

Chuichi Fukaya — Opening Words: *Pandora's Promise*

A movie entitled *Pandora's Promise* has become a topic of conversation. It is a film that depicts how Robert Stone, a leading advocate among American environmentalists, together with a number of opponents of nuclear power, undergoes a complete reversal in his position. This film was sponsored by Paul Allen (co-founder of Microsoft) and other investors, and thus created by those who are beyond the influence of governments and large corporation vested in nuclear power.

Why did he, undaunted by the loss of the prestige that he built up or by the enmity of anti-nuclear groups, change his views to support nuclear power? I believe that the time has come to lend our ears to the conclusions reached by these “wise men” who have risked their lives in doing so.

Mikio Yasui — Short History of Tenrikyo Theology (78) Ieki Manuscripts [7]

Here, I will examine the manuscript entitled, “March 28, 1903; Shinto Tenri branch, Ieki Fellowship, Otogoro Iwasaki.” I will look at the first section, comprised of “instruction” regarding human body parts and personal issues. One may expect a series of instructions corresponding to specific illnesses, as we see in other manuscripts; but that is not the case. There is a list of 44 categories, followed by an instruction for each of them.

Ichiro Soda — Histories of the Tenrikyo Mission (27) Tenrikyo in Hokkaido [2]

From the Meiji period on, the government was the primary force in the development of Hokkaido. As the number of people related to land development or jobs migrating to Hokkaido from the main islands increased, missionaries came with them. Also, there were a large number of Tenrikyo followers who entered Hokkaido for the purpose of land development. When Tenrikyo followers who had moved to Hokkaido heard that a Tenrikyo missionary had arrived in their area, they would visit them to listen to sermons and receive salvation prayers. On such occasions, church affiliation was not a concern.

In Hokkaido, other than the three grand churches, there are quite a few grand churches that have many churches on the island. Sumoto has the most churches. Between Iburi and Tohoku, there are more than fifty churches in Hokkaido. There are also many churches affiliated to Shikishima, Hatano, and Gimi.

These churches in Hokkaido are, for the most part, somehow related to the history of land development in Hokkaido.

Koji Fukaya — A Growth of Faith through Ofudesaki (23) Part III:118-132

Part III encourages people to pay attention to God's words rather than words of those who are in high places. Whether or not people will listen to God's words from the bottom of heart is one of the main topics of the Ofudesaki.

Then, the Ofudesaki reveals the truth of human existence in verses 125 and 126; the trees which grow in the high mountains and the low valleys are all the same; all human bodies are things lent by God. These “trees” are a metaphor to express the truth. However, the Ofudesaki also uses that metaphor to express people who convey the truth. Those people are called “useful timber” (yoboku).

Masanobu Yamada — New Religion's Missions in Brazil (11) Transformation of Christianity [8]

Kardecism is a spiritualist movement that began in France in the mid-nineteenth century and spread to Brazil not long after it began. It is a spirit possession religion and is characterized by a spiritual medium who would convey messages from the various spirits such as those of the dead and protective spirits who live in the spiritual world hidden from the daily life world in which we live. Its influence upon the Brazilian religious landscape is quite large, and it played a significant role in the acceptance of Japanese new religions. However, Brazilian spiritual movements, including the Afro-Brazilian religions, do not appear in the population data in proportion to their influence. This is because people who adhere to spiritual movements regard themselves to be Catholics, and there is a tendency to not view these practices as “religion.” This tendency can also be found among those who practice Japanese new religions as well.

Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (27) “Life” as Gift [2]

The film *Umareru* (To be born) is a documentary that depicts four couples of divergent experiences: a couple with anxiety in becoming parents, after witnessing their parent's marital strife and abuse in their childhood; a couple who lose their child on the day of the expected delivery; a couple who come to accept their life without children, after years of wishing for children; and a couple who raise a child with a disability that will not heal (Trisomy 18). The preciousness of life is conveyed through the experiences of the four couples, and the film depicts the inspiration that birth enables. Childbirth in a hospital is regarded as safe, and there is a birth method that has become accepted in Japan. But for newborns and midwives, childbirth is an endeavor where life and death are closely intertwined. In areas where childbirth in facilities is not guaranteed, there are still many deaths of the mother. A childbirth in close proximity to death lends for a serious reflection on the essence of life.

Saburo Yagi — The Path Towards Normalization (25) Urban Design for Social Welfare [12]

Local government's efforts to promote appropriate use seek to raise moral awareness and to encourage correct manners. Parking spaces for disabled are “to be created near exits to reduce the burden of mobility and to maintain safety while also allowing for ample space because the doors need to open widely to enable ease for entering and exiting the vehicle.”

However, “parking for the disabled is not limited to those who require the use of a wheelchair. It is intended for those with disabilities and those with injuries and illnesses that limit their walking abilities; those who require the use of walkers and canes, and pregnant woman who require larger space to enter and exit their vehicle.” The parking spaces, designated by the Barrier Free Law for the sake of those with wheelchairs, have expanded the scope of the enabled users, and thus introducing ambiguity over who require these spaces. In other cases, we have seen the use of “parking permit system” that specifies those who may use the space.

(3頁からの続き)

明治35年、秋田県桂城布教所(現分教会)の布教師富木礼蔵が北海道布教に旅立った。焼尻島に着き、向かいの羽幌でおたすけを始めた。やん衆の三橋清吉が入信し周辺へ噂を流してくれた。体調すぐれぬ女性たちが富木に拜んで貰って調子がよくなったと主人たちに話し、男衆も富木の話聞いた。しかし、21歳の若者の話にもっと深い教理を聞きたいと北村福治郎は秋田から先生を呼んで貰いたいと頼んだ。

富木の手紙で桂城から佐藤七左衛門がやってきた。じっくり教理を聞いた北村は入信の意志を固め、佐藤の布教応援をしながら自らもおたすけを開始した。

羽幌や近くの村に次第に広まると共に三橋らが遠別や天塩方面に布教し、天塩で入信した五十嵐多市は同志と山奥の雄信内に移り、開墾しながら全北海道への布教を開始した。

明治38年に羽幌布教所(現分教会)ができると、続いて北天塩、留萌、苫前、男能富、遠別と教会が設立されていった。現在、関係教会は北海道北部を中心に分布している。

岩手県郡山系和賀布教所の信者高橋多吉は平野栖蔵の話に発憤し明治30年、家族の反対を押し切って函館布教に出た。近くの上磯村、鶴野村に伝わり明治30年亀田布教所を設置する。

高橋は北海道伝道を志した時から函館をその場所と決めていた。若い頃北海道で生活した経験を持ち、函館が必ず発展すると信じていたので函館でも布教し、眼病おたすけをきっかけに明治33年函館に移転、同44年に北開宣教所(現分教会)と改称した。現在関係教会33カ所の内20カ所が北海道にある。

他にも阿羽系、亀岡系、小牧系、豊岡系なども北海道にたくさんさんの教会を持っているが、紙幅の関係で終わる。