

Chuichi Fukaya — Opening Words: The Olympics and the Second Shinbashira

Shozen Nakayama, the second Shinbashira, was active not only in having judo and volleyball become official sports of the Tokyo Olympics, but also in nurturing leading athletes and instructors from foreign countries for many years. And today, such efforts have become the basis for the popularity of Japan's judo in two hundred countries worldwide and the catalyst for volleyball and many other sports to become accepted as an Olympic women's sports.

The 2012 London Olympics is the first Olympic in history to see female athletes converge from all two hundred and four participating countries and participate in all competitions. Also, it was the first Olympic in which all of the men's gold medals were won by non-Japanese athletes. The wonderful result, demonstrating that "anyone can participate and anyone can become the winner," achieved by the London Olympic, permeated beyond the stadium; we pray that we will be witness to a world in which everyone can march together, shoulder to shoulder, transcending differences in gender, color of skin, religion, ethnicity, nation, philosophy, and conviction.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (31) Historical Resources of the Manchurian Mission [15]

The year 1940 began with a flourish, with over twenty people gathering together on January 3 for the grand service at the fellowship. Yoshihara's intentions for the year was to continue as before, carrying out his initial resolve, desiring nothing, and enjoying his spiritual growth while seeking further hardship. In May, he participated in the building of a shrine in Lushun, and in June and August, he traveled to Hsinking to assist in the building of a national memorial building. In September, he went to Harbin and Tenri Village, located in its vicinity, as a guide to Kikuchi, who came to visit in a missionary tour of Manchuria. With the announcement of the Religious Corporation Law, it became necessary to submit a fellowship opening application together with a permit to conduct overseas mission; thus, he returned to the Jiba in October for the Church Headquarters' Grand Service.

Ichiro Soda — Histories of the Tenrikyo Mission (9) Tenrikyo in Shikoku

There are four prefectures in Shikoku. From the perspective of missionary history, there is a clear division, where the mission in the eastern half of Tokushima and Kagawa Prefectures was led by Muya Grand Church and its affiliates while the mission in the western half of Kochi and Ehime Prefectures was led by Kochi Grand Church and its affiliates.

The basis for this development was that the mission begun by Unosuke Tosa and leading to the founding of Muya Grand Church quickly spread throughout the entire region of Tokushima Prefecture and then spread to Kagawa Prefecture, located to its north. Also, the mission from Kochi Grand Church, founded by Kikutaro Shimamura, rapidly spread throughout Kochi Prefecture and then spread to Ehime Prefecture to its north. One reason is that the faith spread quickly throughout each of the prefectures. The other reason is that the border of Kochi and Tokushima Prefectures is defined by a high-rising mountain range, and very little means for transportation, other than by foot, existed during the Meiji to Taisho periods when the faith spread quickly.

That is, the mission from Muya Grand Church, originating in Tokushima Prefecture, spread widely throughout Tokushima and Kagawa but rarely crossing over to the Kochi Prefecture; and likewise, the mission from Kochi Grand Church, driven by a strong missionary zeal, spread rapidly through Kochi and Ehime Prefectures but did not cross over to the Tokushima Prefecture side.

These are believed to be the key factors.

Koji Fukaya — A Growth of Faith through Ofudesaki (5) Ofudesaki Part 1: 7-9

Among the 7th, 8th and 9th verses, while the 7th and 9th show the process of things, which is that when God teaches the truth, the minds of people will become spirited, and then when their minds become spirited, there shall be rich harvests and prosperity everywhere. That is to say, the things that "God teaches," "people's minds become spirited," and "there shall be rich harvests and prosperity" go along in a connected way step by step. On the other

hand, verse 8 shows God's motivation to encourage the process rather than the process itself. God is in haste to save people. But if so, the term "step by step" in the 9th verse does not seem to be consistent with the expressions that show God's feelings, namely "haste" or "quickly." In sum, while God is in haste to save people, things go step by step. Why do things not go "quickly"?

Here, considering that terms of "haste," "quickly," or "step by step" are associated with a concept of time, we need to think of the manner in which we imagine time. When we think of time, we often take a concept of "line," or "timeline." According to Maki Yusuke, a Japanese sociologist, that kind of imagination of time is not universal, rather deeply connected to the specific social structure, "modernity." For example, some tribes take the concept of time that "repeats," which means that it is not "ten days" but "the same day" that repeats ten times. In that sense of time, there is no "future" that extends ahead infinitely, nor "past" that disappears and never get back. Rather, a pile of the "past" becomes the "presence" that extends a little as the "future."

From this viewpoint of time, "step by step" does not necessarily means a process that we go in a linear concept of time, but might express a way to "pile up" the events that occur in past(s), even though it does not go "quickly," which suits our sense of time that is embedded in modern society.

Midori Horiuchi — Connecting "Life": The Phenomenon of Life and Death (9) How Can We Come to Terms with Death [7]

"Preparatory education for death" is also an "education on life by reflecting on death." Rather than distancing children from the death of someone close, preparatory education for death should be held at both the family and school, as appropriate to the maturity of the children. Also, prison counselors have noted that the bizarre and shortsighted violence committed by the youth of today originates from the weakening of religious thought and the absence of a mindset that we "are given life" through support from other people. Therefore, for adults and children confronting life and death within the family and society enables one to learn about the dignity of life and also leads to avoiding deaths "that can be avoided." That is, children learn to care for their own lives as well as for the lives of others.

Takanori Sato — The Unexpected Effects the Radiation Leak Accident at the Fukushima No. 1 Plant (5) The Issues of Radiation Contamination among Fishes and Its Cleanup

On May 31, 2012, the Associated Press reported that the Korean government tightened its regulation concerning import of fishery from Japan. It reported that radioactive material was found in fishes from Hokkaido, Mie, Ehime, Nagasaki, and Kumamoto. The veracity of the contents of the report cannot be confirmed, but if radioactive elements were indeed found, it would indicate that fishes from a wide ranging area from Hokkaido to Kyushu have been contaminated. Even if the detected levels of radioactivity are minimal, if fish products from Nagasaki and Kumamoto have become objects of stricter regulation, it would imply regulatory change that would only fuel hearsay damage.

The Fisheries Research Agency, an independent administrative corporation, making use of the Fisheries Agency's 2011 secondary revised budget, have announced an analysis of 2,284 specimen of fishes and seaweeds. According to this report, the level of radioactive cesium found in small fishes living in the ocean surface, such as sand lance and whitebait, as well as clams such as Ezo abalone, and seaweeds such as arame have been following a downward trend since the beginning of measurement tests; however, while there are species indicating a downward trend in cesium contamination level, such as yellow striped flounder, there are also bastard halibut and slime flounder caught offshore from Fukushima Prefecture that indicate a consistent and sometimes high levels of contamination. In either case, we cannot conclude that fundamental improvements were found in the contamination levels of ocean fisheries. However, since there are improvements depending upon fish types and ocean areas, we need to become informed of the details and enjoy the fishes that we can indeed consume.

Masahiko Okada — "Human Being" and "Religion" in the Contemporary World (6) Humans and the Calculation Machine: The Turing Test

In a paper published in 1950, Alan Turing, known as one of the
(To page 12)

第250回研究報告会（6月29日）

「コンゴブラザビル教会近況報告

—伝道における現地化の諸相—

森 洋明

コンゴにおける伝道活動の様子やその中に見る現地化の諸相などは、これまでに伝道フォーラムを通じて、また本誌の「天理異文化伝道の諸相—コンゴ伝道に見る異文化接触」で紹介してきた。コンゴブラザビル教会の鼓笛隊やコーラス隊などの文化的活動をはじめ、託児から小学校までの天理総合教育施設、また教会の経済的自立の一助としての営利活動など、さまざまな形でコンゴ社会の実情に合わせた伝道のあり方を見ることができている。

今回の発表では、このような活動の最近の様子を映像や画像を通じて紹介するとともに、これまであまり触れてこなかった信仰面における現地化の諸相として、コンゴ独自の教化システムの構築について紹介した。コンゴでその必要性が叫ばれて久しい「入信式」や、信者に対して教義の理解度に応じて付与する独自の資格制度、また講社や布教所等の開所に関する規定などで、これらは目下、現地と海外部の関係者との間で検討を続けている課題でもある。

首都ブラザビルや第2の都市ポワントノワールだけでなく、地方都市や公共交通機関によるアクセスがないところにも道が広がりつつある中で、「入信した」ということを自他ともに確認できる機会や、人前で教理を取り次ぐことができる人、またおてふりなどを教えることができる人を選出することは、大変重要なことであると考えられる。その背景には、植民地時代からのキリスト教的信仰のあり方が社会に根付いていること、あるいはそれ以前からのコンゴ社会にあった「宗教文化」の影響が考えられるだろう。また、コンゴでの伝道自体がおちばから物理的に遠く離れている中で行われている上に、さらにその教会の目が届かないような奥地で、いかに間違いなく教義の伝達をしていくのかという、海外伝道の課題が突きつけられているとも言えよう。

視点を変えてこれらの現地化の諸相を見るなら、物理的距離



教会コーラス隊の伴奏
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によって、あるいは経済的理由によって、日本国内では「当たり前」とされる「おちばがえり」がコンゴの「普通の信者」の信仰生活において非日常的となっているという現実が浮かび上がってくる。このような中では、コンゴにおける天理教の

一信者としての日常の信仰のあり方、敢えていうなら、おちばがえりができなくても教理を修め信仰を深めていくことができる教化システムの構築の必要性が問われているように思われる。各種講座や講習会、別席や修養科、あるいはおびや許しやお守りなどを享受できない人びとが、それでも天理教の一信者として信仰を続け、また教祖の教えを人びとと分かち合うことができる「コンゴ版」一信者の信仰スタイルの確立が必要とされているように感じられる。

(From page 10)

founding figures of computers, discussed the question of “can machines think in the same way as humans?” by replacing it with a thought experiment of “can machines respond and ask questions in the same way as humans?” He added adequate memory capacity to a digital calculator and increased its speed and providing it with an appropriate program; thus, he argued that, in a trial game, a computer is able to perform in the same manner as responding to a human being. That is, he held that machines could have the same thought process as a human.

However, to presume an existence of something capable of having the same cognitive capacity as a human being would threaten the place of humans in this world. Therefore, many novels and movies were created over the issue of artificial intelligence.

Today, based on a computer’s data processing system, there are research fields that study human cognitive systems and the intellect; the question of “can machines think?” is no longer cutting edge expression.

As an outsider, I have no intentions of critiquing this field. But I find it very interesting that Turing’s discussion of the trial game has been suggestive in the discussion of the unique feature of the human intellect. I would like to explore this matter for a while.

Saburo Yagi — The Path Towards Normalization (7) Welfare Conditions Abroad: Denmark [2]

Denmark’s policy regarding the handicapped is carried out at three levels of the state, the five regional administrative institutions (*Rigion*), and the ninety eight local government bodies (*Kommune*). Their major roles are to provide social service to all its citizens based on the ideal of universality, regardless of their wealth, and to institute laws regarding various social welfare matters and nurture a social structure that could allow people to maintain their lives. *Rigion* oversees the management of hospitals, medical administration, social welfare for the disabled, regional administrative planning, and policies regarding development and environmental protection. *Kommune* (local self-government body) provides services for the local population, and these include initial medical care, social welfare, healthcare other than medical treatment, preschool education, and services related to everyday life such as garbage and sewage services.

The *Kommune* is not divided into categories of city, town, village based on population, as in the case of our country, but rather formed around a population base that would enable detailed services. The average population is from 10,000 to 20,000 people and the smallest one has about 3,000. Local governance is particularly advanced in Denmark, and the *Rigion* and *Commune* play a significant role in the policy regarding welfare for the disabled.

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