

**Akio Inoue — Opening Words: Hell and Paradise on Spaceship Earth's Route**

Astronaut Mamoru Mori spoke about the ease of space travel, but this comment concerns “earth atmosphere” recreated artificially in space. This is because the raw universe devoid of earth atmosphere is, for human being, a world of hell itself.

Oyasama taught “here is paradise on this earth”; “here” in this instance refers precisely to the planet earth in which we are given life. There is both heaven and hell “here” as well. That is, in the dichotomy of hell within heaven and heaven within hell, the spaceship earth has been carrying the human race through space.

Lunar development is a challenge that will not abide by God's intention unless the human race seeks to nurture the “evolution of the heart,” which will render this world into paradise. The opposite effect will transform earth—the source of any future lunar metropolitan—into hell.

**Mikio Yasui — Short History of Tenrikyo Theology (51) Shiro'ō Manuscripts [1]**

A number of historical records are stored at Shiro'ō Branch Church, located in Osaka's Ikuno District. Its author was Tokumatsu Matsui, the first head minister of the church, and he had gone to pray at the Jiba in August 23, 1888. His wife had become pregnant and he went to the Shoyashiki for the purpose of seeking the help of the God of Safe Childbirth. On this visit, he heard Chusaku Tsuji speak and, being thoroughly impressed, joined the faith.

He immediately began missionary work, and later left Nara to do missionary work in Osaka. This historical records date to his days during the mission and make up a key source to understand the teachings as they were taught during this time.

**Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (3) Historical Resources of the Shanghai Mission [3]**

Yoshikazu Takai received his appointment as the first Bishop of the Mission Headquarters in Shanghai in 1928 and departed for Shanghai in April of the same year. He continued to serve as bishop until the fall of 1936, for eight years. Takanori Masuda succeeded Takai as the second Bishop. In January of 1932, during Bishop Takai's tenure, the January 28 Incident took place. And in August of 1937, the Battle of Shanghai took place. Thus, through historical records, we can catch a glimpse of the mission in Shanghai as it steered toward a full-fledged war.

**Takanori Sato — The Environmental Study of “Oneness in Two” (30) What Are We to Learn from the Environmentally Advanced Nations [1] Two-tier Separation of “Garbage” in Germany's Forefront**

The average Japanese individual creates 1.1 kilogram of garbage per day, a figure 1.26 times that of a German; thus, there is no huge difference. In Japan, there are cities such as Minamata that separated the garbage into twenty different groups, but most places in Germany require the separation into four groups, of “compost,” “paper,” “containers,” and “other.” Among them, Leipzig is considering the use of two-tier grouping, of “compost,” and “other.” The intent is to have a machine automatically separate all garbage other than “compost,” and this trend indicates the high degree of refinement in the machine's capability. Machine separation is more cost-effective in comparison to human labor. Whether this two-tier method succeeds or not is a concern for the future.

**Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (15) Visiting the****Seimeizan Schweitzer Temple**

In Kumamoto Prefecture, there is a temple known as Seimeizan Schweitzer Temple, in which Schweitzer's lock of hair is enshrined as an object of religious reverence. The temple is an independent temple subscribing to Mahayana Buddhism, and one of its features is its aims to promote exchanges transcending religious sects and ties. While Schweitzer's lock of hair is enshrined in the temple, it does not imply a practice of idolatry or worship of religious artifact. My personal impression of the Seimeizan Schweitzer Temple was that the lock of hair was the spiritual symbolism of the driving force for a death penalty convict's retrial movement, which the temple is actively supporting. If Schweitzer were alive today, he will surely affirm its purpose.

**Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (12) Hawaiian People Today**

The Hawaiian people have sought to regain their sense of identity through the cultural restoration movement and the native sovereignty movement. In the background of these movements is a frustration against the current conditions, where they were placed in the position of the weak within their own lands. To confirm their situation, located on the periphery of Hawaiian society, is a necessary step in order to further studies on the Hawaiians.

I will introduce a number of statistical data that appears in the *Native Hawaiian Data Bank 2006*, published by OHA. In 2000, roughly 240,000 or 60% of Hawaiians in USA live in the state of Hawaii. The total population of Hawaiians is increasing, but inflation and lack of employment opportunities are expected to lower the number of the Hawaiians living in the state. In terms of education, the Hawaiian student population at the University of Hawaii at Manoa (UHM) are becoming more prominent in terms of student number and attained degrees; however, the percentage of Hawaiian faculty, at 0.4%, is still extremely low.

The median income for Hawaiian households is the lowest, and their rate of unemployment, dependence on public social welfare, and percentage of homeless are the highest. Poverty issues experienced by Hawaiians not only have negative impact on their health matters but also influence the high rate of crime. The number of Hawaiians within state penitentiaries as well as arrests is exceedingly high. These “numbers” demonstrate how Hawaiians occupy the lowest strata within Hawaiian society; these “numbers” also signify the immensity of the anger held by today's Hawaiians.

**Yomei Mori — Varieties of Tenrikyo Intercultural Mission (68) Intercultural Contact, As See in the Congo Mission [34]**

The Congo Brazzaville Center was established in April of 1975, at the same time that Nsonga Alphonse was appointed as head minister of Congo Brazzaville Church. Although he became the first African head minister in Tenrikyo, there was still a need for Japanese to be on the premise, to carry out the activities of the Ikoi-no-Ie Medical Center as well as of the church itself. Thus, a center was established as a outpost for the Overseas Department. In other words, it was the new *raison d'être* for the Japanese missionaries in Congo. Therefore, the Congo Brazzaville Center was distinct in comparison to other centers. No new building was built, but a title of “Center” was added to the Japanese facilities within the church, which was used by the previous head minister and staff. Thus, there was no physical change for Nsonga, and he may have misunderstood the role of the center for precisely such reason. However, the Congo mission was carried out with the new head minister not adapting to this change nor understanding its need. And this issue probably became the root for the various problems that were to arise later.