

Uzo Takami — Opening Words: Arrival of the Seasonal Times for “Salvation Work”

Last August, the Ministry of Health, Labor and Welfare announced the “New Vision for Social Childcare.” This was a pivotal moment in our nation’s history of social childcare. First, it called for a fundamental strengthening of the overall support structure for foster parents, with aims to significantly raise the number of foster parents. For the period following a child’s school enrollment age, it calls for more than a 50% ratio of placement with foster parents within the next ten years. Those in the field have strongly questioned whether such numbers are realistically attainable. Without mention, Tenrikyo followers have contributed significantly to this cause. According to the Tenrikyo Foster Parent Alliance (founded in 1982), children placed among Tenrikyo foster parents account for 9.4% of all foster children, and Tenrikyo foster parents also account for 64% of all registered foster parents with specialized certifications. It can be said without exaggeration that Tenrikyo foster parents carry a significant role in the nation’s social childcare. Tenrikyo foster parents base their spiritual grounding in Oyasama’s words, that “there is no greater salvation work than to take in someone else’s child and to raise them.” We need to call upon society for greater awareness for foster parenting together with these words of Oyasama for “greater salvation work.”

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (46) Chapter Six: Takaaki Yoshimoto and *Shiso no ansorogi* [5]

Similar to that of the Yamato dynasty, Tenrikyo’s origin takes place in the Nara valley, which has very little connection to the ocean; yet, its “myth of human creation,” for Miki Nakayama, is inundated with symbolism of oceanic creatures. There are questions that find such representation mysterious. Takaaki Yoshimoto simply dismisses such issue by noting that “Miki Nakayama may have had such personal taste as an individual.” However, in this mystery is the basis for what forms the intellectual core of Tenrikyo philosophy. If Yoshimoto had read Kazuta Kurauchi’s writings, such as *Doroumi Koki ni tsuite: Nakayama Miki no ningengaku* (1979: On the ancient chronicle of the muddy ocean: Miki Nakayama’s human studies) and *Koza “Moto no ri” no sekai* (1987-1997, in seven volumes: Lecture series: the world of the “Truth of Origin), Yoshimoto’s final question in *Shiso no ansorogi* (An anthology of philosophy) may have formed the point of departure for a new line of philosophical inquiry; I am deeply regretful of this turn of events.

Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (14) Prewar Mission in Hawaii and the Japanese-American Immigrant Society [4]

Once the full-fledged Japanese immigration to Hawaii began in the latter half of the nineteenth century, many Tenrikyo followers were said to have journeyed to Hawaii. Their main goal was to work, but followers of the Senba, Onomichi, Yamana, Shuto, Kochi, and other grand churches actively engaged in missionary work in between their work. Their efforts led to the foundation for the later establishment of churches and fellowship. However, their activities were deeply hampered by the demanding circumstances of their economic and social conditions, and a full-fledged missionary activity only began in 1929 following the founding of a church.

Koji Fukaya — Milepost Usage of the Ofudesaki (30) In Regard to Verbs [15]

There are three examples of “tasukaru” (to be saved), but taken together, they refer to themselves as being saved, in an intransitive verb. The is one of the features of “tasuke.” That is, the subject of “tasuke, which seems to imply the act of saving someone else rather oneself, is also the subject of “tasukaru”; from a different angle, for “oneself” to “be saved,” it is necessary to “save” “others.” That is, “single-hearted salvation” is necessary. Also, “to be saved,” “single-

hearted service” is said to be its means. Therefore, “single-hearted salvation” is not for the sake of “saving” “oneself” but rather to “save” “others” through which one is able “save” “oneself.”

Michihiro Narita — Mission and Translation: In the Space between Reception and Transformation (9) Translation of Religious Language [2]

The inseparable link between localized doctrine and theology, constructed through translation, and orthodox doctrine and theology, constructed through “sacred words,” can also be regarded as an originating conjugal relationship of the various languages. As long as the conjugal relationship among languages bonded by translation between the “sacred word” and the various languages is a peaceful one, translation becomes an indispensable element for the growth of doctrine and theology. Cultivation of the world of meaning rendered by the “sacred word” is not only completed by the “sacred word” but rather made possible by its translation into various languages.

Masahiko Okada — “Human Beings” Living in the Contemporary World and “Religion”: A Rethinking (2) To What Extent are Humans Animals? [1]

In one of his main works, *To What Extent are Humans Animals*, Adolf Portmann, he argues for an extremely unique concept of “physiologically premature birth.”

Portmann categorizes animals based on the condition of their birth: “nidicolous” for those which stay in the nest and “nidifugous” for those that leave the nest. Nidifugous animals, like foals, are born with their eyes open, stand up immediately, and run around. On the other hand, nidicolous animals are even unable to feed themselves at birth. Human beings, as primates, are nidifugous and, at birth, possess fully developed sensory organs and open eyes; they should be able to move about with their parents immediately after birth. However, for some reason, human infants are born in an extremely undeveloped condition. The theory is that theirs is a “physiologically premature birth.”

Hisao Kuwabara — Messages from the Ruins (31) Survey of Israel’s Ruins [15] Winter Journey to Visit the Variety of Early Period Synagogues

Towards the end of 2017, I visited a number of ruins in which early period synagogues were found. Particularly noteworthy was the one at Herodian, located in the outskirts of Bethlehem. In a fortified palace constructed on the battlefield in which he defeated the alliance of the Parthians and the Hasmoneans, there was a remain of a building that was rebuilt into a synagogue when the Jews took refuge in it to resist Roman rule. The ruins were carefully reconstructed and opened to the public. However, at the same time, I was also led to rethink the management of cultural heritage found in the areas governed by the Palestinian National Authority.

Yomei Mori — Preliminary Thoughts on African-European Relations as Found in Congolese Society (15) Assimilation and Resistance in Colonial Societies [1]

The first large town upon leaving Brazzaville, the capital of Congo, is Kinkala, the capital of the Pool Prefecture and about seventy kilometers from the capital. This is where André Matsoua (Matswa) was born; in Congo as it underwent colonization, he lived a life with many vicissitudes, assimilating into French culture while staging a protest against its colonial authorities. While examining his life, I wish to look at assimilation and resistance in the context of French colonialism.

Mari Hatakama — From the Sankokan Musuem (13) Reflections on the Dog in the Year of the Dog

The year 2018 is the year of the dog. The dog is an animal that has deep connections with human beings. I will examine its history and introduce artifacts concerning the dog housed in the Tenri Sankokan Museum collection.