

**Chuichi Fukaya — Opening Words: Seeing Things We Cannot See**

We have come to know that there are matters and energy in the universe that cannot be observed by any telescope, however powerful. Then, how is it that we know that there exists something that we cannot see? The answer is that we can detect the effects of those things that we cannot see. That is, we have come to observe and know that the gravitational pull and repulsion of the invisible matters and energy influence the expansion of the universe and the distribution of the stars. In the same way, God is a material existence that cannot be seen by the eye. However, while we cannot see it, we can recognize God's workings and providence and come to profess faith in God's existence. And to be able to see God's workings and providence, it is a prerequisite that human beings first make an effort to see it. And, at the same time, it is important that we polish our minds so that we can come to feel God's workings.

**Mikio Yasui — Short History of Tenrikyo Theology (62) Other Manuscripts [5] (Rin Higashida, Tsunesaburo Hanashi, cont.)**

Following an account of Rin Higashida, I will introduce writings by Tsunesaburo Hanashi. This manuscript is stored in Asuka Branch Church (Kosaka, Asuka Town, Kumano City, Mie Prefecture; Nanki Branch Church). Its author, Tsunesaburo Hanashi, came from Kosaka, in today's Asuka Town, Kumano City, and was renowned for his ability to interpret the teachings to his peers as he counseled them. Later, he became the second head minister of Aii Branch Church. He was also an official at the Nanki Branch Church. This manuscript was discovered only twenty years ago in the Hanashi house located in the Kosaka of Asuka Town, and delivered to the Asuka Branch Church. The Hanashi family converted to the traditional Shinto form in 1892, and the manuscript was written in the New Years of 1896.

**Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (14) Historical Resources of the Shanghai Mission [14]**

Following last month's article, I will refer to "Chushi shukyo daido renmei nenkan" (Yearbook of the Central China Religious Federation) in order to examine Japanese religious organizations active in Shanghai and central China in July of 1940. We can identify the address, date of establishment, administrator, ministers, number of Japanese and Chinese members, and activities of the various religious organizations that were active in this area at the time.

**Yomei Mori — Varieties of Tenrikyo Intercultural Mission (77) Intercultural Contact, As See in the Congo Mission [43]**

In response to a resignation submitted by Nsonga upon a visit to Congo by the Africa Section Chief in October of 1994, I traveled to Congo as a translator for Naohisa Takai, the advisor to the church, in January of the following year, in order to confirm his intentions. After several days of discussion, we acknowledged that he had absolutely no intentions to resign as head minister. On the other hand, we asked for opinions of the second generation of followers, who had supported the church with Nsonga; through this discussion, I sensed the arrival of the new generation. The thing that they wanted to plead most of all was "a missionary style that was appropriate to the Congolese society and people." They were born into the faith, as their parents were already followers; thus, for them, Tenrikyo was not a religion from a different country. Rather, it was already a part of their lifestyle. In other words, Tenrikyo was not a religion of a different culture. Precisely for such reason, they felt a sense of dissonance as they lived within the Congolese society and held to Congolese culture while also witnessing a missionary style that could not address such needs. They asked, "when you make a decision, don't do so unilaterally; please ask for the opinions of the native Congolese as well." Following this, discussions about Congolese mission focused more closely on the nurturing of the younger generation and the issue of raising the successors of the faith.

**Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (26) Traditional Temples Facing Desperate Times [2]**

Recently, there is a sense of crisis among the Japanese Buddhist as they witness the commercialization of funeral rites by the priests. In order to overcome this crisis, they must develop a convincing

set of guiding principles and an action plan based on it. The Buddhist circle (religious circle) must sweep away its thought process based on the principle of compensation and make efforts to achieve a transformation of their awareness. Offerings and donations are given to the gods and the Buddha, and religionists with a mind of appreciation then receive this money as a thank-you gift. Religionists must thoroughly ask themselves whether they are fulfilling their service to the gods and Buddha in a genuine way and providing service to their congregation, and thereby devoting themselves to the cause of acting as mediator between their congregation and the gods and Buddha.

**Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (23) The History of Hawaiians and Christianity [2]**

In the mid-nineteenth century, the Congregational Church in Hawaii recruited Hawaiian pastors and their activity shifted its focus from missionary to church-oriented. However, the Hawaiian pastors could not seize any initiative within the HEA, and climate did not encourage indigenization in the true sense of the word. Caucasian pastors held Hawaiians in low esteem and their paternalistic attitude together with the preference among Hawaiians to be guided by Caucasian ministers rather than Hawaiian ones were cause of this climate.

In the first half of the nineteenth century, favorable conditions led to the steady growth of the Congregational Church within the Hawaiian society; however, in the second half of the century, various causes led to a drop in the number of Hawaiian followers. The causes are a population drop in Hawaiians, their demographic shift from agricultural regions to areas near the harbor, growth in Catholic and Mormon churches, increase in mixed-blood Hawaiians, a restoration of traditional religions represented by *kahuna*, and the confusion accompanying the shift in language use from Hawaiian to English.

**Hideo Yamaguchi — A Dialogue Among Religions for World Peace (24) Christians as Object of Persecution**

Democratic nations are said to guarantee "freedom of religion" and "freedom of worship." However, there seems to be quite a few places in the world where "freedom of religion" is not recognized. There are one hundred and ninety-four countries that recognize "freedom of worship" in their constitution. However, in actuality, 70% of the world's population are denied their "freedom of worship." If you were to take a hundred people who are victims of religious conflict, seventy-five of them would be Christians. Even today, there are fifty million Christians in the world who are exposed to danger because of their Christian beliefs.

**Mari Nanba — Tenri and Sports (9) Sumo and Tenri [5]**

In 1970, through the efforts of the agricultural department's construction group, the long-anticipated sumo ring was completed. A roof was added above the ring, and in June, a grand opening was held, with the third Shinbashira in attendance as well as the Ozeki, Kiyokuni, and his party. In August, Koken Kudo earned the right to participate in the Inter-High Tournament.

In January of 1973, the retiring captain, a fourth year student, suddenly passed away prior to the Freshmen's tournament. The entire club was shocked and rendered inactive for a while, but the club members decided to unite their minds as they faced the tournament as a way to honor the memory of their elder teammate and to turn this tragedy into a growing moment. In the tournament, they lost their first match, but became champions with the record of thirteen points awarded to five wins and one loss; thus, they earned their way into the National High School Sumo Freshmen Tournament, to be held in March in Kochi. In 1974, Fujita earned a berth in the Inter-High Tournament. In 1975, he again participated in the Inter-High Tournament, making his way up to the final rounds.

In April of 1976, a new sumo ring was completed in the Auxiliary Hall's south end. It was inaugurated with the attendance of the third Shinbashira as well as five sumo professionals, including Aobayama and those from the Kise sumo stable. In 1977, they took part in the Inter-High as a group and as an individual. In 1984, with the construction of the Second Auxiliary Hall, the sumo ring was rebuilt with the same dimensions as used in the professional sumo competitions.