

Chuichi Fukaya — Opening Words: To Have a Meaningful Year

Oyasama once made a prayer, in which She offered Her life and the lives of Her two children in exchange for a neighbor's child's recovery from a sickness. As a result, this child lived a long life of seventy two years, but two of Oyasama's children passed away for rebirth at a very young age. Also, Yoshi Nakagawa, the first head minister of Tohon Grand Church, passed away for rebirth at the age of fifty-four. But she is said to have told her followers five years before her passing that, "If I become sick, definitely do not pray to God for my recovery. I have had many people saved by offering my own life piece by piece. If we add all the years that I have forgone, I would be over three hundred fifty years old now. And I am yet still alive, so shamelessly." When we think about how short Oyasama's children's lives were, as well as how Rev. Nakagawa's life ended at fifty-four years, we can say that the value of a person's life cannot be measured by its longevity. I would pray that this year would not be a "year that simply happened"; rather, I pray that we can have a year in which we contributed even so slightly to the betterment of the world.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (23) Historical Resources of the Manchurian Mission [7]

In July of 1923, Uono was appointed as construction manager for the building of the Tenrikyo Manchurian Office facility. In January of 1924, he participated in a seminar, held at Church Headquarters, for the Oyasama Fortieth Anniversary, to be held in 1926. Although the year was full of financial woes related to the construction project, the Office was able to hold the enshrinement service in September of that year, with Tamezo Yamazawa and Kichitaro Matsumura of Church Headquarters in attendance. For his distinguished service for the construction, Uono was promoted to the rank of Gondai Kogi in October. In 1925, as the Church Doubling Movement took full sway, the second Shinbashira's installation service was held in April. Also, in January of 1926, wearing the full official robe, he took part in the Oyasama Fortieth Anniversary Service.

Ichiro Soda — Histories of the Tenrikyo Mission (1) An Overview

The history of the Tenrikyo mission began with Oyasama's salvation work. The people saved by Oyasama conveyed their joys to other people, and others who heard these rumors then relayed it to an even greater circle of people. Faith was disseminated to the outlying villages in this manner during Oyasama's lifetime. During this period, the faith spread to limited areas such as Nara Prefecture and a number of other close prefectures; but in the ten years after She hid Her physical being, the faith spread across Japan "like a raging prairie fire." The church institution was established in 1888, and by the end of 1896, 1348 churches were founded throughout Japan. Overall, there were over three million followers.

During its growth, the Path became object of a very harsh persecution from society in general as well as from other religions. However, despite the opposition, there were people who engaged in salvation work without concern for their own wellbeing. This was the case during the ten years after Oyasama hid Her physical being, as well as during the "Church Doubling Movement" taking place prior to the Fortieth Anniversary, the Showa Construction Project, and the dual Anniversary activities. After the installment of the second Shinbashira, various kinds of missionary effort were pioneered. These included the opening of the Tenri Foreign Language School, aimed at expanding the overseas mission efforts. These new undertakings were continued in the postwar with the second Shinbashira's declaration for "Restoration" (Fukugen), and continue to this day, only with the absence of persecution from society.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (1) An Introduction

The issue of life and death is a central theme for religion and the study of religion. However, there are suggestions that the view of life and death as espoused by traditional religions is declining in its influence over the people of contemporary society. Also, in Japan's society where the number of suicides exceeded thirty thousand for ten years in a row, such deaths are now increasingly regarded as a societal issue. In this series, I will reflect upon death as experienced by human beings as social beings, and particularly focusing upon "unwarranted death" and "death without proper cause." And by fielding new questions upon life and death, I hope to pursue the question of the meaning of life, reflect upon the way of being for human beings as social beings, and think about how religion can play a role in such context.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (34) Hawaiian Christians and the Kahuna

Kahuna, generally speaking, refers to specialist, and in a more narrow sense, to religious specialists such as priests, prophets, sorcerer, magician, and folk healers. However, today, it refers mostly to ritual healers and folk doctors. In the process of adapting Christianity, the existence of kahuna was suppressed, but today it is not rare to recognize the appearance of kahuna in Hawaiian culturally themed events and political assemblies. To introduce how Christianized Hawaiians regard the kahuna—a representative figure in traditional Hawaiian religious culture—I want to introduce their narrative based on results of my interview surveys.

Takanori Sato — The Unexpected Effects the Radiation Leak Accident at the Fukushima No. 1 Plant (1) Why Did This Radiation Leak Accident Take Place?

In the June and July 2010 issues of Glocal Tenri, I published an article entitled, "Can Nuclear Energy Become the Trump Card for Global Warming?" And in the July issue, I concluded "Will we be able to leave a Japan that is safe and stable to the children of the future? At its current condition, I cannot affirm the use of nuclear power." Unfortunately, the concerns that I had became reality in the nuclear accidents that took place on March 11, 2011. In this series, I will scrutinize this issue once again with the question of whether the accident was indeed an unexpected one. As a result, I have come to a conclusion that, judging from the reports of minor accidents occurring even today here and there, there is still a very real possibility of a second nuclear accident and that such possibility is within the realm of the expected.

Mari Namba — Tenri and Sports (20) Tenri Sports Symposium [10]

This article is the second half of a lecture by Mr. Saburo Yagi.

When I began to use the wheelchair in 1967, those people known as the "handicapped" were regarded as people who were not to be seen in the streets; rather, commonsense dictated that they were to be found only in facilities and hospitals. I had an opportunity to study abroad in the United States. During that occasion, I had an eye-opening experience. Why? In United States, I was asked to join various sports such as ice skating and aerobics, and I did so.

In Japan at the time, a national sports competition for physically disabled people began in 1965, and it became an annual event. Such changes were taking place, but these were regarded as extension of rehabilitation exercises and training to recover physical motion and not as something to enjoy. Today's sports for the disabled took shape after undergoing various stages of development. As someone who experienced this process, I do feel that sports for the disabled have changed greatly over time.