

Chuichi Fukaya — The Appearance of the Universe, Its Deepening Mystery

The explosive progress of the science of physics and various observation techniques in the course of the last century has, on the surface, clarified the actual workings of the universe and of earth; but at the same time, it has also contributed in more pronounced ways to discovering new mysteries unknown until now. That is, knowledge acquired by humankind during the past one hundred years amounts to hundreds of thousands times more than what was known before. As a result, we had assumed that everything can be solved by the power of science and technology; and yet, this has not been the case. The year 2011 will be entered into the history books as the year in which human understanding of this world (its appearance and power in nature) was found to be superficial in so many ways, and as the year in which we reconfirmed the depths of the bosom of “God’s body.”

Mikio Yasui — Short History of Tenrikyo Theology (72) Other Manuscripts [15]

For six years since 2006, I have received valuable space on this journal to introduce and print doctrinal manuscripts from the Meiji era. I will end this series for now. I would like to introduce more manuscripts when opportunity arises again. Also, I intentionally avoided printing historical resources related to the “Koki hanashi” (Divine Records). Nakayama Shozen’s *Koki no kenkyu* (A study of the Divine Records) had already introduced a number of resources, and I felt that to do so here in my series would be to merely replicate what had already been done.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (22) Historical Resources of the Manchurian Mission [6]

In 1919, after ten years had passed, the mission in Changchun began to take shape despite various internal issues. The mission flourished and the path expanded to Harbin and Jilin. Udono became a member of the board of directors for the Tenrikyo Manshu Mission Administrative Office and traveled throughout Manchuria with the head of the Office and other board members to visit missions in the area. The church entered a phase of “Activities for Construction During the Timely Season” beginning with the construction of the Oyasama Sanctuary for the Administrative Office in 1921.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (36) Final Installment: Towards an Active Faith that Faces Society

Eric Fromm had made suggestive observations about religion from a social psychological standpoint. He had spoken about “alienated faith,” a condition in which a faithful not only experiences a deterioration of faith but also becomes unable to form an active faith that can engage with society at large. In order to recover from such condition, a faithful must squarely face one’s own stance and become thoroughly self-critical. In this series of article, I sought to address the issues from precisely such perspective. That is, what I sought to discuss in this series can be summed up in the single issue of how religion can engage today’s real world in a meaningful way.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (33) Hawaiian Christians and ‘Aumakua

In the mid 1990s, the cultural revival movement and the sovereignty movement gained greater steam. In such condition, Hawaiian culture and Hawaiian identity often became a focus of discussion, and Hawaiians professing faith in Christianity were placed in an ambivalent position. In order to research how Hawaiian Christians perceived their faith and identity, I

interviewed roughly thirty Hawaiian ministers and members between 1994 and 1996.

In the interview, I asked for their opinions regarding the relationship between Hawaiian traditional culture and their Christian faith as well as what it mean for them to “be Hawaiian” as opposed to “be Christian.” In this article, taking up those moments when they mentioned the ‘*aumakua*’ (ancestral gods), I want to introduce their stance in regard to the ‘*aumakua*. The aim is to understand, through their narration, of the various ways that they interact with the ‘*aumakua*.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (29) Progress in Mutual Understanding

As of this year, 2011, the World Day of Prayer for Peace, sponsored by the Community of St. Egidio, held its twenty-fifth meeting, with this year’s meeting being held in Munich, Germany. In memory of the terrorist attack on New York on September 11, 2001, the meeting was held on September 11 this year.

Also, this is the twenty-fifth year since the previous pope, John Paul II, invited religious leaders from around the world to Assisi, Italy, to hold the World Day of Prayer for Peace. Vatican’s current pope, Benedict XVI, invited three hundred religious leaders for this commemorative event to hold this meeting in honor of the initial Assisi assembly. There, the Pope vowed to cooperate with various world religions to promote peace in the world.

Shigeru Noguchi — Religion, International Cooperation, NGO (25) Religious NGO Engaging in Disaster Area Relief

A few days after the Great East Japan Earthquake, along with many other citizens groups, religious NGO sent emergency support teams to the disaster area. Among those NGO was the Shanti Volunteer Association (SVA), which I have introduced in this series. SVA was found in 1981 as part of the Soto Sect. It is one of the representative educational support NGO in Japan. There are many Soto sect temples in the Tohoku area—the area of the devastation—and the area also has many people who participated in its Cambodia refugee support program begun thirty years ago. However, it sought to conduct its various emergency relief activities, such as cooking and distributing daily necessities, as a public non-profit organization while also cooperating with the various temples and regional volunteer centers.

Mari Namba — Tenri and Sports (19) Tenri Sports Symposium [9]

In this article, I asked Saburo Yagi to speak from the perspective of social welfare for the physically disabled. Mr. Yagi entered the world of social welfare in 1967 at the age of fourteen when he first began to use a wheelchair. Japan’s welfare program began to change drastically after hosting the Tokyo Paralympics in 1964. The crown prince at the time was surprised by the power by which foreign athletes competed in the sports as well as the way in which foreign athletes were full-time workers in their own rights.

The enactment of the Act on Welfare of Physically Disabled Persons in 1949 may be based on the changes in its historical context, but its intent was based on the idea of “Restore and Protect,” a premise that formed the background in the postwar for Japan’s programs for the physically disabled; that is, among those who are physically disabled, those who are able to re-enter the work force would be encouraged to undergo rehabilitation, while those who are unable to re-enter the work force were provided with protection in a facility. Therefore, the Tokyo Paralympics—which may aptly be called the “Black Ship of Welfare for the Physically Disabled”—was a shocking event to the world of social welfare of the physically disabled even after 1964.