Summary

Christian Symbolism and its Iconography (3)
B. Love as a Concept of Relationship

Yu Sugise

Love exists between I and Thou; it grows out of relationships. Therefore a psychological, medical, or ideological analysis of love proves insufficient. Love must be alive and active in *tria* (three-pole structure): Love itself, lover and beloved. Love lives in the tension between Love itself, the lover and the beloved. This dynamic relationship is a continuous struggle for God (Love), self-ego, or thou-ego as well as being a union that overcomes the *tria* in *hic et nunc*.

Each person, each culture has a different understanding of *tria* and grows up with a different tradition concerning it. The social structure of a country reflects the human relationships in the culture and the understanding of *tria*. Thus quite different aspects of love appear as cultural phenomena.

—— Contents ——

1. Various namings of love
2. Criticism against Andres Nygren's *Agape and Eros*
3. Preliminary study (1)

   —— Cultural patterns of the concept of love and its implications

    a) Japanese love (familiarity) —— antithesis; exclusion, hatred
    b) Chinese love (Jin; ethics) ———   〃   ; rudeness, inertia
    c) Buddhist love (Jihi; mercy) ——   〃   ; attachment, lust
    d) Greek love (Eros) —————   〃   ; death (thanatos)
    e) Biblical love (Agape) ————   〃   ; sin (hamartia)

4. Preliminary study (2)

—— Ambivalence of love ——

    a) "should" and "will" in love
    b) recognition and love
          from recognition to love, or from love to recognition?
    c) experience and speculation in love
    d) crystallization and idolozation in love
    e) inclusion and exclusion in love
    f) individuality and generality in love
    g) egoism and altruism in love
    h) existential solitude and personal love

— to be continued —

Summary

The Structure and Theme of Ps.84

Ken Ii

By the Morae Counting Method which D. L. Christensen proposed in *JBL* 104(1985) and *ZAW* 97(1985), I divide Ps.84 into four strophes; vv.2-3, vv.4-6, vv.7-10, and vv.11-13, and analize the cohesion between these four strophes.

A change of objects occurs in str.I ; the Temple as the house where JHWH lives becomes the court of JHWH where every pilgrim can enter, which in turn becomes *'ēl -haj* where every one can "sing for joy." This shows the Psalmist, tried to make the visible Temple universal.

We find this universalizing structure in the cohesion of the first three strophes. The Psalmist sees the Temple itself in str.I, the environs of the Temple in str.II, and the way to the Temple in str.III. In this process, he expands his field of view, and universalizes his concern about the Temple.

Str.IV summarizes his thoughts about the Temple. V.11 and v.13 have an antithetical relation: while in v.11 the psalmist tells of the happiness of staying in the Temple, in v.13 "happy is the man who trusts in JHWH." In this way the Temple gradually turns into a metaphor for faith in JHWH.

Summary

Joint Creation: Keshitsubu Fujin (Posutomani)
by Yamada Kōsaku and Kitahara Hakushu

Miyuki Dohi

Yamada Kōsaku was bone on June 19, 1886 (the 19th year of the Meiji Period). So this year is his one hundred year anniversary. He was a great star who built up the beginning of Western music in Japan. He led the music world through three eras: Meiji, Taisho and early Showa.

Kitahara Hakushu was bone on January 25, 1885 (the 18th year of the Meiji Period). A poet, he was one of the brightest stars of modern Japan.

For the great Japanese ballade, *Keshitsubu Fujin (Posutomani)* Hakushu wrote the poem based on a fairy tale and Kōsaku composed the music.

In a study of the ballad, I disclose both Kōsaku's dream of youth and Hakushu's innocent mind, also seen in his nursery songs and stories.

Summary

Anxiety due to Object Loss and
Emotional Object Constancy

Keizo Kitamura

This article reports the case of a child who refused to go to school. She came to a residential treatment clinic at the age of 9 years 3 months. Over a period of 2 years, she was treated with play therapy and her mother was treated with counseling.

In this case, we found the following:

1. Her refusal to go to school resulted after her mother and the father got divorsed, actualizing an internal sense of loss that had existed in the mother for a long time.

2. Her emotinal object constancy was unstable, because since her infancy, she had often experienced anxiety of object loss.

3. Her unstable object constancy began to heal when her mother started to provide for her actively.

4. But in puberty her emotional object constancy grew worse again, because her mother had not finished dealing with her own emotional loss.

Summary

On the Problem of the DARK FIGURE

Naoyuki Murakami

The problem of the 'dark figure' —— the unrecorded percentage of the events being studied —— is not unique to the study of the social problems: however, it takes on particular significance because the volume of crime, delinquency, suicide and mental desease etc. is itself interesting both to the general public and to the student of the social problems.

In this essay, we will examine the various view-points concerning the problem of the 'dark figure'.