

## **Uzo Takami — Opening Words: Palliative Care and the Red Kimono**

Currently, at the medical frontline, there is a rising interest in palliative care for terminally ill cancer patients. The etymology of “palliative” is traced to the ancient Latin term of *pallium*, or “outdoor wear, or those wearing outdoor wear.” Palliative has the meaning of easing pain, but the origin of the word comes from the act of taking one’s overcoat off to place it over a patient. Of course, the one who takes off an overcoat will be exposed to the elements; but one does so and places the coat over the patient while fully aware of the consequences. In the sixty-seventh story of the *Anecdotes of Oyasama, Foundress of Tenrikyo*, entitled “Poor Fellow,” there is a story of Oyasama placing a red kimono over a sick person in order to save him. I believe that we, as followers of the faith, can learn about the core principle of “palliative care” from this *Anecdote* story. Can we not accept Oyasama placing a red kimono over a patient as a symbolic action of palliative care?

## **Takanori Sato — Creatures That Appear in the “Story of the Origin” (35) In Regard to the “Great Snake” [2]**

In this world, without warmth or heat, all living being cannot live for long. Also, in human society, without warmth or heat, relationship of trust based on mutually helping and supporting one another cannot be established. The “great snake” continuously provides this warmth and heat, which form the foundation of relationship between people, and thus protects all of us every single moment. From ancient times, rice was the main food for the Japanese people, and the water fields in which the rice was grown were sacred places. The ritual of “o-taue” (sowing fields), which still remains in many shrines in the Kinki region, is a sacred act in which the Shinto priest performs the act of sowing rice as a ritual act. The significance of the snake, which protects this sacred field until the very moment of harvest and collection, is extremely large. As guardian deity, various snakes are regarded as object of worship. Even if not a “great snake,” normal snakes, I believe, were also objects of worship and commanded a great significance from ancient times.

## **Takayuki Onoue — Varieties of North American Tenrikyo Missions Seen Through the History of Japanese Immigration (24) The Pacific War and the North American Mission [2]**

Among the Japanese who were arrested during the war by the federal government for being regarded as “dangerous” hostile aliens and sent to incarceration camps upon undergoing investigation were Tenrikyo head ministers and missionaries. There is a tremendous quantity of resources about those who were arrested and underwent investigation, and according to their recollection, their being sent to incarceration camps was a foregone conclusion. The reason for Tenrikyo ministers being stamped as a “dangerous” hostile alien can be traced to Tenrikyo being one of the sects of Shinto, with its strong ties Japanese imperialism, and the minister’s activities in the Japanese immigrant communities were thought to be cooperative to the Japanese government.

## **Michihiro Narita — Mission and Translation: In the Space between Reception and Transformation (14) Varieties of “Words” in Early Buddhism (3)**

When we examine the titles attributed to Shakyamuni over the various scriptures, we can see that there is a process of deification of Shakyamuni, from human to otherwise, by the authors of the scriptures. In addition, these authors created a specific religion called “Buddhism” from the enlightenment of one person known as Shakyamuni. Furthermore, the philosophy of transmigration of the soul was adopted, and when various

imaginings of Shakyamuni’s previous lives were appended into tales of his previous lives, a theological transformation took place in Buddhism regarding such “previous Buddhas.” In this process, ancient scriptures were reconstituted, and regardless of whether it was taught directly by Shakyamuni, an immense amount of scriptures were created to stand as the teachings by Shakyamuni; that is as a comprehensive philosophy of “Buddhism.”

## **Yasuo Ouchi — Japanese Language Education and the Overseas Mission (5) Textbooks Used for Japanese Language Education [3]**

I feel that there is an issue in the selection of vocabulary terms as covered by various textbooks, based on the educational institution and its educational goals. I will state my thoughts on the vocabulary list as covered by the textbooks. Also, among the textbooks used during the Special Course years, I reflected upon the doctrine and religious stories included in the textbooks. There is an issue of whether to incorporate religious doctrine in textbooks used for Japanese language instruction or to first to teach the Japanese language, but I believe there is a balance that can be achieved. I summarized my thoughts regarding language instruction and the issue of faith.

## **Akira Kaneko — Interpreting the Twenty-first Century through Kierkegaard (3) The Life of a Recluse, Not Meant for All; The Fruits of a Recluse, Meant For All**

During his childhood, Kierkegaard’s father, Michael, condemned God, for which he felt a lifetime of guilt. As matter of fact, the children of the Kierkegaard family died one after another, and Michael commanded his last child, Soren, to become a pastor. The same example can be found in the household of the family of the founder of Konkokyo, in Japan. Also in his case, family members died one after another and he believe it to be caused by a curse of the gods. However, in his case, he received a divine revelation from a god of salvation. The lives of Kierkegaard and of the founder of Konkokyo are not meant for all, but the fruits engendered by their suffering are something meant for all people.

## **Hisao Kuwabara — Messages from the Ruins (41) A Milestone in Japanese-European Archaeological Collaboration and the Remembering of Professor Masaaki Okita**

On October 9, former Tenri University Professor Masaaki Okita passed away. Many former students attended the eve of his funeral and bid their farewell. Among the messages received from abroad, there was one from Professor Gina Barnes of Cambridge University, who, during the 1980s, was a member of the Miwa Project, formed by Professor Okita. Collaborative exchanges between Japan and Europe are now quite frequent, but the Miwa Project, which served as a milestone for such collaborations, is a rare case when a foreign survey team became the driving force for an excavation survey done in Japan.

## **Yomei Mori—Preliminary Thoughts on African-European Relations as Found in Congolese Society (22) Kimbanguist Church**

By the twentieth century, most areas of Africa were divided into regions claimed by the European powers. In those areas, African resistance movements against colonialism developed from those dependent upon magic rituals and divinations, in shapes that reflected societal changes caused by colonial rule. Among them were the religious movements based on localization of Christianity, which had spread through the sub-Saharan Africa. In this article, I will examine the Kimbanguist Church, which expanded from Congo as its center, as one such example.