

Jesus as a healer of unsurpassable stature. Followers of mesmerism admired his ability to heal people by laying his hands upon them. Kardecism's healing method, of laying hands, was accepted by such group of people. Kardecism began to expand in the city of Salvador, in the state of Bahia, where the influence of African religious spirituality was strong. There was an attempt to gain official recognition from the government, but this was stopped by the archbishop of Salvador, who regarded Kardecism as a danger. The focus of activities then shifted to Rio Janeiro, and in 1873, the first Kardecism cooperative was established. Among the entries were the relatively wealthy and politically elites such as Free Masons and abolitionists.

### Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (31) On “Life” [2]

Any "life" has difficulties in its attempt to live. An infant, who passed away by emaciation after being abandoned by his parents, was discovered after a few years. What can we make of this boy's "life," whose body was reduced to skeletal remains. Also, there are children born to live a short life or life with severe disabilities. There are others who languish with rare illnesses with no medical treatment in sight. However, in condition where family and friends and colleagues provide love and support, there is a way to live as a human being with human dignity.

### Saburo Yagi — The Path Towards Normalization (29) Case of Denmark [1]

Parking spaces for those with disabilities can be found throughout the city of Copenhagen. On the streets, white lines demarcate the space, and a pictogram of the international symbol of the wheelchair is painted within the space. No colors are used on the road, and thus, it remains discreet. However, the wheelchair mark is painted in blue signs and can be seen by far away. The width of the parking space for those with disabilities is 3.5 meters wide: in comparison, general parking spaces are 2.5 meters wide. The area of the parking space is painted blue, and a white wheelchair mark is painted within this space. Unlike Japan, there are no fences or cones to prevent unlawful uses. There are also parking spaces for those with children, and these are painted yellow and are easily differentiated from spaces for people with disabilities.

Parking time is limited to three hours, and parking for a longer amount of time is not permitted. There is always a parking staff on watch.

### Jiro Sawai — Great East Japan Earthquake and Religion (1) Great East Japan Earthquake: then and now

Given the background I have been given the opportunity to write about the Great East Japan Earthquake and religion. I have only lived in affected prefectures and have not conducted studies of the disaster areas nor can I disclose new studies or research results on this topic. However, what I can do is, relying upon various summaries published elsewhere, introduce the current conditions of disaster areas and the various projects that were undertaken. However, if such endeavor leads to opportunities to revisit the disaster and the current conditions of the afflicted areas and its people, then, I will be most fortunate. Since the disaster, many people have taken part in the recovery process. Among them, there were many people associated with religions. Also, religionists were in need in conditions where people were distraught with fear and plight. I will introduce several cases of activities by religious individuals.

## 新連載執筆のねらい

### 『教祖伝』探究

深谷 忠一

『稿本天理教教祖傳』は単なる教祖の伝記としてではなく、読む者が、それを自らの生活の中で実践する為に編纂されたものです。つまり、「ひながた」をたどるために読まれなければ、『御伝』が編纂された真の値打ちがでないのです。

しかるに、江戸末期から明治の時代を背景にした「ひながた」を、そのままの形で今の者がたどることは難しいことです。ですから、教祖の教えが、時代を超え国を超えて伸び広がるためには、教祖伝で語られている史実を出来るだけ客観的にとらえて、その史実の描き出している本質的なものを見とのおすことが不可欠になるのです。

明治の話は遠い過去のものになっている現代人、また、日本文化を背景にした話が伝わりにくい異文化圏の人たちにわかるように、言葉を紡いで教祖伝の本質の全てを書き記していくことは、とても筆者の力では及ばないところですが、せめて「歴史的記述的教祖伝の教理化」の素材くらいを提供できないものかと考えて、この連載を始めたいと思っている次第です。

### 東日本大震災と宗教

澤井 治郎

東日本大震災の発生から3年以上が経過した。当時、がれきの撤去にも2～3年かかる、復興にはもったかかるとい言葉聞き、途方もないと思う反面、まさかそれほどかかるものだろうかと半信半疑でもあった。その3年経過してしまっ。岩手と宮城のがれきはほぼ撤去されたものの、福島は原発事故の影響で、がれきの撤去もあまり進んでいない。集団移転や公営住宅の建築は、まだ計画の1割ほどが完成したに過ぎず、事業計画にも地域で不満が募っている。

一方で、多くの人々の意識の上で、震災は終わったものになりつつあるということが、しばしば指摘されている。ここでは、震災を今も生きている人々について、また、震災そのものについて改めて考える機会になればとの思いを込めて、震災直後から様々な支援を展開してきた宗教者の取り組みをいくつか紹介していきたい。

## 連載執筆者の紹介

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天理大学人間学部宗教学科卒業後、東北大学大学院文学研究科博士前期課程、および後期課程修了、博士(文学)。同大学院専門研究員を経て、平成26年4月より天理大学附属おやさと研究所助教。専攻は宗教学、宗教思想史、天理教学。論文に「ティリッヒの宗教的象徴論にみる『究極的関心』」(『論集』第36号、2009年)、「ラインホルド・ニーバーにおける宗教理解の展開—『人格性』から『深みの次元』へ」(『文化』第74巻1・2号、2010年)、「ラインホルド・ニーバーとパウル・ティリッヒにおける宗教理解の枠組み」(『論集』第38号、2011年)など。