

Chuichi Fukaya — Opening Words: “Purchase My Sincerity with Your Own Sincerity”: Breaking Away from Faith in the Lottery

Although the chances of receiving any benefits are slim, there are tens of millions of people who pay their New Year’s respect at shrines and temples with no second thoughts; on the other hand, there are some people who seek to reap gains of hundreds of millions of yens with but a handful of coins. Such must be the reality of the faith of the majority of Japanese people. However, Tenrikyo’s Oyasama taught to “purchase My sincerity with your own sincerity.” God is the Parent of all human beings, and will face each person head to head and listen to our prayers. However, for our prayers to be heeded, we must also commit an appropriate value and pray with utmost seriousness. Our faith is not based on relying upon others in the manner of buying a lottery ticket; rather, it is a self-conscious endeavor of giving an appropriate value in order to receive blessings that we cannot live without.

In the place of a superficial faith that we see in the world today, we need to convey to the world an authentic faith in which we come to face squarely with God and “purchase sincerity with sincerity.”

Mikio Yasui — Short History of Tenrikyo Theology (61) Other Manuscripts [4] (Rin Higashida cont.)

The blessings of the providence and the teachings of the dusts are compiled, and features narratives drawn from examples in real life. While the narratives are detailed, there is subsequently a repetition of many things.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (13) Historical Resources of the Shanghai Mission [13]

In the two historical sources that I have examined, including “A draft of the history of the Shanghai mission headquarters history draft” and “Tenure of the Bishop Haruyoshi Uno,” there is mention of an organization named Chushi shukyo daido renmei (Central China Religious Federation), and the frequency increases in the latter source particularly around the end of the war. In this article, I will examine “Chushi shukyo daido renmei nenkan” (Yearbook of the Central China Religious Federation) to follow its activities from the time of inception to 1940 and particularly in regard to its ties with Tenrikyo.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (76) Intercultural Contact, As See in the Congo Mission [42]

The civil war came to an end in 1993, but social instability continued. The civil war heightened the hostility between north and south within Congolese borders. To make matters worse, France disengaged the ties between the local currency and the French franc, causing further chaos in the economy. The church, on the other hand, continued its fife-and-drum band activities and others, despite the absence of a Japanese staff. And under such conditions, the second generation following Mr. Nsonga received their training at the Jiba and began to take central roles in the church’s activities. This development led to the crisis in the succession of the head minister’s post. The political instability and the church’s grappling for a direction seemed to feed of each other, leading to changes, little by little.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (25) Traditional Temples Facing Desperate Times

Among the traditional Buddhist organizations in Japan, many temples are facing a desperate situation with decrease in memberships, absence of a priest, and difficulty in finding successors. Thoughtful priests are rethinking the temple-parishioner system and attempting various reforms. Traditional Buddhism is deeply rooted in the local community and temples possess the advantage of being independent, enabling the priest’s autonomy. Japanese Buddhism is for the most part based on lay Buddhism, but it is hoped that, inside, one would maintain the mind of those who forgo worldly matters. That is what makes a priest. What is most demanded of a priest is a reform of one’s awareness as a religious practitioner.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (22) The History of Hawaiians and

Christianity [1]

When Kamehameha II ascended to the throne after King Kamehameha I passed away in 1819, he announced the end of the kapu system, which was the traditional religious custom. In the following year, when missionaries of the American Board of Commissioners for Foreign Missions (ABCFM) arrived in Hawaii, Hawaiian society was in a religious vacuum, and the missionaries, with the cooperation of the London Missionary Society (LMS) and the support of the royal family, commenced their evangelical activities.

Initially, the missionaries maintained strict requirements over accepting Hawaiian converts, but upon instructions from its mother organization back home, it began to widen its standards. A major religious upheaval took place between 1837 and 1840, and their Congregational Church vastly increased its Hawaiian membership. In 1854, they organized the Hawaiian Evangelical Association (HEA) as a local network. When support from the mother organization was cut off in 1863, the HEA began its activities as an independent organization.

In the first half of the nineteenth century, Catholics, Mormons, Anglicans, and other denominations initiated missionary activities, following in the steps of the ABCFM. However, it was the Congregational Church that greatly influenced Hawaiian culture, politics, and economy, and one cannot speak of Christianity among the Hawaiians without telling their story.

Mari Namba — Tenri and Sports (8) Sumo and Tenri [4]

In 1955, the Seinan Dormitory was opened. Practice began to take place at the sumo ring located within the Seinan Dormitory. The team took part in the Kinki Tournament as well as the National Tournament. Individuals also advanced to the National Athletic Meet.

In 1951, the team advanced to the West Japan Select Tournament and the National High School Tournament. Practice took place twice daily, before breakfast and prior to going to school once chores were finished. In 1962 and 1963, the team participated in the High School Sumo Kanazawa Tournament while Shimomura advanced to the National Tournament in the individual competition. Ookuni and Shimomura also participated in the Rugby National Tournament. Shimomura also participated in the National Tournament for judo.

In 1964, the Sumo Club began a downward trend. In 1967, half of the first and second year students at Seinan Dormitory—roughly thirty students—exchanged places with thirty students in the Youshin Dormitory. There was no sumo ring at the school, and the students at the Youshin Dormitory had no place to practice, leading to a crisis in the very existence of the club. Koike, its advisor, together with Murakawa, a fourth year student who remained at the Seinan Dormitory together with Toshinori Kudo, a second year student who transferred to the Youshin Dormitory, actively sought to address the issue. However, the Seinan Dormitory was closed in 1969 and the Sumo Club no longer had a place to practice. However, through their sustained efforts, a new sumo ring was built within the school. This is the year in which it was able to make a transition from a sumo club within the Seinan Dormitory’s agricultural department to a sumo club within Tenri High School’s Division Two.

Shigeru Noguchi — Religion, International Cooperation, NGO (23) Donate-a-Meal Peace Movement [3]

The Dream Bag Project is an activity to heighten the spirits of children who had become victims of wars and disasters by presenting them with bags full of toys, pens, and handmade cards prepared by the students of Risho Koseikai’s Elementary and Junior High Schools. It can be regarded as an elementary and junior high school version of the “Donate-a-Meal Movement,” which I introduced in the previous article. Through this activity, children are encouraged to pray for the wellbeing of children of their own age as well as talk within their families about the importance of peace as well as nurture a mind to care for others.

A noteworthy point is that this Dream Bag Project is carried out not by the Koseikai’s “International Mission Department” but by its “Societal Contribution Group.” The latter’s role in social work and social welfare activities demonstrates their fundamental stance that such work will be carried out separately from its missionary and evangelical activities.