ENGLISH SUMMARY

Akio Inoue — Opening Words: Mikagura-uta and the Culture of Sharing a "Meal for the Absent"

The Japanese have a custom of preparing *kagezen* (a meal for the absent) for sons and husbands who are away for combat duty; another custom calls for sharing meals with gods and deceased ancestors. Individual families would have an altar or memorial shrine and place foods there; there were also meals (*naorai*) following ceremonies in which people shared foods and drinks with the gods. In the early stages of religion, there is a history of using foods as a means for an exchange between gods and humans. In Christianity, wine was brought to a mass, and a priest shared in the drinking of that wine following the ceremony in a way similar to the *naorai* in the Shinto tradition. An exchange between the divine and humans is understood as a sacred "communication" in Christianity, and implies a communion. That is, through a distribution of the offerings to God, there is an exchange between God and humans, and this very act was the etymological basis of the term, "communication." However, in the process of these monotheistic religions, such as Islam and Christianity, becoming a world religion, the concept of God became abstract, and the means for an exchange between human and God became mediated, not by "things," but by "word"; that is, "prayers" involving linguistic expressions became the mediating factor. As the means for "communication" between god and human became focused on words, did God become a distant figure for the humans?

In this context, Tenrikyo's Mikagura-uta and its use of bodily movement and music as a basis for divine-human dialogue allow for "communication" in a dimension different from those that rely merely upon prayer and words (logos). The "words" of the Mikagura-uta take form only when accompanied by dance, and is given life only through the hand movements; thus, it elicits a sensation that recreates a sacred energy and engenders a marvelous experience. This sensation probably has common roots with the culture of sharing a "meal for the absent."

Mikio Yasui — Short History of Tenrikyo Theology (52) Shiro'o Manuscripts [2]

This "Discussion on the Mind" contains a heading for each section, which includes a narration of each individual's faith. These seem to be outlines for a lecture note. The headings are as follows:

"Determination of the mind requires immediate accumulation of virtue. Virtue depends on the use of mind. Salvation account. Sincerity is the accord of mouth, hand, mind. An account of causality. A story about not having a fickle mind. An account based on rich harvest. A transformation of the mind, and doctors and medicine."

This note calls for lecture grounded in fundamental doctrine and yet also full of examples and stories. Thus, it would be easy to understand. This note provides a good view of what the missionaries taught and how they taught it.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (4) Historical Resources of the Shanghai Mission [4]

As of August 26, 1939, Sotaro Kajimoto, a Honbuin, is appointed as the bishop of the Shanghai Mission Headquarters, following Takanori Masuda, the second bishop. His tenure was only for a year and is the shortest among the bishops. For that reason, there is only one page devoted to this period in the historical resources. Following this entry, there are five pages of writing that cover "The Memories of the Days Surrounding the End of the War."

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (19) The Catholic World: Doubling of Donation

Under the current Pope, the number of participants in a church mass has continued to decline; however, for some reason, the amount of donations to the church has increased. There has been a rapid growth in the number of followers who take part in the general audience held every Wednesday. The donations to St. Peter's Basilica have doubled from the fifty-nine million dollars during the time of the previous pope to one hundred two million dollars. In the one year since assuming the papacy, there has been seven hundred thousand participants in the general audience held every Wednesday. Moreover, over two hundred thousand have taken part in a private audience with the pope. How can we understand the basis of this phenomenon? The previous pope, John Paul II, served in the position for twenty-seven years. He was the third longest reigning pope, following the first St. Peters and Pius IX of the mid-nineteenth century. That means that for most people of the younger generation, it was their first time to approach the pope's deceased body in the middle of St. Peter's Basilica to pay their last respects. It was also their first time to witness an election in the Conclave. That is, the death of the previous pope focused many people's attention upon the Catholic Church. And the new pope emerged as the object of many people's attention in the midst of this news.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (16) The Demands of the "Religionists": The Demands of the "Follower"

In recent years, there is an increase in numbers of funerals that do not employ a temple or a priest, and the effects of this change have reverberated within the Buddhist funeral tradition. Many temples gain more than half their income from funeral-related services and this source is now under threat. On the other hand, from the follower's perceptive, the liberalization of funeral practices has enabled them to escape the rigid ties between temples and parishioners. The key issue here is the establishment of individual faith that is not shackled by the family's sect membership. In such case, religion becomes something chosen by the faithful, and the faithful becomes the one who chooses a religion. Only through such relationship full of tense conflict and frontal opposition can we find the seeds for the dynamic growth of religion in our country today.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (13) From Ethnicity to Cultural Identity

The term, "ethnicity," originally implied the particularity of an ethnic group; but is often confused to refer to the ethnic group itself or its ethnic identity. "Ethnic group" is a group within society at large, and claim a common ancestry as well as a group of people who possess a common culture or history. It has been noted that ethnic identity is constructed through a mutual interplay of "internal identification" and "external categorization."

The indigenous Hawaiians resist being perceived as an ethnic group on the same level as the *haole* (Caucasian) or Asian-Americans. When contemplating on their ethnicity, it may be better to proactively use the term, "cultural identity," rather than "ethnicity" or "ethnic identity."