

Chuichi Fukaya — Opening Words: Door-to-door Mission through the Internet

While things have become very convenient in the last few decades, the one thing that strikes me the most is the progress in the means for communication. And the gains from the progress in the means for communication have also affected the way in which we carry out missionary work.

Of course, there is eternal truth in the axiom of missionary work as being from “heart to heart.” In order to convey Oyasama’s parental love in a true way, there is a need for personal relationship in which one bonds with another. However, the Internet enables individual ties to a large group of people, and there are now various ways for personal encounters that we have not seen previously. In the realm of missionary work, it is now possible to engage in “nioigake” (spreading the fragrance) and counseling by door-to-door visits through the Internet to anyone in the world. We must seriously think of ways to make best use of this new technology and system.

Mikio Yasui — Short History of Tenrikyo Theology (63) Other Manuscripts [6]

This is a story by Tsunesaburo Hanashi. It describes in fine detail the truth that human bodies are “things lent, things borrowed” from God. God’s workings are explained in the form of the ten names of the complete providence and the problems originating the human mind are described in the teachings of the dusts. It is worth noting that such accurate doctrines are taught in Kumano area, known for its remoteness, in the 1880s.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (15) Historical Resources of the Shanghai Mission [15]

In the listing for “Facilities of Various Religions” within the *Chushi shukyo daido renmei nenkan* (Yearbook of the Central China Religious Federation), data for religious organizations in Shanghai and the central China region is noted in the following order next to its address: 1) founding organizer of facility; 2) year of establishment; 3) chief administrator; 4) capacity (for example, in number of students); 5) other.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (27) Religions To Offer a New Philosophy for “Singles”

In this article, I outlined a philosophy for singles made possible only through faith, and argued for relationships between people based on deepening its implications. Alienated society is a society of singles, and implies that human beings are essentially “single individuals” from the perspective of existential philosophy. We need to awaken to this singularity (the single individuality) of our human existence. This is one way in which to render the alienated society into an integrated society through the force of religion. That is, it can construct spaces to “establish human ties” among singles.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (24) The History of Hawaiians and Christianity [3]

The term, “missionary,” carries a negative connotation among the Hawaiian people because there is a dominant narrative in Hawaii that “missionaries stole the land and destroyed the dynasty.” However, those who destroyed the Hawaiian dynasty in 1893 were not the missionaries, who had already passed away by then, but rather the descendents of the missionaries, known as “Missionary Boys,” who had become the dominant political and economic force in Hawaii. The Hawaiian Evangelical Association (HEA) did not directly have a role in the toppling of the dynasty, but a reading of

the articles in the *Friends* newspaper reveals that this was the direction that they preferred. The public apology issued on January 17, 1993, sought to address his dark moment in the history of Christianity in Hawaii. No matter how agonizing, it is important to reflect back upon the meaning of this apology and search for an “agreement” for the direction for tomorrow. To such extent, the “ho oku ikahi” (compromise), carried out every year by one non-profit organization to mark the date of the public apology, is a meaningful event.

Juri Kaneko — Contemporary Gender Theories (14) Is Reproductive Technology Good News?

The circumstances surrounding reproductive technology has grown considerably grave, and the burden placed upon women has grown larger. Our “rights to not know” have been infringed by prenatal examination technology through the use of ultrasound echo, a commonly utilized means, and the heavy burden of “self-choice” is only growing larger and larger. Reproductive technology was not necessarily developed for the “sake of women.” Instead of widening women’s “alternative,” it seems to be diminishing it.

Shigeru Noguchi — Religion, International Cooperation, NGO (24) The History Donate-a-Meal Peace Movement [4]

Among the peace activities carried out by the Risho Koseikai, there is the “Movement to Send Blankets to Africa.” This movement began in 1984 when a great drought covering a large area of Africa caused significant damage. Responding to calls for emergency assistance from UNICEF, support activities involving both public and private sectors were begun in Japan. Several domestic NGO, including the Risho Koseikai, continued this activity and formed a steering committee, and maintained their support for this activity. Over 3.9 million blankets have been sent to Africa until now. In 2010, roughly 56,000 blankets were collected and sent to five countries in Africa, including Ethiopia, Kenya, and Uganda.

Material aid for developing countries has been negatively assessed from the perspective of aid efficiency and ability to empower its beneficiaries. However, judging from the efforts of those who engage in the activities, I felt that there were elements to the movement that could not be properly measured by such standards as cost effectiveness, and their activities strengthened human bonds while enriching their religious lives.

Mari Namba — Tenri and Sports (10) Sumo and Tenri [6]

In February 8, 1986, in the midst of the Oyasama Centennial Anniversary, Yokozuna Chiyo-no-fuji performed a ring-entering ceremony (*dohyo-iri*) within the Inner Courtyard of Tenrikyo Church Headquarters. A large crowd filled not only the Inner Courtyard but also the North Worship Hall and the corridors in order to catch a glimpse of the Yokozuna.

A yagura (tower structure) was completed over the *dohyo* (sumo ring) in April, a genuine *dohyo* was completed. The opening of the *dohyo* was held in an elaborate event, with their Shinbashira as guest. From about this time, membership in the club increased and the practice became more spirited. They were representatives three times for the National High School Sumo Tournament. Seiji Sato also took part in the Interhigh tournament as well as the East-West at Ise Grand Shrine. In 1987, Taketomo Yoshikawa took part in the Interhigh and East-West games. In 1988, the club won an invitation to the Interhigh in both group and individual competitions. In 1989, they took part in the National First Year Tournament. In 1991 as well as 1993 and 1994, they took part in many tournaments including the National Tournament, National First-Year Tournament, and the Interhigh. In 1995, the number of club members decreased to zero. In 1999, the club activities have been suspended.