

## **Chuichi Fukaya — Opening Words: Let Japan Become the Sage Within the Village**

While there may be countries such as Bhutan, where the citizen's happiness index stands at 95%, there is an unstoppable global trend to seek improvements and modernization of the standard of life; and from the perspective of our faith, where we are taught that many years were devoted to the instruction of wisdom and letters, there is no contradiction for the content people of Bhutan to work hard to attain economic improvements in order to gain a better lifestyle. Oyasama spoke of "raising from the low valleys," and there are many places in the world where the entire country is a low valley in which the living standards of the entire populace must be improved. Therefore, for those of us living in advanced countries, we must not think only of the prosperity of our own nation's present and future but also cooperate for the sake of progress of individual countries so that all nations and people of the world can enjoy a prosperous life now and in the future. Oyasama teaches us to become the "sage within the village," and this applies not only to individuals but to countries as well.

## **Mikio Yasui — Short History of Tenrikyo Theology (68) Other Manuscripts [11]**

Around 1900s, there is a record of church administrative papers, and from such records, we can get a glimpse how the Besseki was carried out during those days. That is, in order to attend a Besseki lecture, one needed to satisfy a set of conditions and qualifications. One needed to be a member for at least three years and three months. Further, one needed to be a leader or assistant of a church fraternity. When these conditions were satisfied, one had to undergo a test in order to attend a Besseki lecture. Moreover, one had to take these tests at the mission post, affiliate church, branch church and so on, and at the Jiba, listen to a lecture at a residence of a Honbu'in, a Church Headquarters official.

## **Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (18) Historical Resources of the Manchurian Mission [2]**

In October of 1909, a lone missionary departed for Changchun, but this move came from a request from a woman follower named Sumi Araki, who had relocated from Nagasaki to Dalian and then to Changchun in the footsteps of her husband's business.

## **Yomei Mori — Varieties of Tenrikyo Intercultural Mission (82) Intercultural Contact, As See in the Congo Mission [48]**

From 1999 onward, Congo Brazzaville Church began its recovery from the civil war, but one major issue remained. The head minister had gone to Paris during the civil war in order to recuperate from his illness and had remained there; thus, he has absent from the church. One change that began during that time was the formation in March of 2000 of the "Ad hoc Committee to Manage the Congo Tenri Church." However, given the conditions at the time, in January of 2001, Toshiyuki Takahashi (at the time, the Head of the Europe Africa Section) was appointed as Special Representative for the Congo Church, given the absence of the head minister, and was assigned a leadership position at the church. This became the first step towards a full-fledged recovery.

## **Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (32) The "Ties of Life" and the Issues Confronting Reproduction**

Even if there is no genetic or blood ties, the "ties of life" can bring together parent and child relationship and sibling relationships and let it grow. This "ties of life"

refers to its psychological and sociological meaning, but this perspective can be expanded to cover the human society in general. Further, its deeper meaning can encompass the way in which we human beings are all "children" from the perspective of the divine; thus, all people are "brothers and sisters" in a universal way. If religion were to take this stance on the "ties of life" at the transcendental level, then, no matter how times may change, people can voice opinions that can reach the hearts of those suffering from reproduction and family crisis and provide intimate care for them.

## **Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (29) The Christianization of Hawaiian Culture**

It is held that in Hawaii's traditional religion, there were four gods holding highest supremacy, and one among them was considered an evil god. This is regarded as a re-interpretation based on a Christianized worldview of the four Hawaiian gods with Satan being added together with the Trinity. Thus, it exemplifies the Christianization of Hawaiian culture.

When the importance of the Hula was reconfirmed by the Hawaiian Renaissance, Hawaiian Christians sought to demonstrate ownership of their faith by incorporating the Hula into the church. This hula was known as the Christian hula and its particular feature was to omit the movement of the lower body while expressing the meaning of the Hymns through the Hula waving of the hands.

The Ho'oponopono is a traditional Hawaiian form of group counseling held within the family. Family issues are resolved by praying to the deities, reflecting on oneself, confessing to any transgressions, and forgiving one another. However, only the Christian form of Ho'oponopono remains. But, it is said that the main intent and philosophy have not changed, although the object of worship has changed from the native deities to a Christian one.

## **Hideo Yamaguchi — A Dialogue Among Religions for World Peace (27) Police Arrest of a Clergy**

From last year to this year, there has been parade of clergy pedophiles being exposed one after another. Such problems have apparently existed for many years, but the advances in the media enable such incidents to immediately become a front page item. There is also criticism that the Vatican has long remained silent about such incidents.

Catholics have sought to resolve these issues internally, but on a number of incidents, the police has intervened and arrested members of the clergy. Thus, the issue has grown larger. On the other hand the current Pope is regarded by many people as extremely conservative and as protective of tradition.

## **Mari Namba — Tenri and Sports (15) Tenri Sports Symposium [5]**

The following are the contents of a lecture given by Satoshi Fujimoto, a four-time medalist in the Paralympic Games as a visually handicapped judo athlete and the driving force of Japan's visually handicapped judo world. He spoke from the standpoint as a competitor.

From birth, he was stricken with a congenital optical nerve illness, and his vision of 20/200 could not be corrected. His left eye vision was negligible. He began judo as a hobby. He has thirty years of experience in judo, and thirty-five as a visually handicapped person. Through his participation in the Paralympic Games, he began to feel a gap between Japanese and global competition, and felt a need to change Japan's visually handicapped judo world as well as the world of sports for those with a handicap. Towards such ends, he is engaged in various activities.