

ACADEMIC CONTRIBUTIONS BY INSTITUTE MEMBERS

April 1996–March 1997

James W. HEISIG

Essays

1996 “The Recovery of the Senses: Against the Asceticisms of the Age.” *Journal of Ecumenical Studies* 33/2: 216–37.

(reprint of above), 『大乘の至極—浄土真宗』 [Proceedings of the Sixth Biennial Conference of the International Association of Shin Buddhist Studies] (Kyoto: Ōtani University Shin Buddhist Comprehensive Research Institute), 114–38.

オリエンテーション [Orientation], 『カトリックと創価学会—信仰・制度・社会的実践』 [Catholicism and Sōka Gakkai: Faith, structures, social praxis], Nanzan Institute for Religion and Culture, ed. (Tokyo: Daisanbunmeisha), 11–28.

“Interreligiosity and Conversion.” *Bulletin of the Nanzan Institute for Religion and Culture* 20: 19–30.

マンダラを中心における《自己》—近代の発明を再発見するユング思想をめぐって [The “self” in the center of the mandala: Jung’s rediscovery of a modern idea], 立川武蔵編『マンダラ宇宙論』 [*Mandala Cosmology*, ed. by Tachikawa Takeshi] (Kyoto: Hōzōkan), 18–44.

“Christianity Today: The Transition to Disestablishment.” *Inter Religio* 30: 63–79.

まえがき [Foreword], 『カトリックと創価学会—信仰・制度・社会的実践』 [Catholicism and Sōka Gakkai: Faith, structures, social praxis], Nanzan Institute for Religion and Culture, ed. (Tokyo: Daisanbunmeisha), 1–5.

Article

1996 “In Praise of Buildings that Remember.” 『東海の建築』 36:8–9.

Book Review

1997 F. Kornicki and I. J. McMullen, eds., *Religion in Japan: Arrows to Heaven and Earth*. *Anthropos* 92: 270.

Presentations

- 1996 西谷啓治と西洋の学者 [Nishitani Keiji's reception in the West], Japan Society for Buddhist-Christian Studies, Kyoto, 17 July.
- 1997 諸宗教の相克か融合か [The meeting of religions: conquest or fusion?], Tōyō University, Tokyo, 25 January.

Special Lectures

- 1996 現代キリスト教の意義 [The significance of Christianity today], Seinenn Kaikan, Tokyo, 29 October.
- ユングの心理学 [The psychology of C. G. Jung]. Chūnichī Bunka Sentā, Nagoya, 15 June.
- メシアンとキリスト教 [Messiaen and Christianity]. Shirakawa Hall, Mori Emiko Piano Recital, Nagoya, 23 October.
- 1997 神々の治療 [The therapy of the gods]. Nagoya, Dōhō University, 18 January.

HISAMATSU Eiji 久松英二

Essays

- 1996 「イエスの祈り」の発展史 [The history of the “Jesus Prayer”], 『エイコーン』 16:49–71.
- 静寂—古代東方修道制におけるその意義 [Quietism: Its significance in the ancient monasticism of the Eastern Church], 『アカデミア』 64:55–90.

Academic Presentations

- 1996 東方教会の静寂主義 (ヘシユカズム) [Hesychasm in the Eastern Church]. Nanzan Institute for Religion and Culture, Association of Local Scholars of Religion, 28 June.
- 東方教会静寂主義の心身技法 [Psychosomatic techniques in the Hesychasm of the Eastern Church]. Japan Catholic Theological Association, Eichi University, 24 September.

Special Lecture

- 1997 カトリックの教え—使徒信条 [Catholic teaching: The Apostles' Creed]. Japan Catholic Center, Nagoya, 6 March.

ISHIWAKI Yoshifusa 石脇慶總

Essays

- 1996 信仰における重相性 [Multidimensionality in faith], 『アカデミア』 64/9:215–28.
- 1997 神道の神学への序説 (3)—諸宗教の神学のための一試論 [Prologemonon to a Shinto theology (3): An essay in interreligious theology], 『南山神学』 20: 69–124.

Special Lectures

- 1997 進化論と最近の教会の動向 [The theory of evolution and recent trends in the church], Nunoke School of Foreign Languages, Nagoya, 6 January.
宗教における多元性と多元主義 [Pluralism and the plurality of religions], Nagoya Priests Association, February.

Academic Presentation

- 1997 小野寺功氏の「聖霊と場所—聖霊神学の基礎付け」へのコメント [Response to Onodera Isao, “Holy Spirit and *basho*: Foundation of a theology of the Holy Spirit.” Tenth Nanzan Interreligious Symposium, 25 March.

Book Review

- 1996 クラウス・リーゼンフーバー著『中世哲学の源流』 [K. Riesenhuber, *Wellsprings of medieval philosophy*], 『カトリック教育研究』 13:90–2.

Robert J. KISALA

Book

- 1997 『宗教的平和思想の研究—日本新宗教の教えと実践』 [Research on the Religious Concept of Peace: The Doctrine and Praxis of the Japanese New Religions]. (Tokyo: Shunjūsha), 317 pages.

Essays

- 1996 カトリック教会の役割と新新宗教の時代 [The role of the Catholic Church in the age of the New New Religions], 『福音と社会』 170:6–21
“Living in a Post-Aum World,” *Bulletin of the Nanzan Institute for Religion & Culture* 20: 7–18
カトリックの平和思想—史的の展開と現代的な問題意識 [The Catholic concept of Peace: Historical development and contemporary problems] 『カトリックと創価学会』, Nanzan Institute for Religion and Culture, ed. (Tokyo: Daisan bunmei-sha), 109–25.
“Japanese New Religions and the Concept of Peace,” *Research in the Social Scientific Study of Religion*, volume 7, Joanne Greer, David Moberg, Monty Lynn, eds. (Greenwich, CN: JAI Press Inc.), 145–60.

1997 “Reactions to Aum: The Revision of the Religious Corporations Law,”
Japanese Religions 22:60–74.

Articles

1996 ニューエイジ [New Age], 『日本の仏教』 [Japanese Buddhism], Nihon Bukkyō Kenkyūkai, ed. (Tokyo: Hōzōkan), 39–44.

現代社会における宗教の役割—新新宗教の実情を考慮に [Religion’s role in the contemporary world: Reflections on the situation of the New New Religions], 『日本カトリック神学会誌』 7:125–30.

Academic Presentations

1996 The Pacifist Option: A Study of Buddhist Japanese New Religions. Society for Buddhist-Christian Studies, Chicago, 27 July–3 Aug

The Fallout From Aum: New Religious Movements and Japanese Society in the Aftermath of the “Aum Affair.” Cesnur’s Tenth International Conference, Montreal, 13–16 Aug

「新宗教信者の平和主義を問う」 [Are they pacifist?: Attitudes towards peace in the New Religions]. Annual Convention of the Japanese Society for Religious Studies, Tokyo, 20–22 Sept.

Response to the panel on “International Perspectives on the Study of Japanese Religion.” American Academy of Religion Annual Convention, New Orleans, 23 Nov.

Protecting the State from Religion? Religion, Politics, and the Law after Aum. American Academy of Religion Annual Convention, New Orleans, 25 Nov.

1997 Nostradamus and the Apocalypse in Japan. Inter-religio Conference on Contemporary Millennial Movements in East and South-East Asia, Kyoto, 27–30 Jan.

Lectures and Presentations

1996 The New New Religions: Agonshū. Nineteenth Seminar for Missionaries, NCC Center for the Study of Japanese Religions, Kyoto, 13 Sept.

The Problem with Aum. Nineteenth Seminar for Missionaries, NCC Center for the Study of Japanese Religions, Kyoto, 14 Sept.

1997 Religion and Culture in Japanese Socioeconomic Development. Programme for Value and Policy Studies, University of Stellenbosch, South Africa, 19 March.

Aum Shinrikyō and the Future of Religion in Japan. Programme for Value and Policy Studies, University of Stellenbosch, South Africa, 20 March

Paul L. SWANSON

Book

- 1996 *Gishin's "Collected Teachings of the Tendai Lotus School"* (*Tendai hokke shūgishū*), BDK Tripiṭaka 97-II. Berkeley: Numata Center for Buddhist Translation and Research.

Essays

- 1997 天台大師智顛における「智障」の解釈—三諦説応用の一事例 [Chih-i's interpretation of *jñeyāvaraṇa*: An application of the threefold truth concept], 『天台大師研究』 [Studies on T'ien-t'ai Chih-i], Tendai Daishi Kenkyū Henshū Iinkai, ed. (Kyoto: Tendai Gakkai), 177–99.

“Reflections on Translating Gishin.” *Mahāpiṭaka Newsletter* New Series No. 2: 4.

- 1996 “Absolute Nothingness and Emptiness in Nishitani Keiji: An Essay from the Perspective of Classical Buddhist Thought.” *The Eastern Buddhist* 29/1: 99–108.

現実肯定でいいのか [Is it desirable to affirm things just as they are?], 特集・日本人に宗教はあるか. 季刊仏教 35/4: 2–6.

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常行三昧と『般舟三昧経』—ある翻訳家の見た智顛の聖典使用 [The *Pratyutpanna-samādhi-sūtra* and the Constantly-Walking Samādhi: A translator's look at Chih-i's use of scripture]. In 『大乘の至極—浄土真宗』 [Jōdo Shinshū: The Ultimate Teaching of the Great Vehicle] (Kyoto: Otani University Shin Buddhist Comprehensive Research Institute), 176–88.

Translation

- 1996 “Summary of the Shinto Position by Secretary-General Okamoto Kenji,” *Bulletin of the Nanzan Institute for Religion and Culture* 20: 11–13.

Academic Presentation

- 1997 “Apocryphal Texts in Chinese Buddhism: T'ien-t'ai Chih-i's Use of Apocryphal Scriptures.” The Leiden Conference on Canonization and Decanonization, Leiden, 9–10 January.

Guest Seminar

- 1997 Seminar on the *Mo-ho chih-kuan*. Leiden University, 13–18 January.

Book Reviews

1996 *Waratai Shintō*, by Mark Teeuwen. *Japanese Journal of Religious Studies* 23/3–4: 467–8.

Kashiwahara Yusen and Sonoda Koyu, ed., *Shapers of Japanese Buddhism*, *The Japan Christian Review* 62: 127–8.

Lectures

1997 宗教情報の収集, 提供および相談等に関する調査研究 [Report on the gathering and offering of information and counseling with regard to religion]. 文化庁文化庁宗務課 (Japan Ministry of Cultural Affairs, Office of Religious Affairs), 19 March.

1996 日本の校庭から, アメリカの校庭から. Lecture series on the problem of *ijime* (bullying) in Japanese schools, sponsored by the Kasugai JCs, 30 August; same topic, Takakura Elementary School PTA, 2 November.

TORISU Yoshifumi 鳥巢義文

Essays

1996 対話とキリストへの告白 [Dialogue and confession of faith], 『日本カトリック神学会誌』7:14–35.

エイレナイオス [Irenaeus], 『新カトリック大事典』, vol 1:736–7.

1997 コーランのイエス像 [The image of Jesus in the *Koran*] 『南山神学』20:25–41.

UMEZAWA Yumiko 梅澤弓子

Essay

1996 実体主義から「事」へ——現代神学の枠組みに関する一考察 [From substances to things: Reflections on the parameters of theology today], 『研究所報』 (Nanzan Institute for Religion & Culture) 6:20–30.

Academic Presentations

1996 神学のパラダイムチェンジに向けて——後期西田にその手掛かりを探る [The paradigm shift in theology today: Looking for clues in the later Nishida]. Tōkai Branch of the Society for Comparative Thought, Nagoya, 13 July. Resume in 『比較 思想研究』23.

現代神学と逆対応 [Contemporary theology and inverse correlation]. Japan-China Society for Philosophical Exchange, Beijing, 31 July.

WATANABE Manabu 渡邊 学

Essay

1996 サリン攻撃の後で—オウム真理教と日本人 [After the Sarin Attack: Aum Shinrikyō and the Japanese]. 『研究所報』 (Nanzan Institute for Religion & Culture) 6:3–19.

Academic Presentations

1996 After the Sarin Attack: Aum Shinrikyō and the Japanese. International Association for Asian Philosophy and Religion, Taipei, 31 May.

Reaction to the Aum Affair: The Rise of the “Anti-cult” Movement in Japan. American Academy of Religion, New Orleans, 25 November.