

Chuichi Fukaya — Opening Words: For the Sake of the Healthy Seniors . . .

In Japan, there are twenty-nine million people over the age of sixty-five, making it the world's oldest country; it is said that Japan ranks first not only in the highest average age of life expectancy but also the highest in terms of healthy life expectancy (age expectancy for healthy independent life). However, while the welfare infrastructure for supporting seniors with sickness and handicaps are advanced, care for healthy seniors are still inadequate and it is the reality in Japan that there are at least more than twenty million people who are at odds as to how to spend each day.

Thankfully, Tenrikyo's foundress lived to the age of ninety and left behind a Divine Model for the Joyous Life. Also, there are many churches where more elders than youth assemble. That is, our faith is well-equipped with a "divine model" for the elders as well as an environment for them to put it into practice. By making use of the particularities of our faith, I feel that it is our duty to demonstrate various life models that would allow for the many healthy seniors to lead an enriched life.

Mikio Yasui — Short History of Tenrikyo Theology (56) Shoji Family Manuscripts [1]

I introduced a manuscript in the possession of Tenrikyo Shiro Branch Church (Terada Shin'ike, Joyo City, Kyoto Prefecture). Originally, the Shoji family is a family that traces its roots in Tainosho (currently Tainosho-cho, Tenri City) of o-aza, Nikaido Village, Yamanobe County, Nara Prefecture. They later were appointed to the Shiro Branch Church and thus the church came to store the Shoji family manuscripts.

There are relatively few doctrinal manuscripts in relation to the whole set, but nevertheless, there are twenty-two such items. Among them, I have reprinted "Mikagura-uta jyu-ni-kudari o-uta" (Songs for the service, twelve songs).

What is noteworthy here is that there is an "Ohanashi o-tehon" (Manual for sermons) that follows the Songs for the Service. This manuscript includes ways to preach the teachings of the thing lent, thing borrowed as well as the complete providence and the dusts. The contents form a foundation for doctrinal pedagogy, an issue that needs to be re-examined today.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (8) Historical Resources of the Shanghai Mission [8]

When I examine this chronological resource, which begins at the time that Haruyoshi Uno took up his post at the Mission Headquarters of Shanghai in April 1938, the Mission Headquarters showed tendencies to become quite active not only within the church but also in the wider society at large. For example, as seen in the previous article, there were efforts to establish a Japanese language school in Suzhou; but from around this period, an educational facility aimed at Chinese children and youth is established in Shanghai as well. Also, preparations were underway to create an association of Japanese religious organizations that had made forays into central China, centered in Shanghai, and this movement led to the founding of "Central China Religious Association," comprised of Shinto, Buddhist, and Christian churches. The opening ceremony for this association was held in February of 1939.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (72) Intercultural Contact, As See in the Congo Mission [38]

The church's coordinator for the Congo Brazzaville Fife-and-Drum Band was Massamba André, who served at the church as a live-in staff. He had frequented the church since his childhood and played with the children of the head minister, then a Japanese national. The church formed a part of his everyday life. He participated in the fife-and-drum band since its inception (1977). He was fifteen year-old at the time, but with the departure of his childhood friends at the church due to the change in the head minister, the fife-and-drum band provided a new place for him to belong, and this led him to assume the position of the live-in staff as well as Yoboku, and later as an official in the church. The link between Mr. Massamba and the church provides a glimpse into the various issues raised by the activities of the fife-and-drum band in Congo.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (20) Now is the Time for the Spirit of "Neither Monk nor Laity"

Both Shinran (1173-1262), the founder of True Pure Land School, and Rennyo (1415-1499), the key figure in its revitalization, persisted in their lifestyles based on "Neither Monk Nor Laity." In the case of the former, "neither monk nor laity" was a conclusion that he arrived upon through a very personal inquiry and ordeal, and thus hints of a follower who undertook a genuine spiritual quest. For the latter, it was in the unquestioned realm of moral conduct. What is required today is not an appearance of an eminent organizational figure, such as Rennyo. Rather, each one of us must take a lesson from Shinran and undertake our own individual version of "neither monk nor laity." For the True Pure Land School, there is a tradition of the devoted figure known as *myokonin*, who lives in certain liberated realm. This is no exception for any religion. The emergence of such *myokonin* leads to the invigoration in the true sense of a religious organization.

Takanori Sato — The Environmental Study of "Oneness in Two" (33) The Multiplicity of Wild Life and Its Protection [1] The Siberian Salamander, In the Gap Between Development and Protection

The Siberian salamander, a specie of the smaller salamanders that live in various parts of Hokkaido, can be found in the Kushiro marshland and the marshlands of the northern territories of Kunashiri Island. This animal is the only amphibian that live in the cold Siberian regions that border the Arctic Ocean, and there are reports that a salamander that had been trapped in permafrost for over hundred years came back to life. Genetic information of this animal, capable of recovering its frozen cells, holds significant meaning from the perspective of multiple life patterns. However, in the Kushiro marshlands, its very survival is under threat. Landscaping grazing areas as well as building of homes and highways that crisscross the marshland are decimating their habitats. This reality of this specie's current situation implies the significance of the perspective of "maintenance," which balances the needs of development and protection.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (17) The Potentials of "Good Anthropology"

During the mid-1990s, I conducted a survey of cultural identity among Hawaiian students. During the survey, one student protested this survey. He criticized the act of someone like me, a non-Hawaiian, studying their cultural identity and assuming to speak of "what is Hawaiian."

Under conditions where an anthropologist and the native are in conflict over the interpretation of culture, what shape does "good anthropology" take? Many anthropologists would argue that the anthropology that contributes to the cause of the native constitutes such study. However, how can one carry on "good anthropology" when a native denies the very act of anthropology itself?

In recent years, there is a call for cooperative ethnography, where the anthropologist and those who are the object of study conduct a joint effort from the field study itself to bringing back the results of the study back to the field. Such ethnographic research provides a hint into the possibilities for "good anthropology" that will overcome the unequal relationship between the researcher and researched.

Mari Namba — Tenri and Sports (3) Tenri and Sports for the Physically Disabled [2]

Among the instructors of sports for the physically disabled, there are many who have affiliations with Tenri: for example, there are Kazunori Hashimoto (Vice Director of the Board of Directors of Japan Archery Federation for the Disabled, archery coach for the Atlanta and Sydney Paralympics Team) and Kunio Nakamori (Secretary General of the Japan Paralympic Committee, chairman of the Vancouver Paralympics Japan Team). For this article, I spoke with Masahiro Terada (professor, Kobe City College of Technology), who served as swimming coach for the Beijing Paralympics Japan Team and is active as a coach for Japan's team for the Swimming World Championships. I interviewed him about the current situation of the sports for the disabled, from

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