

Chuichi Fukaya — Opening Words: Ways to Speak to the Heart

Professor Sandel's lectures are very popular, enrolling 14,000 students, the most in the history of Harvard University. For such reason, his classes were made open to the public for the first time in the university's history, and Japan's NHK has broadcast them in a TV series. A book that summarized his lectures became a bestseller in both Japan and the United States. The contents of his lectures and writings merely replay philosophy that had been in existence for many years, but it has raised such interest because of his outstanding presentation skills and methods. He can render everyday incidents into incisive resources to develop an argument that anyone can understand.

In a similar vein, Tenrikyo's teachings are known as the "teachings in plain language," and Oyasama demonstrated the best example of conveying and writing the depths of the teachings in the most accessible of words. Given our responsibility of conveying the teachings to the world, we need to avoid plastering shallow substance with obtuse scholastic words and shrouding logical inconsistencies with endless citation of doctrinal words. We need to speak and write in ways that anyone can understand. We need to reflect and train ourselves in ways so that we can present our ideas in a way that touches the hearts of many, in a way similar to the lectures and books of Professor Sandel.

Mikio Yasui — Short History of Tenrikyo Theology (64) Other Manuscripts [7]

Following an introduction of Tsunesaburo Tanashi, I will examine the writings of Tsurumatsu Moriguchi. In 1883, when he was thirty years old, Tsurumatsu was afflicted with painful nodules of anthrax on his back. He was saved directly by Oyasama Herself. Introduced in print version here is "Shinto Tenri Mikagura-uta Ri-no-hanashi-hon Nara-ken Isogi-gun Kawahigashi-mura Kaichi Tsurumatsu Moriguchi." It is not clear when the copy was made, but it is thought to be during the Meiji period.

This manuscript takes the form of a commentary on the Mikagura-uta, but rather than an interpretation, it offers a recording of the author's own thoughts in regard to the verses.

Tsurumatsu has also left behind a written copy of the Koki Records (Waka version of 1881, story version of 1883).

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (16) Historical Resources of the Shanghai Mission [16]

Chushi shukyo daido renmei nenkan (Yearbook of the Central China Religious Federation): this source contains statistics about Japanese religious groups, including Shinto, Buddhist, and Christian, that established educational facilities and operations in central China, including information about the name of organization, location, year of establishment, names and number of staff, and number of users including students. And in the "Resource," there is also a listing not only of religious groups originating in Japan but also of Chinese Buddhist groups and Chinese Muslim groups located not only in central China but throughout the country. Finally, in a "Directory," there is a listing of the regulations determined by the Japanese Foreign Ministry, governing the Japanese religions in China. Also, in an "Appendix," the history of the Federation is outlined by the chairman of the Federation formation committee, who writes about the policies that led to its making.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (78) Intercultural Contact, As See in the Congo Mission [44]

On June 5, 1997, a night curfew was imposed in the capital city of Brazzaville. Gunfire and cannon sounds echoed throughout the city, and the country plunged once again into a civil war. Four months of military conflict rendered vast damages to the city's landscape. Since the central parts of the city formed the main areas of conflict, hotels, supermarkets, banks, and other buildings were demolished by the bombarding. Corpses littered the main streets, and children, still carrying their school bags, could be found among them. The morgue located within the main hospital in the city was overwhelmed with corpses, many of which were left in the halls and outside once capacity was reached. Under such conditions, contact with the Congo Brazzaville Church was entirely cut off, and there were worries for the safety of the church members. Finally in August, phone communication was restored, and the safety of the head minister and the members was confirmed. During this conflict, the church was able to avoid direct damage, but two bombs did land within the church property. Head minister Nsonga remarked over the phone that he was prepared to

"defend the church to his death." We were also told that four members of the church who had just completed the Spiritual Development Course the year before were also at the church or at the mission station.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (28) Religion and "Deconstructing" the Concept of Sacred and Profane

In the recent spiritual boom, there have been calls for a change in the definition of religion. The move has been towards a spirituality in which a more liberated religiosity operated beyond the confines of organized religion. In such midst, one question that comes back to the religionist is the inquiry related to the theme of religious human relationships. If one assumes the universality of a religiosity and spirituality that has "deconstructed" the previous definitions of sacred and profane, then, even within religious organizations, more focus will be placed on the relationships formed between individual beings as a religiously and spiritually aware person.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (25) Kaona and Kekipi

In 1867, Joseph Kaona was involved in a dispute with a white pastor over the usage rights of the church building, and as consequence, he was banned from using the building. Thus, he took many members with him and began a life of encampment on royal grounds. His group and the pastor's group later confronted each other over the rental rights of the campgrounds, and in October of 1868, a sheriff was killed during a confrontation. The military was dispatched and his movement's "rebellion" was suppressed. Kaona's religious movement was a typical millenarian movement, and their most important "taboo fetish" was a Hawaiian-language Bible, which they carried on their waist belt as if it was a sword. When the Bible was translated into Hawaiian, it was infused with a new *mana* (spiritual powers) and became a tool for them to fight the white people.

John Kekipi Maia, who was a wealthy plantation owner, was converted by a Hawaiian missionary in 1881 and began his own missionary activity. He heard voices in his dream to establish an independent church, and in July of 1893, he left the Congregational Church to begin Hoomana Naauao, an independent Hawaiian church. This group sought divine message in a Bible passage that caught their eyes when they randomly opened the book. For Hawaiians who placed heavy meaning on dreams and interpretations of signs from nature, the Hawaiian-language Bible became a tool to help them communicate with God. This was one way in which Hawaiians took ownership of the Bible.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (25) A Day in the Life of the Pope

Information about the daily life of the previous Pope, John Paul II, had been made public. Following this practice, the Catholic church also made public the life of the current Pope, Benedict XVI. In it, one can get an idea of the Pope's life, from morning to night. Also, his annual schedule is available. Roughly fifty thousand people assemble for the general audience of the Pope, held every Wednesday. In one year, the number of the general audience is 1.2 million people, the number of people for the special audience is 400,000, and the participants of the special ceremonies number 700,000. Furthermore, roughly two million people attend the Sunday Angelus. Thus, the Pope sees over 4 million people in one year.

The Pope has given 291 lectures in one year, and taken part in 31 ceremonies with followers. Compared to the previous Pope, these numbers have decreased by half.

Mari Namba — Tenri and Sports (11) Tenri Sports Symposium [1]

On March 11, 2011, "Tenri Sports Symposium 2011: Define the Future! Tenri Sports for People with a Disability" was held. This series of article will introduce the contents of this symposium. For this first installment, I will include the contents of the keynote lecture.

The keynote lecture, as a summary of sports for people with a disability, was by given by Mari Namba of the Tenri Institute for the Study of Religion. As introduction to its history, she spoke about Sir Guttman, the founder of sports for people with a disability. He disseminated the idea of "don't count the functions that were lost; make best use of the functions that remain!" Professor Yutaka Nomura, the founder of sports for people with a disability in Japan, studied under Sir Guttman and always repeated the words, "rather than protection, bring working opportunities and sunlight to the people with a disability."