

## **Chuichi Fukaya — Opening Words: Fear Born of “Selfish Love”**

I am not yet prepared to make statements about the Great Eastern Japan Earthquake. However, I do wish to make a note of the thoughts of relatives facing the disaster in Fukushima Prefecture. Newspapers and magazines are full of headlines that refer to the “fear of radiation which cannot be seen.” There is an incessant media coverage that would suggest that all of Japan will be poisoned by the nuclear accident and severe health damage and genetic irregularities will occur. Such ill-informed news, with no grounds in reality, is causing much anguish among the people of the disaster-afflicted areas.

Avoiding agricultural goods and fisheries from the disaster-afflicted areas arising from discrimination towards radiation will increase the suffering of the people who live there and rob them of their hope for recovery. We need to moderate extreme responses to the issue of radiation and do our best to take in goods from those areas whose safety has been announced. Thus, we can support in the recovery process. This is the attitude that we, who aim for “all people as brothers and sisters,” must exhibit.

## **Mikio Yasui — Short History of Tenrikyo Theology (65) Other Manuscripts [8]**

(Continued: Tsurumatsu Moriguchi’s Manuscript) There are many unique interpretations. However, it remains to be seen if these interpretations will stand. There remain issues. For example, “unlimited abundance everywhere” is understood as an expression concerning a rich agricultural harvest; however, here, “unlimited” is interpreted in terms of freedom from illness. In any case, these are resources to see how the missionaries of this period understood the teachings.

## **Yomei Mori — Varieties of Tenrikyo Intercultural Mission (79) Intercultural Contact, As See in the Congo Mission [45]**

In September of 1998, the previous Prime Minister Kōlerā’s private militia, known as “Ninja,” which had been hiding in the southwestern parts of the capital city of Brazzaville, began a military uprising and marched towards the capital, clashing with the regular army belonging to the President’s faction. According to AFP, the Ninja dispersed into small groups, and with detailed knowledge of the forest, moved about adroitly to fight with the regular army in various places across the Pool state. In December, there were military clashes in Mbandza-Ndounga, about forty kilometers away from the capital, and in Linzolo, about twenty kilometers away. Bazebibaka Pierre, the current head minister of Congo-Brazzaville Church, recounts this episode in a letter posted to the Overseas Department on February 17, 1999. I will reflect upon this clash by drawing from his letter.

## **Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (29) Inner Moral Energy in Action as Religion’s Raison D’etre**

Leibnez’s theory of pre-established harmony was put to a test when he witnessed the Great Lisbon Earthquake. A simple optimistic interpretation of the world became virtually impossible. The ultimate measure of religion was found, rather, in how it could pro-actively urge ethical action upon human beings. Schweitzer argued that the ethical personality (the God of Love) experienced spiritually, that is,

philosophically speaking, the Reverence for Life as a Will of Love, is what will precipitate the activation of such ethical energy.

## **Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (26) The Religious Culture of Hawaiians**

In Hawaii, there are the gods that appear in the world of myths, such as the four great gods of Kāne, Kū, Lono, and Kanaloa; Pele, the volcano goddess, and Kāmpua‘a, the demigod, that are narrated in the legends; and further, ancestral god of ‘aumakua, who takes the shape of various forms, such as a shark, owl, Pele the female deity, and the rainbow. These gods are related to hierarchical relationships, but because all gods possess *kino lau* (many bodies), the distinctions are ambiguous. The co-existence of greater gods and lesser gods is a characteristic of the traditional Hawaiian religious world. Also, the gods and *mana* (supernatural power) are thought to reside in all things, including land and nature.

We can compare Hawaiian culture and Christian culture in terms of oral cultural and literate culture, or polytheism and monotheism. Also, we can examine the similarities and differences between the Hawaiian concepts of “*aloha* and “*ohana*” and the Christian concepts of “love and family.” But, we need to exercise caution, that our knowledge of Hawaiian traditional culture is something left to us by nineteenth century Hawaiian converts to Christianity, and that the concepts of “religion” and “faith” originate in Christianity.

## **Juri Kaneko — Contemporary Gender Theories (15) Disaster and Gender**

Although a rethinking of the Great Eastern Japan Earthquake from the perspective of gender is still too early, I want to show how women are vulnerable to damage and losses in a natural disaster through an examination of the Great Hanshin Earthquake of 1995 and the 2004 Indian Ocean Earthquake and Tsunami.

## **Mari Namba — Tenri and Sports (12) Tenri Sport Symposium [2]**

Sports for people with a disability is developing as a competitive sports. In Japan, sports for people with a disability is focused upon the competitive categories, but we should not forget the medical role played by sports for people with a disability, as espoused by Dr. Nakamura. Also, reality is that physical education classes in school rarely offer an opportunity for people with a disability to exercise. This comes from the lack of understanding towards those with disability among the physical education faculty.

There is a phrase, Adapted Sports. This is a term that is being used more frequently in reference to physical education and sports by those who have a disability. In English, the phrase is rendered as Adapted Physical Education, and in the 1970s, the term Education shifted to Activity. The phrase refers to physical exercise using rules and equipment adapted to the nature and level of the disability. The definition of Adapted Sports is “sports for those with limited physical means, such as those with a disability and the elderly.” Its purpose is “to seek to maintain and improve health and physical abilities through the use of physical activities.”