

“Christianity and Pacifism”

The Lecture of OCC (Osaka Christian College)

April 18, 2015 (Sat) 2 pm

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*All scriptures are quoted from NIV

<Introduction>

I was born in the family of the third generation of Roman Catholic Church. My grandmother Miki Nobechi (maiden name: Yonezu) worked very hard like a man to support Fugetudo, which became famous as the royal warrant, while she was raising seven children. My grandfather Shiro Nobechi was a diplomat and he didn't care about his family. My great-grandfather Takayoshi Nobechi [1825-1909] was a Dutch scholar and he taught English to Hirofumi Ito [1841-1909]. I was told that he had more than 10 other concubines beside the legal wife. There is no doubt about numbers of his wives because he was on the side of promoting the policy of increasing wealth and military power during the Meiji Restoration. My grandmother Miki helped Shuji Yonezu younger brother of the 2nd owner of Tokyo Fugetsudo, and she faced many difficulties to rebuild the falling business. I think such difficulties made my grandmother to seek salvation in religious faith. She became a believer of “St. Ignatius Church”, so-called the Kojimachi church at that time, a Roman Catholic church at Yotsuya, Tokyo. Even though she was criticized as “Yaso, Miso, Kuso, Spy” by other people, she raised her seven children with her faith in Jesus. One of her daughters, Ginoko Nobechi was served as deputy director of the monastery. My mother Kayoko was the fourth daughter, and she was also affected by her mother Miki, who made Kashiko's children to get credobaptism. My father Yuji was ordered to be an army soldier of Kanto army in Manchuria by student mobilization, and he was driving tanks. He didn't talk much through his life and he stood to the orders of superiors because his war experience was severely grueling more than we can imagine. I was the son of the Japanese army and I was baptized of sacrament (meaning of “Oath”, sacramentum)¹ in 1948, and it was given by priest Hermann Heuvers [1890-1977] at St. Ignatius Church in Tokyo. My baptism name is Martinus. It is a rare baptism name in Japan and I have never met other person who has same baptism name in Japan. At the Sunday school, all of my friend's

¹ Sacramento is a military term. It was used when Roman soldiers swore loyalty to the Roman Emperor.

middle names were such as John, Paul, Timothio, Maria and those were well known even by non-believers. Only my baptism name was different and I was frustrated about my name. By the time I go to kindergarten, I was telling to my parents “I will become a priest when I grow up in my future”. Therefore, because of that, I was uncomfortable of the name Martinus. There is no expression about Marinus in the Bible. It is the person who has never heard by anyone. One day, there was an old painting of St. Martinus [316-397] on the hall. He was a soldier on the horse. I thought in my childish mind. I was disappointed, “Oh no, he is the person who fights in the battlefield”. Teachers at the Sunday school and nuns could not explain what kind of soldier he was. I was disappointed because he was the soldier not a martyr who preached peace, love and faith. I didn't like to being asked about my baptism name from others. I was a coward of a good child syndrome. When I was receiving a confirmation from Cardinal Seichi Shirayanagi, I decided to write only M of the initial of Martinus. I was a coward who could not say Martinus. My bad cleverness thought that people imagine Michael, Mateo or Marco from initial M as they like. I had the height of hubris that I want to be an adult to serve for peace, not a soldier.

When I was 16 years old, I had an opportunity to listen to the lecturer's preach who was sent from the Prime Minister's Office at the youth course. The speaker was Mr. Ichiro Suetsugu [1922-2001]. He talked about the Bushi-do with his enthusiasm to young leaders of youth activity. His way of talking and character came deep into my hidden heart and this meeting became the starting point of my patriotic thought. I always swore “I truly serve God and our country” at my youth activities, but Mr Suetsugu taught the importance of giving life for the country. Through this meeting, I was becoming a just war theorist as “like a good soldier of Christ Jesus” (2Timothy 2:3) who loves the country. I devoted to support Mr. Suetsugu at the organizing committee of “Japan-US Kyoto Conference” in 1969. However, when I was 26 years old, I tuned myself to be a person who does not afraid to be martyred for peace because of my religious background and the just war theory to pledge allegiance to the country. Dialogue with non-war religious group's door-to-door visit was my motive. I escaped from the Church's Sacramento and became a Jehovah's Witness. After 13 years, I tried the collective withdrew from the group because of returning to the Bible, frustrating of my faith and turning my hand over to shameful things. My sympathy to the faithful testimony of Junzo Akashi [1889-1965], who fell down to the downfall (Chief of To-dai-shya, former Asians and Japanese branch of Watch Tower Bible and Tract

Society before the war), was one of the reasons². I was not dragged by the change of my mind that “A wise man changes his mind, a fool never”. Biblical grounds became the turning point. Although my life is disguise like an insect, my preparedness to devote my life to Jesus’s word “abandon panoply” never change and I still keep it since middle of my 20s. Nowadays, the Act on the Protection of Specially Designated Secrets, Establishment Law of National Security Council and revision of a constitutional amendment are progressing by the government. Therefore, I would like to think about “Peace and War” together with you.

Index

(1) Refusal to serve in the army in history.	4
a. What is conscientious objection?	4
English word “Conscience” of “conchie”.	4
Image of draft resister in Japan.	5
b. Age of the Early Church	6
Against Celsus	6
Constantine the Great	6
Augustinus’s just war theory.	7
Crusades	8
c. God’s warrior, Blessed Iustus Takayama Ukon	8
Intolerance of the Jesuits.	8
Hideyoshi's Bateren-tsuicho-rei (the Order to Expel Christian Priests) in 1587.	9
Edo Shogunate oppression on Kirishitan (Christianity).	11
(2) Thoughts of war refusal	11
a. Against the conflict in the Middle Ages.	11
Waldensians	11
Erasmus	12
Luther and Müntzer	12
Menno Simons	12
Immanuel Kant	13
Carl von Clausewitz’s On War	14

² Inagak, M. 1972. *Heiekiwo Kyohishita Nihonjin*. Iwanami Shinsho. 118-121. Iwamura, Y. 2001. *Kobe and the Bible* (Editing committee of “Kobe and the Bible”, Kobe Shinbun Sogo Shyupan Center. p.209-212).

Carl Schmitt	14
b. Around the World War I	15
Yoshida Shōin's Principle of the Great Japan.	15
The Public Security Preservation Law	15
Draft resister	16
Strengthen Emperor System	17
c. Around the World War II	18
To-dai-shya.	19
Torture.	20
Conscientious objector.	20
(3) Absolute Pacifism.	22
a. Will it to be abandon own country in crisis?	22
Mozi's "Hi-Ko".	23
Andō Shōeki's "Shizen-Shinei-Do".	23
b. Is it worth to keep the faith even if a person who I love is perpetrated?	25
Is there worth for it?	25
Assassination attempt of Dietrich Bonhoeffer.	25
Nonviolence / Disobedience.	26
c. Follow conscience.	26
Northern Ireland Conflict.	27
A country without an army.	28
Peace	29
The second sin	30

(1) Refusal to serve in the army in history.

a. What is conscientious objection?

I consider of technical term "arma projicere". "Armor" is Latin word "arma" and it is the etymology of English word "arm (weapons for warfare)". "Throwing" is called "projicere" and English word "project (throw out) is originally from this word. Therefore, it means throwing weapons by oneself and not joining in to fight.

At the Council of Arles in 314 AD by Constantine the Great [Constantine I, 280 AD –

337 AD], “arma projicere” was also discussed³. From the World War I [1914-1918], it became clearly to call those who did “arma projicere” during the wartime as “Conscientious Objection”⁴. Generally, army refuser (hereinafter referred to “conscientious people” of “conchie” is well known by Christians those who refuse to enter army, avoid to join in warfare based on their religious faith, and only devote to serve other things. In Japan, dark images are following to conscientious objector. By Ko-ji-en (Japanese dictionary), it is said “The military service obligor escapes from service with using various means such as malingering”. If you search refusal of military service through Dai-ji-rin, it means “draft dodger”. It is defined that “the act that the conscription age person do to try to escape from own service with doing such as hurting own body, pretending of disease, hiding and escaping under the military conscription. Evading the draft”.

During the World War I, there were conscience people who defined by their political idea or thoughts, democracy is different from militarism. It is so-called “anti-war”. However, they chose to join in military if the war for realizing socialism. They didn’t deny entire military service. The attitude that does not engage in military service in any circumstances is called “renunciation of war”. Even among supporters of the Independent Labor Party in England was divided into two. Some members thought that any wars were unethical, however it was not just independent labor members were absolute pacifists⁵.

Conscientious people have such a negative image that there is defect as a human being. Conscientious people become shade as those who do not love their country. At a military state, America had no choice but to shift from a conscription system to a voluntary system after severe antiwar movements by the Vietnam War. Recently, the absolute pacifism of conscientious people has finally come to be recognized. It became that people can decide either to join in military service or not based on their conscientious. In Japan, there are few opportunities to discuss whether right or wrong about the conscientious objection. Secretary general of Liberal Democratic Party, Shigeru Ishiba, who has an experience of Minister of Defense as well as he is a Christian, spoke at TV program on April 2013 that he will establish a “Shin-pan-jyo” inside of national defense, which is military law council (military court), that prohibited

³ Miyata, M. 1978. *Heiwan-no Shisoteki Kenkyu*. Sobunsha. p.45-46.

⁴ Koseki, T. 2010. *Choheisei to Ryoshinteki Kyohi*. Jimbun Shoin. p.46

⁵ Koseki, T. 2010. *Choheisei to Ryoshinteki Kyohi*. Jimbun Shoin. p.50-52

by the current constitution. And if anyone refuses draft of military service, he gives order of “death” or “300 years imprisonment”⁶. Basically in In Japan, the same “ethea” is continuing as same before and under the wartime.

b. Age of the Early Church

Roland H. Bainton, historian of Christian church at Yale University said, “From the end of the New Testament period to the time of about 170-180 AD, there is no evidence that there were Christians in the army”⁷. We cannot find soldier's inscription on a tombstone⁸. In the New Testament, Jesus did not use the metaphor of military. It would be natural to think that the reason he never used parables of military life because he considered that military affairs were inappropriate⁹. The first church father, Origenes [182?-251] records the words of Platonist philosopher Celsus¹⁰ that he criticized for Christianity. “If every one of you (Christians) did the same thing (refusal of military service), the emperor will be isolated and the whole things of the world will fall into the hands of the most illegal and rough barbarians”¹¹. In other words, Celsus criticized Christians with using the fact that Christians had not engaged in military service. Tertullianus [150 / 160-220 or later] who used the phrase “the Trinity” for the first time in the protestation of philosophy in his later years. He encouraged Christians to refuse military service in any situations and should prepare the fate of martyrdom, “If you enter the faith and get baptized, as many other people did, you leave the military immediately, or to do not commit yourself something against God even you are not in military service. Do you say any excuse to escape from it? Otherwise, even you are the citizen of the faith; you need to endure to accept the destiny to God in the end”¹².

However, around the Council of Arles [314 A.D.] before the time of Constantine the Great [Constantine I, 280 - 337], there are records that Christians soldiers were engaged

⁶ 2013. Tokyo Shinbun. July 16.

⁷ Bainton, R.H. 1960. *Christian Attitudes Toward War and Peace*. 83. (1963. Shinkyō Publishing. Translated by Nakamura, T).

⁸ Forest, J.H. *Catholic and Conscientious Objection*. The Catholic Peace Fellowship.

⁹ Helgeland, J. Daly, Robert J. Burns, J. Patout. 1985. *Christians and the Military The Early Experience*. Fortress Press. (1988. “Kodai-no Kirisuto-Kyoto to Guntai”. Translated by Kosaka, Y. Kyobun Kan. p.49-50).

¹⁰ Biographical dictionary of Christian. 1986. The Board of Publications The United Church of Christ in Japan. p.554.

¹¹ Adamantius, O. *Against Celsus*. VIII.68a. (1954. “Western History” . Translated by Hidemura, K. Seiyo-Shigaku Kai. p.35). Renta Kidera points out “Origenes[182?-251] mentioned that Christian never participate in war” with invocation of “Against Celsus. VIII.73d” . (Kodai Kirisutokyo to Heiwa Undo. 2004. Rikkyo University Press. p.70)

¹² Tertullianus. 4.2002. (Kirisutokyo-Kyofu Chisosaku Dai 16. Kyobun Kan. p.304).

in military service¹³. As soon as Christianity was upgraded as the official religion of the Roman Empire (in 392), consciousness changed to compromise the defense of the country. Once religion is linked to central power and start to compromise with it, the idea of absolute pacifism will cease. “Just war, *justum bellum*” of secular war theory will be boosted by church fathers. Supportive background to the doctor will be necessary in justification of “defense of powerless people from aggressive war”. The view of war changed 180 degrees by Ambrosius [334-397]¹⁴, who started use the word *Mass*, and Augustinus [354-430] who is the father of Western church theology. Augustinus says that there is “just war” in the controversy with Donatism¹⁵. When a part of the Donatists became violent and attack the Roman Catholic Church during 407~417, Augustinus consistently requested imperial authorities to order repression against it.

The just war became to be recognized¹⁶, “It is normal to define the just war is that correct wrongness. That is to say that a war should be set up in case of neglecting to correct the wrongdoing of nation, country and members as well as returning peculation which had done illegally. But the war ordered by God is undoubtedly right (refer Joshua 8:1-2). God has no unjustness and he knows what should be happen to anyone. In this war, commanders and participators should be recognized not war actors but servants”¹⁷.

It begun to derail from the early Christian’s pacifism. In the beginning of the 5th century, the teaching of the Bible, “for all they that take the sword shall perish with the sword. (Matthew 26:52)” started to inflect. Originally, Christianity deny military service, but it create a theology that you may kill people if it is a defensive act. When entire Europe made Christianity the state religion, general people were prohibited to read the Bible.

¹³ The council of Arles decided to excommunication of deserters as “De his qui arma proiciunt in pace, placuit abstinere eos a communione. = For those who threw away weapons in peacetime should be keep away from fellowships” . p.241. *Historia Ecclesiastica* IV. Eusebius Caes . p.48.

There are also views to interpret this as C.J. Hefele pointed out “Since peace dominate between the state and the church, Christian soldiers should fulfill their duties and deserters should be punished by the church”.

¹⁴ Ambrosius stated military service as an obligation for “battle to protect motherland against barbarians”. Ambrosius. 27. *De Officiis* I . 129 =PL 16 61B.

¹⁵ Augustinus. *De Civitate Dei contra Pagano* V. CSEL 40. (1991. *The City of God Against the Pagans*. Translated by Eijiro Hatori. Iwanami Bunko. p.87.)

¹⁶ Russel, F.H 1975. *The Just War in the Middle Ages*. Cambridge. p.16-54, p.65-68. (1997. *The Summa Theologiae*. Translated by Ojika, K. Omori, M. Ozawa., K Sobun Sha. p.81.)

¹⁷ Craigie, Peter C. *The Problem of War in the Old Testament*. (2001. Translated by Michiya Murata. Sugu Shobo. p.76-77. Murata, M. 1996. *Senso to Seishyoteki Heiwa*. Seikei Jyusanbu Publisher. p. 83. 1991. *The City of God Against the Pagans*. Translated by Hatori, E. p.57.)

The holy war (*praelia sancta*) was advocated by Gregory VII [1020-1085], and the First Crusade (1096 - 1099) was organized to regain Holy Jerusalem from Islam by Pope Urbanus II [1042-1099] at Clermont of France. Saint Francis of Assisi [1182-1226] participated without criticizing the Fifth Crusade, and he came to know about the tragedy of battle. The disciple Giovanni da Capistrano [1180-1252] sent to Germany by Francis developed the Franciscan group. St. Joannes a Capistrano encouraged war against foreign countries¹⁸. For the second and a half centuries, the crusade ideology was justified as “It is God’s will (*Deus lo volt*)”. It is the responsibility of successive popes to let used Crusades as to be God’s will¹⁹. The soldier Jeanne d'Arc [1412-1431] who brought victory over the King of France at the Hundred Years' War [1337-1453] between the King of England, has been admired as the Santo Patrono. The saint of soldier had been created for the Christians who participated into the military service.

c. God’s warrior, Blessed Iustus Takayama Ukon

Missionaries of Roman Catholic church from Spain and Portugal evangelized Kirishitans (Christianity)²⁰ in a short period in Japan. It was the shifting time of thinking in the age of provincial wars in Japan dramatically. There is a theory that there were 250,000 Kirishitans in 1614²¹. In Europe, even Christians were suppressed by Roman Emperor Nero [37-68], they survived.

The Christians in Korea kept their faith under the fierce control of the Japanese empire during the World War II. On the other hand, 90% of Kirishitan in Japan did apostasy of their faith under the cruel persecution which rarely seen in human history. Why²²? First reason is the conflict and argument inside the Jesuits church and second is the conflict between the Jesuits and other religious groups²³. There was competition consciousness

¹⁸ Christian Attitudes Toward War and Peace. *ibid.* p.152.

¹⁹ MARX, Hans-Jürgen. 2004. *Tadashii Sensouwa Aruka*. Nanzan Shingaku Vo.27. p.14

²⁰ It means Christianity (Catholic) up to the early Meiji era. (1998. Satoshi Obara. *New Catholic Encyclopedia II*. New Catholic Encyclopedia Editing Committee. Kenkyusha. p.409.)

²¹ Kataoka, R. *New Catholic Encyclopedia II*. p.419. Iwamura, Y. 2004. *Nihon-no Kirisuto Kyokai, Kirishitan Jidai*. Cristian world series, Kobe Bible House.7). →According to Joseph Franz Schutte, who discovered the "Barreto's manuscript" at the Vatican, in the Latin texts, the number of the baptism of adults were 280,000[1579-1627] and the baptism of infants were about 350,000. (1968. *Introducto ad Historiam Societatis Jesu in Japonia 1549-1650* Roma. Schutte, Joseph. F. 1975. *Monumenta Historica Japoniae I* Roma. Sophia University Kirishitan Bunko). Ebisawa, A. 1990. *Nihon Kirishitan-Shi*. Hanawa Shobo. p.146-147.

²² Iwamura, Y. 2004. *Nihon-no Kirisuto Kyokai, Kirishitan Jidai*. Cristian world series, Kobe Bible House. November 9.) *Bateren = “Padre” means priest in Latin.

²³ Matsuda, K. 1973. *Nabnan-no Bateren*. NHK Books. 129, 133, 187-202. 1988. *The Spanish Jesuits of*

to build hierarchy to keep its area in hurry. As a result, Hideyoshi Toyotomi got suspicion. Saint Francis Xavier [1506-1552] also tried to approach the central power of the time in order to ask for permission of evangelism. Educating the ruling class was the fastest way. Even Ukon Takayama, the honorable poverty owner of the Takatsuki castle, made a secret promise between Nobunaga Oda in direction of vanishing the Buddhist Temples²⁴. He executed the religious oppression called “Tenshou no Ka”. It was because he was influenced by preach of priests that only Christianity is the religion admitted by God. He destroyed the Buddha statues and holy statues based on the idea of Jesuit relief view to exclude other religions as demons. In 2001, it can be said that the same motivation that Taliban destroyed the Buddhas of Bamiyan (Buddha statues in cliffs and rocks) because it against to the Islam’s prohibition of worshipping of idolatry. The Jesuit priest Gaspar Coelho met with the Kirishitan Daimyo Sumitada Omura, and he gained promise to execute destroying temples and shrines²⁵. The first quasi-provincials Coelho was acting with Priest Luís Fróis in the territory of Harunobu Arima. It is recorded that they searched desperately the Buddha images, which had not been oppressed nor burned by Kirishitan²⁶. Priest Organtino, who was the spiritual guidance of Ukon, reported to the Jesuit Visitor Alessandro Valignano. He says the destroying of temples and shrines is the “right act” and “I am hoping for burning every temples and shrines until the last one”²⁷.

It is noted that inside of Takayama’s territory, “There are 14,000 Kirishitan and except 3,000 among them, they are new Kirishitan. We destroyed many of temples and built several churches. Moreover, 6~7,000 people are ready to be baptized”²⁸. Ukon confiscated temples and did requisition, “I burned or destroyed useless things. I utilized some of them to build churches”²⁹. When I read “Sttsusho Meisho Zukai”, I found many of building were burned and it just became ash. It is understandable that the purpose was not diversion of temple cathedral and shrine hall to church. “Ibaraki Shrine. A particular owner Ukon Takayama of this country destroyed many of shrines and temples of this place. (cf. “Sttsusho Meisho Zukai”) If a conscientious person, even it was the order from the governor Nobunaga Oda, would have refused it. We should aware of the

the Philippines and Japanese missionary trend 1581-1586, the First Volume. Kirishitan Kenkyu Vo.28. p.3-59.

²⁴ *A Aristocracia Guerreira Japonesa em Cartas de Évora de 1598.* p.423.

²⁵ *History of Japan Vol.10.* Chuokoron-Shinsha. The 27 version, Chapter 1, p.104.

²⁶ 1991. *Jyuroku – Nana Seiki Iezusukai Nihon Hokoku Shu, III6.* Vol.184. p.99.

²⁷ 1991. *Jyuroku – Nana Seiki Iezusukai Nihon Hokoku Shu, III5.* Vol.146. p.8-10.

²⁸ 1991. *Jyuroku – Nana Seiki Iezusukai Nihon Hokoku Shu, III6.* Vol.174. p.259.

²⁹ 1991. *Jyuroku – Nana Seiki Iezusukai Nihon Hokoku Shu, III6.* Vol.184. p.205.

case that Adolf Eichmann [1906-1962], who involved in the Jewish massacre, even he claimed at his trial “I just followed the order”, he could not receive exoneration. Conscience is a problem. At that time, Nobunaga Oda did not forgive about dominant force with monk soldiers and powerful temples and shrines. However, usual temples and shrines were spiritual pillars of the people. The destruction of temples and shrines where were place of prayer may cause by religious superior position feeling of Kirishitan. Nobunaga Oda and Hideyoshi had a sharp sense of politics and military, and he gained information about mud-slinging barrage that along with the expansion of Christianity in Japan. The discriminatory attitude of Jesuit priest Francisco Cabral, who was the responsible priest of missionary in Japan and he was a former military person, toward Asians strengthened cautious feeling. Christianity kept their no-remorse intolerance attitude against other religions. They did not want do same think like they did in Peru, Mexico and the Philippines. On July 24, 1587, Hideyoshi promulgated the Bateren-tsuiho-rei (the edict expelling the European missionaries). Following this, in 1597, 26 saints are executed in Nagasaki. Digression of the talk, until the November 2008, the Vatican blessed only foreign missionaries (Bateren) and priests except these 26 saints. On the other hand, I assume that there are still Cabral's prejudices DNA toward Asian and that is the reason civilian martyrs were not recognized as saint martyrs³⁰.

One of the reasons why Hideyoshi oppressed Christianity was derived from a conflict inside of the Catholic Church. Protestant country, Netherlands and Britain landed in 1600. By their proposing that Jesuit missionary's purpose is invasion of Japan, Ieyasu Tokugawa started to persecution rule fiercely³¹.

An international religion, Buddhism has already become the core of Japanese traditional thought. There is no doubt that it became the reason why Kirishitan being oppressed because of its intolerant attitude to criticize Buddhist thoughts³².

³⁰ Iwamura, Y. 2004. *Nihon-no Kirisuto Kyokai, Kirishitan Jidai*. Cristian world series, Kobe Bible House. 6.
I questioned “In 1863, Pope Pius IX did canonization for 26 Japanese saint martyrs, but why 52 martyrs of Kyoto Kamogawa are in 1619 not being blessed as saints?” But on November 24, 2008, a ceremony of 188 saints was held in Nagasaki and 52 people were included as blessed one. (Iwamura, Y. 2008. Kobe Bible House Newsletter No.31. KBH Publishing Committee. 1)

³¹ Kataoka, Y. 1979. *Nihon Kirishitan Jyunkyo-Shi*. Jiji Press. p.180-181.

³² Fróis, L. *History of Japan 2* (1993. *Kirishitan Denrai-no Koro*. Translated by Takeo Yanagitani. HeibonSha. 258.)

Okada, A. 1977. *Kirishitan & Bateren*. Nihon Rekishi Shinsho. p.56-90. *Nihon Kirishitan-Shi*. ibid. p195, 230.

It denied not only Shinto, Buddhism but also any of concomitant religious customs as saying “A great

The suppression of the Edo Shogunate against hidden Kirishitan was shown cruelty that incomparable in human history. Kirishitan who martyred may have seen Paraíso (Heaven), “Against all hope, Abraham in hope believed” (Romans 4:18). I think about it. Even during the latent era under repression at Kyoto, Kumamoto Yatsuhiro, and Goto Islands, persecution did not reach to the Kirishitans who were taking care of the weak, the lepers and vagrants. There were a few conscientious people who could survive trials, tribulations and persecution without having armors, not like the Shimabara Rebellion.

(2) Thoughts of war refusal

a. Against the conflict in the Middle Ages.

Prior to the religious reform in 1517, the protestant movement of Waldensians³³ by Peter Waldo [1140-1218?], the pacifism of Cathares³⁴, was acknowledged as heresy and they were persecuted by the Roman Catholic Church. The Catharism seems to be the short-tailed albatross (*Phoebastria albatrus*) which inhabits the Ogasawara Islands. It is called “foolish bird” because it never to be alarmed even when humans approached to do over-hunting of its feathers. The Waldensians was also suppressed by the Catholic Church and the white mountains of the Alps colored red by the blood of martyrdoms. Desiderius Erasmus [1466-1536] publishes the New Testament in Greek language in 1516. Erasmus speaks peace and expulsion of ignorance based on the Bible. He talked to European people to eradicate the wars and it echoed through people’s heart like the words of Christ opened flood gates.

“Each of us, we are doing monstrous abomination with shooting the arrows of poisonous tongue to bury our opponents. We are aiming to vanish evil passion from the heart of human beings, not killing innocent people.³⁵” Later, Erasmus Bible became the text of German Lutheran translation Bible which gave influence to German language. “The disciples said, ‘See, Lord, here are two swords.’ ‘That’s enough!’ he replied.” (Luke 22:38). The “sword” of “two swords” are not literally armaments. Because there is a scene, when they came to catch Jesus, the disciple cut the soldier’s ear by sword

confidence man and magician to serve the devil directly.

³³ “We haven't found an example of having weapons by own self to fight.” Watanabe, M. 1989. *Itan Katariha-no Kenyu*. Iwanami Shoten. p. 277.

³⁴ “We haven't found an example of having weapons by own self to fight.” Watanabe, M. 1989. *Itan Katariha-no Kenyu*. Iwanami Shoten. p. 277.

³⁵ Erasmus, D. *Querela pacis*. (Translated by Saburo Minowa. Iwanami Shoten. 28, 35.) “The person who preach Christ is preaching peace and the person who preach warfare is preaching something not resemble Christ at all”. (Erasmus, D. *Opera IV*. 626-628. Stayer, J.M. p.54.)

that he was carrying. Immediately “Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword.” (Matthew 26: 52) However, medieval Catholicism interpreted “two swords” as papacy's right and emperor's rights in allegorical way. Emperor thought “two swords” as the materialistic sword (*gladius materialis*) while Pope thought it as the spiritual sword (*gladius spiritualis*), and each power started to think that it was given by God. It is the ideology of dualism ruling that the order is balanced by two powers.

Protestant church established by religious reform. Religious reformer Martin Luther [1483-1546] said “Christians do not have any orders of fight” as well as “should fight against obedience of power” and that was not unambiguous interpretation based on the theory of two kingdoms. It approved to persecute peasant revolution of Müntzer. Jean Calvin [1509-1564] also use example of the Old Testament as same as Augustinus and Luther. They justified the war as a necessary police force to maintain order³⁶. The Protestant church against the deconsecrated pope only returned to the Bible and could not exercise the influence to remove the just war from the world.

Among Protestant, Menno Simons [around 1496-1561] who established the Mennonite that inherited the idea of Christian's renunciation of war principle based on the Bible said, Jesus did not want to be protected with Peter's sword. So why can Christians protect themselves with the sword?³⁷ Brethren³⁸ and Friends³⁹ are also following the renunciation of war principle. They pursue pacifism based on the Bible. Christ's “sermon on the mountain” as “Blessed are the peacemakers: for they shall be called the children of God. (Matthew 5:9)” finally start to grow. Kant [1724-1804] says, “The state of peace between people living together is not any natural state (*status naturalis*). Natural state is rather war state. Therefore, peace state should be created”. It dovetails with what he said to stand up for realization not only thinking about peace⁴⁰. Kant continually says in the same chapter, “a system based on the law of people who belongs

³⁶ Miyata, M. 1978. *Heiwa-no Shisouteki Kenkyu*. Sobun Sha. p.54-57.

³⁷ Founder of the Mennonite in the Netherlands. (Sakakihara, G. 1974. *Ryoshinteki Hansenronshixya-no Anabaptist-teki Keifu*. Heibon Sha. p.294. "The Blasphemy of John of Leiden 1496-1561." The Complete Writings of Menno Simons. p.45)

³⁸ Alexander Macdonald [1679-1735] from Schwarzacher, Germany, founded the Brethren with seven fellowships. From around 1871, it is known as pacifism protestant group. It is called one of the three major historical peace churches along with Mennonite (Mennonite, Brethren) and Friends (Quaker, Religious Society of Friends)

³⁹ Friends was founded in 1648 by George Fox[1624-1691]. Except members, people are called Quaker.

⁴⁰ Kant, I. *Perpetual Peace: A Philosophical Sketch*. (1993. Translated by Utsunomiya, Y. Iwanami Bunko. p.26.)

to one ethnic group”⁴¹. It proposes foresight to limit by the Constitution to do not any armed intervention to other countries. Totalitarianism like the prewar fascism has absolute power. It didn’t respect human life, human rights and well-being. Therefore, it is necessary to have safety valve to tie the highest authority of the country by the Constitution. Law has regulatory power on people’s rights and conflict. On the other hand, the Constitution has binding power to the lord and authorities. Nobody can oppose against what the lord says, “I am the absolute one, and you all are wrong”. It is the omnipotent act to become God that humans see themselves as absolute one. It enters to the Dark Ages, darkness and death. If you do not care about religion that treats God absolutely, and if you make human as absolute one, oppressions, violence and squabbles will arise. Yet the countries humbly accepted Kant’s ideals and the ideal constitution of abandonment of arms was not established. The provision what Kind wished “The civil regime in each country must be republican way⁴²” was also not perfect for the realization of peace. Because, even if it shifts to democratic republican institutions, it generate the power to enter the war by people’s enthusiasm and runaway. For example, the Napoleonic Wars [1803-1815] is a good lesson. It differs from the old collision. It changed from the battle of soldiers to the war of the people. Carl von Clausewitz [1780-1831] who served in the Napoleonic war said, “War is a kind of powerful act, and so it means to compel our will to others”⁴³, and he introduced the war affirmative theory to the world.

The world is swept by ethea in “On war” of Clausewitz. If you overwhelm your opponent and lose its fighting spirit, the essence of war is brought into sharp relief. He also said, “War is continuation that involves different methods from political continuation”⁴⁴. However, can battle acts say as continuation of method that different of politics? Rather, Catholic law scholar Carl Schmitt [1888-1985] says, “Like the famous words of Clausewitz, not ‘political continuation with other method’, but it has unique strategic and tactical points and other rules and perspectives of war. It is based on the premise that there already political decisions have already been made for those rules and perspectives to define who is our enemy”. He criticized that the war is not continuation of politic, “Political decisions have already been made to define who is our enemy”⁴⁵.

⁴¹ *ibid.* p.27.

⁴² Kant, I. *Perpetual Peace: A Philosophical Sketch*. (1993. Translated by Utsunomiya, Y. Iwanami Bunko. p.28.)

⁴³ Clausewitz, C. *On War* (First volume). (2000. Second edition. Translated by Shinoda, H. Iwanami Bunko. p.29.)

⁴⁴ *ibid.* (Second volume). 1997. p.316

⁴⁵ Schmitt, K. *The Concept of the Political*. (1994. Translated by Tanaka, H. Harada, T. Mirai Sha. p.27.)

Schmitt insisted on the “enemy” concept only political means rather than competitors as he saying “An

Kant suggested one republic world, “An international law should be based on the federation system of free nations”, by the international law of international agencies and federations⁴⁶. On the other hand, Schmitt says that the international agencies can not prevent war. Because the ambiguous way of thinking “humans are one” , and his premise come from that it could not into the concept of “enemy” in human history⁴⁷.

Soon Schmitt became a political scientist who defends the emergence of the Nazi regime in 1933. As the communication, transportation and trade became active globally, the voices of peace, renunciation of war and friendships were erased. Therefore, there are many opinions, views and discussions in war theory. None of them have played a role in deterring war.

b. Around the World War I

In Japan, in 1873 (Meiji 6), the notice boards of Kirishitan ban were removed. In the same year, conscription law was promulgated. When a man become 20 years old, he should serve military for 3 years and all men aged 17 ~ 40 belong to the national army. Inside of Asian circumstances that surrounding Japan, Shoin Yoshida [1830-1859] wrote book “Yūshūroku” while he was arrested in jail in 1854, and he said “Immediately be armed and if there are enough ships, settle the Ezo area and establish local federations there as well as gain the Kamchatka Peninsula and the Okhotsk area. Dispute with Ryukyu dynasty and make them to obey. Invade Korean Peninsula and make tributary relation. In the north, develop Manchuria, and in the south, govern Taiwan and the Philippines. We should show our momentum”. It is embodying that this thought encouraged Japan to invade Asia. Yoshida made a waka (short song) “If I do this kind of thing, I know enough to be such a result. But I take my action from an unstoppable feeling. This is the soul of the Japanese (Yamato soul)”. And he raised “Principle of Great Japan” by based on Yamato soul that only Japanese can reach. There were big backlash from farmers because they could not live when the mainstay of the family

enemy is the public enemy and it is not a personal enemy in wide sense. It is a *Polemios* (political enemy) not an *Echthros* (personal enemy). As in German, there is no distinction between personal enemy and political enemy like many other languages, there are many possibilities of misunderstandings and substitution. A frequently quoted verses “love your enemies ((Matthew 5:44, Luke 6:27)” means that “love your inimici (in Latin)” and “love all your *Echthros* (in Greek)”, and it does not mean “love your hostes (in Latin)”. But it goes without saying that Christ refers “enemies” to all the subjects those you cannot love. “But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked.”(Luke 6:35)

⁴⁶ *Perpetual Peace: A Philosophical Sketch*. (ibid. p.38-45)

⁴⁷ *The Concept of the Political*. (” . p.62-63) Schmitt criticize unarmed and non-resistance on his book page 60, “It is foolish to think that there are only friends for unarmed nations. It is selfish thinking that enemies maybe moved by non-resistance attitude.”

were taken by military service. What differed from the conventional revolts was and it was not against village officials or wealthy farmers but it was armed revolts against government absolutism⁴⁸.

When the First Sino-Japanese War [1894-1895] opened the battle, Kanzo Uchimura [1861-1930] turned his principle from the just war to the renunciation of war. “I do believe that the First Sino-Japanese War is indeed a battle of the just war. It is not just right as lawful but it is ethically right”⁴⁹.

The “unfaithful incident” of Uchimura, even he changed his principle to the renunciation of war through the Bible study, he frustrated before the state power. In 1902, the following year of the Public Security Preservation Law institution, six members of Iso Abe [Pioneer of the Japanese Socialist Movement, 1865-1949] Sen Katayama [labor activist, 1859-1933], Naoe Kinoshita [social activist, 1869-1937], Koujiro Nishikawa [1876-1940], Kiyoshi Kawakami [journalist, 1873-1949] and Shusui Koutoku [1871-1911] founded the Social Democratic Party. And it was ordered to dissolve on the same day by Hirofumi Ito cabinet because it stressed the elimination of racial discrimination and the abolition of armaments⁵⁰. The activities of renunciation of war fall in the bottomless swamp by continuous setbacks. No matter how much resist against the state power, it was sealed.

After the outbreak of the World War I in 1914, Christians started to participate in the war worldwide. Meanwhile, “When Alfred was known as a pacifist, no one at the piano factory who worked together talk to him at all. It was same in church. After the Mass, those who came to worship spit on the floor in front of Alfred”. Even after he was released from forced labor in 1919, he had been seen with disapproval eyes from other people. Even people experienced the horror of the war, they didn't stop to treat conscious people as dastard or coward⁵¹. However, they thought that nonviolence is the lifeline of the Christians. Brethren people did action as conscious one.

The number of people who did not engage in military service with their moral or

⁴⁸ Norman, E.H. *Soldier and Peasant in Japan: The Origins of Conscriptioin*. (1958. Translated by Okubo, G. Iwanami Shoten. p.72-82.) Kidoda, S. 1962. *Nihonrekishi Vol.15. Kindai (2)*. Iwanami Koza. p.204-205.

⁴⁹ Yamamoto, Y. 1962. *Uchimura Kanzo Shinko Chyosaku Zenshu 21*. Kyobun Kan. p.122. Kawakami, T. 1967. *Uchimura Kanzo Shu. Meiji Bungaku Zenshu 39*. Chikumashobo. p.308. Kamei, K. 1964. *Gendai Nihon Shiso Taikei 5, Uchimura Kanzo*. p.413.

⁵⁰ Abe, T. 1969. *Ryoshinteki Chohei Kyohi-no Shiso*. Iwanami Shinsho. p.94.

⁵¹ Sedgwick, M. *Cowards: The True Story of the Men Who Refused to Fight*. (2004. Translated by Kanehara, M. Amakawa, K. p.34, 136.)

religious reasons during the World War I was about 16,000 people in United Kingdom (0.33% of the recruited persons) and about 56,830 people in United State⁵². The five British were member of the Watch Tower Bible and Tract Society (Jehovah's Witness), which was remarkable for refusing military service in the World War II. Many of Jehovah's Witnesses believers were participating in the World War I⁵³. Conscientious people were forced to stop banishment, excommunication, deprivation of human rights and legal protection by domestic opposition declaration. The UK government ordered those who refused military service to dispatch to the fierce battlefield, or gave death sentence or imprisonment by secret courts-martial trials because of rejection of orders. For the executor, not as the hostile soldiers, it was necessary to have masochistically thought to think neighbor as enemy and kill them. It is much different from the extreme situation when Japanese soldiers did plunder, rape, slay the abandoned Chinese citizens like the Nanjing Massacre [December 1937]. By the way, the perverted perspective on the term of “self-tormenting historical view” is walking alone in Japan. It might be looked funny for overseas because it is understandable for Asian victims “comfort women in Japanese army” and other nations that forcibly taken away to use this term, but Japanese is using it even we were the victimizers. The renunciation of war energy and pacifists to stop war are just flying flies for the system with the army gods at the top. It can easily be shot down. It did not become the composition like Schmitt analyzed that political confrontation between militarism and pacifism⁵⁴. If the political confrontation theory of “ally” and “enemy” is correct, there should be people who sympathize with conscientious people appear one after another. But there were no one to sympathize for defending pacifists. Some conscientious people had intercurrent illness and were sometimes released, but as the warfare progressed, conscientious people in prison had been forgotten. Absolute pacifism became an escape form the reality and it was ignored in the history despite being grown up in the same language, village society and the spiritual climate. Did refusal of not taking arms contribute to the democratization of Europe more that refusal of military service? No. The martyrdoms that rise against to military regime never contribute to the realization of democratization. The blood cry of

⁵² 2009. *U.S. Government Printing Office Conscientious Objection I*. BBC. Wednesday, 4 November.

⁵³ “Among Jehovah's Witnesses, who had known as name of Biblical researchers at that time, there were people those not taking clear neutral positions towards occurrence of the world.” (1995. Watch Tower Bible Magazine. 15, April. p.18.) “*Thank God for the privilege of living in the United States! ... Everyone who lives under the flag of the United States should be loyal.*” “*Then we say, Let every man who can with a clear conscience to go to war; do so.*” (1917. Watch Tower Bible Magazine. 15, May. p.6085.) The International Bible Students' Association is not against the Liberty Loan. Many of its members have bought and hold Liberty Bonds.

⁵⁴ *The Concept of the Political*. (ibid. p.27)

conscientious people did not reach the heaven.

The policeman carries handguns. “For rulers do not bear the sword for no reason. They are God’s servants, agents of wrath to bring punishment on the wrongdoer.” (Romans 13:4). The “sword” is different from militant “sword”. Policemen carry a capable gun but it is not for killing people. On the other hand, if a soldier killed many enemies, he became a hero and receives medals. Policemen use the gun because they are given responsibility as public servant. It is to maintain civil safety, public welfare and social orders. However, Japanese right-wing policeman has a history of bloodshed of assassination like terrorism. They were involved in the killing of nine labor movement activists such as, Sakae Osugi [writer, 1885-1923], Keihichi Hirasawa [labor movement activist, 1889-1923], and Yoshitora Kawai [labor movement activist, 1902 – 1923] They were also responsible for the massacres of Koreans during the Great Kantō earthquake in 1923 (Taisho 12). In any case, they eliminated people under the name of justice of the Public Security Preservation Law. They acted as a servant of strengthening the emperor system than the mission of serving to citizens as a public servant. War was not the pathology for the imperial country but physiology. Even though policemen force conscience people to engage in military service, they refuse it. And the time, physical energy and process that required for questioning, persuasion and brainwashing and so on are not efficient. The effort to imprison people as example does not enough to meet. The basis of the detection as a un-Japanese person is boosted by the ethea and it send not refuser of military service but criticizer of the emperor system to death sentence. By the control, “make those who don’t obey to be obeyed”, and invaded the inside of nations mind as “purification”. Devotees of the just war kill people without hesitation. Takashi Hara[1856-1921], Osashi Hamaguchi [Prime Minister, 1870-1931], Junnosuke Inoue [Minister of Finance, 1869-1932], Takuma Dan [Businessman, 1858-1932], Tsuyoshi Inukai [Prime Minister, 1855-1932], Tetsuzan Nagata [General in the Imperial Japanese Army, 1884-1935], Makoto Saitō [Prime Minister, 1858-1936], Jōtarō Watanabe [General in the Imperial Japanese Army, 1874-1936], Denzo Matsuo [Colonel in the Imperial Japanese Army, 1872-1936] and others were murdered. Beside religious people, Communist leader Yoshimichi Iwata [1898-1932] was arrested by Special Higher Police and died by torture four days later. And Shigeki Ueda [social activist, 1900-1932] and Nobuharu Nishida [1903-1933] were also arrested into prison. Inside of the isolated prison, weak Korean people, women were driven to madness by torture and sexual insults. Novelist, Takako Nakamoto [1903-1991] also wrote her experience in prison. The conscious people’s rights to live in mediocrity were eliminated by

dynamicsmechanics of doing surveillance of people and giving punishment. It was treated like a prey of a sadistic target of a medieval European inquisition officer.

c. Around the World War II

Also in Europe, crucial punishment and abuse as warning for conscious people who refused military service did not end. After the World War I, the League of Nations was proposed for the purpose of establishing world peace in 1919. The light of the recovery of the human nature that was invisible due to the cruelty of war and the covering of hatred was raised. However, when the Axis powers emerges, maintenance of the nation, protection of the country and pre-emptive strike became more astir by media than “freedom of consciousness”.

It was just the time that military training law, military service law and torture and other conscription law were finally about to be abolished internationally. Those conscious people stood up nonviolently and refused about such as keeping weapons, seating the public storage position, engaging in war, keeping guns for protection and hunting, holding arms, manufacturing ammunitions, repairing and bargaining. And people started to propose serving in non-combatant substitution work voluntarily in Belgium, the Netherlands, the United Kingdom and the United State and so on. Even there was no way to appeal against the imprisonment for prison by court order, conscious people did not stop keep refusing war.

Some Buddhists appeared to complain about military’s escalation, “People must pay their best self-defense efforts to prevent war. You should not dig a hole of yourself by shallow animosity. War is the greatest misery of human beings”⁵⁵.

3.1 million people became victims in the World War II⁵⁶. It deprived not only soldiers but also lives of ordinary people. After the war, “It was not a decent war” was said even in Japan. Generally, the three resistance groups of Christians under the war time were

⁵⁵ Inagaki, M. Buddha-wo Seoite Gaitouhe – Seno Ogirou to Shinko Bukyo Seinen Doumei-. Iwanami Shinsho. p.109.

⁵⁶ Regarding the number of “the war dead of World War II”, even the specific range of “the war dead of World War II” is not necessarily clear, as the government, the Cabinet meeting on May 14th, 1963 on the matter of executing the memorial service for the war dead was decided that the range of the war dead for the memorial service for the war dead on August 15th is “The person who was dead by the war after the China Incident, which including military personnel, civilians and paramilitary persons, those who were ended their life outside of Japan and those who suffered damage from war inside of Japan”. And as the government, the total number of the war dead from this definition became approximately 3,100,000. (The 152 Cabinet discussions of House of Representatives, No.15. August 28th, 2001.)

Todaishiya, the Plymouth Brethren (arrested in 1941) and Iesu Kirisuto Shinyaku Church (arrested in 1941). Junzo Akashi and To-dai-shya were the biggest individual and group of resistance under the war time among Christianity in Japan. (1973. “Fukuin to Sekai”. Shinkyoshyupan. August)⁵⁷. The second arrest of To-dai-shya was on June 21, 1939 (Showa 14). 91 people were arrested throughout Japan, 9 people in Taiwan (2 people were dead in jail), and 5 people including branch officer were killed by torture at police station while 38 people were arrested in Korean peninsula⁵⁸. Takiji Kobayashi [1903-1933] lost his life after continuous 6 hours torture immediately after the arrest on February 20. It didn't become exoneration by the lese-majesty of “treading picture”. “From the lower abdomen that is covered halfway around the belly to the left and right knee heads, and not only lower abdomen, bottoms but also every part of body were covered by unspeakable mixed dreadful color of black and red. Moreover, uncountable traces of internal bleedings were seen and skin between crotch portions were bleeding and seems to crack and it is bulging. When I look at closely, there were more than 156 traces of holes that seemed to have driven nails or drill at the both left and right side of black-red colored crotch portions. And only that part, skin was cracked and meat appeared directly from there. When I moved the index finger toward opposite direction, it reached on top of the back of the hand easily. His fingers were folded until it reversed”. The eyes of 30 people who performed Kobayashi's autopsy were tightened⁵⁹. Can humans endure torture? Are religious people able to endure it? When you believe in “And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.” (1Corinthians 10:13), are there any “the way to escape” from the special policemen's outrageous, persistent, cruel treatments? There is no “the way to escape” to peace and rest. You would lose yourself or chose to do suicide or be forced to sign on a transformation (apostasy) document. Is it better to be a robot that can kill people on the battlefield without feeling anything by order of public executioner or the Inquisition officer? Or is it right to stay inside of the prison where you never can go out, or be killed by hanging or electric chairs? Even religious people cannot answer immediately. Executions were performed to Kirishitan, such as decapitation, crucifixion, burning,

⁵⁷ Iwamura, Y. *Senjika Todaisha-no Tenmatsu*. (2013. “Thinking about the death” talk. September).

Iwamura, Y. 2001. *Kobe and the Bible*. Editing committee of “Kobe and the Bible”. p.211-212.

⁵⁸ Iwamura, Y. 2001. Megusuri No.23. p.10-14. At the first trial on March 28, 1942, 4 people refused to change their beliefs and that were Junzo Akashi [1889-1965] (Representative of Todai Sha. Prior group of Watch Tower Bible and Tract Society, the Jehovah's Witnesses, Japan Branch), Shizue Akashi (wife of Junzo), Choi Young-wo (Japanese name Youzo Sano, 25 years old), and Ok Ung-nyun (Japanese name Ryosuke Tamai. He became insane by police's torture and dead in jail at 23 years old).

⁵⁹ Tezuka, H. 1983. *Tezuka Hidetaka Chosaku Shu (Vol.3)*. Shin Nihon Shupansha. p.311-313.

watering, icings, locking in bales, torture by bamboo sawing, drowning, hanging, placing heavy stones on knees, gun shooting, tying up arms and legs together at opposite place, insulting women, cutting toes and nose, and putting hot water of Unzen, etc⁶⁰. Many Kirishitan did apostasy. Religion, specific belief and morality are not enough to bear tortures. But still there were believer who never changed their faith. After the nearly 200 years of Anti-Christian Edicts was finished, faith has already become indigenous thing, and many believers did not return to the Roman Catholic Church⁶¹. About 300 years, a small number of Brethren people have been tasted the hardships of repressions, persecutions and martyrdom. Just like a “For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease (Job 14:7)” . Like wood young branches come out after cutting old part, if you bear hope in your mind based on the Bible (you cannot cut or carve without bleeding), that is the proof of your faith.

In 1986, I had an opportunity to go swimming at Awaji Island with the evangelical young people who came to Japan by their campus crusade with utilizing their summer vacation from the United State. When we were discussing about refusal of military service from the Bible on the beach, I was criticized as a “coward”. I asked myself seriously whether I regrettable of my life. If your life is regrettable, you cannot take responsible actions. If you are a “soldier of Christ”, you have a responsibility to response to God as “If we live, we live for the Lord; and if we die, we die for the Lord. So, whether we live or die, we belong to the Lord.” (Romans 14:8). Basically, if you are scared, you cannot refuse military service and do resistance without violence. Because it is necessary for you to prepare toward secret military trials, physically and mentally tortures or death in jail.

Even in a strong region of the Italian Catholic tradition, Priest Ernesto Valduech wrote in the newspaper. He said “Since the invention of the atomic bomb, the Church declared with authoritarian its attitude that a full-scale war is not justice. And if it follows to this, Catholics have the right to escape from the full-scale war, in my words, we have an

⁶⁰ 1998. New Catholic Encyclopedia II . New Catholic Encyclopedia Editing Committee. Kenkyusha. p.420.

⁶¹ 1996. New Catholic Encyclopedia I . New Catholic Encyclopedia Editing Committee. Kenkyusha. p.1065-1068.

Miyazaki, K. 2004. Kakure Kirishitan. Nagasaki Shinbun. p.21. *“Even after the Anti-Christian Edicts was released in 1873 and religious freedom was acknowledged, it maintain to exist under the traditional religious system, which had been continued from hiding period, and it remain separate from Catholicism”.*

obligation for it”⁶². A new stream of renunciation of war began.

On September 17, 2013, The United Nation Human Rights Council discussed about refusal right against military service for the first time. (The 4th meeting of UN Human Rights Council of the UN European Headquarter) It was adopted as “Make call on each country to consider allowing conscientious objectors”. Professor Akira Maeda from Tokyo Zokei University who attended the meeting said; “During the World War I, both in the United Kingdom and Germany, the refusers of military service were sentenced to death. 1000 scale of people were sentenced to death. During World War II, they were sentenced to imprisonment. Also in Japan, refusal of military service was a criminal. After World War II, it has gradually changed. First, the number of countries without military duty increased. Even in United States, it is voluntary. Secondly, more countries accept conscientious objectors. The interpretation of “conscientious” varies from each country, and some countries do not accept it unless it has a clear religious reason. But in any case, conscientious objectors are gradually recognized. The right of refusing military service is stipulated in the Federal Constitution of Micronesia. But still, in some countries like South Korea and Israel, criminalize refusal of military service”⁶³. In Korea, a compulsory conscription system is practiced and according to the military service law, healthy men between 20 to 30 years old need to engage in military service for at least 21 months, and if the person refuse it, 1to 3 years imprisonment will be sentenced. The flow of refusal of military service is not only for religious people nowadays. Because conscious people are not enemies whom to be punished. They are not a subject of guilty hatred that criminals and no-heart humans who should be extinct. Why is the Japanese mass media indifferent to the UN’s discussion on refusal of military service? It is hidden by less awareness on human rights in the society and the amending the Article 9 of the Constitution by Shinzo Abe administration. As a conscientious person, I hope that Japan is the peaceful country to “make use of” the Article 9 rather than protecting it.

(3) Absolute Pacifism.

a. Will it to be abandon own country in crisis?

Since the invasions of foreign troops keep other country under their occupation, you might be asking conscientious people that whether you can just benign neglect or not when a thief come into your home. Even it is not a Clausewitz supporter, the air of

⁶² 158. Yuwa (Vol.158). January.

⁶³ Akira Maeda’s Blog. 2013. 23 July.

claiming that the war is the necessary evil, covers all over Japan. The first person who talked about the oldest systematic renunciation of war in the world was Mozi [450-390 BC] in China. Mozi wrote “Hikou = no fighting” into three books. “Hikou” is the act of denying and preventing against aggressive war. Mozi announced that he came from lowers class, and he was the leader of a group of craftsmen who moved on various places with seeking work. “If you kill one person, this is unrighteous and surely there is a death sentence. We make unrighteous act to invade other country without knowing that is sin. And people are praising and treating this sin as righteousness”⁶⁴. Until the 18th century, the thought of Mozi had been ignored.

Doctor Shōeki Andō [1703-1762] from Hachinohe, Aomori prefecture, studied at the Hirado Dutch Trading Post. Despite he had a remarkably common view of peace with Mozi, he has not written about it anything. The teachings of the Mozi that put values on respecting to the spirits of Confucian, teachers, parents and lords become a main stream. It seems that Mozi’s renunciation of war theory could not reach to ears of Andō. Andō researched not only the history of the Chinese dynasty, but also the “Ki-ki (Kojiki, the collective term of Chronicles of Japan) and wrote “Shizen Eishin Do”. In his book, he warns about invasion, despoliation and stealing to other countries by “Chi (structural and indirect violence)” and “Ran (human and direct violence)”. He analyzed the “cause of turbulence”, “Because of letting the gold and the silver flow, the prosperous law of buying and selling became active. Great interests of people are gathered under the sky. Intentions to invade from China to India, Netherland and Japan. And occupy Korean peninsula from Japan and take Taiwan. Establish the law to sell gold and silver and make it freely. It is easy to have a pride, and the pride is the cause of turbulence⁶⁵”. It is making critics about the war of aggression to foreign countries that it is caused by both military power and economic ambitions. It is notable that there was the thinker of “Peaceful condition” that the opposite of war in Edo period of Japan. Andō denied about that the legendary military invasion of Korea by Empress consort Jingū, invasion of the Korean peninsula by Hideyoshi Toyotomi, the invasion of Ryukyu by Satsuma clan, and the invasion of Ainu (the quiet field of humans) by Matumae clan. The “Sun Tzu” criticized and warned at the beginning, “military soldiers are the disturbance of the country”. Japanese should proud that there was a predecessor who said “Soldiers are

⁶⁴ 1937. Bokushi. Translated by Wada, T. Tokuma Shoten. p.91. Mozi emphasis that war is the greatest unrighteousness by demonstrating of his “no-fighting principle” that war is essentially a murderous act. (ibid. p.20).

⁶⁵ Watanabe, D. 1970. Ando Shoeki and Shizen Eido. KeisoShobo. p.300.

murderous weapons. Using this weapon without stopping it is the same as keep stealing without ending”⁶⁶.

“Hi-ko”, the renunciation principle of Ando and Mozi is the guideline of mankind that we should be reviews. A conscientious person is neither a rebel against own country nor a seller. The person doesn’t have a purpose to try overturning policymaker’s political system and taking it to make a new regime. Even Prince Shōtoku who preached “Seken Koke = the real world is false and temporary” to criticize about the worldliness system, he stood in the center of politics. Fighting for renunciation is not an anarchist who says “no” to current system, but on the same time, the person should have a will of power to replace the current system. Because conscientious people don't have a caliber of good and evil elements in the center of politics. It is not a denial of the whole national power, but it is just a resistance to military power.

Can you justify the scene that Christ was sent away from the Temple in Jerusalem by money changers? “So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.” (John 2:15). “Scourge” is not a leather whip (Latin translation, “fragellum”, Vulgata translation Bible [405]), which had innumerable metal pieces and bone pieces, that was used for punishment for sinners. It is an “evidence of authority and punishment” for that against to the place of worships of God as “a den of robbers” (Jeremiah 7:11, Luke 19:16). What did Christ hit with a whip? Jesus only hit money and the table of the money changers with the whip.

Jesus also praised the captain of Caesarea. Is it written in the Bible to ask change occupation when the captain Cornelius of Caesarea had a faith in other verses? Since there is a group of believers called “Cornelius society” among Japanese self-defense officials, the concept to think that it is usual that there are soldiers in the Early Christianity, is the ethea of Christianity from the Middle Ages. It is natural to think that the story of Caesarea as a proof that all people are attracted to Christ, no matter what kind of professions. In Matthew 8, Jesus only praised the faith of Caesarea and he neither praised the military occupation nor admitted it. “And I, when I am lifted up from the earth, will draw all people to myself.” (John 12:32).

⁶⁶ *ibid.* p.149.

The reason Christians are called “a good soldier of Jesus Christ” (2Timothy 2:3), because their role is not fighting against enemy with arms. It is because Christian soldiers are who creates peace through prayers. Therefore, conscientious people who execute God’s fight without weapons are the true soldiers of Jesus Crist.

b. Is it worth to keep the faith even if a person who I love is perpetrated?

Even if it is under the wartime, it is possible to say that a situation will be happened surely that your beloved wife, daughter and sisters are raped by enemies? Even think about the probability, it is very low. Moreover, how many possibilities of the situations are to encounter to be forced to decide taking guns while standing between enemies? Nobody can answer the certain security about while you serve in the extreme situation of war and neither can you prevent such disrespect acts. In Okinawa, when the defeating color became tensed at the mainland, Japanese military controlled the mind of Okinawa people that all women will be raped if the Kichiku-Beihei (Americans and English people are satanic animals” landed⁶⁷. Due to the spell of lies, the number of women who lost their lives by grenades is not less. However, when the US military occupied Okinawa, women were not definitely always insulted. Comfort women could gain freedom from the monitoring by the Japanese army.

Let’s think about the event that the stood up to overthrow he Hitler regime on the question of whether is it worse to keep own faith even your beloved one is perpetrated. There was Pastor Dietrich Bonhoeffer [1906-1945], who stood against for Nahism’s punitive regime, repression and discrimination. As long as Hitler is in the world, innocent people are killed every day. Bonhoeffer pressured that it will be to accept the massacre of tyrant if we let tyrant free. It was a challenge for him to decide as a pastor who preaches the Ten Commandments, “Thou, do not kill”, from the church's pulpit, whether to assassinate Hitler. However, Bonhoeffer decided that there is no way but remove the murderous demon and, planned it⁶⁸. His plan was exposed in 1943, and he was hanged in April, 1945. Even if the plan was carried and he could kill Hitler successfully, the second successor of obsessive dictator would escalate the fear politics over even a drop of blood and amplifying continuously and relentlessly. In other words, we must learn the lesson of history that the logic of revenge that bloodshed only produce more bloodshed. It is “think the no evil <οὐ λογίζεται τὸ κακόν It keeps no record of wrongs.>” (1 Corinthians 13:5). We should complete to do “You have heard

⁶⁷ Jahana, N. 2008. *Shyogen Okinawa, Shudan Jiketsu*. Iwanami Shinsho. p.11-14.

⁶⁸ Kasai, K. 2002. *Jyukaino Rinrito Gendaino Sekai*. Shinkyō Shupanshya. p.162.

that it was said, 'Eye for eye, and tooth for tooth. But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also.' (Matthew 5:38-39). Christians of the first century did not even repay for cruelty. They did not vanish. They were survived. Any powers are impossible to eliminate. "Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay,' says the Lord." (Romans 12:19). You should not be manipulated by the doctrine that as assuming of possible enemy attacks, it is better to fight against rather get treated like a slave in the former Soviet camp. Slavery is cruel, but the person who was institutionalized was not the wrong one. On the other hand, in case of serving in the war, who is bad is the one who takes weapons. "You must not kill people". Depending on how you have your viewpoints of life, the action that based on justice will differ.

You do not have to think that war is necessary evil. Disputes, conflicts and confrontations can be solved without taking weapons.

Non-violent person, Mahatma Gandhi [1869-1948]⁶⁹ and Martin Luther King, Jr [1929-1968]⁷⁰ won without using weapons. The history proves it.

Even if you suffer from baseless persecutions, "To this you were called, because Christ suffered for you, leaving you an example that you should follow in his steps." (1Peter 2:21), you should accept Ku-en. The courage to keep nonviolence and non-obedience is based on the motivation of loving the country, people and hometown. As it is written in "Do not be overcome by evil, but overcome evil with good." (Romans 12:21), you will not be able to overcome evil if you are cowardly.

c. Follow conscience.

Pope Saint John Paul II [1920-2005] asked for the remission of the crimes that were committed by Christians during the past millennium on March 20, 2003, "There is no headway to the future without reflection on the past". The centuries of continuous conflicts between United Kingdom and Northern Ireland. The domination of hierarchy by force of military only leads to a chain. The G8 Summit was held at the resort hotel in

⁶⁹ Mahatma Gandhi [1869-1948]. *"An eye for an eye will make us all blind"*. Asai, M. 2011. Gandhi, Tamashi no Kotoba. Ota Shupan. p.30.

⁷⁰ Martin Luther King, Jr. [1929-1968]. Kuribayashi, T. 1993. *Theology of the Crown of thorns*. Shinkyō Shupan. p.373.

Lough Erne, isolated area in Northern Ireland, United Kingdom. There are 50 walls between the Roman Catholic resident area and the Church of England resident area in Ireland. The hostile relationship due to the armed conflict between them has not yet been resolved. On June 20, 2014, there was a massive collision between two groups at near the Catholic district Short Strand area, which is the intervening space with Protestant district at Belfast, Eastern Northern Ireland. Division and hatred will not be taken away unless both groups return to the Bible.

We must not make a mistake that the territorial issue is a matter of the inherent of country's area. The ancient war was about that invade the enemy's country and get surrender by force. However, about the recent war, even you occupied the enemy's country, it is meaningless that if people living there don't obey to you. The unprotected countries, which don't have armies, such as Costa Rica, the Republic of Palau, the Republic of Kiribati, the Republic of Samoa, the Republic of Maldives, the Republic of Mauritius, the Principality of Andorra, the Republic of San Marino, the Principality of Monaco, the Principality of Liechtenstein, Iceland, the Commonwealth of Dominica, the Republic of Haiti, and the Republic of Panama, will not be attacked by other military powerful countries. It because that if it about Costa Rica, in case of Costa Rican people do not welcome the invasion, there is no meaning of war. Pastor King called for a bus boycott campaign by nonviolence. As a result, the Civil Rights Act was enacted, and it lowered the wall between Blacks and Whites. This boycott used the way of Charles Cunningham Boycott [1832-1897]. This method came from that all peasants in Ireland proclaimed protest at once. Also at the Northern Ireland, if the people are not pleased even if after conquered the land by military invasion, everything come to nothing. The reason Russian troops go on expeditions to the Republic of Crimea, Donetsk and Transnistria is that people living in these areas support it. If we persists each other on historical unique territorial issues about Senkaku Islands and Takeshima Island, we are required having a steady head to imagine that the one-fifth of the earth was used to be the territory of the British Empire that once dominated the seven seas⁷¹. About the northern territories issue, my former mentor, Mr. Suetugu devoted his like to the returning movement like he did in Okinawa. I feel so angry that selfish justice (Selbstgerecht) about the return of the northern territories issue was created by the editor of English organ papers in 1970, and they have responsibility. It cannot be

⁷¹ The total area of the British Empire in 1922 was 3,330 square kilometers, and it was 22.43% of the land area of the whole world. Ferguson, N. 2004. *Empire, The rise and demise of the British world order and the lessons for global power*. Basic Books.

forgiven just because of youthful excess. It was a fanatical fundamentalism. If we take the theme about historical indigenesness, both Russia and Japan must realize that they are not qualified. Kuril Islands (it means “the land of our people live” in Ainu language) should be returned to the indigenous people, Ainu. The cause of prolonged unsuccessful resolution of the territorial issue is because of nationalism, the sovereign state and the borders. For conscientious people who keep its renunciation attitude under the wartime, there is no place where they escape to their home country England for their life, like boycott. They endanger their life as “Even knowing that such results will come if I do like that, I cannot help doing it”. Not only yourself, but also your family would be seen coldly by people at locals, company and school. You will be forced to experience not only be taken away such as your bonus, retirement allowance and unemployment allowance, but also suicide tragedy would be happen from your family members.

After the 9.11 terrorist attacks, “peace” has become an illusion. It fell into a brain freeze like Islam = Terrorism. We need to have wisdom to stop provoking enmity for the war like “We have survived and endured as a civilization because we have recognized our errors and corrected them”⁷².

Therefore, in any country, conscientious people encourage to create the society which their right to talk about peace philosophy at the fairly arranged court (military court) on their determination to abandon their weapons. I hope that the decision making process on such as The State Secrecy Law must be opened to the public not only for government leaders, chiefs and police bureaucrat. No matter what thoughts, ideology or system of country, there should not be a case to impose a death penalty for conscientious people. I call for a law to be appealed that conscientious people can be exempted from military training and any duties required by the military. I request that an international agreement that can be applied such as a conditional certification that let people engage in non-combat work regardless of gender.

Peace in the Hebrew is “shalom [שְׁלוֹם]”. The original meaning is “completed, whole” and it is derived from the verb of “shalem [שָׁלַם]”. In Kal, “shalem” means “completed and no defects involved”, and also in Piel, it means “completion, making it in safe, making it perfectly restored”⁷³.

⁷² “We have survived and endured as a civilization because we have recognized our errors and corrected them”. Sullivan, A. 2011. Newsweek. 14 September.

⁷³ Brown, F. Driver, S .R, Briggs, C.A. 1907. Hebrew and English Lexicon of the Old Testament.

“Deficiency would not follow” should be the absence of violence (reduction). The realization of the definition by Johan Galtung [1930-], “Peace can be regarded as absence of violence” is desired⁷⁴.

Even I am the postwar generation, I feel myself shameful when I visit to Asian countries and stand at the site of the occupied area of the Japanese army during the wartime. When I listen to the storyteller in front of the facilities, monuments and towers where there was a cruel act, I cannot escape from responsibilities even though I was born after the war⁷⁵. My father was a Kwantung Army soldier. He never spoke anything about his experience during the war because he kept an order by his superior until he passed away at the age of 69. I understand that he was mentally suffering. He could not live as if his great grandfather never existed, who studied at “Kyūkyodō” from Ōmura Masujirō (the founder of the Imperial Japanese Army and he insisted the national military conscription), and later taught at the school. You never can change your past. Those who close their eyes for the past will close their eyes also for now. Because we are not suddenly born from another place without any relation from the prewar generations. If we come from soil and return again to the soil, we are Japanese with the Japanese “soil”. We have been born in, growing up and living in the state called Japan, a companion of nation, a community and a language.

During the Edo period, in case of violating a Shumon-Ninbetsu-Aratame-Cho (the book about the village people register of religious faith and relationship), there was a system of collective responsibility. Before and during the war time, collective responsibility was imposed in military discipline. Therefore, my identity never made just by my own lifetime. It is the complex that has been inherited from ancestry for generations. We will be able to have awareness as a member of the international community by compensating our debts that left from the prewar generations. We must realize that forgetting past invasion will be a “second sin”⁷⁶. Denying about our fathers and grandfathers were perpetrators, may lead the country to make the same mistake

p.1022.

Macquarrie, J. 2008. *The Concept of Peace*. Translated by Toubou, Y. Shinkyo Shyupan. p.35.

⁷⁴ Galtung, J. 1991. *Structural Violence and Peace*. Translated by Takayanagi, S. Chuo University Press. p.44.

⁷⁵ Ienaga, S. 2002. *Senso Sekinin*. Iwanami Gendai Bunko. p.338-339.

⁷⁶ Giordano, R. 1990. *The Second Guilt and the Burden of Being German*. Translated by Nagai, K. Nakajima, T. Kataoka, T. Hakusuishya.

again. The efforts of “overcoming the past” in Germany is contrast with Japan⁷⁷. Once the borders become higher, people become to kill each other at the battlefield without hesitating. We don’t pay respect to the enemy’s war dead. Let’s build up richness of spirit and peaceful world while abandoning weapons.

<Conclusion>

Talking a renunciation of war gives brand of coward. Even if you have been called as coward, you need courage to abandon weapons. If you have a decision of “Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.” (Matthew 10:28), you will not be collapsed. It is not compatible with the way of living to gain wealth, fame and power. People may despise to talk about your discontinuation for renunciation as die uselessly. By the evaluation of the person who breathes in their nose, you cannot sell your soul. Is the country immortal? Even if you decide to take armor and fight because of your patriotism to your country, the country may not always last forever. It might be driven to unconditional surrender again. There is no guarantee like the Roman Empire that it undulates, rise and fall.

You must be awakening from danger to become insensitive, stolidity, and nullify for being dehumanized to engage in battle actions because of your love to your country. If you truly love your country, there will be universal leads to a choice to look back to your life. “You must not kill”. The vow of renunciation of war for not engage in killing is eternal. Let’s have a spirit of “My own life is on this only path (Matsuo Basho [1644-1694] Oku no Hosomichi)”. To life for the sake of eternal testimony is not a coward but a proof that only the brave can do it.

⁷⁷ Murata, J. 2013. *Risukukasuru Kokusaishyakaito Sonsosekinin – Kyoseishyakaiwo Mezashite-*. Committee of Seibu Chukai, World and Church. p.32-33.