

Chuichi Fukaya — Opening Words: The Rise and Decline of “Mega-church”

In America, there are over 1200 “mega-churches”—that is, Protestant churches with weekly gatherings of over two thousand people (with the largest at 35,000). The founders, all charismatic priests, possess brilliant management skills and responded adeptly to the needs of the time. However, as the demands of the masses became diversified, priests could not respond to everything by themselves; many mega-churches, upon advice from professional consultants, are attempting to transform their churches from large theater/brand name shop featuring a star performer to a multi-theater supermarket-style church. With no attachments to tradition, new mega-churches, with an eye on the deterioration of establishments, are seeking to adapt without reserve to the demands of the time. There are people criticized that “these are no longer churches, but rather corporations; there is no God there.” But the many people who assemble at the mega-churches comment that “our church maintains a spiritual vitality and I am a person of strong faith.” Also, the number of people who assemble every Sunday at these churches is growing at the average of 8% annually. There is indication that the mega-churches are providing a spiritual solace to many people. We have been taught to be the “sage in the village,” and precisely for such reason, we must look to the rise and decline of the mega-churches as a lesson for ourselves and spare no effort to create a church that many people can gather together joyously.

Harumichi Fukagawa — Historical Resources of Tenrikyo Overseas Mission (28) Historical Resources of the Manchurian Mission [12]

After the fellowship was established, number of followers increased, and they were blessed with people who went to attend the seminary. His days were busy, filled with joy over being able to engage in salvation work. Those who came to the fellowship began to voice a request to formally receive a shrine for the fellowship and assemble service instruments. When Yoshihara took part in the pilgrimage group to Church Headquarter’s Autumn Grand Service in October of 1938, he received an *omedo* (symbol of worship) and, fully stocked with the shrine and service instruments, returned to Manchuria in the end of the year. Travel costs combined with costs to purchase the service instruments led to dwindling of funds, and he spent his return trip worried whether he would be able to pay his rent. However, upon returning to the fellowship, donation envelopes were piled high at the altar, and he learned that offerings had been made daily by those who visited the fellowship. As noted in a verse in the Mikagura-uta, the miracle of people coming one after another to the fellowship, to give shape to it, was the first step in the realization of Yoshihara’s dream.

Ichiro Soda — Histories of the Tenrikyo Mission (6) Tenrikyo in Osaka

Osaka Prefecture is situated next to Nara Prefecture. Moreover, the two prefectures have a close tie in terms of history, economy, and culture. Therefore, it is easy to understand why the teachings spread to Osaka first after Nara.

Currently, there are 1616 churches in Osaka. Osaka has a large population, and thus, it is not so simple as to say that Tenrikyo is thriving in Osaka by its sheer numbers. We need to make a comprehensive analysis that includes percentage of population, geographical size, and distance from Church Headquarters.

The traditional political divisions of Osaka are Naniwa, Kawachi, and Izumi. In this issue, I will discuss Tenrikyo in Naniwa and Kawachi.

Kawachi is adjacent to Nara. Naniwa lies to its west. However, the path spread first to Naniwa. It spread to Naniwa in the Keio years at the very end of the Edo period. From there, the path was transmitted to two locations within Osaka city. These led to several large churches today.

In Kawachi, during the lifetime of the Oyasama, follower’s groups were organized into “ko” organizations, and after 1888 when the church system was begun, these developed into churches. The leading grand churches, including Takayasu and Chuka, all became churches during this period.

We can conclude that all of Tenrikyo in Osaka was transmitted from Nara. This holds true particularly in the early years of the mission. On the other hand, the teachings were transmitted to many areas from Osaka. For example, there are Hyogo, Shizuoka, Tokyo, Shikoku, and Kyushu.

Tenrikyo, which was transmitted from Nara, spread throughout Japan through Osaka as gateway.

Koji Fukaya — A Growth of Faith through Ofudesaki (2) A Significance of Reading Ofudesaki

When “wonders” appear in Ofudesaki, we find the words certainly written by God the Parent through Miki Nakayama. Wonder is one of the important moments to make people spiritually grow.

Considering how Oyasama wrote it and recommended to read to a woman with a tremble hand in the anecdote 147 “True Salvation,” however, Ofudesaki is more than wonderful. That is to say, Ofudesaki encourages us to come to “realization” (*satori*) and not to forget one’s causality (*innen*) as Oyasama said to the woman.

Certainly the meanings of some words and the grammatical structures of sentences in Ofudesaki, which take a form of poetry (*waka*), are very ambiguous and context-dependent, but which also mean that Ofudesaki provides a big space for readers to interpret it according to their faith. In other words, Ofudesaki expects us to read and interpret it actively, to encounter wonders, and to realize our causality for true salvation.

Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (6) How Can We Come to Terms with Death [4]

In the “Survey of Awareness Towards Suicide Prevention” announced by the Cabinet Office on May 1, the figure of 23.4% was a 4.3% increase over the previous survey results in 2008. Also, among different age groups, the figure was highest among the twenty’s at 28.4%, and particularly among women in their twenty’s at 33.6%, which saw a big leap from the previous survey figure of 21.8%. Also, those in their twenty’s who agreed that “in the last instant, decision on life and death should be left to the individual” reached 50%, a figure higher than those of the other generations, who agreed only at 30%; we can conclude that “resistance to suicide has become weaker among the younger generation.” This suggests that contemporary Japanese falls into the human category of “contemporary western European” as defined by Sheller, and maybe related to the ways in which death has been suppressed to an extreme degree. “Contemporary western European” is defined by the way in which the goal of life is work and money, and does not possess a philosophy that inquires about the meaning of life as well as death.

Kensaburo Matsuda — Regarding “Delving Deep Into the Gap of the Folds” (3) “Into the Gap of the Folds . . .” [3]

The *kakure Kirishitan* of Belen Island: the words of one woman were “we are of the same mind as You.” From the peak of delight expressed in the word “same,” there is a turn for the worse towards despair, as expressed in Petitjean’s words that “everything is a mess.” In this woman’s faith, “Santa Maria” became the Princess “Okage,” and the young Prince Jyusu—who was supposed to be Jesus—becomes a lover to whom she expresses a liking. This is because, as a result, the relationship of “sacred mother and child” (the only possibility for atonement) is transformed into cause for sin. Nakazawa refers to this transformation as a variation of “inversion” and argues that it is a function “that seeks to better express the implicit meaning in a mythical narrative.” This is based on seeing the root equivalence with the myths that Jensen collected in the Molucca Islands and categorized as “Hainuwele type.” The Hainuwele—a female archetype (deity) that can be found throughout the Pacific Rim, from Indonesia to Melanesia, Polynesia, South America, and North America, and can also be identified in the Japanese myths—with its extremely mysterious death and its conditions are found in its midst. Our field of inquiry expands immensely in this way, from the small islands at the extreme East during the final years of the Edo period. And so do the issues . . .

Hideo Yamaguchi — A Dialogue Among Religions for World Peace (32) The Birth of the New Cardinals and the Growth of Christianity

On February 18, Pope Benedict XVI appointed twenty-two new cardinals. These twenty-two cardinals were all rumored to be candidates from the beginning of the year, and there was not one single surprise. With this addition, the total number of cardinals is 213. Since there is a rule that limits those who can participate in the papal election to those under the age of eighty, the current number of such cardinals is 125. The remaining eighty-eight cardinals do not have the qualification to participate in the Conclave. For this appointment, there were more Italians, and their ratio stands at 24%; thus, there are observations that view the likelihood of an Italian for the next Pope. Also, Catholicism has grown in the last hundred years and their number of followers has increased. This growth is particularly striking in America and Africa. It is said that, in the future, there will be the emergence of an American or African pope.

(To page 12)

(From page 11)

Masahiko Okada — “Human Being” and “Religion” in the Contemporary World (4) Humans as an Existence that Searches for Meaning

“The human world,” comprised of languages and customs, social systems and a web of diverse knowledge, enacts upon the human being a cultural and social mode of action that is completely different from those of animals who interact directly with the natural environment. For humans, who live their lives upon being thrust into this world acting as the web of meaning, are not allowed to live naturally and to die naturally, in the manner of an animal living in the savanna. Being liberated to a certain extent from the mode of life based on natural instincts tied directly to the natural environment, human beings are liberated for the “world” in this sense; but on the other hand, human beings become captivated by the “world” that acts as the web of meaning that defines who they are.

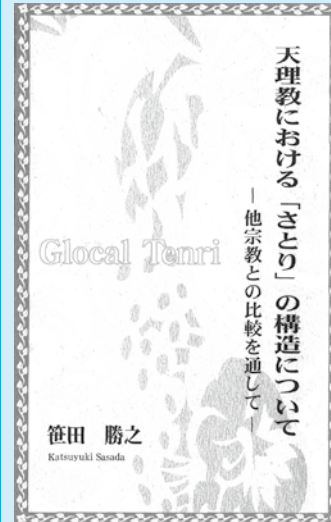
However, the existence of oneself determined by the human world, as in the case of natural instinct tied directly to the natural environment, does not provide for complete set of meaning. For such reason, human beings are given a freedom “opened to the world” and a potential to become anything; however, they cannot avoid confronting the anxiety that they do not make any free decisions.

Can this anxiety be overcome, by strengthening the framework of meaning or by the progress of civilization?

Saburo Yagi — The Path Towards Normalization (4) Our National Policies regarding the Disabled

In 1949, the Act on Welfare of Physically Disabled Persons was enacted as this country’s first law regarding disabled persons. This law’s fundamental feature was as a welfare law and not as a protection law. In particular, disabled persons of working age who were capable of work were issued necessary assistance devices and provided training with the aims of having them return to the work force.

This country’s policies for disabled persons place emphasis on “self-autonomous decision-making” and “encouragement of participation in society”; today, there is a development towards “going beyond special facilities” and “regional movement.”

新刊案内

『天理教における「さとり」の構造について—他宗教との比較を通して—』（頒価 800 円＋税）

本書は、『グローバル天理』で標記タイトルで連載中に、著者が病を得て出直され未完となっていたものをまとめたものである。また『天理教学研究』誌上で著者が発表されていた「元初りの真実」について（27号）、「むねの八かりたもの」（29号）、「みかぐらうた十二下り」考—「ひのきしん」の対応について—（34号）、「おつとめ」考（35号）の論文も掲載されている。

However, in reality, there was a gap between the ideal and the actual conditions. Social resources necessary for everyday life are still inadequate and there is still ways to go before the realization of autonomy for disabled person. What is the future for policies for disabled persons, given today’s social policy for self-responsibility and mutual assistance? There is a need to fully discuss the implementation of the treaty for the rights of disabled persons, as enacted by the United Nations.

天理大学おやさと研究所 平成 24 年度公開教学講座

信仰に生きる 『逸話篇』に学ぶ（1）

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。

場所：天理教道友社 6 階ホール

時間：13:00 ~ 14:45

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

*お車での来場はご遠慮下さい。

グローバル天理

第 13 巻 第 6 号（通巻 150 号）

2012（平成 24）年 6 月 1 日発行

© Oyasato Institute for the Study of Religion
Tenri University

発行者 深谷忠一

編集発行 天理大学 おやさと研究所

〒 632-8510 奈良県天理市杣之内町 1050

TEL 0743-63-9080

FAX 0743-63-7255

URL <http://www.tenri-u.ac.jp/oyaken/j-home.htm>E-mail oyaken@sta.tenri-u.ac.jp

印刷 天理時報社

Printed in Japan