

**DAY THREE (July 17, 2006)**  
**Our Roles:**  
**Toward Making a Difference in the World**

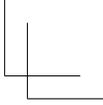
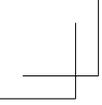
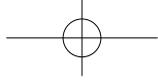
**Public Symposium**  
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Special Lectures

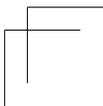
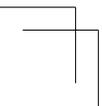
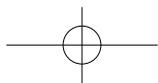
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## Tenrikyo's Influence on Global, Social, and Economical Improvements

Ambassador Yoshihiro Nakamura

(Ambassador Nakamura is a Yoboku from Ohmi Branch Church and was accepted into the Japanese Foreign Ministry in 1966 and has since represented the government of Japan in 98 countries)

Good Afternoon, Distinguished Representatives, Ladies and Gentlemen! I am quite honored and pleased to give you a special lecture on this auspicious occasion. I am afraid that you may feel sleepy during my lecture right after a lunch, but please listen to me with patience.

Today, the world is facing countless problems which people suffer from so much. Many of these problems cannot be solved by one country alone. Taking into consideration the situation of the world and the opportunity of the new millennium, the United Nations General Assembly adopted the "United Nations Millennium Declaration" on September 18, 2000. In October 2005, the General Assembly adopted the "2005 World Summit Outcome," and the world leaders strongly reiterated their determination toward the Millennium Development Goals. The Section III of the Declaration is titled, "Development and poverty eradication." Its items 19 and 20 spell out concrete goals. The UN Secretariat summarizes them nicely as eight "Millennium Development Goals" (MDGs), for its public relations purpose. This is the consensus of the world on the "Global Social and Economic Problems."

From now, I will cover all of these points more closely based on the Declaration itself, in order to give you a correct and whole picture. Incidentally, the data after each Goal came from the PR material of the Economic Cooperation Bureau of the Ministry of Foreign Affairs, except for the ones specified.

Let's start. The first goal says, "To halve, by the year 2015, the proportion of the world's people whose income is less than one dollar a day and the proportion of people who suffer from hunger and, by the same date, to halve the proportion of people who are unable to reach or to afford safe drinking water."

The World Bank defines poverty as the living condition of those people

whose income is less than one dollar a day. The Development Assistance Committee of OECD shows us a high-level sophisticated definition of poverty, but the definition by the World Bank is more practical and easy to handle. Item 11 of this UN Declaration tells us that “more than a billion [people] are currently subjected” to “extreme poverty,” and since the world population was six billion in 2000, roughly 1/5th of the world population is in “extreme poverty.”

In terms of the absolute number of the people in poverty, South Asia at 42% is the largest, Sub-sahara Africa 27%, and East Asia + Pacific 24% (2003.UNDP). According to the World Food Program, people in hunger are increasing by five million every year, and have reached 852 million in 2005. According to the FAO, the number of people in malnutrition is 799 million in developing countries as a whole, 233 million in India, 196 million in sub-Sahara Africa and 156 million in Asia and Pacific. Today, about one billion people cannot use safe water in the world. Everyday, about 4 thousand infant children die due to diarrhea caused by contaminated water. The ones who suffer most are in villages and slums. On a regional basis, sub-Sahara Africa has suffered most, and the percentage of people who can enjoy safe water there is only 58%—lowest in the world.

The next goal is “To ensure that, by the same date, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling and that girls and boys will have equal access to all levels of education.” If people receive a proper education, they can get out of poverty and disease and they can have more opportunities for jobs. Education is a core to fulfill other targets. According to UNDP, the number of children of not going to a primary school is 115 million, and they are mostly in sub-Sahara African (37%) and South Asian (35%). 3/5 of this number are female children. The number of illiterate adults is 876 million, 2/3 of which are women. Those countries which have eliminated the gap between boys and girls have built schools near houses, have reduced the financial burdens of individuals to a minimum, have made such a curriculum as to not disturb housekeeping and have employed female teachers.

The next goal is, “By the same date, to have reduced maternal mortality by three quarters, and under-five child mortality by two thirds, of their current rates.” The maternal mortality of 2001 was about 515,000 in the world, and

99% took place in the developing world. In particular, 252,000—almost half—died in sub-Saharan Africa. About 80% of the death of pregnant women is caused through excessive bloodshed, infectious diseases, abortion, difficult delivery and other diseases.

The more women are educated, the fewer women die. There are a variety of local customs and traditions on women which are problematic in terms of physical risks. When we lived in Zambia, my wife asked a local employee at the residence why he had so many children in a poor family. He replied that he was too poor to bring his sick child to a medical doctor and he supposed that his two or three children would not survive beyond infancy. It is a kind of wisdom of living, but it is a very sad reality.

According to WHO/UNICEF, the death of children under five years old are separated by causes as follows: death before or after birth: 23%; acute respiratory diseases: 18%; diarrhea: 15%; malaria: 10%; measles: 5%; HIV/AIDS: 4%; and others: 25%. The regional distribution of the death for children under five years old are: sub-Saharan Africa: 42%; South Asia: 33%; and so on.

The next goal is, “To have, by then, halted and begun to reverse, the spread of HIV/AIDS, the scourge of malaria and other major diseases that affect humanity. To provide special assistance to children orphaned by HIV/AIDS.” According to UNAIDS of December 2005, Acquired Immunodeficiency Syndrome (AIDS) has killed more than 25 million people since it was first recognized in 1981, making it one of the most destructive epidemics in recorded history. UNAIDS of 2005 shows the following statistics: the number of people living with HIV in 2005 totals 40.3 million; the number of people newly infected with HIV in 2005 totals 4.9 million; and AIDS deaths in 2005 totals 3.1 million. More than 90% of the infected are in developing countries, and 70% of them are in sub-Saharan Africa. In particular, the infected people are concentrated in Eastern and Southern Africa.

Symptoms may appear several years after infection. Once it appears, he or she must die due to no effective drug. It is an extremely fatal disease. It is transmitted through sexual behaviors, mothers-to-babies and blood transfusion. So, if we get involved in a serious car accident in Africa and we need a blood transfusion, we run a high risk of infection. So, it is not just somebody's story.

The next goal is, “To promote gender equality and empowerment of

women as effective ways to combat poverty, hunger and disease and to stimulate development that is truly sustainable.” Those women who are educated have a wider range of choice on marriage, birth, work and living. They have their own views and play a central role in building a better society. Hence, it is necessary for us to make efforts to educate women and to reinforce the role of women.

The next goal is, “To develop and implement strategies that give young people everywhere a real chance to find decent and productive work.” Even in Europe, the unemployment rate for the young is relatively high. In developing countries, the situation is much worse. A high unemployment rate for the young is a loss for the country, and it can lead to a social unrest. Every government is trying to cope with this problem.

The next goal is, “To develop strong partnerships with the private sector and with civil society organizations in pursuit of development and poverty eradication.” These organizations of the United States and Europe are very large by scale and very active, and they develop a partnership with their governments. In developing countries, these groups are growing in their own way. It is desirable for them to be considered as a partner.

The UN Declaration also covers environmental protection, human rights, democracy, good governance and human security. The problem of global warming has been brought up as a serious issue for the world to handle. The Kyoto Protocol is an important document of the commitments held by the individual Parties. Besides developing countries in general, however, the United States and Australia are out of the Protocol, and they must be in.

With regard to “Human Security,” the Commission on Human Security, co-chaired by Dr. Sadako Ogata and Prof. Amartya Sen, issued its report, “Human Security Now,” in 2003. The background for this concept is the globalization of the economy in the world and the deepening interdependence of international society and a variety of threats, such as poverty, terrorism, conflicts, environmental disruption, AIDS, etc. that have expanded beyond national boundaries. The existing national security system is having difficulty coping with these issues and the report’s call for human security is a response to these challenges in the present world. In other words, human security compliments state security.

The concept of human security first appeared in the “Human Development Report” of UNDP in 1994. The UN Millennium Summit of 2000 became

a good occasion when UN Secretary General Annan proposed two goals: ‘freedom from wants,’ such as poverty, education and medicine, and ‘freedom from fear,’ such as conflicts and oppression. These should be top priorities in the new millennium. In response to this proposal, human security was placed as a basic concept to reinforce how to protect people from these threats. Then, with the initiatives by Japan, the Commission was established in 2001. They proposed 10 policy conclusions.

In connection with this, UN High Commissioner for Refugees disclosed the figures “PERSONS OF CONCERN TO UNHCR-By Region” on January 1st, 2005. The figures read: Asia: 6,899,600; Africa: 4,861,400; Total: 19,197,400. These figures include refugees, civilians who have returned home but still need help, persons displaced internally within their own countries, asylum seekers and stateless people.

The UN Declaration also emphasizes “the special needs of Africa.” Why, then, is Africa so much emphasized? Africa’s proportion of people in poverty and other problems is by far the highest in the world and is moreover increasing. According to the Annual Report of the World Bank 2004, Africa has recorded the ratio of the people of living on less than one dollar a day as increasing from 44.6% in 1990 to 46.5% in 2001. This amounts to almost half of its population—about 350 million people. The world victims of HIV/AIDS reach about 42 million, and 70% are in Africa (UNAIDS 2002). Why has Africa fallen to such a situation?

Generally speaking, Africa has not experienced the “green revolution” because they have faced some severe agricultural conditions, such as water shortages, droughts and living in a desert. Africa has also suffered from corruption, infectious diseases, military conflicts and population increase. They cannot afford to invest money into education. There are some reasons why Africa has faced so many conflicts between its countries. There are tribal battles within countries. There is a border conflict because the same tribe lives on both sides of the border, which was set by their colonial power, and they try to get united and start fighting with their respective governments. There is another conflict over a mineral rich country like Congo, which was attacked by neighboring countries.

In 2005, the United Kingdom placed Africa as one of the main items for the agenda of the G8 summit and they got a very positive achievement. Item 2

of the Final Document on Africa reads, “We should continue the G8 focus on Africa, which is the only continent not on track to meet any of the Goals of the Millennium Declaration by 2015.” At the summit, Prime Minister Koizumi made a pledge on Africa as follows: “Japan has committed to double its ODA to Africa over the next three years, and launched the \$5 billion ‘Health and Development Initiative’ over the next five years. For the ‘Enhanced Private Sector Assistance (EPSA) for Africa’s facility, Japan will provide more than \$1 billion over five years in partnership with the AfDB.” Prime Minister Koizumi visited Ethiopia and the African Union Headquarters from April 29 through May 1, and Ghana from May 1 through May 3 this year (2006).

Considering the serious problems of African development, Japan held TICAD (Tokyo International Conference on African Development) three times in 1993, 1998 and 2003. Through the process of TICADs, Japan has placed “consolidation of peace,” “poverty reduction through economic growth” and “human-centered development” as three main pillars for its economic cooperation towards Africa.

So far I have tried to identify today’s social and economic problems of the world with some comments. I quoted the UN Declaration fairly long because I wanted to share with you the broad and objective perspective of our subject. Now, you have realized that there are so many items for Tenrikyo to contribute to their improvements. For your reference, I offer some actual cases.

#### Poverty, hunger and water

(1) My wife Yoko and her friendly group of the Chiba city have managed “Zambia-no-Kai.” They collect recycled clothes, stationery and shoes and send them to Zambia every year. The Mikono-no-Kai (its Leader is Rev. Katsumura of the Tono Grand Church) has been doing similar things for much longer and by a much larger scale, and has kindly accommodated Chiba Group’s containers to ship to Zambia. Yoko’s Group occasionally joins some bazaars to earn their transport expenses. The transport cost is a serious bottle neck to NGO activities.

(2) Nowadays, Japanese people in general are willing to join volunteer activities, and they may organize some fund raising activities on some occasions. Then, I say, don’t simply bring the money to any professional organization like the Red Cross. Organize a team and bring the money to a country in need; give

the money to the people by hand, and show your presence to the local people.

(3) In Zambia and Malawi, the Japanese Government and JICA have extended such projects as fish cultivation and well drilling, and have been much appreciated.

#### Schools

“The end of child labor: Within reach” of the “REPORT OF THE DIRECTOR-GENERAL” of the International Labor Organization, ILO, issued in May 2006, showed that the number of child labor decreased by 11.3%, namely, from 245.5 million in 2000, to 217.7 million in 2004. Congratulations on the downward trend of child labor in the world! However, I still want to call your attention to its large number. The report also said, “The elimination of child labor was not explicitly included in the Millennium Development Goals (MDGs) set in 2000,” but achieving universal primary education was.

In addition, one of the MDG targets included a call to develop decent and productive work for youth. Both are important elements of any strategy to eliminate child labor. In Japan, there has been a very active campaign in this direction, namely, the “Eliminate Child Labor in the World” campaign hosted by the Child Labor Network (CL-Net), including my organization, JILAF. They held a variety of nationwide related events from May 15 through June 24 this year, and a big gathering and a street demonstration on June 11. So, there is a worldwide consensus that increasing schools is an effective way to accommodate children, and to help them get a decent job through education, and eventually eliminate child labor. Therefore, it is very important that someone builds primary schools in developing countries and manages schools there.

My organization, JILAF, has built and has been managing one school in India, and 10 in Nepal, for about 10 years. My friend, Ms Mieko Osanai, a famous scenario writer of, for example, “Class 3-B,” has set up JHP ‘Build a School’ Group and has built many schools in Cambodia. So, Tenrikyo can and should do the same.

#### High mortality, HIV/AIDS

The Japanese Government built a wonderful infectious disease center in Lusaka, Zambia, and has kept a few Japanese medical experts there. My present

organization, JILAF, conducted together with the RENGO, an educational seminar on HIV/AIDS for trade union members in Zambia in February 2005. This pandemic disease has penetrated the entire world, including Japan, so this is also our problem. Incidentally, HIV/AIDS is increasing only in Japan, among developed countries.

Tenrikyo missionaries go into villages in developing countries and present relevant knowledge and information. When I visited the National Museum of Zambia, a lady curator told me, "In Zambia more than 80% of the population is Christian, but when they get sick, they go to an African doctor (the so-called magician) rather than a medical doctor, and they waste money."

### Women

The empowerment of women is one of the most important goals of JICA. When I was Ambassador of Japan to Zambia, I extended many grass-roots grant aid for that purpose. Our embassy especially extended grass-roots grant aids to such projects as skill enhancement for women, eventually leading to increased job opportunities.

### Young People

Japan is not an exception for this goal, and in accordance with the guidance by the Ministry of Health and Labor, each prefecture has set up an organization to support the young people in getting a decent and productive job. JICA's JOCV (Japan Overseas Co-operation Volunteers) members have offered all sorts of vocational training to people, including the young, in developing countries. Young people of Tenrikyo may join JOCV, and in so doing, they will achieve something important from it. Unlike the Peace Corps of the United States, however, all JOCV members must have some professional qualification.

### NGOs

In Europe and the North America, missionaries went overseas and did various social development works for the benefit of the local people. Then, their government followed. So, the government has naturally considered them as partners for its ODA activities, and has shared its ODA fund with NGOs.

Contrarily, the Japanese government went overseas first, and many NGOs followed thereafter. So, the Government takes a stance to spare its ODA only

for projects beneficial to NGOs. However, recently, Japanese NGOs have grown and become reliable, and the Government and JICA are willing to seek their partnership with some NGOs on some relevant projects.

JICA has opened Global Gathering Place at Hiroo, Tokyo in April this year. The proposed activities there are, support for development education, consultancy for international co-operation, collaboration with civic groups and local governments, international co-operation through civic participation, various training for JICA volunteers and support for JICA volunteers returning to Japanese society. JICA has about 20 offices in Japan, and I suggest Tenrikyo people visit one of these JICA offices near your place.

#### Africa

Now, the developed countries have paid much attention to Africa and are willing to spend financial resources to Africa. Indeed, there is a major trend in the world to do so. Hence, it is very natural that Tenrikyo will also associate itself with such a general trend. Moreover, African governments are generally very open to foreign religious groups, expecting them to do something better for their own people.

Now, I would like to tell you my observation of a pattern of the Catholic Church in Zambia. One day, I visited a compound of a Catholic church and attended a hand-over ceremony of a community center, donated by our embassy through a grass-roots grant aid. The center was to be operated by the church for the job-training of women in the village. Our embassy decided to give the ODA money for the project, understanding its significance that the project would contribute to the empowerment of women in the village.

The compound was full of productive facilities for cows, pigs, hens, vegetables, fruits, wheat, milling, baking and so on. The church sold surplus products at markets because the money from its Headquarters was so little. The head of the church was firmly determined to stay there until his death. I was very much impressed with him. I think that his ways give Tenrikyo followers something to learn from.

While operating a church in developing countries, it might be better for Tenrikyo missionary people to use grass-roots grant aids for similar projects. The system can be utilized for those projects in the fields of primary schools, clinics, wells and human capacity building like vocational training for women.

Its standard ceiling for each project is up to 10 million yen. If any Tenrikyo missionary people are interested in obtaining the money, you set up an NGO with local people, and this NGO must submit an application form to the Japanese embassy there. The embassy will decide on that.

Finally, there is sort of a suggestion. I have met several heads of Tenrikyo's local churches. They told me that they could not answer most of questions on social and economic issues, put forward by their members and others because they did not receive any instructions from above authorities. I am sure that the Tenrikyo authorities will consider doing something about it.

Many working groups should be set up to work on typical social and economic issues, and should prepare a draft of the Tenrikyo position on each issue for the authority. Thus, a common position is made and everybody, or at least the head of church, can be aware of that. Then, moving one step further, Tenrikyo should announce its position to the media whenever relevant. Please study this.

## World Expansion of Tenrikyo

Nobuyuki Takeuchi

(Rev. Takeuchi is the head of Tenrikyo Kyokushi London Mission Center and resides in London, UK)

How do we see ourselves in 10, 50, and 100 years from now, especially in regard to the number of Tenrikyoists outside Japan?

I would like to discuss this question firstly by noting that many people in the world appreciate being kept alive by the blessings of a Supreme Being. However, I would also like to ask, “How many people are aware of the Creator and the Protector and genuinely pray for the sake of others today on July 2006, 169th year of Tenrikyo?” In other words, what proportion of the world population today leads a life that would bring mutual joy to God the Parent and oneself?

One of the Divine Directions teaches us:

. . . one person can face ten thousand people and God the Parent will provide salvation work riding that person’s sincerity . . .

Osashizu, October 2, 1898

Oyasama was said to have made a prophecy that Tenrikyo would be recognized more or less throughout Japan within 75 years from the first revelation in 1838 and thereafter it would spread throughout the world. Since this prophecy, Tenrikyo has established over 17,000 churches in many countries. As early as in 1910, 73rd year after the foundation of Tenrikyo, three ardent missionaries went to London and enthusiastically engaged in salvation activities. Before that year, with the mission extended outside Japan, including Korea, Taiwan, China, and the United States, the path had spread year by year. However, following two world wars, which caused massive damages to all aspects of human life, the Tenrikyo mission both inside and outside Japan encountered an enormous setback. The last year, 2005, marked the 60th year since the end of the WWII, as well as the 60th year since the restoration of the Service. On the same day when WWII ended, the Second Shinbashira urged the restoration of the teachings, which would involve reestablishment of the

doctrine of Tenrikyo. Only five months after WWII, the 60th anniversary of Oyasama was held. 10 years later, the 70th anniversary was held and Oyasama's official biography was published for the first time. The *Ofudesaki* and *The Songs for the Service* were also redistributed. It is amazing to note that this was only 50 years ago.

In 1976, the 90th anniversary was held and the 200 anecdotes of Oyasama were published. This was only 30 years ago. Using these restored scriptures, now we are able to study details of Oyasama's Divine Model of life and we are just ready to understand the true meaning of Oyasama's intention during and after the period of Her Divine Model of life. We must note again that English translation was not available until much later.

In 1853, 15 years after Oyasama became the Shrine of God the Parent, Oyasama announced the beginning of the reconstruction of the world, and had the main building of the Nakayama family taken down. This year coincided with the beginning of the end of Western imperialism. In that same year, the Black ships lead by Commodore Perry came to Japan to put an end to the country's isolation policy. We would like to note that back then most of the world was colonized. The state of the world was as described in the *Ofudesaki*, 72 & 73 of Chapter 6.

Until now, the high mountains, boastful, have thrived and done as they pleased in every matter.

But from now on, I Tsukihi, shall do as I please instead.  
Copy what I do if you can.

Ofudesaki VI:72-73

In 1864, the first construction of the place for worship began and first Oyamoto shrine incident took place, and 10 years later, in 1874, Oyasama sent two disciples to the same shrine again which they must have regarded with great apprehension. The 2nd Oyamoto shrine incident ignited a series of prosecutions against Oyasama, which eventually lead to the withdrawal of Her physical presence. The 3rd chapter of *Ofudesaki*, which Oyasama wrote in the same year, She made a prophecy (*Ofudesaki* III:73 & 74) that Oyasama would withdraw from Her physical life in 1887. By 1887, it had been foretold that the

Kanrodai and Shinbashira would be installed and the preparation of the Service would be made. All the prophecies were actualized. The awareness of these prophecies and their complete fulfillment would bring our faith in Oyasama to the fullest. However, with the WWII that instigated censorship prevented the majority of followers from comprehending Oyasama's intention especially with regard to why the Shrine of God hid Her physical being.

The lack of understanding of Oyasama's prophecy must have confused people and may have given rise to some mistaken thoughts. I would argue that it is not overstatement that many of us followers could mistakenly consider that the Oyasama shortened her term of life by some kind of errors, and this misunderstanding might have influenced us to question Oyasama's teachings, most importantly the teaching that the Oyasama, as God the Parent on the earth, is ever living to protect all humankind and "level the ground." To reaffirm that Oyasama hid from Her physical presence according to the prophecy made 13 years in advance is the key to strengthening our confidence in Oyasama's teachings so as to correct any misconceptions we might have. I would like to suggest that the restoration of Oyasama's teaching taken for 60 years has dispelled the clouds hanging over my head.

As for the number of Yoboku, it is increasing steadily. During the preparation period of the 120th anniversary, we saw as many as 300,000 active Yoboku drawn from around the world by ever-living Oyasama and attend pre anniversary lectures for the Instruction Two. Do you think that this number 300,000 is significant for the world expansion of Tenrikyo? Some may say yes, and others may say "No" considering the world population being over 6 billion.

I would now like to give my view on the number 300,000. The divine direction, which I quoted earlier, teaches us that one can face 10,000 people. I interpret this in the following way. The one person here means a Yoboku and face means saving people. 10,000 people may mean that he can guide as many as 10,000 people to be new Yoboku for the world of Joyous Life. Taking this formula into consideration, we can realize that Oyasama has already drawn half of the driving force to reconstruct this world into that of Joyous Life. One to 10,000 ratio gives 600,000 to 6 billion. We already have a half of 600,000. So long as we understand that we have half of the resource to solve the problems in the world, we can DO business. Whether we recognize the present situation as half full or as half empty for the required level of resources for the Joyous

Life depends on our mind. All the 300,000 are capable of administering the Sazuke to people in need of healing. All the 300,000 can participate in the Kagura Service and are therefore capable of receiving the heavenly dew.

Section 3 of *The Songs for the Service* was modified in 1882 in the year when the confiscation of the Kanrodai took place. The *Songs for the Service* were altered but the hand movements for the song remained unchanged. Since the hand movements signify the truth of the songs, my understanding is that the truth taught by the original wording will manifest when the hand movements are performed in the required manner. The original wording states: “God the Parent sweeps away the dust of mind and God the Parent equally purifies all humankind”.

Through participating in the service around the Kanrodai with the mind of 300,000 Yoboku supporting that of Shinbashira, we will receive the heavenly dew and thus lead a life filled with joy. One of the characteristics of the lifestyle envisioned in Tenrikyo is to live at least 115 years without being aged or weakened. Despite the fact it is a half, so long as we Yoboku, half of the 600,000, fully engage in this one aspect of Oyasama’s teachings, we will certainly attract vast media attention from around the world. A Tenri Dojo, where this minimum life span is being coached and demonstrated, will create sensation in the 21st Century. It will lead a vast number of people in the world to feel as though they ought to learn about this path. Here the words *Tanno* and *Hinokishin* will be an everyday phrase in the Tenri Dojo and people would join in the service where harmonious union of God and humankind is demonstrated.

The world record for long and healthy life is not depending on anybody but us 300,000 Yoboku. Oyasama is letting us appear in the Guinness Book of World Record instead. If we are to double the number every 20 years, it will look like this and in 100 years, there will be 29 million Yoboku.

Based on these Vision and Foundation statements, which affect both the domestic and overseas fronts, I now would like to move on to the mission statement, in which I have more focused on overseas. I wish to ask “What are our strengths and weaknesses?”

Some of you may consider it unnecessary to examine our weaknesses since the faith in Tenrikyo is based on the ultimate teachings. I cannot convince you otherwise since the line you are taking is accurate. However, I would like to

refer to the fact that in the Ofudesaki, Oyasama speaks of the “angers of God” and the “regrets of God” in order to hasten the world salvation. Examining our strengths and weaknesses comes from the same enthusiasm as when Oyasama used the terms “angers and regrets.” In fact, weaknesses are on our part rather than the teachings themselves. Therefore, I would like all of us here today to be constructively critical in order to actualize our goal. When we say weakness, it does not mean that we are degraded, the weaknesses are more like shortcomings and knots from which we should like to improve ourselves.

I interviewed several well-known scholars and entrepreneurs about the strengths and the weaknesses of Tenrikyo today. They gave replies based on comparison with major religions in the world. Most of them pointed out that since Tenrikyo members outside Japan has yet to grow, it would be harder for non-Tenrikyoists to take notice of the unique positive image of the teachings. It is hard enough for English speakers even to pronounce the name Tenrikyo. There is much competition in the segment of population whom Tenrikyo is trying to reach. Although Tenrikyo is exceptional in that, despite its Japanese origin, it is monotheistic and universal. However, in the world, which Tenrikyo has to face, there are many monotheistic religions, which are strong but may be regarded by many people with very negative impression – that they are dogmatic. In such a historical and cultural environment, Tenrikyo’s key feature – Joyous Life – can be even seen as too good to accept in one’s everyday life.

Although Tenrikyo pursues single heartedness with God as the underlying quality of faith, the parental nature of God allows us some freedom of choice and avoids giving people dogmatic stereotyped restrictions. This approach to Non-Tenrikyoists will require patience and it will take a long time while we nurture and cultivate them. It may take years rather than months, however, it is certainly essential to enable people to recognize the fundamental difference between Tenrikyo and “Shurigoe” faiths, the religions before the ultimate teachings.

There has to be a good program for us to inform Non-Tenrikyoists well, by providing them with clearly defined and well-organized seminars in a non-dogmatic style. To do so, we, 300,000 of us, have to be good leaders before the Non-Tenrikyoists. We must not expect everyone to be a missionary from day one. Nevertheless, we must include everyone to participate in our activities so that everyone can make contributions according to their characteristics and

ability.

One of the most positive comments that I have ever come across during the interview was that Tenrikyo has a unique strength, which is that leaders and followers are completely integrated in the most sacred rite, the Service. This feature can be described as “divine democracy” and it is only possible because Oyasama directly taught the service. I would humbly like to propose that, the true empowerment by which we wish to double Yoboku every 20 years, is attainable when we combine the “divine democracy” and good leadership.

After learning from these analyses, I would like to discuss how to present Tenrikyo effectively. I wonder if we are presenting Tenrikyo in the way Non-Tenrikyoists can relate to. In general, people would like to know, before associating themselves with a new thing, what it is, where it comes from, and how much it costs. This inclination will be greater, especially when it is related to a way of life and a religion.

These elements are being remembered with 3 P’s, Product, Place, and Price. Let us examine these three elements in Tenrikyo. Product=Teachings, Place=the channel by which one is introduced to Oyasama’s teachings. Price, Mikagura-Uta, Verse Seven of Song VII teaches “I wish to get the field by any means, No matter what the price may be.” I personally interpret the price of the field to imply the price for the faith. It deals with the sensitive issue. Since faith is invisible, it is impossible to quantify the price of it with a common method like when we deal with our material properties. The faith reconstructing the world into that of the Joyous Life and the faith bringing such a wonderful life is difficult to be evaluated in pounds and dollars. We are guided to pay in action, *binokishin*, sometimes we pay with food and drinks, and we sometimes pay through a monetary system. Although it is good to know that the payment method can be flexible, there is no clear-cut answer to the sensitive issue as to how much we need to pay for the faith. It will be left to the mind of individual. This may sound natural for anyone who is brought up with a religion or religions, but this uncertainty over the price makes people feel difficult to approach religions. Unless we proactively minimize this inevitable barrier, we will lose out or effectively prevent Non-Tenrikyoists from approaching the faith of Tenrikyo.

The next is the product. Although the product we “sell” is the teachings of Oyasama and it is infinite, we will be asked to define them so that Non-

Tenrikyoists can be aware of what they are looking at. After the good introduction, we wish to take advantage of Tenrikyo basic course, which has been made available to Non-Tenrikyoists for the past few years. Then English live Besseki lectures are required. It is hardly acceptable for Non-Tenrikyoists to put up with the lecture through audio-tape. After people “bought in” to Oyasama’s teachings, people would like to take advantage of “accessories,” study materials in the case of faith. We must make the teachings available in various medias such as books, videos, CDs, DVDs and online as well.

The third element is place. It refers to the “Channel of the distribution.” It consists of the Jiba, grand church, branch church, mission center, home shrine, where people can have access to God the Parent and study materials of the teachings. In overseas, the channels are supported by the Overseas Department but we must be careful not to create a blind spot with it. The Overseas Department proactively needs to clarify the channel.

On the other hand, the population in the 21st Century is fluid, many Tenrikyoists in Japan do not necessarily live in the prefecture where the affiliated church is located. In overseas, the distance between a Tenrikyoist and his affiliated church is even further. Effective communication necessitates effective communication methods. A database is required to update the members’ list which must include personal data with due care. We must make use of the Internet to indicate basic information regarding our mission center and churches so that people can identify where and when they can approach us.

In order to accelerate the progress of the mission, especially outside Japan, we Tenrikyoists must COMMUNICATE with the world about Oyasama who is now enabling us to “level the ground” throughout the world according to the prophecy which was made in the 19th Century. However, the real significance of this prophecy will only be comprehended through the free study of the sacred scriptures, which were inaccessible due to the Japanese government prohibition until the end of WWII. 60 years after the restoration of Oyasama’s teachings, recognizing what our predecessors already have achieved, and with our collective strengths, we are now ready to fulfill the prophecy.

## Deepen Our Faith and Unite Our Minds to Fulfill the Goal of God the Parent and Oyasama

Toshikiyo Yukimoto

(Rev. Yukimoto is head minister of Tenrikyo Central Fresno Church and resides in Fresno, USA)

Well, as Marlon has said, my hair is getting thin up here and I'm sorry for the spotlight. I'd like to share my thoughts and feelings at this time, especially when so many English speaking people have gathered here to deepen their faith and try to reach their goal which is the path that was created by Oyasama. In our world, I believe there's one moon, one sun, one earth, one human race, and one goal. People might ask, what is this goal? What is our goal? And I'm sure everyone knows this as the *The Doctrine of Tenrikyo* has mentioned:

God the Parent created human beings to see their Joyous Life and to share in that joy, thus to bring this intent of God the Parent into realization is the significance of human life and is the ultimate goal of humankind.

We all know that we'd like to follow this intention of living joyously, to live a happy life. But today I want to share my thoughts of the process or the path of reaching that goal of living joyously. This is an important but very difficult thing to do in our lives. This goal is the same all over the world, including North America, Africa, Asia, and many other parts of the world because we're one human race. It is important as followers of the path to understand this goal clearly in our hearts to reach that level of joyousness, and it must start with each person individually. Each person here must start to realize that I want to live a Joyous Life. I want to follow the path of Oyasama, to reach that level that Oyasama has intended for us. I would like to share a saying from *The Divine Directions* that was given by Rev. Jiro Morishita yesterday,

Unite our minds and construct a path of hope, you must reflect to the world, so that the world will be convinced that it is the path to follow.

The words in this quotation that really hit me are, "path of hope." In our daily lives, many of us sometimes encounter problems or much suffering.

Many times we can't even figure out how we're going to solve this problem. But if you're guided by some kind of hope, some kind of guidance to overcome that, then your mind will be steered to the right direction of hope, the feeling of hopefulness will come out. Eventually you will be convinced that this is the right path to follow, this is the path that will help you to overcome the difficulty and hardship.

So, the path that God had created is the thing that we really have to believe in and reaching that the level of the faith is very important, to enable us to, little by little reach that original intention of God. A passage in *The Doctrine of Tenrikyo* states:

Trusting in God the Parent, and adoring Oyasama, reflecting on the Truth of the teaching, uniting our minds and helping one another, then the path of hope will appear and the joy from it will spread throughout the world.

God is telling us to believe in God, to trust in God. That's the key here. The beginning is to trust and believe in God the Parent. Then the next step is to adore Oyasama, follow the step of Oyasama and the path that she created for 50 years.

Next, begin to learn the teachings of Oyasama. Reflect the teachings in your heart, in your daily life. And little by little, you will begin to feel what Oyasama felt. Eventually, like all of you here today at the Tenri Forum, everyone will begin to unite their hearts together. People will begin to interact and get to know each other, and begin to feel that we're uniting our hearts together. Many individuals present at this forum come from many different parts of the world. Through this venue, we are given an opportunity to get to know each other better and to begin to help each other. I believe that from this experience, little by little, the joyfulness will come out and begin to spread to the rest of the world. These are the steps that Oyasama has taught as mentioned in *The Doctrine of Tenrikyo*.

In my belief and my thoughts, everyone in here today, one by one will become the leaders of your church, leaders of the community, leaders of your home. Leaders at home, to convey, not just to spread the teaching, but to live Oyasama's intention of joyousness. Your goal must be reach that level of Her

intention. And those are the things that will enable us to grasp the teachings, which is important in our understanding of the teachings and intention of Oyasama.

There are five very simple points that I would like to make at this time that may help everyone in their spiritual growth. Often, being the head of a church or a fellowship, wherever it may be, we're always confronted with God's vision and our human thoughts. It is very difficult to sometimes understand and distinguish if something is really God's vision or is it merely your own human thought? And because we're human, the human thought will come in and kind of narrow our vision, to make it smaller, so sometimes we don't reach the level or the capability that God has created for us. Those are the things that we have to change. Here is a list of steps that must be taken to make necessary changes to attain the level to understand the intention and vision of God the Parent:

1. Enlarge your vision. God has a bigger plan for us; much, much bigger than what we think. That's why we need to open up our vision, much bigger than what it is, and expand the goal that we have. And when you believe in that, and when you try to strive for that, little by little, you'll reach that level of expectation because God will help us. I believe in this. So we need to open up and enlarge our vision.

2. Secondly, let us raise the level of expectation. Even being a minister, I am ashamed to say that at times my expectation is not very high. I sometimes think, "Our church is quite small, so this is the level that I can reach." I don't think it's the right idea to follow. We have to raise our level of expectation because God, as I mentioned before, will help us. As long as you set your mind and you try to devote yourself to it, you will reach that level of expectation. This summer, as we prepare for the 120th Anniversary, we have planned a Young Men's Association hinokishin corps from the 18th to 24th, and the Tenri Forum from the 15th through the 17th. As the chairperson of the Succession Committee, I tried to think of ways to encourage more people to attend these events. It would be a disappointment if many people did not return to Jiba, as I thought that this would be a great opportunity to have young people to learn more about the teachings.

We decided to extend the minister qualification seminar from June through

August instead of the usual seminar that was previously offered only in August. I began to ask my children, their friends at Misson Headquarters and anyone else that I could think of. We received confirmation from thirteen people to return to the Jiba. Then, last year in October, I asked the head of our Overseas Department, because we have this many people, to please consider having the Minister Qualification Seminar in June. 15 people were able to attend this Minister Qualification Seminar, including 13 from the United States, one from England, one from Hawaii and one from Japan, who is of Filipino descent. Through the efforts of many, 15 people were able to attend the Minister Qualification Seminar. Ministers of churches would understand how difficult and the many years it would take to send these many people to attend the Minister Qualification Seminar. With firm determination and high expectations, we were able to accomplish this.

3. Next, sow the seed and grow it. To explain this, I'm sure everyone here has planted seeds sometime in your life. As you are aware, the difficulty follows as you must water and nurture that seed daily so that eventually it will grow into a healthy plant. In our faith, when you try to plant seeds, you will undoubtedly encounter many obstacles. As a minister I often hear people say, "I am very busy," "I have many problems, so I have difficulty helping other people." We all have heard people state that they have their own problems so they find it impossible to help others, but I don't think God is looking at it this way. I think especially in this difficult time, when you're having a difficult time, if you could plant a seed, help people, help each other, then that's the time when God works for us. When you're having difficulty, let's plant the seed and through that, it will grow and develop and you will receive good virtue and your life will change because of that seed. And I hope, little by little, not just the ministers, but the fellowships, and all the Yobokus could do that in their daily lives.

4. Next, live with enthusiasm. Your life starts now. I studied the word "enthusiasm" in the dictionary. The word "enthusiasm" means that when God enters your mind, you will become happy. That's the definition of enthusiasm. When God enters into your mind and becomes a part of you, you will be happy. So, let us be happy, let us share the joy with other people. Let us be happy at work, at school, or wherever you may be. Upon seeing this attitude

and state of mind, people may begin to ask you, “Why are you so happy?” That is the faith that God has given us.

5. Finally, have a bigger vision. As Rev. Takeuchi and Ambassador Nakamura have mentioned, let us strive for world salvation. This is a big job. We all live in different parts of the world, but little by little, and one person at a time, we can hopefully, realize the goal of Rev. Takeuchi. Whenever possible, please convey the teachings, spread the teachings, and do salvation work. Those are the things that will increase the numbers of followers. We have to be active participants in this effort. In order to do that, we have to really develop ourselves while practicing propagation and salvation work. We also need to learn the teachings.

I grew up in Fresno, California, raised in a church, but I recall hearing the teachings from my parent. I don’t think I really tried to open up a book to study *The Doctrine of Tenrikyo* or any other religious documents. Because of this, I feel that I may be lacking in my knowledge of the teachings of Tenrikyo so my suggestion to the young follower is to get into the habit and become accustomed to learning more of the teachings, whether it’s individually or with your friends. By doing this, I believe that you will be able to develop yourselves intrinsically. Presently at mission headquarters, many new programs are being implemented such as the Joyous Workshop, the Spiritual Development Course, and the Oyasato Seminar to name a few. All of these have been created to expand our knowledge and deepen our understanding of the teachings. Let us take this opportunity to have your children, your members, and others engage in these activities, so that they can learn and experience the faith. And in the future, I’d like to see a seminary in different countries.

In conclusion, as Ambassador Nakamura has said, the world has many, many problems. It is a time for us to awaken and really focus on Oyasama’s path. It is a time for all of us to help each other and to help the world in any way that we can. And the time to start is now. We need to be active, and believe that even one person can help many, many people. Let us, in the season, develop ourselves by conveying the teachings to others. And that’s my thoughts at this time.

## Summary of Questions and Answers in the Panel Discussion

Panelists: Rev. Toshikiyo Yukimoto, Rev. Nobuyuki Takeuchi,  
and Ms. Rumi Miyauchi (MC: Mr. Zen Yukimoto)

(The following is a summary of the speakers' answers and not the dialogue that was actually spoken.)

### 1. About Oyasama

What significance does the 120th Anniversary of Oyasama have for you?

Rev. Takeuchi

Because Rev. Takeuchi is still new in studying the Divine Model of Oyasama, he feels that he is not suitable to discuss the significance of the Anniversary. The first 60 years after Oyasama hid her physical being, the difficult time still continued. The next 60 years were the preparation time with the publication of the "*The Life of Oyasama*." After 120 years, he thinks we are finally ready to learn and appreciate more about Oyasama's Divine Model.

Rev. Yukimoto

Last year, Rev. Yukimoto's family was shown a big knot within the family through the loss of his younger brother. Until the very last moment of his life, his brother was filled with appreciation to God. Although his passing away was a great loss, he and his family was able to learn the significance of Oyasama's Anniversary through this knot.

### 2. About Service and the Sazuke

How do we motivate people to perform the Service and administer the Sazuke more frequently?

Rev. Yukimoto

When coming in contact with something new, the first impression is always important. At Rev. Yukimoto's church, they hold Service practice the day before every monthly service, so that they can perform their Service in high spirits. He asks his new members to take part in their Service performance, so

that they too can join in their enthusiasm.

Rev. Yukimoto also tries setting a goal for administrating the Sazuke, so that people at his church can put an effort in achieving their goal.

Rev. Takeuchi

The hand movement is the most important aspect of the Service. It represents Oyasama's mind in action. For example, if pedaling of a bicycle stands for the human mind, the automatic movement of a motorcycle represents Oyasama's mind.

### 3. About Oyasama

How should we use Oyasama's Divine Model to inspire and encourage a person's spiritual growth and belief in the teachings?

Ms. Miyauchi

It is difficult to encourage someone unless you put them into action. Through her own experience, she felt that the answer to every question comes from Oyasama's Divine Model. Although it is important to study the teachings, you cannot just know or read them. You must live it!

Rev. Yukimoto

We can encourage adults to read and study the Divine Model, but in the case of children that will not do because kids usually don't read on their own. So it is our responsibility to convey the teaching to the next generation.

### 4. About Church

Describe church activities that motivate followers to grow spiritually?

Rev. Takeuchi

We cannot expect everyone to be a missionary from day one. Patience is a must when providing the followers to grow spiritually. He believes that a church must associate with the community, and Hinokishin is a great activity to do so. Not only does it reach out to its community, it allows the participants to feel the teaching of "things lent, things borrowed" first hand.

#### 5. About Service and the Sazuke

Do you think that culture and language impact whether people are inclined to perform the Service or administer the Sazuke? Why or why not?

Ms. Miyauchi

Unfortunately, our English resource is limited at this time, and she feels that culture and language barriers may have an impact on our performance. However, it's important to understand the meaning of performing the Service or administrating the Sazuke. Our barriers can be overcome by recognizing them just as a tool to reach the ultimate goal of Joyous Life. Until the time comes for us to perform the Service in our native tongue, we must perform it with true sincerity. She believes that this is what God truly wishes.

#### 6. About Church

What is required to maintain consistent and strong leadership (e.g. head minister) of a church from generation to generation?

Rev. Yukimoto

Rev. Yukimoto's father, who was the former head minister of his church, was a very strict man. He feels that his father was successful in conveying the teaching to the next generation because of his "strong faith" in what he believed. His father also sent him to Tenri High School where he was able to strengthen his faith and learn his Japanese. Because this experience helped him so much on where he stands today, Rev. Yukimoto sent his sons to school in Tenri. However, it is important to note that they were given a choice whether or not to go. Hence, strong focus and belief is the key to success.

#### 7. About Family

How do we overcome cultural and language difference from one generation to another to continue the vertical mission to our offspring?

Rev. Takeuchi

Biologically speaking, a child carries on DNA information passed on from his/her parents. Figuratively speaking, parents are like the root of a tree and children as its branches. Within the same trunk of a tree, all branches will bear

same kind of fruits. In the same way, Rev. Takeuchi expects his children to take on what he believes, but only with respect. However, over time, changes will take place and there will be a need to strengthen “English” to close the gap.

#### 8. About Family

How do we maintain a balance in beliefs in the teachings within our family when a spouse may not be Tenrikyo?

Ms. Miyauchi

Spiritual maturity can differ within any couple. If so, communication between the two becomes essential. Rather than forcing one’s belief on the other, try to maintain stability within the family. Share and understand partner’s values. Through actions in daily family life, the partner will eventually come to understand.

#### 9. About Programs

How can we assist in support of non-Japanese speaking followers to study the teachings?

Rev. Yukimoto

What is most important in this matter is to make people feel comfortable coming to the church. Even if one doesn’t understand the language, there are other ways to encourage the teaching. As Rev. Takeuchi mentioned earlier, Hinokishin allows the follower to learn the teaching through action.

## Words of Encouragement

Masahiko Iburi

(Rev. Iburi is the Director-in-Chief of Tenrikyo Administrative Affairs)

On January 26 this year, more than 170,000 people assembled at Jiba both from within Japan and from overseas to attend Oyasama's 120th Anniversary Service. We are, as we agreed before, considering this whole year as the year of Oyasama's 120th Anniversary, and we are committed to bringing as many people as possible to Jiba throughout this year. Indeed, the Home of the Parent has been receiving large numbers of pilgrims not only on the main service days but also over weekends and on public holidays.

These pilgrims include many from overseas. I have been told that as many as 7,065 people have already returned to Jiba from overseas this year, including those who came in July, and I'm sure that there are others who are not included in this number. Many of these people from overseas attended the Besseki lectures and the Basics Course, but it is particularly noteworthy that altogether, 82 people from 18 countries and regions have been taking part in the English, Chinese, Thai, and French classes of the Spiritual Development Course which began in the spring.

I clearly remember from the years I served in the Overseas Department that there was a marked increase in the number of followers returning from overseas at the time of the 90th Anniversary of Oyasama and then the Centennial Anniversary of Oyasama. About 15 years prior to the 90th Anniversary, Instruction Two had been announced as Tenrikyo began to prepare for the 80th Anniversary of Oyasama. That Instruction quoted the following words of Oyasama handed down to us by oral tradition:

God will have purified much of Japan during the seventy-five years following God's descent into this Residence. Thereafter, the name "Tenri-O-no-Mikoto" is to spread toward all corners of the world.

Instruction Two inspired all Tenrikyo followers by declaring that the overseas mission was to be promoted actively as an endeavor involving the entire Tenrikyo community. That was four and a half decades ago.

As a result of our predecessors' sustained and determined efforts, not to mention early pioneers before them having sowed seeds of sincerity overseas, the path has grown and expanded in the world at large during recent decades. The path in North America and South America was revived, and so was the path in South Korea and Taiwan. The work of spreading the teachings is now being actively carried out in Southeast Asia, Europe, Africa, and Oceania as well.

Thus, the path of world salvation has made some remarkable advances. However, I'm acutely aware that, if the path is to grow ever further from now on, it is indispensable for us to work not only toward further expansion but also toward greater depth. This will involve helping people internalize Oyasama's teachings, which should become part of the way they think and behave in whatever country or region they live in. Moreover, we need to make sure that the teachings are handed down from Yoboku and followers to their children, grandchildren, and future generations in each country and region.

It is not easy, however, to be blessed with such depth in our mission throughout the world. Oyasama is the Mother of all humanity, but She taught and explained the path of world salvation in Japanese. Her teachings were given to and implemented by people who were born and brought up in Japanese culture. Consequently, our teachings have a strong flavor of Japanese culture. One of the major challenges facing us, therefore, is how to deal with this Japanese flavor in our teachings.

Having said that, I'm not totally convinced that having the Japanese flavor is necessarily an inconvenience from the perspective of world salvation. I'm not convinced because my understanding is that everything—even things we perceive as accidental phenomena—is an action of God the Parent. Nevertheless, we cannot simply sit back and do nothing about it. No matter how difficult it may be, we must make an effort to address this issue.

At present, we may justifiably say that the common language of the world is English. Some forty-five years after Instruction Two announced the resumption of our overseas mission prior to the 80th Anniversary of Oyasama, there are now many dedicated Yoboku who speak English. They include sons and daughters of heads of churches and fellowships in English-speaking regions, others who live in those regions, and those who live in non-English speaking regions such as Japan yet have a good command of English. For

instance, among those serving in the Home of the Parent, people who are able to think and express themselves in English are increasing in number.

Many among those English-speaking Yoboku have given up some of their precious time to take part in Tenri Forum 2006, which has been organized to commemorate the year of the 120th Anniversary of Oyasama. This forum has used English as the language in which to discuss a variety of issues. Many new suggestions have been made, and many new issues have been brought up. The forum may have been satisfactory to some of you but may not have come up to others' expectations.

Personally, I did not expect this single forum to deliver all the answers to all our issues, and even now I don't think it has. The reason is that God the Parent's intention is immeasurably great and deep. There is a limit to what our human wisdom and reasoning can do in terms of grasping God's intention. Nevertheless, as we keep working to test our limits, we will gradually be able to make progress. Isn't this what the path of spiritual growth is all about?

This forum constitutes the first attempt of its kind, and managing to carry it out is an achievement that I would like to dedicate to the everliving Oyasama in this season of the 120th Anniversary. I wonder whether we will be able to assemble dedicated Yoboku from the world over for another major forum in the year of the 130th Anniversary. Whenever the second forum may be, I think that what we each need to do from now on is redouble our efforts to advance the path of world salvation by building on this first forum.

I would like to add one more thing. About forty years ago, the Young Men's Association sought to mark its 50th anniversary in a manner that would accord with the spirit of Instruction Two by focusing its efforts on the overseas mission. The association undertook three major projects. One of them was the missionary tour of the Eurasian continent, which involved driving two cars - both named Arakitoryo or "Pioneers of the path" - from London to Calcutta, visiting twenty-nine countries in a period of seven months while spreading the name of God the Parent in those places. I was one of the members of that mission. When I look back, the first thing that comes to mind is how much progress humanity has actually made over the past forty years in terms of achieving world peace.

During these four decades, humankind has devoted greater efforts than ever before toward achieving world peace. At the levels of the United Nations,

individual countries and regions, and religions as well, human beings have addressed the issue of world peace and undertaken various efforts to remove obstacles preventing its achievement. In actual fact, however, these decades have seen one conflict after another. Since the Young Men's Association's missionary tour, has there been any time when ordinary cars could travel along those roads safely. I can't help wondering whether it is safe to travel along that route even now. Such is the actual situation.

Moreover, newspaper articles we read these days, compared with those from forty years ago, make me painfully aware of the callous indifference and cruelty that characterize our society. I only enjoy reading about things like the Soccer World Cup, the World Baseball Classic, and how Ichiro Suzuki and Hideki Matsui are doing in Major League Baseball. Articles about the blameless world of sports are the only ones that are fun to read. Is this situation unique to Japan?

Thinking along these lines, I strongly feel that the world of the Joyous Life, which includes world peace, can only be built by applying Oyasama's teachings. The world truly needs our teachings. But what exactly can we do? What should we do? The answer is that we must each bear Oyasama's teachings in mind, put them into practice each day, share them with others in a sincere way, and seek to be blessed with having ever more people join us in living by these teachings. This means that the key to building the Joyous Life World is to be found in our own minds.

Finally, I would like all of us to reaffirm that we must ourselves implement Oyasama's teachings with strong confidence and convey them to others with courage and perseverance in the face of all difficulties that may arise. This, indeed, is our true mission. I now want to conclude by expressing my sincere appreciation for your participation in Tenri Forum over the past three days. Thank you very much.

## Postscript

In order to open up new perspectives for the future in the world mission of Tenrikyo, “Tenri Forum 2006” was held in the Oyasato Yakata Building South Right Wing 2 from July 15th-17th 2006, coinciding with Oyasama’s 120th Anniversary. With over 260 participants in attendance, it was a major success.

As a member of the organizing body, I would like to take this opportunity to extend my heartfelt appreciation once again to all staff members, the participants, and countless others who provided their support to make this event possible.

This may sound self-applauding but I would like to share my reflections on why this forum was so significant in light of the objectives we set forth for this event.

The Tenri Forum Steering Committee was inaugurated in January 2004 when Director-in-Chief of Tenrikyo Administration, Rev. Masahiko Iburi, appointed its members. The objectives of holding the Forum were; first, to hold discussions using the English language for the whole 3 days; second, to draw to Jiba the human resources who will shoulder the forthcoming world mission of Tenrikyo in this season of Oyasama’s 120th Anniversary; third, to review the Tenrikyo mission in contemporary society from multiple viewpoints and discuss it from a global perspective; fourth, to determine effective ways of spreading the teachings into the future. All of these are important issues.

As implied in the objectives, the first and foremost unprecedented nature of the Forum was that we discussed the future of the world mission in English. Furthermore, it was not a dozen of people but more than 260 participants capable of speaking English who gathered in Jiba in mid-July, a somewhat inconvenient time for pilgrimage. This demonstrated a high level of expectation they had for the Forum. At the end of the Forum, participants agreed that “This forum was wonderful in terms of planning and actual discussion.”

The second significance of this unprecedented event which contributed to the participants making the above comment was that because we chose and discussed in English for the purpose of covering wider areas of the world, participants gathered from 19 countries and areas and as a result, fulfilled one of the forum’s objectives: to discuss issues from a global perspective. 92 participants were from the US mainland and Canada, 33 from Hawaii, and 98

from Japan were from major areas, and others were from various countries including the United Kingdom, France, Germany, and Holland in Europe, Brazil, Colombia, and Mexico in Latin America, Australia and New Zealand in Oceania, India, Nepal, Hong Kong, South Korea, Taiwan in Asia, and Uganda in Africa. It was indeed due to the blessing of Oyasama's anniversary season that we were able to hold discussions with people from such a variety of countries and areas.

Another significance was that we focused primarily on "the relationship between the faith in Tenrikyo and the society" and discussed in detail various issues within 26 section meetings following plenary addresses. It should be noted that participants from different countries and regions of the world shared their point of views and freely discussed such issues as family, conflict and violence, organ transplantation, contribution to world peace, etc.

On the last day, "Regional Meetings" were held to talk about action plans for those who resides in similar regions for effective means of future missionary activities. To conclude the forum, a public symposium was held where the Director-in-Chief of Tenrikyo Administrative Affairs gave his "Words of Encouragement."

A few weeks after the Forum, Rev. Iburi evaluated the Forum's success and commented, "Continuity is important. Continuation is a power." He then suggested the following idea: every ten years, a forum will be held at a regular interval in Jiba, between the ten years, a regional-forum will be held once or twice in districts around the world where motivated young followers gather to advance their "New Frontiers in the Mission."

I would like to add one more thing on this occasion that in this connection, a new movement "Tenrikyo Hawaii Convention" is currently being planned by Tenri Forum 2006 participants in Hawaii.

In closing, I would like to extend my sincere appreciation to the Tenri Forum 2006 Steering Committee members for their utmost dedication throughout the entire process. Without their sincere efforts, Tenri Forum 2006 would not have come to fruition.

Takaharu Ichise  
Administrative Director of Tenri Forum 2006  
November 26, 2008

Members of the Tenri Forum 2006 Steering Committee

Yoshikazu Terada (Chairperson)	Takaharu Ichise (Administrative Director)	
Motohiro Fukaya	Motokiyo Fukaya	Fred Hasegawa
Takahiko Hayashi	Ikuo Higashibaba	Chikara Ihuri
Tomoyuki Itakura	Masaharu Matsuda	Tomoharu Matsui
Saburo Morishita	Hinao Nagao	Moses Nakao
Owen Nakao	Craig Nishio	Masahiko Okada
Hiroko Okazaki	Yoshinori Onishi	Takayuki Onoue
Katsumi Shimada	Shinichiro Tsuji	Masanobu Yamada
Sayaka Yamaguchi	Shugo Yamanaka	Michael Yuge
Zen Yukimoto		

		Opening Session
		<b>DAY ONE (7/15) TOPIC</b> <b>Our Resources: Toward a Better Understanding of Ourselves</b>
<b>Morning Session</b>	<b>Fundamental Resources</b>	1-1-P Plenary Address
		1-1-1 "Tenrikyo Scriptures"
		1-1-2 "The Service"
		1-1-3 "The Sazuke"
		1-1-4 "Truth of Origin"
		1-1-5 "The Divine Model of Oyasama"
		1-1-6 "Hinokishin"
<b>Afternoon Session</b>	<b>Applying the Resources</b>	1-2-P Plenary Address
		1-2-1 "Educating the Young"
		1-2-2 "Cultivating Leadership"
		1-2-3 "Producing Local Publications & the New Media"
		1-2-4 "Spreading the Fragrance of the Teachings"
		1-2-5 "Preaching the Sermon"
		1-2-6 "Talking about Tenrikyo Spirituality"
<b>Evening Session</b>		<i>Summary Reports &amp; discussion</i>

DAY TWO (7/16) TOPIC Our Social Ties: Reaching Out to Others		DAY THREE (7/17) TOPIC Our Roles: Toward Making a Difference in the World	
<b>Individual Relationships</b>	2-1-P Plenary Address	<b>Role of Tenrikyo in the World</b>	3-1-1 "Tenrikyo & Its Response to Medical Technology"
	2-1-1 "Human Sexuality"		3-1-2 "Tenrikyo & Its Contribution to World Peace"
	2-1-2 "Husband & Wife"		3-1-3 "Tenrikyo & Its Promotion of Cultural Activities"
	2-1-3 "Family & Faith"		3-1-4 "Tenrikyo & Its Approach to the Environment"
	2-1-4 "Ties Within the Church Community"		<b>Regional Meetings</b> Regions with only few participants may hold joint meetings.
	2-1-5 "Friends, Neighbors, & Co-workers"		
<b>Community Ties</b>	2-2-P Plenary Address	<b>3-2-S Symposium</b> <i>"New Frontiers in the Mission: Retrospect and Prospect"</i> The Program consists of : Special Lectures Panel Discussion Words of Encouragement *The entire program will be interpreted into Japanese.	
	2-2-1 "The Aged & the Afflicted"		
	2-2-2 "Conflict & Violence in the Community"		
	2-2-3 "Volunteer Work & the Community"		
	2-2-4 "Bridging Cultural Gaps in the Church & Community"		
	2-2-5 "Tenrikyo Church & Other Religions in the Community"		
<div style="border: 2px dashed black; padding: 5px; display: inline-block;"> <b>Summary Reports &amp; discussion</b> </div>		<div style="border: 2px solid gray; padding: 5px; display: inline-block;"> <b>3-2-D Reception Dinner</b>                      All who participate in the entire three-day forum are welcome to attend.                 </div>	

