

## Chuchi Fukaya — Opening Words: The “If” About the Fukushima Daiichi Nuclear Accident

There are many “ifs” that “if such precautions were in place, the accident at Fukushima Daiichi nuclear plant could have been avoided.” The greatest of these “ifs” is whether “the accident could have been prevented if the nuclear reactor had been replaced with the newest generation of nuclear reactor offering the latest technology” instead of having the BWR-3 (Mark-1) reactor dating to 1971, which represents an old version and among the first ever built.

Rather than extending the usage of a reactor those initial plans called for about twenty years, there should have been a priority to decommission these reactors as called for in the initial plans and build a new reactor as planned, using the latest in technology and procedures. Who blocked the project to replace the old reactor with a new one (company? opposition faction? popular opinion?)? Also, why didn’t anyone (government? management?) overcome the opposition to build the new reactor? These are the greatest causes for the inability to prevent the nuclear accident and the factors that everyone must reflect.

## Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (30) Historical Resources of the Manchurian Mission [14]

In August of 1939, Yoshihara left for Tianjin and Beijing to visit his followers. In Tianjin, he enshrined an altar at the home of the Nomura family, where the wife was a daughter of Iku Suzuki. At the time, Tianjin was experiencing major rainfalls, and there was a large-scale flood damage. On the other hand, Dairen was facing a massive drought and an outbreak of typhus. At the Watanabe family, in the beginning of September, Kumao and his daughter were inflicted with typhus. However, having received a miraculous blessing, Kumao enshrined an altar in his home and encouraged his family as well as others to join him for the services. Meanwhile, Masayoshi Nanbara, a cousin of Yoshihara and a brother-in-law of Kumao, was also overcome by typhus and he passed away for rebirth on the twelfth of the same month. In October, Yoshihara, together with Nanbara’s father, Fukuichi, who had come to receive the ashes, as well as Watanabe and his son, headed to the Jiba to attend the Autumn Grand Service at Church Headquarters.

## Ichiro Soda — Histories of the Tenrikyo Mission (8) Tenrikyo in Shizuoka: To Nearby Prefecture and Further to Faraway Regions

The faith was transmitted to Shizuoka for the first time around 1882. Followers of Shinmei-gumi in Osaka brought the faith to the area. At the time, the faith community in Shizuoka was the one farthest away from the Residence. Kunisaburo Moroi of Hirooka Village, Yamana County (present day Fukuroi City), became its central figure and missionary efforts were carried out throughout the prefecture. By the end of 1896, there were thirty-six churches including Yamana Branch church, centered in the western part of Shizuoka.

A short time later, Hanjiro Suzuki of Ooka Village along the southern slopes of Mount Fuji (currently Numazu City) had entered the faith while working in railroad track construction in Shiga Prefecture upon encountering a missionary from Minakuchi. Upon returning home, he immediately embarked upon salvation work. This led to the Gakuto Branch Church, and by the end of 1896, fourteen churches were established, primarily around the Mount Fuji area and Izu.

By the end of 1896, there were fifty-two churches in Shizuoka Prefecture, and fifty of these were affiliated to either Yamana or Gakuto. This has not changed much today, and churches originating from either Yamana or Gakuto make up 65% of all the churches in Shizuoka Prefecture.

The two churches of Yamana and Gakuto subsequently became grand churches, and its missionary trails extended beyond the prefecture. First, it reached nearby prefectures such as Yamanashi, Nagano, Kanagawa, Chiba, and Saitama, but eventually reached far flung areas such as the Tohoku region and Hokkaido.

The mission in Shizuoka, extended to both within and beyond Shizuoka’s borders, grew from the two major roots of Yamana and Gakuto.

## Koji Fukaya — A Growth of Faith through Ofudesaki (4) Ofudesaki Part1:4-6

In a conversational situation, while “what one spoke” is

something that can be remembered as a memory, we find that “what one did not speak” configures a background of the conversation, which means that it may often be forgettable. Figuratively speaking, when one writes something on a paper, “what one spoke” appears as words in black ink, while “what one did not speak” remains as blank space on the sheet. On top of this, Giorgio Agamben (1942-), an Italian philosopher, notes that, even within “what one did not speak,” there are two categories: “what one could speak” and “what one could not speak.” He discusses contingency, a possibility that language does not exist, which is a condition to identify what humans are. In other words, the possibility that one cannot speak, which means that one has a time of infancy, characterizes human beings from other animals.

When we examine three verses (1:4-6) in the Ofudesaki from this framework, “this place the Jiba, the Residence of God, in Yamato” appears as “what one spoke.” A blank space, or “what one did not speak,” also appears, for example, as “the original cause of all things” because neither God nor humans had spoken these words. When “the original cause of all things” is “what neither God nor man could speak,” it can be spoken by Miki Nakayama as a witness—Agamben argues a structure of witness in a unique and knowledgeable way.

Moreover, in these verses, human beings are agents not only to speak, but also to listen to and to understand what God speaks to them. Considering an agent to listen, we find that the contingency, that human being cannot listen, brings up a chance to turn “what one cannot speak” (impossibility) into “what one can listen to” (possibility).

## Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (8) How Can We Come to Terms with Death [6]

“Preparatory education for death,” advocated by Alfons Deeken, does not associate death as a taboo but rather emphasizes the importance of talking about death. Last year, a new edition of his book, *Shi to do mukiauka* (How to confront death), was published for the first time in fifteen years, and he has called for the construction of “new culture on death.” He argues that if death is liberated from the closed room of the hospitals, if all people, including adults and children, accept death as a natural thing, and if an environment is created so that death can be discussed freely, then, from such changes, a mature society, capable of regarding each others’ life in a more precious way, will develop.

## Kensaburo Matsuda — Regarding “Delving Deep Into the Gap of the Folds” (4) “Into the Gap of the Folds . . .” [4]

Upon pressing upon the issue of “sameness” confirmed in the tinder of the “gaps of the folds,” the Hainuwele type myths collected by Jensen become our central theme. From the body parts—including breasts, female parts, buttocks, ears, and thighs—of Hainuwele, killed and buried in the ground at the prime of her young life, various yam potatoes began to germinate; later, humans were able to harvest these and sustain themselves by using the potatoes as their chief source of food. Atsuhiko Yoshida introduces another myth that sheds light on the deeper stratus of myths regarding the genesis of crops. In a festival called Majo, Majo girls (Majo-iwang) are sacrificed to all participating males as objects of sexual activity and subsequently killed and eaten. This is an example of contagious ritual, and in terms of ritual studies, we can substitute “sexual activity, murder, cannibalism” with “harvest of yam potatoes.” What is at issue here is the nature of the potential of this substitution. Substitution derives from the Latin term, *sub-stituere*, and *stituere* has the meaning of “to place” while the essence of prefix sub- concerns covering. Therefore, substitution takes retreat to its cover as its fundamental precondition. In this regard, we can speak of “sameness” in the same way. What is at stake is “what” takes place at the time of the retreat to its cover.

## Hideo Yamaguchi — A Dialogue Among Religions for World Peace (33) Vatican: Leaks in Its Secret Documents

In May of 2012, the publisher Chiarelettere published a book entitled *Sua Maestà* (Your highness) by Gianluigi Nuzzi. This book contains private secret talks with the pope as well as suggestions regarding the church, suggestions regarding various reform plans, and further about clerical marriage. Documents from the inner reaches of the Vatican, inaccessible for outsiders, were laid bare in this book. The Vatican

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第 249 回研究報告会 (5 月 31 日)  
「アメリカ & ブラジル両伝道庁管内での宗教事情  
— 海外布教の展開を考える事例として —

深谷 忠一

アメリカでの宗教事情としては、プロテスタント系のメガ・チャーチを紹介した。メガ・チャーチとは、アメリカのプロテスタント系の教会で、日曜日の礼拝に参加する人数が 2,000 人を超える教会のことであり、現在西南部のサンベルトを中心に 1,200 ~ 1,300 の教会が存在するといわれる。古いものは 1955 年前後に誕生したが、1970 年代に入ってテレビ伝道を始めてから多数の会衆 (信者) を集めるようになり、レーガン大統領が福音派教会を利用し始めた 1980 年代にその勢力をさらに拡大した。

現在もカリスマ性を備えた主任牧師を中心に各種の音響、映像、芸術の手立てを用いた非伝統的な礼拝式がおこなわれ、9 割を超えるメガ・チャーチが、教会に集う信者数を急速に伸ばしており、創設より 5 ~ 10 年で会衆 0 人から 3,000 人になる教会も少なからず存在するといわれる。昨年その中の代表的な教会が債務超過になり、カソリック教会に売却されるという事態も起きたが、他のメガ・チャーチは、その失敗に学び、すぐに教会の路線・経営方針の転換を始めた。コンサルタントなどを用いて、時代の要請に適切に柔軟に教会の様態を変えていく様は、天理教としても大いに参考にすべきだと思われる。

次に、ブラジルの宗教事情としては、同国でも三指に入る古

い町であるイグアッピ市のノッサセニョーラ・ダス・ネービス教会について紹介した。1647 年にイグアッピの町の近くのジュレイアのウナ海岸で発見されたといわれるこの教会に据えられた聖人セニョール・ボン・ジェジュース (キリスト) 像は、数々の奇跡を起こしたことで知られ、イグアッピは今もなお多くの人が訪れる巡礼の地である。この教会の 2 階には奇跡の部屋 (SALA dos MILAGRES) があり、巡礼者が受けた奇跡の証拠の数枚の写真が大きな部屋のまわりの壁一面に張られ、コルセットや手形・足型の模型が所せましと並べられている。これは、この国の人々が神による霊教を素直に受け入れる素地があることを示すものであり、おさづけの取り次ぎを中心とした天理教の伝統的な布教が、ブラジルでさらに積極的に展開できることを示唆している。



ノッサセニョーラ・ダス・ネービス教会内にある「奇跡の部屋」

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accelerated its probe of the leak, and on May 25, 2012, the steward to the pope was arrested. Taking this incident as a catalyst, the pope has been seeking to reform the various institutions within the Vatican. This reform concerns the re-examination of the various bureaucracies within the Vatican and the reform of the council. These changes are informed by the thought that as Catholicism reaches areas throughout the world and its activities develop globally, the Vatican council and the various bureaucracies must also become globalized.

**Masahiko Okada — “Human Being” and “Religion” in the Contemporary World (5) Do Androids Dream of Electric Sheep?**

About thirty years ago, *Blade Runner*, a movie starring Harrison Ford, depicted androids possessing the same (or even greater) functions as a human beings in terms of cognitive and physical capabilities; by doing so, it raised the question in an extremely unique way of what “humans” are and where the human species is headed.

In particular, in the climax scene depicted in the film but not in the original book, there is particularly suggestive moment when the android, who was being pursued, rescues the main character—the bounty hunter—and, in the very next instant, comes to the end of his life.

For some time, I will shift my perspective somewhat from before by discussing the theme of “what it is to be human” through the themes raised by this movie (and also its original book).

**Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (2) Shop signs from Beijing [1]**

This museum contains 136 items related to Chinese shop signs, and most of these collected in Beijing in 1940. Today, many shop signs seen along the streets contain names of the product and of the store. These signs are known in Chinese as *zhaopai*. However, shop signs in Beijing in the past did not contain any letters, and these

signs were called *huangzi* (also *wangzi*). Many of the shop signs in the museum’s collection are *huangzi*.

The collection of the *huangzi* began through the suggestion of the second Shinbashira, Shozon Nakayama. Nakayama instructed Toki Fukuhara to collect the signs. However, he particularly desired signs that had been actually used in stores rather than brand new *huangzi*. After some trial and error, Fukuhara gained the cooperation of an antique dealer and was able to collect 143 signs. Later, some of these were lost but he also gained new ones, and as of 2012, there are 136 signs in the collection.

Even globally, it is very rare to find *huangzi* collected within a museum. Therefore, this collection in our museum can be regarded as a valuable one. However, many *huangzi* remains intact in China today; therefore, we can look forward to new discoveries in the future.

**Saburo Yagi — The Path Towards Normalization (6) Welfare Conditions Abroad: Denmark [1]**

Denmark is well-known as a large social welfare state and as a leading state in terms of standard of living. According to “Ratio of Tax Burden among OECD States,” Denmark was first at 69%. Iceland was second at 58% and New Zealand was third at 54.8%. Japan twenty-eighth at 24.6%. Also, in regard to surplus value tax (consumption tax), the rate in Denmark is currently 25% while it is 5% in Japan.

On the other hand, the tax burden ratio and ratio for social welfare, which combines the national and regional tax placed upon the citizen’s income, stands at 71.7% in Denmark. In comparison, it is 39.5% in Japan. In Denmark, each citizen contributes roughly 70% of his or her income as tax and is able to use the remaining 30% as freely disposable income. This is truly a high tax rate. In Japan, a citizen will pay roughly 40% of income in tax and keep the remaining 60% as disposable income. Japan is rated at “middle-range tax burden” in terms of tax ratio, and thus allows a higher rate of free use in comparison to Denmark.