

Chuichi Fukaya — Opening Words: For a Solution to the Territorial Dispute

In page 67 of *the Anecdotes of Oyasama, Foundress of Tenrikyo*, there are these words of Oyasama: "Would it not be much better to let the people who need them have them?" Also, in page 194-5, there is an account of Tokichi Izumita, who met three highwaymen. He did as he was told, and took off his coat and kimono and placed them on the ground, together with his wallet. He knelt and bowed respectfully before them, saying "Please take them all." The account ends with the three highwaymen disappearing by the time he raised his head. If Oyasama's teachings permeate the world and everyone is able to say to others that "it would be much better to let the people who need them have them," then, the controversy over the territorial disputes between nations can change into dialogues such as "if China wants them, please have all the islands be taken by China," or "No thank you, it's Japan that should take all the islands as its territory." Even if it is a difficult matter equivalent to finding a needle in a haystack, it would behoove the faithful to seek a solution to a crisis based on the teachings of Oyasama.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (34) Historical Resources of the Manchurian Mission [18]

As the war became more aggravated in 1943, a wartime seminar was held in Dairen. As more people sought the teachings and prayed for salvation, wartime activities increased, and Yoshihara was left with an impression that he was so much more occupied. In June, Yoshihara took his father-in-law, who had been living in Dairen from end of the previous year, to Nikko, and there he had a new altar built, which he sent back to Dairen. In July, his own father, who had been asked to speak at Hsinking, returned to Manchuria with Eiju Takahashi, the head minister of Kikyogahara Branch Church. In autumn, the fellowship was moved to an apartment in Shofudai, and the year proved to be one with great change forward.

Ichiro Soda — Histories of the Tenrikyo Mission (12) Tenrikyo in the Kanto Region [2]

Tenrikyo in the Kanto region can be said to be comprised of churches that grew from the mission in Tokyo. This was a natural development based on the mission gradually spreading outward from Tokyo.

However, this mission came to a stop at the outer edge of the Kanto region and did not spread beyond it. A survey of the missions in prefectures adjacent to Tokyo showed that these missions originated in areas outside of Tokyo. For example, these originated in the mission from Yamana Grand Church in Shizuoka Prefecture or from Koto and Koga in Shizuoka Prefecture.

The reason why the missions from Tokyo's various grand churches stopped in Kanto cannot be easily determined, but one factor is that Kanto is unified as a single region and the entire area was intimately linked with Tokyo. It can be theorized that the outer edges of Tokyo are indeed adjacent but culturally and geographically, the influence of Tokyo is small.

Koji Fukaya — A Growth of Faith through Ofudesaki (8) Interim Consideration [1]

We have focused on a few verses of Ofudesaki so far. In this essay let us describe how I can put the interpretation into action especially in the situation of missionary works.

- (1) 1-3: We interpreted these three verses according to rhetoric. In missionary works, I talk to people who have no idea about Tenrikyo as God the Parent does in these verses: "Both you and I do not understand the intention of God the Parent, but it is natural and blameless. If you would like, would you listen to the word that God the Parent revealed through Miki Nakayama."
- (2) 4-6: Considering to the features of the origin, we should respect for possibility that people choose not to listen to missionary's talk because that possibility makes it possible to be spontaneous and to approach the origin by will. Therefore in the situation of missionary works, I am willing to wait and listen to people in a silent, and then if they break that silent and ask for me, I could tell the origin.
- (3) 7-9: We focused on the concept of time found in the expressions of "haste" or "step by step." That explains that in the situation of mission, the process to spread the meaning of the origin goes "step by step" and the motivation of missionary is in "haste."
- (4) 10-11: We learned that we see "Kagura" not only in Tenrikyo but also in other religious traditions in Japan. That knowledge would be useful in a practical way to explain the originality of Tenrikyo's Kagura in missionary works.
- (5) 12-14: Focusing on the term "ryuke" (crops), we examined the Ofudesaki's cosmology, which seems to be composed of a circle of "Moon-plants-people (and its minds) and God's intention." This view of nature can be a background to perform Kagura and to tell that significance to people.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (12) How Did We Reflect on Death [3]

In India, anxiety over death led to a quest for immortality, and the theory of reincarnation and the philosophy of causality developed in connection with the immortal atman. During the life of the Buddha, people's actions were already considered a decisive factor in the course of the next life. People who did good deeds would become good people, and those who did bad deeds would become bad people. It was believed that a person's conduct (karma) would follow the atman in the afterlife. In the primitive Buddhist scripture where Brahmā demands that the Buddha, who had achieved enlightenment, convey the truth of his enlightenment, the Buddha announces that his enlightenment would "open the gates towards immortality." Buddha asked what suffering was. He was for the cause of suffering. He argued that suffering must be eliminated. He taught the method to eliminate suffering, and brought joy to those who sought the truth as well as those who were pure of heart.

Kensaburo Matsuda — Regarding "Delving Deep Into the Gap of the Folds" (6) "Into the Gap of the Folds . . ." [6]

The problem could be located in the Hainuwele -type myth. Even in the Japanese ancient myths as well as in the earthen sculpture of the Jomon middle era, we could find its typology. Many of these were destroyed by human hand and its fragments were buried in different places. We can surmise that, from here, the ritual of killing the female goddess, which carried the same meaning as exercised in the use of sacrifice in primitive harvest rites, were repeated in the ritual. Now, as we look back upon the timeline of the rituals that we have looked at in this series, it would go in this order: Hainuwele myths, Jomon middle era earthen sculptures, Ohgetsuhimenokami / Ukemochinokami, and Okage-sama. The very last mentioned here led Nakazawa to note, "I am encountering the finest natural expression of the sacred." Okagesama was none other than the Ohgetsuhime/Ukemochinokami, as well as the Jomon middle era earthen sculpture and the Hainuwele. That is, in the "world of Christian orthodoxy," "inflection" was uncovered after remaining hidden for over two hundred years and several decades as the "Okage-sama" of Belen Island. In this way, inflection renders "sameness" in its parallel typologies. However, it was only attained through "cloaking." We want to ask for the meaning of this "sameness." This is the theme of this article.

Saburo Yagi — The Path Towards Normalization (10) Reflections on Urban Planning

Our country has grown into one of the world's top industrial nation after undergoing since 1955 a fast-paced economic growth unparalleled in the world. However, in contrary to this development, urban planning, including the creation of "place of residence" as a fundamental building block of life, placed emphasis on the hardware and ignored urban planning that emphasized the software dimension of the human experience. The "Disability Plan" enacted in 1995 sought to reexamine articles that inhibited the social participation by those with disability, and the public housing law was reformed. Those with serious disability were permitted to apply for public housing on their own, with certain conditions. However, local governments did not necessary apply these changes, and there continues the reality that those with disability are still being excluded, based on the assumptions of the previous set of laws. Also, in regard to private sector apartments and condos, the prejudice of the landlords and real estate dealers has created a condition where it is difficult for those with disabilities to rent. On the other hand, the government's policies regarding "residence" are inadequate to the task, in the way in which it ignores the negative examples found in local areas.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (35) Fifty Years since Vatican II

In October 11 of 1962, Pope John XXIII gathered together 2450 leading Catholic figures including cardinals and bishops and held the Second Vatican Council. Further, official observers, representing non-Catholic sects, also convened. These representatives include those from the Russian Orthodox Church, the Coptic (Egypt and Ethiopia) Church, Syrian and Armenian Orthodox Church, other Orthodox other than the Russian, the Old Catholic Church, and from the Protestant denominations, the Episcopalian, World Lutherans, Presbyterians, Reformist Church, German Gospel Church, Quaker Church, Congregationalists, Methodists, Free Christians. Unlike earlier councils, this public council did not seek to denounce heresy; rather, it recognized its mistakes from the past and sought to reach a unity with brothers that parted its course.

The current Pope Benedict XVI is one of the few surviving participants of the Second Vatican Council. The current Pope has defined the contents of the Second Vatican Council as the "compass" of the church since that time. Furthermore, Christianity must live the present in grounded ways in order to give form to its future.