

Chuichi Fukaya — Opening Words: Rugby World Cup

As a historical outcome for 2015, Japan's national team's success in the Rugby World Cup, which will surely be retold for many years to come, was made possible by its head coach, Eddie Jones, an Australian of Japanese descent whose wife is Japanese, and ten players from abroad.

There are those who critically comment that "between the honors won in rugby and in a Nobel Prize, there is a common characteristic that it was not earned by the Japanese people, narrowly defined." On the other hand, I believe that we must not be attached to a definition of the abilities and environment of the Japanese people in narrow sense; rather, we should make the most of the abilities and environment of the Japanese people defined in a wider sense, and seek to draw out the latent abilities of the Japanese people.

Mikio Yasui — Short History of Tenrikyo Theology (99) Kitano Manuscripts [1]

I will examine a volume from the Kitano manuscripts, a source that I have introduced in parts previously. Early missionaries from the Kitano Branch Church were already engaged in salvation work and expanding the church, carrying copies of the Divine Directions and the Ofudesaki.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (18) Receiving the Kagura Masks

In June of 1874, Oyasama went to receive the Kagura masks, which She had requested her brother, Kyosuke Maegawa, to create. As a token of gratitude, She presented the Maegawa family with Parts Three and Four of the Ofudesaki. Also, four months later, in October of 1874, She instructed Nakata and Matsuo to go to the Oyamato Shrine to question the shrine priests about their deity. The two carried with them the same Parts Three and Four of the Ofudesaki.

The theme of Parts Three and Four of the Ofudesaki is "tear down the existing common sense of human beings and move forward toward the salvation work of God the Parent." Thus, I believe that She presented the representatives of both the "inner people" and the "higher authority" with these same two parts of the Ofudesaki.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of "Koto" Worldview (20) Chapter Three: Watsuji Tetsuro and "Nihongo to tetsugaku no mondai" [1]

In this short article, I will present an interpretation of Watsuji Tetsuro's

"Nihongo to tetsugaku no mondai" (Issues in Japanese language and philosophy), an essay in which Watsuji carried out a study of the history of the Japanese spirit by delving into the fundamental element of the Japanese ethnic spirit as found in the particular nature of the Japanese language. Here, there is a view that a world of the history of the spirit, made accessible through understanding, is already expressed in the form of pure language, as noted by Humboldt, and the spiritual particularities of a race and its language formation are intimately integrated. From this assumption, arguing the recognition that we can fully draw out one if we are given the other, we are led to the necessity of first extrapolating the interpretation of the phrases of the Ofudesaki, not from its kango (Sino-Japanese letters) reading, but rather from the Yamato language.

Koji Fukaya — Milepost Usage of the Ofudesaki (4) Repetitious Expressions and Caesura in Waka Expressions

Waka is mitigated as a syntax structure, and this has engendered its unique rhythmic (syllabic) structure. Masanobu Nio has focused on the "repetitious expression of homophonic and synonymous phrases" and "caesura" to characterize the rhythmic structure of the Ofudesaki. Caesura, which follows grammatical norms, is naturally based on syntax structure. And yet, the mutual grammatical relationship of the meaning of the individual phrases is not clear, and this loose conglomeration is given form through fitting it into the thirty-one sounds of the 5-7-5-7-7 structure. Additionally, through the repetition of homophones and synonyms, various verses become inter-related and create a total unity through overlapping elements.

Jiro Sawai — Reflections on the Words of the Osashizu (11) "Path" in Osashizu, Volume 1 [2]

In the previous issue, I organized the number of items in Part one of the Osashizu, and made clear that the term, *michi* (path), is used frequently in "Timely Talks," "Issues concerning Church Headquarters," and "Honseki and family." In particular, it appeared with highest

frequency in the "Timely Talks." Also, previous research has noted that the contents of the Osashizu concerning the illness of the Honseki are close to those found in the Timely Talks. Therefore, I will further study the Timely Talks, which has the most frequent use of the term, *michi*, and examine the themes and context in which the term appears.

Mari Hatakama — From the Sankokan Museum (4) "How to View" the Exhibit

I will speak about the ways to view exhibits in museums and art galleries. Recently, large-scale exhibits have caught the public attention, with news of long lines to view the exhibits. However, to view and survey a resource and thus to learn from it is, fundamentally, nothing more than an attempt to satisfy one's intellectual curiosity. Do you think that you are the only one who becomes fatigued when viewing an exhibit? Everyone gets tired. That is because we have a full engagement with the resource in order to satisfy our intellectual curiosity. In this issue, I will share a way to view exhibits without becoming tired.

Masanobu Yamada — New Religion's Missions in Brazil (32) Varieties in Salvation: Tenrikyo [2]

Following the previous installment, I reflected upon another example of conversion from a scriptural Catholicism. Mr. Adilson began to feel that the Catholic Church was not adapting to the changes over time and that there was a need for a "new, deep teaching" in its place. Certainly, basic ecclesial community, where liberation theology was put into practice in Brazil, lost its momentum in the 1990s, and Protestant churches began to thrive. Even after converting to Tenrikyo, he does not deny the teachings of the Catholic Church. Rather, he posits Tenrikyo as an extension of his faith in Catholicism through a new interpretation of the Bible.

Kazukuni Watanabe — Paving the Way Towards Local Community Welfare: Creation of a New Culture of Philanthropy (12) Undertaking of the "Tenri Peace-Space Project" [5]

In the "Tenri Peace-Space Project," the three participating organizations collected roughly the same amount of donations; but the results were highly interesting because the method of collection varied among the organizations. I believe that the characteristics of each participating organization reflected its method, and thus, its strength was particularly emphasized. In 2014, its geographical region was expanded and, with six new organizations, renamed as "Nara Prefecture Peace-Space Project." These two years have not necessarily produced a fully satisfying result. However, it has certainly raised the awareness towards fundraising activities, including the importance of information dissemination, among the participating organizations.

Hisao Kuwabara — Messages from Ruins (6) Journal of Travels in England [2] Norwich: An English City Retaining its Medieval Townscape

Norwich, once the second metropolitan in England, retains many of its medieval townscape and architecture. England's second highest spire towers over its great cathedral, built during the Norman dynasty. The Norwich Castle, also built during the Norman dynasty, stands on a small hill and is currently used as a museum. The guild hall, located in the center of the city, was the site of the city governance from the fifteenth century to 1938. The thirty-two buildings comprising the numerous churches in the old city were built by the guild, which supported the city's self-governance and prosperity. In the Elm Hill neighborhood, houses built after the great fire of 1509 still remain. These historical townscape and architecture are treated with great care today and are utilized in the making of the urban landscape. Such efforts are something we can all learn from.

Mori Yomei — Preliminary Thoughts on African-European Relations as Found in Congolese Society (5) Christianization of the Congolese Kingdom [2]

Through the rapid Christianization of the Congolese Kingdom, friction appeared among its traditional societal values and customs, and this led to a conflict over royal succession. A dispute emerged between the king's first son, who took the name of Alphonso and was in favor of Christianization, and the second son, who emphasized traditional values. After the death of the king, both sides resorted to violence, and the first son, who was overwhelmingly inferior in terms of numbers, emerged as victor. This result was viewed as a "miracle" and further hastened the Christianization of the kingdom.