

Chuichi Fukaya — Opening Words: Towards A Gun-less Society

The United States is a gun society that is said to have roughly 270 million firearms in the country today. Every year, there are many suicides involving guns, as well as random shootings, mistaken shootings, and personal disputes erupting into shooting attacks. The number of gun victims exceeds the number of victims in fatal car accidents. Switzerland is also becoming a gun society even more so than the United States. Within the universal conscription system, young men continue to possess firearms after their discharge, and there are a growing number of suicides and crimes involving their standard issue firearm. Gun advocates argue that "Citizens who uphold the law and possess legal firearms also prevent crimes." But if nobody possessed guns in the first place, there would be no gun-related suicides, random shootings, mistaken shootings, and shooting attacks. It is important to change the minds of those people who believe that a society without guns is impossible. However, if we can demonstrate a model where a society without guns is safer than a gun society, we may be able to take the first steps toward gun control and elimination. In our household, we have eliminated anything related to firearms. I sincerely believe that it begins in the families of the faithful.

Mikio Yasui — Short History of Tenrikyo Theology (74) Ieki Manuscripts [3]

In the sermons that I have introduced here, including "A story about New Years," "Elimination of sins," "Who will pay this loan?" we can catch a glimpse of how the faithful sought to convey the teachings in between the existing customs and philosophy. One reason may be the influence of being affiliated to the Shinto Honkyoku.

Ichiro Soda — Histories of the Tenrikyo Mission (21) Tenrikyo in the Hokuriku Area

I will write about the Tenrikyo mission in the three prefectures of Fukui, Ishikawa, and Toyama. Most of the mission reaching these three prefectures of the Hokuriku region came through Kyoto. During its fraternity years, Kawaramachi Grand Church was known as Shidokai. In 1886, the service for rain held in Shimogamo enabled Shidokai to spread to Ohara and then to the Kosei region of Shiga Prefecture and to Wakasa of Fukui Prefecture.

Among the churches that traces its roots to this line of growth is today's Obama Branch Church and Koshinokuni Grand Church. Koshinokuni Grand Church expanded its mission to Noto of Ishikawa Prefecture, which led to the founding of Kashima Grand Church. Koshinokuni Grand Church has churches in Fukui, Ishikawa, Toyama, and Nagano while Kashima Grand Church has many of its churches in Ishikawa, Toyama, and Niigata.

Also, from Kyoto, in addition to the Shidokai, the Tenryu Fraternity (Koriyama Grand Church) spread its mission to Fukui Prefecture. Juzaemon Sawada, a Tenryu Fraternity missionary living in Shirakawa of Kyoto, upon urging from a stone mason visiting Kyoto from Wakasa, arrived in Wakasa in 1888 to do missionary work. He acquired followers while engaging in salvation work in the vicinity of the stone mason's home village, and this led to the founding of Hokuriku Grand Church.

Sawada relinquished this mission to his close followers, and journeyed towards Maizuru in search for a place to begin a new mission.

Currently, Tenrikyo in Fukui, Ishikawa, and Toyama are extensions of these two lines of missionary endeavors originating in Kyoto.

Koji Fukaya — A Growth of Faith through Ofudesaki (17)

Part III:68-72

Ofudesaki says, "Even until now, there have been teachings, ethical and ancient, but there has been no one who knows the origin (69)." In the original Japanese text, "ethical and ancient teachings" refer to "Shingaku" (literally "heart leaning") and "Koki" (literally "old sayings"). Shingaku is a Japanese religious and ethical movement founded by Ishida Baigan and further developed by his disciples. It emphasizes a frugal life, diligence, faith to gods, and honesty. It can provide hints for an ideal life style even to our society.

However, these ethical virtues are not the prime goal of life that Ofudesaki wants to convey to the people. What Ofudesaki emphasizes is a life rooted in the origin. When Oyasama met the priests of a nearby shrine in the seventh year of Meiji (1874), she said, "I wish to teach the world of things not to be found in learning, ancient things extending over nine hundred million and ninety-six thousand years." Therefore, it may be safe to say that to have people fully understand the truth of the origin is the prime goal of Ofudesaki and Oyasama's life.

Hisayo Tanaka — Japanese Language Education for Japanese Children Growing Up in France (9) Approach to Japanese Language Classes for Children at the Tenri Franco-Japanese Cultural Association [9]

Our school's calendar followed those of the schools in France with the academic year beginning in September and ending in late June. With the major holidays as breaks, the academic year was divided into three semesters. Moreover, characteristic of France, which prizes its vacations, there are rules requiring kindergarten and elementary school to have two week breaks after every eight weeks of school, and thus, there were many breaks during the school year. The issue for the school was that the school had children who commuted from beyond the boundary of Paris, from suburban towns and outlying regions. Each of these school districts (known as academy) had different days for its breaks, and the school had to secure 34 days of schooldays annually while ensuring that it would not overlap with the vacation days of its students. Also, for the classroom teachers who were required to teach the curriculum within the limited number of days, there were considerable demands and challenges. Yet, we continued with the study groups held each semester. Their professional attitude in search of a higher quality of Japanese language education, and their volunteer spirit of wanting the best for their students enabled the success of the school, and I do believe that this spirit of the "Tenri School" will continue into the future.

Masanobu Yamada — New Religion's Missions in Brazil (5) Transformation of Christianity [2]

Since the latter half of 1990s, Catholicism in Brazil, once thought to be in steep decline, experienced a revival. There were priests, such as former physical education teacher Marcelo Hossi, who were able to amass tens of thousands of followers for their services. Unlike services held in churches of impressive architecture, these meetings were held in temporary prayer halls built from unused factories, and the services were held in joyful atmosphere with songs and dancing. Such style of worship is known as "carismático" in Brazil. Among the Christian Trinity, the Holy Spirit acts upon the followers and enables an experience of "spiritual baptism." Such service has common elements to the religious practice of the Pentecostal churches. This movement migrated to Brazil in the 1960s, but it did not have the official sanction of the country's Catholic Church. Lay members held the initiative for such movements, and these were prone to separation from the church. Only after the National Conference of Bishops of Brazil officially sanctioned the movement in 1994 did it expand widely.

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第 50 回社会福祉セミナーに参加

八木三郎

7月25日～26日、財団法人鉄道弘済会主催の社会福祉セミナーに参加した。このセミナーは、一人ひとりが尊厳ある存在として共に支えあいながら生きる共生社会への道筋を明らかにするとともに、その共生社会実現に貢献する社会福祉のあり方を考える機会の一つとして毎年開催されている。

今年は50回目という節目を迎える大会となり、テーマは、「東日本大震災の教訓と社会福祉—“まち”づくりのための課題と展望—」であった。現在のわが国は、超高齢・少子化、そして人口減少社会と呼ばれる時代となっている。そうしたなかで、人間の尊厳を侵襲しない、将来にわたって「安心」、「安全」を実感できる持続可能な社会づくりを目指して活発に論議がなされる昨今である。特に2011年の東日本大震災は、未曾有かつ衝撃的な災害となり、わが国の様々な社会システムの改変を余儀なくされる出来事となった。

本セミナーでは、その大震災をテーマとして、お互いに自分らしさを失うことなく「安心」、「安全」を実感できる「暮らし」をデザインし、その作業過程において社会福祉の立場で何を提言し社会に訴えるのか、またそのためにはどうあれば良いのか等「支援のあり方」を明確化する、構想し直す機会の一つとして開催された。加えて、今の時代に生きる人々の「主体形成」の視座を堅持しつつ、互いに「心をとめて」、「心に寄り添って」営む暮らしの場の再生を図る戦略について考える機会となった。

1日目は、聖学院大学全学教授の姜尚中氏による「ポスト3・11を超克するための視座」と題しての講演があり、その後「“まち”づくりから見える新たな福祉社会・人間の尊厳を侵襲しない支援システムとは」のテーマのもとにシンポジウムが行われた。2日目は、午前中は各分科会、午後からは哲学者・大谷大学教授・前大阪大学総長の鷲田清一氏による「しんがりの思想

—いま、わたしたちが具えなければならないもの—」と題して記念講演が行われた。

2日間にわたって、社会福祉の制度や実践の根源的なあり方の見直しを図ることの必要性を「共有」しながら、東日本大震災を教訓として、人間の尊厳を侵襲しない“まち”づくりについて熱心な議論が交わされた。

(From page 11)

Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (21) Between the Dead and the Living [2]

Each society possesses what could be called its own "culture of death." Medical anthropology makes a distinction between "culture of death" that develops around the ritual, conducted around group dynamics as it forms in relation to the society's economic structure, industrialization, and pluralization, and a "culture of death" that is conveyed in abstract ways with language as its medium.

Saburo Yagi — The Path Towards Normalization (19) Urban Design for Social Welfare [6]

The Prime Minister's Office issued the results of a 2005 survey, "What we want people to know about disabilities." From those with leg impairments, 75.2% noted their complaints that "there are very little parking spaces available for drivers with disabilities, and it is often unavailable because people without disabilities are using them."

Also, in "An Awareness Study regarding Disability Parking" held in Kumamoto, the reason for establishing these parking spaces is widely acknowledged; however, there is a wide disparity among people's interpretation for its use, and such disparity has led to confusion.

Also, there is a strong call to prevent its abuse, and the most efficient way to achieve this prevention is thought to be identifying the abusers; the results of the survey indicated a consensus towards fines to penalize people who abuse the system. However, there are also opinions that view the parking spaces as reverse discrimination, to the extent that restricting those who can use the space is unfair; thus, there is a need to discuss whether the parking spaces for those with disabilities are to be noted as "restricted" (to those with disabilities) or "preferred" (for those with disabilities).

平成 25 年度 公開教学講座開催のご案内

信仰に生きる 『逸話篇』 に学ぶ (2)

4月25日(木) 19 「子供が羽根を」	佐藤浩司 (終了)	10月25日(金) 8 「一寸身上に」	宮田 元
5月25日(土) 18 「理の歌」	岡田正彦 (終了)	11月25日(月) 5 「流れる水も同じこと」	辻井正和
6月25日(火) 21 「結構や、結構や」	佐藤孝則 (終了)		
8月25日(日) 28 「道は下から」	金子 昭		
9月25日(水) 15 「この物種は」	森 洋明		

場所：天理教道友社6階ホール

時間：13:00～14:45

*お車での来場はご遠慮下さい。

グローバル天理

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