

**Chuichi Fukaya — Opening Words: CO<sub>2</sub> in a Cow's Belch  
Among the policies to prevent the expansion of global warming, there is a research aimed to lower the CO<sub>2</sub> concentration in cow's belch.**

Inside the digestive organ of ruminants—animals with four-chambered stomachs such as cows—there exist a massive level of microbes which assist in the digestion and absorption of food fiber, and carbon dioxide and methane gas are created in the process of decomposing the food fiber. Such gases are released through belching and flatulence, and its amount is considerable. Greenhouse effect gas discharged by a single cow, when calculated into its corresponding level of carbon dioxide, equals those created by a small-size car. For such reason, a joint venture between the Canadian government and a Dutch chemical company is developing a drug that would suppress the gas discharge when mixed into the cow's feed. Considerations from the producer's and consumer's interests must also be applied.

**Mikio Yasui — Short History of Tenrikyo Theology (94) Kin'ai Manuscripts [15]**

Continued from previous issue.

**Chuichi Fukaya — Deep Reflections on the Life of Oyasama (13) Causality of the Soul**

The soul with the causality to be placed at the core of this path is brought together by any means by God the Parent's intentions. However, it is a basic principle of all things in this world to respect the freedom of one's mind and proceed in a manner acceptable to all. For example, in the settling of the first Shinbashira, his soul undertook various circuitous paths of rebirths because the principle of "free use of the mind granted to human beings" was strictly followed.

On the other hand, in regard to Miki who had the soul of the mother of human beings, in the same manner of the forty-year period prior to becoming the Shrine of Tsukihi, it is a critical element for Her to assume this position as to whether or not there was the environment to manifest the specificity of Her soul, and also, whether or not there was the appropriate human character.

**Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of "Koto" Worldview (15) Chapter Two: Motoori Norinaga's *Kojiki-den* [3]**

Regardless of politics, economy, and education, contemporary world's religions and new religious movements, drifting in disarray in dark cloudiness, are either simply maintaining status quo or in decline; such situations call for the "can do" spirit of "mad" patriots to the cause of just, reasoned, and progressive ideals. In the historical conditions of the rapidly changing *bakumatsu* period, the foundress of Tenrikyo was belabored as "mad" and yet left behind a historical truth of the path of the Divine Model with flawless composure. This is a fact that individual followers and community organizers should never forget. To pursue the path of the "Divine Model" by "acting" and thus becoming an "accomplished person" is an obvious goal that must be sought as long as we speak of the path of the "Divine Model." The foundress of Tenrikyo was not only an exceptional spiritual savior but a pioneering spiritual manager of the ultimate "doer" comprised of "ought-to-be" spiritual organization.

**Takanori Sato — Creatures That Appear in the "Story of the Origin" (4) In Regard to the "Fish" [4]**

In the Masui A edition (1883) of the Divine Records, *gigyō* and *ningyō* are listed as synonym to *uo* (fish). In the previous article, I introduced the *gigyō* as referring to the *geigyō* [literally, salamander fish] and that *geigyō* is also referred to as *ningyō*. In this article, I will demonstrate that *ningyō* refers to "mermaids." Thus, it becomes clear that the *uo* that appears in the Masui A edition (1883) is a *geigyō*, that is a salamander. Moreover, in order to ultimately confirm that *uo* is a salamander, I conducted a comparison in the habitats of the *uo* and loaches, which are said to be so similar that one needs to discern carefully. As a result, I discovered that their breeding waters and spawning grounds were virtually identical.

**Koji Fukaya — A Growth of Faith through Ofudesaki (38) Summary**

In this article, I will like to state a summary. I named this series the growth of faith through Ofudesaki because I imagined the meaning uncovered in the Ofudesaki as enabling the sublimation and development of the reader's faith. This thought was conceived from the text as the starting point. One reflection of this series is that my stance to "read the Ofudesaki from the perspective of the believer" was not thoroughly undertaken because, while constantly aware of this stance, I had read the Ofudesaki from the text's standpoint. Thus, from now on, I would like to read the Ofudesaki not from the common approach based on the text but from the perspective of the faithful, that is to say, to read the Ofudesaki based on the "path" of faith.

**Jiro Sawai — Reflections on the Words of the Osashizu (7) "Path" as Found in *The Doctrine of Tenrikyo* [5]**

Previously, I wrote that the second half of the *Doctrine of Tenrikyo* methodically teaches that *shinjin* (faith) is to be linked with *kokoro-gake* (attitude) and *shinko* (faith) with *ayumi* (path). Neither of these terms appears in the Ofudesaki, and *shinjin* appears in the Mikagura-uta while the Divine Directions contain both terms. *Shinjin* appears in the first half of Song Five of the Mikagura-uta, and it is used in reference to teachings about the human mind. Also, the Divine Directions that teach about human *kokoro-gamae* (mental readiness) also refer frequently to *shinjin* in one, and only one, section.

**Masato Fujiwara — Laïcité and Tenrikyo's Mission in France (3) What is Laïcité? [3]**

A report submitted by the Stasi Committee to the French president in 2003, over ten years ago, contains many suggestive materials. In it, *laïcité* is not limited in scope to the fundamental idea of separation of church and state; rather, it is regarded as a principle that engenders the image, values, ideals, and vision of the republic as a whole. While guaranteeing freedom of worship, it demands moderation of religious expression in public spaces and argues that there is a need for effort to refrain from excessive expressions of faith. In such effort, there is the attempt to interpret the means for co-existence between religious doctrine and laws that govern a society. Today, there are many crisis created by differences in this interpretation. Today's *laïcité* must accept the challenge of respecting society's pluralism while building an uniformity in society.

**Masanobu Yamada — New Religion's Missions in Brazil (27) Organizational Development of Japan's New Religions: Teachings and Practice of Seicho-no-Ie [11]**

The development in Recife was a typical example of PL Church's organized missionary approach. In 1975, the church expanded only in the southern parts of Brazil, and there was a need for a mission in the north. Thus, the Brazilian Headquarters send a minister to the north to conduct a survey in the large cities of the northeast region. In the beginning, there were many days with nobody coming to pray, but few months later, a Brazilian member from San Paulo brought several friends. Later, visitors began to gather together. As of 1997, there were roughly 3,000 members, and most of them are of non-Japanese descent.

**Mori Yomei — Preliminary Thoughts on African-European Relations as Found in Congolese Society (2) Great Rivers and Civilization**

The Congo River, with the largest basin area in Africa and the second in the world following the Amazon River, flows through Brazzaville, the capital city of the Republic of Congo. Great rivers are a prerequisite to the development of civilization, and in the African continent, similar to the Egyptian civilization found in the Nile River basin, kingdoms were formed in the river basins of the Niger River in West Africa and Zambezi River in Southeast Africa. In the Congo River basin area facing the Atlantic Ocean, there existed the Kingdom of Congo, taking the name of the river. The kingdom continued until the fourteenth to nineteenth century, and its golden age was in the fifteenth century, when the slave trade began. This was the opening moments of the global Age of Exploration.

**Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (7) Hiroshima Prefecture Community Chest: "Societal Agenda Resolution Project"**

Hiroshima Prefecture Community Chest Association utilized the expansion of the duration for the collective chest to carry out "Community Chest Operational Enterprises to Support Citizens Engaged in Building Localities," and the "Societal Agenda Resolution Project" in particular, as a way to raise funds together in cooperation with NPO that were working towards resolution of societal issues such as NEET, suicide, domestic violence, and homelessness. Its main theme was to work together in order to resolve these social issues. The significance of these enterprises could be found in the way in which it took the "weakness" of the Community Chest, lacking in "positionality," and transformed it into a "strength" by linking it with organized groups engaging in activities toward resolution of specific social issues.

**Hisao Kuwabara — Messages from Ruins (2) Ruins Uniting the Past and the Present [2]**

Omori Midden Site, known as the place of birth of Japanese archaeology, is located in Shinagawa, Tokyo, where a monument marks the site. The location where Morse conducted an excavation in 1877 is currently maintained as a park, and a nearby museum holds an exhibit of excavated items and related resources. People who visit this site can conjure images of both the life in ancient Jomon period and the dawning of archeological studies in the Meiji Period. During Morse's time, scholarly investigations of far-off past of the human race were being undertaken worldwide, spurred by the theory of evolution. This movement found form in the study of midden ruins. Morse was the first to introduce Darwin's theory of evolution to Japan and the first to engage in research of such ruins upon acknowledging the importance of midden ruins research in Japan.

**Juri Kaneko — Contemporary Religion and Woman (4) "God as Father" and the Power of Metaphor**

I will refer to Sallie McFague's metaphorical theology in regard to metaphor and model of God as "God as Father" in order to examine the power of metaphor.

McFague argued that the model of "God as Father" is extremely one-sided and led to the idolization of a particular divine image, the idolization of masculinity and patriarchy, and the marginalization of women's experience; thus, she offered an alternative model. In reality, the New Testament's frequent use of the expression "God as Father" does not have a central role in the divine utterances of Jesus himself, but rather acquires a significant role in the early Christian community. There, it plays a role in the determined faith stance in opposition, both politically and religiously, to the contemporary domination by the Roman Empire and the worship of its ruler.