spirited!” Arthur did not understand Japanese nor did he care to learn. Today, his son, Warren along with his wife and kids, partake in the service with similar excitement.

Ever since I can remember, I have been a part of the monthly service wearing the traditional service kimono. My mother tailor-made small-sized service garments for us children and we were required to perform because of the lack of members. The children that come to our church today are now using those small kimonos. The last names of some of these kids are Villanueva, and Mendoza, Feria, and Hernandez. They think it’s “cool” to wear the *montsuki* (crested formal garment). These children look forward to performing the service along side the adults. As the head minister, I think my biggest job is to point out and emphasize the importance of the service to those who perform, regardless of whether they are young or old.

Four years ago, our church decided to expand the worship hall because it had become too small for our growing congregation. At that time, I announced to them, “I believe this will be a good time to discuss any changes you would

like to see happen. If you have any ideas or thoughts, please voice them and let us discuss its possibilities.” I had thought someone would bring up the issue of the service garment; that we should wear *happi* or something simpler. To my surprise, not one person brought up anything. And so, last week today, we conducted another wonderful monthly service, *montsuki* and all.

Recently, a lady named Ellie had started to come each month. She was a member of my wife’s pilgrimage group in April. I asked Ellie what was the best part of the trip. She said there were too many to single out just one. But she did say that she was deeply impressed with the fact that Tenrikyo maintains its identity and its traditions. This is merely one person’s viewpoint but a very valid one. Ellie’s comment also tells me that there are yet many issues to take into consideration when discussing the cultural gaps that exist between the church and the community it serves.

I am a part of a gathering called the Boyle Heights Clergy Group. It is made up of leaders and representatives from the various churches that are located in the Boyle Heights neighborhood where I live. Christians, Catholics, Seven Day Adventists, Rishokoseikai, and Nichiren Buddhism are some. Upon the formation of the group, one of the first things we did was to visit each member’s church. I hosted this group when they came to the mission headquarters. Members were thoroughly impressed with the teachings, the *shinden*, and the facilities. This group truly appreciated our traditions. I must say, I was quite proud of what we had to show.

The Clergy Group was started in response to the 9/11 terror attacks. In the east coast, the religious community banded together to offer help and care where it was needed and was instrumental in the spiritual and psychological healing of those affected. Realizing the need to anticipate for such disasters, this group was born. Thus, much of our discussion focus on identifying the resources of each church and how to pool such resource in the event it is needed. When talk of resources come up, I realize how inadequate the Tenrikyo church is. “So, what does your church have in terms of the care for the elderly? What about a gang task force? Is there an on-staff volunteer coordinator? In what area of community outreach do you emphasize? Huh? Huh? Huh?!”

Our friends in the religious community have their respective beliefs and means for salvation. They may not necessarily be the targets of our missionary

effort. What is important in our association with other religions is to learn from their experiences by engaging in dialogue and sharing ideas for a more effective betterment of the world. In my case, I also use my time with other religions to self-reflect on my own beliefs.

In 1848, Oyasama began to teach young girls how to sew. This was in accord with the intentions of God to have Her prove that She was neither possessed by an evil spirit nor bereft of reason. About the same time, Her son, Shuji, opened a private school in his house and taught reading and writing to some of the youngsters of the village. Furthermore, according to the wishes of God the Parent, all the members of the Nakayama family wore cotton *montsuki*, a crested formal garment, even when they went out to the fields. The *montsuki* may be likened to the tuxedo of today. As a result, people in the neighboring villages called them by the nickname “*Montsuki-san* of Shoyashiki Village” In particular, the sight of Shuji walking around the countryside, selling vegetables and firewood, attracted people’s attention and endeared him to the villagers, who called him “*Montsuki-san, Montsuki-san.*”

I become somewhat emotional when I begin to imagine this man named Shuji, the son of Oyasama, who stood by his Mother despite the incredible hardships and torment brought onto the family. He walked the narrow dirt roads in and around the village where today stands magnificent buildings such as this one. I imagine many probably looked forward to seeing him each day. I can see the smile on Shuji’s face as the locals endeared him for his wearing of a formal garment.

Indeed, what Oyasama, Shuji, and the family members did was to become a part of their community, to become a permanent fabric of society. Up to that point, they were mocked and ridiculed but with firm resolve and whole-hearted devotion to the words of God, broke through the mistrust and hatred to finally, along with the Grant of Safe Childbirth, open the floodgates for people to walk the path to salvation and joyousness.

All who are gathered here have differing and unique talents and temperaments. We have our own experiences that drive who and what we are today. Certainly, we are born and raised in differing environments. Therefore, as we come together to talk about the church and the ties to the community, ideas and answers to particular questions may be as varied as the number of people here. Not everyone may have an interest in assisting the elderly or

the afflicted, and that working with children better suits them. Some are well equipped to deal with violence and to defuse conflicts while many others are eager and willing to take part in volunteer works to help a cause for the betterment of their community. I believe there is plenty of room to discuss and consider the changes needed to bridge certain cultural gaps that exist in a church that was nurtured and developed here in Japan. I especially look forward to what will transpire from these talks. Then the need to connect with other religious groups that operate alongside the Tenrikyo church is another critical area. But then, not everyone might be so concerned.

Whatever your interests and persuasions, there is no question we must understand the need to reach out into our communities, determine what we can do individually or collectively to be a part of the whole, and at the same time carry firmly the teachings in our hearts as the driving force to ultimately cause salvation.

Yes, salvation of people is the business at hand. Our entire being should be about how to make salvation happen. Again, referring back to the very simple and concrete definition provided by Bishop Itakura, salvation is to bring about a total transformation of an individual's mind to a mind that brilliantly expresses and experiences pure joy, just as it was meant. Therefore, when taking part in making connections with the community and assisting and helping other members of that community, the spirit to cause salvation to occur should be inherent in our actions. This requires sincerity and dedication.

Bishop Toyoo Tsuji, in a talk delivered earlier this year, stated the following:

When considering the actions between *nioigake*, or spreading the fragrance, and that of salvation work, I define *nioigake* to be the advertising of the teachings. That is, we merely express our joys of faith to others just as a billboard. It is, in a sense, a very passive stance. Salvation, on the other hand, is the actual sale of the product. We have to have people purchase the product that we advertise. In order for the product to be purchased, we must go out and proactively make the sale. We may be good at advertising but we are lacking when it comes to making the final sale.

Indeed, many Tenrikyo people concern themselves with community works

and the helping of others. But if the mind to save others is not present, then we are merely social workers, as Mr. John Lewis often points out. We do not need any more social workers or counselors. We must realize the responsibilities of being a Yoboku and administrating the Sazuke. And in the case of today's topic, this can be done through our ties with the local community.

Naturally, we have differing and varied levels of understanding of the teachings and this directly correlates to the confidence we have of conveying them to others. That is why I chose the title: Connecting with the Teachings, Connecting with the Community. It is critical that we be confident of our personal faith and belief in the teachings before sharing it with others. The former Shinbashira often said, "If you have a bad smell, don't bother going out. Work to correct the odor and be able to sprinkle the good fragrance of the teachings."

The second Shinbashira encouraged us in the following manner:

From the point of view of the nature of things, we cannot impart the path to others without ourselves first seeking it. In terms of Truth, if the joy of faith were not present within us, it would be impossible for it to have any outward effect, exert any influence on others, or convey any blessings to anyone. From the perspective of our life of faith, therefore, it is of primary importance for us to first let our mind fully receive joy.

June 28, 1958

I take this to mean that we should study the Scriptures, namely the Truth of Origin, practice the teachings, and find and exude our joy.

In preparation of our discussions this afternoon, I would like to close my talk with the following Osashizu:

Unite your minds and construct a path of hope. You must reflect it to the world so that the world will be convinced that it is the true path to follow.

Osashizu, September 6, 1902

May your heart always be One with God's. Thank you.

## The Aging World

Audrey Suga-Nakagawa

(Ms. Suga-Nakagawa is the owner of ASN Consulting Services specializing in helping organizations develop new services and products for aging consumers)

### The Aging World

Presented by:  
Audrey Suga-Nakagawa, MPH

#### Growth Rate of World Population Accelerating

➤ 464 Million People over age 65 in 2004  
(10.1 million increase from 2003)

Median age in Developed Countries:  
32 years old (2004)

Japan and Italy's Median Age:  
52 years old (2030)

### Who are the Aged?

- People age 65 years and older
- Young-Old: 65-74 years
- Middle-Old: 75-80 years
- Oldest-Old: 80+

Oldest-Old - fastest growing cohort among the Aged. 40% of all older Japanese are expected to be 80 years old by 2030.

#### World's Oldest Nations Percent of 65 years and older (2004)

➤ Italy	19.1	➤ Portugal	16.9
➤ Japan	19.0	➤ Estonia	16.5
➤ Greece	18.6	➤ France	16.4
➤ Germany	18.3	➤ Croatia	16.4
➤ Spain	17.6	➤ Austria	16.0
➤ Sweden	17.3	➤ Latvia	15.8
➤ Belgium	17.3	➤ U.K.	15.7
➤ Bulgaria	17.1	➤ U.S.A.	12.4

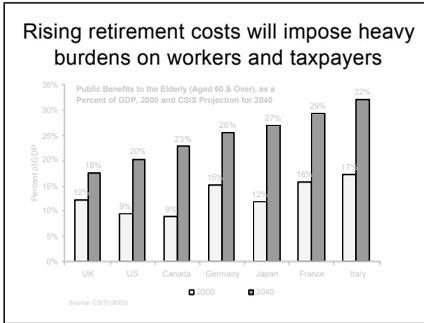
### Life Expectancy (2003)

- Highest in World: Japan at 82 y.o.
- Other leading countries: Australia, Canada, Italy, Iceland, Sweden, and Switzerland at 79 y.o.
- U.S.A: 76-78 y.o.
- Scientists believe human life span can reach 120 years in age.

### Three Challenges for today's Developed countries

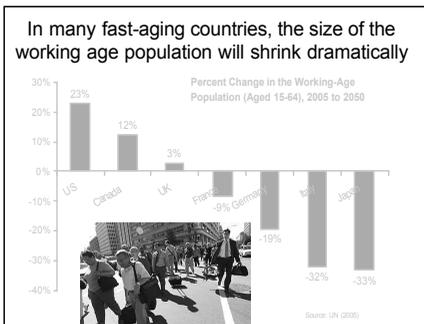
❑ **the FISCAL challenge**  
rising retirement costs





### Three challenges for today's DEVELOPED countries

- ❑ **the FISCAL challenge**  
a rising retirement costs
- ❑ **the LABOR challenge**  
a graying and shrinking workforce



### Three challenges for today's DEVELOPED countries

- ❑ **the FISCAL challenge**  
rising retirement costs
- ❑ **the LABOR challenge**  
an aging and shrinking workforce
- ❑ **the POLITICAL challenge**  
a graying electorate

### Impact On Families

- Sandwich Generation
- Women in Work Force
- Smaller Households
- Financial Challenges
- Housing
- Caregiver's Stress

### Tenrikyo's Views and Role

- Human Life Span preordained to 115 y.o.
- Our Bodies are lent to us by God
- One World, One Family
- Embraces Family Relationships  
Husband-Wife; Parent-Child

### Joyous Life = Successful Aging

- God created human beings to live a Joyous Life
- Successful Aging: Maximizes Desired Outcomes, minimizes Undesired Ones.

### Support The Family Unit

- Strengthen family relationships
- Promote Intergenerational relationships
- Support our aging community

"It takes a village to raise a child,.... and care for an older adult".

### Community Support

- Friendly Neighbor Visits
- Chore Services
- Escort/Transportation
- Meals on Wheels
- Adult Day Care Centers
- Companionships
- Respite Services
- Home Care Services
- Environment Adaptations
- Exercise and Recreation Classes
- Life Skills/Education Classes

### Older Adults – Valuable Resources

- Grandparents: Primary and secondary child care providers
- Volunteers in community
- Advisors, Consultants in Businesses and NonProfit World
- Older Workers in the Work Force
- Historians and Keepers of Knowledge
- Ties to our past cultural values and arts

### Baby Boomers Turn 65 in 2011

- Not our grandparents of yesteryear
- Wealthiest, and most educated cohort
- Impact on our businesses, education, families and health care
- Changing expectations, new opportunities

### Conclusion

Aging is not merely a matter of accumulating years.....

Its about adding Life to years, not years to Life. Live Joyously!

## Helping Those with Physical Problems in Our Community

Setsumi Saltman

(Ms. Saltman is an administrator for Kaiser Clinic and resides in Honolulu, USA)

### **Tenrikyo Views on Illness and Rebirth**

- The human body is a thing lent, a thing borrowed from God; the mind alone is yours
- The human body is kept alive by the providence of God the Parent and the symptoms of illness appear if the balance of God's providence is lost
- The origin of illness lies in our minds
- Life is the state in which we live with the body; death is the state in which "God is embracing us closely". What lies consistently between life and death is the soul
- We do not die instead our bodies are always being born and reborn
- Although we do not say that we are ill unless we notice something abnormal, we already have a chronic illness of mind before we notice symptom of illness

### **Tenrikyo Views on Salvation, Doctors and Medicine**

- It is important to understand the distinction between curing by doctors and medicine, and salvation by religion
- Medical science alone cannot be expected to solve all problems of disease; the fact that we die
- For human beings there is nothing that should be called illness. But no one knows the truth of the creation of this world.  
"To make this known to you, I have begun doctors and medicine as a means of weeding and fertilizing."

### **Salvation, Doctors and Medicine continued...**

- Salvation from illness, doctors and medicine exist only because of one purpose; we must understand the truth of human creation and we must let that truth be known to those who do not know it
- Because our minds are free, the possibility of salvation is unlimited. Concerning our bodies, however, salvation is completely in God's hands
- It is possible for us to live a joyous life through the experiences of old age, illness and death

### Evolution of Medicine



- 5th and 4th century B.C.: Hippocrates attempted to record medical experiences for future reference and considered to be the father of medicine
- Prior to 19th century: God and the order of the universe were considered "first causes of illness"
  - Fatalistic view where the sick were no longer in control of their lives
  - Charitable institutions were inspired by a religious vision
- 1700s: Disease is no longer considered exclusively sent from Gods
  - Air, climate and season were seen as primary causes
- 1960s: Recovery is a primary goal of medical care
  - Discoveries of vaccines and antibiotics
  - Sick person is entitled to medical care
  - Obedience to the doctor and adherence to medical treatment

### Evolution of Medicine continued...



- Today: Illnesses generated by a way of life; technological advancement in medical care
  - Diet, environment, personal behavior, work contribute to illnesses
  - Longer life span; prevalence of chronic illnesses
  - Overuse of medication and conspicuous consumption by health-care users
  - Health care spending continues to rise at the fastest rate in our history
  - 2004 total spending 1.9 Trillion dollars or \$6,280 per person (16% gross domestic product)

### Alternative Medicine: Growing part of healthcare in the U.S.



- Medical practitioners agree that there is a spiritual dimension in healing
- The mind can have both negative and positive influence on the body
- Studies show that prayer can contribute to healing. Prayer has been shown to decrease metabolism, heart and respiration rates, and to slow brain waves.
- Others believe that when one is the recipient of another's prayers and realizes such, this realization helps stimulate the immune and endocrine systems. Levine, 1996
- Recognition that emotion, motivation, and attitude are central in both health and disease

### Alternative Medicine continued...

- Disease producing factors include: stress, despair, unconscious fears, and spiritual emptiness that can lead to feelings of isolation, anxiety, guilt and rage
- Environments conducive to healing include laughter, music, love, forgiveness and acceptance all coming after release of resentment, conflict and despair. Dora Kunz, 1995
- Hospitals and clinics are incorporating behavioral medicine specialists and healing touch therapies in their daily practice

### Challenges to doing Salvation Work

- Perception that American culture values individual freedom; that we should refrain from pushing our views onto others
  - Difficult to go door to door to offer prayers and share the teachings
  - Cultural barriers of Tenrikyo
  - Hesitate to offer the Sazuke and share religious beliefs with friends because we assume they have their own religious beliefs



### Challenges continued...

- Hospitals only allow ministers from the same religion to pray for patients
- Difficult to share religious beliefs in the workplace due to rights of employees
- Lack of time to do salvation work due to work, family, and social obligations
- Hesitation due to lack of confidence in administering the Sazuke and sharing the teachings with others
- Society's reliance on technology to treat illness



### Overcoming Challenges

- Start with ourselves, understand the truth of origin and the role of the Yoboku
- Support the minister by nurturing and administering the Sazuke to other church members
- Nurture relationships so that we can offer the Sazuke when a person is ill
- Administer the Sazuke to our own family members
- Seize every opportunity to offer Sazuke to a person who is ill and prior to any procedure
- Perform the Salvation Service and pray for those who are ill



### Yoboku: Developing oneself

- Making sincere efforts for the salvation of people suffering from illness is supreme mission
- “The mind of saving others is the real truth of sincerity alone and, by this truth of saving others, you are saved.
- “All people of the whole world are equally brothers and sisters. There is no one who is an utter stranger.”

### Yoboku: Meaning of Sazuke

- God the Parent initiated the way of salvation of the body with the Sazuke
- How the mind is used each and every day is most important for one who has received Sazuke
- “I shall let you work when I approve of your mind, since one single man can easily rival a myriad by virtue of his mind. For I, the Omnipotent, ride on your mind and work through it, if only I find you unshakably sincere.”

Osashizu, October 2, 1898



### Yoboku: Sharing the Teachings

- “The human body is a thing lent, a thing borrowed from God; the mind alone is yours.”  
Osashizu, June 1, 1889
- We are sustained and nourished by God at all hours of the day and night
- It entirely depends upon the way we use our minds whether we are allowed to enjoy the free functioning of our bodies or lose the freedom
- It is important to sweep away mental dust  
“If only you have finished the sweeping of your mental dust, I will work remarkable salvation.”

### Yoboku: Salvation Service

- The Salvation Service is a service through which any prayer will be heard.
- “My salvation is not only to cure illness, but I intend it to be a remarkable salvation.
- “What do you think this salvation is? I will protect you from falling ill, dying, or becoming weak.”  
Ofudesaki, XVII, 52-53
- “Any and every salvation shall be accomplished by the Service, if only you do just as I, Tsukihi, say



### Yoboku: Joyous Life

- When we dedicate each day to the cause of saving others, our lives overflow with joy springing from the bottom of our hearts. In such a life we dwell day and night in the warm bosom of God the Parent, with the quiet assurance that whoever saves others will be saved.
- If we live each day with such joyful minds, we shall find true happiness



## Section Summary Report

Organizer: Owen Nakao

Our two speakers, Audrey Suga-Nakagawa and Setsumi Saltman, described the issues relating to the projected elderly population growth, how our Tenrikyo teachings guide our work, and possible responses to these needs.

In the discussion that followed, we discussed how Tenrikyo churches are helping the aged and ill:

- Assisting a few hours a week at the home of elderly members
- Transporting elderly members to church services
- Assisting an elderly person overwhelmed with paperwork

In the future, Tenrikyo churches could do more:

- Provide care-giving training to members
- Give ministers training so they can provide information about social services available to the sick and elderly (many government and non-profit groups are willing to make presentations to churches)
- Use web-based resources to track resources in your community

At the end stages of life, Yoboku can:

- Offer the ill person the Sazuke
- Provide emotional support to the family in the hospital
- Sometimes it's better not to hang around
- Letters are also helpful
- Help family members deal with closure; explain the Tenrikyo teachings with respect to dying

Health care workers cannot directly administer the Sazuke, but can through acts of sincerity help spread the fragrance by:

- spending an extra 5-10 minutes with the person who is ill
- bringing food to an isolated person without family support
- saying a quiet prayer on your own for the person

Finally, there was group agreement that there is a "gap" in information. We need more information and discussion in English to relate the instruments used in the Truth of Origin to specific illnesses. This may help with salvation work.

## Educational Information on the Dangers of Methamphetamine Abuse

Glenn Honda

(Rev. Honda is the head minister of Tenrikyo North Honolulu Church)

Looking abroad toward the Middle-Eastern countries, mainly Iraq and Iran, there is continued daily violence where people refuse to live in peace. Newspapers and television news broadcasts the violence in these countries everyday reporting suicide bombings, kidnappings, executions and decapitation of hostages, etc. The horrific events of September 11, 2001 seem to indicate that this brand of mayhem has arrived on American soil.

Within our communities, however, we see violence in a different level. In some neighborhoods we hear gun-shots almost daily as gangs compete for their "turf," in possible drug wars. Domestic violence problems also arise from drug usage.

A church in Los Angeles had recently reported that on June 26, 2006 at about 11p.m. there was gunfire outside of their church with a bullet entering the front door and another in the kitchen . . . striking the rice cooker. Police later informed the church that a man in a white Silverado was the person being shot at and the church just happened to be in the way or back ground, and this wasn't gang related.

Wow... is this good news or what? The shooting wasn't gang related ... and the church just happened to be in the way of fire . . . Nobody hurt . . . only a rice cooker! The problem is why was this man being shot at? Not gang-related? Great! Drugs . . . maybe? This recent shooting may not be gang or drug-related, but the illegal use of drugs is a major problem in our neighborhoods that has reached, or about to reach epidemic heights!

Heroin, crack, cocaine has been around our neighborhood for many decades, but this fairly new drug called Crystal Methamphetamine, or "Ice," has taken hold in many places of our society, wreaking havoc and literally destroying families, dreams and hopes.

Violence in our communities:

Homicides, rapes, robberies, assaults, elderly abuse, spouse abuse, child

abuse, and substance abuse are some of the criminal behaviors that our communities have to deal with on a daily basis. For today's lecture I will focus on substance abuse as it includes all of the violent crimes just listed. Substance abuse... mainly "ice" addiction and its inherent violence is fast becoming an epidemic in our societies both locally and abroad.

Crystal Methamphetamine, "Ice":

"Ice" is a highly addictive central nervous system stimulant that can be made with over the counter ingredients from drug and hardware stores.

THREE MAIN INGREDIENTS:

1. PSEUDOEPHEDRINE (active ingredient found in Sudafed)
2. IODINE CRYSTALS (iodine tincture found in local drug stores)
3. RED PHOSPHORUS (found on the match box strikers)

Meth Labs:

Within a day, a small methamphetamine lab can be set up in the home, with a few thousand dollars' worth of over-the-counter chemicals and glassware. Unlike cocaine, which is a plant derivative and requires careful and hidden cultivation, with seemingly easy pathway to "ice" makes it a popular, but deadly, choice. "Ice" can be taken by snorting, injecting, consuming and smoking. Smoking appears to be the favored way, as it produces a quick and effective "high."

Street names of Crystal Methamphetamine:

"Metamphetamine has many street names; it was known as crank, speed, meth, glass, ice, crystal, Tina for purer forms, or as less-pure crystalline powder termed crank or speed, and in rock form as tweak, dope, or raw. (in Hawaii, the slang term 'batu' is often used) Parts of North Texas use the name 'glory', named for the 'glorious' feeling experienced during a first or good high. In New Zealand, the term 'P' is used. 'Crystal meth' is the crystalline form of metamphetamine. 'TIK' as the drug is referred to in South Africa has spread like an epidemic not previously witnessed with any other substance abuse."  
\*([encyclopedia.thefreedictionary.com/Crystal+meth](http://encyclopedia.thefreedictionary.com/Crystal+meth))

Where does "ice" come from?

Crystal Methamphetamine comes from all over the world. It comes from Korea, Japan, China, Philippines, Mexico, local drug labs, wherever and whenever.

Typical American dealer:

Michael allegedly imported 1,000 pounds of Crystal Methamphetamine with a street value of over \$25 million dollars. “He was a typical American drug dealer,” said Assistant U.S. Attorney Ken Sorenson, who was part of the “Vegas Ice” investigation that resulted in the conviction of Schulze and seven of his associates. “He threw money around like crazy.” (Rick Daysog, Starbulletin) Michael is serving 30 years in a Federal penitentiary for his drug dealings.

Physical Effects:

“Ice” is known to affect the brain resulting in increased pressure, increase in heart rate, dilated pupils, blurred vision, dry mouth, increased breathing rate, and increased level of activity. It is also known to give the user the feeling of excitement, euphoria, and decreased appetite.

This drug has a unique, horrific quality. In an interview, Stephan Jenkins, the singer in the band Third Eye Blind, said that methamphetamine makes you feel “bright and shiny.” It also makes you paranoid, incoherent, and both destructive and pathetically and relentlessly self-destructive. Then you will do unconscionable things in order to feel bright and shiny again. (David Sheff, “My Addicted Son.” *New York Times Magazine*, February 6, 2005, p44)

Continued “ice” use will lead to serious health problems, with poor hygiene and general self-care. The body continues to be ravaged by the use of this drug causing infrequent bathing increases the chance for minor skin rashes or irritations. Tooth loss and gum infections (“meth mouth”) occur in many of the “ice” users from lack of oral hygiene and residual effects of the drug from smoking or snorting.

Addictive and Dangerous:

Adam was arrested for allegedly shooting a taxi driver and a couple looking at the scenery from a scenic stop on Punchbowl, a landmark mountain in Honolulu, Hawaii. Prior to this massacre, Adam had threatened and abused his mother as to where she got a temporary restraining order (TRO) in fear of her

life and also her three daughters lives. He will be brought to trial shortly.

Guy M. was a young, sharp trial lawyer who rose quickly to head the narcotics division of the Honolulu Prosecutor's Office, according to friends and colleagues. But quietly, Guy M. started smoking "ice" methamphetamine in crystalline form that users say delivers an immediate, intense rush of pleasure and power. It started as a social thing, friends say, but then it took control. In 1998, Guy M. was given a three-month prison sentence and a \$10,000 fine for selling less than a gram of ice to an informant. He lost his home, car and license to practice law. Guy M's fall shows how ice or batu, a wickedly addictive and widely available drug, steals control of people's minds and lives regardless of socioeconomic status." (Sally Apgar, Starbulletin)

"Convicted murderer Frank J. says he began using crystal methamphetamine as an inmate at Halawa Prison. At that time, Frank J. was serving a five-year sentence for a 1990 assault of an elderly woman walking along the Ala Wai Canal. Less than nine months after he was released, Frank J. killed an elderly female resident on June 9, 1997. This elderly female was on an early-morning walk when Frank J. beat her to death and left her body in a dumpster at Leilehua High School. He spent the previous night smoking "ice" and crack cocaine and drinking."

"When I was released from prison in 1996, I was an addict," Frank J. wrote from prison in a letter to the Star-Bulletin. "I couldn't get off, I kept going back to it. It was the only way I could handle the outside." (Craig Gima, Starbulletin)

Back in 1992 I met a painter named Brian. I was about to eat lunch at a fast food restaurant called ZIPPY'S when I saw Brian and a female (later to be known as his wife) in white painters overalls that were partially splattered with paint. The eaves of my church needed paint so I approached them and asked if they did small jobs. They were a nice friendly couple and soon I would be guiding them to my church so they could give me an estimate. Being satisfied with the estimate, I gave them the job to paint the church eaves. They came back the next day to paint the eaves and did a great job. I thanked them, gave them their money and thought of using them again when I needed painting done. A very nice and humble couple... I thought.

About two or three months later, while eating breakfast and reading the *Honolulu Advertiser Newspaper*, I was shocked to read that Brian was arrested for

killing his neighbor . . . an elderly female. He allegedly was burglarizing this house when the owner confronted him. After a brief struggle, Brian strangled this lady and fled. He was trying to steal money to support his drug habit, the news article read. Brian was found guilty for Burglary 1, Murder 1 and Theft 3 and was sentenced to life imprisonment.

Mark K. had a Crystal Meth addiction and was trying to get money from his dad to purchase the drug. His dad refused to give him money and during an argument, Mark K. murdered his own dad with a hatchet. He also critically wounded his mother. After realizing his horrific killing of his dad, he turned himself in to the police.

Other violent crimes:

I am sure that many of you had experienced or read about violent drug related crimes in your own neighborhood. If “ice” can lead to such addictive, aggressive and violent behaviors, why do people take this drug? There are no short “because” answers to this problem. It deals with a long list of whys like: curiosity, peer pressure, social pressures, domestic problems, work problems, and etc.

So, what’s the answer?

This is a really tough question. There are no simple remedies to this Crystal Methamphetamine epidemic problem, which dates back several decades. Law enforcement agencies have been relentlessly trying to bring this epidemic under control. We should get involved in our neighborhoods at the first sign of drug related problems and support the law enforcement agencies by reporting suspicious activities.

We need to raise the level of awareness in our communities by providing information on the:

Extremely addictive nature of “ice.”

Destructive and violent behavior of the user/addict.

Harmful long-term effects on the body, which will lead to premature death.

If you sever the head of a centipede, it will wiggle for a while and eventually die. Maybe if we can sever the incoming trafficking of illegal drugs, hopefully

there will be no illegal drugs for other people to try and become addicted. Those who are addicted hopefully will “wean” out and become useful citizens again. This might be a dream but our law enforcement people, I believe, are doing their best to “sever the heads” of drug trafficking.

We should be concerned as this epidemic may be reaching irreversible proportions. We should get more involved in identifying “ice” manufacturers, by noticing empty chemical containers, strong smell of lacquer thinners or fingernail polish coming from our neighbors, telltale chemically-burnt lawn or bushes, and other drug residuals.

Vincent Kwon, a former drug addict of over 15 years, is making a difference. After stopping the use of “Ice,” he had a hard time finding a job, so with the help of his church, he started a Korean lunch diner. He pledged to hire only former addicts. To this date he has two former addicts working for him. (Mary Vorsino, Honolulu Advertiser)

I will conclude by leaving with you this quote from our Ofudesaki.

All human bodies are things lent by God.  
With what thought are you using them?

Ofudesaki III:41

## Conflict as an Opportunity for Our Spiritual Growth

Yoshimichi Iwamoto

(Mr. Iwamoto is a high school counselor in Osaka and successor to Tenrikyo Asahisan Church)

Good afternoon to all of you. I am Yoshimichi Iwamoto from Tenrikyo Minami Grand Church and currently, I am a part-time high school counselor in Osaka.

### We are Uniquely Different

We often encounter various types of conflicts in our daily lives. For example, in a family, we might have a conflict between husband and wife, a mother-in-law and her daughter-in-law, parents and children, and brothers and sisters. In this way, conflicts exist anywhere like at schools, at companies, or even at churches. We can hardly find any relationship with no conflict. In the Ofudesaki, Oyasama taught us,

Even between parent and child, husband and wife, and  
brothers and sisters: their minds all differ from one another.

Ofudesaki V:8

Since there are no two individuals who share the exact same mind, there is no wonder that every relationship has potential conflicts.

### Conflict as a Chance for Spiritual Growth

We may associate conflict with negative consequences like divorce, war, or violence, but conflict might be an opportunity for our spiritual growth. Psychologist Dr. David G. Myers wrote in his book *Social Psychology* that, “A relationship or an organization without conflict is probably apathetic. Conflict signifies involvement, commitment, and caring. If understood, if recognized, it can stimulate renewed and improved human relation. Without conflict, people seldom face and resolve their problems” (Myers, 1999).

Conflict is also one of the essential elements for our identity development during adolescence. During childhood, parents repeatedly teach their children

their own values and children take parents' values as their own, without any doubt. However, as children grow older to adolescent, they will learn different value systems through communications with friends, teachers, and other adults. They also learn different values through global media, such as TV, radio, movies, music, and Internet (Arnett, 1999). Then, they start to realize that there are some values that are conflicting with each other. In addition, they begin to have more concrete ideal self-image, and compare it with their actual self, which indicates who they really are at present, and Ought-self, which indicates others' expectations or social obligations. If there are discrepancies or conflicts among Ideal-self, Actual-self, and Ought-self, adolescents might have emotional or behavioral problems (Higgins, 1987), but if they could creatively manage these conflicts, they can establish more mature and integrated identity.

When I think about the most positive sense of conflict, I remember the words of Oyasama, "*fushi kara me ga deru*" which is translated as "Buds sprout from knots." It means in Tenrikyo, when we face "*fushi*" or difficulty, we take this difficulty as an opportunity to replace our minds (Tenrikyo Overseas Mission Department, 1997). I think that we can understand conflict as "*fushi*," which is a precious opportunity for our spiritual growth.

#### Avoidance of Conflict

However, people in general tend to avoid facing conflict in order to maintain superficial human relationships. A number of cross-cultural studies indicated that this tendency is stronger among people in collectivistic cultures than in individualistic cultures (Mesquita, 2001). In collectivistic Japanese culture, a well-known Japanese proverb, "The nail that sticks out will get a pounding" which means "those who distinguish themselves are likely to arouse opposition" (*Shogakukan*, 1999), still characterizes Japanese culture even at this modern age.

In order to avoid opposition or criticism, people are skillfully wearing different masks that suit others' expectations and their true feeling or thoughts are repressed behind their masks. Such human relations may appear to be calm and peaceful, but it must be stressful for those who are always repressing their own needs or opinions. This accumulated stress seems to be a cause of various psychological or relational problems.

Mostly, avoidance of conflict can be observed in social contact, but we can also observe it even among family members. As a counselor, I often meet students who have emotional or behavioral problems, but some of their parents would say that they cannot think of any problem in their family. However, it is often the case that they are consciously or unconsciously denying the existence of conflict in their family.

The way people avoid facing conflict is uniquely different in each case. For example, authoritarian parents force their children to follow their way, or neglectful parents do not involve themselves in their children's life (Santrock, 1999). Since parents and children do not have an opportunity to face conflict with such relations, they misunderstand that there is no conflict. They are not aware of the arising conflict within the family. This lack of awareness may cause various damages in a child's development. Developmental psychologists indicated that children whose parents are authoritarian often become anxious about social comparison, fail to initiate activity, and have poor communication skills, while children whose parents are neglectful, often become socially incompetent, show poor self-control and do not handle independence well (Santrock, 1999).

In other cases, parents and children who always have unproductive arguments may seem like they are facing a conflict, but actually, they are just insisting their own needs or opinions and do not listen to each other. They criticize each other, trying to defend their own value systems, and their obstinate attitudes often cause prolonged and unproductive conflict.

### Conflict Management

How should we manage conflict? Social psychologists suggest four strategies for managing conflicts. These four strategies are contact, cooperation, communication, and conciliation (Myers, 1999). I do not discuss each strategy in detail at this occasion due to limited time, but I would like to share my experience that, among these four elements, contact, cooperation and communication played an important role in my understanding of people in a different culture.

I stayed at the Tenrikyo Minami Philippine Mission Center as a student from 1992 to 2003. When I first visited in the Philippines, I felt some kind of emotional distance with Filipinos, maybe because I was observing and judging

Filipinos' lifestyles through my own Japanese value systems. As a result, the differences between Filipinos and Japanese were overemphasized, and I felt that some of these differences were stimulating and exciting, but some differences were stressful. It seems that other foreigners also felt the same way, because many of them were always complaining and criticizing Filipinos' lifestyles. I think that when we find differences in others, we tend to criticize, trying to prove that our own value system is superior.

I assumed that my Filipino classmates also felt some kind of emotional distance from me. At school, my behavior was always understood as the Japanese way. Therefore, I felt that my unique individuality had disappeared in a broad category as Japanese. It made me feel that the Filipino classmates were always treating me as a stranger.

However, as time passed, I made some Filipino friends at school. We often talked, played, and ate together. I sometimes went to friends' houses and talked with their families. Once, I had an opportunity to visit one of my friend's houses in the province and joined a festival of his town. It was a great experience for me. When we had group activities at school, we cooperated with each other to achieve common goals. I also had practicum at hospitals, clinics, and school guidance office, where I had precious opportunities to communicate with a lot of Filipino patients, clients, and students.

Through my actual experiences of contact, communication, and cooperation with Filipino friends, gradually, I was able to feel the Filipinos' way of thinking and their value systems. It was more than an intellectual understanding; I could feel and understand it from my heart. It could be one of the reasons that I am happily married to a Filipino.

As I understood and accepted others' unique individuality, little by little, I could feel some kind of connectedness with Filipino friends that go beyond cultural differences or our nationality. In fact, I often forgot that I am Japanese when I was with them. When I felt this way, I thought that I was experiencing the true essence of Oyasama's word in Ofudesaki:

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

Ofudesaki XIII:43

### Conclusion

Through these experiences in the Philippines, and my experiences as a counselor, I realized the importance of following attitudes and realizations for managing conflict. First, we are uniquely different from each other, even among family members or close friends. Second, the avoidance of conflict may appear to be calm and peaceful for a little while, but slowly, it may cause psychological or relational problems. Third, in a most positive sense, conflict is an opportunity for our spiritual growth. Fourth, as social psychologists suggest, four strategies such as contact, communication, cooperation, and conciliation may be essential elements for managing conflict (Myers, 1999). Finally, as Oyasama taught us, we need to realize or we have a potential ability to realize that we are all brothers and sisters, even among people who have different cultures and value systems.

The participants gathered together in this Forum also have different value systems and different cultures, so I am expecting to face many productive conflicts in our discussions. This is a very precious opportunity to gain more insights and realizations.

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## Section Summary Report

Organizer: Hiroko Okazaki

Question 1: What can Tenrikyo do to help people with substance abuse? Or better yet, how can we prevent this from happening?

Answer: That's a good question. My goal was to educate you on the use of methamphetamines. If you cut off the head of the centipede, it will wiggle around for a while, but eventually, it will die. Cooperating with police to stop the drug traffickers may be one solution. The other one is, as we saw in my presentation, there was a man who was addicted for 15 years from right after high school, and the reason why he stopped was because he heard his wife yelling for God's help.

Question 2: What can we do to help prevent people from getting addicted to drugs?

Answer: Prevention by stopping the traffickers will take time but it is possible.

Comment: Working on the relationships can be the ties that keep people away from substances. We don't have community centers and other resources that other religions have, so we need to work on relationships starting from individual basis and use other programs that we do have like Spiritual Development Course.

Comment: People have an immense void. Some people have to be parents without having had that role model for them. I like hearing people referring to Oyasama as their mother, they have the feeling that they are returning to their mother. We can let people know that they can be happy, too.

Comment: We need to develop the programs that we are talking about.

Comment: Rev. Ichise from Hawaii shared his experience in which he cooperated with the Honolulu police in a sting operation for prostitution about 15 years ago. In 1970 they had children's pilgrimage group to Jiba, and from those participants, one became a detective, and he was the one who contacted Rev. Ichise regarding the sting operation. After the successful sting operation and appearance in court, he was under police protection for a long time. However, he believes that if one can be courageous and cooperate with the

authorities, we can make a difference.

Comment: People have a void that has to be filled. We can let them know that they are loved and be able to fill that void.

Question 3: Most of our churches are home churches. The churches are also homes. How do we reach out to the community and create people's foundations in this capacity?

Answer: Iris relayed a story about a man who was on probation for drug abuse that Rev. Colin Saito took in.

Comment: We need to use community agencies, professionals, the resources and the monies that these agencies are privy to. A church is there to support people who are not able to support themselves. A church shows them parental love and helps people by giving them support. Find out what the community resources are and act as the bridge. Show people our prayer etc, but also get them professional help. Be there for them, love them, nurture them, and be there for them.

Question 4: Can we be more proactive? Can Mr. Iwamoto address a local [Japan] problem? You said conflict can sometimes be a good thing, that we can discuss the problem.

Answer: Arguments can be a challenge to make something new. My job is to listen, a kind of empathic listening. As I listen, I notice that without much effort from my part, the two parties sort things out themselves. They know what to do.

Presentation from group talk

Group 1) Church's stance

There are laws that protect followers and those that protect the minister. Laws of confidentiality need to be breached when someone's safety is in danger. Church needs to get to know other agencies and develop relationships so that they can refer those who need help to other professionals. The church can help in spiritual aspects through the Service and the Sazuke, spiritual counseling, love and support. The church needs to have resources available for anyone who walks through its doors so that it can serve to bridge the community.

Group 2) Conflict

Conflict can be seen within churches. They may be non-violent, but creates negative atmosphere. How can we save others if we have conflicts within? There is something in the scriptures that goes something like, “We are taught that everything we see and everything we hear is due to causality. Everything that comes about is due to the truth of Heaven.” So, everything is a mirror and things happen for a reason. How you act and reflect upon it change how things are resolved.

Group 3) Building trusting relationships to prevent youth violence

We need to work with our strengths. For example, Boys and Girls Association. If values can be stressed at that level, we can prevent violence in the future. Invite non-Tenrikyo kids as preventive measure, building the future. What we can or can't do seems to be dictated by Church Headquarters in Japan. Perhaps church system in Japan needs to shift their thinking in response to rising violence in Japan. This will give flexibility, freedom, and latitude in other countries to do something more innovative. More idealistic look but... we need resources and facilities to address these (youth violence including drug abuse) issues. Have professional Yoboku at these facilities, schools, hospitals, clinics etc. what can we do to get this going in the future?

Group 4) Proactive ways Yoboku can counter conflict

Promote meaningful communication and dialogue. This is probably one of the reasons why children aren't going to school. Individual and family values are important. Church service needing a certain number of people, brings people together. Other activities such as church stay-overs, bazaar, and Hinokishin day enable people to do more positive things instead of using energy for conflict. Yoboku can calm the mind and bring about salvation through the Sazuke. Bring professional Yoboku resources together and access these resources. Marry recovery with spirituality.

## Volunteer Work in the Community

Michael Yuge

(Mr. Yuge is the administrative director of Tenri Cultural Institute of New York)

I am very happy that we can talk about volunteer work in a Tenrikyo circle. I live in New York and I work at a place called the Tenri Cultural Institute, which is in Manhattan, New York. There are many children in Tenrikyo that are brought up in the Church, that might not necessarily want to be a church leader or a church minister. However, 9 out of 10 times, they want to help their community or they want to be involved in social welfare or teaching or giving back. All of my family went into teaching and I have a lot of good friends in health care and all these professions that people are in the community helping out everyday. I made a short slide presentation of some of the activities that we do in New York and I thought of ways to categorize the volunteer activities. There are traditional *hinokishin* activities and these are the more conservative and generally well practiced activities such as picking up litter around the neighborhood. Another is cultural activities. Since we have a cultural institute, we have a lot of cultural artifacts and things we can show people. There are cooperative activities and that's working with other volunteer organizations. Another is innovative activities and this is trying to think of different ways that we can help in the community. To use whatever we have and our capabilities to do what we can do in the community. Lastly, individual volunteer activities when you don't have enough people to make a group.

### Traditional *Hinokishin* Activities

There is Hinokishin Day, where the Boys and Girls Association, Young Men's Association, and Women's Association have their *Hinokishin* activities. There is blood donation. Blood donation is quite commonly practiced in Japan as a *Hinokishin* activity. In New York, about 20 of us would go and donate blood. We have been doing this for 21 years in a row for Hinokishin Day. Home improvement projects which include going out to members homes and helping out with home improvement projects such as tree trimming. Working together with one another by helping cleaning up a local beach. A *Hinokishin* Club which involves kids and adults. Coordinating at least one activity a month

where we could go out and help out the community in any way we could.

#### Cultural Activities

Tenri Cultural Institute has cultural events every year. The demonstrations are universally accepted by the students and open to the public. There is also going out into the community and taking cultural things to different places. For example, going to an elementary school and showing cultural things to the students. We take our TCI students to the Japanese supermarkets for conversation exchanges. We pair up someone from the Japanese school with one of the Young Men's Association members so they can practice their Japanese. Having the annual *mochi-tsuki* (rice cake making) event held at the end of the year. It has become popular where people come and work together and have a good time. This is one of the most successful events at the church where many people from the community are invited.

#### Cooperative Activities

Volunteering at a soup kitchen where they serve meals to the homeless. About 300 homeless would come every time and it became a very busy operation. There were always so many volunteers from other church organizations, that we were asked to decrease the number of our volunteers. This soup kitchen was actually in a basement of a Christian Church and it was run by a University Professor who organizes it every weekend for the past 10 years. Another event, called Aids Walk, where we gather 20 to 30 people to help raise money for an Aids charity group. This event allowed a large group of people to gather and walk through Central Park. There is also an organization called Habitat for Humanity. This organization builds houses for underprivileged families who cannot afford to buy their own house. We volunteered by setting up dry wall, setting tile, and other projects.

#### Innovative Activities

The day after 9/11, there were many who were left homeless because of the disaster. We made the decision to have a garage sale and donate the proceeds to the victims. We collected boxes of clothes and this was a very good thing for the Tenrikyo church to be involved with as it shows what we can do as a church. Going to a local retirement home and taking cultural things there.

They didn't have a program for us to participate in so we made our own program. If you can work with the different community organizations, a lot of times what they offer are institutional things. Sometimes they're not as flexible but if you could work with them, you can create things like this. There is another example, there is a place called the Kushi Institute located in the mountains of Massachusetts. At this Institute, it is a place where people learn to live longer through adjusting eating habits. Through dieting and doing different therapies, they heal people with different problems like cancer. We asked if we could do the Sazuke for the people living there and they said it would be ok. They would just line up for us to administer the Sazuke on them. There are many people who would rather not go to a hospital and would prefer to have some kind of spiritual healing instead.

#### Individual volunteer activities

As an individual, what can you do if you don't have enough people to make a group and go out to do volunteer work? I know of three examples in New York. There is one lady that does the Sazuke for babies at the hospital who are actually babies of drug addicts. They are born shaking and they can not stop shaking because of the effects of drugs to their system. This lady was able to calm the babies down by performing the Sazuke. The next case is of a person who wanted to do *Hinokishin* so she went to a local gasoline station and asked if she could clean their restrooms. At first, she cleaned it all the time and the guys at the station would just be puzzled. Then after a while they were just so happy that she would come to clean the restrooms. The last example is of a man who witnessed a person collapse with a heart attack right in the middle of the street in Manhattan. He went up to the person and administered the Sazuke. This would be a very difficult thing to do, however, he did it out of instinct. When the ambulance arrived, the follower was told to get out of the way. The person who was receiving the Sazuke told the ambulance personnel to wait until the prayer was done.

#### Individual Sharing and Ideas

Each group member had a chance to share their past volunteer or *hinokishin* experiences or any opinions about the different volunteer activities. There was one group member who had gone into early retirement and felt that he had

enough time on his hands. He has been going to Uganda to do missionary work there. He has limited speaking ability of the Ugandan language, however, he is still able to administer the Sazuke to those waiting to receive it.

Another group member, from Taiwan, studied in Japan for about 10 years. This person had the opportunity to be an interpreter for professional baseball players coming from Taiwan to play in Japan. Before he became an interpreter, he was a little weary of his ability to speak Japanese. However, once he started, he became fairly well known as an interpreter. He is now a college professor at a University in Southern Taiwan. His college enrolls about 3,000 male students a year. Many of the male students become involved in fighting, drugs, and alcohol during their college life. This college professor would like to establish a softball team to encourage the male students to participate. He would have to do this during his after work hours but he feels that the softball program would help improve the male student life situation.

One participant came from Nepal, and she shared with the group what the Tenrikyo members do there. Every month, the followers would go to the hospitals to clean and volunteer at health and eye camps. Many of the people in the villages of Nepal do not have access to the hospitals. For example, at the eye camps, doctors would provide eye exams and the followers would help distribute eyeglasses to the needy. This activity has now been continued for the past 13 years.

Another group member shared her volunteer work experience of when she was in college. As part of her sorority, she was chairman for community service. They participated in an organization called the Glass Slipper Project. This volunteer activity involved collecting used prom accessories such as dresses, shoes, jewelry, handbags, etc. The participants would go to inner city high schools and distribute it to less fortunate girls.

Next, a church head minister from the U.S. shared his story. He was involved with the Young Men's Association before and at the time they would volunteer at homeless shelters, cleaning parks, and the more recent works of tree trimming *hinokishin*. However, his involvement in volunteer work had stopped as he became the successor of his church. His main focus now is how to get his own members to be active in their community. They formed a committee to discuss some ideas of what they can do as a group. His church is in a very noticeable location and even from a far distance people can see the church.

Their immediate neighbors have recognized how they keep the streets clean. He would like to make an effort to keep ties with the neighborhood and his own church members.

One member had an important point to share with the group. She mentioned that each group member has the tool to spread the teachings to others through their volunteer work. Each person could make the effort of *niogake* (sprinkling the fragrance) to the people that they help. She had also mentioned about the difference between volunteer work and missionary work. The key difference is the word *hinokishin*.

Lastly, a group member from Japan, with previous missionary experience. She was encouraged to join the Missionary house in Los Angeles and after her experience in the U.S. she entered a Missionary house in Japan. She mentioned that it was difficult to do missionary work everyday, however, it was a great experience for her. During her time at the missionary house, she met a fellow missionary there. Her fellow missionary met a man from New Zealand at a food bank one day. This person couldn't speak English that much and the man wanted to know about her situation of being a Tenrikyo missionary. She was asked by her missionary friend to help with talking to this man in English about Tenrikyo.

The next day, she met with him and gave him some Tenrikyo pamphlets to read. After reading them he became interested in learning more. He came back to the church and said that he had time to go to Kyoto and do some sightseeing. She was able to speak to him and encouraged him to visit Tenri if he had the time. She actually ended up going to Tenri and met up with him at the station. She arranged for him to attend the Tenrikyo Basics Course and listen to the Besseki lecture during his stay. Later on, when he returned home, he continued his interest in Tenrikyo. Since then, she has encouraged other people from overseas to visit Tenri and explain to them about Tenrikyo in English. It has become a great way for her to use her ability to speak English as a way for *hinokishin*.

## Section Summary Report

Organizer: Michael Yuge

There were a lot of wonderful stories and a lot of things that were shared from the group members. Most important is bringing everyone together to the Forum and learning from each other, especially when coming from parts of the world. Some of the group members had mentioned about the difference between *hinokishin* and volunteer work. I did not want to mention it, because I don't want to belittle the volunteer work that goes on all around the world. There's so much work and effort in being put into helping our fellow human beings that I'm just so respectful and appreciative of the efforts of all these people. Sometimes, I feel that maybe because we're doing *hinokishin* that it's at a different level. I think doing volunteer work with the mind of *hinokishin* is certainly the ultimate way of doing things.

It is so important for us to think together and to act together and to pull all this information out. This way, we can share and inspire one another. I also would like to share a story about my mother. She was a music teacher at UCLA. One day, she got a call from the hospital, they needed somebody to translate for a Japanese family. There are a lot of Japanese people who need heart transplants. Since they don't do heart transplants in Japan, many of these people wait for a heart available from the United States. When there is one available, the family comes to the U.S. and goes through a long process and lives there for a short time.

My mother had helped out this family and ever since then, she has helped out every family that comes for a heart transplant. It's several months of a relationship and she becomes a family member practically because they have nobody to ask for help. My mother becomes a connection between her, the patient, the family, and the hospital. You would never know about these things. There are so many opportunities and just by virtue of being Tenrikyo and being put in that position, you can affect so much change. Many wonderful things can come up that I encourage you to make that first step. Often times, the first step is always difficult with anything. Doing something that you are not used to doing is always difficult. Trying a new idea or going to a new volunteer activity is always the first step and even though I am an organizer, I'm always worried

about it. Once you can get it started then it goes smoothly that I encourage you to try it.

Most of Church Headquarters organizations do not have any of these community organizations. My dream is to one day see an organization be able to utilize everyone's capabilities in an organized way. That might be contrary to some people's opinions. Some people might consider that it might not be the way to go. There's always going to be conservative people who will say that missionary work should not be in the business of volunteer work. There are so many of us that have the desire to help others at all times but don't necessarily have the commitment or the desire to become a church minister. There are a lot of things we can do that do not necessarily entail being in charge of a church. I wanted to explore those ideas and different ideas that we can think of. Hopefully, you can take some of these ideas into your local districts and maybe put them into practice.

## My Path to Tenrikyo Faith

Kenneth Black

(Mr. Black is a personal trainer and resides in Sacramento, USA)

I would like to share with you how I was introduced to the path of Tenrikyo. Although I feel extremely under-qualified to be talking here, it is a great honor to be doing so. It offered me a great opportunity to reflect, discuss, and deepen my faith, so I am very thankful for that. Let me first start by saying that I feel that I am truly blessed to be a Yoboku. Since becoming involved in Tenrikyo, it has totally changed my life.

I was born in the Bahamas but moved to Brisbane, Australia at an early age. My parents are both Christians and so I grew up going to a Christian church. Although I enjoyed going there when I was younger, adolescence brought about changes in my outlook on life. Needless to say, I grew away from going to church. At the time I felt that God did not have anything to offer that I needed or wanted. I became anti-social and had an outlook and attitude that reflected this. I can look back now on this time and I am able to see how much I had to be thankful for.

I remember from time to time that people would come and try to talk to me about religion and I never understood why they would not take “no” for an answer. It aggravated me then to the point that some colorful language would be exchanged. I could not understand why, when I was just sitting there minding my own business, they felt the need to invade my personal space. I know that they were just trying to share with me what they believed I needed but I was in no way, shape, or form ready for that. I would say that this is the way that I was throughout most of my teen years. It was a very difficult period of my life and it is still hard for me to reflect on some parts of it now.

I have always had a passion for sports and martial arts. I think that this is one of the things that kept me sane throughout this time and kept my family sane, too. Around 1999, I went to look at an Aikido dojo in Brisbane. Little did I know that this would be a life-changing moment for me.

It was a small group of people that was there. I was there to learn about Aikido but ended up learning so much more. I happily joined the dojo under my *sensei*, Michiharu Mori. The family unit was very important to them and I

got to know *Sensei*, his wife Shuko, and son Kaido. They were always there to greet you at the door when you came with a smile and very sincere in asking how you were that day. Even though *Sensei's* English was fairly limited, he was always interested in how your day was.

The dojo grew and they had to move to a bigger premise. This was the first time I saw a *kyofuku* robe. I think that I may have asked a couple of questions but more out of curiosity than interest. I came to trust the Mori's and respected their outlook and attitude towards daily life. The curiosity I had shown had turned to interest and so I found myself going to the service they offered there. I knew going there would be difficult for me, but I knew that it would be good for me. My understanding of Tenrikyo was (and still is) limited. I tried to absorb as much information as I could. I listened and tried to put into practice what I heard.

Although I was one of the first people the Mori's did a fantastic job of making me feel welcome and did not put any pressure on me to do this or that. I believe that they were letting me grow into it in my own way. It was difficult to remember the Songs for the Service. I can remember the first time I did cymbal for seated service correctly. It brought a lot of joy to me to get it correct. Now the dance movements are another story. I am sure that still today I am still struggling to understand the words that I am singing and dancing. It also brings a lot of joy to my heart when I get them correct.

I had it in my mind that I wanted to go to the Spiritual Development Course. I made a resolve that I would go in 2002. Circumstances led me to come here a year earlier. The three months of the Spiritual Development Course were a real mixture of emotions. I think that this is the way spiritual growth is. It is not going to be smooth sailing all the time. I became aware of the saying from knots buds sprout. I was very lucky that I had Hanada-san at Saikai Tsumesho (follower's dormitory) to do a lot of translating for me. I think that this was the most frustrating thing for me that I was not able to converse with the people as much as I would have liked. Not their fault as I was in Japan!

Being part of the English course is a bit of a novelty for the other groups. I enjoyed meeting many wonderful people from all areas of the world: America, Taiwan, Singapore, Kenya, and Mexico. It certainly was three of the best months of my life.

I learned a lot in the Spiritual Development Course and deepened my understanding of the teachings. Each day here it was like you had this extra bit of energy. As grueling as the schedule was I enjoyed the hard work and learning. We had two of the best *Sensei* there for the Spiritual Development Course—Rev. Ichise and Rev. Higashibaba—and they made it very, very enjoyable and interesting for all the participants.

One of the biggest blessings of the Spiritual Development Course was meeting my wife. I am thankful every day that God brought us together. She has really complimented me on my spiritual path. I would not be the person I am today without her. After the Spiritual Development Course we decided that it would be best if I moved to the States.

I wanted to do door-to-door missionary work in the hope of spreading the teachings in America. This is definitely hands-down the hardest thing I have ever done. I did this for, I think, about three months. Going door to door by myself and not really having a good grasp of the teachings made it very hard. I tried to study and get a better understanding of the teachings, but I felt that this was not the way for me to spread the teachings. It was a good character building time for me and I came away with a deeper understanding and respect for people who do this style of missionary work.

I got a job at a local gym working behind the counter and tried to continue sprinkling the fragrance when I could. I thought long and hard about how I could best spread the teachings and I came to the resolve to start my own business. My Aikido *sensei* had studied hard at Aikido and started his business. I decided that I would start my own personal training business almost two years ago. I have met so many wonderful people along the way. I conduct regular classes at my parents-in-law's church. Although it is not as direct as door-to-door, I still feel that it is sprinkling the fragrance.

I would like to share with you the most fundamental reason that I was drawn to Tenrikyo: trust. The Mori's built the foundation of trust through honesty, integrity and friendship. If it were not for my trust in them, I would not have become involved in Tenrikyo. I sincerely believe that the strong connection between the mind and body; the physical and spiritual is very close. This is the way that I am hoping to introduce people to Tenrikyo. People come to me when they are looking to change their body/health for the better. To start off, this is the fundamental reason; but along the way, they realize that it is not only

the body that changes, but the mind is also changing for the better.

America is a very fast-paced and self-satisfaction-based society. It isn't normal to take the time to look after the body or the mind. It isn't till they get sick or ill in some way that they decide to change for the better. "A healthy man has a thousand wishes; a sick man has only one."

By building trust and friendship with these people, I know that I will have a positive influence on their lives. I have had a lot of opportunities to sprinkle the fragrance. I hope that one day they will blossom and come to fruition. I had a meeting with a man from Tokyo who drives 16 hours round trip to come and do some training with me. He told me that he would never have had a reason to come to Tenri if it were not for the opportunity to train with me. This brings a lot of joy to me and makes my job more than worthwhile.

I had the opportunity to discuss this "bridging the gap" topic with my wife as well. We talked about what we considered to be the major problems that we had faced. I was surprised that once I got into this frame of mind that it was overwhelming. By focusing on this negatively, it really made my outlook gloomy. There are so many great things about Tenrikyo that it makes these seem small and insignificant to me. I know and have felt these hardships at times, but it is this path to spiritual maturity that will make us better in the long run.

Spirituality is very similar to all the other aspects of your life. I believe we try to separate the basics of life. Work, leisure, and spirituality are all closely woven. If the mind is positive, then the body will follow. If the work we do is only for the money, then we lose opportunity to grow spiritually. As the teachings say, if we are good role models, then people will see that and trust us.

Everyday I am thankful for the opportunities that come my way. It may not be for you, but I feel that we all have the responsibility to Oyasama and God the Parent to bridge the gap of faith in the community. I like to say that happiness is short-lived but joy is everlasting. Happiness is an emotion that has direct influence for our surroundings. Being happy, sad, or angry are a part of life, but true joy is what positively affects these emotions.

## New Challenges of the Brazilian Mission

Augusto Tanaka

(Mr. Tanaka is a senior finance and risk analyst at Standard Bank and resides in São Paulo, Brazil)

First, I would like to thank the committee of this forum for the chance to participate in this event. As the subject of this event itself says, I believe that the objective of this Tenri Forum is to set out the “New Frontiers of this Mission” through the exchange of people’s experiences related to the mission in different countries throughout the world. I am sure that this Forum will be a very important milestone for the future of the Tenrikyo because we have the possibility to deeply reflect about our religion in a current and global context. I would like to thank all that have been striving to spread Tenrikyo in the world and, I hope that many participants in this forum, representing their different regions, can convey their ideas and opinions to the practice of the mission in their countries.

In this year of the 120th Anniversary of Oyasama, followers from all over the world return to “Jiba” to revere God the Parent and Oyasama and also make this year a starting point for the next ten years until the next commemorative date. In such a way, being carried out on such a special occasion, I do believe that the role of the Tenri Forum becomes even more important for the future of this faith and humanity.

Introduction to the subject of the section

The topic of this section “bridging cultural gaps in the church and community” is certainly a very wide subject to be discussed. Cultural and language gaps certainly make understanding and the assimilation of any subject more difficult.

For its particular origin, the Japanese language and culture are embedded with a lot of meanings, making it even more difficult to understand. In the case of the Tenrikyo, it also carries many aspects of the Japanese culture and religion of old times. Moreover, I believe that not all the meanings and customs in a particular language and culture can be simply translated from one to another language or culture.

But then, how can we transmit the teachings of Tenrikyo, attracting people who are not Japanese if, even for the Japanese, this task does seem to be so easy? Does the Japanese culture make it difficult or hinder the growth of Tenrikyo? How can we educate the future generations to develop the necessary human resources for the growth of Tenrikyo? How can we use technology to transmit the message of the Tenrikyo in this globalized world where information flows almost instantaneously?

Several of these current issues that are the challenges of Tenrikyo in the coming years are being discussed in this Tenri Forum. Certainly, the results will be very important to set out the form of transmission of the teachings from now on.

So, in this context, as a second-generation follower of the Brazilian mission, I would like to try to contribute by presenting the experience of the mission in Brazil that is about to complete 80 years. The leadership of the mission has been gradually passed to the second generation of the followers. Many accomplishments have been obtained so far thanks to the efforts and devotion of our predecessors who consolidated the mission base in Brazil.

The history of the mission in Brazil

First, I would like to briefly describe the evolution of the Brazilian mission and also to explain a bit about the process of Japanese immigration in Brazil and about the cultural differences between these two nationalities. Therefore, it becomes easier to better understand how the mission in our country has evolved.

Brazil is currently a country of approximately 180 million inhabitants and its population is the result of the combination of different races and nationalities that formed its society. During the 300 years between its discovery in 1500 and its independence in 1822, Brazil was colonized by Portugal. Thus, beyond the Portuguese, the Brazilian society was initially formed also by the native Indians and the Africans brought as slave laborers mainly for the sugar cane farms. However, from the 19th century with the economic and social transformations that took place in Europe and other regions of the world, and particularly in Brazil after its independence, the end of slavery, and growth in the coffee business, there was a great migratory flow of foreign workers to the coffee farms. They were mainly Italian, Portuguese, Spanish, and in fewer numbers,

Japanese, German and Arab that totaled roughly 5 million people until middle of the 20th century.

From this, an idea of the big cultural diversity that exists in Brazil may already be drawn. It is not only about a mixture of races but due to the Portuguese colonization, the Catholic influence in society is very big and the majority of the Brazilians are Catholic representing today about 75% of the population.

The Japanese immigration to Brazil started in the beginning of the 20th century, more precisely in 1908, when the so called ship “*Kasato-Marui*” brought 791 people to work in the coffee farms mainly in the State of São Paulo and Parana in the Southeast and Southern Brazil. As well as the first immigrants, the Japanese that came to Brazil afterwards mostly went to work in the coffee farms and, until the middle of the 20th century they totaled something around 200 thousand people.

The first group of “Tenrikyo” followers that arrived with the actual objective of transmitting the teachings was a group of 10 families sent by Nankai Grand Church in 1929 and they settled down in the interior of the State of São Paulo. Our first Brazilian Mission Headquarters’ bishop, Mr. Chujiro Otake was in that group as well. Other families also came before the second World War amounting to approximately 200 people.

The Japanese immigrants in Brazil experienced lot of difficulties. They encountered food, culture, habits, religion, and climate completely different from Japan. Moreover, they suffered with the arduous work in the coffee farms, the unfamiliarity of the language, suffered from discrimination and were also persecuted by the Brazilian government during the World War II. For these reasons, the Japanese immigrants and their children born in Brazil remained for some decades closed and separated in Japanese communities in the interior of the country and cities mainly in São Paulo.

Even with all of those difficulties, and with much courage and determination, our predecessors did not hesitate to dedicate themselves to the mission of transmitting the teachings of Oyasama and saving and orienting many people. Certainly the main figure of the faith in Brazil was our former Bishop Chujiro Otake who was the first to effectively go out to spread the teachings and conduct salvation in Brazil. Even though he was very young at that time, he became the leader of the mission in Brazil. He was also the first

one to establish a Tenrikyo church there and was nominated the first bishop of our local mission headquarters.

Our local mission headquarters, *Dendocho* of Brazil was established in 1951 after the World War II through the sincerity of the first followers of the faith and mainly thanks to Rev. Otake. After this date many people of the faith came from Japan to Brazil with the objective of spreading the teachings in our country. Through the devotion of these missionaries, many people have been saved and come to know Tenrikyo, increasing the number of followers and strengthening the path of Faith in Brazil.

Getting back to the question of the Japanese immigration, their situation started to change from the third generation born in Brazil, I mean, the grandchildren of the first immigrants. I also belong to the same age group of this generation although I am a second generation descendant. By the time the “*sanseis*” or Japanese grand children were born, they already were educated inside the Brazilian culture belonging and being completely adapted to the Brazilian culture. Currently only about 10% of the descendants can speak Japanese and marriages with non-Japanese are absolutely normal. About 30% of the descendants result from relationships that combine non-Japanese people. Therefore, we can say that the Japanese culture is consolidated in the country and today the Japanese are very respected, many of them assuming important position in Brazilian society.

This process overlaps with the transmission of the leadership of the Brazilian mission to the second generation descendants and it has helped a lot for the transmission of the teachings to other Japanese descendants and native Brazilians. As I will explain later on, the transmission of the teachings to the following generations has been until today the base of the faith in Brazil. This has formed a solid base of missionaries for the expansion of the religion from now on. Also, it has contributed a lot to the reduction of the cultural gaps in our religion, since the understanding and communication gaps between descendants and natives no longer exist.

However, from the end of the 80s, due to the economic and social problems for which Brazil passed, the country started to send workers abroad. For the Japanese descendants in particular, who went to work in Japan, as “*Dekaseguis*,” working in Japan in fast economic expansion at that time was a good opportunity to get better salaries. Today, there are about 250,000.

That situation was also noticed in the Tenrikyo community. Many were the followers that went to Japan seeking better work and income opportunities. This situation even though reducing the number of followers in Brazil, made it possible to improve the financial conditions of many descendant families and also enabled them to return to Jiba, a fact that was very difficult due to the tight budget when working in Brazil. So, today the number of Japanese descendants in Brazil is approximately 1.5 million, and out of that about 10% were born in Japan and the others are descendants from second, third and fourth generations, the so called “*Nikkeis*.”

Thus, today, thanks to the devotion of our ancestors, our Mission Headquarters in Brazil has already completed 50 years and the country counts on more than 80 churches and innumerable mission stations are spread throughout many states in Brazil. Currently we are reaching six thousand “Yobokus,” and out of that, about 10% are native Brazilians.

#### Current situation of the mission in Brazil

As I said initially, in recent years, the leadership of the mission in Brazil has gradually been passed to the second-generation followers. Despite the fact that most of the Tenrikyo followers in Brazil are still formed by Japanese and their descendants, naturally with the transmission of the teachings to the new generations, the cultural and communication difficulties reduce and the number of native Brazilians tends to increase as has happened.

#### Vertical Transmission in Tenrikyo

Before discussing the mission in a horizontal way for the Brazilians in general, I would like to talk about one of the points that I consider to be very important in the Brazilian case. This is concerned with the transmission of the teachings to the next generation. I believe that this vertical transmission is as important as the transmission of the religion to new followers.

In the Brazilian faith, big emphasis is given to the formation, education, and orientation of the children and young followers of the faith. If it is important to transmit the teachings horizontally to new followers, whether they are Japanese, descendants, or Brazilians, I believe that there is a very important prior step, which is to vertically transmit the essence of the faith to the next generations who will be responsible for the mission in the years to come.

If the cultural gaps between Japanese and Brazilians tend to decrease with time, I believe it to be very important not to let the faith of the young generations weaken. I believe that if this important detail is forgotten, a religious gap can be opened in the new generations and it may reduce the power of the mission and compromise what was carried out by our predecessors. The efforts of the churches and particularly of our mission headquarters have been considerable and it has been developing many activities that have looked to create and develop the human resources that will lead the mission in Brazil.

For example, many activities focused on boys & girls between seven and fifteen years old are developed annually in our mission headquarters. In the annual Summer Event for boys & girls, which is the biggest of the events, activities that include doctrine study, music, games, swimming, theater and “*Hinokishin*” are developed. It is a fundamental event for the development of the new leaders of the faith and for the spreading of the teachings from early ages for the children that will be the future followers of our church in Brazil. This year we reached the 49th edition, with the participation of 470 children and including staff and people involved in the preparations, the total number of people was about 800. Although the majority of the participants are children of followers, about 20% of the participants come without any knowledge of the Tenrikyo every year, this becomes a way of spreading the teachings.

There are also complementary activities of the Boys & Girls Association, such as the “General Service Performance,” the “Koteki Band Competition,” and the “Course for Leaders Development.” Personally, I would say that they are activities that demand an enormous effort of the coordinators but due to the success of these activities, new young leaders that are able to conduct these activities in the church emerges.

Moreover, following the model of the Mission Headquarters of Brazil, but on a lower scale, many churches also carry out activities with children and youths mainly together with the monthly service on the weekend. Moreover, it is common for churches with the support of the young to stimulate organization of typical parties involving the whole neighborhood. I believe that they are also important ways of spreading the teachings and reducing cultural gaps.

I believe that the focus on the education of the followers from their childhood is the base, so that when they become adults, they will continue to dedicate themselves even with the increase in their occupational and family

responsibilities, I mean, when the time dedicated to religion could dwindle.

After these Boys & Girls Association activities, the young participant in the one, five, and twenty-eight days doctrinal courses in our mission headquarters aims to deepen their knowledge about the teachings. Many of these youth become leaders of Children's and Students' Activities and many also join the Young Men's Association and the Young Women's Club, where more activities are carried out.

Among these activities, we can mention the various youth meetings promoted by these associations aiming at the transmission of the teachings in a natural and understandable way for this age group; examples such as the Young Men's Association Convention and Young Women's Convention, sports, and the donation of clothing and food and visits to charity houses. There are also the "Mission Caravans" that aim to make the church known in the states where there are no Tenrikyo representatives yet, and the "Missionary House" where young staff are responsible for maintaining the place and to practice the transmission in a city until a Brazilian "Yoboku" that can continue the mission in that city is formed. I believe that these examples, besides aiming for the formation of human resources for the future of the church in Brazil, also promote the spreading and are effective ways to reduce the cultural gaps in Brazil.

As I have also grown up in this environment myself, I can see that the result of these activities is of much importance. Many of my friends, young followers, and leaders of Tenrikyo, which include many native Brazilians, came into contact with the religion through these children's activities. And the most important thing is, that they are special people in society, because even though they have responsibilities and challenges in a society where the completion of the studies is a privilege and working hard at a young age is common, they do not stop dedicating themselves to others and to the transmission of the teachings. Looking at this, I feel that the future is promising.

Therefore, it is very noticeable that the churches that grow more are the ones where there are young people strongly promoting church activities, with many of them being results of effective vertical transmission through youth activities.

Horizontal transmission in Tenrikyo

Now, I would like to discuss about the horizontal transmission. The expansion of the faith to the native Brazilians is without any doubt one of our current biggest objectives. We have many challenges ahead but I believe it's important to understand that the development of the faith on a vertical basis so far, been a stage to strengthen the base, so that we can grow from now on in Brazil.

Also, the churches and mission stations, with the support of our mission headquarters, have spent lot of effort transmitting the teachings to the natives. The teachings themselves still carry many aspects of the Japanese culture and the difficulties assimilating the teachings exist even for Japanese descendants. For Brazilians themselves, besides the language and the culture, there is the question of the Catholicism, which is strongly rooted in their customs and culture.

Even so, much efforts have been made to facilitate the contact of Brazilians with Tenrikyo. For years our mission headquarters performs the monthly service in both Portuguese and Japanese. The Seated Service and the Dance with Hand Movements are still performed in Japanese though. This in particular is a complex issue as the sounds and syntax make it difficult to be simply transposed into Portuguese. However, I see that there is a strong incentive for the Brazilians to understand the meanings through lessons and translations. The five-day Doctrinal Course and the twenty-eight-day Spiritual Development Course at overseas mission headquarters ("*Shuyokai*") are conducted in Portuguese, and there are still smaller groups for classes in Japanese and Spanish. The translation work is constant and today, with many young followers, Portuguese is the most spoken language in the Tenrikyo community. Nevertheless, many difficulties certainly still exist.

However, I believe that if we only highlight the difficulties, it will be very difficult to move forward in sprinkling the fragrance of the teachings to the non-Japanese. In Brazil, the Japanese and Brazilian cultures are very distinct, on the other hand they seem to be complementary in many aspects. The spontaneity, the tolerance, and the world-wide famous Brazilians' joyful nature combined with the discipline and respectful nature of Japanese people seem to be a combination that also has been working in the society and in many churches of Brazil. Moreover, despite the strong Brazilian Catholic culture, what can be noticed is that they are a group of people that have strong faith

in what they believe. I believe that this is the spirit of people who can see pleasure even in extremely difficult circumstances.

I find it very interesting because Brazil is a country still in development and whose social inequality is still very high. For instance, while the 10% richest possess almost 50% of the national income, the 10% poorest do not possess more than 1% of the total. Regarding education, despite the improvement in recent years, many young cannot complete their studies up to college due to lack of necessary conditions. And it is common for the young to start working from an early age to help to support the family. Even so, it is a culture that seems to combine the joy of the Africans, the spontaneity of the Latinos, and the faith that comes from the Catholic culture and from the difficulties faced by society.

Actually, I am not saying that it is easy to carry out the mission in Brazil. Many times, it is necessary to have years of devotion to develop a native missionary able to conduct salvation. But I want to say is, I think that it is necessary to adapt to them, or better, to combine the different Japanese and Brazilian cultural aspects to conduct the transmission of the teachings.

Therefore, on one hand, we have many difficulties in spreading the teachings, I believe that we must always try to put these positive circumstances into practice in the mission. It is necessary to always try to put ourselves in the Brazilian's position and try to understand the difficulties that they face. The native followers already have many cultural and religious obstacles to absorb the teachings, so, it is necessary to create conditions for them so that they can feel comfortable in exploring the teachings.

Also, due to the Brazilian social reality that I mentioned before, in the case of many native Brazilian followers, we see that for the great majority, due to their financial conditions, it is very difficult to return to the Jiba and, becoming a Yoboku is an enormous sacrifice that may take years to achieve.

However, I believe that before looking only at the cultural differences and language and at the cultural traits that exist, such as the garments, shrines and Japanese style church constructions, I strongly believe that the spirit of saving people with the maximum sincerity is the most important way of transmitting the teaching. I believe that with this we can overcome the difficulties of communication and even cultural ones, which naturally diminishes as the mission moves to the young generations.

I believe that it is necessary to always explain to Brazilians and the descendants that despite many cultural aspects of the Tenrikyo church, the real teachings go far beyond any cultural barrier. With the good conditions that we have today, mainly in regard to the question of the language, I believe that we must engage ourselves with sincerity to the spreading to the Brazilian natives.

There are the following words in the teaching that I believe apply to the spreading of the teachings:

Sah sah, Because “Tsukihi” exists, the world exists. Because the world exists, things exist. Because things exist, your bodies exist. Because your bodies exist, law exists. Although the law exists, to resolve your mind is primary.

I believe even amidst any sort of difficulties, which also include language and culture, it is through the sincere spirit and the mind to resolve that we can establish the true link with our followers and from that point, the Path consistently expands.

Coming back again to the question of the churches that grow most in Brazil, besides being churches with a large participation of young, they are churches where the participation of the native Brazilian followers are increasing substantially because of the immense devotion and love of these churches’ missionaries for the followers, which certainly exceeds any cultural barrier.

And, on the cultural issue, I once read a very interesting statement made by our current local mission headquarters bishop, Rev. Yuji Murata, who explained that despite the existing cultural differences in the country, it is important to spread and develop the Tenrikyo followers’ own culture. Dedicating ourselves with maximum sincerity to God and demonstrating our joy through the spiritual union and the spirit to help others, we will be certainly spreading the Tenrikyo Culture. Through the sincere devotion to the people, gradually the links between the church and the followers are established and the way should be extended consistently.

#### Conclusion and New Challenges

In order to conclude, I would like to comment a little about the new challenges that I believe to exist for the mission in Brazil. As I said previously,

while the vertical transmission is a constant challenge for the followers, particularly for the descendant followers, the challenge is to convey the teachings to the native Brazilians and spreading the religion to the majority of people and places of the country.

For this, I believe that we need to constantly keep improving the system of transmission of the teachings to the Brazilian descendants and natives. We need to keep increasing the number of people who can lead the mission in the country. We need to make the name of the church known in regions where the church does not have representatives yet. They seem to be big challenges because as the church grows, the responsibility of the missionaries also grows as we start to be opinion makers and deal with people's lives on which our influence gets stronger and stronger.

In this sense, I believe that our mission headquarters' role in Brazil and in Japan as coordinators and facilitators of this process will be very important to accomplish each regional objective. I believe that the leadership and the infrastructure of our Headquarters are also fundamental for the mission growth capability, since much of the transmission is made through channels given by our Headquarters such as the materials and personal supports. We also need to adapt ourselves to this globalized and technological world with large amount of information and the coordinating ability of the Headquarters becomes even more important in order to make the church grow gradually and in an organized way in the country.

These look like big challenges but I believe that we have the privilege to have the "Divine Model of Oyasama" and the devotion of our predecessors as a base for seeking motivation and courage to develop the mission in the country. I believe that we need to expand the path of the Faith in Brazil without forgetting the essence of the teachings taught by "Oyasama."

Unfortunately, particularly for Brazilians, not many people could participate in this Forum due to the restriction of the language and the fact it is being carried out here in Japan. So, I would like to transmit the conclusions of this event to them and even further, to draw up a similar format of this Forum also in Brazil, so that we can discuss in detail and set out our local challenges in a coordinated way for the next ten years.

There is a long way ahead. The future is challenging and the responsibility is enormous. But I believe that the prospects are very promising as well.

## Focusing on the Best of Japanese-ness

Simon Patterson

(Mr. Patterson is the head of London Sakurai Fellowship which was established in 2000 and resides in London, United Kingdom)

2-2-4:  
Bridging Cultural Gaps in the Church and Community  
July 16th, 2006 (14:30 - 16:30)  
Cultural Gaps: Discerning, Disposing and Changing

**“Focusing on  
the best of Japanese-ness”**



by  
Simon Patterson, London, UK

✓ I believe - that if God the Parent had meant Oyasama to be British then she would have been born in London or Manchester!



Queen Victoria  
(born 1819,  
reigned 1837 -  
1901)

✓ According to the “Preordained Place” Oyasama was born here, in Shoyashiki Village, now known as TENRI City, Nara, JAPAN.

✓ I believe that the fact that Miki Nakayama was a 41 year old JAPANESE WOMAN when she became the Shrine of Tsukihi, and then endured Prison many times, is highly relevant.



✓ I believe, what we need to do is work out in what way, the fact that Oyasama was a Japanese woman, is relevant to World Salvation today...

✓ I do not have any definitive answers, but do I believe that the only Cultural Gap we need to fill is actually in OUR own minds.

✓ What we lack is Confidence. That is all.

✓ As a religion we are young and just in the infancy of our History.

✓ But we should not be embarrassed about this. We should be Proud.

✓ But what do we have to be Proud about?

✓ Well, I believe we have many things to be Proud about...

✓ Firstly and perhaps most importantly, that Tenrikyo was “Started” by a 41 year old Japanese Woman!

✓ Then I feel we should also ask our selves: What did God the Parent want to tell us and teach us by placing Oyasama in JAPAN in 1838?

✓ As we all know the social conditions at that time in Japan were extremely Male orientated.

✓ Woman were almost second class citizens.

✓The Role of woman in the world is still a huge subject in Society.

✓Whether it is Domestic Violence in the so called Developed World or Female Circumcision in the Developing World, for example, Woman's Rights are a Hot Topic even today.

✓Oyasama was a Pioneer in this respect.

✓I find it very interesting that the Image of a Japanese Woman is actually changing.

✓In the past it was dominated by classical images of passivity:



✓The image today is one of Activity and Achievement.



✗ I sometimes feel that people want to hide the fact that TENRIKYO IS JAPANESE IN ORIGIN, saying that it is "Universal" and not "Japanese".

✓ Whilst I agree that the Teachings are "Universal" in nature, I feel that it must be highly significant that Oyasama was chosen by God the Parent, to be Japanese.

<p>✓Not only was she Japanese, she was a Woman as well – a Japanese Woman. This, I believe, is hugely significant.</p>	<p><b>JAPAN “FOR SALE”!!</b></p> <ul style="list-style-type: none"><li>• I personally do not think it means that it is our job, as English speaking Yoboku, to “sell” Japanese Culture to the rest of the world. As I said I love Japan but Oyasama’s Teachings are something else. They are Universal.</li></ul>
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<p><b>How to Present ourselves?</b></p> <p>✓The question is: How should we present ourselves and our Religion to the rest of Society? Should we be “Japanese” or “British”/“American” etc, and what do we stand to win and loose with each alternative?</p>	<p><b>INTEGRATION</b></p> <p>✓I believe that we must integrate, but without loosing our unique identity - we should stay true to our roots and our roots are a 90 year old Japanese woman who gave up her physical being for us 120 years ago.</p>
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<p><b>Points of Discussion</b></p> <p>✓In London in the Tenrikyo UK Committee and in Paris in the European Strategy Committee , (both of which I am a member), there have been many discussions over the last 20 years about different aspects of how Tenrikyo presents itself to the world at large.</p>	<p><b>Terminology</b></p> <ul style="list-style-type: none"><li>✓There many discussions about the English translation of key Tenrikyo words and Phrases. E.G: Church, Minister, Salvation.</li><li>✓A feeling that many are too closely associated with Christianity and thus Tenrikyo’s identity is actually <u>diluted</u> as a result.</li></ul>
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### Fan/Obi

- ✓The Red and White Fan to an Outsider looks like the Japanese flag.
- ✓This can over emphasise our Japaneseness at a Nationalistic level.



### JUDO

- ✓I have nothing against JUDO as a sport.

- ✓But as a non-Judo player, I struggle to find the link between Judo and Tenrikyo.



- ✓Perhaps we need to be careful not to confuse Tenri and Tenrikyo?

### Language

- ✓Language is a Complex subject.
- ✓There is no doubt that to read the Ofudesaki in the Original Japanese must be the best way...if you can read Japanese.
- ✓But if, like me, you can't then there is no choice but to do so in our local language, in our case, English.

### Language (2)

- ✓In the UK Centre we have both English and Japanese native speakers. The Main Prayer is read in English and we have Japanese translation on Headphones – making an effort for the local people is important.
- The Sermon is given in whichever language the Speaker feels most comfortable. If it is in Japanese we have Translation in English via Headphones and vice versa.

### Mikagura-uta

- I am happy singing the Songs for the Service in the original Japanese, as written by Oyasama.
- Also most of the Hand movements do not fit with an English translation.
- However I don't like the idea that not remembering the words and Hand movements can result in being associated with a lack of devotion. Many people simply can not remember them.

### Shrine

- ✓I have heard some discussion around the idea that the design of the Tenrikyo Shrine is coming from Shinto and therefore we can change it.
- ✓Here I feel we have to be very careful. The Tenrikyo Shrine is now an established part of our identity.

### Shrine

- ✓ Aesthetically I feel it has some similarities with both Shinto shrine design and Zen Buddhist temple design – both of which are uniquely Japanese.
- ✓ But the Tenrikyo Shrine is unique in itself. It is a Tenrikyo Shrine!
- ✓ We need to keep our own Identity otherwise we will give rise to different sects within our own Religion.

### TENRIKYO

- ✓ The Colour of Tenrikyo is often thought of as Purple
- ✓ However the identity of Tenrikyo is also dominated by BLACK. The Happi, Kyofuku, Service Kimono are all black.
- ✓ Black can look very conservative, serious and formal to newcomers – not Joyous!

- Maybe we should be more colourful?!



### Sitting

- Kneeling on the Carpet, Japanese Style or sitting on Chairs?
- We have had huge debates about this!

### OVERALL

- ✓ Overall, I believe that we should not try to hide our Japanese roots, but also that we should not try to sell Japan.
- ✓ We should remember that we are a religion based upon the Teachings of Oyasama, and I believe every decision we make should consider whether it is consistent with those Teachings.

### OVERALL(2)

- ✓ I do not feel that we should feel ashamed if our Church or Fellowship is like a “Japanese Village”.
- ✓ Japanese Villages are some of the nicest villages in the world!
- ✓ I feel we must integrate, of course, but we must not lose our identity.

## Section Summary Report

Organizer: Tomoharu Matsui

The first speaker, Mr. Black, shared his experiences of how he entered Tenrikyo, and although some parts of the Tenrikyo building looked different and new to him, his trust and friendship with his minister and the family was much more significant to him.

Next speaker, Mr. Augusto Mitsuru Tanaka from Brazil, said in his presentation that the mission in Brazil would continue to expand because the mission headquarters there has played a significant role to educate the younger generations of the existing followers, and ensures the powerful force of spreading of the teachings to the non-Japanese Brazilians in future. Those second and third generations of the followers, mostly descendents of the Japanese immigrants, have less cultural gaps being born and raised in the local communities there. He also mentioned that internet bank system was available and that kind of information technology may serve as a tool to enhance communication between Tenrikyo followers and in the local community.

The last speaker from UK, Mr. Simon Patterson, pointed out that we should be careful not to localize ourselves too much because too much localization may cause us to lose our identity and integrity. He said we should not hide the fact that Tenrikyo was Japanese origin, and should be proud of the fact that Oyasama was a Japanese woman living in the feudalistic time. But he said as a native English speaker that it was still a big challenge to memorize the Songs for the Service in Japanese and master the service dance.

During the discussion, a person from the audience wondered if we always attempt to convert people to Tenrikyo, we may narrow the way we approach to local communities and the way we keep in touch with local people. If we attempt to just spread the teachings, not worrying about whether this or that person will become a Tenrikyo follower, then we can promote missionary activities with open-ended and localised approaches. One of the speakers said that it was more important for him to influence others and help them change their life than to convert them into Tenrikyo. But another speaker countered saying that we Yoboku always try to draw people into the particular philosophy Oyasama taught and we want them to follow Oyasama's teachings in the end.

Another issue discussed was we should examine why some non-Japanese followers tend to leave Tenrikyo churches after a certain period of time. One person said he was interested in why certain people left the church and suggested maybe because of the Japanese village. Although Tenrikyo may need to promote cultural activities like Japanese school in order for the Japanese missionaries to stay in each country, missionaries born in overseas may not need to promote such activities which may help widen the cultural gaps between the Tenrikyo churches and the local communities. We need more native English speakers and do everything in English in Tenrikyo churches and we need to focus on how to support non-Japanese followers of Tenrikyo who are already in the Japanese village of Tenrikyo churches rather than concerning only with how to get more of the new people. This applies to the vertical mission also, and by bridging the cultural and generation gaps and conveying the teachings smoothly to the younger generations, we can strengthen the power within the church.

Another participants, however, said that cultural activities Tenrikyo churches were promoting include those not related to Japanese culture, and we should keep them open-ended to maintain a broad path for the local people. Cultural activities may be very important for vertical mission also, and we can extend what we are already promoting instead of changing it drastically. Through cultural activities, we do not want to sell Japan, but they do play important roles to bridge cultural gaps by keeping ourselves open and available, and easily accessible by the local people. We should also be able to explain the teachings in local people whenever requested.

In all, we were saying that we needed to maintain the balance between the Japanese and the local in cultural activities. Some suggested that the modern information technology could be a huge help to make ourselves available to local communities by pooling information on a web space and sharing them with the general public worldwide.

## The Growth of Protestantism in Brazil

Masanobu Yamada

(Mr. Yamada is an associate professor in the Department of Religious Studies at Tenri University)

This presentation explores the factors contributing to the success of Protestantism in Brazil, notably of the Universal Church of the Kingdom of God, in the hope to offer some lessons for the Tenrikyo mission.

Protestantism has been very active in Brazil for the last several years. Although Protestants made up 6.6% of the national population in 1988, in 2000 their percentage stood at 15.4%. Catholicism, by contrast, has seen a decline since the 1980s. Catholics accounted for approximately 90% of the Brazilian population in 1980, but about 74% in 2000.

Founded by Edir Macedo in 1971, the Universal Church started its missionary activities in Rio de Janeiro and rapidly grew into the third largest Protestant group in Brazil. Today, it is making headway not only in Latin America but also in North America, Europe, Africa, Southeast Asia, and Japan. Since the mid-1990s it has been attracting enormous attention from Brazilian society because of its considerable divergence from traditional Protestant churches with regard to doctrine, ritual, financial power, involvement in politics, its militant attitude toward other religions, and its active use of the media.

What explains the explosive growth of the Universal Church? How is it developing its teachings? This presentation will answer these questions in the following manner. First, I will outline the current situation and characteristics of Protestant churches in Brazil. I will then discuss the rise of the Universal Church under three headings: socio-cultural conditions, teaching and its way of propagation, and the religious culture of Brazil. Finally, I will express myself on their implications on the Tenrikyo mission within foreign cultures.

### Recent developments

In Brazil's urban areas, it is common to have cinemas and supermarkets go bankrupt and be replaced by Protestant churches several months later. A survey carried out by the Institute for Studies of Religion from 1990 through

1992 in the urban centre of Rio Janeiro showed that 710 Protestant churches were registered in areas with many low-income inhabitants. This means that on average five churches were established every week.

The history of Protestantism in Brazil can be divided into four periods: the late 19th century, when Europeans started immigrating there, between the 1910s and 40s, between 1950s and 60s, and since 1970. The fourth period has seen the emergence of new religious movements in Rio de Janeiro. These include the Universal Church and the International Church of the Grace of God, both of which are now famous for gaining a large number of converts in Brazil. At the time that these two groups were founded, two-thirds of Brazil's population lived in urban areas. Brazil's economy enjoyed a so-called miraculous boom in the 1970s, only to experience a crisis from the 1980s. In Rio de Janeiro, the underground economy consisting of drugs and gambling became common, and crimes such as murder became rampant, making people increasingly suspicious of each other.

Both Churches were hostile towards the spirits of Afro-Brazilian religions. They would denounce those spirits as devils at meetings and drive them out "in the name of Jesus." The vicars who practice exorcism turned out to be very militant and intolerant, but this attitude seemed to reflect the socio-economic conditions of the time. And as we shall see later, the so-called theology of prosperity, on the basis of which the Churches uphold individual freedom and deliverance, appeared to be extremely appealing to those anguished by stagnant conditions of society. Furthermore, as a means of evangelisation, these groups prefer television to radio and accordingly spend more money on the former. In 1989, the Universal Church acquired Brazil's fifth largest television network, Record, and made it grow into the third largest. In the 1990s, when Protestant churches could be found all over Brazil, even slum huts had television antennas erected on their roofs. Favourable economic conditions made it easier for the Church to carry out its mission.

In the first three periods, all Protestant groups emphasized salvation through the baptism of the Holy Spirit, each with distinctive preaching methods. They taught that salvation was to be achieved by being filled with the Holy Spirit, and that the key to attaining this experience of the Holy Spirit was self-reflection. But the Churches established in the fourth period focused not so much on how individuals should change as on how Jesus and the Holy Spirit

can help drive out devils, which are believed to be sources of all evils. To put it more bluntly, they are primarily concerned with how people can make use of divine powers.

#### Factor (1) Socio-cultural conditions

The ascendancy of the Universal Church over other religious movements in Brazil in the mid-1990s has something to do with economy. Many of the Church's members are low-income people who went to school for only a short time. They also have a high proportion of women, and this fact is what I am now going to focus on. For the last several years, Brazil has been suffering from economic deterioration, which has had some effects on family patterns in the country. The Brazilian Institute of Geography and Statistics observed that between 1980 and 1990, while marriage rates dropped, divorce and separation rates rose from 3.7 to 19.2%; and the proportion of women involved in economic activities rose from 20.9 to 30.1%. The country's economic debilitation has had particularly adverse effects on its low-income population, more specifically on those low-income women who are condemned to support their families on their own. Apparently, it is in order to overcome such difficulties that many women turn to the Church.

The situation is complicated by the phenomenon of machismo that exists in the cultural soil of Latin America including Brazil. Machismo refers to the tradition which encourages men, even married men, to have many mistresses. From female congregants of the Universal Church, one should expect to hear something constantly heard in Brazil, namely gossip about divorce or separation resulting from husbands' love affairs or drunken violence against their wives and children. Such stories are often told by people with economic difficulties that are so severe as to intensify the tension that machismo has created between husband and wife. Both economic and cultural circumstances thus make life difficult for women, especially those in the low-income strata.

#### Factor (2) Teaching and its way of propagation

Granted that it is economic conditions that bring many women to the Church, I shall now go into how the believers accept the Church's teachings and what these teachings are. The Church communicates its messages to the public mainly through television programmes, in which (1) converts give

testimony to vicars interviewing them, (2) viewers discuss their problems with vicars on the phone, and (3) converts' experiences of salvation are recounted in dramas. Most of the issues handled in these programmes involve an unfaithful husband, unemployment, and drug abuse. This strategy successfully attracts interest from those who suffer from similar problems and are perplexed about the direction in which they should live their lives. Many of the congregants I interviewed said that they turned to the Church because they had the same troubles as people whose salvation had been shown in the Church's television programmes. Most of the believers appearing on the programmes are women, who are actually the primary target audience. Vicars and their assistants are always at the church and will listen to their visitors anytime. This contrasts with Catholic churches, which are closed after—mass, and is one reason why believers of the Universal Church perceive their vicars as friendly.

What exactly are the messages propagated by the Universal Church? What it teaches at meeting boils down to two elements: salvation through exorcism and the theology of prosperity. At the moment, I am going to focus on the latter. The theology of prosperity was formulated by a televangelist called Oral Roberts from the United States in the 1950s. It calls for "positive confession," the sincere confession of religious hope in order to achieve a great victory over the devils who inspire negative, self-defeating behaviour. Confession does not mean repenting of one's sinfulness or asking for God's grace, but means demanding in the name of Jesus what God has promised to people, namely the defeat of the Satan and the blessings of health and material prosperity.

The founder, Edir Macedo, insists that although it must be tested whether God will keep his promise, it is also necessary to test oneself first by donating one tenth of one's earning to the so-called treasury of God. Vicars urge that congregants should donate as much money as they can because they will then get ten times as much in return. This system of tithe has been frequently criticised by mainstream society and has been sometimes held responsible for certain fraud cases. It is nevertheless true that the whole notion resonates with those who dream of making a fortune at one scoop.

### Factor (3) The religious culture of Brazil

Thus far we have seen how the economic conditions of Brazil contributed to the growth of the Universal Church, many of whose members are low-

income women attracted to the Church's theology of prosperity. How does religious culture come into the picture? The Universal Church practises exorcism against the spirits of Afro-Brazilian religions, those spirits which it perceives as the source of all evils. This actually indicates that the Universal Church's movements owe its success to the same cultural climate that has produced its rival religions. Salvation from demon possession is a recurring theme in the Universal Church's television programmes and meetings, and clearly constitutes a major reason for the Church's growth.

At the practice of exorcism, female followers thought to be possessed by demons line up on the stage in church, and some other followers, led by the vicar, say a prayer, which is said to fill the women with the power of the Holy Spirit. Some of the women then utter strange sounds and run around in the church. While being an important part of Brazil's religious culture, Afro-Brazilian religions are generally associated with the destitute and therefore often denigrated. This reflects the deep-seated prejudice against ethnic Africans. But in the 1960s Afro-Brazilian spirituality began to be popular among other ethnic groups in Brazil. Notably in the south-eastern part of the country, the middle class population started searching for the roots of Brazilian culture. This resulted in ordinary people familiarising themselves with Afro-Brazilian traditions through music and the media. This was how Euro-Brazilians came to have positive views of Afro-Brazilian religions.

Many people in the Universal Church claim to have been deceived or cursed by Afro-Brazilian sorcerers. So, schematically speaking, those who embrace Afro-Brazilian religion are thereby making themselves prospective converts to the Universal Church. Thus, the re-evaluation of Afro-Brazilian culture from the 1960s prepared ground for the present growth of the Protestant Church.

### Conclusion

In this presentation I have analyzed the factors leading to the dramatic growth of the Universal Church. I have attributed this development to an economic crisis, which is particularly distressing for those in the low-income strata; the Church's theology of prosperity, which is propagated through television programmes appealing to those people's longing for salvation; and finally the revitalisation of Brazil's religious culture. My arguments have shown how economic condition brings about social change, which entails cultural

change and also the birth and invigoration of new religious movements. While it should be noted that various elements combine to help the Church spread itself, the Church's message of salvation mainly consists in promoting the theology of prosperity and exorcism.

So, this Protestant group's success is largely due to the economic disparity in the society where it spreads. It also has three other advantages, which are particularly instructive to Tenrikyo missionaries outside Japan. These are (1) its continuity with native religious culture, (2) its Christian background, (3) its freedom to encompass elements from different religions.

I am not here to suggest what should be the stance of the Tenrikyo Church as a whole. Rather, I would like to suggest what kind of attitude should be taken by those actively engaged in missionary work. Firstly, as for continuity with the native culture, we have seen how Brazilian culture is permeated with the Afro-Brazilian belief in demon possession. It is widely believed that all evils come from aggressive evil spirits. Needless to say, Tenrikyo does not recognise the existence of such spirits. But we are taught that when a bad thing happens to us we should reflect upon ourselves before blaming others. So if we were to grant that evil spirits exist, we should encourage the alleged victim to ponder deeply upon why he or she has to be possessed by evil spirits. This would allow Tenrikyo to have continuity with the native culture.

Secondly, in regards to Christian background, it goes without saying that Tenrikyo and Christianity are different. But it might be argued that since Oyasama revealed the Final Teaching, Tenrikyo's message encompasses that of Christianity. Indeed, concerning this point, one Brazilian Tenrikyoist claims that there is continuity between the two faiths as the Bible alludes to the Kanrodai, a fundamental element of Tenrikyo teaching. That is how he interprets the following passage in the Bible: "The one who overcomes, I will make him a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name" (Revelation 3:12). This verse is of great significance to Christians, as "pillar in the temple," "new Jerusalem," and "new name" might be respectively associated with Kanrodai, Tenri, and Tenri-Ono-Mikoto. Many of them might see more than just coincidence behind these correspondences.

Finally, concerning the freedom to encompass various religious elements, there is perhaps nothing left to add, since the previous two points suggest that it is up to our own skillfulness to decide how to spread Tenrikyo in foreign societies while taking account of their cultures. I would like to conclude by simply stressing that it is on the freedom of our minds that our missionary vision and creativity depend.

## Protestant Precariousness in Post-Christian Europe

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The term “Protestantism” represents a diverse range of religious perspectives that have roots in the Reformation in Europe during the 16th century. Virtually all Christians who call themselves Protestant accept Martin Luther’s teachings that salvation comes only from God’s grace, through faith in Christ, and for the sake of Christ’s merit and that the Bible is the only source of faith. Today, there are about 120 million Protestants in Europe. They make up about 16.2% of the population in the whole region and less than 10% in most countries.

According to the Dutch Protestant missiologist Anne-Marie Kool, Europe is not a Christian continent anymore. It is well known that nowadays the average European Christian uses the church only for lifecycle events. Europe’s deeply secularized and multicultural, modern societies are perceived to be in need of evangelization, or as some state, “re-evangelization.” The centuries-old divisions in Christianity have become a fact of life in these societies where all religions are equal. In Eastern Europe since the end of the Cold War there has been a massive influx of Protestant and Catholic missionaries from Western Europe and North America.

In 1992, the president of the European Union Commission, Jacques Delors, challenged religious communities to contribute to the “soul of Europe.” The aim of this paper is to explain how certain Protestant churches are responding to that call. I will expound on the following:

- 1) The current situation of mainstream Protestant denominations - Lutheranism, the Church of England, and the Reformed churches
- 2) The development of Evangelical Protestantism in the United Kingdom, France, and Eastern Europe, and
- 3) Cooperation between Protestants across denominational and national lines.

And finally I will address

- 4) The question as to whether European Protestantism has a future.

In 2003 a German film company and an American Lutheran group co-produced a film about the life of Luther, and the German Protestant establishment supported the marketing of this film in the country, hoping that it would encourage discussion of Protestant history and its place in European history. In Germany today, both Protestants and Catholics comprise about 33% of the population. The Lutheran population is concentrated in the north-eastern and central states. One important difference between Lutheranism and other Protestant denominations is that Lutheranism retains the Catholic understanding of sacraments; it agrees that Christ is literally present in the bread and wine of the Lord's Supper and that baptism is a prerequisite rather than a mere sign of salvation.

Since 1945 Lutherans and Calvinists in Germany have formed one Evangelical Church. In the Continent, Evangelical is usually synonymous with Protestant, while in the English speaking countries, as we shall see later, Evangelicalism commonly refers to a conservative form of Protestantism, characterised by an emphasis on personal faith testimony, a quasi-literalist view of the Bible, and missionary activity.

In Denmark, Finland, Iceland and Norway, more than 80% of the population is Lutheran, and their churches are officially endorsed by the state. In Germany church and state are separate but there is cooperation in many fields. In general, the church also functions as a provider of social services of last resort.

The Lutheran Church of Sweden was affiliated to the state until 2000. In 2003, 79.6 % of the nation belonged to it. The present head of the Church Archbishop Karl Gustav Hammar has been notorious for his unorthodox views, which has led him to be labelled as populist. Perhaps the most controversial statement he has made is, "You do not have to believe in anything particular to be a Christian. To say that you want to be part of it is enough." He himself has admitted that he does not believe in the Virgin Birth. One German social scientist notes that in Europe "more and more people tend to construct their own patchwork religion that takes elements from Buddhism, for instance, or aspects of Hinduism that they find interesting."

In recent decades, membership in the Church of Denmark has fallen from 95% to 85 % of the country's population. Barely 3% of Norwegians go to church regularly. Those committed to attend service at the Church of Sweden

amount to little more than 1.7% of the Church's nominal membership. In Germany over the last three decades or so, the Protestant Church has lost more members every year than gained.

The dean of the Diocese of Stockholm notes that nowadays "Parishes are looking for different ways to reach people. These include one-day retreats, moments of meditation, healing masses." In Helsinki a group of Lutherans celebrates a service called the St. Thomas Mass each Sunday. First performed in 1988, it draws more than 800 people, mainly young adults and people of working age. It is intended to be an improvement upon traditional services, which one director of the Mass rightly describes as "very bureaucratic," "obsolete" and "irrelevant" to the needs of young urbanites. It offers more than hymns to sing and sermons to endure. The idea is to get the congregants involved. A group of 50 to 70 lay people is engaged in a variety of tasks such as practical arrangements, music-making, leading petitionary prayers, offering spiritual guidance and childcare, or simply making tea after the service. Named after the apostle who once doubted the resurrection of Christ, the mass has successfully sought to fill churches with doubters. Dozens of churches across Scandinavia have imitated this model.

I shall now turn to the Church of England, also known as the Anglican Church. In many people's eyes, this Church has open-mindedness as its primary distinguishing mark. It has long included "high church" and "low church" factions with their own particular preferences. High churches, whose adherents are known as Anglo-Catholics, emphasize formal liturgy and sacraments, whereas low churches practice far less ceremonial services.

Roughly 43% of the population in England consider themselves Anglican, but only slightly more than half of these attend their church regularly. Moreover, the membership has an ageing profile. A recent report by the London-based organization Christian Research predicts that the Church of England will be extinct by 2040 if current trends continue. A British republican organization, the Centre for Citizenship, notes that a state church may appear obsolete and out of touch with the spiritual needs of contemporary society.

The current leader of the Church Rowan Williams has been praised for his intellectual gifts, and many commentators hoped that he would make Christianity credible to intelligent people. On the other hand, he has been criticised for lacking a moral compass, and like the Swedish Archbishop, he has

been controversial for his liberal views on central doctrinal issues.

A report released at the University of Wales in 2005 reveals that a considerable number of practicing Anglicans, especially those who lead churches, are skeptics. For example, whereas 97% of lay followers have no hesitation in affirming their belief in God, one out of every 33 clergy members doubts the existence of God. The English journalist Quentin Letts says that he is Anglican because he is not devout. He goes to church every week primarily because he loves singing hymns and enjoys fellowship. Religion does matter to him but he “would not dare claim to understand or believe fully in every part of the liturgy.”

I shall now move on to the Reformed churches, those churches that owe their historical origins to the Swiss Reformation led by Jean Calvin. In Switzerland today Protestants and Catholics respectively comprise 35% and 43% of the population, and most Protestants expectedly belong to Reformed churches. Both Protestant and Catholic Churches have their official membership halved in the last 30 years.

In Calvin's home country France, Protestantism penetrated all ranks of society in the sixteenth century. Historians confirm that French Protestants greatly contributed to the Revolution of 1789 by importing progressive ideas from English and German speaking countries which had learnt the ideal of free individual conscience through Protestants' continuous struggle with the authority of clerics. In France between the late 19th century and the early twentieth century, Protestant theologians and pastors played a decisive role in the introduction of secular compulsory education and the complete separation of church and state, and some Catholic intellectuals even feared that secularization in France might imply “Protestantization.”

The president of the Protestant Federation of France claims that French Protestants have shaped the contours of society so that they no longer feel any need to protest. The editor of a French Protestant weekly explains that the Reformation rests on an ethics of individual responsibility and Protestantism is therefore the most “secularized,” that is to say least dogmatic, religion, combining rationality and spirituality.

According to recent surveys Protestants now account for just 1.6% of the French population, whereas two in three consider themselves Catholics. About 36% of French Protestants are Calvinists, and 23% Lutherans. Protestant

churches in general and Reformed churches in particular stress that they are always in need of reform. This open-minded tendency, which the French sociologist Jean-Paul Willaime refers to as “Protestant precariousness,” is nowadays making many French Catholics feel closer to Protestantism and has persuaded some of them to convert. But as the French journalist Natacha Polony notes, it also means that traditional Protestantism in France is becoming indistinguishable from secular culture.

The Swiss Reformed minister Roger Schutz, who deceased in 2005, was a paragon of Protestant tolerance. In 1940 he founded an ecumenical monastic order in the village of Taizé in Burgundy. Today this community, whose life focuses on meditation and prayer, is made up of more than a hundred men from many nations representing mainly the Protestant and Catholic branches. It has mushroomed into a place of ecumenical pilgrimage especially for youth. Each year, more than 100,000 people – 90% under 30, and most of them European – pour into Taizé to spend a week meeting and attending thrice-daily worship. Many who come praise the peace of the place, says the fellowship’s spokesman Emile, who first visited when he was 17. The liturgy of the brotherhood has been adopted by many Protestant churches.

Calvinism is the national religion in Scotland, where the Reformed Church is therefore known as the Church of Scotland. Although not a state church, it claims pastoral jurisdiction over the whole nation. Its social care council, known as “CrossReach,” is the largest provider of social welfare in Scotland today. Since the 1950s the Church’s membership has continued to fall. In the 2001 national census, only 42% of Scots identified themselves as its members. Like most other Western denominations, it has struggled to maintain its relevance to the younger generations in particular. The annual youth assembly and the presence of youth delegates at the Church’s General Assembly have served as a visible reminder of its commitment.

I will now report on the situation in Ireland, where most Protestants are descendants of Calvinist settlers from England and Scotland, and belong to a type of Reformed church known as Presbyterian. Recent census data shows that in Northern Ireland Protestants now account for less than half the population for the first time, with Catholics only a few percent less. The majority of Protestants are unionists or loyalists, that is, they are loyal to the United Kingdom, and Catholics are typically nationalists or republicans, who

wish to see a united Republic of Ireland.

Northern Ireland is the only part of Europe where Protestant fundamentalism has significant influence. A considerable number of unionists are not just politically opposed to the Sinn Fein and the Vatican but also intolerant of the Catholic faith. In 1951 the Northern Irish Protestant cleric and unionist politician Ian Paisley founded a denomination called the Free Presbyterian Church, which calls itself fundamentalist. It has grown from four to about sixty congregations in Northern Ireland, and about one hundred through the world, including England and North America. The mainstream Presbyterian Church has 650 congregations in Ireland. In the 1970s Paisley established the Democratic Unionist Party, which is currently the largest unionist party and the largest Northern Irish party in the British Parliament. Paisley himself was elected one of three Northern Irish members of the European Parliament in 1979. He has been accused of radicalising many young Protestants with his inflammatory remarks, which often present the conflict between unionists and nationalists as an apocalyptic battle between good and evil.

Back in 1795, Irish Protestants founded a religious fraternal organisation called the Orange Order, which is today largely based in Northern Ireland and western Scotland. Many of its members belong to Ian Paisley's party and some to various loyalist paramilitary groups. It is probably best known for provocative parades which have sometimes sparked sectarian riots. While the membership of the Order in Ireland is usually put at around 100,000 – 14.2% of the total Protestant population – it is thought that this number has massively decreased in recent years because of the increasing number of confrontations with police. A study at the University of Ulster put the number of current members at 40,000 (5.6%). In fact, in parallel with other European countries, the overall proportion of practising Christians in Ireland has fallen dramatically in recent decades. Nevertheless, religious fundamentalism is a major factor in the Northern Irish conflict.

I shall now focus on Anglo-American Evangelicalism, also known as born-again Christianity. It has its origins in the 18th century, when many British and American Protestants became passionately involved in their religion instead of passively listening to intellectual discourse. Although Evangelicalism entails belief in the infallibility of the Bible, it is technically not synonymous with

fundamentalism. Fundamentalism is narrowly committed to a set of doctrines, some of which many Evangelicals consider irrelevant. And unlike many Evangelicals, fundamentalists tend to belittle personal spiritual experience. “Evangelicalism” is also different from “evangelism,” which refers to an activity especially associated with the faith of Evangelicalism. Evangelicals often feel that their own experience of spiritual rebirth induces them to convert others. The European country with the greatest number of Evangelicals is the UK, where they make up 8.5% of the population. In most European countries the movement has attracted less than 1% of the population.

As the Oxford professor of theology Alister McGrath notes, Evangelicalism is essentially not so much a denomination as a movement within denominations. Most “low” Anglican churches consider themselves Evangelical. So does Ian Paisley’s Presbyterian Church. Nevertheless, the Evangelical movement has given rise to new denominations. According to Jean-Paul Willaime, these include Methodism, the Baptist faith – although this one actually dates back to the early 17th century – and Pentecostalism.

Methodism started as a movement within the Church of England. Since its inception, it has set great store on the role of the lay preacher, and taken considerable trouble to integrate personal faith and social action. With around 330,000 adherents, it is now the fourth largest Christian denomination in the UK (after Anglicanism, Catholicism and Presbyterianism). It has proved particularly popular in Wales and Cornwall, regions which are noted for their distrust of the Church of England. In 1865, the English Methodist preacher William Booth started a new Evangelical denomination called the Christian Revival Association, later known as the Salvation Army. It is famous for its network of charity shops and its musical groups seen in public at campaigns. In the UK it has over 800 parishes, over 1,500 ministers (known as “officers”) and 54,000 lay members.

The Baptist movement, whose first congregation was formed in the Netherlands by an Anglican minister, rejects the practise of infant baptism in favour of voluntary believer’s baptism, which is to be performed after a profession of faith. In the UK there are some 150,000 Baptists. With over 100,000 members, Germany is today one of the main centers of Baptist mission on the Continent.

Pentecostalism, which began in the United States around 1901, teaches that

the manifestations of the Holy Spirit seen in the early Christian community, such as healing and speaking in an unknown language, are available to contemporary Christians. It believes in the Baptism of the Holy Spirit, a second baptism which fills a believer with the Spirit after redemption. The normative proof of this blessing is speaking in unknown tongues. In the UK, there are 900,000 Pentecostals. Since the late 1950s, many Catholics and mainline Protestants have promoted the Pentecostal belief about the gift of the Holy Spirit. This is known as the Charismatic movement.

The North American Evangelical organization Greater European Mission (GEM) has worked in Europe for more than fifty years and has currently 400 missionaries in 29 countries. As GEM observes, Evangelicals and other conservative Christians in much of Europe are publicly ignored, ridiculed, and even legislated against. For example, the Salvation Army, which has become the second largest provider of social welfare in the UK after the government, is now seen as more a social service agency than a church. GEM also claims, however, that its missionaries can clearly see “the hand of God touching the lives of people across Europe.”

Joel Edwards, general director of the British Evangelical Alliance, maintains that the biggest change in his organization since he became general director in 1997 is the fact that its members no longer carry a siege mentality. The Alliance has been able to influence media and is taken much more seriously in the public arena than ever before. It has enhanced its credibility in national life by doing much to encourage Christian leaders from across the denominational spectrum to meet regularly to pray together in many towns.

The emergence of new church and worship patterns in youth Evangelical networks are impacting many young people. In 2003 the Salvation Army in the UK created a sub-brand of itself for the youth, called ALOVE, in order to allow the young members to express their faith in their own way. Then two years later, the Army’s youth program had its attendance rate increase by as much as 54% compared to the previous year. ALOVE has formed a partnership with the influential national ministry Youthwork, and mobilized hundreds of young people to project a Christian worldview on certain issues such as gambling and human trafficking.

During the 1970s an Evangelical Anglican church in London called Holy Trinity Brompton (HTB) developed a free course on the basics of the Christian

faith, later known as the Alpha Course. It is organised as a series of sessions over ten weeks, consisting of a talk and discussion in small groups. Its defining feature is curiosity. Sandy Millar, who was vicar of HTB until 2005, explains that Alpha seeks to provide answers to philosophical questions that most people ask at some point in their lives, such as the one concerning life after death. The course typically also involves weekend sessions on the work of the Holy Spirit.

The Alpha Course is said to be one of the most successful outreach programs run by churches in the UK today. It has been adopted by many other denominations in more than 152 countries. As one sociologist points out, Alpha offers “direction, fellowship, firmness, and belonging, in a world of flux.” The American magazine *Times* states that the success of Alpha – and the Thomas Mass for that matter – “is also down to packaging, in an age where marketing matters.” However, the Anglican theologian Martyn Percy observes that the Alpha approach to evangelization “sidesteps intellectual difficulties” by putting too much stress on personal experience of the Holy Spirit. Some Evangelicals complain that the course does not adequately define sin and thus fails to explain Jesus’ death and resurrection.

The situation in France is similarly intriguing. The French Evangelical missiologist Daniel Liechti shows that between 1950 and the beginning of this century the number of Evangelicals in the country rose from 50,000 to at least 350,000. Nearly 200,000 of them follow Pentecostalism, which had only a few thousands adherents in 1945. Since 1960, whereas the Catholic Church has had to close seminaries, Evangelical missionaries have seen increased demand for training.

Some understand the rise of various Evangelical churches in France as a sign of the decomposition of traditional religious framework. In this view, these churches are sects insulated from modernity, culturally ill-adapted transplants, or community centers for marginalized populations. With its emphasis on passionate involvement, its defiance of institutional regulations, and its respect for charismatic authority, Evangelicalism is indeed predisposed to do-it-yourself sectarian drifts. Some Evangelical leaders are alleged to possess excessive charisma. In France, a parliamentary committee has controversially classified some Pentecostal churches as “sects.” To be sure, the vast majority of Evangelicals in the country enjoy complete freedom. However, as the French

sociologist Sébastien Fath points out, “French public opinion is quite opposed to evangelism [in general], and that’s where things get difficult.”

In France, the Evangelical movement is widely associated with Anglo-American cultural imperialism. Generally speaking, Evangelical mission in the Continent does owe a great deal to English speaking believers. Much of French Evangelical literature is borrowed from English and American missionaries and not adapted to the French context of a minority Protestantism. The considerable impact of American parachurch organizations and the financial support of American Evangelical publishers seem to have caused a silent cultural crisis for French Evangelicalism. This crisis can be seen in the fact that many Evangelicals in the late 20th century chose not to call themselves “Protestant.”

As for community centers, Sébastien Fath notes that in the Paris area there have been a growing number of Evangelical churches created by and for immigrants. Natacha Polony observes that Evangelical movements typically target socially excluded populations. According to the Canadian social scientist André Corten, Pentecostalism is a theology of the poor. Even though it can be subject to manipulation, faith in the gift of the Holy Spirit gives voice to the voiceless by enabling them to see themselves as independent subjects.

Since World War II, Evangelicalism has been embraced by a constantly growing number of people from the nomadic tribe of Roma who settled across Europe between fourteenth and twentieth centuries. Because of their lifestyle and unwillingness to be integrated, Roma have been often distrusted by their neighbours. It was in the aftermath of the Nazi persecution that Roma created autonomous churches and missionary organisations for the first time in history. Today Evangelical Roma churches exist in every country where Roma people have settled. In some countries, the majority of of them are Evangelicals. Particularly strong movements are those in France, where the Roma has a greater proportion of Evangelicals than the other ethnic groups, and those in Spain with more than one thousand Roma churches.

There is danger that such community centers may worsen ethnic alienation. However, some diaspora churches in Europe, such as the Evangelical Roma Mission and the Fellowship of African Churches in France, are formally affiliated with the native Christian communities. In fact, “most French Evangelicals seem to be in very strong interaction with their society and their

own national culture.” For instance, unlike their American and German coreligionists, they prefer to have their children educated in state schools rather than in private institutions or at home.

Willaime attributes the success of the born again movement in this age of individualism to its stress on personal experience of divine power, manifested in an improvement of the person’s quality of life. As Fath points out, however, unlike many European Christians today, French Evangelicals tend to feel that “believing is belonging.” Religion in France is more often restructured into solid denominations than decomposed indefinitely. Organizations like the European Evangelical Alliance and the French Evangelical Federation play an important coordinating role. They create an “Evangelical supermarket,” as it were, where all churches set up their stands in large exhibition halls.

Fath compares Evangelical churches to a dinosaur, which has a big body but a small head. They are filled with young and energetic devotees but have virtually no cultural elite, that is, no theologians. Willaime similarly remarks that the emotional impact of Pentecostalism is socially effective but intellectually poor. The traditional churches for Fath are rather like ET. They have big heads composed of the political, economic, and cultural elites, but their bodies are meager. Fath regards the cultural gulf between the two currents as a valley where they should go down to engage in dialogue. The Protestant theologian Olivier Abel suggests that intellectual Protestantism and folk Protestantism might be able to complement each other.

The Evangelical movement boasts considerable success in other European countries too, such as the Republic of Ireland, where Catholics make up 92% of the population. In Dublin, there were only about 1,200 Evangelicals 25 years ago, but today the number stands at roughly 13,000. Meanwhile, there has been a massive decline in full adherence among Catholics. Sean Mullan, the head of the Evangelical Alliance of Ireland, claims that the main reason why Evangelicalism is drawing more and more people away from mainstream churches is that it emphasizes “a commitment to a message and a way of life based on Jesus, not to an institution.”

One of the greatest areas today for Baptist growth in Europe is the former territory of the Soviet Union. In Ukraine since independence, Evangelicals have nearly doubled the number of their churches despite difficulties with erecting buildings and training leaders. Anne-Marie Kool, a Dutch Evangelical

missionologist based in Budapest, offers a constructive critique of Western Christian missionaries in Eastern Europe, with particular attention to those of Evangelical persuasion. She points out that these missionaries often fail to understand the role of dominant historic religions in a newly independent nation. Their language of universal truth and universal salvation is treated as an obstacle to the formation of national identity and for this reason, their activities face vehement resistance from both mainstream politicians and traditional religious leaders.

In the case of Evangelicalism, the root of the problem is that its definition of a Christian excludes most if not all members of mainstream churches in the region. Whereas for the old churches anyone who has been baptized is a Christian, for Evangelicals a Christian is someone who seriously believes in Christ and lives in accordance with the creed. The old churches dismiss this dogmatism as culturally damaging. According to Kool, it is proselytism within the Protestant churches which causes most confusion in Hungary, where Calvinists comprise 30% of the population.

Kool also observes that the problem of proselytism is aggravated by some missionaries' strong focus on planting new churches even in countries like Hungary instead of working on the revitalization of the existing churches. Juraj Kušnierik from Slovakia argues that "saturating" a country with churches might be a worthwhile goal in itself unless that means "reproducing small, closed, theologically superficial and culturally irrelevant communities."

At the same time Kušnierik credits foreign missionaries with helping native churches focus more on the future. Another benefit has been that people have received a stimulus by exposure to models from other countries and to foreigners. Proper planning and management are weak areas in which people have learned much. Foreign missionaries are important agents of change because they are "in a good position to question some of the old habits." But an important prerequisite is that they should be ready to learn about the history and culture of the region.

Some mainstream Christian leaders, such as Rev. Hammar from Sweden, recognize that traditional churches in Europe have something to learn from new religious movements, including Evangelicalism which has attracted 5% of the Swedish population. Claiming that "The Christians of the future will be mystics," Hammar insists, "We [in the Church] must learn how to use our

hearts, not just our brains.”

I will now go into more detail about cooperation between Protestant denominations. Almost all Lutheran and Reformed churches and some Methodist churches in Europe are members of the Community of Protestant Churches in Europe (CPCE). On the basis of their common understanding of the Gospel, the signatory churches recognize the legitimacy of one another. With most of its members being minority groups, which carry out their mission under difficult conditions, the CPCE strives to create awareness for the voices of religious minorities. It also represents the positions of Protestant churches on spiritual and social challenges in a politically and economically integrated Europe.

In the region of the European Union approximately 13% of the population is Protestant. GEM argues that Europe is the key to the spread of the Gospel in the whole world not only because it has been a magnet for millions of immigrants, but also because the further development of the EU will make Europe culturally more influential in the international community. Some fanatical Protestants such as Ian Paisley are Euro-skeptics claiming that the EU will become a super-state dominated by the Vatican. One of the three co-presidents of the CPCE, Michael Beintker, maintains that Protestantism will not be marginalized on the European scene if the churches across the region work together more intensively. The CPCE provides an appropriate forum for this. Beintker also argues that “because they highly value the synods, the Protestants should speak up for a strengthening of the European Parliament, for a definite transparency in decision-making processes, and for a strong voter turnout in European elections.”

It remains to be seen whether European Protestants can speak with one voice. Whereas the Catholic Church is represented on the European scene by the Commission of the Bishops’ Conferences, Protestant churches still have no common mediator in Brussels. This difference is due to the difference in the role of the church. Catholics see their church institution as the mediator of salvation. For many Protestants, as we have already seen, an individual’s relationship with God is what matters most. Beintker proposes that in order to draw more attention from Europeans the CPCE should also establish parish twinning, akin to town partnerships. He stresses that his organization does not seek to merge Protestant churches in Europe into a monolith. He suggests

that the Protestant ideal of reconciled diversity can be a guiding concept for the political and economical integration of Europe.

But does European Protestantism have a future? Beintker recognizes that one cannot talk about religious community in twenty-first century Europe without paying attention to the widespread indifference to religion in much of the region. He points out that churchgoing is becoming less frequent in urban centers and in Protestant countries than in rural areas and Catholic countries respectively. Beintker discusses two Protestant responses to this problem, which he refers to as a “piety crisis.”

As I have already shown, some Christians have rediscovered Europe as a mission territory. Beintker notes that some German Protestant missionaries have been inspired by pietism, a German spiritual renewal movement that lasted from the late 17th century to the mid-18th century. Combining the Lutheran emphasis on the Bible with the Reformed emphasis on individual religious zeal, pietism sought to cultivate a deep-rooted personal faith. In the eighteenth century too, Europe suffered from a piety crisis as a result of a rationalistic philosophical movement known as the Enlightenment. However, this was powerfully overcome by pietism in some parts of Germany. Beintker has some inkling that this might happen again in this century. Indeed, Evangelicalism may be the pietism of our time.

Others see secularization as irreversible and maintain that the way out of the crisis is a progressive modernization of Protestantism. This vision was first articulated by the leading German theologian Ernst Troeltsch. Modernization implies that religion is to be reformulated as the invocation of transcendence by a cultivated human subjectivity with autonomy. The Reformation is supposed to have paved the way to a religion based on active individual responsibility before God. Protestantism is thus programmed to become “Neo-Protestantism,” which conceives itself as a Protestantism without ecclesial heritage. Beintker comments that this notion of a Christianity totally “emancipated” from its tradition is perplexing, not just because it is convoluted but because religion cannot be what it is without concrete communal spiritual practices.

More to the point, Beintker continues, modernization for its own sake does not make religion attractive. He emphasizes that religion becomes important and interesting whenever there is a recognizable connection between

its message and the central questions about human life. This is confirmed by Sébastien Fath's study; the growth of militant Evangelical networks in France suggests that a religious community seems to strengthen itself when it avoids the following three things: assimilating into secular society like the Church of England, isolating itself from mainstream like the Amish in the US, or being violently subversive like the Orange Order. Beintker insists that the Protestant message of justification—that is, God's gracious act of making a believer righteous—has not ceased to offer something profoundly fulfilling to people in the secular Europe. Another co-president of the CPCE, Elisabeth Parmentier, explains that this message of free grace is “a great antidote” to an achievement-oriented society. Yet she proposes that “Because witness, not power, is the church's concern, the goal should not be the Christianization of society but the distinctive service of Christians in society.”

Beintker's optimism is fully justified. As we have seen, some Protestants still seek to defend and propagate their religion by recounting its past achievements, and more importantly, by stressing that it is a living message from God to each new generation. This effort often entails innovative approaches as practiced in the Alpha Course. To quote the *Time* magazine, “many Europeans, able to distinguish between the message and its flawed human messengers, still find God where they always have—in church. And many others who do not attend say they still believe in the importance of religion, especially at the key moments of life.” Even in countries where religion is closely intertwined with national culture, many people are attracted to the idea of personal religious experience.

I have also noted that even within the same church, Protestant precariousness has generated a variety of responses to post-Christian modernity, ranging from total identification to total rejection. The faith of Europeans, perhaps especially if they are from a Protestant background, tends to be more private, meaning it may be harder to find and often more at odds with Christian orthodoxy, secular orthodoxy, or both. But in some places—among immigrants and youth for example—it is clearly thriving and gently challenging the status quo. Such is the present state of Protestantism in Europe.

## RESOURCES

Centre for Citizenship: [www.centreforcitizenship.org](http://www.centreforcitizenship.org)

Christianity Today: [www.christiantoday.com](http://www.christiantoday.com)  
Christians Associated for Relations with Eastern Europe:  
[www.georgefox.edu/academics/undergrad/departments/soc-swk/ree/index.html](http://www.georgefox.edu/academics/undergrad/departments/soc-swk/ree/index.html)  
Christian Witness: [www.temoignagechretien.fr](http://www.temoignagechretien.fr)  
Daily Telegraph, UK  
Deutsche Welle: [www.dw.world.de](http://www.dw.world.de)  
European Institute of Protestant Studies: [www.ianpaisley.org](http://www.ianpaisley.org)  
Evangelisches Sonntagsblatt: [www.evangelisches-sonntagsblatt.de](http://www.evangelisches-sonntagsblatt.de)  
Figaro, France  
Greater European Mission: [www.gemission.org](http://www.gemission.org)  
Hartford Institute for Religion Research: [www.hirr.hartsem.edu](http://www.hirr.hartsem.edu)  
Leuenberg Church Fellowship: [www.leuenberg.net](http://www.leuenberg.net)  
Marianne: [www.marianne-en-ligne.fr](http://www.marianne-en-ligne.fr)  
McGrath, *An Introduction to Christianity*  
Protestant Federation of France: [www.protestants.org](http://www.protestants.org)  
Salvation Army: [www1.salvationarmy.org.uk](http://www1.salvationarmy.org.uk)  
Taize community: [www.taize.fr](http://www.taize.fr)  
Time: [www.time.com](http://www.time.com)  
Virtual Museum of French Protestantism: [www.museeprotestant.org](http://www.museeprotestant.org)  
Wikipedia: [www.wikipedia.org](http://www.wikipedia.org)

## Protestantism in India

Aishwarya Sugandhi

(Ms. Sugandhi studied at Tenrikyo Language Institute and was born and raised in Mumbai, India)

To begin, I would like to express my pleasure to be a part of the Tenri Forum. I was born and raised in India and I am a first generation follower of Tenrikyo among my family members. I came to Japan six years ago with an aim of learning Japanese culture and language. It all began with a curiosity and interest for Tenrikyo. I was a silent observer attending a Japanese language class conducted by Tenrikyo Indo Mission of the Hokuyo Grand Church in Mumbai, when I started attending monthly service of the mission post. I joined Tenrikyo Language Institute where I got familiarized with the teachings of Tenrikyo. I proceeded to study at Tenri University. Currently I am studying in the Graduate School of Human and Environmental Studies at Kyoto University. A major portion of my study and research predominantly focuses around the Jesuit mission which came to Japan via India.

Today, I intend to make a humble attempt to introduce very briefly the Protestant Mission of India and how Tenrikyo can adopt certain methods as a guideline to conduct missionary activities with India as a target.

At the onset of this presentation I would like to bring forward the definition and meaning of Protestantism. The word Protestant Church applies to virtually all non-Catholic Western Churches set up by Reformers during the 16th century. Terrible failure, neglect, and the laxity of some Church leaders paved the way for the division of Christianity into hundreds of bickering churches. The Protestant Reformation was a movement which began as a religious revolt in Germany to reform the Roman Catholic Church; however not having a solid unifying structure led to division and the establishment of several other Christian churches.

At present, there are over 400 different Protestant denominations in the world. Primarily, these can be bifurcated into two main branches of Protestantism (a) Traditional Protestantism, which constitute original groups which broke from the ancient Catholic Church, such as Lutherans, Calvinists, and Anglicans, and (b) radical Protestantism, such as Baptists,

Congregationalists, Methodists, Evangelical sects, and Fundamentalists.

The missionary work of the Protestant Church began in India in 1706. The advent of the eighteenth century saw a great impact of Protestantism in the country. Three forerunning Protestant Missions in India were as follows:

1. The Tranquebar Mission: Bartholomaeus Ziegenbalg, a German Lutheran missionary dispatched by the Danish King Frederick IV to seek converts to Christianity arrived in Tranquebar (presently Tarangambadi in the state of Tamil Nadu) which was then a Danish colony on India's eastern coast, 300 kilometers south of Chennai, on 9 July 1706. This mission was jointly supported by British associations such as Society for the Propagation of Christian Knowledge (SPCK) and the Society for Propagation of Gospel (SPG). This is a wonderful example of partnership for the sake of gospel and a viable demonstration of the unity in the body of Christ, which indeed has always been and remains the way forward for the work of spreading Christianity in South Asia. Their work was mainly confined to Danish and English settlements. They did a lot of preaching and had the Bible translated into Tamil, the other local languages of the area. The first copies of the New Testament came out of the little mission press in Tranquebar in 1714; just eight years after the two missionaries had landed.

2. The Serampur Mission: William Carey founded this mission with the combined efforts of two other Englishmen, Joshua Marshman and William Ward. This mission primarily concentrated on education and journalism, although the hostility of the East India Company made the early years of the nineteenth century very unproductive. By the time Carey died in 1834, he and his colleagues Marshman and Ward had translated the Bible into seven languages, and the New Testament into twenty-three more, besides rendering services of the highest kind to literature, science and general progress. They founded agricultural societies and savings banks, and helped to abolish infanticide and other cruelties.

3. The Mission Movement: started in Calcutta, the old Indian province of Bengal, by Alexander Duff in 1830.

It should be noted that one of the major and prominent features of these missions was the pride of place given to the Bible. It was the translation of the Bible into several regional Indian languages that enabled protestant missionaries to popularize it.

The spread of Christianity in India can be divided into four distinct periods.

- i) The Syrian period.
- ii) The Roman Catholic period under Portuguese domination.
- iii) The Protestant period under British domination.
- iv) The Modern period.

This paper is an attempt to briefly analyze the spread of Protestantism in the British period. The reason I decided to focus on the British period was solely due to the fact that it was during this period that Protestantism spread its roots deeper and wider into the soil of the country. Among the various missionaries and their activities I have chosen to concentrate on the activities of Alexander Duff, primarily because his method of spreading the teachings are in some way similar to the method which Tenrikyo has been using and can use in the future too. Further I would like to put gravity on the fact that this is a Tenrikyo dialogue and that this paper is a humble attempt towards attaining the goal of Joyous Life with a global viewpoint.

Alexander Duff was a Scottish missionary who arrived in India in 1830. This heralded a fresh epoch in the history of the Protestant Church in India. The former missionaries had to face enormous opposition and rejections from the Hindus and Muslims who were very rigid about their religious beliefs. The Indian Christians who were converted were mainly from the lower castes and were despised and looked down upon by the rest of society. As a result, Dr. Alexander Duff thought of conceiving a new plan to convert the Indians who already had a strong sense of their own religion.

The new plan was to convert the Brahmans who were top most class of the Hindu caste system, through English education saturated with Christian teaching. They then acquired English skills providing them with government jobs which in turn won them a sound financial security. This plan was laid down by Dr. Duff and followed by other missionaries who in the next fifty years founded a great number of schools and colleges with the lavish aid from the British government. Thus, in this manner the government schools were doing pioneer work in the spread of Christianity. The underlying policy of the Educational despatch was essentially that the missionary institutions should impart the knowledge of Christian religion directly while the Government institutions would achieve it indirectly.

As the political power of the British was strengthened, the Protestant

Missionaries with active support from the British residents established churches and Mission centers all over the country. When India began its fight for Independence from the British regime, India already had ninety missionary societies in addition to Missions of the Church of Rome, and their workers ordained and unordained summed to over two thousand six hundred. Two years later after the struggle for Independence had gained impetus, Lord Palmerstone said "It is not only our duty but in our own interest to promote the diffusion of Christianity as far as possible throughout the length and breadth of India." The Secretary of state Lord Halifax is said to have appended this statement by saying "Every additional Christian is an additional bond of union with this country and an additional source of strength to the Empire."

In 1876 the Missionaries were praised in several ways as the number of converts was increasing by leaps and bounds. The government officials located at different places in India are said to have greatly extolled the performance of the Missionaries. To quote a few instances, Lord Reay of the Bombay Province, while introducing to the Prince of Wales a deputation of Indian Christians said referring to the Missionaries, "They were doing for India more than all those civilians, soldiers, judges and governors whom Your Highness has met." Another worth noting instance is that of Sir Macworth Young of the Punjab province, who described the Missionaries as "the most potent force in India."

However it must be noted that at the time there were a few converts from distinguished families. Another major event was the establishment of Hindu institutions like Brahma Samaj and Arya Samaj which were working towards the strengthening of Hindu philosophy. These institutions were led by powerful spiritual authorities like Swami Vivekananda, Dayanand, and Ramakrishna. These movements greatly hindered the conversion of the upper classes of society. In this manner, the lower classes of the Indian society who could not find themselves a respectable place in society converted into Christianity as a measure to safeguard their interests. Converting into Christianity not only provided them with secure jobs but also with a certain status within their Christian community which they failed to achieve in their original community.

It should also be noted here that the spread of Christianity during the British rule was mainly due to the extensive support from the government in the form of land grants to build schools, churches, missionary buildings, and hospitals. To this day we can find all over the country beautiful cathedrals and churches

that were built during the British rule of India. The British government even passed laws to protect the converts.

The activities of the Missionaries from the early days to this date can be broadly classified as Educational, Economic, Medical, Evangelistic, Philanthropic and General activities.

The institutions which are conducted by the Protestant missions in India are as follows;

1. In the sphere Education, they have colleges, high schools, middle schools, teachers' training schools, industrial schools and schools specially conducted for children of the missionaries.

2. In the field of Economic development, they conduct agricultural settlements, co-operative societies, printing presses, literature distribution centers, miscellaneous industries.

3. In the area of Medicine, they have hospitals, dispensaries, leprosy institutions, tuberculosis sanatoriums.

4. As for Evangelistic activities, they conduct theological colleges and seminaries, pastoral and evangelistic workers training institutions, Bible correspondence courses, and Christian ashrams.

5. With a General and Philanthropic perspective, they run homes for the blind, the deaf, women, and converts. They are also widely connected with running orphanages, social and welfare organizations, missionary homes of rest, and Christian retreat and study centers.

In this manner the Protestant missions with the help of the British spread their teachings and created for themselves a strong holding in India. The Missionaries helped towards the upliftment of the weaker sections of society, viz. lower castes, women and children.

At this point I would like to highlight the fact that this year marks the three hundredth year of Protestantism in India. The thirteenth of this month marked the beginning of a week long celebration to commemorate the tercentenary of Lutheran ministry in India. At the inauguration function of which the LWF (Lutheran World Federation) President Reverend Mark Hanson said "Indian Lutherans have much to teach us."

Also as the presiding bishop of the Evangelical Lutheran Church in America (ELCA), Hanson further told the gathering "The eyes of 140 member churches in 78 nations, representing 66 million Lutherans, are now upon this city as the

whole Lutheran World Federation joins you in thanking God for 300 years of Protestant ministry in India.” He praised the Lutheran churches in India for three centuries of coexistence in a society of multiple religions and classes. “You have much to teach us about what it means to be Christians in a pluralistic context. We in other parts of the world are looking to you to be our teachers,” Hanson continued.

Recalling the contributions of the German missionary, Governor Barnala said it was “fitting to celebrate the arrival of this great missionary” who was committed “to serve the poor people,” and is credited with setting up the first public school for girls in the country in 1710. He noted that Ziegenbalg had translated the Bible into Tamil, had laid the foundation for a culture rich in Tamil literature, and had introduced a Tamil printing press in Tranquebar in 1712, adding that his translation of Tamil works into German had “built a literary bridge” between the two countries.

There are about twenty-five million Christians in India which is just below 3% of the total population of the country. This number is slightly more than the entire population of Australia and New Zealand, or slightly below the total population of Canada, or total population of several countries in Europe. They differ in language, social customs, and economic prosperity.

The state of Kerala in the south has the largest number of Christians among the states and hence can be referred to as the cradle for Christianity in India. Christians including Catholics, Orthodox and Protestants, form the third largest religious group in India. There are around six million non-Catholics in India, which include Orthodox Christians and Protestants.

### Conclusion

The aim and intention of this presentation is not only to understand Indian Protestantism but, how they approached and dealt with regional and cultural differences. Further at this juncture, it should be understood that in the ancient Indian tradition, religion is believed to help individuals attain peace and happiness in life. This breeds similarity with the Tenrikyo objectives. In my understanding, religion is a science of living and thus religious practices have to be modified according to time and place. Life in India is different from that in Japan or Europe. In this sense, it is important to understand the present modern India when looking at spreading the Tenrikyo teachings in India. What

is most impressive characteristics of the Tenrikyo teachings is its simplicity and its crystal clarity.

What should motivate the missionaries to cultivate unconditional *niogake* methods is the wish to bestow upon the world the teachings of Tenrikyo that lead to Joyous Life.

India is a country of diverse languages and cultures. It is at the threshold of establishing itself globally. The present-day India is not only the world's largest democracy where one enjoys the freedom and equality of religion, but in this democracy of one billion people, an educational revolution is under way; its telltale signs the small children everywhere in uniforms and ties, hence English is a good enough medium to spread the teachings in the Indian sub-continent. However, in my opinion, the "language of the heart" is a universal language.

The Protestant Missionaries had their own respective plans of actions based on their own experiences and circumstances. The present day Tenrikyo missionary needs to devise a novel course of actions based on the teachings of Oyasama. I believe that the value of our teachings lies in our conduct and in the conduct of the institution.

As mentioned earlier, the plan laid down by Dr. Duff and other missionaries involved a policy of the Educational despatch, where missionary institutions imparted the knowledge of Christian religion directly while the Government institutions achieved it indirectly. It should be noted that Christianity came to India for sole purpose of spreading the faith; however it was during the same time that Europeans had a keen interest in India. And that the British had an underlying motive of establishing colonies for political as well as economic benefits. It should be further noted that Protestant Missionaries achieved remarkable goals in areas such as Education, Economic, Medical, Evangelistic, Philanthropic and General spheres due to the unconditional support from the government during the Colonial rule in India. This took place over a broad period of time where they firmly established themselves and are reaping the benefits to date.

From my understanding, the purpose of spreading the teachings of Tenrikyo does not focus around making converts like that of the Protestant Missionaries, but to show others the way to true happiness and peace on the Path of Joyous Life. So long as the teaching is available, those who encounter it and enter the path can strive towards the Joyous Life goal pointed out by

Oyasama as the true way of life.

Despite the tremendous advances humankind has made in science and technology, we still find ourselves confronted with global problems that mock our most determined attempts to solve them within established frameworks. These problems include the continuing threat of nuclear weapons, the widening gap of disparities between the rich and the poor, disregard for human rights, international trafficking in drugs, women, and children, the depletion of the earth's natural resources, and the despoliation of the environment. Tenrikyo is more than just a religion, but the fountainhead of a complete way of life. I personally feel that there is no doubt that it can be the ultimate solution of all the problems the world faces today. And the younger missionaries of today are shouldered with the responsibility of carrying the essence of the teaching to every part of the world.

I would like to thank all those present here today for giving me the opportunity to present this paper. I hope this paper will provide a substantial base for debate and discussion on this topic.

## Section Summary Report

Organizers: Masanobu Yamada and Ikuo Higashibaba

Religion in modern society shows signs of both decline and development. While many religious groups are losing their members, there also are movements that have intensified their activities to the extent that they would exclude or even deny other religious groups. Today in this drastically changing circumstance surrounding religion, in what direction is Tenrikyo to follow?

We approached this issue by examining the experience of the Protestant mission in the world and envisioning the future Tenrikyo roles in local communities. Three panelists spoke on the Protestant mission in Europe, India, and Brazil, respectively.

Each presentation depicted active roles religion plays in modern societies, suggesting that a specific religion's development depends not only on the strength of its spiritual aspect, but also on the social and historical conditions under which it grows. Conversely put, this means that we must present our faith with due consideration to the current social and historical contexts. We are thus involved in a kind of strategic approach, not just philosophical and theological ones, when discussing the ideal way of mission.

Questions raised during our discussion session included how other Japanese religions engage in their mission in Brazil and how successful they are; how we can sprinkle the fragrance of the teaching to people of other religions, including Christianity. As important attitudes of our own when spreading the teaching, it was stressed to know ourselves well, find what makes Tenrikyo unique, and have confidence in the universality of the teaching.