

Chuichi Fukaya — Opening Words: Report "Refuting an Increase in Nuclear Plant-related Cancer"

At any given time, more than twenty nuclear submarines are submerged somewhere in the world. That is, the face-off of nuclear submarines carrying nuclear warheads continues even now. When we debate on whether to allow or eliminate nuclear power, we need to problematize both civil and military uses of nuclear reactors. And if we are to call for the elimination of nuclear power, we need first to accomplish the end of ethnic and international disputes that account for the fundamental cause of the standoff between nuclear-armed submarines. And in order to achieve such ends, we need to provide an inexpensive and stable source of energy for all people of the world so that they may live their lives in health and with cultural stability. The root cause of conflict, present and past and throughout the world, is found in competition for sources of energy, and if we continue our conversation with concerns for our own country, of "whether we have enough electric power to last through the summer," we will not make any progress towards the end of the standoff we see today in this world.

Ichiro Soda — Histories of the Tenrikyo Mission (20) Tenrikyo in Ko-shin-etsu Areas

I will speak about missionary work in Yamanashi, Nagano, and Niigata.

The Yamana affiliates from Shizuoka Prefecture spread to Yamanashi, and these became the Kofu Grand Church. From there, the faith spread to Nagano Prefecture's Suwa, Matsumoto, and Nagano City, as well as to Tokamachi in Niigata Prefecture. We speak of these three prefectures as Ko-shin-etsu, but the mission did indeed spread in this order, from Ko to Shin, and then to Etsu.

The mission in Nagano Prefecture came from its adjacent and nearby prefectures. In general, the faith came to Nagano Prefecture much later than its adjacent areas, and the faith entered from areas such as Shizuoka, Yamanashi, Gifu, Saitama, Tokyo, and Tochigi where the faith came earlier. We can attribute this trend to the Home Ministry Instruction.

The source of the mission in the case of Niigata Prefecture is a little bit more complex in comparison to the other two prefectures. In terms of grand church affiliation, there are Koto, Niigata, Hokuyo, Kashima, and Kofu, and these make up 80% of the total churches in the prefecture.

The Niigata Grand Church began particularly at an early stage, when Chusaburo Koda, who lived near the Residence, conveyed the faith to Niigata in 1882 when he came to the prefecture serving as an instructor in agricultural technology. Koda returned to Nara the following year, but the people who received his guidance eventually formed the Niigata Grand Church. Also, the Koto and Hokuyo Grand Churches trace their missionary roots to Nagoya, and therefore, these constitute one lineage.

Koji Fukaya — A Growth of Faith through Ofudesaki (16) Part III: 49-67

Ofudesaki uses the word "useful timber" (Yoboku) as a metaphor to express those who are useful for God's construction of the joyous world, or performers of the service (especially the Kagura Service) to recreate the world by that Service. However, it is not easy for people to understand God's intention. That is to say, they are not "straight" as a timber. God says, "Step by step, I have gathered many trees, but there is none yet that is useful timber" (3:49), "Though I have gathered many and varied trees, those bent or crooked are of no use" (3:50).

Also, as I said before, "central pillar" (Shinbashira) is a metaphor to express the person who plays the central role in the

world that God desires. God, saying "Sweeping the innermost heart of everyone in the world, God is hastening to show the central pillar," repeatedly urges people to understand God's intention to settle that person.

Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (8) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association [8]

5) Lessons Learned from Six Years of Experience

i) Through the school newsletter *Nikoniko*

During my six years of tenure, I published the school newsletter *Nikoniko* 34 times a year. Paper size was an A4 sheet, printed on both sides, and the contents included an explanation of the "Three Promises" of the school's educational policy, announcements of school events, etymology and rules of Japanese words, and poems of Japan's four seasons. When the children's class behavior was unacceptable (classroom chatting and forgotten items), I also chastised them in the newsletter. I will outline two results gained through reading aloud the school newsletter to the children.

First, on occasions such as school presentations, parent-teacher conference, and holidays, parents were able to receive timely updates of school's activities. As the case with French society as a whole, many of the mothers of the students worked full time. There were also cases where divorce led to mother and children living in different homes. Given such conditions, the parents who lacked sufficient time to interact with their children were able to receive necessary updates from the school through the newsletters.

Second, the children and their parents looked forward to seeing their writings or their friends' writings on the back page of the newsletter, and thus, they began to cheerfully read the newsletter, appropriate to its title of *nikoniko* (smilingly). All kanji had phonetic guides, and thus, the newsletter earned a wide readership from small children to adult class students, and became a popular item for our school.

Masanobu Yamada — New Religion's Missions in Brazil (4) Transformation of Christianity [1]

While we speak of Catholicism in one word, there are many varieties of worship practice. There is a general impression that Brazilians are very devout people, but such followers only account for 30% of the total population. These people are called *praticante* and, in most cases, they have studied the Bible from a young age at church, and practice a faith heavily reliant on doctrinal vocabulary. They are the byproducts of Romanization that swept the Catholic Church after the nineteenth century and represent a relatively recent phenomenon in Brazilian Christian history. In contrast, folk Catholicism known for religious practice driven by the masses is an old phenomenon. These are practiced even today, not only in rural areas, but also in peripheral areas of metropolitan regions, and are based on ritualistic and emotional forms of religious practice. Romanization sought to eliminate popular pilgrimages and the Festa Junina (June Festival) on grounds that these were superstitious. However, as seen in the expression "funeral follower," the existence of conventional Catholics demonstrates that Romanization of Catholics has not proceeded fully.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (20) Between the Dead and the Alive [1]

Human death achieves social meaning through funeral rites. The family of the dead bid their farewell with the dead and gain condolence and a power to continue life through the holding of

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the funeral service. Funeral format and content vary from social background and religious beliefs. In Buddhism, death is regarded as an opportunity to think about the origin of life, and is deemed as one of life's most important ritual, as sorrow is expressed for the dead and they are sent to the eternal world.

Kensaburo Matsuda — Regarding “Delving Deep Into the Gap of the Folds” (10) “Into the Gap of the Folds . . .” [10]

The sixteenth to eighteenth century music of Bach, Mozart, and Beethoven sought to inherit the function that mythology almost abandoned during this time. Levi-Strauss confirms this function in the theme of “abandoning of love” found repeatedly in the four-part epic opera, *Der Ring des Nibelungen* (The Ring of the Nibelung), by Wagner in the nineteenth century. The triple repetition of this theme represents a quest for the “unchanging.” The gold lying in the Rhine’s abyss; the sword, pierced on wood, representing life and the universe; and Brünnhilde, daughter of Wōtan, the king of the gods: all these elements are, in essence, identical, and here, we can witness the “unchanging” as found in the theme of the “abandoning of love.” This is a representation of the structuralist approach and its logical consequence. However, can we retrace its meaning to the owners and myths inherited by the music of Bach and others? In the next article, I will provide the first-hand account (mythical identity of identical twins, cleft lip, and breech birthchild) given by Arriaga, a sixteenth century missionary.

Saburo Yagi — The Path Towards Normalization (18) Urban Design for Social Welfare [5]

In its wider meaning, Barrier Free addresses those who are impaired in their access to society, such as those in wheelchairs and the elderly. And in its narrow definition, it points to policies seeking to eliminate physical and emotional obstruction that impede the lives of those with disabilities, as they seek to participate in societal lifestyles; it also refers to conditions that have eliminated such obstructions.

Universal design points to the design of facilities, manufactured goods, and data that can be utilized by anyone regardless of differences in culture, language, and nationality, as well as differences in age, gender, disabilities, and talent.

Universal design was advocated by Ronald L. Mace of North Carolina State University. In 1985, he announced it as a developed form of Barrier Free principles and noted that its fundamental concept was to “design things that can be utilized by the greatest number of people.” It differs from Barrier Free to the extent that it is not limited to people with disabilities as a concern for its design.

Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (6) Toys [3]

The Chinese toys in our collection are made of various materials. In this article, I would like to introduce toys made from cast-off shells of cicadas as well as those made from rice flour. The former is a doll known as *maohou* (small monkey), made by placing cicada’s shells in various parts of a *xinyi* (buds of Magnolia kobus, lily magnolia, and white-blossom magnolia). Both the *xinyi* and cicada shells are ingredients of Chinese medicine.

The latter are *mianren*, or toys crafted from rice flour. These are detailed handicraft made from doughs of rice cake flour, but wheat flour may also be used instead. There were once sold at temple fairs, where exhibits were set up to show how they were made. There are traces of fingerprints on the *mianren*, leading us to believe that these were kneaded by hand.

第4回「宗教と環境」研究会を開催（5月11日）

佐藤孝則

第4回のテーマは「災害復興支援と宗教者の役割」で、最初に「宗教的利他主義と災害復興」と題して、大阪大学の稲場圭信准教授に発表していただいた。とくに宗教団体、宗教者の災害救援活動の実態が紹介され、ソーシャル・キャピタルとしての宗教、宗教の社会貢献など宗教的理念に基づく利他主義についての研究成果が報告された。また、宗教の社会貢献を「宗教者、宗教団体、あるいは宗教と関連する文化や思想などが、社会の様々な領域における問題の解決に寄与したり、人々の生活の質の維持・向上に寄与したりすること」と定義した。



一方、おやさと研究所からは岡田正彦兼任研究員（天理大学教授）が「災害復興支援と天理教」と題して発表した。

第5回「宗教と環境」研究会を開催（7月11日）

佐藤孝則

第5回のテーマは「途上国への環境保全支援と宗教者の役割」で、最初に「コンゴ共和国 マルミミゾウの畑荒らし問題解決への挑戦」と題して、コンゴ共和国在住でアフリカ学会会員の萩原幹子氏に発表していただいた。もともとコンゴの人たちにとって野生動物は“食べる対象”だったが、国立公園の枠が拡大され、公園内のゾウやゴリラなど野生動物の保護政策が厳しくなると、食べることもできず、畑がゾウなどに荒らされることへの不満が出てきた。そこで、萩原氏はゾウが忌避する防護策を研究し、その成果を報告していただいた。

一方、おやさと研究所からは森洋明研究員が「天理教のアフリカ伝道における環境問題への取り組みを通じて」と題して発表した。



**『グローバル天理』
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これまで出版された『グローバル天理』の合本を頒布しています。これは2000年から2011年までの各1年分（12号分）を1冊にまとめ、簡易製本したものです（頒価は200円）。

公開教学講座の会場と、研究所事務室のみで取り扱っていますので、お求め下さい。郵送による頒布はお断りしております。お問い合わせは郵便かFAX、もしくはメールにてお願いします。