

Chuichi Fukaya — Opening Words: All Life Has A Purpose: Even Cockroaches and Locusts . . .

A British university research team announced that brain tissues in cockroaches and locust has the capability of destroying multiple-drug resistant bacteria. In their brain tissues, there exist nine different types of antibiotic proteins, and there is possibility that these contain new antibiotic potential against multiple-drug resistant bacteria which had previously resisted any medication. Why do cockroaches, hated by all as the extreme example of the unsanitary, and locust, the representative of insect plagues, exist in this world? Why did God create such things? Although such questions have crossed my mind, it turns out that cockroaches and locusts may indeed save the human race. As this world is the body of God, all things that exist within it have a purpose, and no matter how unnecessary it may seem, all things are necessary for the Joyous Life. This is something that will become more evident with the advent of science.

Mikio Yasui — Short History of Tenrikyo Theology (60) Other Manuscripts [3]

The divine names recorded until now are Kunitokotachi-no-Mikoto, Omotari-no-Mikoto, Kunisazuchi-no-Mikoto, Tsukiyomi-no-Mikoto, Kumoyomi-no-Mikoto, Kashikone-no-Mikoto, and Taishokuten-no-Mikoto. Otonobe-no-Mikoto is mentioned, but there is no reference to Izanagi and Izanami. Having said that, the explanation of the god and the divine name is done in the same manner as today. Although this (the change in divine name et al.) was compiled in 1903 in the *Tenrikyo Kyoten* (Tenrikyo doctrine), it is noteworthy that it was still simply noted in the books as of 1911.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (12) Historical Resources of the Shanghai Mission [12] The Tenure of Bishop Haruyoshi Uno

In June 1945, attacks against Shanghai's urban areas and the Japanese military base intensified, and in July, perhaps to evade the attack, the Navy issued an order to relocate the airport office to the Kaetchu Elementary School grounds. The August 15 Imperial Announcement of the end of the war was heard on radio, and on the next day, the monthly service for the Mission Headquarters was held. The Chushi Shukyo Daido-renmei (Central China Religious Confederation) established a relief association, and Bishop Uno was central to the opening of the relief association's medical office. In September, the Mission Headquarters received an abrupt order from the Chinese Kuomintang government to vacate its building, but the medical office, staffed by doctors from Yamato Hospital's main and branch office as they relocated to Shanghai, continued to provide medical services to both the Japanese waiting to return and to the locals. The medical team began its withdraw in January of 1946 and the very last group—Group Three—together with Bishop Uno boarded the ship to return to Japan in April of the same year.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (75) Intercultural Contact, As See in the Congo Mission [41]

Measures taken towards the Congo Brazzaville Church after the closure of the Center included visits from the Jiba a few times a year and the pilgrimage of the head minister as well as studies by its members at the Jiba. With no Japanese personnel at the church, there was an increase in correspondence and faxes between the head minister and the Overseas Department. And in these letters, Mr. Nsonga repeated a request for a Japanese missionary; the reason for this request was for a staff who could handle church finances, properly convey the teachings, and teach the fife-and-drum band. A doctrinal seminar was held in 1991 and 1992, but was discontinued due to the internal strife within Congo in the 1990s.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (24) From Goodbye "Religion" to Welcome "Religion"

Tetsuo Yamaori, a scholar of religion, noted during the Hanshin Earthquake that relief activities by religionists were volunteer activities and not an activity of a religionist. However, the reality is not necessary so. The wish to assist those in need was a thought that occurred to both those with and without religion at the time of the earthquake. In fact, this unstopable feeling the manifestation of

an inner religious mind. If any religion, temple, or church is able to develop a linguistic circuitry to integrate such religious mind with its desire to help others and organize a structure in which people can act accordingly, then, such a religious group will sure grow.

Takanori Sato — Environmental Study of "Oneness in Two" (37) Plurality and Protection of Wild Animals [3]

The United Nations Conference of the Parties (COP 10) came to an end on October 30th after having ratified the "Nagoya Protocol" and the "Aichi Target." There was speculation that ratification was doomed, but a general agreement was reached while leaving behind minor differences. However, the real test begins now, and it will be a major issue as to whether the benefit sharing of genetic resources, as summarized in the "Protocol," and the policies to protect and nurture living environments, as outlined in the "Target," can be implemented. Among these issues, the biggest hope lies in the role of corporations in carrying out their stated goals in regard to biodiversity. Within Japan, the Japanese Business Federation took initiative to create the "Private Sector Engagement Initiative on Biodiversity." Protection of biodiversity and benefit sharing of genetic resources are social obligations that corporations must carry out for the sake of the natural environment.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (21) Christianity among the Pacific Islanders [2]

"Island-centered history," recently put forth in place of the "Fatal Impact" hypothesis, argues that it is not necessarily the case that Pacific Islanders passively accepted Western Civilization. Many ethnographic historical studies based on this perspective depict the islanders actively integrating Christianity into their lives, show how conversion implied merely splinting a new culture to an older, indigenous culture, and demonstrate that they merely took shelter in a small raft known as Christianity when facing the raging waves of Western Civilization. Polynesian millenarianism of the 1820s to 30s and the cargo cults in Melanesia after 1920s are religious movements born from the encounter between indigenous religious culture and Christianity, and such movements illustrate the islander's active reception of Christianity.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (23) Cults in Italy

The occult has stirred the world in recent years. The meaning of "occult" contains ideas of "the mysterious" and the "magical," but today, it is also used in the sense of "dubious" and "suspicious" religions. "Religion" seems to be used in its proper way. However, "occult" or "cult" cannot be easily explained, either in a positive or negative way. In recent days, these words are generally understood in its negative way. In Italy, there has been a confirmed 500 groups of such sects. Either temporally or on a more permanent basis, about ten million Italians—roughly a sixth of the population—have expressed interest in pseudo-religions. On a long term basis, roughly 1.5 million, or 3% of the population, are involved. Sects move a large amount of money. These are money that they have collected from their believers. Collection methods can be carried out within a word. Its most frequent method is rape. Those who are spiritually raped become conditioned by the cult, and are readily raped physically as well. And of course, money is taken from them as well.

Mari Namba — Tenri and Sports (7) Sumo and Tenri [3]

Tenri High School's extracurricular activities, known as the Shotokukai, began in 1928. A sumo club was not officially included, but there are records in the school journal between 1938 to 1940 of Tenri Junior High School sumo tournaments. In the immediate postwar, Ichihara, who headed the agricultural department, was demobilized, and in the spring of 1946, the making of a sumo ring was begun. Once it was completed, practice began in preparation of a sumo tournament. In the autumn of 1947, students participated in the Nara Prefectural Athletic Tournament and won the championship. In the years following, it produced a representative in the national tournament. These were the golden years of the Sumo club.