

Chuichi Fukaya — Opening Words: Employment Ice Age . . . ?

I feel that many of today's Japanese youth are too passive about their attitude towards employment. On the other hand, those who are hiring have an extremely high level of expectation that take no account of the perspective of the student, who has not yet even been employed, and simply concludes that "there was no one worth hiring." The thirty-fifth President of the United States, John F. Kennedy, said the following memorable words in his inauguration speech: "And so, my fellow Americans,¹ ask not what your country² can do for You; ask what you can do for your country. My fellow citizens³ of the world, ask not what America⁴ will do for you, but what together we can do for the freedom⁵ of man." Replace the underlined words with the following words: 1 Students, 2 Corporation, 3 Employers, 4 Employees, 5 happiness. The resulting sentence is something that I would like both the job-searching students and their parents, as well as the employers, to read and take to heart.

Furthermore, Tenrikyo's Oyasama has taught us that "Work (hataraku) makes those close to you comfortable; for that, it is called hataraku (hata: those nearby, raku: comfortable)." It is not to find joy by making oneself comfortable; rather, human being's ideal existence is to bring comfort to others and thus have joy. If both the employers and perspective employees are able to undergo the process of job-searching with such an attitude, I feel that we can make a step forward in the path towards the world of joyous life. In order to do so, those of the Path must first demonstrate a model of how to "bring comfort to those around us."

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (24) Historical Resources of the Manchurian Mission [8]

In August 1926, when the second Shinbashira, Shozen Nakayama, toured China and the Korean peninsula and visited the Mukden Administrative Office, he was received by Hiroshi Udono and several other members of the board of directors. Also, when the party was to return to Japan in early September, they traveled to Andong to see the party off.

In January of 1927, the head minister of Nagasaki Branch Church, to which he belonged, was dismissed and a decision was made to appoint Udono to the post. Thus, after performing the Spring Grand Service of the Changshun Church and Missionary Administrative Office in April (sic) of the same year, he returned to Japan and received the appointment in November of the same year.

Ichiro Soda — Histories of the Tenrikyo Mission (2) Era of Oyasama's Divine Model

Based on a reading of the *Life of Oyasama: Manuscript Edition*, I will reflect upon missionary work during the era of Oyasama's Divine Model. Since the founding of the faith, Oyasama gave to the poor. Later, the Grant of Safe Childbirth became widely known, and those who heard the rumor came to Oyasama to ask for salvation.

Oyasama Herself did not go to those who needed salvation; rather, they came to the Residence. They were drawn by the genuine quality of the fragrance. This is truly a case of "nioigake" (sprinkling fragrance).

The number of followers grew during the 1860s in the Nara area, and later, followers came from Osaka and Kyoto. Crossing a low-lying mountain range from Nara, one lands in Osaka. After 1878, followers appeared in many towns and villages across Osaka.

Tokichi Izumita, who took up the faith relatively early in Osaka, heeded the teachings of a thing lent, and as appreciation for salvation of his illness, guided many people to the faith. The subsequent growth of the Path in Osaka can be attributed in large part to the missionary work of Tokichi Izumita.

Kensaburo Matsuda — Regarding "Delving Deep Into the Gap of the Folds" (1) The gap of folds: Its tinder [1]

As an entry into the theme of "Regarding the 'Gap of the Folds,'" I will first examine a section of "Eden no sono no taishu bungaku" (Mass literature as Garden of Eden), a short essay by Shin-ichi Nakazawa, a scholar of religious studies. He argues that the essence of religion—the essence of the sacrality that forms its root—can be found in those things lying in the roadside, things which do not earn the praise of the world's opinion leaders; it is like mass literature as opposed to pure literature. A representative case—covered in the fieldwork portrayed by "Himegimi izuko ni orasuka" (Princess, where are you?) by Futaro Yamada—can be found in the formation of alterations to the Roman orthodox doctrine in the Kakure-kirishitan (hidden Christian). This

is nothing but a case of the rules of mythical logic—an intentional product of a subject-less reversal. One kirishitan confessed, "All of us present are of the same mind as You." However, in a refining process that spanned two centuries and several decades, the phrase "same" is transformed in a surprising way to become "Your lord's sacrifice as well as the twelve disciples and the Resurrection are completely chaotic."

In this example, I want to confirm it as tinder to the "gap of the folds."

Masahiko Okada — "Human Being" and "Religion" in the Contemporary World (1) Who Am "I"? : Human Existence and the World of Meaning

Who is this "I"?

Human beings are placed in an existential condition where they cannot see what lies even a split-second ahead in the future. For such reasons of uncertainty, they are granted a freedom open to the world and yet also inevitably face an uncertainty that cannot be avoided. This is the reason why human existence requires an expansive structure of meaning that includes religion. However, the world of meaning for contemporary humans is undergoing an unprecedented dissociation from direct lived experience, and people are gaining a "more actual" sense of reality from simulations rather than their immediate experience. In such "world," how can "religion" claim significance for its existence?

Taking as a pivotal axis the fundamental transformation of the long-established worldview and human perspective characteristic of the modern and contemporary world, I will introduce a wide variety of theories and perspectives that debate the nature of the contemporary society, and reflect upon existential condition of the contemporary being, that is, upon myself as a being living "here" and "now," and thus probe what it means to believe and live in today's world.

Akihiro Inoue — Hawaiians and Christianity: An Ethnography of Culture and Faith (35) Can Christian Followers Perform the Hula?

Since the Hawaiian Renaissance that began in the 1970s, the hula has gained stature as the symbol of Hawaiian culture, and from the late 1980s to early 1990s, Hawaiian Christians sought to adopt it into its church activities as a way to express their unique faith. However, the methods of adopting the hula varied among the Hawaiian Congregational churches, and the attitudes about "a hula that could be performed by Christians" also vary among the Hawaiian followers. Here, I will utilize the data from my interviews to introduce their various interpretations and attitudes about the hula.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (2) An Introduction

Death in its many forms is inevitably related to "life" and "ways of life" of people, and the reality of death remains to those who were left behind, those who are still alive. It is important for us to share and learn from the reality of death as a phenomenon that is thrust upon us as a reality of life. In particular, when our interest gravitates to the issue of the meaning of "unexplainable death," we can come to understand that there is no "meaningless death" or "meaningless life"; thus, it is human nature to face up to the theme of life and death.

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (30) Ex-Voto and Persecution in Nigeria

When Catholics are saved from their illnesses or experience a blessing, they express their joy by dedicating something called ex-voto, by carving words of appreciation to God and of prayers on marble or other stones and placing it on the walls of the city, worship halls of a church, or in its own dedicated chapel. There are walls covered entirely with ex-voto carved in such way. When one's prayers are fulfilled and blessings received, some also carve an illustration of the part of the body that was ill. When I came to Italy and visited a church, I was puzzled by the many decorations at the corner of the church, some with the shape of hearts, feet, and hands.

Juri Kaneko — Contemporary Gender Theories (18) Home Care Nurses and the Rights Agreement for Domestic Workers

In June of 2011, in its 100th Session, the International Labour Organization (ILO) adopted the "Decent Work for Domestic Workers (No. 189)." This is a first labor standard to define appropriate working

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教祖のご在世当時、道の先人たちは教祖から直接聞いたお言葉をしっかりと心に治め、生涯、自ら信仰を生きる心の指針としました。そうした教祖の逸話は、世代を超えて語り伝えられ、お道の信仰の支えになっています。

この公開教学講座では、『稿本天理教教祖伝逸話篇』においての教祖の逸話を手がかりとして、お道の信仰の世界の一端を明らかにしたいと思います。

本講座は、平成24年および平成25年の2カ年間、4月から11月(7月を除く)の毎月25日、午後1時から2時45分にかけて、道友社6階ホールで開催を予定しています。

平成24年度については、以下の内容で実施いたします。

4月25日(水)	7	「真心の御供」	深谷忠一
5月25日(金)	25	「七十五日の断食」	堀内みどり
6月25日(月)	10	「えらい遠廻りをして」	澤井義次
8月25日(土)	2	「お言葉のある毎に」	幡鎌一弘
9月25日(火)	11	「神が引き寄せた」	八木三郎
10月25日(木)	31	「天の定規」	澤井義則
11月25日(日)	22	「おふでさき御執筆」	安井幹夫

連載執筆のねらい

「襲のあわいに深く入り込んでいって…」をめぐって

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メルロ＝ポンティを述懐して、鷲田清一は、その「精密な思考、高度に研ぎ澄まされた思考が哲学の最初の魅力なのだが…」という。そして、ことばをつぐ。

…どこか言いようのない寂しさ、あるいは控えめに滲みでてくる断念のようなものがその文章から感じられないような哲学というものも、信用できないというところが哲学にはある。

メルロ＝ポンティ自身、同様の言辞をものしている。

<明証性>に対する眼と、<両義性>に対する感覚…もつとも、…両義性を受動的に受け取るだけであれば、その両義性は<あいまい>と呼ばれる。しかし、もつとも偉大な人たちにあっては、両義性は主題となるのであり、確実性をおびやかすどころか、その確立に寄与する。

いささか情緒過多とおもえましょう、鷲田のさきのことばの鋭く錘鉛し、永遠に失われたものでもあるかのように、いやむしろ、それとして屹立するところである。そう、「襲のあわいに深く入り込んでいって…」とよりいいようなない竟位——遙けくも望んでみたいではないか、その可能はともかく、幾重もの意味でわれを忘れて…

現代世界に生きる「人間」と「宗教」

岡田正彦

「われ」とは何者か。

一瞬先も見通すことのできない存在状況に置かれた人間は、その不確定性の故に世界に開かれた自由を享受するとともに、反面逃れがたい不安に直面せざるを得ない存在でもある。ここに人間という存在が、宗教をふくむ広大な意味体系を必要とす

る理由がある。

しかし、現代における人間の意味世界は、かつてないほどに直接的な現実経験と乖離し、人々は直接の体験よりもシミュレーションのなかに、より「現実的」なりアリティを感じるようになってきている。このような「世界」のなかで、「宗教」はいかなる存在意義を主張できるのか。

近・現代の世界に特徴的な旧来の世界像や人間観の根本的な転換を基軸にしながら、現代社会を論じる多彩な理論や視座を広く紹介し、現代に生きる人間の存在状況、すなわち「いま」・「ここ」に生きている自分自身について考え、今日の世界において何かを信じて生きることの意味について探求したい。

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conditions for domestic workers, who had not been recognized until now as “workers.” They were prone to receive scant attention because their workplace was in the private household, they were often made of migrant workers, and domestic work was regarded as merely an extension of “women’s work.” For such reason, the rights of domestic workers were often violated, and there were many complaints of lack of day off, failure to compensate for work, harassment, and sexual violence. Under the provisions of the EPA, Japan has begun to accept candidates for nurses and homecare providers from Indonesia and the Philippines; yet, in regard to migrant domestic workers, the situation in Japan is in condition of isolation from the rest of the world. The reality of the labor conditions for Japan’s homecare nurses may be in violation of the terms outlined by Standard No. 189.

Mari Namba — Tenri and Sports (21) Tenri Sports Symposium [11]

Discussion was held, with Aya Nakanishi added to the individual panels. The summary is as below:

Don’t wait for help from others; rather, take initiative to act on your own. An appeal can be made to society in general if both those with disabilities and those without disabilities take action on their own. Life’s joys and calling can be found by connecting with society through sports. Sports can become the bridge to join those with disabilities to the Japanese society, which continues to have many barriers. Thus, the future can be shaped.

グローバル天理

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