

Chuichi Fukaya — Opening Words: A Congratulatory Speech at a Wedding Reception

Next to employment, which I wrote about last month, marriage is a critical event on one's life. And as a suggestion to bring happiness in one's married life, I want to pick up some hints from a speech that I made at a wedding reception.

The first thing that I can say is that it was not a coincidence that the two met; rather, it was God the Parent's doing to draw the two together. I want to ask the two to express their appreciation to God the Parent for this blessing. Also, it is important to have the mindset of "having met the person that enables me to think that my happiness begins with the happiness of my companion." The couple can overcome any kind of hurdle if they continue to believe that "my role and joy in life is to bring happiness to my companion." Finally, please engage in filial piety so that the parents can feel that "my joy has increased thanks to gaining an additional child."

To those currently on the search, as well as those who have found someone, I want to send my note of encouragement that you find happiness in your family life in the same way that I have.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (25) Historical Resources of the Manchurian Mission [9]

In a hand-written journal entitled "Watashi no hachijunen" (My eighty years), left behind by the late Sakae Yoshihara, a board of director of the Nikko Grand Church, there is an account of the ten-year period, between 1937 and 1947, that the author engaged in missionary work in Dalian, Manchuria. According to his account, the author graduated from Tenri Seminary in 1935 and, upon being adopted into the Yoshihara family, an official in the Nikko Grand Church, the author worked first at the grand church and later at its follower's dormitory at the Jiba. However, in 1937, at the age of 22, the author made a decision to embark upon overseas missionary work. And in order to do so, the author first traveled to Dalian to engage in solitary missionary work as a way to train oneself as an overseas missionary.

Ichiro Soda — Histories of the Tenrikyo Mission (3) Like a Prairie Fire: Church Growth During the 1890s (Part 1)

About the time that Oyasama hid Her physical being (January, 1887), Tenrikyo's followers numbered roughly a few tens of thousands. However, ten years later, towards the end of 1896, it surpassed three million. Tenrikyo showed tremendous growth during these ten years. What accounted for this growth? During the 1890s, there were many followers in Nara and Osaka. Also, there were some followers in Kyoto, the area between Kobe and Osaka, and other areas as well, although in fewer numbers.

When Oyasama hid Her physical being, She stated "the portals will open ... things will change" (Divine Directions, February 17, 1887), and true to these words, the path began to grow "like prairie fire." When the Church Headquarters was established in 1888, branch churches were established in various places, and its number grew each year. By the end of 1896, there were 1348 branch churches. It was distributed across 46 prefectures, excluding only Okinawa.

This growth caused some of the other religions to become nervous, and they published books and held lectures attacking Tenrikyo. The expression "prairie fire" describes a momentum that nobody can stop. However, Tenrikyo's growth exceeded that, and like a burning cinder, it rapidly spread to places afar. That is, the mission extended to far ranging places. That was the reality of Tenrikyo's growth during the 1890s.

Masahiko Okada — "Human Being" and "Religion" in the Contemporary World (2) To What Extent are Humans Animals? [1]

In his seminal work, *Biologische Fragmente Zu Einer Lehre Vom Menschen* (Fragments of a Biological Theory of Man), Adolf Portmann espouses a highly unique principle of "biological pre-term birth."

In regard to conditions by which animals are born, Portmann distinguishes "animals that remain in the nest" and "animals that leave the nest." A foal, which can open its eyes immediately after birth and stand up and run around, are animals that "leave the nest"; on the other hand, there are animals, like many of the birds, that remain for a while in the nest and cannot feed themselves. Human beings as primates are basically "animals that leave the nest," and,

possessing developed sensory organs and ability to see, should be able to engage in similar activities as their parents immediately after birth. However, human infants are, for some reason, born in extremely underdeveloped conditions. Why are human infants born in extremely underdeveloped conditions? The theory of "biological pre-term birth" goes to answer this question.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (Final) The Past and Present of Hawaiians and Christianity

Mililani Trask, a Hawaiian activist, was born into a Catholic family and raised as a Catholic. She is quarter Chinese and there are Buddhists among her relatives. After she left the Catholic faith, she practiced Tibetan Buddhism for some time. However, in 1989, she converted to traditional Hawaiian religion.

A reflection upon the relationship of Hawaiians and Christianity from the nineteenth century to today raises the issue of how to overcome the gap that separates "Hawaiians of the past" and "Hawaiians of today." As indicated by the story of Trask's conversion, today's Hawaiians are not the same as the Hawaiians of the past. The relationship between today's Hawaiians and Christianity cannot be captured in the framework of "native" versus "foreign religion."

Although there are still many issues worth exploring in the study of Hawaiians and Christianity, I have not been able to examine all of them in this series. I would like to pursue those issues at another opportunity.

Takanori Sato — The Unexpected Effects the Radiation Leak Accident at the Fukushima No. 1 Plant (2) Radiation Contamination upon Trees and Issues Facing Its Removal

On February 8 of this year, the Forestry Agency announced the results of their survey, "Survey Results of Radioactive Cesium Contamination in Male Flowers of *Cryptomeria Japonica* (Japanese cedars)." The study concluded that radioactive cesium was found in pollen originating from *cryptomeria japonica* growing in the Tohoku and Kanto regions, but the airborne dissemination of the pollen "posed minimal negative influence upon human beings." Also, the radioactive cesium in the pollen was judged to have come from the tree branches and leaves rather than the tree's roots. Also, the levels of concentration of radioactive cesium in male flower, pollen, and the new leaves of the *cryptomeria japonica* were similar, and the amount of radioactive cesium in pollen can be estimated by the amount of radioactive cesium found in the male flowers. And through data collected by the Ministry of Environment's "Pollen Information System," the radioactive cesium in the airborne pollen amounts to one part in one thousand two hundredth of the yearly limit for radioactive exposure as determined by the government. Thus, the conclusion read "the levels indicate no concern." However, I believe that there is no comfort found in this result. We need to study further into the matter, including removal of contaminated trees.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (3) How Can We Come to Terms with Death [1]

The 2011 Tohoku Earthquake, which occurred on March 11, 2011, devastated and robbed the lives of many people in an instant. In "Yureru Daichi ni tatte" (Standing upon shaking grounds), Ayako Sono stated that there are times when there is no answer but "luck," and that there is no other way than to see this earthquake through the prism of "luck," a fundamental and primal force that defies manipulation from anyone. However, sudden death as seen among the victims of the disaster is often regarded as "death too soon" and is difficult for the family to accept. The awareness of death has changed in recent years as Japan becomes an older society. And in such midst, the interest in "first-person death" has come to regard death as a final moment in one's life and has encouraged reflections upon the state of terminal care.

Saburo Yagi — The Path Towards Normalization (1) In Regard to Terminology for "the Disabled"

Those with disabilities (hereafter called "the people with disabilities") exist in any age, in all countries around the world, and in every social stratus. And the social environments that surround them are not uniform.

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