

Chuchi Fukaya — Opening Words: The “If” About the Fukushima Daiichi Nuclear Accident

There are many “ifs” that “if such precautions were in place, the accident at Fukushima Daiichi nuclear plant could have been avoided.” The greatest of these “ifs” is whether “the accident could have been prevented if the nuclear reactor had been replaced with the newest generation of nuclear reactor offering the latest technology” instead of having the BWR-3 (Mark-1) reactor dating to 1971, which represents an old version and among the first ever built.

Rather than extending the usage of a reactor those initial plans called for about twenty years, there should have been a priority to decommission these reactors as called for in the initial plans and build a new reactor as planned, using the latest in technology and procedures. Who blocked the project to replace the old reactor with a new one (company? opposition faction? popular opinion?)? Also, why didn’t anyone (government? management?) overcome the opposition to build the new reactor? These are the greatest causes for the inability to prevent the nuclear accident and the factors that everyone must reflect.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (30) Historical Resources of the Manchurian Mission [14]

In August of 1939, Yoshihara left for Tianjin and Beijing to visit his followers. In Tianjin, he enshrined an altar at the home of the Nomura family, where the wife was a daughter of Iku Suzuki. At the time, Tianjin was experiencing major rainfalls, and there was a large-scale flood damage. On the other hand, Dairen was facing a massive drought and an outbreak of typhus. At the Watanabe family, in the beginning of September, Kumao and his daughter were inflicted with typhus. However, having received a miraculous blessing, Kumao enshrined an altar in his home and encouraged his family as well as others to join him for the services. Meanwhile, Masayoshi Nanbara, a cousin of Yoshihara and a brother-in-law of Kumao, was also overcome by typhus and he passed away for rebirth on the twelfth of the same month. In October, Yoshihara, together with Nanbara’s father, Fukuichi, who had come to receive the ashes, as well as Watanabe and his son, headed to the Jiba to attend the Autumn Grand Service at Church Headquarters.

Ichiro Soda — Histories of the Tenrikyo Mission (8) Tenrikyo in Shizuoka: To Nearby Prefecture and Further to Faraway Regions

The faith was transmitted to Shizuoka for the first time around 1882. Followers of Shinmei-gumi in Osaka brought the faith to the area. At the time, the faith community in Shizuoka was the one farthest away from the Residence. Kunisaburo Moroi of Hirooka Village, Yamana County (present day Fukuroi City), became its central figure and missionary efforts were carried out throughout the prefecture. By the end of 1896, there were thirty-six churches including Yamana Branch church, centered in the western part of Shizuoka.

A short time later, Hanjiro Suzuki of Ooka Village along the southern slopes of Mount Fuji (currently Numazu City) had entered the faith while working in railroad track construction in Shiga Prefecture upon encountering a missionary from Minakuchi. Upon returning home, he immediately embarked upon salvation work. This led to the Gakuto Branch Church, and by the end of 1896, fourteen churches were established, primarily around the Mount Fuji area and Izu.

By the end of 1896, there were fifty-two churches in Shizuoka Prefecture, and fifty of these were affiliated to either Yamana or Gakuto. This has not changed much today, and churches originating from either Yamana or Gakuto make up 65% of all the churches in Shizuoka Prefecture.

The two churches of Yamana and Gakuto subsequently became grand churches, and its missionary trails extended beyond the prefecture. First, it reached nearby prefectures such as Yamanashi, Nagano, Kanagawa, Chiba, and Saitama, but eventually reached far flung areas such as the Tohoku region and Hokkaido.

The mission in Shizuoka, extended to both within and beyond Shizuoka’s borders, grew from the two major roots of Yamana and Gakuto.

Koji Fukaya — A Growth of Faith through Ofudesaki (4) Ofudesaki Part1:4-6

In a conversational situation, while “what one spoke” is

something that can be remembered as a memory, we find that “what one did not speak” configures a background of the conversation, which means that it may often be forgettable. Figuratively speaking, when one writes something on a paper, “what one spoke” appears as words in black ink, while “what one did not speak” remains as blank space on the sheet. On top of this, Giorgio Agamben (1942-), an Italian philosopher, notes that, even within “what one did not speak,” there are two categories: “what one could speak” and “what one could not speak.” He discusses contingency, a possibility that language does not exist, which is a condition to identify what humans are. In other words, the possibility that one cannot speak, which means that one has a time of infancy, characterizes human beings from other animals.

When we examine three verses (1:4-6) in the Ofudesaki from this framework, “this place the Jiba, the Residence of God, in Yamato” appears as “what one spoke.” A blank space, or “what one did not speak,” also appears, for example, as “the original cause of all things” because neither God nor humans had spoken these words. When “the original cause of all things” is “what neither God nor man could speak,” it can be spoken by Miki Nakayama as a witness—Agamben argues a structure of witness in a unique and knowledgeable way.

Moreover, in these verses, human beings are agents not only to speak, but also to listen to and to understand what God speaks to them. Considering an agent to listen, we find that the contingency, that human being cannot listen, brings up a chance to turn “what one cannot speak” (impossibility) into “what one can listen to” (possibility).

Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (8) How Can We Come to Terms with Death [6]

“Preparatory education for death,” advocated by Alfons Deeken, does not associate death as a taboo but rather emphasizes the importance of talking about death. Last year, a new edition of his book, *Shi to do mukiauka* (How to confront death), was published for the first time in fifteen years, and he has called for the construction of “new culture on death.” He argues that if death is liberated from the closed room of the hospitals, if all people, including adults and children, accept death as a natural thing, and if an environment is created so that death can be discussed freely, then, from such changes, a mature society, capable of regarding each others’ life in a more precious way, will develop.

Kensaburo Matsuda — Regarding “Delving Deep Into the Gap of the Folds” (4) “Into the Gap of the Folds . . .” [4]

Upon pressing upon the issue of “sameness” confirmed in the tinder of the “gaps of the folds,” the Hainuwele type myths collected by Jensen become our central theme. From the body parts—including breasts, female parts, buttocks, ears, and thighs—of Hainuwele, killed and buried in the ground at the prime of her young life, various yam potatoes began to germinate; later, humans were able to harvest these and sustain themselves by using the potatoes as their chief source of food. Atsuhiko Yoshida introduces another myth that sheds light on the deeper stratus of myths regarding the genesis of crops. In a festival called Majo, Majo girls (Majo-iwang) are sacrificed to all participating males as objects of sexual activity and subsequently killed and eaten. This is an example of contagious ritual, and in terms of ritual studies, we can substitute “sexual activity, murder, cannibalism” with “harvest of yam potatoes.” What is at issue here is the nature of the potential of this substitution. Substitution derives from the Latin term, *sub-stituere*, and *stituere* has the meaning of “to place” while the essence of prefix sub- concerns covering. Therefore, substitution takes retreat to its cover as its fundamental precondition. In this regard, we can speak of “sameness” in the same way. What is at stake is “what” takes place at the time of the retreat to its cover.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (33) Vatican: Leaks in Its Secret Documents

In May of 2012, the publisher Chiarelettere published a book entitled *Sua Maestà* (Your highness) by Gianluigi Nuzzi. This book contains private secret talks with the pope as well as suggestions regarding the church, suggestions regarding various reform plans, and further about clerical marriage. Documents from the inner reaches of the Vatican, inaccessible for outsiders, were laid bare in this book. The Vatican

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