

Uzo Takami — Opening Words: Helen Keller’s Visit to Tenri

The year 2018 is the fiftieth year since the passing away of Helen Keller. She is regarded as the “person of miracles” who overcame a triple suffering of “can’t see, can’t hear, can’t speak.”

She came to Japan in 1948, and her visit had a huge influence on the enactment of Japan’s Health and Welfare Laws for Persons with Disabilities. In her lectures given around the nation, she plead that “The light of dawn for a new Japan has begun to shine above everyone. I only ask that everyone take the lamp that they are holding and raise it a little higher so that a path will shine clearly.” This became a powerful message to postwar Japan in midst of its revival. During her stay, she visited the Tenrikyo Church Headquarters and had an audience with the Shinbashira, Shozen Nakayama. She must surely have wanted to convey her thoughts that she expressed in her lectures. At the time, as if to parallel postwar Japan’s revival, in May of the same year, Keigoro Moroi, the Administrator-in-Chief, outlined a policy for social work regarding “Regional Dissemination of Cultural and Social Facilities.”

Takanori Sato — Creatures That Appear in the “Story of the Origin” (36) In Regard to the “Great Snake” [3]

At shrines, “*shime nawa*” (demarcating rope) represents a “boundary” between a sacred place and the mundane world, and it has deep ties with the worship of snakes and dragons. For human beings from ancient times, the snake was an object of fear and appreciation. At the Sata Shrine in Izumo, a “water snake” is offered as a water god at times of its major shrine rituals, and at the Suwa Grand Shrine, a live frog, skewered, is offered on New Years. These indicate the fear that the “snake god” commands. Also, the *shime nawa* represents snakes in midst of copulation, and suggests the harmonious union of husband and wife. This also symbolizes the prosperity of the descendants, and is a protector god who protects against intrusion by malicious spirits and evil ghosts. The *shime nawa* expresses one of the physical manifestations of the “great snake.”

Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (25) The Pacific War and the North American Mission [3]

Most of the church head ministers and missionaries who were arrested and incarcerated as “dangerous” foreign aliens were moved around from one internment camp to another like many other Japanese. Men were often incarcerated in Lordsburg and Santa Fe, in New Mexico, and women in Seagoville. Also, there were several missionaries who were able to reunite with their families at the Crystal City Internment Camp. They held regular meetings with Masaharu Hashimoto, the second Bishop of the Mission Headquarters in America, and performed monthly services while also holding doctrinal study sessions.

Jiro Sawai — Reflections on the Words of the *Osashizu* (33) Timely Directions and “Path” in Volume 4 of the *Osashizu*

I will categorize the uses of “path” as it appears in Timely Directions within Volume 4 of the *Osashizu Kaishu-ban* (1896-1899). In Volume 4, there are sixteen Timely Directions, and “path” appears in thirteen of them. Moreover, “path” appears more than three times in eight of these passages. In Volumes 1 and 2, after the establishment of Church Headquarters, there were many passages which juxtaposed “path of God” and “path of single-heartedness with God” with “worldly path” and “secular path.” However, in Volume 3, such juxtapositions were no longer used for the most part. In Volume 4, which we are now looking at, juxtapositions of “path” appear only once, and “this path” was increasingly used to refer to “path of God” and “path of single-heartedness with God.”

Yasuo Ouchi — Japanese Language Education and the Overseas Mission (6) Japanese Language Education in Japan and in Overseas [1]

Japanese language education in Tenrikyo can be largely divided between those done in Japan and those done abroad.

Those done in Japan continue to this day, taking various shapes such as Tenri University’s Elective Course in Japanese Studies, Tenri University’s Special Course in Japanese Studies, and the Tenrikyo Language Institute. Tenrikyo Language Institute offers two courses, and through looking at their information packet for the Japanese Language Course and Oyasato Fusekomi Course, I would like to comment on the meaningfulness of the Japanese language education carried out in Japan. The base that informs both these two courses is the aims to nurture children of the Tenrikyo community abroad and to nurture human resources for the purpose of world salvation.

Akira Kaneko — Interpreting the Twenty-first Century through Kierkegaard (4) “Mind and Body” and “Spirit and Flesh”: The Other “This and That” That Manifests Through Translation

There are six variants of the Japanese translation of Kierkegaard’s *The Concept of Anxiety*. In this article, I will reflect upon the comparative uses of the terms, “mind and body” and “spirit and flesh” as found in these translations. Based on such reflections, I will make a suggestion to interpret Kierkegaard’s text within a context of religious and philosophical humanist thought. Through such textual readings, I believe that we can engage in a new dialogue with Kierkegaard.

Hisao Kuwabara — Messages from the Ruins (42) Making Cultural Heritage Meaningful Today [9] Taking an Early Winter Walk in Asuka

On December 1, a tour was held to learn onsite about the cultural heritage in Asuka Village, which has ties under a cooperative agreement with Tenri University. In Asuka Village, there are many ruins and ancient burial mounds tracing back to the Asuka period, and laws regulate development to protect the historical landscape. Also, by utilizing these cultural treasures and historical environment, there is a move to achieve the status of world heritage. However, there are many issues that must be addressed to achieve registration as a world heritage, and this process may take some time.

Yomei Mori — Preliminary Thoughts on African-European Relations as Found in Congolese Society (23) Communauté française

Charles De Gaulle established the Fifth Republic (1958), which greatly strengthened the authorities of the president. For De Gaulle, who sought to acquire influence that could confront England, America, and the rapidly developing Communist sphere, retention of the African colonies was a critical issue. For such reason, he advocated the vision of “Communauté Française,” which developed from the idea of “Union Française.” In this scheme, France continued to maintain authority over foreign policy and currency, but the individual colonies were allowed to exercise a certain degree of self-governance. And on September 28, 1958, nationwide elections were held, to decide whether to remain in the Communauté Française or to become completely independent. As a result, thirteen regions, with the exception of Guinea, accepted the Communauté Française.

Juri Kaneko — Contemporary Religion and Woman (22) Who is the Party Involved?

In recent years, in the field of medicine, there is finally an effort to conduct medical research that reflects the patient’s point of view, as “*tojisha*” (involved party), as found in the Participant-Centric Initiative (PCI). Here, the patient is placed in the center of the decision-making process. Who is, in fact, the “involved party”? I want to address a sexual assault case that occurred last year in a Christian general hospital, involving a chaplain of the same hospital, in order to inquire as to what is overlooked by the emphasis on the discourse on “violence against those providing aid” in the field of medicine and social welfare. There is a need to listen carefully to the voices of the party involved, who require the “first level needs,” and to develop specific “responses” that accompany aid.