

## **Chuichi Fukaya — Opening Words: Thoughts about the “Missing Elderly Crisis”**

Media opinions on the “missing elderly crisis” that erupted this summer focused on bureaucratic negligence and lack of effort by civil administrators; but human life is not so simple as to enable state and social workers to completely track the lives of so many individuals. Inquiries from civil bureaucracies regarding the whereabouts of the missing elderly were confronted by responses from close family that ranged from “I don’t know” to “I don’t want to get involved.” While it would be easy to criticize such close family members as uncaring, we cannot necessarily come to the conclusion that they are wrongdoers.

Whether one faces solitude in their elder years or not is surely decided by the life that the person had. There is probably no one who lived a carefree life during his youth but is able to receive kindness in his late years. I believe that it is our duty to convey our teachings, of “Appreciation, Modesty, and Helping Other,” to the world and for all to have the one to “save others in order to be saved,” so that we can eliminate those who live their last years in loneliness.

## **Mikio Yasui — Short History of Tenrikyo Theology (58) Other Manuscripts [1]**

I once traveled to a location within Nara Prefecture to collect anecdotes about Oyasama. This took place almost forty years ago. At the time, I also happened to acquire a doctrinal manuscript left there. For the most part, I simply read through them, but I made a copy of some pages. This manuscript is not in my hands as a whole item, but is still very valuable today. Among them, there is a sermon note dating back to 1910s. There are subtitles such as “life is our primary treasure,” “harmony among husband and wife,” “at the Women’s Association,” and “Oyasama’s path, working in darkness.” The other item has notes about the way to preach about the complete providence and the eight dusts, dated to 1910s.

## **Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (10) Historical Resources of the Shanghai Mission [10]**

Among records dating to 1942 and 1943, those associated with the Taiwa Hospital, established by Tenrikyo in the inner reaches of central China, stand out. At the time, to make Tenrikyo’s medical support project into reality, it had to deal with the Greater East Asian Bureau, the military, the diplomatic counsels, and the Dojinkai, a medical association, and Bishop Uno’s difficulties in dealing with these offices are clear. Also, the documents provide a glimpse into Uno’s activities as a board director for the Religious Association as well as his efforts to promote exchanges between Tenrikyo and Chinese Muslims, the Mission Headquarters’ plans to promote farming within the new urban areas, and other projects.

## **Yomei Mori — Varieties of Tenrikyo Intercultural Mission (73) Intercultural Contact, As See in the Congo Mission [39]**

Within the discussion between Church Headquarters (Overseas Department) and Mr. Nsonga, two major issues were repeatedly discussed, other than the schedule and choice for Congolese followers returning to the Jiba and the duration of missionaries sent from the Jiba. The first was the “roles of the head minister” and the second was “church finances.” But the repetition of discussion about these two issues, as indicated by its repetition, implied that the discussion never brought the two sides together. One cause of this was the need to consider the many ways in which the missionary activity in Congo differed from Japan. And here, there was a “contrast in comparison” among the two parties.

## **Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (22) “Any Result of a Religious Debate is an Embarrassment for the Shakyamuni”**

Often, it is said, “any result of a religious debate is an embarrassment for the Shakyamuni.” That is, even if the denominations differ, all Buddhist temples originate from the Shakyamuni; thus, to argue over the superiority of one denomination over another is an embarrassing moment for the Shakyamuni, regardless who wins and loses. We can expand this idea further to apply it to differences among religions. Even if the teachings differ, they are religions nonetheless, and if they can co-exist in harmony

and peace, both can prosper through earning people’s trust and love. I discuss Muneyoshi Yanagi’s and G.E. Lessing’s thoughts in this regard.

## **Takanori Sato — The Environmental Study of “Oneness in Two” (35) Livestock as “Market animals” as Reconfirmed through the Foot-and-Mouth Disease Crisis [2]**

Living animals search for food to prolong and sustain its “life,” and breeds in order to pass on its “life” to the next generation. The former has the goal of sustaining the individual entity and the latter the goal of sustaining the species. In either case, hunger and sexual drive are critical “natural instincts” for a living being, and without these, it cannot sustain itself as an individual or species. To live implies internalizing the “life” of other living beings, and rendering their “life” into the blood and flesh of oneself. To enjoy eating all things is an act of treating things with respect but is also a form of appreciation and gratitude to what is being eaten. This is the perspective of “veneration of life.” The current case of the foot-and-mouth disease, where contaminated cows were slaughtered and their remains buried, forces us to rethink the fate of “life” and the way in which animals come closer to human life through repeated rebirths.

## **Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (19) Native Hawaiians’ View of Christianity**

The narrative of mixed-blood, of “so many fraction of a certain ethnicity,” is intimately connected to colonialist discourse, such as the notion of “blood quantum,” and the current discourse on “race.” In this narrative on the logic of the fractional blood heritage, identity is framed in the shape of several generations of ancestors being coalescing into the present-day individual.

On the other hand, indigenous Hawaiian identity is structured around the genealogy centered on an ancestor. Within a native’s genealogy, there is a deep connection between land, blood, and people. To speak about who one is, is synonymous with tracing one’s lineage, and this act involves calling forth on collective memory mediated by the land on which they lived.

In the past, Hawaiians have, in part, abandoned their culture and their identity as Hawaiians in order to embrace Christianity. However, under the post-colonial conditions in which traditional culture and restoration of sovereignty are vocally argued, many of them must reconfirm their identity in the space between “to be Hawaiian” and “to be a Christian follower.” This is an issue not faced by their ancestors in the nineteenth century when they first embraced Christianity.

## **Mari Namba — Tenri and Sports (5) Sumo and Tenri [1]**

The Sixth Tenri Sport Gallery Exhibit, entitled “Budo: Its Illustrious Tradition and Hope-filled Future,” also introduced sumo. In 1946, in the immediate postwar, Tenri was the first to restart the sumo club, but after many years, when the gallery took place, the club was no longer active; thus only photographs were exhibited for the gallery. Thus, as the second theme of this series, I will examine “Sumo.” In this article, I have provided an outline.

## **Hideo Yamaguchi — A Dialogue Among Religions for World Peace (22) The Catholic World: Sexual Pedophiles Among the Clergy**

It was thought that the uproar in the Catholic world in the first half of the year, caused by the clergy’s sexual harassment incident, would settle down by the end of June. However, in the end of June, judicial authorities and the police in Belgium began a large-scale investigation. The Vatican was surprised by this move and protested. However, it was the policy of Pope Benedict XVI to raise the transparency of the church and to cooperate with any judicial authorities; thus, the Vatican could not protest so boldly.

Under the Belgium Constitution, there are limits on the way in which the state could interfere upon church property; but with the uncovering of the sexual harassment which persisted for so long, it is no longer a church internal issue and will be treated as a judicial issue and properly investigated. Today, the secularization of the church is being questioned. This secularization is accelerating particularly more in Belgium, in comparison to Netherlands, France, and Italy. The clergy’s pedophile cases in the United States were exposed one after another and the authorities could no longer remain silent.