

Chuichi Fukaya — Opening Words: Survey of National Character

New Year's Greetings.

According to the results from “The Survey of Japanese National Character 2013” published by the Institute of Statistical Mathematics at the end of last year, we find that “most of Japanese today do not believe in religion but also say that ‘religious mind is important’ and also respect their ancestors. And, they ‘wish that religion and science would join hands to save the human race.’ Also, over 60% of the Japanese people wish ‘to contribute to society’ and think that ‘human relationships are more important than money.’ A large majority holds positive views of Japan and its people, and there is a high level of satisfaction regarding their current family environment, lifestyle, and health. However, uncertainty lingers in regard to the future, and more than a few people are distressed over anxieties and headaches.”

To contemplate as to what kind of faith is appropriate to the Japanese people who have been blessed with wealth, health, and high standing in character, and to demonstrate in detail as to the ideal faith for a people living in an affluent times, will seriously impact the future growth of the church.

Mikio Yasui — Short History of Tenrikyo Theology (88) Kin'ai Manuscripts [9]

These transcriptions of the Divine Directions did not reference the original version preserved at the Jiba. It is worth noting with caution that these were conveyed to the transcriber through various routes and in various mediums. Also, among them, there are many instances of copying errors and omissions. It is important to examine these transcriptions while keeping these issues in mind. What these transcripts provide is a window into how the faith was conveyed to distant areas.

Chuichi Fukaya — Deep Reflections on the Life of Oyasama (7) Three Years, One Thousand Days

For any Yoboku to undertake the mission as a full-time calling, one must make a determined resolve before doing so. And yet, in reality, no matter how one resolved to undertake the mission single-heartedly, one will not be able witness the merits of the Sazuke prayers within a year or so. There are also many situations where one is not blessed with a new follower not just for one year but for five or ten years.

Thus, one seeks to console each other, saying “even Oyasama took twenty years since the beginning of the Path. It is presumptuous for us, with so little virtue, to expect results in a mere ten years or so.” Or, one may say, “Reverent So-and-so has a soul abundant in virtue; that is why he witnesses so many blessings” or “That missionary has charisma and is thus a special case.”

Although it may be too unsparing to say, I would argue that such statements go against the divine words that teach us “Whoever follows the path of the *hinagata* exactly, his path will be accepted by Me the same as a *hinagata*.”

Oyasama's Divine Model (*hinagata*) is not just for a few, the religious genius, but rather a Divine Model for all people of the world. To take Oyasama's transcendent qualities or the soul's virtue and charisma of our predecessors as a reason to explain the lack of results for ordinary self is to forge an excuse that is merely convenient for us.

“Whoever follows the path of the *hinagata* exactly, his path will be accepted by Me the same as a *hinagata*.” (November 7, 1889)

If we are to accept these words of God the Parent with sincerity, we must act diligently to make them come true, and if such outcome does not appear, then, we need to think seriously about what our shortcomings are.

Akio Inoue — A Preliminary Study of Tenri Linguistic Theology: The Future Image of “Koto” Worldview (9) A Semantic Theory of “Mono” and “Koto” [7]

According to the *Jikum* (A dictionary of Japanese terminologies), “mono” (as thing, person, demon) is defined as “all things that exist; it refers to all things in general that humans sense and recognize as objects and also those supernatural things that are thought to exist beyond our senses.” Its oppositional term of “koto” implies specialized, as in “particular” or “other,” or those in general that precede particularization. In the Japanese language, “mono” is often used to refer to those things and emotions that defy particularization, such as “mono imi” (fasting, purifying), “mono omofu” (contemplate), “mono kanashi” (sorrow), “mono kara” (to come about), “mono yue” (as result of), and “mono o” (regarding that). It is an interesting task to compare other similar terminologies with various foreign languages because we can come to see the qualitative concepts of the Yamato language. In one example, given that the dictionary editor's method of analysis may differ from those of other Japanese dictionaries, one may raise one example and summarize the explanations. One can see that, through observing not only Japanese dictionaries but also other

associated dictionaries in other languages by period and language, the interpretation and explanation of “koto” and “mono” changes subtly over time.

Koji Fukaya — A Growth of Faith through Ofudesaki (33) Part V:56-88

What I learned this time is that we, human beings, can identify ourselves as the one who can “yearn” for God the Parent and Oyasama, even though our understandings of teachings are not enough, or our insights into things are not right in comparison with others. The word of “yearn” expresses “shitoi” in 82 of Part V, which is not translated in the English version. “Shitoi” is related to the word of “koishi” in 5 of Part I, which is translated as “a great yearning.”

This is not the scheme of “feelings vs. understandings.” Rather, mental activities such as yearning do not rely on intelligence, but on God. In sum, it is God that we should have faith in, not “our understandings” of God.

Jiro Sawai — In Pursuit of the “Path” (1) The Metaphor of the Path

In Tenrikyo, the term “path” (*michi*) has a distinctive and frequent use. In particular, in sermons and discussions among the faithful, the term is prefixed with an honorific sound of “o” as in “o-michi.” At first glance, it is used synonymously as “Tenrikyo.” However, a dictionary meaning reveals that “o-michi” refers to “way of living” and “Tenrikyo” points to “faith-based organization and the institution as a whole.” With this difference in mind, I would like to examine how “path” was used in Tenrikyo.

Masato Fujiwara — Laïcité and Tenrikyo's Mission in France (1) What is Laïcité?

Door-to-door visits and street propagation are not allowed in France. However, no questions have been raised as to why such activities are not possible?

This is based on the idea of *laïcité*—France's unique trait of non-religiosity—that has a long tradition. *Laïcité* has a peculiar feature in comparison to other countries. Britain and United States place emphasis on communitarism, and recognize a lifestyle based on the unique values of each community. In comparison, in France, the values of the republic are demanded upon the individual.

Laws regarding the separation of church and state in France were established early on, in 1905, and are very strong. And when considering the long conflict with Catholicism since the French Revolution, it is natural that the uniqueness becomes particularly emphasized. I would like to examine *laïcité* and its social implications, and think of how Tenrikyo, as a modern Japanese religion, can be accepted into French society.

Masanobu Yamada — New Religion's Missions in Brazil (21) Organizational Development of Japan's New Religions [5]

From the next several articles, I will delve into the reasons why Seicho-No-Ie was able to grow readily among non-Japanese in Brazil. Seicho-No-Ie was founded in 1929 by Masaharu Taniguchi, who received the revelations to “know the true image of life,” “human beings as children of God,” and to “harmonize with all phenomena of the world,” and wrote a forty volume book entitled *Truth of Life*. Taniguchi, who was among the intellectuals in Omotokyo, taught a syncretic doctrine. In Brazil, devoted members of Seicho-No-Ie studied the doctrines through these publications and shared their interpretations at local assemblies known as the Regional. Seicho-No-Ie's style of nurturing followers by respecting their independent studies without any coercion from others and enabling them to freely share what they gained was easily adaptable to the cultural traits of the Brazilian people. Also, in Brazil, there is an emphasis that the biblical interpretation based on Taniguchi's perspective is the “true Christianity.” In most cases, members become devout in Seicho-No-Ie and become active “Christian followers” in the religious context of Seicho-No-Ie.

Kazukuni Watanabe — Creation of a New Culture of Philanthropy (1) Philanthropy and Us: Through the Example of the Osaka Marathon

In this series, grounded in a perspective from community welfare, I will examine “philanthropy,” as well as its thought and principles, methods, structure, and today's tendencies. As a way to cultivate community welfare, I would like to clarify the relationship between community welfare and philanthropy by looking at the roles that philanthropy plays. As a recent trend in philanthropy, we can look to the example of the Osaka Marathon, which boasts its own unique philanthropic program. Participating runners choose among thirteen pre-selected non-profit organizations as their choice of philanthropy in order to participate in the marathon. Their ability to “choose” allows the deepening of ties between the interested parties and the contributor,

(To page 14)

(From page 13)

that is, the “relationship of involvement” that has become an issue. This issue of “involvement” is the keyword for the new “culture of philanthropy” in Japan.

Saburo Yagi — The Path Towards Normalization (34) Caregiver System in Denmark

Denmark’s policies on facilities for people with disabilities are based on normalization, taking decentralization, deinstitutionalization, localized transition, and integration as its basis. “Quality of life, respectability, individuality, and individual care” are the main themes.

Those with severe levels of disability require assistance for various activities (eating, excretion) in everyday life. This caregiver service is provided in the form of a yelper system. More specifically, the level of assistance differs based on the level of disability, daily life routine, and individual personality. The person with disability hires a caregiver based on the level of necessary assistance and receives support in order to sustain a lifestyle. In the yelper system, hiring and firing of caregiver, employment format, and employment record must all be managed by the employer, the person with disability; thus, management skills become necessary. In addition, social activities such as education, work, and volunteer activities are required.

Juri Kaneko — Contemporary Religion and Women (1) The Aims of “Religion and Gender” Studies

To recast religion from the perspective of gender is not simply to critically evaluate religion but also connects to ways to open up the possibilities for religion. The relationship between religious studies and gender research, according to Ursula King, is in the condition of a “double blindness.” The myth of academic “objectivity and neutrality” has structurally excluded “experiences of women.” In the field of religion, such myth is being critically transcended by women scholars of religious studies.

新連載執筆のねらい

「おさしづ」語句の探求

澤井治郎

「おさしづ」は「現実的な種々の心構えを教示」されたものとされる。したがって、その教示の範囲はあらゆる生の場面におよんでいる。その教えの展開のなかで、現在、天理教において当たり前のように使われている言葉がいかに用いられ、どのような意味が込められているかを探求しようとするのが、本連載の意図である。さしあたっては、「道」に注目して考察する。「道」と「天理教」は同様の意味で使われているような用例も多いが、事典の意味をみれば少なからぬ相違がある。「おさしづ」では「道」はどのように用いられているのか、整理しながら探求していきたい。

ライシテと天理教のフランス布教

藤原理人

筆者はフランスにおいて天理教の布教活動に従事しているが、各国にそれぞれの事情があるように、フランスにも独自の宗教性が存在しており、それを理解することは当地で異国の教えを伝えるために非常に重要なポイントになると考えている。筆者が問題にする宗教的特殊性はライシテと呼ばれており、現代フランスのもっとも重要な考え方の一つと言ってもよいほど社会に浸透している非宗教性のことである。このライシテがいかに形成され、フランス人の思考を左右し、現代社会にどのような問題を投げかけているのか、様々な視点から考察を加えていくのが本稿のねらいである。しかしながら政治や社会問題を通してフランス現代社会の様相を描き出すことが目的ではなく、現代フランス人の宗教感情、宗教的情操に迫ることに焦点を合わせたい。現在進行形の問題でもあり、最終的な結論が導き出せるとは限らないが、フランス人の宗教観に近づく上で一つの指標となれば幸いである。

地域福祉を拓く —新たな寄付文化の創造—

渡辺一城

地域福祉とは、地域住民が主体となり、お互いに支え合いながら、それらが抱える生活問題を解決し、地域の中で自立生活を営むことができるようなコミュニティとそのシステムをつくること、ということができるだろう。様々な地域課題が山積する中で、これらに対応できる地域福祉の方法や仕組みを改善し開発していくことが求められている。とくに、この活動基盤となる資金として、また住民参加あるいは社会貢献の方法として、「寄付」が注目されている。こんにちでは、コミュニティや社会をより良くしていくために新たな「寄付文化」を創造していくことが求められている。

本連載では、地域福祉の視点を踏まえつつ、この「寄付」に着目し、その考え方や理論、方法、仕組み、今日の動向などを概観しながら、地域福祉を拓いていくために、寄付がいかなる意味をもち、どのような役割を果たしていけるのか、地域福祉と寄付との関係性を明らかにしていきたい。

現代宗教と女性

金子珠理

宗教研究にとってジェンダーの視点は、非本質的で偏狭なものではない。むしろ宗教は社会や文化の一部であるから、ジェンダー(社会的・文化的な性のあり方)と不可分の関係にある。宗教をジェンダーの視点で捉え返すことは、宗教を批判的に評価するばかりではなく、平等や解放をめざす宗教の可能性を開くことにつながるはずである。その際には、これまで周縁的な位置にあった「女性」の視点(経験)を重視することが求められる。

連載執筆者の紹介

藤原 理人 (ふじわら まさと)

京都大学文学部国史学科(現日本史学科)卒業、リヨン第三大学修士号取得(宗教史学)、博士課程中退。天理教リヨン布教所長、天理教ヨーロッパ出張所役員、天理教ヨーロッパ布教推進委員。観光ガイド、通訳、翻訳業をフリーランスで行う。またパリ天理日仏文化協会にて日本語教師を経て現在私立オンブローザ中高一貫校(リヨン)で日本語教師。

渡辺 一城 (わたなべ かずくに)

日本社会事業大学社会福祉学部卒業、同大学大学院社会福祉学研究科修士課程修了。社会福祉法人中央共同募金会、茨城キリスト教大学を経て、現在天理大学人間学部人間関係学科社会福祉専攻准教授。このほか、奈良県社会福祉協議会ボランティアセンター運営委員会委員長、奈良県共同募金会配分委員会委員長、天理教ひのきしんスクール運営委員、天理教社会福祉研究会委員など。

「出前教学講座」申し込み受付

おやさと研究所では教区、教会などの単位で「出前教学講座」の依頼をお受けしています。詳細は、担当者佐藤孝則 (tasato@sta.tenri-u.ac.jp) までお問い合わせ下さい。