

Chuichi Fukaya — Opening Words: A Call for Calmness in Our Discussion of Safety and Dangers

In today's Japan, whenever there is a radioactive contamination, society at large will not cease unless it is declared a danger even if the amount is negligible. Many in the media will report that "Here and also there are radioactive contamination exceeding the safety standard." However, media does not provide information on the nature of the safety standard and what specific danger is caused by the exposure. It seeks to ram forward the reasoning that "even without any data, contamination must be eliminated if there is even a slight possibility." Subsequently, many people reject all things related to the nuclear plants and Fukushima under the impression that "it must be dangerous" or "there must be some kind of problem." Such unfounded prejudice is undermining the livelihood of the people of Fukushima and scarring their hopes.

Mikio Yasui — Short History of Tenrikyo Theology (69) Other Manuscripts [12]

The Hinai Manuscript's fifth source, entitled "Go koki" (Ancient records) dates to 1901, and the sixth source "Kamisama no o-hanashi" (A sermon about God) dates to 1903. Both the fifth and sixth sources narrate the beginnings of Tenrikyo and the stories of Oyasama's life. The fifth source comes to an abrupt ending, but the sixth source continues where the earlier one left off. Further, it has less misspelling in comparison to the fifth source and is better organized.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (19) Historical Resources of the Manchurian Mission [3]

Hiroshi Udono arrived alone in Changshun on October 9, 1909, and from that very evening began to visit followers and pray for them. In January of the following year, followers began a call for the construction of a worship hall, and their initiative led to the opening of a "collection fund" in April for the purpose of financing the project. However, soon thereafter, he was to receive news of his mother's passing away for rebirth on the same day that the worship hall was completed

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (33) "Happiness Will Pursue You Like a Hunting Dog"

Koji Moriizumi's introductory book about A.J. Heschel, a twentieth century Judaic philosopher, is entitled *Shiawase ga ryoken no yo ni oikaketekuru* (Happiness will pursue you like a hunting dog; 2001). Happiness in this context hints of something that arrives together in hand with suffering and hardships. The relationship between God and humans, according to Heschel, is akin to love between parents and child. Life is intended to be based on a partnership between God and humans. The human race has eaten the forbidden fruit known as nuclear power. We are undergoing an unexpected havoc of the nuclear accident, but we should not lose sight of hope. God's immediacy can be painfully felt precisely within

ultimate suffering and hardship, and we can glean our intimate partnership with God through such experience. Therefore, we must be aware of God watching over us like a parent, no matter what kind of crisis we may be in, and seek to persistently find a solution despite whatever crisis we may face.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (30) Christianity Becoming Hawaiian

When considering the indigenization of Christianity, we should differentiate between the realm of language, institution, and organization and realm of church activity, doctrine, and field. In the case of Hawaii, throughout the nineteenth century, the indigenization of the Congregational Church progressed smoothly in the realm of language, organization, and church activity. Kaona's millenarian movement and Kekebi's independence activity began in the latter half of the nineteenth century, but these can be regarded as indigenization in the realms of doctrine and faith. It is worthy to note that as a result of their efforts to seek what they saw as Christian orthodoxy, the indigenization of Christianity took place. On the other hand, today's Hawaiian followers intently seek to employ elements of Hawaiian cultures to indigenize Christianity.

When reflecting upon the indigenization of Christianity, we need to also pay attention to the relationship between the processes of Christianization and of indigenization. In the case of Hawaii, for the Hula and Ho'oponopono, indigenous culture became Christianized and integrated into the Christian system. However, because Christianity has integrated such elements, the Christian system as a whole became Hawaiian by taking on such elements of indigenous culture.

Mari Nanba — Tenri and Sports (16) Tenri Sports Symposium [6]

During the holiday weekend in February, I was able to stay and train at the Ajinomoto Training Center in Tokyo. My experiences until now gave me an impression that people with a disability did not have access to such facility. However, through the support of the All Japan Judo Federation, we were able to practice there. We also received advice from a nutritionist about our diet. I felt that these were the places that the gap between Japanese and foreign athletes left us unable to compete adequately in international competition.

What was particularly good about judo is that by being a person with a visual disability, I was able to define my current position. Furthermore, by continuing in judo for the last thirty years, I was able to encounter many different kinds of people and through hearing their stories, I was able to mature as a person and to enjoy encounters with others. I am very happy to have continued the sport. The current state of sports for people with a disability in Japan still faces many challenges, and judo is no exception. But I hope to bring about changes a little at a time through encounters with many people. And I hope to earn the highest honor in London—the gold medal—and to share that story through mediums such as this.