

Chuichi Fukaya — Opening Words: Removing Barriers within the Mind

As a result of seeing and hearing about many cross-cultural marriages, I had a strong impression that “ethnic, cultural, and linguistic differences cannot be overcome easily.” However, after meeting one international family who seems oblivious to such differences and doesn’t seem perturbed by issues of identity but rather enjoys living where they live in a natural spontaneous way, I came to reexamine my long-held opinion that “people, no matter where they live, must possess their mother country and main language in order to avoid becoming unmoored and without an anchor.” We speak so often of differences in country and race, language and culture, but differences may actually be readily overcome. The reason why we cannot do so lies in our own mindset that draws up boundaries and creates barriers in our minds. Our faith holds that “all people of the world are brothers and sisters,” and I believe that it is incumbent upon us to go out into the world unhindered and live in harmony with everyone.

Mikio Yasui — Short History of Tenrikyo Theology (59) Other Manuscripts [2]

Following last month’s introduction of Hikosaburo Nishitani, I will introduce “On kami na to yatsu no hokorri” (God’s name and the eight dusts), written by Rin Higashida of the same village, Nikko Village. Women missionaries and church ministers are not uncommon, but there are very rarely any writing penned by women. The feature of this manuscript is the detail in which the complete providence of God and the dusts are described. I have not seen similar detail in writings that date to 1880s. If we look past 1911 with the independence of the sect, then, we can begin to read the historical changes in the explanation of the teachings. It is worth noting that the substance of the body as a thing lent from God is associated to the complete providence of God.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (11) The Years of Bishop Haruyoshi Uno [11]

The entry for 1944 begins with a joint memorial service between Tenrikyo and Chinese Muslims. There is some indication that research was being conducted about the Chinese Muslims. In the entries about the Yamato Medical Center, it is worth noting about the opening ceremony for the Kaiken Main Center. On the day following the opening ceremony, all the doctors and nurses submitted their resignation. No reason is given for their resignation, but it does indicate the grave conditions under which they worked. In June of 1945, there were discussions about the plausibility of continuing the center, given the worsening situation. In February of 1945, Shanghai Mission Headquarters began constructing air-raid shelters. Also, the Mission Headquarters collected clothes as a form of aid to raid victims in Japan, and sent these clothes in May of 1945. The news of the destruction in Japan must have reached the people within the Shanghai Mission Headquarters.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (74) Intercultural Contact, As See in the Congo Mission [40]

On May 1, 1989, Church Headquarters announced its personnel changes, and the fourth head of the Congo Brazzaville Center was appointed; Mr. Nsonga, however, refused to acknowledge this decision. The reason was Mr. Nsonga did not think highly of the existence of the center, an outpost of the Overseas Department, located within the church. Several discussions were held to break the impasse, but no compromise was reached and the Congo Brazzaville Center was closed temporarily with all Japanese personnel returning to Japan. This marked the end of a Japanese presence in Congo since December 1962 when Rev. Takai first embarked there. And as decided, on September 2, 1989, the last Japanese missionary stationed in Congo left the country.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (23) The Folly of Unending Quest for Truth

In the last year of his life, Søren Kierkegaard mounted a fierce onslaught of criticism against the Danish National Church. The basis for this comes from none other than his perception that his contemporary church as well as Christianity as a whole, which had completely reconciled itself with the secular world, was completely at odds with the truth of Christianity as taught in the New Testament. His conflict with the church was a major event in the spiritual history of the Danish National Church. What makes this recognition possible is the strict Protestant principle that “the truth lies with Jesus Christ and not with the church.” If we today also seek to accept religion as an issue pertaining to our subjective truth, we must turn our attention to his prophetic dimension. This is truly the case of “the folly of an unending quest for truth.”

Takanori Sato — The Environmental Study of “Oneness in Two” (36)

The Plurality and Protection of Wild Animals [2] Will the “UN COP 10 Meeting” Succeed?

Life, which began on this earth 3.8 billion years ago, has adapted to various natural environments as it continued in a cycle of growth and extinction. As a result, we human beings exist as one of thirty million life forms living in this world today. However, human beings are also causing the extinction of forty thousand species each year. On the other hand, we have utilized living entities for medical purposes, such as blue mold to create antibiotic penicillin and willow bark extract to create aspirin. From October 18, the tenth meeting of the Conference of the Parties (COP 10) will be held in Nagoya City, bringing together 193 countries that take part in the Biological Diversity Convention. The main agenda of this meeting will be to formulate a “Nagoya Target” as a new rule to protect animal habitat and to prevent uncontrolled hunting as well as a “Nagoya Protocol” as a new rule to promote sustainable use and consumption of biological resources and fair distribution of gains from genetic resources.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (20) Christianity among the Pacific Islanders [1]

The Pacific Islands are a region where Christian mission were most successful during the nineteenth century. In Tahiti, Hawaii, and Tonga, missionaries were able to convert the tribal chief and, as consequence, the entire island population as well. Tribal chiefs often sought to borrow the missionary’s authorities to bolster their own standings. In such way, these islands became so thoroughly Christian that they came to be known as “missionary kingdoms.”

Among his activities, the missionaries placed emphasis on introducing civilization. Towards such ends, they implemented a capitalist economy and taught the importance of diligent work. Furthermore, they put on display of material affluence and discipline at the mission stations as a way to attract the islander’s attention. Also, as consequence of their education in literacy, the islanders lost their oral tradition and thereby furthering their Christianization.

The strategy of gaining the tribal chief’s trust in order to disseminate Christianity produced results in Polynesia, where the tribal system was fairly advanced; but as the missionary’s reach expanded westward, it became less effective and they were tasked to search for new objects of converts. Also, the lack of white missionaries resulted in islander ministers being set to Melanesia and Micronesia as missionaries.

Mari Namba — Tenri and Sports (6) Sumo and Tenri [2]

It seems that the second Shinbashira was an avid participant in sumo matches from his youth. According to Kazuo Hiraki’s *Oyasato ima mukashi* (The Parental Home: Now and Then), “In the spring of 1912, the Shinbashira who began school at Mishima Elementary School often invited his friends to play baseball, but at home, he also took part in sumo matches.” In 1921, at Tenri Junior High School, a sumo tournament between the Seminary and Tenri Junior High School, held on sport’s day, was widely popular. In 1924, the school won the championship in the prefectural tournament for junior high schools, and the sumo club was formally established in 1926.

Shigeru Noguchi — Religion, International Cooperation, NGO (22) Donate-a-Meal Peace Movement [2]

The “Donate-a-Meal Movement” is a community-based movement that asks participants to forgo one meal and donate its costs to humanitarian support and development aid. Affirming the goals of this movement, Risho Koseikai began its “Save-a-Meal Movement” in 1975. The name was changed to “Donate-a-Meal Movement” in 1980 and sought to implement the movement throughout its religious organization.

The principle of the movement is based on a Buddhist worldview of *ichijo*, that “every instance of life is a part of a fraternal bond that is given life by the single life-source.” Through this movement, individual followers are asked to experience hunger and thus become able to understand the pain of those suffering from deprivation of food (compassion), and thereby nurture the mind to give from oneself for the sake of others (donation). The aims are to realize peace on earth and to nurture a mind to pray for peace for all life.

Juri Kaneko — Contemporary Gender Theories (13) Male Students’ Feeling Out of Place and Unfairly Treated by Women’s Studies

Male students’ sense of being out of place towards women’s studies is increasing in recent years. There is a need to address the bias that women’s arrival in the work force has cause a drop in fulltime hiring of men as well as the misunderstanding that women, even among those within unstable employment status, can turn to marriage as a last resort. Within studies in “education and gender,” there is an emphasis on studies which detail women’s experience while treating men as a single entity and thus not addressing the plurality of their experience.