

Chuichi Fukaya — Opening Words: Healing for the PTSD from the Great Disaster

To support the work of doctors and counselors so that illnesses and wounds of the people of the disaster area can be healed, not limited to PTSD: this is the role of the Path's Yoboku, who have received God's words to "save those who are beyond the help of doctors." Sazuke is effective for all illnesses affecting both the mind and the body; the Path's Yoboku should not forget this and always seek to administer the Sazuke without hesitation to any person. Following the foundation laid by the Disaster Relief Hinokishin Corps, we must expand the circle of those administering the Sazuke—the main core of salvation in our teachings—in the disaster area, and convey the meaning and the calling for which we are given life in this world. That is the most important element of the relief activity demanded upon those of the Path.

Mikio Yasui — Short History of Tenrikyo Theology (67) Other Manuscripts [10]

Hiuchi Branch Church (affiliated with Koto Grand Church), located in Akita Prefecture of the Tohoku area, stores seven doctrinal manuscripts. Three are hand-copied manuscripts of the Ofudesaki. Four are outlines of the teachings. I recently had the opportunity to gain hold of these manuscripts. Thus, I would like to print and introduce them. There are places with notation in Akita dialect, which draw considerable interest. These come from an area that is located farthest away from Jiba than any of the other sources of manuscripts that I have looked at. The current head minister received them directly from the previous, second head minister of the church, Hisanosuke Kobayashi, and had kept them in a safe used to store valuable documents.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (17) Historical Resources of the Manchurian Mission [1]

Hiroshi Udono, one of the pioneer Tenrikyo missionary in Manchuria, established a mission post in Changchun in 1907, which became the Changchun Fellowship in 1913. Also, he is thought to have served as a member of the board of director for Manchuria Missionary Administrative Center, which oversaw missionary efforts not only in Manchuria but in all of China at the time. The *Changchun Bunkyo-kai-shi* (History of the Changchun Branch Church) is a valuable resource that sheds light on the early years of Tenrikyo's mission in Manchuria.

Yomei Mori — Varieties of Tenrikyo Intercultural Mission (81) Intercultural Contact, As See in the Congo Mission [47]

Military conflict ended in April of 1999, and the International Red Cross and others began the process of collecting corpses of victims, left abandoned on the streets. Sanitization of the entire area was finished and, finally in May, permission was granted for residents to return to the church's surrounding neighborhood. However, out of caution for security reasons, given that not many residents returned, the preparations to resume activities at the church began with the staff commuting to the church.

With the end of the civil war, the early response to resume the church's activities despite the absence of a head minister was enabled by the presence of the second generation of followers who inherited the faith from their parents and wished avowedly to resume the church's activities. They began by collecting and washing the service gowns and music band uniforms strewn across the church property.

Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today's Society (31) The Power of Religion to Save Comes from the "Future"

The people who experienced the unprecedented disaster have had their whole being shaken at its core and may have undergone a spiritual experience that contains a transcendental catalyst. In

such non-quotidian experience, there is hidden a possibility to interpret one's experience as a religious experience. Religion teaches that human beings are saved through transcending the limits of the human experience. Such transcendental element of salvation implies a futuristic condition, and faith is that can firmly believe in this future. No matter how desperate and difficult the present may be, the faithful, through their faith in the possibility of the future to save, can render meaning into today's existence.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (28) The Culture Left Behind by the Missionaries

The missionaries brought not only Christianity but also their Calvinist culture with them. These can be summarized in cultural codes such as "morals," "discipline," "industry," "frugality," "grace." Their material possession and code of conduct thoroughly imbibed these Calvinistic cultural codes, and these have influenced Hawaiians in a great way.

For the female islanders, who wore no clothes on the upper body, the missionaries introduced a long-sleeved dress called *holokū* as a way to teach "discipline" and "frugality." Quilting, introduced to teach the spirit of "austerity" and "mutual cooperation," took a life of its own in Hawaii, leading to the birth of the Hawaiian quilt. Also, many hymns were translated into the Hawaiian language, and the traditional Hawaiian chants became transformed into a solemn chorus-style singing that emphasized "modesty" and "harmony."

In the process of Christianization, the *holokū*, quilt, and hymns—embedded with the missionaries' values—were brought into Hawaii. However, Hawaiians incorporated these elements into their own culture and the *holokū* as well as the Hawaiian quilt and Hawaiian music became elements that came to represent their identity.

Juri Kaneko — Contemporary Gender Theories (16) Implications of the Crisis related to the Status of the Monk's Spouse (Bomori)

Temples of the True Pure Land Sect are managed by the spousal couple of the husband (temple monk) and wife (*bomori*, or custodian of the temple). Thus, the women play a supplemental role as *bomori* to their husband; they are also given the primary role of providing an heir to the temple leadership. In the Otani True Pure Land Sect, with the ordination of women as monks, there is now a debate on whether a man married to a woman monk should be given the role of *bomori*. As a result, in 2008, the *bomori* status was recognized for men, but there are many issues that still require addressing.

Mari Namba — Tenri and Sports (14) Tenri Sports Symposium [4]

In sports for people with a disability, there is need for people with and without disability to join hands; for example, in a marathon for the blind, a rope held by a partner leads the runner on. Such cooperation requires the healthy person to adapt to the level of the person with the disability. The use of a term such as a disability tends to create a wall between the healthy person and the person with disability. Therefore, the use of the phrase "adapted sports" allows all participants to enjoy the sports from the same perspective.

There are many countries abroad with a functioning sports ministry or committee. A sports ministry would treat all sports—whether intended for healthy people, children, seniors, men, women, or those with a disability—in the same manner within the framework of sports. Therefore, there are no wall that separates the sports played by those with a disability and sports played by healthy people. I have high expectations that a creation of a sports ministry would allow those with and those without a disability to engage in sports in the same manner.