

## **Chuichi Fukaya — Opening Words: The Potentials of WWS Energy**

It is said that global energy use reaches 12.5TW (terawatt: 1 TW = 1,000,000,000 KW) at its peak; if we take only this figure into consideration, it is possible to supply this electrical consumption through the use of WWS (wind, water, and sunlight). However, there are still many unknown and unresolved issues in order to argue for the transition to WWS, such as building a reliable energy distribution system that responds to demands and answering environmental questions about WWS energy production.

“Renewable energy” has a nice ring to it, but the simple mention of these words does not solve all the problems. Now is the time for all of us to think calmly about the world’s political and economical issues and propose Glocal energy policies that would not leave behind a negative imprint to the next generation.

## **Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (32) Historical Resources of the Manchurian Mission [16]**

In May of 1941, the fifth year in Manchuria, Sakae Yoshihara married Yasuko, a sister of Tokiji Maruyama, the head minister of Rinomi Branch Church; thus, this year marked a year of new beginnings. Yoshihara was well-regarded by people of his neighborhood, and he took on leadership roles in the neighborhood and community groups. Also, he was appointed as a board member of the Boys and Girls Association at the Mission Headquarters in Manchuria, and carried out children’s activities such as a camp at Dalian.

With his wife’s support, he was able to welcome his sixth year in Manchuria, 1942, in good form, but in February, they received news that his friend and colleague, Fumio Fukuda, who had been engaging in missionary activities in Kaifeng of Henan Province, was critically ill.

## **Ichiro Soda — Histories of the Tenrikyo Mission (10) Tenrikyo in Tokyo**

Tenrikyo was conveyed to Tokyo during the time of Oyasama’s physical presence. Sasuke Uehara, born in Okayama and becoming a faithful in Osaka, came to Tokyo in 1885 to engage in missionary work. Uehara extended God’s saving hand to the people suffering at the bottom of society, such as those who worked in Yoshiwara’s prostitution quarters, and he established Tokyo’s first church, the Azuma Branch Church. Two thirds of all the churches in Tokyo, towards the end of 1896, originated from the mission began by Uehara.

Following the churches associated with Azuma, churches associated with Tohon Grand Church, founded by Yoshi Nakagawa, are the most numerous, and their numbers increased drastically in the first decade of the century.

Churches associated with Kojimachi also increased dramatically in the 1920s and beyond, and ranked third in the number of churches following Azuma and Tohon. Tadanosuke Kishimoto of Toyooka Branch Church, associated to Kita Grand Church in Osaka, came to do missionary work in Tokyo, and when the church was established, Zenbei Ueda became its head minister. However, in 1897, Ueda took part in the Mizuyashiki Incident and was relieved of his duty. Later, the church grew through the efforts of Jisaburo Kubo, who took over in Ueda’s place.

Currently, there are 1129 churches in Tokyo, and roughly half of these are traced to either Azuma, Tohon, or Kojimachi.

## **Koji Fukaya –A Growth of Faith through Ofudesaki (6) Ofudesaki Part I: 10-11**

In Tenrikyo, Kagura Service is performed by ten dancers who each stand at their designated position, wearing a kagura mask, with the Kanrodai at center. This service is the most important one that Miki Nakayama taught us for the joyous life.

“Kagura” itself, however, is a traditional rite that has been performed around Japan through the ages, not only by Tenrikyo followers. It has been performed with instruments such as Sakaki leaves, bells, or fans, and can be performed in various styles, such as, Mai dancing, Odori dancing, drama, or an acrobatic performance. The main purpose of such Kagura is to call spirits into the body, for purification, to transmit/reveal oracles, to replay myths, or to celebrate a rich harvest.

The point is that, with greater emphasis on the technical and theatrical aspects, the meaning of “Kagura” has changed from something that is done for God(s) to something that is done for peoples’ entertainment. Certainly, Kagura is a rite that involves something “sacred,” which can appear in various styles, but it seems to be more “secular,” in the sense that its style and meanings are intended more to satisfy people rather than the God(s). However, considering that verse 11 tells us that, “As those close to

Me become spirited, God, also, will be spirited,” in Tenrikyo, the Kagura Service should be performed for both God the Parent and for humans. It is important, therefore, that we perform the Kagura Service exactly as Miki taught us.

## **Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (10) How Did We Reflect on Death [1]**

For us human beings, death is a given fact. And the human endeavor that takes this fact as such and enables all people to accept this fact individually while also allowing for a proper grasp of life is “religion.” That is, while demonstrating what it means to live, religion contemplated on the human existence (and its meaning), demonstrated its relevance to the world, and provided meaning to the human beings as a finite existence. Based on the premise that “Religion, it has been claimed, is generated by our desire to escape from the tyranny of time,” the eleventh annual conference of the European Association for the Study of Religion (EASR) asked the question of “Is it - in a time when theories of secularisation, rationalisation and disenchantment are increasingly put into question - still possible to speak of the decline of religion or of its end?”

## **Kensaburo Matsuda — Regarding “Delving Deep Into the Gap of the Folds” (5) “Into the Gap of the Folds . . .” [5]**

We have confirmed the mediation of “obfuscation” existing between “savage sexual act” and “harvest of yam,” the dual categories of the core term in ritual theory—substitution. However, Atsuhiko Yoshida recognizes a more fundamental meaning existing at its base. In the Hainuwele myth, the father Ametha did not bury the two arms of his daughter’s corpse, and brought it to the virgin Satene, who oversees all humankind. Satene, who came to know of the murder, constructs a large gate and announces to the arms of Hainuwele, that those who can pass through the gate shall remain as humans while those who cannot will take an alternate form. At this moment, for the first time, humans were distinguished from other animals and spirits. Thus, this lore of the origin of human beings is also, in fact, a lore of the origin of the world. The Hainuwele-type myths narrate the mediation of “obfuscation” not only in the foundation of the origin of harvest but also in the foundation of the origin of humans and further of this world.

## **Hideo Yamaguchi — A Dialogue Among Religions for World Peace (34) The Death of Carlo Maria Martini**

On August 31, 2012, the Cardinal Carlo Maria Martini (born in Torino, Italy, in 1927) passed away. He had served for many years as the Archbishop of Milan, and was appointed as cardinal in 1983, taking part in the Conclave (Papal Election) in 2005 after the death of Pope John Paul II. From early on, he argued for the necessity of dialogue with religious leaders of the world, and he invited representatives of religious leaders from around the world to Milan in 1994. At that time, five members from the Europe Center participated as representatives of Tenrikyo. The cardinal also listened to the arguments of atheists and opened the church to them. Also, he demonstrated authoritative opinions on issues such as “education of the young,” “the role of civil society and the community,” “the value of a unified Europe,” “theory of life,” and “issues surrounding the family and sex.” In an interview given immediately prior to his death, he suggested “transition,” “word of God,” and “salvation” as antidote to the fatigue witnessed within the church.

## **Saburo Yagi — The Path Towards Normalization (8) Welfare Conditions Abroad: Denmark [3]**

The central area of the city of Copenhagen has streets paved by small stones, a common feature throughout Europe. The city’s streets are separated into three, of roads for the cars, a bicycle path, and a pedestrian walkway. Denmark is known as a bicycle haven, and the city is designed in intimate ways with the daily lives of its citizens.

The pedestrian walkways through the city are paved with bricks and pebbles. The bumpy surface presents a big barrier to those who use a wheelchair, but the pedestrian walkways include a pathway that is readily accessible for both wheelchairs and baby strollers. The crosswalks have concrete slopes that eliminate the step between the car roads and pedestrian walkways. Its sloppy construction differs remarkably from those in Japan.

Along the pedestrian walkways, there are no shop signs, electrical poles, and bicycles in sight, and there are no obstructions to passerby. Japan has pedestrian sidewalks, but there are many obstructions placed along it, and in comparison to this haphazard nature of pedestrian sidewalks, one feels painfully the difference in consideration for the pedestrian between Denmark and Japan.