# ENGLISH SUMMARY

**Chuichi Fukaya — Opening Words: Marathon Boom**

In Japan today, public marathons with more than 5,000 participants number 156 (67 are officially recognized) between Hokkaido and Okinawa, and the cumulative participants for the marathons amount to 1.5 million people. Also, Japanese runners are taking part in races not only in Japan but also abroad, with more than 16,000 runners at the Honolulu Marathon in 2012. In addition, there are hundreds of Japanese runners taking part in various major marathons around the world. One cause for the marathon boom in Japan can be found in the unprecedented longevity of the Japanese society and how the participants are learning about the mental benefits to running; when they take part in a marathon, they become the ones receiving well-wishes from the crowd. By delving deeply into the causes for the large crowds gathering for the marathon events, we can also learn how to invigorate other organizations and group events.

**Ichiro Soda — Histories of the Tenrikyo Mission (18) Tenrikyo in Kumamoto, Nagasaki, and Saga**

I will examine Tenrikyo in Kumamoto, Nagasaki, and Saga.

As I noted earlier, Tenrikyo arrived in Kyushu for the first time in Kumamoto. This led to the founding of today's Kumamoto Grand Church and Tohi Grand Church.

Kumamoto Grand Church expanded within the prefecture and then to Nagasaki, Saga, and Fukuoka Prefectures. In comparison, Tohi grew within the prefecture and then towards Kagoshima and Okinawa. These two grand churches share an origin, but they expanded in different directions, with one going north and west while the other went south.

In Nagasaki, there are many churches affiliated with Hofu, Hinaga, and Kumamoto Grand Churches. The earliest mission arrived in 1889, in Shimabara from Kumamoto. Furthermore, at the same time, a follower from Yamana (currently Meikyo) serving in the military was stationed in Sasebo and began to convey the faith.

Saga's earliest mission was affiliated with either Kunina or Kumamoto. Those from Kunina engage in missionary work in Imari and Karatsu, in the year 1892. On the other hand, from Kumamoto, there was already a follower in Saga by March of 1893. There is no clear record, but both strands entered Saga at about the same time.

Oyasama had said, "Tokyo, Tokyo, Nagasaki" (*Anecdotes of Oyasama, Foundress of Tenrikyo*, 125). These words are thought to reflect the view that the mission is to extend to faraway places such as Tokyo and Nagasaki. We can imagine the pioneer missionaries aspiring to journey to Kyushu with these words of Oyasama in their minds.

**Koji Fukaya — A Growth of Faith through Ofudesaki (14) Part III: 19-37**

God desires that humans listen with a pure heart to God's words. But, it is also true that it is not easy for humans, who tend to become attached to the surface layers of life, to understand the deeper meanings of God's words. This is especially the case when given descriptions of things that "never existed." Therefore, God is trying to prove the truth of God's words. We can see this in God's use of the word "test."

However, the word "test" in Ofudesaki is not merely concerned with the extent of the truth of God's words; rather, it concerns the extent of the sincerity of humans to accept those words. God teaches us that "if only the pillar is firmly established, the whole world will truly settle." Whether or not "if" becomes true does not only depend on God, but also on us. That is to say, God tries to prove the truth of the words as a way to have humans become necessarily involved in God's cause.

Ofudesaki introduces a concept of borrow/lend in verse 28. This topic implicitly continues to verse 41. In a series of the verses of the topic, Ofudesaki first refers to child's crying at night as a specific situation and teaches us (especially those who have a child) that children are not our possession and we cannot control them as we wish; rather, we borrow and are given them from God.

**Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (6) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association [6]**

4) Reflecting upon Japanese language pedagogy for children (Continued from previous month) A reexamination of the curriculum and instruction based on reading aloud

We started an instructor's seminar as a place to study and improve the Japanese language education for Japanese children growing up in France. On this occasion, we changed the junior high school class curriculum to one with more latitude in order to enable the students to balance their studies at their French school and Japanese school. Also, given that elementary school students in Japan read aloud their textbooks in order to better understand the contents, memorize characters, and remember the proper usage of words, we thought that reading aloud for the children of our school, who showed disparity in their language skills, would have positive effects. Thus, we implemented this technique in the entire school. Both in Japan and elsewhere, in terms of Japanese language pedagogy for children, it is counterproductive to have children repeat only exercise sheets in order to have them acquire comprehension and writing skills, for it would only foster a sense of inferiority. In any case, we believed in the power of continuity, and thus provided our instruction with reading aloud as the foundation.

**Masanobu Yamada — New Religion's Missions in Brazil (2) Brazil's Religious Landscape [2]**

Overall, the scale of the Japanese new religions entering Brazil cannot be said to be large. On the other hand, we cannot refute the significance of its existence and should rather inquire, in a substantial way, the meaning of the religious life of those who experienced religion. In this article and in several more in the following months, I will approach the composition and religious landscape of the Brazilian society, into which the Japanese new religions were received. In this article, I will examine the time from the "discovery" of Brazil to the end of the slavery system. The African people, who were brought to Brazil during this time as "commodities," heavily influenced today's Brazilian society and culture. When we focus upon the populace, it would be more accurate to say that Brazil, until the end of slavery, was not so much Christian (Catholic) but rather a mixture of African elements that are still widely accepted today and indigenous elements combined together. There is a strong influence of spiritualism in today's Brazilian religious landscape. Its cause can be found in the formation of the society and culture.

**Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (18) How Did We Reflect on Death [9]**

For the entry on "death" for the *Bukkyogo daijiten* (Expanded dictionary of Buddhist terms), which he penned himself, Hajime Nakamura writes, "Oriental people shared a perspective on life that an active approach to life is made possible by a deep immersion in death." Christianity, which serves as the source of Western philosophical thought, views death as the end of life, and based on an Old Testament assumption that one is taken away to the world of death, the fear of death is transformed into a faith of revival through Christ's redemptive death. That is, a bonding with Jesus enables the fear of death to be transformed into an eternal life after death.

**Kensaburo Matsuda — Regarding "Delving Deep Into the Gap of the Folds" (9) "Into the Gap of the Folds . . ." [9]**

Wendy Doniger compared the paradox and web of polar opposites that lie at the core of Levi-Strauss' mythical formation theory to "Captain Ahab's whale." In the previous article, I outlined the symbolic structure ( ＋ / − ) through a reflection upon Maugham's study of Melville's personal character. This ( ＋ / − ) is also arranged in horizontal and vertical patterns. The confirmation of this fact enabled Levi-Strauss to theorize a symbiotic relation between myth and music. First, we cannot interpret the meaning of the first line of an orchestra's general score through what he calls the "analogical relationship." It must be read from the second line and the third line, and from the entire page, and furthermore, from the score as a whole. The horizontal and vertical patterns that Maugham found in Melville's personal character are an issue of symbolic structure of ( ＋ / − ). Bach, Mozart, Beethoven and other musical styles impregnated and blossomed during the seventeenth and eighteenth centuries are precisely a manifestation of this structure. Then, why this structure during this time period? And what does this mean? I will address such "related issues" in the following article.

**Saburo Yagi — The Path Towards Normalization (16) Urban Design for Social Welfare [3]**

The Barrier Free New Law established standards for public transportation systems. Also, in stations exceeding 5,000 users per day, installation of escalators and elevators was mandated. However, since there was no punitive regulations for non-compliance, many stations delayed the installation due to issues related to station layout and cost. In urban stations where the installation of escalators and elevators is difficult due to layout and structural issues, there has been many cases where a stair lift (operated by station agents when wheelchair passengers required them) were installed along the stairs.

The difference between the Barrier Free New Law and the Heart Build Law is that the latter required a barrier free environment for new construction, additions, reforms, and change of use, while the former applied the requirement not only to buildings but also to public translation and airline facilities when new construction, additions, reforms, and change of use exceeded a predetermined level.