

## **Chuichi Fukaya — Opening Words: Great East Japan Earthquake . . . Why?**

As time passes since the Great East Japan Earthquake, people will want to ask the question of “why?” However, in face of the great devastation caused by the earthquake, it is not easy to provide an answer for the “causes that brought about the disaster.” That is, I believe that it is human arrogance to think that a sweeping answer can be made through statements such as “this is God’s intention in regard to the great disaster” or “this happened because of human errors.”

God the Parent does not resort to such careless action of “taking care of tens of thousands of people from one area in one fell sweep.” God discerns the causality and mind of each individual and provides us with the appropriate providence in specific ways. To think that “shouldn’t I be saved?” is a thought process that places one above God. Rather, one should believe that “there is no wrong in what God does” even when the most unexpected occurs, and seek to act out of appreciation no matter what. Then, surely one day, there will be a time when the real answer to today’s “why?” will be discovered.

## **Mikio Yasui — Short History of Tenrikyo Theology (66) Other Manuscripts [9]**

I continued with a transcription of Tsurumatsu Moriguchi’s interpretation of the Mikagura-uta. Since there are many errors in character, the meaning is unclear in places. Also, there are interpretations not found in other sources. However, as noted in the previous issue, these are views unique to the author and are difficult to universalize.

## **Yomei Mori — Varieties of Tenrikyo Intercultural Mission (80) Intercultural Contact, As See in the Congo Mission [46]**

In December of 1998, with sounds of rifles within earshot, Bazebibaga finally reached Kimpouomo; however, it became dangerous in this area as well. So, taking infant children, he had to trek further to the west. Yet, many people fled with only the clothes on their backs. Food shortage became a serious issue. There were no facilities to shelter refugees, and they ate anything they could get their hands on. As their harsh life in the forest continued, Bazebibaga judged that they could no longer survive in the forest, and decided to return to the capital together with his wife and infant children. The regions surrounding their fellowship and church had turned into a battlefield, and with no knowledge of its current condition, their decision was a life-threatening risk. Following last month’s article, I will describe the events as they unfolded, relaying upon correspondence provided by Bazebibaga.

## **Akira Kaneko — A Study on Overcoming a Critical View of Religion, as Found in Today’s Society (30) The Aims of Spiritual Care**

Spiritual care involves an element of psychological healing and an element of providing meaning to live. The former is carried out by psychiatric counselors and psychologists, while the latter is a role carried out by the religionists. Their role takes central stage when a sense of loss becomes unmistakably recognized as a loss at the spiritual level. Spiritual care has a social aspect involving human relationships. People recognize the meaning of living within a harmonious network of social and human ties, and

are thus healed. To such extent, religionists must be prepared to accompany the people of their care for the long haul.

## **Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (27) Mischievous Sun**

There is a story entitled “Kalākolohe” (Mischievous Sun) in a collection of Hawaiian folktales compiled by Mary Kawena Pukui. In this story, a *kahuna* by the name of Kalākolohe became enraged by the repeated calls for rain by a white plantation owner. The words of profanity that he uttered included insulting words directed at his own god. Thus, he lost his life. Later, his *heiau* was dismantled and the taboos of that region were no longer respected.

This folktale is a symbolic narrative of the encounter between Hawaiians and the white people and the change that took place in Hawaii thereafter. The narrative of a society inwardly changing in a short span of time due to an encounter with Western civilization harkens back to a nostalgic historical interpretation along the lines of the “Fatal Impact” Theory. However, the significance of this narrative lies in the fact that the collective memory of the Hawaiian people continues to narrate the time when a small external factor initiated a cultural transformation of immense influence.

## **Hideo Yamaguchi — A Dialogue Among Religions for World Peace (26) Pope John Paul II Recognized as “Blessed”**

On January 14, 2011, Pope John Paul II was recognized as “Blessed” and a beautification ceremony was held on May 1. Followers from around the world attended the ceremony, and its numbers reached one and a half million. John Paul II died on April 2, 2005, and six days later, on April 8, a funeral was held at the Saint Peter’s Square. There was a large chorus demanding his expedited recognition as “saint” and this call continues today. The day when he becomes a “saint” is not too far away.

## **Mari Namba — Tenri and Sports (13) Tenri Sports Symposium [3]**

Sports for people with a disability is distinguished by the idea of adapting the rules and implements to fit the nature and degree of the disability. For example, in the case of tennis on wheelchairs, the ball is allowed to bounce twice on a return. In twin basketball, intended for those with severe cervical spinal injury, there are two goals with different heights. People with less muscular skills can make a shot. The evolution of the implements can be found in the changes in the wheelchair, where a 1979 tournament used ordinary wheelchairs for races while today’s races use long three-wheeled “racers.”

The energy level and athletic skills of those with spinal cord injury differs significantly depending on the individual. Cervical spinal injury involves the upper parts of the spinal cord; therefore, the athletic skills of the upper and lower limbs are significantly compromised. On the other hand, the upper limb control of those with lumbar spinal injury does not differ from those who are healthy. In addition to issues pertaining to athletic skills, there are also issues invisible to the eye, such as difficulty in the adjustment of the heart rate and the inability to perspire, leading to bodily temperature control issues. However, even those with significant disabilities do not differ from those who are healthy in regard to areas of the body unaffected by their disabilities.