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characterized as structured or designed. The method of missionary work is through individual effort carried out while also earning a living, and we can see that the “individual missionary” style carried out in Japan is being practiced here as well.

Midori Horiuchi — Connecting “Life”: The Phenomenon of Life and Death (35) On “Life” [6]

Death will call upon all person born. Even those who yearned for immortality will eventually die. Religion has provided “meaning” to the life and death of those people. These are life and rebirth, or reincarnation, the afterlife or the next life, and the final judgment. These, in other words, present a model to live this life and provide salvation for people. I will introduce the Book of the Dead that existed in Tibet and in Egypt, and confirm as to how these manuscripts served as guidebooks for the dead in their journey to the world of afterlife.

Saburo Yagi — The Path Towards Normalization (32) In Their Own Voice (Danmark)

I interviewed three wheelchair users as to their use of the parking spaces for the disabled. When they encounter fraudulent use, their response is to notify the police. Also, when applying for a driver’s license, an explanation is provided in regard to the proper use of the parking spaces for the disabled.

When I asked if the disabled themselves are involved in the efforts to ensure proper use, they noted that they belong to organizations for the disabled. Among them, one organization is actively involved. Henrik Jensen’s PTU (a polio association) carries out activities where posters are placed on cars violating the use of disability parking. The poster includes a sardonic statement, that “if you plan to take our parking spaces for the disabled, we ask that you also take away our disabilities as well.”

Surveys clarified that there were differences in the system itself, but I believe that such awareness campaigns can be effective tools to address violations of the parking space usage.

Jiro Sawai — Great East Japan Earthquake and Religion (5) Clinical Religionist

In April of the year following the Great East Japan Earthquake, the Faculty of Arts and Letters in the Tohoku University Graduate School established a “practical religious studies endowed lectureship.” This was not established through donations received by the school nor does it engage in “spiritual counseling.” However, this can be regarded as an extension of such activities, and is the very first lectureship devoted to practice of religion established in Japan in a public university. This lectureship aims to nurture “clinical religionists” as a Japanese version of chaplains, and holds clinical religious sessions intended for religionists of wide-ranging religions and denominations. This vision which began in the aftermath of the earthquake and disaster is slowly spreading to areas throughout Japan.

Norihito Nakao — Han Resources in Tenri University Sankokan Museum Collection (11) Folk Prints [3]

In this article, I will introduce the remaining ten categories of Chinese folk prints.

Shenxiangtu (drawings of deities): object of worship. At New Years, *shenxiangtu* are hung at altars and offerings placed. At the early hours of the new year, the entire family assembles to welcome the deity of the new year and to pay respects. *Shenxiangtu* are placed at predetermined places in the house, and the master of the house together with family pay respects.

Zhiba (paper horses): At events such as New Years, spring memorial holiday, Boy’s celebration holiday, and mid-year memorial holiday, a *zhiba* appropriate to each occasion is placed on the altar to welcome the deities. Also, *zhiba* is placed on the altar at funerals and weddings. At other times as well, there are *zhiba* appropriate to the needs of the quotidian life of the common people.

Nianhua (calendar drawing): the depictions on the drawings often include auspicious materials. Other than that, there are many depictions of plays and scenes from a story. These also serve as interior decorations, to be viewed and enjoyed.

In addition to these three categories, there are also the following seven: *chuanghua* (window drawing), *denghua* (lantern drawing), *fanhua* (cloth drawing), *chatu* (insert drawing), *yinji* (stamp notes), and *youyi* (playful art).

天理教スタディーセミナー開催

深谷 忠一

アメリカ伝道庁主催（後援：海外部、おやさと研究所）のTENRIKYO STUDY SEMINAR 2014 が、8月30日～9月1日の日程で伝道庁を会場に開催され、永尾比奈夫海外部翻訳課長、梶本満男海外部北米・オセアニア課長、そして、筆者（おやさと研究所長）の3名が講師として出講した。

このSTUDY SEMINAR開催の目的は、「To provide an opportunity for future lecturer candidates to deepen their understandings of the teachings of Tenrikyo in English」というもので、アメリカ伝道庁管内の主事、教会長、教会長後継者、布教所長、管内拠点長など21名が、アメリカ・カナダの各地からロサンゼルスに集合して、英語での教理の研鑽に集中する3日間を持った。

今回のセミナーのメインテーマは“元の理”で、初日は筆者が、

- ① Why was the Truth of Origin taught?
- ② The material used to compile the Truth of Origin
- ③ How to read the Truth of Origin
- ④ Subjects taught in the Chapter 3 of The Doctrine

と題して、“元の理”の概説を行い、その後講義内容についての質疑応答。また、小グループに分かれてのディスカッションの時間が持たれた。

第2日目の午前中には、永尾課長が、

- ① Exploring the Truth of Origin according to the Ofudesaki と題して、おふでさきに書かれている元の理の解説、また、
- ② General Observation of Yamazawa's poetic version という、こうき本についての解説をして、その後その講義についての質疑応答を行った。

そして、午後には、梶本課長が司会・進行を担当して、Discussion "Truth of Origin" and Service I&II の時間が持たれた。

第3日目は、

Discussion on Tenrikyo in General

ということで、セミナー参加申込時に提出された各種の質問に対して、講師陣からの解答及び受講者間での意見交換が行われた。

今回のセミナーは、開講目的と受講対象者を明確にして計画され、講師陣もその準備に1年以上を費やして望んだ結果、受講者からは、

- The level and sophistication of this seminar & participants was very high.
- It was enlightening to learn so much more about a topic that was so important to our faith that we might not think about very often.
- I felt uneasy with this topic of the Truth of Origin but after this seminar, I feel I have a better foundation of the Tenrikyo teachings.

というような感想がよせられた。